

THE PIONEER OF WISDOM

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

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

VOL. I. No. 14.]

FRIDAY, APRIL 5, 1889.

[PRICE 3 CENTS. BY POST 4 CENTS.]

EDITED BY JEZREEL.

CONTENTS.	PAGE
Trials and Temptations	209
Thoughts on My Past Life	210
Customs: Wise and Otherwise	212
Notes from Canvassers	212
The Fall of Babylon... ..	215
Blood Poisoning	217
A Message from God	218
Love: Human and Divine	219
God's Darling Attribute	219
Parasites	220
The Last Days	220
Notes of Addresses	221
The Right Way	222
Israel Awake	222
The Remnant of Israel	222
The Truth about the Fall	223
The Bible Teaches Full Redemption for Man and Woman	223
Testimony of a Child Seven Years of Age	223
Perfection	224
Fishers of Men	224
Correspondence	224

Trials and Temptations.

TEMPTATION, like fire, will harden clay but soften wax. God does not tempt or try men in order to know their tempers and dispositions, as if He were ignorant of them, but to prove their faith, to confirm and strengthen them by trials. Men tempt the Lord when they unseasonably require of Him sensible proofs of His Divine presence, power, and goodness. Thus the Israelites tempted Him in the wilderness (Exod. xvii. 2-7), as if they had had reason to have doubted. Satan tempts us to bring us to evil, sin, distrust, by laying snares for us in our very best actions. Thus he tempted David in the numbering of Israel as recorded in 1 Chron. xxi. 1: "And Satan stood up against Israel, and provoked David to number Israel." He tempted Ananias and Sapphira to make them lie, therefore we see the necessity of the injunction to "watch and pray lest ye enter into temptation."

God tempts no man to evil, but as sweet spices must be bruised to bring out their fragrance so God decrees that His elect

must be beaten small as sweet incense, that they may enter within the veil, understand all mysteries, and become the recipients of complete happiness. He afflicts not willingly, still Israel, when tempted in days of old, proved to be stiff-necked and rebellious, the application of the fire of God's love operating on them like fire on clay, hardening their hearts, they being blind to the promises of God, Who says, through the prophet Isaiah: "I have chosen thee in the furnace of affliction," and of them it is recorded: "they have not known My ways." (Heb. iii. 10.)

God's greatest blessings are secreted in sorrows and trials; we must be given over to Satan, tempted and tried before the angels can minister unto us. Mark! it was the Lord that said unto Satan: "Hast thou considered My servant Job?" and this upright man acknowledged that "affliction cometh not forth of the dust, neither doth trouble spring out of the ground," but added: "Behold happy is the man whom God correcteth, therefore despise not thou the chastening of the Almighty, for He maketh sore, and bindeth up; He woundeth, and His hands make whole." Though He made the creature subject to vanity, He was subjected in hope of a higher calling. When Jesus was tempted of the devil He was led by the Spirit into the wilderness, and if it became Him in bringing many sons to glory to make the Captain of their salvation perfect through sufferings, can we not believe Him that all His dealings with man are in love?

We behold the busy bee extracting the sweetest honey from the bitterest flower, and understand that without bitterness we should fail to appreciate sweetness, and admit the fact that the pure and chaste water-lily springs from the same black mud at the bottom of the river in which the roots of the noisome yellow lily are embedded, but we are lost in wonder to fathom the cause; even so, men by wisdom which is worldly cannot fathom the works of God. The trials and sorrows with which the Lord afflicts His

people are destined to purge them from the evil. He has in all ages tried His servants, but now we have arrived at the *hour of temptation*, the time of the end when the rod of affliction will accomplish His purpose, and instead of hardening men's hearts, it will soften those of the children of Abraham who will, with Job, cry out: "When He hath tried me I shall come forth as gold."

"My brethren," says James, addressing the twelve tribes of Israel, "count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience." These are the only people who will receive temptations with joy, for Judaism could not receive the teaching of Christ when He said: "I came not to send peace but a sword," and the Gentile only accepts the free gift of grace, without works, finding the cross a very convenient peg to hang his debts to, and to them Jesus says, as He said to Malchus, only "suffer ye thus far." It is not till the fulness of the Gentiles, the hour of temptation, when the Lord should sit as a refiner and purifier of silver, and purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness; "when the Lord shall have washed away [not forgiven only] 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."

Two parts, Jew and Gentile, shall be cut off and die, but the third part, the third Church (Isa. xlv. 5), or House of Israel, who will by trials and temptations be purified, the Lord has promised to bring through the fire for this purpose. (Zech. xiii. 9.) Wherefore let them that suffer according to the will of God commit the keeping of their souls to Him in well-doing, as unto a faithful Creator. The days of visitation are come, and Israel shall know it; therefore "beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you, but rejoice,

inasmuch as ye are partakers of Christ's sufferings; that, when His glory shall be revealed, ye may be glad also with exceeding joy." "For the time is come that judgment *must begin at the house of God*; and if it first begin at us, what shall the end be of them that obey not the gospel of God?"

Whilst the Gentile fails to appreciate trials, the true Israelite will welcome their presence, saying with the Psalmist: "I will sing of mercy *and* judgment." How many shudder at and shrink from the knife which is to cut the cancer of evil from their breast, failing to realise the love of Him Who useth the knife, Who is anxious to release them from the death-grip of the arch-fiend. But let Israel this day, once and for ever, render praises unto God, railing not against the evil, nor blaming God for placing it in the city, but seeking strength from Him to overcome, for He doth with the temptation also make a way of escape. Let us not be cast down when trials arise; they will always come from the most unlooked for sources; let us meditate on the fact that it was just after Abraham had received the greatest promises that the Lord caused him to pass through a horror of great darkness; so in the same way the Lord showed Moses His back-parts; even so will He do with His elect, hiding His face from them. If it were not for trials we should sleep, and it is not till we are cast into the furnace of affliction that we shall truly worship God. Happy is the man who can thoroughly realise this and sing—

My grief has departed for ever,
My vision of sorrow is o'er;
How sweet are the trials that sever
All idols that make our hearts sore!
When chastened by sorrow through trials,
When crushed I lie helpless and weak,
May I see through Thy rod, knife, and vials,
That Thy love will make my heart meek.

And now I have learned the deep secret
That anger means love in Thy Word;
Two ways in the furnace have met,
Confirming the word of the Lord.
To purge us from dross and all tin,
Thy rod of affliction is raised,
To turn us away from all sin:
Thy name shall always be praised.

The long promised fountain is open
In the house of David this day,
The Lord gives to Israel this token
That their blood shall be washed away.
Now on them His hand He doth turn
His own floor to thoroughly purge,
That the chaff and the tares should burn,
And thieves driven out by His scourge.

Two parts shall be cut off and die,
The third part is brought through the
fire;
All those afar off are brought nigh,
For holiness is their desire;
Do not despise My loving rod,
Nor murmur at My just decrees:

Thou art My son, I am thy God;
Thy thoughts and thy acts should Me
please.

As the colt in the village was tied,
Thy ways have been hedged up by Me;
So My children must sorely be tried,
Till they from all bondage be free.
As the ram in the thicket was caught,
So Satan is caught at the last;
For a great price the field was bought,
That from Israel the evil be cast.

Thoughts on my Past Life.

How many times have I made use of the following words: I wish I could recall a part of my life, what a different path I would now mark out for myself, and what I would be, or rather strive to attain to by following some profession or calling, and make a name for myself in the world, perhaps as a great inventor or traveller, and been of some use to my fellow man, instead of a poor, miserable labourer, toiling daily for what I eat and wear. I am just now beginning to see how I wasted the precious time God gave me in building air castles and seeking the pleasures of this world, but all this I would have done in my own strength, forgetting that it is God that disposes.

