

# THE PIONEER OF WISDOM

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

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

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CONTENTS.	PAGE
Despise not the Poor ... ..	225
Brotherly Love ... ..	226
Customs : Wise and Otherwise ... ..	226
On the March ... ..	226
Notes from Canvassers ... ..	227
The Twelve Legions of Angels ... ..	233
Our American Column ... ..	233
Death's Warrant ... ..	235
Notes of Addresses ... ..	235
Shiloh as a Pioneer ... ..	237
What are our Foundations ... ..	237
A Remnant shall be Redeemed from both Deaths ... ..	238
Humanity's Unequal Ways ... ..	238
A Few Notes by the Way ... ..	239
A Day's Experience ... ..	239
An Opportunity for the Enemy to Blaspheme ... ..	240
The Strange Delusion ... ..	240

## Despise not the Poor.

**P**OVERTY is no disgrace, yet few appreciate the blessedness of being kept poor. Not only does the term apply to lack of temporal means, but it has more particular reference to a freedom from that vanity to which the creature was subjected; a deliverance from that pride which caused Lucifer, the son of the morning, to rebel against God. The sole aim of man by nature is to become rich in his own conceits, placing his best wine first, loving praise, and seeking credit for what he terms his own inventions and improvements, ever ready to justify himself if his honour is impeached, having a deep sense of justice towards himself when his own interests are threatened; thinking only of self, laying up treasures here upon earth where moth and rust doth corrupt: failing to appreciate true virtue which is the sacrifice of self for the benefit of others.

That which is highly esteemed among men is an abomination in the sight of God. (Luke xvi. 15.) How can ye believe, which receive honour one of another, and

seek not the honour that cometh from God *only*? (John v. 44.) Jesus particularly sought out the poor, and it is written that the *common* people heard Him gladly. Surely it cannot be said of Christendom of the 19th century that she is poor in spirit, for she hath decked herself with the most powerful allurements and charms that art and science can invent, to attract those who will not attend to worship for the love of the truth; and her language is: "I sit a queen, and am no widow and shall see no sorrow." How suggestive of the words of Agur: "There is a generation that are pure in their own eyes, and yet is not washed from their filthiness. There is a generation, O how lofty are their eyes! and their eyelids are lifted up. There is a generation, whose teeth are as swords, and their jaw teeth as knives, to devour the poor from off the earth, and the needy from among men." (Prov. xxx. 12-14.)

God hath chosen the poor of this world, yet rich in faith and heirs of the Kingdom, for He saith: "I will destroy the wisdom of the wise, and bring to nothing the understanding of the prudent. For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble are called. But God hath chosen the foolish things of the world to confound the wise, that no flesh should glory in His presence." Jesus, fully realising this, said: "I thank thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent, and hast revealed them unto babes," and the Psalmist who was raised to be King over Israel had to admit: "Out of the mouth of babes and sucklings hast Thou ordained strength because of Thine enemies, that Thou mightest still the enemy and the avenger."

God, to prove that His ways were not our ways, chose the vine tree as an emblem of His Spirit: that tree of which the carpenter can make no use, no, not even to obtain wood enough to make a peg to hang his hat on, yet on its ten-

derest branches we behold the finest bunches of luscious grapes. "Wisdom hath builded her house, *whoso is simple* let him turn in hither." They laughed at Noah, thinking him of poor understanding, because he chose to walk by faith, instead of requiring sight, believing Him faithful that had promised; the learned Rabbis were placed in the Jewish Sanhedrim, but the little child of twelve years is brought forward to confound them. Man builds his images according to the plan of Nebuchadnezzar's dream, the head of fine gold, the breast and arms of silver, the belly and thighs of brass, the legs of iron, and the feet of an unequal mixture, part of iron and clay, and being top-heavy they topple over into the grave. But the elect of God, Israel, His chosen remnant, who are poor in the world's eyes, seek first for their foundations to be established upon the Rock Christ, that they may take root downwards and bear fruit upwards, for as the Psalmist said: "If the foundations be destroyed what shall the righteous do?"

Whilst the worldling courts ease and affluence, we hear God speaking to His people: "I have chosen thee [Israel] in the furnace of affliction." To accomplish His purposes He chooses Moses, a stammerer, born of poor parents, and having to be hidden away to save his life. David, the poor shepherd boy, is raised to be King over Israel; fishermen toiling for a bare subsistence by the sea of Galilee as ambassadors to herald the news of the Kingdom of Heaven; Mephibosheth, lame on both his feet, and one whose relatives had persecuted the house of David, seated continually at the king's table; with the jaw-bone of an ass God caused Samson to slay the Philistines and out of the same jaw-bone caused water to flow to quench his thirst: these are a few of His ways, Who "though He was rich yet for our sakes He became poor, that ye, through His poverty, might be made rich." "To this man will I look," saith God, "even to him that is poor and of a contrite spirit, and trembleth at My word."



Blessed are the poor in spirit; for theirs is the Kingdom of Heaven.

Knowing, then, that God rejoiceth in the lowly and meek, in those who with Jesus can say, Not my will, but Thine be done, let us seek more diligently for a broken and contrite heart, let us examine ourselves and see wherein we are laying up treasures and cherishing idols within us, that, like the foul damp smothering the flickering flame, are sapping our life's blood slowly but surely; let us seek to run disencumbered of all entanglements of Satan, selling our garment of evil and obtaining the sword of the Spirit. And, moreover, let us not despise those whom God has already caused to become poor, but be ever ready to visit the widows and fatherless in their affliction and keep ourselves unspotted from the world. Let it not be said of us now when Christ comes to claim His own: "I was an hungered and ye gave me no meat; I was thirsty, and ye gave me no drink; I was a stranger, and ye took me not in; naked, and ye clothed me not; sick, and in prison, and ye visited me not." Finally, I implore you not to turn away from your door those poor canvassers who are now gone forth without purse or scrip as ambassadors to proclaim the everlasting Gospel, for inasmuch as ye do a kindness unto one of the least of these His brethren, ye do it unto Him.

### Brotherly Love.

Jesus, when on earth, told His disciples of this one outward and visible sign by which all might be able to discern the true Church, His Church, from the many counterfeits which He knew would exist, not only in these last days, but throughout the whole period of "the times of the Gentiles," growing from bad to worse, for He said that iniquity shall abound, and in consequence the love of many shall wax cold. Paul, in his day, could see the mystery of iniquity already working, and knew that the little leaven would eventually leaven the whole lump, until the great apostacy, this modern Babylon of Christendom, was complete, unable to endure sound doctrine, having a form of godliness, but denying the power thereof, the habitation of devils, the seat of Satan, a house divided against itself, which is now manifest to all as a tree is known by its fruit. This is one of the signs of the latter times, for Paul says, that day shall not come except there be a falling away first, and that wicked one be revealed. And in this age, when signs are everywhere in demand, which is also indicative of the unbelief that reigns, it is surprising that professing Christians are unable to see the "man of sin" in their very midst with all the deceivableness of riches, for

the language of Christendom is, "I sit as a queen and shall see no sorrow." Paul tells us that they are lovers of God, but greater lovers of pleasures. "Because thou art lukewarm, and neither cold nor hot, I will spue thee out of My mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked." And now that the fulness of the Gentiles has come, and the judgments are about to descend upon Babylon, whose name is "Mystery," those who long for truth, righteousness, and peace are called upon to come out from among them and be separate, and I will be your Father, saith the Lord God Almighty. The sign of the true Church is brotherly love. By this, says Jesus, shall all men know that ye are My disciples, that ye love one another. Here, then, is what all Israel must strive to attain, and all who are seeking to be of Israel, to bear one another's burdens, and so fulfil the law of Christ; in honour preferring one another; to look not every man upon his own works but on those of others. He that loveth his brother hath fulfilled the law. The question may be asked, Who is my brother? The answer was given by Jesus, Whosoever will do the will of My Father, the same is My sister, My mother, and My brother, the will of God being the law and Gospel, which neither Jew nor Gentile Churches profess to keep, but is to be found only in Israel. Give none offence, says Paul, neither to the Jew, nor to the Gentile, nor to the Church of God. It is the Church of God that will become His Bride, which John saw in vision on Mount Zion, singing the song of Moses and the Lamb, for no man can learn that song but the 144,000: these are the brothers and sisters of Christ, and He was the Firstborn among many brethren, for He first kept the law and Gospel, and His body saw not corruption. And so it will be with His Bride, who are the firstfruits unto God and to the Lamb, redeemed from among men, their whole body, soul, and spirit preserved blameless unto the coming of the Lord Jesus. As the Apostle Paul says, the whole creation groaneth and travaileth together in pain until now, and not they only, but we ourselves also which have the firstfruits of the Spirit, even we ourselves, groan within ourselves, waiting for the adoption, to wit, the redemption of the body. This is the adoption, to become heirs of God, joint heirs with Christ, to be members of His body, of His flesh, and of His bone: for they two, saith He, shall be one flesh. Again, the Apostle Paul tells us distinctly to whom this adoption pertains in the ninth chapter of Romans, viz.: to those "who are Israelites." As every student of Scripture must be well aware, the great promise, that is, the promise of the immortality of the body, belongs to Israel exclusively, the Old Testament abounds with it; Jesus Himself said He was not sent but unto the lost sheep of the House of Israel. Paul's Epistles are very emphatic as to the ingathering and restoration of Israel; and lastly, the visions of John are, as it

were, a final testimony that the Bride of Christ is formed out of each of the 12 tribes of Israel by the power of the Holy Spirit, Heavenly Jerusalem, which has descended to gather her children. This Spirit, the third Person, or female part of the Godhead, is what Jesus referred to when He said that Jerusalem should be trodden down of the Gentiles until their times were fulfilled, for although He came to His own people, offering them the life promised by their prophets, they refused Him, so that the dispensation of the Gentiles might be opened, that they might receive the salvation of the soul, that being the lesser promise, a free gift, "to all that are afar off," but not the greater promise of the redemption of the body; hence, Paul says, "I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits, how that blindness in part hath happened to Israel until the fulness of the Gentiles be come in, and so all Israel shall be saved."

It cannot be doubted, then, that there is something of far greater glory reserved for the people called Israel, which bears upon the "faith once delivered unto the saints," separate and distinct from the "common salvation," to which Jude refers. But it still appears to be a matter of controversy, and one concerning which Christendom at large are deplorably ignorant, through not rightly dividing the word of truth, as to who can rightly claim to be called Israel. The Gentiles spiritualise the word, and say it refers to them, and that they are Christ's, making, thereby, sad havoc of the Scriptures; and the Jews, being descendants of Jacob, according to the flesh (which profiteth nothing), claim the promises made to him who was called Israel; but lastly, there is a people who are being gathered out from these two Churches, one of a city and two of a family, having adopted the name of Israel.

Now this state of things was foretold exactly by the Prophet Isaiah, in the 44th chapter: "One shall say I am the Lord's [Gentiles]; another shall call himself by the name of Jacob [Jews]; and another shall subscribe with his hand unto the Lord and surname himself by the name of Israel." The fact is, there are two promises, one of the life of the soul in the first resurrection, to everyone that believes; whether he be Jew or Gentile, bond or free, there is no difference, they all drink into one Spirit by faith. The other is the life of the body, which is not to either Jew or Gentile as such, and is not gained by faith only, but by faith and works; and the sign is doing the work, for Jesus said to the Jews, I know that ye are Abraham's seed, but if ye were Abraham's children ye would do the works of Abraham. The first promise is to the seed of Abraham, and the second to the children of Abraham; for this reason we exhort you to come out from among the mixed multitude, with its mixed principles, (for what union hath Christ with Belial?) and join the people who are surnamed Israel, that is, if you hear the voice with the inward ear and are persuaded that it is the Spirit of



the living God that is leading you ; for there remaineth yet a rest for the people of God. My peace I leave with you, says Jesus, not as the world giveth give I unto you ; it is that peace which the world cannot give, for the fruit of righteousness is sown in peace in them that make peace.

### Customs : Wise or Otherwise.

There are many customs in the family arrangements which may appear too small to notice, yet help even as grains of sand to make mountains, which may be of trouble if proved not wise. We will suppose our readers to be desirous of everything that is good, and not troubled with the mock modesty of some who profess to be quite shocked to hear you speak of certain portions of Scripture, yet would not scruple to practise customs which those Scriptures condemn, which are described there as uncleanliness and so not wise. It would be well if every young person of both sexes were clearly taught how they could cleanse their way by taking heed thereto according to God's Word, and so, before entering on the marriage state, consult that Word (see Lev. xv. ; also xii. and 1 Thess. iv. 3, 4), for this is the will of God, even your sanctification, that ye should abstain from fornication, that every one of you should know how to possess his vessel in sanctification and honour. These are the words of the Apostle Paul, the acknowledged teacher of the Gentiles, yet how few care to put this exhortation into practice and so prove themselves willing scholars of this earnest and self-denying man, who with tears warned them night and day, who says he had not known sin but by the law ; so that it is not only to read, but to mark, learn, and inwardly digest those parts of Scripture which more especially bear on the above subject, so that although they be evil they may know by the Word how to give good gifts to their children, one of which is a sound body. Man and woman are organised the same now as when the laws of God were given for their good, and the corruptions that abound are the result of the disregard of those laws which bring into full activity all those abominable customs which were practised by the Canaanites of old, for which cause God cast them out to bring in a people with laws given for their temporal and spiritual good, warning Israel specially against those things, and the warning is echoed and re-echoed in the New Testament, lest man should become corrupt as before ; and although all manner of sin may be forgiven for the saving of the soul, yet know that no whoremonger, nor unclean person, nor covetous person who is an idolater hath any inheritance in the Kingdom of God and of Christ. Still we find persons who profess entire sanctification, who confess themselves ignorant of the meaning of these laws.

Here the difference between the teaching of the House of Israel and Christendom steps in. The Israelite claims that the laws of God are good, and because they are good can do him no harm by obeying

them, so petitions God to write His law in his heart and mind. The Gentile says the laws are good, but as he is not under them he need not keep them, so that if they are on his tongue they are not written on his heart, and so are neither a lamp to his feet, nor a light unto his path ; but to Israel they are both, and joined to the Gospel lead to life, which is the narrow way few care to walk in. The greater part prefer all kinds of sensual gratification, which helps man quickly to the grave, like a slippery descent, making the return more difficult each day, with less inclination to make the attempt, and yet they imagine themselves scrupulously clean, and if you should speak of their habits as anything but clean, you would at once raise a great storm ; yet we find a few who think it well to be so, and to the best of their knowledge are clean in their persons, clothing, food, vessels, and dwellings ; but as the canvasser goes his daily round he is compelled to see many things which are unpleasant to him or her.

There is no wonder at the demand for hospitals, lunatic asylums, workhouses, gaols, and the hangman, also for lawyers, doctors, and parsons ; man's customs require all these which act and react on each other. The present divided state of Christendom shows them to be carnal, not subject to the law of God, neither indeed can be, and being divided cannot stand, one being of Paul, another of Apollos, another of Cephas, and another of Christ. So Israel stands as Paul did, judged for the hope of the promise made of God to the fathers, in hope of eternal life, which God that cannot lie promised before the world began. The Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, for I will restore health unto thee and heal thee of thy wound, because they called thee an outcast, saying, this is Zion whom no man seeketh after, whose desire is for their blood to be cleansed from the evil received in the fall according to the promise recorded in Joel iii. 21, also ready to listen and willing to obey the word : "Depart ye, depart ye, go ye out from thence, touch no unclean thing, go ye out of the midst of her, be ye clean that bear the vessels of the Lord." The advice given by Paul (1 Cor. i. 10) falls like a sledgehammer on Christendom to-day : "Now I beseech you, brethren, in the name of our Lord Jesus Christ, that ye all speak the same thing, that there be no divisions among ye, but that ye be perfectly joined together in the same mind and in the same judgment." This is most excellent advice, and agrees with the advice given by Joseph to his brethren on their journey home : "See that ye fall not out by the way." But customs cause them to disagree, and prove they are not the people spoken of by Jesus, that they may be one even as we are one. It is the remnant of Israel who shall not do iniquity, nor speak lies, neither shall a deceitful tongue be found in their mouth. (Zeph. iii. 13). These keeping the word of His patience, He will not take them out of the world, but keep them from the evil ; redeeming them from all iniquity, and purify them to Himself a peculiar people, zealous of good works, holding the faith

once delivered to the saints—the faith that works by love and casts out fear.

"Guard us, O Lord, with Thy protecting grace,  
And let us see on earth Thy blessed face ;  
Destroy our foe, confine him, Lord, in hell,  
Then come on earth and with Thy children dwell."

### On the March.

Having stayed our appointed time at Barking, we were on the move early on Monday morning, the 8th inst., preparing to go to Romford, and, after seeing to all necessary arrangements, one of our party started out on foot, leaving the remainder to follow and canvass the districts passed through, the one ahead going earlier to find accommodation, and arranging to meet at the post-office at five or half-past. It was truly a beautiful morning for such a walk. We passed through a country, showing evident signs of spring, with running streams, and trees beginning to put forth their buds, causing many thoughts to arise, and the heart to rejoice in adoration of Him, the Creator of all, and looking upon the running water, led my thoughts to dwell upon that river spoken of by David, the streams whereof make glad the city of God, whereby Israel shall be planted to grow as willows by the water-courses ; and, again, I thought of the glorious work in which we were engaged to spread that Word that shall now go forth as streams through the land, to find and to quench the thirst of the cattle of Israel, and give them strength to grow by its side, till they reach its perfection, which is : "Be ye perfect even as your Father in Heaven is perfect." Again, when I thought of the corn that was just showing itself above the ground, I thought of the seed, the Word that I carried at my back to sow broadcast among all sorts and conditions of man, to spring and bear fruit in His time, according to the great Husbandman's will, but fully assured it would not return unto Him void, and I must acknowledge to have felt a slight feeling of gratification that my own native county could make such a show of running water and green verdure, noticing it more especially on account of having only recently left the *dry*, thirsty, and stony district of Chatham. So with mind thus engaged it seemed quite a short walk, but on nearing Romford, and meeting quite a small lad, I inquired the nearest way into the town. His directions were as follows : "Turn to the left, pass a church, keep on till you come to a kissing gate, go under an arch, along 'our' way by another church, and then into the town." Strange to say I managed to follow them out, having no doubt in my own mind that I did pass along "our" way according to my informant.

Arriving safely in town, I had the good fortune to soon secure lodgings for all of us, in separate houses, but close together, and then set to work, returning in time to make a few necessary purchases and meet the rest, near the time appointed, and we were soon comfortably seated and enjoying a good cup of tea, thus ending our first day's march.



## Notes from Canbassers.

## NORTH WALES REPORT.

A brother in Holyhead does not miss an opportunity of keeping this work continually before his fellow townsmen, and is getting quite used to the opposition which he has to overcome weekly, working manfully, knowing of a surety that truth must prevail in the end. One young woman, when he offered the paper to her, received it with joy, stating that she wanted more wisdom, and expected that it would be a paper which would suit her taste. "But," says our brother, "the next one I met was a respectably dressed young man, who on being requested to take a copy described it as 'bosh, it is all bosh.' I asked him if he had read it, to which he replied, 'No, nor I don't want to read them.' I told him that it was not wisdom to condemn a book before he had read it. This seemed to touch his sense of justice (I think he is a lawyer's clerk) for he blushed and walked away, apparently confused. Two young ladies called at our house (17, Armenia-street) during the week, each wishing for a copy of the paper." Our friends here have sold a great many books and papers, not only in Holyhead but also in many other parts of Anglesea.

## NOTES FROM A VETERAN.

## WORKING ALONG THE SOUTH COAST.

"I left Brighton," (says one of our canvassers who has sold many thousands of *Rolls* since the commencement of 1882) "on Tuesday, April 2nd, and arrived at Portsmouth shortly after 12 o'clock noon, crossing the harbour to the Gosport side to proceed to Fareham, a small town about five miles from Gosport, but did not reach there till after three o'clock. On the following day it was raining, but I went out about 10 o'clock in the morning and canvassed until about half-past five, selling three sermons of the *Roll*, 17 *Parts*, and six *PIONEERS*. I met one woman who already had a gilt sermon of the *Roll*, but she was unable to see that there was a third class of people to be on the earth in the last days, being able only to discern Jew and Gentile. I referred her to Isa. xlv. 5, and told her that Israel were to be gathered out from the Jews and Gentiles, and were the 144,000 mentioned in Rev. vii. 4 and xiv. ; it being also written in Deut. xxxiii. 29: 'Happy art thou, O Israel: who is like unto thee, O people, saved by the Lord,' and in the 28th verse: 'Israel then shall dwell in safety alone, also in Num. xxiii. 9, 'Lo, the people shall dwell alone and shall not be reckoned among the nations.' She quite believed what the *Roll* said about this apostate Christendom, and bought a *PIONEER*. Whilst I was afterwards canvassing on the opposite side of the street she called me across and bought another paper for her lodger.

"On Thursday I resumed my canvassing in Fareham, selling four sermons of the *Roll*. About two o'clock, I called on a gentleman who asked me the name of the writer of the *Roll*; I told him Mr. Jezreel. He bought a *Roll*, and after some pressing took a paper also. I told him he might send the paper to some of his friends after he had read it. He asked if I belonged to Fareham; I told him I came from Brighton, but was travelling from town to town. He said the people in Portsmouth wanted wakening up. I agreed with this, saying that Paul's words to Timothy were now fulfilled: that the time would come when they would not endure sound doctrine, but should heap to themselves teachers having itching ears, who should turn away their ears from the truth and be turned unto fables. Having rejected the truth when it has been offered to them, the Lord has sent them a strong delusion. This gentleman told me that he had left the church

that is but a few yards from his house, because they wanted him to subscribe to a fund providing means for making the church (as he considered) more like a concert-room than a place of worship. I told him if thousands would do likewise, acting up to the convictions of their conscience, the ministers and people might become more awakened to the empty form of godliness by which they are surrounded.

"On Friday I sold 33 papers on the outskirts of the town, and on offering the *Roll* to a gentleman, he informed that he already had the three sermons, and that they were very good, and he wished they were in every house, when things would be far different from what they are at present.

"On Saturday I went to a village called Wickham, and sold a *Roll* and about seven *Parts* of the *Roll*, and then as I was leaving about one o'clock it commenced to rain heavily, the shower lasting over an hour. I sheltered under an oak tree, and when it had abated, started again for Fareham, and sold by the way and in Wickham one sermon and 20 *Parts* of the *Roll*. I called at the residence of a D.D.; he tapped at the window, and I held up the *Roll*, telling him it was God's last message to man. He shook his head and retired, not believing our report, or hoping that I was telling a thing not true."

## WILTSHIRE AND GLOUCESTERSHIRE HEAR THE MESSAGE.

"On Monday, April 1st," says a sister, "we went to Purton, six or seven miles from Swindon, and had several interesting conversations, selling during the day 16 sermons of the *Roll*, 75 *PIONEERS*, and 17 *Parts* of the *Roll*.

"On Tuesday we went to Shrivenham and Boughton, two villages about seven miles from Swindon. At one large house where Annie called she met a young lady from Sittingbourne. She kindly invited both of us to tea. We sold to-day 13 *Rolls*, 62 *PIONEERS*, and 13 *Parts*.

"On Wednesday we did not go out as it rained nearly all day, and I was very unwell, but on Thursday morning we started for Cricklade, taking a large stock of books, but found when we got to the station that we were just six minutes late for the train. It commenced to rain heavily so that we were compelled to wait at the station for the next train, which did not start till 3.30 p.m. We arrived at Cricklade about 4 p.m., canvassed a little, and then sought lodgings, but did not succeed in finding suitable ones till 10 o'clock.

"On Friday we took the first train to Cirencester, a large market town, meeting with good success. We found we could not get home before eight o'clock, so decided to stop here till the next day. On Saturday we started to walk home, selling the few papers which were left at a small village called Cerney. Coming home, we met a lady, who had the three sermons of the *Roll*, and she stated that she also knew another lady who had them, and would be very pleased to see us. We called on this latter person and found that she was very much interested in this work. She gave us lunch, and wished that she could have lodged us, but stated that she would make arrangements for us to stay with her if we visited Cirencester again.

"A Christian lady whom we met at Cerney asked us to tea, and we had an interesting conversation on the faith of Israel. She seemed rather amused that we would not eat the cake, there being some lard in it. She took two of our papers, and we were sorry we had not a *Roll* to offer her. We have sold at these three places 37 sermons of the *Roll*, 155 *PIONEERS*, and 36 *Parts* of the *Roll*. Our address is still 20, Princes-buildings, Princes-street, New Swindon, Wilts."

## OUR HULL REPORT.

"Monday, the 1st April.—To-day we walked to Hedon, a village some five and a-half miles out. In the early morning the weather was fine and warm, but towards the afternoon a strong wind sprang up, and at intervals it rained heavily. We met with fair success which quite compensated us for getting nearly wet through as we walked home. We canvassed later in Hull, on the quayside, selling in all 61 *PIONEERS*, six *Parts*, and three *Rolls*. We attempted to speak in the evening at the corner of Parliament-street, but few would listen, the air being cold and damp, so returned to camp for the night. During our canvass in the morning, at Hedon, we may mention that we came across a grocer who had received among other papers a *PIONEER* from America. He did not, however, seem to wish to converse at all on the doctrine, and we could not gather from his cautious remarks whether he were really interested and a believer in the visitation or not.

"Tuesday, the 2nd inst.—To-day the weather has again changed, and we feared it would be almost useless calling at the doors of private houses, the people not caring to stop and listen in such cold windy weather. However, we canvassed in Newington, continuing till three o'clock in the afternoon, when, feeling more or less cold throughout, we left off and made in different directions to call on interested friends with Sermons Nos. II. and III., and to somewhat restore circulation by a brisk walk. We found many who welcomed us cordially, and gladly purchased papers and *Parts*, one woman especially, who has quite recently removed to Hull from York, where she had become interested, while Bros. P. M. and J. S. were there, being rejoiced to hear of the Word being preached in Hull, which she had been fearing she might not hear again, at any rate for a long time. Others, too, were earnest in telling us to be sure and see them again before we left, one giving us an order for Sermons II. and III. on Saturday. We sold altogether, 44 *PIONEERS*, 15 *Parts*, and six *Rolls*. In the evening we went out for a meeting, but the air was a great deal too cold for speaking. Instead, we visited our friend, the old shoemaker, in Seaton-street, and held nearly an hour's converse with him, which we enjoyed much, the tears in the old man's eyes testifying to the fact that the good seed of the Kingdom had been sown, and we hope will speedily ripen for the harvest and be in time gathered into the Master's barn and therein be saved alive, while the vials of wrath are being poured out upon an unbelieving world. We invited him and his son to share one of our two frugal meals on the Sunday following, which he gladly accepted, after we had assured him that his clothes, which were very poor shouldn't, for an instant be allowed to stand in his way. We returned, greatly refreshed, ourselves realising that whilst watering others the Father had, as usual, not forgotten to let fall the dew of Heaven upon ourselves.