Is it not a blessing that it is so, for my ways were not God's ways? Have not His ways been equal; would not my ways have been unequal? Or would I not have had it all sweet and no bitter? But as I now see what it has led to I am truly thankful for the mercy He has shown towards one so unworthy as I have been, that He took me not out of the world but cared for me even in my rebellious state and allowed me to see this blessed day and hour, the day in which all things are to be fulfilled from Genesis to Revelation, the day foretold by the prophets in which God would fulfil His word to His chosen Israel, "Mine inheritance"; the time of the fulness of the Gentiles which has now come, the third and last watch of the 11th hour of the sixth day or 6,000 years (a day being 1,000 years and 1,000 years as one day with the Lord); the 1,335 days of Daniel, the time of the end when the people of God shall enter into His rest, when Christ shall again be glorified in His Bride, the 144,000 redeemed from amongst men, the firstfruits unto God. It is written, the seed of the woman shall bruise the serpent's head and man be freed from the *wages of sin, death*, as it is written in Isa. xxviii. 18: "And your covenant with death shall be disannulled, and your agreement with hell shall not stand."

But I commenced to write of my misspent life. I say misspent because I was afar off and in rebellion against a loving God and was in the service of Satan. I gave my time and thoughts to things of this world and the pleasures I might draw from such service, being led by the lusts of the flesh.

I began my life, or rather the dark side of it, at the age of 17 years. I was attending school in the town of A—, and on a fair way to become something, that is as far as education is concerned, and according to the

reckoning of man. But at this time the American Civil War was going on, and the spirit (an evil one) whispered in my ear; I gave heed to it, and one fine day in July, 1864, I ran away from home and school and travelled barefoot to the city of Detroit, in the State of Michigan, U.S., and by one o'clock the same day was clad in Uncle Sam's blue, a soldier brave, having been duly sworn to serve faithfully for the period of three years, of which I served every day, and was honourably discharged. I was in several engagements in Virginia and in North Carolina, battles before Richmond and Petersburg, Va., Port Fisher, and others in North Carolina, suffering great privations, starvation, and sickness. I have seen many strong young men cut off in health and strength and laid in an unknown grave with their blanket for a shroud, and but scarcely covered with earth; some mangled and torn, others sent home cripples for life, and helpless. But I thank a merciful God that He spared me from such a death.

During these terrible days of slaughter I thought of my condition many times, and would think were I to be suddenly stricken down and killed in a strange land, far from home and friends, and my body thrown into a hole with, perhaps, hundreds of others, and unmarked, and after a few days forgotten that such an one lived. But such was not to be; my mission or work here was not accomplished yet. God had reserved a work for me to do that I knew not of at that time.

In April, 1865, the American Civil War came to a close. I was then in the city of Raleigh, N.C., where I first met my wife, which was the means of, as I see now, redeeming, or turning me from, perhaps, a wild, roaming, and vicious life. I had now a wife to provide for as well as myself, having married before leaving North Carolina. I came home to Canada, and for some time did nothing but seek pleasure; and attendance at the House of God never entered my mind. This went on for some time, but I discovered I could not live on pleasure alone, so I concluded to go to work. We became satisfied for several years, then the old desire to roam came back to me, so off we go again to the Southern States. This was in the year 1870; we went to the State of Arkansas, where my wife's folks were then living. They had been writing for us to come for some time. About the second month after our arrival we were taken with chills and fever, and had them for 19 months, in which time I did not earn five dollars, but had a large bill running up into double figures to pay for quinine and other medicines; here I came very near death's door, another warning to me for the way in which I was living towards a long-suffering and patient God, so I came to the conclusion to mend my ways. I attended revival services of the Methodist Church and during the meeting was converted, or what I was told was conversion. I accepted it, as I knew no better at the time, but when the excitement was over, I found myself about as before and with the same desires to continue in my old ways, not having knowledge of myself or of the origin of sin, and why God placed it where He

did in the body of the woman; in fact, I knew nothing whatever of Scripture. I was simply told to trust in the Lord, and all would be forgiven; but the trouble was not removed. I did not know what to think, so did as a great many others did (wife included), went back to the world, becoming a backslider. I commenced my old habits of worldly pleasure, and did nearly as the flesh dictated. I remained in Arkansas two years, but was compelled to leave on account of ill-health, going to the State of Texas, where I got well of the chills and fever after a short time, but things, as far as my spiritual health was concerned, were about the same, at very low ebb. Again I took a notion to go home. I will say here that I have been in a good many States and places North and South, during my rambles, but have found none that I would prefer to the home of my youth. I came home and went to work in L— in a Government institution, where I remained three years, and finally after going to the State of Ohio for a short time I returned to Canada and settled down.

Now comes the turning point in my life. In the year 1887, the celebrated evangelists, Crossley and Hunter, were holding services in the Methodist Church in Wisconsin, and were having great success; a great number came to the Lord and believed for the salvation of their souls, my wife included. This time she knew or felt her sins forgiven as she told me, and begged me to attend the meetings with her, but Satan had something to say here and persuaded me not to go, but instead I made all manner of sport of her even at prayer. At first she would hide from me when going to commune with her God morning and evening, being afraid I would annoy her and try to turn her from her duty to her Maker, which, I am sorry to say, I did, and asked her how long that was going to last; and I have made things generally unpleasant for her, and would try to keep her from going to meetings; but towards the last of the service, the last three days, she asked me to go and hear them preach, and hear Mr. Crossley sing, as he was to give a song-service that evening, and he was much spoken of as a vocalist. I did go; and, *bless God*, I came home with the knowledge of sins forgiven, converted, as I understood it then.

I only saw in part. But with a determination to seek a closer walk with God, He being my constant thought, I read a great deal in Scripture and in other books, seeking to know my Maker's will concerning the souls of men, I having no knowledge then of the life of the body. In some I would find a little comfort to help me on, at other times I would doubt my conversion, particularly when I would feel that old sinful feeling in me *warring against my mind*, and when I read in Rom. vii. on the law of sin and death, the very trouble that bore me down was the same trouble that made St. Paul exclaim: "Oh wretched man that I am, who shall deliver me from the body of this death." Now, I said to myself, here is my stumbling block, my rock of offence, but where was I to find the remedy? Did I go to God Who giveth to all men liberally and

upbraideth not, and seek to have the thorn in the flesh removed? No, I went to arms of flesh, my spiritual leader, but he knew as much about it as I did myself, and gave me no more satisfaction whatever than I already knew, concerning the salvation of the soul only. I knew not of the cleansing of the blood nor of the law for uncleanness as it is written in the 15th chapter of Leviticus. But I did not give up. I continued to search but it seemed to no purpose, I could find no permanent relief. My desire was to serve God and to serve Him aright, but did not know how.

As I searched my Bible I found it written that whosoever is born of God doth not commit sin because he is born of God and cannot sin. As I thought of this my heart would sink within me, and I would ask myself the question, am I *converted*? I feel that I commit sin every day of my life, my heart lusteth after vanity; Oh wretched man that I am, who shall deliver me from the body of this death? Do what I would it was still there, for that which was born of flesh still remained flesh. Had I known what I now know of the origin of sin, and why it was placed in the tree of the knowledge of good and evil (the body of the woman), I would not have gone to mortal flesh, but to Him Who said, *Thou shalt not eat of it* (the evil). In which state the woman was when brought to Adam, as it is written in Leviticus, 15th chapter. Now my mind is at rest, because I know that *He Who letteth will let, until he be taken away*, and the remedy and full particulars of how man is to be returned to his *Eden state*, yea, to have paradise put within him, not by man's own strength, but by the Spirit, as it is promised when that which is perfect is come. Then the Spirit will rest upon man in its fulness, and all things brought to his mind will be made plain in the *Flying Roll*, God's last message to man.