"Wednesday, the 3rd inst.—This morning, the weather promising to be fine, we walked to Preston, some 13 miles there and back, but found but little success. We also canvassed in a central part of Hull, at shops and at private houses, but met with much rough treatment, and received many answers which will not serve to induce us to try a second visit, at present at any rate. We sold 40 *PIONEERS*, two *Parts*, and one *Roll*. The evening was wet, so a meeting was impracticable.

"Thursday, the 4th inst.—This morning we were surprised, at the same time very pleased, to receive an intimation through our friends at headquarters, to the effect that 'a lady in Surrey' had sent 3s. to be given to our old friend the shoemaker, in *Rolls* or otherwise. We therefore saw him on our way to work and gave him the sermons of the *Roll*, one of Israel's



hymn-books (the hymns he calls 'grand songs of Zion'), and 1s. balance; and, in accordance with the lady's wish, as explained in her letter to editor, inserted in PIONEER, No. 14, we give his name and address, which is as follows, viz.: John Walton, Shoemaker, 38, Seaton-street, Fountain-road, Hull. (We enclose herewith a letter to editor, conveying his warm thanks through us, to the lady in question.) Like ourselves, he realises the good hand of his God upon him and we left him thanking God that the everlasting Gospel he had so long been praying for was now in his hands, and he trusted fervently that it might ere long be written on his heart. We canvassed in Spring Bank afterwards, but left the district for Newington after about two hours, the people rejecting the Word almost with one accord. One woman, a shopkeeper, remarked that she could find no time for reading 'good' books.

## SERVING GOD WAS NOT IN HER LINE.

'Indeed,' said the woman, 'I neither serve God nor the devil.' In this neighbourhood, like others, there is an amount of pride exhibited which quite blocks the entrance to all truth, and though the Master may send His servants with a message to such people, and in His name they 'stand at the door and knock,' as a matter of fact it is rejected by them, for, say they: '*We never buy at the door.*' Another shopkeeper attempted to oppose, but suddenly stopped short. Says he: 'I don't know how it is, but since you came into the shop I've seemed to quite forget what I knew of Scripture, which isn't a little. There is a spirit with you I know nothing of, and I find I can't oppose your words.' This man's words were remarkable, and only prove once more the inspired character of God's *Roll*. We met to-day with great opposition and unusual coldness. Many could not do with it. One gentleman assured us with a smiling face, 'It was not the slightest use to him, he was sure, no, not the slightest.' If this 'gentleman' is of the 'Gentile' race his words are true enough, we are sure. We sold 44 PIONEERS, 14 *Parts*, and three *Rolls*.

'Friday, the 5th inst.—This morning we arranged to complete our canvass of Cottingham four miles out; so starting in good time we soon came in sight of Cottingham Church (on approaching a place the church, as a general rule, first strikes the eye!) from the square tower of which to-day floated what in the distance appeared to be simply a large red flag, but on nearing the building we found it to be an ordinary Union Jack, reminding us of the close connection between His Grace of Babylon and the powerful Lords of Dan. On a small scale it might seem as if the two powers had united to warn the people to bar their doors (figuratively speaking) and by no means give the smallest encouragement to his Majesty's emissaries proffering peace, but to keep them well at bay; and if possible, by hard looks and speeches, drive them from the scene altogether, for well do they know in spirit that the Lion of Judah will in reality shortly attack and overthrow all their strongholds and bring out the prisoners of Israel from under the thralldom of the mixed multitude. We were, however, by no means daunted by such mere '*child's play*,' and worked hard, though against great opposition, till about 2.30, when rain commenced to fall heavily, causing us to leave the scene, but our mission there being then accomplished, we did not mind leaving behind us the Union Jack of Dan still in proud possession of the miniature tower of Babel, though, the wind having fallen, it now hung in folds around the mast drenched and motionless. We also canvassed in Hull amongst carriers, it being market day, and on board ships, but did not sell many papers, the rain speedily emptying the streets and clearing the decks, but not before a very intelligent A.S. (able sea

man) had purchased the three sermons of the *Roll*. We sold in all eight *Rolls*, six *Parts*, and 22 PIONEERS.

'Saturday, the 6th inst.—We canvassed to-day off the Hessle-road, but extreme poverty in a great many instances quite prevented a number of persons from buying. Many couldn't buy because their husbands hadn't come home with the wages. Early in the afternoon the sky clouded over and rain commenced to fall, so having a good many calls to make by appointment we thought it well to turn our attention in other directions before the rain put a stop altogether to our operations. We therefore called upon some interested friends, selling a number of copies of PIONEER, No. 14, just to hand. This number, we think, contains as much of the Spirit of Truth as any of the former numbers, and we heartily wish that all who buy it from canvassers and others may earnestly pray for that wisdom which can alone unlock the gates of the Kingdom to whole-hearted seekers; but these, we fear, are but few; nevertheless, they are called and chosen and faithful, and, armed with the two-edged sword of Truth, will follow Him Who is called Faithful and True, Who, in righteousness, will judge and make war, till 'all iniquity shall stop her mouth' before the standard uplifted by Wisdom, and the blood of the saints be avenged on Babylon. Thus will Babylon be smitten at the edge of the sword, and be left weltering in her own blood, which will reach even to the horses' bridles, her sons and her daughters falling victims by tens of thousands to the wrath of God, which at last, to fulfil Scripture, has overtaken the proud city which has refused the love of the truth and trodden under foot the laws of God, choosing rather to satisfy her insatiable thirst for blood, secret and revealed, which has brought about her utter ruin and desolation; for in spite of the most faithful warnings she has signed, with her own hand, in her own blood, her own death-warrant. We sold 27 PIONEERS, four *Parts*, and nine *Rolls*. In the evening the weather was damp and cold; nevertheless, we went out, loth to forego the chance of a meeting, the streets, as a rule, being thronged on Saturday evenings. At the corner of Parliament-street we took up our stand as usual, and one of our brothers soon fell into a discourse on the subject of perfection. 'Be ye therefore perfect even as your Father which is in Heaven is perfect.' A large crowd listened attentively to a clear Scriptural address, delivered with great earnestness and much power. In a ringing voice, which doubtless reached far beyond the ring of listeners, something of the deep meaning of the four commands given to the Gentiles to observe (Acts xv.), but quite misunderstood by them, was fearlessly explained and shown to be *absolutely necessary* as stepping stones to perfection. 'In consequence,' said the preacher, 'of the breaking of these all-important commands, and the unclean habits of, and dirty food eaten by, the Gentiles, Babylon has grown so corrupt that the time of her overthrow is imminent,' and referring to the case of the poor Jew recorded by Josephus, who for seven years prior to the destruction of Jerusalem cried continually from day to day, 'Woe! woe to Jerusalem,' and who, though he was scourged and shamefully ill-treated many times, answered his tormentors only in the same mournful strain, 'Woe! woe to Jerusalem!'—'so,' said the preacher, 'I feel something of the same spirit, and knowing the seriousness of the times, and the certainty and imminence of judgment, could almost utter the same words over Hull, and especially over that portion of its inhabitants rich in purse and proud in spirit, who have rejected, it may be said, almost with one accord, the message of truth and turned from their doors in scorn and derision the unknown strangers sent expressly to hand it to them.' There were some

slight interruptions, otherwise the people stood and listened in profound silence, in many instances truth, if unwelcome, compelling attention, the fearlessness of the preacher in driving it home according to Scripture, carrying, we hope and trust, conviction with it. We sold two *Rolls*, 18 *Pioneers*, and one *Part* after the meeting, which lasted an hour and a half.

'Sunday, the 7th inst.—To-day it has poured with rain, so much so that we could not go out, neither have we been favoured with the company of the old shoemaker and his son, at which we are somewhat disappointed, though doubtless the heavy rains have quite prevented the old man turning out. A meeting in the evening was quite out of the question, so we have remained indoors the entire day.

'Our next week's report will, if all's well, contain final 'notes' as to our work in Hull. We think it well to take this opportunity of mentioning that we intend (D.V.) leaving Hull next Monday, the 15th inst., canvassing our way to Grimsby, where we shall hope to arrive on or about the following Wednesday evening.'

## "THE FLYING ROLL" AT BARKING.

'Wednesday, the 3rd inst.—To-day we canvassed Manor Park, about three miles from Stratford. Here again was manifested the stagnation in trade and the numerous empty houses, the inhabitants seemingly having removed where business prospects would be more favourable. One of our canvassers met a lady who had in her possession a copy of the first sermon, which she purchased some time ago at Blackheath, and seemed to be much interested in its teachings. She said she would have the second as soon as she had finished reading the first. One lady who was offered the *Roll* and paper, expressed herself like thousands of others, that she had her Bible, and thought that was all we needed; yet she had to admit that that book was sealed, and could not be fully understood except God visited this earth again by His Holy Spirit, in the shape of the Comforter, the Spirit of Truth, which would guide man into all truth. It came on to rain very heavily about five o'clock in the afternoon, so we were obliged to leave off canvassing earlier than we expected. From here we went to Stratford to attend one of our public meetings at 16, Vine-road, Vicarage-lane. The evening was rather wet, so there were only a few strangers present. The speaker's text was from Rom. viii. 1, speaking of the condemnation which has rested upon mankind since the fall of Adam, the condemnation of death, until this very day, and which condemnation is now to be removed by man not seeking to walk after the flesh, but after the Spirit. The meetings will be held in future at the Liberal and Radical Club-house, back of the church, near Broadway, Stratford. Our sales for to-day were 40 PIONEERS, five *Parts* and two sermons of the *Roll*.

'Thursday, 4th inst.—To-day we walked to Beckton, Cyprus, and North Woolwich, canvassing them as we passed through. Here again we found the people very poor, and are sorry to state that we did not find much cleanliness although some professed godliness. A—e found a lady who asked if this book was from the Church of England. She answered no, it was from the Church of God. The lady was quite disgusted to find A—e canvassing with 'those books,' as she expressed herself, stating that she would not read them 'for a pound.' She was also going out on mission work, but would not be seen with 'those books,' meaning the *Roll*. We crossed over on the new free ferry to South Woolwich, selling a gilt sermon, a *Part*, and several papers on board. The young man who bought the sermon said it was just the sort of book he had been looking for, as he often pondered over the ingathering and restoration of Israel, spoken so often about in the Scrip-



tures, and which had set him thinking. We sold in all to-day only 27 PIONEERS, two sermons of the *Roll*, and one *Part*.

"Friday, 5th.—Having been reinforced by another arrival the previous night, four of us started for Upton Park, canvassing on our way part of East Ham, selling a few papers and *Parts*, and one sermon to a poor woman who received it gladly.

"As we entered Upton one of our party called at a small shop offering the message of life, but here the lady informed him that for years she had placed an implicit faith in the Bible, but hearing that the Bible had been so often revised and that it was still being so, she felt that she had been robbed of the only thing in which she had had any faith, because she felt that they could put in what they liked and leave out what they chose, but I exhorted her to put her trust in God, Who was able to guard His own, and on drawing her attention to the *Roll* for the ingathering and restoration of Israel, and pointing out to her that as the fulness of the Jew brought the Gentile to be grafted in that they who previously were without hope might be brought nigh by the blood of Jesus, now they had also arrived at their fulness spoken of by Paul, and now the blindness in part that fell then upon Israel will be removed, and they who have been scattered over the whole earth, God has now set His hand a second time to recover by the *Flying Roll*.

"Hearing me speak of Israel, she told me she was really a Jewess by birth, though she had been brought up to the Christian faith, and feeling my mouth opened to speak to her and tell her more of the ingathering, she seemed at once to grasp what I told her, but being very poor could not afford a *Roll*, but took a PIONEER, hardly being able to restrain herself from tears; and none but a canvasser can realise how refreshing it is to meet with one who really seems likely to prove one of those precious bones we are so anxiously seeking.

"Another of our brothers to-day called upon a lady whose husband belonged to the strange sect called the 'Nazarenes.' I was struck with the name as I was also striving to become a Nazarene without guile, although I did not know that there was such a sect in England. I asked the lady for some tracts, which she kindly presented to me, buying one of the copies of the PIONEER. I was obliged to put several questions to her, asking if these people shaved or marred off the corners of their beard, or cut their hair, and if they kept the laws of God. She said they did shave and cut off their hair. I said that was very peculiar, as we have abundant proofs that Samson, who was a Nazarene, and also our Lord, never cut their locks, and certainly those who wished to be Nazarenes to-day must follow their example, as they will not mind the growth of nature on their bodies to make themselves look respectable before men, which is only an abomination in the sight of God.

"Saturday, 6th.—We started for Upton Park again, but mistaking our road we canvassed part of the day in Plaistow; but here the work was well known, this district having been previously canvassed. A lady told one of our party she knew a person that had to be put into a lunatic asylum through reading the *Roll*. Our brother answered her that there are numbers of lunatics who have never read the *Roll*, consequently that could not be the cause of our overcrowded lunatic asylums. One man who wanted an explanation as to what was 'the tree of knowledge of good and evil' was first asked to answer the canvasser's question, viz. :—to tell him a tree that had the knowledge of good and evil; he answered yes, but only explaining that a tree when filled with fruit is a resemblance of good and when dead in winter a sign of evil. But when told it was the woman, man in the Scripture being called a tree, he was surprised. A

policeman standing by wished to explain his version of the same by drawing with a pencil a square in the palm of his hand which was to be the garden, and dotting down the centre said, 'That is the tree which you (Adam) shall not eat,' but hearing the truth concerning it as above, grasped it at once.'

"Our canvassing in this district being finished, we move on Monday to Romford, having sold here 15 sermons of the *Roll*, 27 *Parts* and 263 PIONEERS."