Oh, how I wish from my heart that some of my friends who are in the same condition that I was would only read for themselves and not lean on arms of flesh. They will tell you they understand the Bible, but are blind, being led by those who are as blind as themselves and full of conceit, *who say we see, we know*. If they would seek the God of Abraham, Isaac, and Jacob, become as a little child, and ask to have their eyes anointed with the clay salve of the land, they would thank God, as I have done, that the *Roll* came their way. But I have since learned that it is not in the power of man to give it to another; it is the work of the Spirit, for they will not receive it if not drawn by the immortal Spirit, as they see but in part; they see only the salvation of the soul after death, and will tell you the life of the body is not taught, or that it is of no consequence what becomes of the body, failing to discern the difference between immortality and incorruptibility, or that the Bride of Christ must be an immortal bride, not having seen corruption, but that they must be redeemed from amongst men. His Bride must be bone of His bone, and flesh of His flesh, not a spiritual bride, for they neither marry nor are given in marriage in the resurrection, but

are as the angels in Heaven, having spiritual bodies.

But to return to my unworthy self. As I have before written, my wife was the means used to bring me to the foot of the Cross; so has she been the instrument made use of to hand me the words of life, the *Flying Roll*. Being aware that I was seeking for more than the Christian Churches have taught, as they only believe in the Gospel and not the law, and she hearing a lady who came in to our neighbours (where my wife was at the time), speaking of the last message to man and the life of the body, the covenant with death and agreement with hell being disannulled, she was drawn to it and bought the book, feeling she had received what I was looking for. I was not at home at the time, but on returning and examining the book, turning it over three or four times, looking at the instrument and roll on the cover, I condemned it to begin with, but said I would read it. I commenced; but it was to me a jumble of texts and nothing more. I could make no headway; I said some lunatic had written it, and was about to give it up when I thought of what is written, and as the lady (Miss C.) had told me, that of myself I could do nothing, but if I wanted light and truth to ask God to open my eyes and give me understanding to know the things that have been kept secret from the foundation of the world, and so sure as there was a God in Israel I would get what I was seeking—*truth*. I did so, not merely with my lips, but with my whole heart and soul.

I remember when I first began to see when the light began to dawn, and as I read on and became deeply interested, things that I had read in my Bible became plain to me which before I could not understand, and things that were as a dead language were made clear. I was completely overpowered, excited, and trembling in every part of my body. I said to myself, I do not know but what I exclaimed aloud in my excitement: "*Blessed be God*." The tears filled my eyes, I could read no more then, I was so overjoyed at what was made so plain to me, and, as I knew, how unworthy; still the Almighty has seen fit to make known this wonderful secret to even your humble servant. I have, I believe, since read the *Flying Roll* four times, and every time I find food for thought, and wish that I could grasp it all at once and take it to all my friends and tell them the good news. But, alas! they will not receive the glorious truth as I have received it, but instead tell me, or rather say to others, that I am a *Jew and half crazy*.

If this is craziness, then I wish I was whole crazy. I would be happy in bearing it all, and then it would be but a slight return for what I have received. But, thanks be to a loving God, I am not crazy, but have the unalloyed truth as it is written in God's Word and made so plain in the *Flying Roll*.

Now what have I done? I will tell you: I have subscribed with my hand and surnamed myself by the name of *Israel*, and I am determined, with the help of the Spirit, to walk in the light as it is taught by the God of Abraham, Isaac, and Jacob, and to follow no more after the traditions of men.

As this is my first attempt at writing, I hope it may be understood, and that it may lead some poor misguided person to read the *Flying Roll*, God's last message to man.

Customs: Wise or Otherwise.

The necessities of mankind require that large flocks of sheep should be reared in this and other countries, to supply nutritious food and warm clothing, also a kind of useful leather for ungrateful man, taking these comforts as a right from a wise and bountiful Creator. This in its turn requires that men learned in this respect, termed shepherds, should have charge of them, so as to present to their master a healthy, well-fed flock, changing their pasture as occasion requires, for although the sheep has innocence stamped in its form and features, such innocence is not admitted as an excuse for it to break through the fence on a foraging expedition. The faithful shepherd devotes special care to any that are sick or lame, and seeks long and earnestly for any that have gone astray, also taking what precautions he can to prevent ravages by wild animals where such abound. It is an honourable calling, tending to bring into activity that sympathy which was shown by the Good Shepherd laying down His life for the sheep, the crowning part of all precepts and examples. There are many anecdotes told of shepherds, particularly in mountainous districts, very touching, too long to relate here. We would rather mention some out of the good old Book. Righteous Abel was a keeper of sheep whose sacrifice was accepted, which excited envy in his brother Cain, who slew Abel as they were in the field together. There are some who engage in this occupation who think more of the profits than the duties required, more properly called hirelings, who would themselves flee if danger were near. Contrast the action of David while but a youth. "Thy servant kept his father's sheep, and there came a lion and a bear and took a lamb out of the flock, and I went out after him and smote him and delivered it out of his mouth, and when he rose against me I caught him by his beard and smote him and slew him." It was to the shepherds on the plains as they kept watch by night that the angels communicated the glad tidings of the birth of the Saviour, and sang "Peace on earth, good-will to men." Jesus magnified the office when He said to Peter, three times, "Feed My lambs, feed My sheep"; and Peter afterwards exhorts the elders to feed the flock of God which is among you—not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being examples to the flock—an exhortation good for all time, but sadly neglected by many in these days. The Apostle Paul, speaking to the Church of Ephesus, warning them to feed the Church of God, says, "After my departing shall grievous wolves enter in among you, not sparing the flock." This is also a warning for all time until God fulfils His promise written in Ezek. xxxiv., and takes His

sheep out of the hands of the shepherds who have acted as wolves, with this exception, that, not content with eating the fat, they must clothe themselves with the wool. But the charge is made by Him Who will have no difficulty in proving the same. Our unchangeable God showed clearly how to test faithful shepherds as fit men to turn the world upside down. He sent them out without purse or scrip, and this would be a true test to-day; men will again be found ready to go to hold forth the doctrine of life without death to the sheep who are driven from mountain to hill by the idle shepherds living in fine houses, waited upon by liveried servants, lolling on couches and beds of down, faring sumptuously every day. The few faithful ones are as pilgrims and strangers, often weary and footsore, buffeted and despised, toiling on, hoping for undefiled rewards. Here the contrast comes in: the hireling must have so much per year in hard cash; he cannot trust to the ravens, they might be late, or only bring him bread and flesh, with water from the brook. How many poor sheep are to-day wanting food, clothes, and shelter in this so-called Christian land, yet there is no scarcity of shepherds whose united income amounts to many millions of pounds every year. Who, then, will gather with the Good Shepherd? For he that does not gather with Him scattereth abroad, so said Jesus, the Good Shepherd, Whose likeness is exhibited in most houses contrary to His commands, in which He appears of a somewhat sorrowful cast of countenance, with beard and long hair; contrast the well-fed shepherd of to-day on his journey home to feast on things strangled and blood, swine's flesh and broth of abominable things, asking God's blessing on the same, having hastily passed the widow and orphan shivering with cold, whose cry goes up to Heaven as they eat their morsel of bread, mingled with tears, and read words of comfort by the light of a farthing dip. When thou makest a dinner or supper, call not thy friends nor thy brethren, neither thy kinsmen nor thy rich neighbours, lest they also bid thee again, and a recompense be made thee; but when thou makest a feast, call the poor, the maimed, the halt, the blind, and thou shalt be blessed, for they cannot recompense thee, for thou shalt be recompensed at the resurrection of the just. How few attend to this command when arranging their feasts, but rather like one unbroken round of pleasure. Foxes have holes, and the birds of the air have nests, but the Son of Man hath not where to lay His head. How different that sounds against the chink of £15,000 a year. "Lay not up treasure on earth" is sound advice for a minister to deliver from the pulpit, yet few care to put it to the test by lending it to the Lord. Many would rather invest in a brewery company; so much for customs not wise but very much otherwise. O My people, they that lead thee cause thee to err, and destroy the way of thy paths. Blind leaders of the blind, both falling into the grave. Then come out, My people, and set your face towards life, and listen to the voice of the Good Shepherd on your behalf:

"I will come again and receive you unto myself, that where I am there ye may be also. Israel shall then dwell in safety alone, and ye My flock, the flock of My pasture, are men, and I am your God, saith the Lord God." (Ezek. xxxiv. 31.)

Notes from Canbassers.

SCOTLAND.

CANVASSING IN GLASGOW.

A sister states:—"Whilst canvassing at Lint-house, I was much drawn to call again at a house where the lady had formerly shut the door in my face. This time I was well received; she asked me in and persisted in making tea for me, explaining how her conscience had continued to reprove her ever since for shutting the door as she did. She said it had been her earnest prayer that I would be sent back, that she could undo the evil and buy a book, and now she was only too rejoiced to take the *Roll*.

"Another person living near who got the three sermons of the *Roll* after I returned from Edinburgh, having now read them through, could find no fault with them, but mourned over the evil of her own heart which had been revealed to her through them. Another upon whom I had called before, but who at that time did not seem much drawn to the work, being too much taken up with worldly affairs, now to my surprise seemed anxious to receive a copy of the *Roll*, and purchased one from me. There had been a death in the family and they had passed through many trials since I had called on them before, which undoubtedly had been a means used by God to bring them to search into His truths. I was invited to call again with the second and third sermon of the *Roll*.

"I called on someone who had before purchased the books from me, but whose husband and neighbours have endeavoured to estrange her from the work; still she seems firm and happy, and says it is too precious to lay aside. At one house I was shown into the drawing-room, where the lady listened to my message and, smiling, said I was a good preacher. She purchased the three sermons. The governor of the poor-houses, when offered the message, said he would be too old to participate in such a glory, life without death. I explained that all this remnant were to return to the days of their youth; that they would come in frail and leaning on their staff, but yet put on immortality; that the same gift would be given to the child of 12 as to the old man of 80. He took the three sermons in gilt, shaking hands with me twice on parting, saying he would give it a very attentive reading."

NEW ZEALAND.

WORKING IN THE INTERIOR.

Encouraging news has just reached us from this colony. Writing from Christchurch one of our brothers states:—"Whilst in Oamaru, Margaret and I were invited to Mrs. Pratt's to tea on Wednesday, January 23rd; they have kindly offered for Margaret to stay with them for a few days while I canvass the country districts. I left Oamaru in the afternoon of January 28th, with a stock of books to canvass the country townships and villages south of Oamaru. I visited Maheno, Keakenui, Reidston, Herbert, and Hampden, and sold at these places 52 sermons of the *Roll*. Margaret has sold 11 sermons; she stayed with Mrs. Pratt during the week. They kindly asked me to stay with them on my return from the country, and have treated us with great kind-

ness in Oamaru, and Mr. Pratt has taken an extra set of sermons for a friend. Our sales during our mission from Christchurch to Oamaru have been 1,437 papers, 484 sermons of the *Roll*, and 192 *Parts*."

ENGLAND.

Clapham.—A sister living here writes as follows:—"My experience thus far in canvassing the PIONEER in this district reveals the fact that great darkness on spiritual things also prevails here, although there is such a great profession, so many forms of godliness, yet without power. Alas! alas! for Babylon, that great city. 'The Spirit and the Bride invite you to come out of her that ye be not partakers of her sins and that ye receive not of her plagues.' (Rom. xiii. 8.)"

"Grasping another opportunity last Thursday as I was going out on business, I went first to fulfil the same, but, feeling very weak and unwell, I scarcely knew how to proceed. Returning, I turned into a poor but respectable district, selling a PIONEER at each of the two first houses where I called. At one house the door was opened by a man who told me his wife was not at home; whereupon I asked him to take a copy for himself. In reply he said that his wife went to church, but he did not go anywhere, for he could see no reality in the religion of the present day, that it was a respectable means of trafficking, and giving as his opinion that the sooner the State Church came down the better. The poor man, judging from his conversation, seemed tossed to and fro, not knowing what to do or believe, as all around him seemed in a state of confusion. We entered into further conversation after which his face showed an expression of joy and he said with emphasis: 'I'll take your paper.' I added: 'And read it carefully!' He replied, 'I will,' then promising to seek the aid of the Spirit of God, and compare it with the Bible. Shaking hands with me on parting he invited me to call again.

"At the next house a poor woman answered my knock, but at first refused the message as her daughter was not at home. However, on speaking to her of the work, she appeared to receive it as truth, and took a paper, asking me to call again. At another house where I called the mother called loudly to her daughter to shut the door, for she'd got her living to get, and she'd got her Bible and didn't want that. The daughter tried hard to catch every word I said. I concluded with an exhortation to her to 'Seek first the Kingdom of God and His righteousness, and all these things shall be added unto you.' She quietly nodded assent, and I came away, comforted in that the daughter appeared to appreciate the news which I had brought. It may have been as good seed sown in her which may yet bear fruit upwards.

"Having lost all thoughts of self from the time I called at the first house, I returned home, feeling altogether better and stronger than when I started out."

Croydon.—"Whilst canvassing in a village near here, I was told by some on whom I had previously called that they had been warned not to read or take any more of our publications, and that if they had bought the book the best thing they could do would be to burn it. The wife, who is a seeker after truth, replied that she had read portions of it and liked it very much. It was her usual custom when in doubt or difficulty to turn to the Word for comfort. She opened her Bible at Jeremiah xxx., and read the words: 'For I will restore health unto thee, and I will heal thee of thy wounds, saith the Lord; because they called thee an outcast, saying, this is Zion whom no man seeketh after.' I told her this had special reference to Israel, the Lord's promise being: 'I will gather the outcasts of Israel and the

dispersed of Judah from the four corners of the earth.' (Isa. xi. 12.)

"She felt these passages exactly met her case, her determination being to serve the Lord according to the light given her. This decision had raised the opposition of her relatives and friends, who could not understand or sympathise with her. This is only one of the many instances we meet with. Satan is fighting hard against the spread of the Lord's Word and work, but he knows that in the end he will be cast, and the evil will wither in the furrows where it grew.

"Several on whom the true light is now shining say they marvel at the darkness they were in before the truths contained in God's Word were revealed to them. One who had recently lost a little boy said she felt the great trial had drawn her nearer to God: she now took a sermon of the *Roll*. At one house the husband and wife bought the *Roll* after a long conversation on this work. The latter told me how much she had enjoyed attending some Holiness meetings until some of the members stood up and said they were living without sin. She saw clearly this was contrary to Scripture, in the present state they were in, as we read: 'If we say we have no sin we deceive ourselves and the truth is not in us.' On being asked to write her testimony with others she said she could not do so, as with St. Paul she felt the thorn in the flesh, and that when she would do good evil was ever present with her, and she could not continue to worship with them.

"Yesterday (April 1st), when calling where they had taken a paper before, they declined to take a second, saying they could not agree with the whole of the doctrine taught in them, they, like many others, believing the Bride of Christ to be composed of all true believers in the Lord Jesus. That He, the Lord, will shortly come and take them to Himself, after which the Jews will be gathered home to Palestine, when the Lord will reign over them as King in Zion. I pointed to those passages where the Lord said: 'Israel is My Son, even My firstborn,' the firstborn being heir to the inheritance, and in Rev. xiv. 4, it speaks of the 144,000 sealed from the twelve tribes of Israel, being the *firstfruits* unto God and the Lamb; and all through Scripture the Lord claims the firstborn and firstfruits as His particular portion.

"On the whole we have met with very fair success, having sold a good many *Rolls* and papers."