#### GIDEON'S ARMY IN WOOD GREEN AND HORNSEY.

"April 2nd.—To-day we canvassed in the Green Lanes and Wood Green district, meeting with pretty good success, considering the darkness and blindness of the world to-day; selling in all five sermons, seven parts of the *Roll*, and 48 papers. We met with many very intelligent people who seemed pleased to hear of the message; some entered freely into conversation and were glad to hear the glorious truths of redemption; on the other hand others did not want to hear anything about it, and one lady in particular said she could read the law and Gospel in her Bible, so I told her if she did that she would there find the promise of the *Flying Roll*, which is the uniting of the two into one through the power of the Comforter or Spirit of Truth, for the ingathering of Israel, which had to take place at the fulness of the Gentiles or that time when the Deliverer would come from Zion to turn ungodliness from Jacob.

"I had a long conversation with a lady belonging to the Brethren who had heard of the *Roll*, and read a little, but thought Israel would not be gathered until the Bride was caught up. I told her Israel was the Bride, and that their ingathering and cleansing must take place prior to the second coming of Christ, because He cometh and His reward is with Him, but His work is before Him, and that work is now going on, for Jesus came to destroy death and him which hath the power of death, which up to this time has not been fulfilled. She seemed much interested and touched by our conversation, but was rather afraid to take the *Roll*, yet taking a paper, asked me to call again if passing that way. In the evening we attended the meeting at 7, Caxton-road, Wood Green, which, although small, was interesting, because we felt that His presence was with us.

"April 3rd.—To-day our little party of four made our way out to Hornsey, and attracted no small attention. For some time we found it very hard work, and few cared to listen even to our message, but here and there we found an anxious one, and later in the day we made a little more progress, so that as it neared evening and we had to return for the rain we had sold seven *Rolls*, four *Parts*, and 40 PIONEERS. One of us had a long conversation with a lady belonging to the Brethren, in which she was deeply interested, many grand and glorious truths being brought to her notice, so that she was almost persuaded to take the *Roll*, but finally decided to take a PIONEER; the same also with a Unitarian lady. We all four received a pressing invitation to go to tea from a gentleman who has promised to come to the meeting to-morrow.

"April 4th.—To-day our little party again made their way to Hornsey, canvassing with *Rolls* and PIONEERS. We had many bright and cheering incidents in our labours, meeting with several who were deeply interested in the work, and if unable to take the *Roll* took a PIONEER. One of us met with a bright old gentleman who was so delighted with the book, taking a gilt sermon and two papers which he said he would pass on to others after he had read them and said we had not half enough workers; we needed thousands to push and circulate the work, as every one should have a copy and he should think nearly everyone would have a paper. We also had a very long

conversation with a policeman, who said he did not believe the Bible, and from the conversation we found it was false teaching which had caused him to become so unbelieving, and, after our conversation, which appeared of the deepest interest to him, he took a sermon of the *Roll* and seemed deeply moved. We also met with a lady who had the three sermons, but when she heard Mr. and Mrs. Jezreel were dead she laid them on one side, thinking this work had come to naught, and that it was wrong, but after a little conversation she seemed much cheered and strengthened and took a PIONEER.

"We were obliged to return early in the afternoon as it came on to rain, so we called at a brother's house until the rain had cleared up and then made our way to the gentleman's who invited us to tea yesterday, where we found him preparing for our arrival, the table being sumptuously spread for our benefit, at which we were made most welcome. After having partaken of the evening meal he came with us to the meeting, which was very well attended and great interest manifested. To-day we have sold 50 papers, two *Rolls*, and one *Part*.

"April 5th.—To-day our field of labour lay in New Southgate. Here we found much interest manifested in many of the people, which made our progress rather slow at first, as we stood and held conversations with many, explaining the glorious truth of redemption to them. One lady had read an extract from the *Roll* in one of the papers published by Mr. Baxter, and had been longing to get it, but did not know where to do so. She readily took a sermon and a paper, and said that a young man, who came visiting, was always talking about it.

"One gentleman tried to dishearten one of our party and said he was deluded, so he quietly asked him to show him what he found not weight and measure as it might be of use to him as he was going on in the work, but at this the gentleman left him abruptly. We have sold to-day eight *Rolls* and 51 papers.

"April 6th.—This morning three of our little party started out canvassing in the vicinity of Bowes Park and Wood Green, meeting with very good success, selling in all six *Rolls* and 72 PIONEERS, and getting orders for two more sermons, one in a week or fortnight, and another on Monday. Our hearts overflow with joy and thankfulness to our Father Who has prepared the way before us so that many have received the Word with joy. This evening after tea we went out and held an open-air meeting. After the Salvation Army had finished their meeting we took up the same stand, and many gathered round paying much attention to what was said, and from the look of their faces we would judge were much interested, and many inquired readily concerning the meeting at Caxton-road to-morrow, also took a copy of the PIONEER, one lady coming forward for a paper while we were singing the first hymn. After the meeting we returned home, thanking the Lord for all His bountiful goodness and mercy to us during the past week, and thus placing our labours in His hands we leave the seed which has been sown to accomplish that for which He hath sent it, so that although sown in much weakness, it may spring forth, and in glory bear fruit unto His name. Thus we feel encouraged and strengthened in our mission, and with fresh courage look forward to our onward journey through England, offering the light and truth for the freeing of the captives of Israel. Oh Israel rejoice, arise, shine, for thy light has come, and the glory of the Lord has risen upon thee."

#### EPPING IS WARNED.

A brother who is working with a party in this neighbourhood writes to us:—"On Wednesday, 3rd inst., we started out to canvass over Nazing Common, Long Green, and Epping Green, also



at Copt Hall and Waltham Abbey. On Nazing Common a sister offered the PIONEER to a poor woman who said she hadn't a penny in the house, but proffered a new-laid egg in payment, which was accepted. A brother, on offering a paper to a poor man on a farm, received the reply: 'Well, we haven't much religion about here; besides, we are very poor'; he, however, expended a penny on a PIONEER. On the *Roll* being offered to a schoolmaster, he stated that he would feel inclined to purchase one if he knew it was written by some learned man, but he was told that this message was neither to the learned nor unlearned, but addressed to the children of Israel. He imagined that these were the Jews, but was reminded that the Jews only represented two tribes, the other tribes being among the Gentiles, and that the Lord says these shall be gathered out, one by one, so that it is a gradual work. He acknowledged that that was true, and took a paper. During the day we sold eight *Rolls*, 23 *Parts* of the *Roll*, and 45 PIONEERS.

"On Thursday two of us set out to canvass the road to Waltham Abbey. One called at a very dilapidated cottage, where there seemed scarcely room to stand upright. On the *Roll* being offered and its mission briefly explained, the woman went direct to the mantelpiece for a shilling and bought it, saying she was very fond of reading. Truly blessed are the poor in spirit. In another instance, the *Roll* was offered to a man who had the appearance of a gardener. He said he was glad to see such an awakening, especially regarding Israel, as he believed they would be gathered, although they had lost their identity. He was told that by their fruits they would be known; but he imagined that these words just quoted did not apply to them. I answered that Israel would fulfil both law and Gospel. He took a *Part* of the *Roll*, wishing me good-bye with a hearty shake of the hand. In Waltham Abbey a group of youths was standing outside the Young Men's Christian Association Rooms, to whom I offered the *Roll*. After a rather lengthy conversation, one was induced to take a *Part* of the *Roll* and another a PIONEER. At this moment the minister was just coming through the churchyard but when I offered the message to him he declined, not deigning to stop and examine it.

"Our sisters canvassed a few small villages called Coopersale, Ivy Chimneys, and North Weal. One had a pleasant conversation with a man who said he went from place to place to learn all he could, but one day the minister accosted him stating that he was doing wrong through visiting different places of worship; that he should come to 'church,' and not go anywhere else; but he had proved this almost useless as he could not get satisfaction at 'church.' Our sister stated that the Lord had now sent the truth to his door, and the Scripture tells us to prove all things and hold fast that which is good. He took a *Part* of the *Roll* and would have had the sermon (seven parts in one) if he could have afforded it, saying he would try to take it next time she called.

"Another poor woman whom our sister called upon was unable to read, but said she had a dear, good sister-in-law who came to read to her. She took much interest in the account of this work given her, and was much rejoiced when her attention was drawn to the fact that neither the learned nor the unlearned could understand the mysteries of God, but only those whom the Lord called. At another house a lady came to the door and when told that the *Flying Roll* was God's last message to man, instantly replied: 'I will have that,' and others in this place took *Parts* of the *Roll* and PIONEERS quite readily, and said they would procure the full sermon of the *Roll* at some other time, but had not the money to pay for it now.

"On Friday two of us again wended our way to Waltham Abbey. On calling at a butcher's

shop and introducing the *Roll* to the proprietor he walked across the road to a neighbouring inn, returning with a very large prayer-book, which was printed in very antique type. He placed this on the table, saying it was worth all my books. I told him the printer's ink was of no avail, it was the *living* Word he wanted. I asked him if this book explained what the sin of our first parents was, or if it defined the tree of the knowledge of good and evil. He looked at the index but could not discover anything about this subject, but said: 'Why, they took of the forbidden fruit.' On asking him what the forbidden fruit was, he replied that he did not know whether it was apples or grapes. I quoted the Scripture: It is not that which goeth into the mouth which defileth a man, &c., but this being a difficult question he declined the *Roll*.

"On Saturday, three brothers of our party started out to canvass Ongar, seven and a half miles distant, calling at a house by the way. I was just on the point of selling the *Roll* to a woman (she had the *Roll* in one hand and the shilling in the other), when a man driving past shouted out: 'Oh, you old —! taking the poor woman in. Don't you have it, missus.' I told her that Satan was working through that man, knowing that his time is short when his power must die. After hesitating awhile, I was gratified to receive the shilling from her in return for the first sermon of the *Roll*.

"This week we have sold 35 sermons of the *Roll*, 91 *Parts*, and 309 PIONEERS."

#### A WEEK'S CANVASSING IN THE METROPOLIS.

A brother writes:—"After nearly two weeks' illness which prevented my going forth with the words of life I again started in the good work, though not in the condition required to *press* business. Being affected in my lungs I have to stop many times in the most interesting part of my story, and for this reason I think I am unable to sell as many as could be disposed of if I could talk more. However, on Monday I was able to dispose of 15 PIONEERS.

"During the day I had many offensive remarks made to me, which made me think that the people took me to be one of the members of the Army of the Lord from Brighton. On Tuesday and Wednesday I was only able to canvass a portion of the day, but on Thursday, feeling much better, I was able to score a full day, selling two sermons of the *Roll* and 20 PIONEERS. One person asked me if I could tell why the ministers of the Established Churches did not preach on the end of this wicked world which is so near at hand, and the signs of the fall of Babylon. I answered that as it was in the days of Noah so would the coming of the Son of Man be, and that the things now published for Israel in the *Extracts from the Flying Roll* were not given to the learned divines, but to poor, illiterate men, babes and sucklings, as His words were given to poor fishermen in the days of His flesh.

"On Friday my day's work was not very encouraging. On Saturday I worked in Camden-road and the vicinity; found some who wanted nothing but their Bible, failing to see that it has been and is a sealed Book to both Jew and Gentile; but to Israel it is now being unsealed that they may drink of the water of life from the fountain now open in the house of David and to the inhabitants of Jerusalem for sin and for uncleanness, by the law and the Gospel being united and unsealed to the 144,000 of all the tribes of the children of Israel.

"One regular subscriber to the PIONEER said to me: 'When I read my Bible now I clearly see that all the greatest promises in the Scriptures are for Israel.' He realises that Christ had a twofold mission, being a light to lighten the Gentiles, and at their fulness to become the glory of His people Israel."

#### A VOICE FROM CROYDON.

"In the course of canvassing I had an interesting conversation with a nice, intelligent-looking girl, who took a paper, saying she should much like to take the *Roll*, but could not afford it then. Having heard of *The Forty Coming Wonders*, she asked me if I could give her the address where it could be obtained. I exhorted her to study the *Flying Roll*, which is given by inspiration, whereas the other being only man's interpretation of the Scriptures was calculated to create alarm and mislead. I met several who had previously taken the *Roll*, some of whom said they liked it much, others saying they did not care for or understand it. One took a second sermon; another who took two papers said the first sermon of the *Roll* had been sent to her as a present, and after conversing with her she seemed interested and promised to read it carefully. In a few instances I found servants had been forbidden to take them in, and while speaking a few words of solemn warning, I heard a lady call out sharply not to stay to listen, reminding us of the words in the everlasting Gospel, we know we shall continue to be a rejected people; let us, therefore, go to Christ without the camp, bearing His reproach, Who is now literally fulfilling what is written in Rev. iii. 20: 'Behold I stand at the door and knock: if any man hear My voice and open the door I will come in to him and will sup with him and he with Me.' They reject the message and despise those who offer it to them. For instance, one told me that she had heard too much about that book already. I testified what light and comfort it had been to me. She said it was a pity I did not go to the Bible for comfort; to which I said I did, and this had made it doubly precious. Jesus said: 'By their fruits ye shall know them.'

"We have received great kindness from some who have accepted the truth in the love of it. It has enlarged their hearts with love to God and their fellow creatures for Christ's sake, and they prove their gratitude for the message of life being brought to them by asking the weary canvassers to rest while they prepare tea, their bright faces showing the pleasure they feel in doing it. I am happy to state that someone who is greatly interested in this faith and very desirous to help forward this work has commissioned me to give a paper weekly to a poor woman in great affliction, whose only comfort lies in the hope of immortality now offered to the children of Abraham. On calling at one house a second time I had a hearty welcome, the daughter telling me how much her father enjoyed the papers, saying they explained so many portions that he could not understand before. Another one hearing the message for the first time quite readily took both *Roll* and PIONEER, wishing us God speed, so that we can thankfully unite our testimony with Israel of old, saying: 'Hitherto hath the Lord helped us.'"

The minds of men are often deceived in their judgments; the lovers of the world, too, are deceived in loving only things visible.

What is a man ever the better for being by man esteemed great?

The more thou canst go out of thyself so much the more wilt thou be able to enter into Him.

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every Wednesday evening, at 8 o'clock.  
Chepstow Hall, Chepstow-terrace, Peckham-  
road, every Sunday evening at 6.30.

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

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

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

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

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

BRIGHTON—167, Elm-grove, every Sunday  
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45, Melbourne-street, Stalybridge.

BRIGHTON.—167, Elm-grove.

BURY ST. EDMUNDS.—14, Mustow-street.

CROYDON.—The Oaks, Duppas Hill; 99,  
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The Pioneer of Wisdom:

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

FRIDAY, APRIL 12, 1889.

JESUS, speaking to a section of Judaism, said: "Woe unto you, lawyers! for ye have taken away the key of knowledge." Instead thereof they had brought forward their traditions and human precepts, and by worldly learning sought to interpret the sacred rolls of the prophets. We are now living in the 19th century, but the world has not changed; it may have changed its dress, but its inhabitants disregard truth in its purity equally as much now as they did 1800 years ago. Worldly learning has never done anything towards unravelling the mysteries of the sacred pages, yet one would have to close their eyes and ears to much that we read in Scripture if we accepted the following remarks recently made by the Rev. Dr. Fairbairn at a meeting held at Didbury:—

"No man could master theology without languages known and understood. The man who did not know Latin could not know scientific dogmatic theology; the man who did not know Greek could not reach the fundamental meaning of his faith; and the man who did not know Hebrew stood blind as a bat before the great mother of his faith."

If this were true, we ask who then could be saved? Can this reverend gentleman have read that "the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, read this, I pray thee: and he saith I cannot; for it is sealed"? How different his teaching sounds to the words of James: "If any man lack wisdom let him ask of God Who giveth to all men liberally and upbraideth not." The wisdom of this world is foolishness with God, Who said that the book was closed up and sealed till the

time of the end, when the Lion of the tribe of Judah, and he only, should open the seals. Where there is no vision the people perish, but whosoever receives the revelation of the Spirit of Truth will understand all mysteries. It is written: "I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where is the wise? Where is the scribe? Where is the disputer of this world? Hath not God made foolish the wisdom of this world?"

In another column is given a report of the meeting held on Peckham Rye last Sunday afternoon. Our members in that neighbourhood are anxious not to leave a stone unturned to bring the Word before the notice of the public, and at this first meeting they received great attention, much interest being manifested. Last Saturday night also a large open-air meeting was held at Wood Green; and probably our readers have noted the accounts recently printed of large meetings in Hull, which, if we may judge by the number of PIONEERS disposed of after the meetings, were much appreciated by those present. We shall, I trust, receive each week reports of meetings held at each of the places now being visited by our canvassers, who we feel sure will not fail to make use of every door of utterance to sound Israel's horn; they have nothing to do but blow, reading their music in the face of Christ and His Bride, sounding forth the notes of full redemption, victory over sin, death, hell, and the grave.

On Tuesday last we were happy to receive a postal order value four shillings and sixpence from "One Who Feels Much Pleasure in the Marvellous Way in which the Lord has blessed the Canvassers' Sales at Swindon." The enclosed money she wished sent to them, to be given in spiritual food to those who are desirous of buying, but for want of means are unable to do so. We have pleasure in stating that the money was duly forwarded to our canvassers in that district, who we feel confident will faithfully carry out the wishes of the donor.

The Twelve Legions of Angels.

"Jesus would not ask His Father for the twelve legions of angels, but would rather that the Scriptures should have their fulfilment. The twelve legions being the twelve tribes of Israel, who had not then received bodies with souls, and yet were called angels; before they came to minister to a mortal life. Christ knowing them, that they should have bodies given them with souls, which should be their houses, for their spirits to dwell in; therefore, it was the will of Christ that the Scriptures should be fulfilled, He knowing the Scriptures could not be broken; being twelve thousand in each legion, making 144,000."

Our American Columns.

CANVASSING NOTES.

TESTIMONY FROM GRAND RAPIDS.

"After selling a PIONEER to a gentleman I called his attention to the *Flying Roll*, as God's last message to man, 'revealing things which have been kept secret from the foundation of the world.' He wanted to know why our preachers and ministers and men who made these things a lifelong study did not find them out. I opened in Sermon I. to page 3 and read to him the three passages of Scripture which many good theologians have overlooked: 'God calleth those things which be not, as though they were'; 'No prophecy of the Scripture is of any private interpretation,' and 'Be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day.' He asked me how I interpreted the second passage, viz., 'No prophecy of the Scripture is of any private interpretation,' saying the Roman Church reserved to itself the right of expounding the prophecies of the Scripture to the people, using this very passage for its authority. I told him that when we got the key of the Scriptures, now to be found in the *Roll*, that Scripture unlocks itself when properly put together and by reading the next verse Peter tells us the prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost, and it is the Holy Ghost, or the Immortal Spirit, that must interpret the dark sayings and parables to us, for if men wrote and spake as they were moved by the Immortal Spirit, surely we see the need of the Immortal Spirit to make known these things. He said that was exactly his idea. I then told him we had two things to lay before him: the salvation of the soul, and the redemption of the body. The first was granted unto all at the first or final resurrection, the latter to an elect number, 144,000, and that the time was now here for life to be had by seeking for it: seek and ye shall find.

"What!" said he, "do you mean not to suffer physical death?" "Yes," I said, "never die the death of the body"; and told him if he would read the Scriptures with that thought in his mind he would be surprised to see how plain they were that a man could live and not perish, and how much they spake of life; and though they are so written people have been reading them for ages and have not seen it, because the Interpreter had not come to make it known. This was new to him, and he was interested in it, and took the paper, promising to carefully read it and the Bible, keeping this doctrine in his mind.

"I gave a paper to another man as a sample, as I was in a hurry. He asked me if I believed when a person died they went direct to Heaven. I told him, No, and he said he did not think so either. I then quoted Peter's words, spoken for us to use at this time: 'Men and brethren, let me freely speak unto you of the patriarch David (a man after God's heart), that he is both dead and buried, and his sepulchre is with us unto this day'; 'for David is not



ascended into the heavens.' (Acts ii. 29, 34.) I know it is preached from the pulpits of to-day that we close our eyes here one moment and open them the next in Paradise, but they bring no Scripture proof for their assertion. This pleased the gentleman, and he promised to read the PIONEER and call again, and, perhaps, become a subscriber. I sincerely hope he will, that he may suffer no loss of the body, but look to God for guidance, being fully persuaded if he does he will be led in the narrow way of life; for the Lord saith: 'He hath no pleasure in the death of him that dieth,' and surely if we trust and obey Him He will work in us His own good will and pleasure, and that will be life abundantly, the immortal life of our mortal bodies.

#### MORE NEWS FROM PENNSYLVANIA.

Writing from Pittsburg on March 4th, a sister states:—"The weather here during the week has been very dark and cloudy, with a drizzling rain several days, but it was not sufficient to prevent us from continuing our labours. We have during the week sold a great many papers, and have found a few particularly interested in our teaching. Several of these when I first broached the subject said they 'wanted' to know nothing about the Shenies [the Jews], saying they hated the Jews; but when I explained that this was not a Jewish paper, pointing out the difference between Jew, Gentile, and Israelite, they seemed to repent of what they had said, and in many instances purchased a copy of our publications. I told them not to be so harsh on the Jews, who were no worse than the Gentiles, for the Jews condemned Jesus, and the Gentiles put Him to death; telling them also that though they seemed to despise the remnant of two tribes, the Jews, they themselves might belong to the ten tribes scattered among the Gentiles. In one office there were three or four men who had thus declared against the Jews. After I had spoken to them on the subject one of them said: 'Well I like to look into all these things anyhow, and I will take a paper,' then another took a paper. I then introduced the *Flying Roll*. He who first purchased the paper asked the price of the first sermon of the *Roll*, and purchased one. At this moment another man came in, and stated that he had heard of this before, and now took a paper, asking me many questions. The man who had first spoken against the Jews came up to me and apologised for the manner in which he had spoken, saying: 'You are not a Jewess, are you? I did not wish to offend you.' I assured him that his apology was accepted, and that he had not given any offence to me. As I left, they all joined in a hearty laugh, saying to me quite good-naturedly: 'You did well here, and seem to understand your business, anyhow.' During the same day I met a gentleman on the street to whom I had previously sold a sermon of the *Roll* and a PIONEER. He said: 'I met you before and took a book of you which I am very much pleased with, and will take the other two

sermons any time you like to bring them to my address.' I took the books to him the next day, when he stated that he would be pleased to converse on the work any time that I might be able to call.

Whilst canvassing among several offices I entered an artist's room where three men were at work. I offered the PIONEER to the first one I met, but he shook his head as though making fun of it, handing it to one of the other men, who, after looking at it, made signs with his fingers, so that I could see that he was deaf and dumb. He, however, seemed much interested, looking at it for some little time. I handed a copy to the third person, who, pointing to the titles of several articles in the paper, motioned to one of the others, who wrote on a slate: 'Can I have one? how much is it?' I wrote: 'Three cents.' Two of them took a copy each, which caused my heart to rejoice.

"At one house I introduced the PIONEER to two ladies: as they were scanning it over one of them turned to the other, and said: 'Did you ever see or hear of anything like that before?' The other confessed she had not, and they invited me in, asking me if there was any such church here. I told her that at present our party of canvassers were the only representatives in the city: and that we were travelling from place to place to spread the everlasting Gospel, and that all those who were earnestly seeking light and truth would gladly receive us and wish us God speed. As I explained the outlines of our faith they both acknowledged that a new light was thereby thrown on the Scriptures, and they each took a PIONEER and a *Part of the Roll*. These are but a few of many interesting episodes in our daily labour of scattering the seed. Time would fail to describe in detail the many scenes of rejoicing where light has suddenly burst in upon a benighted mind, creating a hope of immortality. On the other hand, the buffetings and hardships of the canvasser are great, but we have always realised in ourselves the fulfilment of the promise: 'As thy day so shall thy strength be,' therefore we go forth, continually rejoicing in our noble calling."

#### A MEETING AT SARNIA, ONTARIO.

A brother living at Port Huron writes:—"On March 17th, three of our members visited Sarnia, Ont., and found a nice select audience awaiting our arrival, intent on hearing an address on the Redemption of Israel. The meeting was opened with one of Israel's songs: 'Come oh every one that thirsteth, to the living waters come.' The 18th chapter of Ezekiel was then read and commented on, another hymn was sung, and then a brother delivered an interesting discourse on the ingathering of Israel. The interest manifested among the hearers (many of whom had never before heard the glad news of redemption) caused us much joy, for they seemed spellbound, and did not leave their seats for fully half-an-hour after the meeting was concluded, seeming anxious to catch every word in the conversation which followed. An opportunity was given for anyone to ask a

question on any point which had not been understood. One gentleman came forward to inquire the price of the *Roll*, and said he would come to Port Huron for a volume next Sunday, in company with others who generally attend our meetings there. The river St. Clair divides Canada from the United States at this point, Sarnia being in Canada and Port Huron in the State of Michigan, passage across the river being effected by a ferry.

"We have received invitations to visit this place again, and one gentleman came to the ferry with us, asking information respecting joining the House of Israel. I must say that so far we have found with the Canadians a greater love for the truth than with Americans generally. Several copies of the PIONEER were distributed after the meeting."

#### A FEW GLEANINGS.

An interested friend in Paterson, New Jersey, writes:—"I do think that everything by the finger hand does point to the near future of the great fulfilling of all the prophecies."

Another writes:—"I have read *Extracts from the Flying Roll*, and regard it as the most remarkable book outside of the Bible that I ever met. Mr. J. E. G—d, of this city (Paterson, N.J.), called my attention to it, and I assure you I feel great obligations to him for doing so."

A copy of the PIONEER was sent to Mr. L. Heiberg, of Oakes, Dicky Co., Dakota, and in return he ordered Sermon I. of the *Flying Roll*. It appears he is a Scandinavian missionary and desires to know the address of anyone of his nation that holds our opinions, male or female, that he may correspond with them in his own tongue, being not well versed in the English language.

Some time ago a handbill advertising the *Flying Roll* was picked up by Mr. William Gibson, of Los Angeles, in far off California, causing him to write for a copy. Thus it is that the good news spreads.

#### BEARING WITNESS TO THE TRUTH.

"It was two years ago last November," says a friend in Peru, Mass., "that my sister sent me the first sermon of the *Flying Roll* with a letter stating that she had purchased this book from a canvasser at the door, and that all Christians who were truly looking for the second coming of Christ, according to Scripture, must accept the truths contained within the *Flying Roll*; that the Scriptures were now being opened up and crooked things being made straight. I read her letter, wondering at the time if any of the words in the Scriptures which had been as dark sayings to me would by this means be opened up. Previously I used to endeavour to console myself that there were many mysteries in Scripture that we should not pry into, but again I would remember that 'there is nothing covered that shall not be revealed, and hid that shall not be made known.'"

"I was truly famishing for the interpreted Word, but truly they are few who have a real desire for truth, as during the past two years I have found but one or two in this



neighbourhood who seemingly will give a second thought to these precious words revealed in the *Flying Roll*. I should be overjoyed to have some of my neighbours looking into this visitation which is of God. There seems a terrible gulf between us which seems to widen more and more, as I realise more fully the great plan of redemption of body, soul, and spirit."