Hull, (53, King-street, Charles-street).—"This morning the sky was overcast with heavy threatening rain-clouds; but having arranged to go again to Beverley, we determined to start, hoping that the weather would turn out to be fine in spite of first appearances to the contrary. We therefore took a single ticket to Beverley, intending to return by road, nine miles. On arriving, the sky fortunately cleared, and the sun shone out brilliantly almost the whole of the remainder of the day, and, separating, one went to tackle the shopkeepers, the other to call at private houses. (No. 3 has left on private business, but will return to Hull, D.V., in three days.) The former met with no little opposition at the shops, but disposed of a good round number of papers. The latter had somewhat better success at the houses, but had many bouts with Catholics, who seem to be strong in Beverley. We walked back to Hull, having fairly canvassed the place and sold three *Rolls*, seven *Parts*, and 40 PIONEERS.

"Tuesday, the 26th ult. To-day the weather has again changed, and a cold, biting wind is the order of the day. We canvassed in an outlying district called Newington. We did fairly well, except at the better class houses, where, as usual, we could gain but little, if any, attention. One lady, who condescended to appear at her front door after her servant had conveyed to

her a request for an interview, if convenient, desired to know why James J. Jezreel should have been a more privileged man—in the sense of his being 'called' of God to write a work said to be inspired—than the Rev. Mr. J., for instance, her minister, who, she said, 'was a singularly good and holy man? It was politely suggested that though Mr. J. might be, and doubtless was, every whit clean as touching the salvation of his *soul*, yet his *body*, like all others, could not be said to be either good or holy, for if the Rev. Mr. J. should prove to be a bone of the Bride of Christ, his body, in common with the other 144,000 elected 'bones,' would have to be washed by the water of the Word and be cleansed in the fountain (Zech. xiii. 1) which was to be opened not in the house of either Jew or Gentile, but in that of the House of Israel; and *this* fountain and the nature of *this* cleansing is revealed only in the book of *Extracts from the Roll*, and is understood neither in the Church presided over by the Rev. Mr. J., nor indeed in any other church or chapel in Christendom, and it is the will of the Almighty that it should be so, and the Scriptures of truth cannot be broken. Moreover, if the Almighty was pleased to place His Spirit upon a particular individual for the purpose of bringing forth hitherto hidden mysteries, why, the lady was asked, should she find fault? Could not the Potter do what He willed with His clay without reference either to man or woman? Could either man or woman choose God an instrument to work by? In such an event would not the Almighty Himself become a servant to Satan, man being made 'subject to vanity' and the enmity in his flesh against the commands of his Maker naturally choosing what is most pleasing to his carnal tastes? Truly as a rule education and culture (as understood in 'society') have fostered a spirit of proud self-dependence and blinded the eyes of the worldly-wise to the waters of the well of life, though they are flowing actually beneath their feet—waters which the Master can supply only to those who confess their thirst for it and frankly admit that they have 'nothing to draw with.' We sold to-day four *Rolls*, four *Parts*, and 32 PIONEERS.

"Wednesday, the 27th ult. To-day the sun has shone brightly, nevertheless a strong wind blew throughout the day, which, for more reasons than one, is an unwelcome feature in canvassing. We had arranged to go to a village called Hessle, some four miles out, and not wanting to be intimidated by a head wind made our way there, but found poor success. We called at a number of private houses and shops, but got treated with almost unusual coldness and indifference, so made our way back to Hull a trifle wiser no doubt in consequence, having succeeded in selling only one *Part* and six PIONEERS. A number of people assured us solemnly that no further revelation was to be given, and that since they had the Bible—which, however, they admitted they could not comprehend as they could wish to—they had all they required. They were hoping, so they told us, to be alive at our Lord's second coming and then to be translated without death, yet at the same time they knew nothing of the preparatory cleansing of the temple or body which is absolutely necessary, for without this cleansing there can be no redemption! How, in fact, the Gentiles can look for redemption of body, soul, and spirit, and to be alive and remain to the second coming, and yet continue altogether in ignorance of this cleansing or of the fountain which is to be opened for the purpose in the House of David and to the inhabitants of Jerusalem (not in that of Jew or Gentile) is strange, passing strange, and proves the existence, aye, and widespread character, of the 'strong delusion' which as a veritable standard of truth proudly floats to-day over the thousand and one castles and Babel towers of an apostate Christendom, soon, however, to be lowered to half-mast, and

finally to be hauled down altogether and trampled under foot when the true standard of Zion will be planted firmly upon the mount of God, and all nations forsake Babylon and flow unto it, and the standard of the Lord God of truth alone be exalted and His character extolled to the ends of the earth.

"Thursday, the 28th ult.—To-day we canvassed off the Hessle-road, but found the people very poor. A great number would have bought had they had the means to do so. We were pleased to meet with many very intelligent persons amongst them, with whom it was quite cheering to converse, and in a few instances we were glad to give gratis copies of the PIONEER. We feel sure that amongst the very poor a great work of preparation is going on for a time at hand when many of them will be called to take a special and prominent part in the establishment of the coming Kingdom, an honour which will justly be refused to the wealthy and the noble of this world. In spiritual matters we find, as a rule, a great deal more knowledge and intelligence amongst the very poor and uneducated than elsewhere, and proofs are every day given us that the Spirit of the Lord is working mightily among this despised class of people, from whence in His own good time will, without doubt, be gathered the great majority of the seed of Israel, and the bones of the body of Christ, the Bride, the Lamb's Wife. We sold to-day seven *Rolls*, one *Part*, and 48 PIONEERS. We tried to collect an audience in the evening, and to hold a meeting, but a few children and three men only gathered round us; we, therefore, after faithfully but briefly witnessing to the truth, came away, being satisfied that 'whether the people will hear or whether they will forbear' the warning voice has been raised, and it will be recorded in the chronicles of Israel that three 'strangers' have preached in Hull the 'everlasting' Gospel of the Kingdom of God, but few indeed was the number found to listen to and obey the voice.

"Friday, the 29th ult.—To-day the weather is fine and warm, quite a change again from yesterday. We canvassed in the neighbourhood of Newington among all classes. The poor we found very poor, many indeed without a penny in the house. Some parted with almost their last penny for a copy of the PIONEER on our representing it as the only penny paper published which treated of the subject of the redemption of the body according to law and testimony. In the afternoon our canvass was continued amongst a better class of houses; here we met with very different kind of treatment indeed. Witness some of the replies, &c., received after politely introducing the *Roll* to all we could see and entreating them to remember that we sought not theirs but them, our object in 'troubling' them being merely to proffer them the words of the voice of warning which would fain invite them to flee in time to the ark or city of refuge in which alone they could hope to be preserved alive during the general destruction now so soon to follow, for 'as it was in the days of Noah so will it be in the coming of the Son of Man.' One lady (apparently) residing in a somewhat fashionable residence 'could not be bothered with anything inspired.' Another returned a message by her servant to the effect that 'she couldn't encourage false doctrines,' which message the servant duly delivered with a smiling face! Another gentleman who himself opened the door, in a vein of sarcasm remarked, 'We have never heard of the *Flying Roll* nor have we any wish to learn anything about it, thank you. Good morning.' At another house the knock was answered by a well-dressed and intelligent looking boy of about 14, who, viewing the caller as of course quite an ordinary pedlar, suggested that 'no books were wanted there to-day.' Our mission being of too great importance not to press the matter further, the lad was asked if his father, or mother

could not be seen. Upon this his father, who doubtless had overheard what had passed, hurriedly approached the door, angrily exclaiming, 'Now, out with it sharp—what is it?' and without waiting for even a word by way of explanation, he slammed the door to with such force that the glass in it might well have been expected to have suffered from the shock. Such is 'Christian' England! the land of Bibles and of civilisation! We feel truly grieved for such 'gentlefolk' for their own sake, for their spiritual blindness is self-imposed, the result of fostering a haughty and proud spirit, an abomination in the sight of God. Contrast the undercurrent of misery and unhappiness which, if secret and unobserved, is nevertheless real enough amongst this class of people especially, but which, like the worm, gnaws at the heart of the devotee of fashion and pleasure—contrast all this with the undisguised happiness and joy of the canvasser who, by faithfully uttering his warning and delivering his message from house to house, walks in the footsteps of his forefather Noah, a type of himself, who also in his generation as a faithful 'preacher of righteousness' to mockers and revilers delivered his own soul and freed himself from the blood of all men. Yes, the canvasser, 'the preacher of righteousness' to this generation should be always rejoicing in tribulation, persecution, and calumny, knowing that this is the only road to God's Kingdom, the only preparation for the spotless robe of purity, and the only way to secure an immortal crown of never-fading glory. We sold three *Rolls*, three *Parts*, and 70 PIONEERS.