### Death's Harvest.

The King of Death will fare sumptuously in a few days. Knowing that his time is short, he has come down with great wrath, seeking the destruction of mankind. The great and terrible day of the Lord looms in the near future, causing us to realise that if the time were not shortened no flesh would be saved. A Detroit paper publishes an account respecting the latest invention of destructive weapons:—

"St. Louis, March 13th.—For over a year Dr. H. W. Parsons, of Wamego, Ks., has been at work upon a machine called the 'Aerial torpedo,' for which he has obtained a patent in this country. The War Department officials have written favourably of the invention, and it awakened a lively interest among the war officials in European kingdoms. Briefly described, the 'aerial torpedo' is a cylinder containing numerous barrels or recesses from which dynamite cartridges are dropped, the cylinder being suspended from a balloon and the explosives released by simple mechanism controlled by electricity. While a balloon that can be directed or guided in its course may be used against an ordinary atmosphere and steered and controlled by the operator who also discharges the bombs, yet Dr. Parsons holds that he can accomplish, with a captive balloon, all that is needed to display the extraordinary features of his invention. The location of the balloon could then be regulated by the reeling or unreeling of the cable, which holds its captive just as a boy changes the position of a kite by winding or unwinding the kite string. It is not the inventor's idea that this machine can be aimed at a man and kill him as with a gun, nor that it will do away with cavalry, artillery, or infantry, but that another corps, of say, 300 men, manning 100 machines and drilled to handle them, will accompany every brigade, and being supported by infantry, cavalry, and artillery, will do more effectual service than the whole brigade could possibly do, so that the general in command would manoeuvre his troops in such manner as to bring this corps into action and allow them to do their work, the infantry, artillery, and cavalry forming auxiliaries to this band of 300. It is estimated that each siege balloon will contain from 200 to 1,000 half-pound cartridges of explosive, 60 per cent. dynamite, arranged in such a manner that they are under the control of an operator who is stationed on the ground, and can discharge one bomb at a time. One hundred machines will give this corps 20,000 bombs at one charge after which they may be reeled back and charged again

every two hours or less, making six voyages in 12 hours, and carrying the enormous load of 120,000 cartridges, or throwing the astonishing amount of 60 tons of explosive into the fortifications in a single day. By using this apparatus modern military tactics will be revolutionised, and, nations having such powerful resources at their command, arbitration will speedily usurp the place of war."

### Notes of Addresses.

#### PREACHING ON PECKHAM RYE.

The members of the New and Latter House of Israel held the first of their summer series of open-air meetings on Peckham Rye, on Sunday afternoon last. The weather was everything that could be desired, the warm sunshine tempting numbers to leave their home for an airing on this recreation ground.

At half-past three a small party might have been seen wending their way up Ryelane, to near the top of the Rye, where they made a halt; placing a large poster on the ground announcing the contents of the current number of the PIONEER OF WISDOM. A crowd quickly gathered, part of the attraction being a small boy with a violin, with which he accompanied the singing during the meeting. A patriarchal old gentleman with white hair and beard, divested himself of his overcoat and hat, placing on his head a blue skull cap, and then opened the meeting with a hymn, which was sung by the members present, after which he addressed the large audience on the subject of the three churches that were to be in existence in the last days, founding his discourse on Isa. xlv. 5: "One shall say I am the Lord's." This Church, he explained, was that of the Gentiles, who claimed the merits of our Lord's blood shed on Mount Calvary. "And another shall call himself by the name of Jacob," or the Jewish Church, who claim God's promises given to Jacob. "And another shall subscribe with his hand unto the Lord, and surname himself by the name of Israel." This last phrase he stated referred to the remnant of Israel, who are now to be gathered out from the two former Churches, and become a peculiar people unto the Lord, being cleansed and prepared to go unto the marriage of the Lamb, to become the Bride of Christ.

Another hymn was sung and a younger brother stepped into the circle and discoursed on the contrast in the two glories revealed in the two following verses:—"Blessed and holy is he that hath part in the first resurrection for on such the *second death* hath no power"; and "In the way of righteousness is life, and in the pathway thereof there is *no death*." He endeavoured to point out that whilst both Jew and Gentile obtained the salvation of the soul through faith without works, escaping the *second death* or punishment on the souls of the rebellious, they were not freed from the *first death*, the wages of sin, the death of the body. He brought forward Scripture to prove that there were two deaths, Jude speaking of the rebellious as being *twice* dead, yet plucked up

by the roots at the second resurrection having suffered the death of the body and the condemnation on the soul, fulfilling the Scripture: the rest of the dead lived not again until the 1,000 years were finished. Though the Apostle Paul could rejoice in the hope of the salvation of the soul, saying: "There is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day," yet he was miserable because he could not escape the death of his body, crying out in the agony of his soul, "O wretched man that I am, who shall deliver me from the body of this death." He who now receives the fullness of the Spirit as Jesus received it shall no longer see as through a glass darkly, nor have to exclaim, "Whilst I would do good evil is ever present with me, bringing me into captivity to the law of sin and death," for the law of his God is in his heart, none of his steps shall slide. Many passages were quoted in support of the doctrine of immortality, showing clearly that "in the way of righteousness is life, and in the pathway thereof *there is no death*," neither to soul nor body.

The congregation was very attentive throughout; many, by the expression of their faces, appearing deeply interested. The meeting concluded with a hymn, and an exhortation to attend the evening meeting at Chepstow Hall, Peckham-road, commencing at 6.45.

#### HABAKKUK'S VISION.

The following address was delivered at the Hall, 126, Great Titchfield-street, London, W., last Sunday, at the usual evening meeting, commencing at seven o'clock. The preacher commented upon the third verse of the second chapter of Habakkuk: "For the vision is yet for an appointed time, but at the end it shall speak and not lie; though it tarry, wait for it, because it will surely come, it will not tarry."

As Solomon says: "To every thing there is a season, and a time to every purpose under the heavens." By losing sight of this many consider the Word of God has not come true, or that it has reference to something else, and in this particular instance that the words of the prophet refer to the salvation of the soul and not of the body, which they say was made known to Peter by the vision he received of a great sheet, knit at the four corners, and let down to the earth, wherein were all manner of four-footed beasts of the earth, and he heard a voice telling him to kill and eat. But the vision spoken of in our text was not made known to Peter, for the former was an *open* vision; the prophet was told to "write the vision and make it plain upon the tables, that he may run that readeth it." And the Apostle Paul, who wrote after Peter had received his vision, says: "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." Habakkuk does not speak of the time when Jesus was upon the earth, after the 4,000 years, but "at the end." Jesus said: "My Father worketh hitherto, and so work I." He did



not finish the work; for in the beginning God promised to make man in His image in six days. In Jesus was accomplished that work, which will be done in His Bride "at the end," for His *body* saw not corruption, and was made immortal. In the preceding chapter and the 12th verse we read: "Art Thou not from everlasting, O Lord, my God, mine Holy One? *We shall not die.*" Do you believe this? You have, perhaps, believed that you will live in the resurrection, your spirit and soul forming a spiritual body as the angels; you have believed the words of Jesus recorded in John xi. 23: "He that believeth on Me, though he were dead, yet shall he live." But have you believed the next verse: "Whosoever *liveth* and believeth in Me shall *never die*? Exactly corresponding with the words of Habakkuk, "We shall not die." The Word of God teems with the promise of *Life*, but as the prophet says it is for an appointed time, at the end. This does not refer to the life of the soul in the resurrection, although that is a grand and glorious promise, as it is written: "Blessed and holy is he that hath part in the first resurrection, for on such the *second death* hath no power." But Jesus says: "Verily, verily, I say unto you, if a man keep My saying, he shall never see death." (John viii. 51.) It is to those who keep His sayings, as Jeremiah says: "In the way of righteousness is life, and in the pathway thereof *there is no death.*" This has not been made known until now; Jesus came with it, but the Jews refused Him, Who would have fulfilled the law in them, by which they might have obtained life. He then nailed the law to the Cross for the sake of the Gentiles, that they might be brought nigh through His blood, and He laid upon them no greater burden than they were able to bear, these four necessary things: "That they abstain from pollution of idols, and from fornication, and from things strangled, and from blood."

The Jews having refused life, Paul tells us that: "Blindness in part hath happened unto Israel, until the fulness of the Gentiles be come in." The Gentile has no greater glory than the salvation of the soul, which is no more than the Jews, for it is written: "They drank of that *spiritual* Rock which followed them, and that Rock was Christ." There is no difference between Jew and Gentile, bond or free, they have been all made to drink into the same spirit. For the salvation of the soul, neither circumcision availeth anything nor uncircumcision, they both receive spiritual bodies in the first resurrection. As Paul says: "Neither circumcision availeth anything, nor uncircumcision, but a *new creature.*" This refers to the Church that will come out from the two Churches of Jew and Gentile, and the promise of God will be fulfilled in them, "I will cleanse their blood, which I have not cleansed, for the Lord dwelleth in Zion." And not only will their blood be cleansed, but washed away, as is prophesied by Ezekiel, that they may be as Jesus, for "Flesh and *blood* cannot inherit the Kingdom of God." Nowhere does Jesus tell man to prepare to die, with one exception, those

who have tasted of the heavenly gift, who have seen the light of the life of the body, and have become lukewarm, neither hot nor cold, He commandeth them to make friends with the mammon of unrighteousness, having wasted their Master's goods, that when they die they may be received into everlasting habitations, for the salvation of the soul in the first resurrection. God says, speaking through the Prophet Jeremiah: "Why will ye die"—not Jew, nor Gentile, but, "Why will ye die, O House of Israel?" This is the Church of God. Paul says: "Give none offence, neither to the Jew, nor to the Gentile, nor to the Church of God." We give no offence to either Jew or Gentile, for we grant them what they ask, the salvation of the soul, and we do not wish to underrate this great glory, but there is a greater. In Ex. iv. 21 God says: "Israel is My son, even *My first-born.*"

#### THE VISION IS FOR THE END.

Our text says: "The vision is yet for an appointed time, but at the *end* it shall speak." It is evident this vision, which will give sight to Israel, has not been made known until these days, for at the Crucifixion of Jesus, the prophecy of Isaiah was fulfilled: "Bind up the testimony, seal the law among My disciples." It is written: "The entrance of thy words giveth light." His Word is law and Gospel; Israel have never yet combined law and Gospel, but they will have the light of the vision now given, by speaking according to both. "To the law and to the testimony; if they speak not according to this book, it is because there is no light in them." This is the work to be done in Israel, joining beauty and bands together, not being contented with one penny for the soul, but the twopence of law and Gospel for soul and body. "This is the covenant, saith the Lord, that I will make with the children of Israel after those days, I will write My laws on their hearts and on their minds." Here we see that Israel must take up the burden, which has now fallen from the Cross, which is the law, for Isaiah says: "It shall come to pass on that day, that the nail which was fastened in the sure place shall be removed, and the burden that was upon it shall be cut down and fall." Israel, His Bride, will do greater works than He did, in accordance with His promise. Jesus kept both law and Gospel. We speak as unto wise men, judge what we say; if the Bride is to do the greater works, must they not also keep the law and Gospel? And God will give the same power of the Spirit to enable them to do the work, as He gave to Jesus.

Those who see the light of the salvation of the soul only, believe that they are cleansed from sin, washed in the fountain filled with blood; but the vision of which Habakkuk speaks does not tell us this. Those who have had their eyes touched a second time to see the vision say as did the Prophet Isaiah, "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips, for mine eyes have seen the King, the Lord of Hosts." They know that they are clean every whit for the soul, but God has opened their eyes

to see the life of the body, and for this it is their privilege to suffer, and fill up that which is behind of the afflictions of Christ for His *body's* sake. For the common salvation, or the faith of the Gentiles, the blood is not cleansed, and the righteousness of Christ is only *imputed*, and they prove it by going the way of all flesh, to the grave, for death is the wages of sin. The sight given by this vision makes Israel feel very different, as may be seen in the prophecy of Ezekiel, concerning the dry bones; they say, "We are dried up, our hope is lost, we are cut off from our parts"; but the breath of the Spirit, the Word of God, will revive their hope, and cause them to seek Him to cleanse their blood. Christ wishes them to be yoked with Him, and learn of Him and find rest. He shows them their sinful condition, that they are full of wounds, bruises, and putrefying sores; they cry out with Paul: "O wretched man that I am, who shall deliver me from the body of this death"; but they are not, as he was, "born out of due time," for this is the time, for "at the end, it shall speak, and not lie." It was told the Prophet Daniel, that the words were "sealed up until the time of the end." The words of Jesus also referred to the time of the end, for He spoke to the multitude in parables, "And without a parable spake He not unto them," as it is written, "I will open My mouth in parables, I will utter things which have been kept secret from the foundation of the world." And He promised to send the Comforter, even the Spirit of Truth, to teach us *all* things, and lead us into *all* truth." This Spirit has come to reveal *all* things. It is written: "Where there is no vision the people perish." And all have perished with three exceptions; Enoch of the first dispensation, Elijah of the second, and Jesus of the third; these are the three living witnesses of the immortality of the body, as it is written: "At the mouth of two or three witnesses shall the matter be established." Jesus was made both God and man, a pattern of what Israel will be, but Enoch and Elijah were made perfect men. The people of God will no longer perish, for the Lord hath looked down from the height of His sanctuary, from Heaven did the Lord behold the earth, to hear the groaning of the prisoner, and to loose those who are appointed unto death; for this reason He has given an open vision in these last days, that Israel may see how they will be delivered from death. He says He will have a willing people in the day of His power. This people will seek Him to cleanse their blood, knowing that their bodies are at present full of evil; they cry out with their father Jacob: "O how dreadful is this place, this is no other than the house of God, and this is the gate of Heaven." As Paul says: "Your bodies are the temples of God," the gates of Heaven are the law and Gospel, the Word of God. John says: "Hurt not the earth neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads. And I heard the number of them that were sealed; and there were sealed 144,000 of all the tribes of the children of Israel." These must be prepared as a bride adorned for her



husband, and this vision must be made known to them, or how could they prepare themselves? These are not the children of the resurrection, who neither marry nor are given in marriage, and are as the angels, but they are made heirs of God, joint heirs with Christ, *flesh* of His *flesh* and bone of His bone. For this reason these things have been kept secret from the foundation of the world, until the time of the end, and if any of you here to-night have heard things explained which you have not known before, we exhort you to compare them with the Word of God, and see for yourselves whether they are not just weight and measure with the standard of truth, for if we speak not according to this Book, it is because there is no light in us.