"Saturday, the 30th ult.—We canvassed to-day off the Holderness-road, and later in a more central part of the town. The weather was fine and warm. Occasionally we have had very fair success on Saturdays, but to-day we have not met with even the ordinary attention. A much advertised football match and other diversions have apparently to a great extent served to distract the attention of the class of people we were visiting; amusement and recreation on Saturday afternoons being more to be sought after and to the point than would seem to be an introduction to Wisdom's PIONEER. So the world would fain persuade itself; hence, the promise of some special feature to entertain and amuse is quite sufficient to make Saturday occasionally a day when it seems fruitless to search for men and women who will listen to the voice of Truth. In the middle of the day we took up our stand at the entrance gates of Earl's shipbuilding yard, where some 4,000 men, it is said, are employed. We did our best to draw their attention to the papers and *Rolls* as they swarmed out from work, but not a single man was sufficiently attracted either to inquire into the mission of the *Flying Roll* or to purchase a copy of the PIONEER. We sold in all only four *Rolls*, five *Parts*, and 29 PIONEERS. The evening was wet, and though we went out to speak if a place and opportunity offered, we had to return without having held any meeting.

"Sunday, the 31st ult.—This afternoon was wet, so a meeting was not practicable. Towards the evening it cleared, and though the air was damp and cold we sallied out hoping for a chance of addressing a big crowd of eager listeners. We made a stand as before at the corner of Parliament-street, and taking as a text the last verse of the last chapter of Ezekiel my fellow-worker proceeded to speak of the city referred to by the prophet, which, said he, was not situated as many believe beyond the blue, but was to be established upon this earth, the name of which the prophet tells us shall be called, 'The Lord is there.' Continuing, he boldly held up to be viewed in the light of the Word of truth many of the false doctrines taught by an apostate Christendom, and heralded from a thousand and one pulpits by hireling

shepherds, against whom the Lord has laid an indictment to the effect that they 'eat the fat and clothe themselves with the wool, but feed not My flock,' for which reason, 'I will feed My flock, and I will cause them to lie down, and My servant David shall be their shepherd, saith the Lord. (Ezek. xxxiv.) The time is here; when this indictment will be proved at the mouth of faithful witnesses, who, with the two-edged sword of truth in hand, will smite down every error and deliver their brethren at present slaves held captive by this present apostacy. Then will the head of evil be bruised and the Kingdom be established upon this earth under Shiloh, our Captain and King, before Whom 'all iniquity shall stop her mouth,' for 'the name of the city from that day shall be, The Lord is there.' And 'at that time they shall call Jerusalem the throne of the Lord, and all the nations shall be gathered unto it, to the name of the Lord, to Jerusalem; neither shall they walk any more after the imagination of their evil heart. In those days the House of Judah shall walk with the House of Israel, and they shall come together out of the land of the north to the land that I have given for an inheritance unto your fathers.' (Jer. iii. 17, 18.) He spoke very powerfully to an attentive audience, which swelled to large numbers towards the close of the meeting, which lasted about an hour. Afterwards we sold two *Parts* and 27 PIONEERS."

A GENERATION PURE IN THEIR OWN EYES.

A friend at Stratford sends us the following:—

"Some time ago I sold a first sermon to a woman, and in offering it to her advised her to ask the Lord to unfold to her the deep mysteries contained therein, for it was the key to unlock the Scriptures which had been sealed up to the time of the end. Instead of taking my advice, however, she took it to man and asked what he thought of it; he, as is often the case, told her it was not the truth and advised her to take no notice of it. She, however, read it and told me afterwards that she quite realised the fall of man. She also told her minister and his wife of it; they, too, told her to have nothing to do with it; and on meeting the rev. gentleman at her house he told me he thought I was very unneighborly in trying to take one of his members from him, because this person had been to our meetings at the hall several times, and he asked her if she had not got great good from his teaching, but she replied that she had not heard the Scriptures explained anywhere like these people explained them, and on referring to her Bible found their teaching in accordance with the Word. Turning to me, he said he was quite satisfied that the blood of Jesus Christ had cleansed him from all sin, and that his hand was quite pure and free from sin as a little child's; but I told him that so long as his blood was not cleansed he was liable to sin, but that the Lord, in Joel, had promised to cleanse the blood that He had not cleansed, for the spirit was to be the life of man, and that we must be washed and regenerated by the Word.

"To-day, in offering the PIONEER OF WISDOM to a member of the Wesleyans, she told me she thought she was born a Wesleyan, and had read her Bible through on her knees, but although she took several papers, such as the *Banner of Israel* and *Baxter's Prophecies*, I could not prevail upon her to take ours, for she didn't think it could show her anything more than what she had got. I told her the paper was devoted to the ingathering and restoration of Israel, and she said she knew the Jews were being gathered in, and that she thought that at the coming of the Lord all who were alive and believed in Him would be alike, and that she was longing and waiting for His coming, for she was quite free from all sin, and that she didn't care to enter into any further conversation on the ingathering

of Israel. May the Lord open their benighted eyes and show them as He has shown me."

STIRRING UP SWINDON.

Our sisters in this town write:—"On Monday, 25th, it was a showery morning, and we did not feel equal to going a long distance, so we called to see a Christian lady, who is interested in the work, and took her a second sermon of the *Roll*. We also called upon Mrs. H—e, who has the three sermons, and is taking the *PIONEER* every week. In the afternoon we went over the Great Western Railway factory.

"On Tuesday it was very stormy, so we could not go out till the afternoon, and then only to call on a few people a second time with another issue of the *PIONEER*.

On Wednesday the weather was very pleasant so we walked to Wroughton, a nice little village, three miles from Swindon and sold 14 *Rolls*, 11 *Parts* and 90 *PIONEERS*. On Thursday we went to Wootton Bassett by train, and met with very fair success, finding also several people who were much interested in spiritual things. Annie called on a captain's lady with whom she had a very nice conversation, and was directed to call at the vicarage, the lady feeling quite sure that the vicar would take a copy of the *Roll*. Although he was a very High Churchman he was very benevolent and would like to uphold all religion, not being bigotted. She said Annie could mention her name, but we were unable to call as we sold out of *Rolls*. The captain's lady had a friend from Swindon staying with her, who had the *PIONEER* sent to her every week by a brother in London. She said he led a very careless life till he happened to pick up one of the *PIONEERS*, and then his letters to her became more lengthy. Annie stayed talking to her so long that I imagined I had lost her, but I soon discovered her whereabouts. The lady invited each of us to take tea, for which we were very thankful, as we had not had our dinner. Annie also had a nice conversation with a Congregational minister, who took a copy of the *Roll* and a *PIONEER*. He was a believer in universal salvation though he had not preached it.