### Shiloh as a Pioneer.

If we look at a regiment of soldiers when out route marching, we shall see a little body of men in front called the pioneers: carrying spades, axes, picks, &c. The duty of these men is to make a way for the main body. If they come to a place where there is a hedge or a ditch, they will cut down, fill up, or anything that is required of them, so that the main body can pass over with ease and in safety. In this we have a beautiful figure of our blessed Lord Jesus Christ sending His Pioneer, as He promised in the days of His flesh. But the world cannot see the way this Pioneer is making for the ransomed to pass over: because they see Him not. Unless the world can see, and handle, they will not believe. They do not realise that the Kingdom cometh not with observation; that it is by faith the Kingdom is seen. It is written: "Unto us a Child is born, unto us a Son is given"; the second Child shall stand up in His stead; and His name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace. For 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, and a little child shall lead them. And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life.

This, then, is the Pioneer which is going before the army of the living God; and He will remove every obstacle, so that His own children may serve Him in spirit and in truth, and in the end they will be more than conquerors through Christ, and the gates of hell (death) shall not prevail against them. For any one to say these things shall not come to pass, they deny God's Word, and make Him a liar. But, let God be true and every man a liar.

Many have gone forth with this message of life, giving themselves entirely to the work of the Lord, trusting in Him (Whom they cannot see, only by the eye of faith) to lead and guide them to the famishing cattle of Israel, for we do know that He that scattered Israel will gather him and keep him as a shepherd

doth his flock. Then O ye children of the free woman, know this, that it is now time for the cattle to be gathered together. The sheep have been watered and fed: but the Gentiles' fulness having come, it is now time for the cattle to receive the full salvation of spirit, soul, and body. And for this purpose the Deliverer shall come out of Zion to turn away ungodliness from Jacob. When this everlasting Gospel has been preached in all the world for a witness unto all nations, then shall the end come. Then it shall be seen who have served God and who have not. It will be no use for us to think of going into the marriage of the Lamb, unless we have our wedding garment: unless we are pure, undefiled virgins, washed free from evil. This is the way the Pioneer of Israel (Shiloh) points out; that they must ride triumphantly over sin, death and the grave; and fill up that which is behind of the afflictions of Christ. They will keep the commandments of God, and have the testimony of Jesus Christ and thereby do a greater work than Jesus did, by the power of the Spirit.

It hath pleased the Almighty to send the Branch which grew out of His roots, in the name of Shiloh Immanuel, the Comforter, not in blood, but in immortality. If He was to come in flesh and blood the world would surely seek to crucify Him; for we do know that the Gentiles would laugh Him to scorn, if He was to come amongst us, unless He conformed to their ways and opinions; then the world would love its own. Therefore, O ye children of Israel, be no longer unequally yoked together with unbelievers; for God hath concluded them (Jew and Gentile) all in unbelief, that He might have mercy upon all. But come out from amongst them, and be not partakers of their sins; and the God of Israel will receive you, and will appoint unto you one head, even Shiloh Immanuel.

This *Flying Roll* calls upon all men everywhere to enter in at the "strait" gate: for wide is the gate, and broad is the way that leadeth unto destruction (the grave); and many there be that go in thereat. But strait is the gate, and narrow is the way which leadeth unto life, and few there be that find it. Many will say, I cannot enter into this strait gate, because of my wife, my son, and my daughter; for if it should reach their ears I could not live. But the true children of Abraham will pray unto God, as the Apostles did: "Lord, increase our faith." And the Lord will answer their petition, and they will see by the eye of faith the Pioneer in front saying, This is the way, walk ye in it. They will see Him clearing away all obstacles which would hinder their progress Zionward, leading them in paths of virtue and truth: that they may be presented as a chaste virgin to Christ without spot or wrinkle or any such thing. And it shall come to pass that in all the land, saith the Lord, two parts therein shall be cut off and die, but the third shall be left therein. And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried; they shall call on My name, and I will hear them. I

will say, it is my people, and they shall say, the Lord is my God. Then, to arms, to arms, 'tis God who calls His soldiers to the war; we *know* that we have the truth, and the truth must prevail in the end. Then away, away, and blessed be thy flight.

### What are our Foundations?

The present apostasy of Christendom stands prominent in all sects and denominations, so much so that we find numbers exclaiming with Pilate, "What is truth?" This question reveals that there is a barrenness of truth, a famine of *hearing* the words of the Lord, not that the Word of the Lord is scarce; especially when we consider that a copy of light and truth, the Bible, is to be found in the most lonely cabin of the forest, but a famine of *hearing* that Word, the consequence of the teachers turning away their ears from truth, and adopting fables instead.

This then is the foundation which the Lord warned us in Timothy that men would build upon in the latter days, when they would depart from the faith, giving heed to seducing spirits and doctrines of devils. Nevertheless the foundation of God standeth sure, "a tried stone, a precious corner-stone, a sure foundation, but men may build upon this foundation with different materials. The Gentile builds with wood, hay, and stubble (corruptible materials) which cannot stand the fire of the Spirit, and thus their bodies are consumed in the grave, albeit their souls are saved, yet so as by fire.

The House of Israel builds precisely on the same foundation, but with different material, namely, a material which will stand the fire; gold, silver, and precious stones; these are materials which will not corrupt. Israel builds with the whole of the Word of God, not a part; they build with that Word which declares "if a man keep My saying he shall *never* see death." This does away with all corruption; having built upon that foundation with the proper material they may now have a right to the tree of life; a right Jew and Gentile cannot lay claim to with a simple belief alone, because they stop there and seek not to *do* His commandments, or keep His laws, therefore they have no right to put forth their hand and take of the fruit from life's fair tree.

Faith without works is dead, and ends in death; what doth it profit the body of man if he has faith, but has not works? Can faith save him? Nay, not for the life of the body, but a simple belief in the Lord Jesus Christ will secure salvation at the first resurrection for the soul.

The Gentiles have shown us their faith without the works of the law; they have rehearsed this story (which can be simply stated in a few minutes) for nearly 19 centuries; now the time has come for the House of Israel to show their faith with works, a faith uniting law and Gospel, a faith made perfect through works.

Our father Abraham had a faith like to the Gentile, but when he offered



Isaac, his son, upon the altar, see how faith wrought with his works. Ye see then how that by works a man is justified for the body and not by faith only, which only secures an imputed righteousness for the salvation of the soul, but we believe in a faith like our father Abraham's, a faith which reaches the throne of God on the one hand and covers the grave with the other; then work out your own salvation, stop not at first principles of faith, &c., which are good as far as the soul is concerned, but press on to that perfection which is secured by offering our *whole* body, soul, and spirit a living sacrifice, holy, acceptable unto God, which is our reasonable service. Look at the material which you are building with, for now every man's work shall be tried and proved of what *sort* it is; it shall be tried by fire.

### A Remnant Shall Be Redeemed From Both Deaths.

"Forasmuch then," says Paul in Heb. ii. 14, "as the children are partakers of flesh and blood, He [Christ] also Himself likewise took part of the same; that through death He might destroy him that had the power of death, that is the devil." The promise was for man's redemption, for the seed of the woman is destined to bruise the head of the serpent. (Gen. iii. 15.) The curse pronounced upon the serpent as a beast is only a type of the devil having no feet or footing here on earth after his head is bruised. "He that committeth sin is of the devil, for the devil sinned from the beginning; for this purpose was the Son of God manifested that he might destroy the works of the devil." (1 John iii. 8.) Seeing this we seek to stand with our lamps trimmed and brightly burning, looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ, Who gave Himself for us, that He might redeem us from all iniquity and purify unto Himself "a peculiar people, zealous of good works." The Apostle Paul saw that this work was to be accomplished in a time then future, and he said: "Ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, *the redemption of our body.*"

It is one thing to die and be delivered from the power of the wicked one over thy soul, but it is another thing altogether for the evil one to be driven from us and sealed down for 1,000 years, man's body redeemed from death and made in the image and likeness of God. When this is accomplished Jesus Christ will see of the travail of His soul and be satisfied. The cruel manner in which our Lord's disciples were put to death did not satisfy Him, neither did the sufferings of the martyrs and the persecution of the people of God, but He is more satisfied to see men in heart and mind longing for Satan's destruction, and as eager to have Satan's head bruised as men were to bruise the heel of the woman's seed, Jesus; God hath no pleasure in the death of any man. Christ suffered His heel to be bruised for the

transgression of man in the fall, that Divine justice might bruise the head of the serpent who betrayed the woman, for this was the day of vengeance which Christ had in His heart. (Isa. lxiii. 4.)

How can the *world* be saved through Christ if He does not destroy all the works of the devil, as is prophesied of Him in Isa. xxv. 8: "He will swallow up death in victory, and the Lord God will wipe away tears from off all faces." In Rev. xx. we read: "And I saw an angel come down from Heaven, having the key of the bottomless pit, and a great chain in his hand, and he laid hold on the dragon, that old serpent which is the devil and Satan, and bound him, a thousand years, and cast him into the bottomless pit, and shut him up and set a seal upon him, that he should deceive the nations no more till the thousand years shall be fulfilled." After this we read an account of the redemption of the elect, and of the glory of the first and second resurrection.

The Apostle Paul, seeing the further manifestation of the Spirit that must burst upon man at the time of the end, said in Rom. xvi. 20: "And the God of peace shall bruise Satan under your feet shortly." In connection with this Isaiah says (iv. 34): "And it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even everyone that is written among the living in Jerusalem. When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment and by the spirit of burning."

Let me exhort you to bear in mind the act of those of old in refusing the Messiah, as it is written in Acts vii. 51, 52: "Ye do always resist the Holy Ghost; as your fathers did so do ye. Which of the prophets have not your fathers persecuted? And they have slain them which showed before of the coming of the Just One." Let me exhort you not to resist the Lord now that He has come in Spirit as the Comforter: harbour not the serpent, raise your voice against him, and seek God for strength to overcome the evil that he may be cast out of your temple. In conclusion, I ask the reader to turn to Hab. ii. 2, 3, Hag. ii. 6, 7, Zec. ii. 10-13, Mal. iii. 16-18, Rev. vii. and Rom. ix. 28.

Better is it for thee to have little than much of that which may make thee proud.

When thou lookest to the creature the countenance of the Creator is withdrawn from thee.

If thou have recourse unto the ever-living and abiding truth, the desertion or death of a friend will not grieve thee.

The Almighty lifts up the humble mind to comprehend more reasonings of eternal truth in one instant than if one had studied 10 years in schools.

A friend is rarely to be found that continueth faithful in all his friend's distresses.

### Humanity's Unequal Ways.

Man, what is he? A vain, presumptuous piece of clay, who only with a claim to being animate, lifts up his eyelids to the highest aspirations of deceiving pride, acts as if lord of creation, turns on his heel to answer his own questions as though none could instruct him, preys on his weaker brethren, like one fish devouring another, commits any crime to suit his own ambitious and sensual ends, magnifies his puny knowledge to limit his Creator, lights the candle of his intellect at both ends, which was given him to light him through this evil world, and in his thoughts and actions blames the Almighty's infinite wisdom, which he naturally measures by his own limited understanding.

But man's unequal ways have now to become equal by running parallel with God's ways, and this they will learn to do by obeying His just and righteous laws, the obedience to which will make him like unto the great pattern of mankind, Jesus Christ; the proof of man's love to Him will be seen in their keeping His commandments, which will also give them a right to the tree of life. When mankind's ways become equal with God's ways, there will be no necessity for them to suffer corruption in the grave, which came in the beginning through man deviating from the ways of his Creator, and the obedience to God's laws and commands is the only way in which we can be returned back again to inherit life which man would have possessed had he stood in obedience to the law given him.

Death, the wages of sin, is the result of departing from God's ways, and the life of the body is only to be obtained by keeping His sayings; then we shall never see death. The works, Jesus says, which I do shall ye do also, and greater works than these shall ye do. Will we not do a greater work than He did if we are permitted to overcome death and the grave, having Jesus' words fulfilled in us, "I pray not that Thou shouldest take them out of the world"?

Why should it be thought a thing incredible among you that besides being the resurrection to the dead, Jesus Christ should also be the life to the living? Did He not complain that man would not come unto Him that he might have life? is He not able to save to the uttermost, body, soul, and spirit, without death, all who come to God through Christ, or if not, why did Paul pray that our *whole* spirit, soul, and body might be preserved blameless *until* the coming of our Lord and Saviour Jesus Christ?

Man's ways being unequal, he has always been complaining of being made subject to death; yet, strange to say, when the words of life are offered to him through the *Flying Roll*, or PIONEER OF WISDOM, he generally rejects it, because it is handed to him by man. But what says the Lord? "Behold, ye despisers, and wonder, and perish [die] for I work a work in your days, a work which ye shall in *no-wise* believe though a *man* declare it unto you.

God has always used man to deliver His words to his fellows; and to those who receive His word He says: "And they shall never perish



[die] neither shall any man pluck them out of My hand [in death]." If this is not accomplished, Job says, if He gather unto Himself His Spirit and His breath, all flesh shall *perish* together and man shall turn again to dust. Then let us seek to the Spirit for our ways to be made equal to His Word that we may walk before God in the light of the *living*, that light of the immortality of the mortal body which Jesus brought to light through the Gospel.

Our ways becoming equal we shall become like Him, Israelites indeed, in whom will be no guile, by our blood being cleansed from evil, as recorded in Joel. Then the mortal life shall be swallowed up in immortality, our vile bodies being changed and fashioned like unto His glorious body, a body of flesh and bone, the blood being washed away by the washing of water by the Word, for flesh and blood cannot inherit the Kingdom of God, but must be changed to a body of flesh and bone.

Humanity's ways becoming equal with the ways of Divinity will fulfil the prophet's words of the wheel working within the wheel, the whole terminating in good, man's spirit in the Spirit of God, both working together in the unity of the Spirit until we are made perfect even as our Father which is in Heaven is perfect. To become equal to that standard remember we must overcome all evil which is unequal, which, when weighed in the balance of law and Gospel, is found wanting with the equality of the Word.

### A Few Notes by the Way.

On April 4th I called at a house in Green-lanes, near Wood Green, where a young lady answered the door. I found she belonged to the Plymouth Brethren. I brought the *Roll* and paper before her notice, telling her that it was a message from God for the ingathering of Israel, who were scattered among all sects and denominations, and it was revealing that which had been kept hidden as to the fall and restoration of man.

She said she had heard of the work some time since, but had not read it, but she did not think that time was near yet, as she believed that the Church would be caught up first before Israel was gathered. I told her that Israel was the Church that would be gathered out from Jew and Gentile, and would be composed of 144,000 living stones, as shown in the 7th and 14th chapters of Revelation; being the *firstfruits* unto God and to the Lamb. She said, "But you do not think we are near the time when those dreadful things will take place that are spoken of in the Scripture; the sun being turned into darkness, and the moon into blood." (This she thought was the sun and moon in the heavens above!) I explained that this was a figure of speech, and that the sun and moon were used as a type of the glories in the mansions of our God, as where the Apostle Paul uses the same similitude of the sun, moon and stars, to show the different mansions of glory; and that the sun was a type of Christ and His Bride, which was turned into darkness now in the eyes of the

world, for darkness covered the earth, and gross darkness the minds of the people: but we found in Malachi that the Sun of Righteousness would arise with healing in His wings, and that Israel would now grow as calves from the stall; and that the moon, which was the light of the Gentiles, would soon be turned into blood, in the great tumult of the nations of the earth, for which all were now preparing.

She could not see or believe that Christ was the Saviour of all men either at the first or final resurrection. I brought much Scripture before her notice and she took a paper but would not take a *Roll*, asking for my address to send me a book. I told her that the teachers of the people would be held responsible for much of the wickedness, because they have been blind leaders of the blind, and through the law having been sealed to them, they had not known how to give good gifts to their children, who were born blind, and in many cases lived and died blind to spiritual knowledge; therefore God's plan of redemption reached even unto them; and that every soul would be ransomed from the power of Satan at the final resurrection.

I have met with several who have read the *Roll*, and believe in its truth; also many who would like to possess it, but at present have not the means; and here and there one who is quite ready to receive it, and thirsting after the water brooks of truth. I met one lady in my round yesterday who had the three sermons. She said she took them some few years since, and sent them to her mother, whom she knew had studied the Scriptures, and who had been for many years in good places of service. And her mother received them gladly, and devoted her time to reading them, and to preaching and declaring the same to all she met with. I inquired if her mother was still living. She said no; she was dead, and that when she lay ill, the minister went to see her, and inquired of her if she felt prepared to die, or if she felt afraid. She told him she had no fear of meeting with her Saviour, and her end was peace. The lady said that her mother told her that a carnal-minded person would not understand or receive the *Roll*. I exhorted her to still read the *Roll* and press onward, and that by taking the PIONEER OF WISDOM, she would see the progress of the work and receive many comforting words to help her on the way.

We have cause to render praise unto the God of Israel Who hath given free course to His word and hath prepared the way before us, and our prayer is still: "O send out Thy light and Thy truth." We will render praises unto thee, for Thou hast delivered our soul from death, and trust that our feet may now be kept from falling that we may walk before God in the light of the living.

If thou seek this or that, and wouldest be in such or such a place, the better to enjoy thy own profit and pleasure, thou shalt never be at quiet, nor free from trouble of mind, for in every instance something will be wanting, and in every place there will be someone to cross thee.

### A Day's Experience.

While canvassing in the village of Barnet to-day, with the *Flying Roll* and PIONEER OF WISDOM, I met with several who had the *Roll* already in their possession. One person in particular I called upon, where I sent in the first sermon with a presentation letter to the lady, which after she had read she sent the servant to ask me inside. After sitting a few minutes, the person came downstairs to the room where I was, saying she wished to have a little talk with me, as she said she thought we were in error; to which I answered that if we were the Lord would not prosper us, but if it was His work (which we claimed it was) no power of man could overthrow it, and asked her if she had read the *Roll*. She replied that she had, but could not believe one word of it, except the Scripture passages, which of course she believed, and asked me if we thought we belonged to the twelve tribes of Israel, which she thought were the Jews.

I told her we did not say we were of that number, but it was our hope that we might prove true heirs of the Kingdom. I also tried to show her that it was from both Jew and Gentile that the tribes of Israel were to be gathered, two tribes from the Jews and 10 from the Gentiles, whom the Lord had now set His hand the second time to gather from all places whither they had been scattered, that they might return again unto their God, that He might work in them both to will and to do of His own good pleasure, in preparation for the great work which was to be done for the cleansing of their temples or bodies ere they can become fit for Him to inherit.

She then asked me if we did not believe in keeping the law. I answered in the affirmative, stating that it was written: to the law and to the testimony; if they speak not according to this Word it is because there is no light in them. She replied: But Jesus did away with the law, nailing to His Cross. I tried to show her that it was taken out of the way for the Gentiles, but Jesus said He came not to *destroy* but to fulfil. Yes, she answered, Jesus fulfilled the law for us.

I replied: But he distinctly said, the works that I do shall ye (my Bride) do also. Still the Gentiles had nothing to do with the law, but had four commandments given unto them to observe which if they kept they would do well, as it is written in Acts xv. 28, 29: "For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things; That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication;" but, I said, where can we find any who are observing these commands?

She said she never ate anything that was strangled, but always had the blood drained out of it, and said she would be afraid to disobey that command, as it was through the disobedience in the beginning and that which they were commanded not to eat that had brought so much sin.

I replied that what she said was quite true and it should be a warning to all to search out what that fruit was, lest they



might be eating the same, to which she said, oh it was of the tree of knowledge of good and evil. I asked her what she thought it was, and found she was under the same error as many others in Christendom to-day thinking it was an apple. After trying to show her that she was in error, asked how could an apple tree bring forth evil and good, and if it had been an apple would they not have covered their mouths with the fig leaves? This rather puzzled her and I left, telling her to read Lev. xv., and that would show her plainly that woman was that tree, I asked her to read the *Roll* again, seeking the Spirit to enlighten her that she might discern and hear the voice of God calling: 'Come, Israel to me.'

### *An Opportunity for the Enemy to Blaspheme.*

We reprint the following from the *Christian Commonwealth*:—"At a rural-decanal Conference, held at Saffron Walden, under the presidency of the Hon. and Rev. Latimer Neville, some severe comments were passed on Dissenters, says the *Essex Weekly News*, which the chairman was unable to repress. The Rev. E. S. L. Randolph, vicar of Great and Little Chesterford, read an extract from a newspaper which he called an attack upon Mr. Gace, author of the notorious Catechism, and asked what attitude they should assume towards Dissenters, who were a downright nuisance and an evil in a parish. The Bishop of St. Albans frowned upon the clergy for opposing Dissent. Did his lordship mean that they were to be friendly with Dissenters, and not oppose the treachery of schism and heresy? No doubt the Dissenters had done some good, but were the clergy to be friendly towards them? He moved that the attitude of the Church towards Dissent be discussed at the next Diocesan Conference, and, in spite of a protest from the chairman, the resolution was passed. Is it not evident that in coming controversies there must be a drawing together between Evangelical Churchmen and Dissenters if the Church and State are to be saved from the dangers of priestcraft? What hope is there of clergymen as far from a state of Christian grace and as devoid of the spirit of charity as the vicar of Great and Little Chesterford? This gentleman is, like his parish, great and little; he is great, very great, as a priest, but little, very little, as a minister of Jesus."

It seems singular that whilst Churchmen and Nonconformists seek one common glory, the salvation of the soul, obtained by passing through the portals of the grave, they cannot agree among themselves. But to those who have the light of immortality, the reason is obvious. In the first place, this open bitterness and railing is purely the work emanating from the evil one, but the formation of the schism among the professed believers in Christ is through them not rightly dividing the word of truth. The principles of the doctrine of Christ, and which relate to all Gentile believers for the salvation of the soul are enumerated by

Paul in Heb. vi. 1, 2, the foundation of repentance from dead works, faith towards God, the doctrine of baptisms, the laying on of hands, the resurrection of the dead, and eternal judgment.

If all the denominations in Christendom based their teaching solely on those principles, they might expect to worship in common as one Church, but the moment they attempt to take unto themselves the promises in the Scriptures which relate only to Israel, the elect of God, just that moment they begin to make havoc and confusion of the Scriptures.

The promises relating to the children of Abraham have been closed up and sealed till the fulness of the Gentiles had come in, sealed not only from the Gentile believers, but blindness in part happened to Israel themselves until that time should arrive. We observe that our shelves are loaded with commentaries on the Scriptures, endeavouring to put private interpretation on them which is so expressly forbidden. These expositions all differ more or less, and man becomes bewildered, not knowing what to believe, until in an unguarded moment we sometimes hear of even a "minister" committing himself as above. If these few lines meet the eye of one who has for years been as it were in a dilemma, wandering from one denomination to another in search of spiritual food, we strongly recommend them to peruse the *Extracts from the Flying Roll*; for we give our testimony that we have found them to rightly divide the word of truth, showing up in bold relief the glories reserved for each of the three churches spoken of in Isa. xlv. 5: Jew, Gentile, and Israelite. Whilst the Israelite has a hope grounded on the Word that he will obtain the redemption of body, soul and spirit, the Jew and Gentile must be content to suffer loss, the loss of their body, that spirit and soul may be saved in the day of the Lord Jesus. Study, therefore, to show yourself approved unto God, a workman needing not to be ashamed, rightly dividing the word of truth. As Abraham said to Lot, the land is before you; seek your own glory; if content with the plains on the wilderness side of Jordan they are well watered everywhere; that glory can be obtained without fighting the Canaanites with a view of driving them out from your inheritance; faith without works will suffice. But if you seek possession of the land, the body in immortality, works must be combined with faith, and the evil passions in the body must be overcome inch by inch till the evil shall wither in the furrows where it grew.

Look better into thyself and thou shalt acknowledge that the world is yet alive in thee and a vain desire to please men.

It is good that we have sometimes troubles and crosses, for they often make a man enter into himself and consider that he is here in banishment, and ought not to place his trust in any worldly things.

Do in earnest what thou doest, labour faithfully in His vineyard; He will be thy recompense.

### *The Strange Delusion.*

The Rev. Dr. Hiles Hitchens, preaching in Eccleston-square Church, last Sunday is reported by the *Christian Commonwealth* to have said:—"We are not alarmed at the prospect of sleep. We stretch ourselves for a night's repose without a distressing thought. No more should the true Christian dread death. The curse is quenched, the sting is extracted, the bitterness is changed to sweetness, and some of the rich radiance of Heaven is thrown around the lowly tomb. Weakness, sickness, and pain there still may be awaiting us; but they are changed in their essential characters. They are now the ministering angels to the waiting disciple of Christ, commissioned to throw open the prison gates, and convey the confiding captive to the realms of liberty and life. Partings there still must be; but the parting is but for a transient season, and that as a prelude to the eternal reunion devoid of all debilitating sorrow and all degrading sin."

It would almost appear impossible to think that Scripture students could preach death as anything else than "the wages of sin," and yet this reverend gentleman with many, many more, describes it as a blessing. We should be glad to hear how by death the sting is extracted from the body. "The sting of death is sin," and it is that sin not being removed from the body that causes it to go to corruption. The curse was: Dust thou art and unto dust shalt thou return; not to have this vile body changed and fashioned like to His glorious body; that is a glory reserved for the remnant of Israel who will not die, but who, whilst in their blood, will receive the promise of life, having their blood cleansed (Joel. iii. 21) and then washed away. But respecting all bodies that see corruption it is written: As the tree falleth so shall it lie. 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 (Job vii. 9); they are as water spilt on the ground which cannot be gathered up again. (2 Sam. xiv. 14.)

It is true it is better for death to lay its cold hand upon their forehead rather than that they should continue in sin for an unlimited period; but all who die suffer loss. "For in death there is no remembrance of thee: in the grave who shall give thee thanks? The dead cannot praise Thee, death cannot celebrate Thee; they that go down into the pit cannot hope for Thy truth; the living, the living, he shall praise Thee as I do this day."

After the death of the body the soul sleeps in the chambers of the grave. The error about death being only a sleep to the body creeps in through many imagining that at death the soul of the believer goes at once to Heaven; but there is no Scriptural warranty for such a doctrine. Those that *sleep in the dust* shall awake: the dust itself never awakes.

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