"A young man at the railway station, who had previously read one of our papers, took another from Annie, and said he could not understand one phrase which he had read: "If the body is preserved the soul is preserved also." He thought that the greater importance should be attached to the soul. We endeavoured to show him that the command was to seek first the Kingdom of God, which was a glorious natural immortal body, whilst the salvation of the soul was a lesser glory, that of the Kingdom of Heaven, a spiritual body like unto the angels, a resurrection glory. During the day we sold 17 sermons of the *Roll*, 22 *Parts*, and 60 *PIONEERS*. On Friday we did not go out until after dinner, when we called upon several who had previously taken the paper. On Saturday Annie called upon a lady with whom she had a long interesting conversation. Her first impression was that Annie had learned by heart what she said to the people, but Annie replied that all she knew was through reading the *Flying Roll*, feeling she had been taught of the Lord, and not by man, and believing the Spirit of Truth, the Comforter, was here to teach all those who would be taught. The lady said she was getting tired of the teachings of every church in Swindon. One minister told her that it depended upon how many times we received the Sacrament as to the different glories we got in Heaven, or if we got there at all, which she did not believe. She felt quite upset over a sermon she had heard preached the other Sunday on the subject of the least in the Kingdom of God being greater than John the Baptist, the interpretation being that all the children who had been baptised or who had been crossed on the forehead with

holy water were greater than John the Baptist, which she could not receive as the teaching of Scripture. Annie explained that the Kingdom of God was a natural immortal body of flesh and bone, like our Lord's glorified body, which was life without death, whereas John the Baptist died, thereby losing his body and receiving only a spiritual body, or spirit and soul united in the resurrection. During the day we sold nine sermons of the *Roll* and 58 *PIONEERS*. Interested friends in Swindon who are anxious to read the publications of the New and Latter House of Israel can obtain the same at our address, 20, Princes-buildings, Princes-street, New Swindon.

EN ROUTE TO SCOTLAND.

A CALL BY THE WAY AT BOWES PARK.

Two of our sisters who recently have been canvassing in Edinburgh, and have for the last few weeks been working around London, write:—"This morning (April 1st) we started for Bowes Park, where we intend to work for a week, this being the first stage on our journey through the country back to Bonny Scotland, now being joined by brothers and sisters who with us have signed with their hand unto the Lord, seeking this day for the overthrow of the king of this world, that the crown may be taken from him and given to Him Whose right it is; Looking forward to the glorious time ahead, when the kingdoms of this world will become the kingdoms of our Lord and of His Christ, these, though weak in flesh, and foolish instruments in the eyes of the world, have now gone forth to hand forth the words of light and truth; to gather the shaking bones of Israel who to-day are in the valley of Christendom, where they have been in captivity, lo! these many years, but who in the fulness of time are aroused by the shining of the Sun of Righteousness, who ariseth with healing in His wings in fulfilment of the words of the Lord. After two days will He revive us; in the *third day* (or *third dispensation*) He will raise us up, and we shall live in His sight. (Hosea vi. 2.) Rejoicing then that we have in the goodness of God been kept back until these the days of Daniel, the time until which the words were closed up, and sealed. (Dan. xii. 9.) And seeing that the Spirit of God is now revealing the glorious news of redemption and freedom from sin, sorrow, and death, through the Spirit of Truth, the Comforter promised to man in the Creation, but now to be revealed in the time of the end: when He, according to His promise, stretcheth forth His hand to bind up the breach of His people, and to heal the stroke of their wound. We do praise the Lord that we are counted worthy to hear this message to one and all, and offer it to them, that even for just the trouble of lifting and reading for themselves they may learn these wondrous things, which have been kept secret from the foundation of the world. Our hearts are filled with joy unspeakable, for we have realised in a small measure the purposes of God in making man a creature subject to vanity.

"Three of our little band this afternoon canvassed along the road, on our way to Bowes Park, selling in a short time three sermons and 27 *PIONEERS*, meeting with great civility on the whole and with some who had heard of the work before, some of whom seemed afraid to answer to the cry of the Lord God of Israel, 'Adam, where art thou?' Others were much pleased to hear more about it. With one woman, we had a lengthy conversation, she not being able to realise that the time for the ingathering of Israel had come, saying that the Bride of Christ must be first taken up. But she most certainly failed to see that she must first make herself ready by the washing of the water of the Word which will purge away all filth from their temples, fulfilling those words. 'His work is before Him, and His reward is with Him.' This

is the work which is before Him when He cometh to take His bride unto Himself, the work of the complete overthrow of the evil.

"When about to visit Edinburgh the first time we were much discouraged by many reports that we should not be able to sell any books there, but as encouragement to others labouring for the Lord we feel drawn to say that during the eight months' sojourn, and during part of which time one sister worked alone, the way was opened wonderfully and many doors of utterance for preaching the glad news of redemption opened to us. We sold in all 209 sermons and 93 *Parts* of the *Roll*, and 1,329 papers, thus leaving in Edinburgh much seed to grow and bring forth fruit unto the glory of God, which seed He hath promised shall not return void."

The Fall of Babylon.

It has always been the Divine plan of God to warn before He punishes; then, if no heed is taken to His warning, their blood is upon their own heads. He has sent the Spirit of Truth, Who is now warning man through the *Flying Roll*, that the fall of this great Babylon or confusion is at hand, for her sins have reached unto Heaven. Therefore, He will first reprove her of her sins, righteousness, and judgment, before He lays the axe to the root of her tree.

She is now seated upon her throne, and saith in her heart, I sit a queen, and am no widow, and shall see no sorrow, exalting herself to the highest pinnacle, clothing herself with fine linen, purple, and scarlet, decking herself with gold, precious stones, and pearls. She has made the outside of her cup and platter clean, whilst inwardly she is full of dead men's bones; she has become a deep ditch and a narrow pit.

All nations have drunk of the wine of her fornications, having been allured by her false teachings, for she has a form of godliness without any power, save the delusive influences of her outward charms, which savour of the oily serpent. Harken unto me, O ye children, saith God, and attend to the words of My mouth; let not thy heart incline to her ways, go not in her paths, for her house is the way to hell, going down to the chambers of death.

This Christendom or professing Church of to-day is the Babylon which is now to fall; her foundations are of an unequal mixture, part of the Word of God, and part of the traditions of men, similar to the feet of the image which Nebuchadnezzar saw in his dream, and the *Flying Roll* will smite this combination of mystery at its feet, and then shall that heartrending cry be heard, Babylon the great is fallen, is fallen; she has become the habitation of devils and the hold of every foul spirit, and cage of every unclean and hateful bird. Therefore, come out of her, My people, that ye be not partakers of her sins, that ye receive not of her plagues, for behold sudden destruction has come upon her.

O Christendom, Christendom, if thou hadst know, even Thou, in this Thy day, the things that belong to thy peace, but now they shall be hid from thine eyes, because thou dost condemn the Word of God, and despise His children which are handing it thee to-day.

INDIAN TEA STORE,
71 OXFORD STREET
LONDON, W.

No China Tea.

No China Tea.

X	L
N	T

SPECIALITY :

*Fine Darjeeling, Le Bon Tea.
Invigorating.*

Fine Indian Coffee. Luxurious.

INDIAN TEA AND COFFEE.

*Our choice teas may be tasted at Harris's
Dining Hall, adjoining. 1d. per cup.*

N.B.—We recommend and guarantee all our teas as being good and pure, of the finest quality, from the best gardens of Indian growth. No better can be produced. We therefore advise all who have respect for their bodies to drink Indian tea pure. To buy pure Indian Tea where no China is allowed, as at the Indian Tea Store.

A Price List can be obtained by applying to the manager, RICHARD GORTON GODFREY, as above.

NO CHINA TEA | Agents for Senez-Sturbelle's | NO CHINA TEA.
delicious pure cocoas.

CONNAH'S
TRAVELLING BAGS
AND PORTMANTEAUS.

Ladies' Dress Baskets from 21/-
BALL DRESS BASKETS.

Connah & Co.'s Handy Bag, 10/6.
LIGHT, LARGE AND ROOMY.

HAT CASES, GLADSTONE
BAGS, BRIEF BAGS,
TRAVELLERS' HOLD-ALLS,
SOLID LEATHER
PORTMANTEAUS AND
AMERICAN TRUNKS.

CONNAH & CO.,
Trunk Manufacturers,
73 & 75, OXFORD STREET,
LONDON, W.

Old Clothes Made New!

Why buy new clothes when the closets and drawers are filled with half-worn garments and discarded shawls and ribbons laid aside because slightly faded or a little "off colour"? Why not dye and make over these old things and so save the cost of new?

You will of course use **Diamond Dyes**. Every woman who knows anything about it knows they are the purest, strongest, fastest, dye the most goods, and give the best colours. **Diamond Dyes** are so simple

A Child can use them.

They give any shade desired, cost but ten cents a package, and are sold by druggists and merchants everywhere. No excuse for not trying them! They are used for almost everything, and are needed in every home. "*Domestic and Fancy Dyeing*," a paper giving full directions for their many uses, sent free.

WELLS, RICHARDSON & Co., Burlington, Vt.

For Gilding or Bronzing Fancy Articles, USE

DIAMOND PAINTS.

Gold, Silver, Bronze, Copper. Only 10 Cents.

"Extracts from
the Flying Roll."

*God's Last Message to Man for the
Ingathering & Restoration of Israel*

SERMONS I., II., and III., bound
in Cloth, black lettering, 1/- each,
post free, 1/3 each, in Cloth Gilt
1/6 each, post free 1/9 each.

WANTED.

Respectable Young Men and Women
to canvass the *Extracts from the Flying
Roll* and THE PIONEER OF WISDOM.

Liberal Discount. Apply to Editor.

MATTHEW FISHER,
WHOLESALE AND RETAIL
TEA MERCHANT,
229, STAMFORD STREET,
ASHTON-UNDER-LYNE.

M. F. calls attention to his rich and deliciously
flavoured

TEA at 3/- per lb.

ALSO

*A Varied Stock of Useful and Fancy
Household Articles on Sale.*

Business closes on Friday Evenings at 6 o'clock.

The New and Latter House of Israel.

PUBLIC MEETINGS

Are held at the undermentioned places
as follows:—

LONDON.

The Hall, 126, Great Titchfield-street,
Oxford-street, W., every Sunday evening
at 7 o'clock; also every Wednesday evening
at 8.30.

16, Vine-road, Vicarage-lane, Stratford,
every Wednesday evening, at 8 o'clock.
Chepstow Hall, Chepstow-terrace, Peckham-
road, every Sunday evening at 6.30.

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

No. 4, 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
evening at 6.30.

CANTERBURY, NEW ZEALAND—Orange Hall,
Worcester-street (near Latimer-square),
Christchurch, every Sunday evening at
6.30.

Copies of *The Extracts from the Flying
Roll*, also THE PIONEER OF WISDOM can be
obtained as under:—

LONDON.—165, Hampstead-road, N.W.; 75,
Oxford-street, W.; 20, Denman-road,
Camberwell, S.E.; 7, Caxton-road, Wood
Green, N.; 36, Giesbach-road, Upper Hol-
loway, N.; 35, Beaconsfield-terrace,
Chandos-road, Leytonstone, E.; 88,
Bromell's-road, Clapham Common,
S.W.; 4, Larmas-villas, Linton-road,
Barking.

ASHTON-UNDER-LYNE.—229, Stamford-street;
45, Melbourne-street, Stalybridge.

BRIGHTON.—167, Elm-grove.

BURY ST. EDMUNDS.—14, Mustow street.

CRUYDON.—The Oaks, Duppas Hill; 99,
Church-street.

GRIMSBY—4, Cromwell-avenue.

HOLYHEAD (N. WALES).—17, Armenia-
street.

LINCOLN.—39, Little Bargate-street.

MAIDSTONE.—41, Grecian-street.

OLDHAM.—243, Ashton-street.

EDINBURGH.—Mr. G. H. Bryce, 1, South
St. James-street.

MASS. (AMERICA).—300, Dorchester-street,
South Boston.

MICH. (AMERICA).—George R. Sutton, Port
Huron; 706, Wabash Ave., Detroit;
249, Jefferson Ave., Grand Rapids.

CANTERBURY (NEW ZEALAND).—A. W. Martin,
St. Asaph-street East, Phillipstown,
Christchurch.

NOTICE.

All letters and manuscripts should be addressed to the Editor, 165, HAMPSTEAD-ROAD, LONDON, N.W.

P.O. Orders to be made payable to MRS. ANN ROGERS.

SUBSCRIPTION.

	s.	d.
6 months, post free, prepaid	3	3
12 " " "	6	6

TERMS FOR PREPAID ADVERTISEMENTS.

	£	s.	d.
One inch (in column) each insertion	0	2	6
Quarter Column " "	0	6	0
Half a Column " "	0	11	6
Quarter of Page " "	0	19	0
Whole Column " "	1	2	0
Whole Page " "	3	0	0

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 5, 1889.

THE Notes from our Canvassers in Hull, printed in another column, give a few illustrations of the aversion to truth which is manifested by the multitude in this professedly enlightened land, and yet it would be an insult to tell a man he is not a Christian. The teaching of the various churches has done much to estrange the multitude from a love of the truth; thousands sicken at the "form" of godliness ever prevalent, and scoff at religion. John, in Revelation, truly described the Church which would exist in the latter days as a harlot organisation called Babylon, which means confusion. Every church (so-called) that panders to the world's taste in order that she may obtain the world's support is guilty of spiritual harlotry. In spite of Paul's injunction to be not unequally yoked together with unbelievers we find that Christendom is in a very great measure supported by the world, from whose pocket she has to extract funds by means of fairs, festivals, amateur theatricals, lotteries, suppers, and tea-meetings. What are all these for but to draw the dollars from the pockets of those *who will not give for the love of the truth*. So you cannot go to any of their religious meetings without having the inevitable plate thrust before your face, or the subscription list most invitingly placed before you that your philanthropy may be paraded before the world.

God's ways are not man's, His thoughts are not man's, as shown in His parables. He spake, but is not yet understood by the light of the candles in candlesticks, but now to be revealed by the lamps of the five wise virgins who have the wedding

garment, which God provides, not man. Was Jesus understood when He spake; is He understood now? And wherefore? Because they lack the oil, and trust in candles to this hour. When He spake of "destroy this temple" they looked to the buildings. When He spake of "the heirs of the inheritance" they grasped their hair. This Bible is light, yet men see no light in it. Why? Because the eyes of their understanding have not been enlightened or lit. The light of the body is the eye. "If thine eye be *single* thy whole body shall be full of light."

The account received from New Zealand this week fills our hearts with joy on beholding the spread of the work in that distant land. The God of Israel has greatly blessed the efforts of our brother and sister in enabling them to circulate such a quantity of the Word of life which will not return void, but will accomplish that whereunto *He* hath sent it. This work is silently but surely traversing its path through very many cities and States, and during the three months of this year especially has the progress been most marked. With the *Pioneer* a fresh impetus has been given, and, at the same time, greater zeal has been manifested by very many of the bones of Israel to spread the news of redemption.

We are most happy to state that no less than 18 additional canvassers have joined with their brethren already in the field in the desire to compel those who are by the hedges and in the highways to come to the marriage feast. These all go forth without purse or scrip, and are divided into parties, each of which will follow a prescribed route across the country, till from Lizard Point to Berwick-on-Tweed, and from Land's End to Lowestoft Ness, the glorious news of redemption from death will have been canvassed and preached. God speed their labours, and grant that they may bear much fruit to His honour and glory, for Whose cause alone they are working. More labourers are still wanted; who will volunteer? No pressed men are wanted, for the Lord will have a willing people in the day of His power. The days of visitation are come and *Israel* shall know it.

We have this morning received an interesting letter from a person somewhere in Surrey who encloses three shillings to be expended on a poor, but earnest seeker after truth, whom our canvassers have met with whilst canvassing in Hull. We had much pleasure in forwarding the amount at once. The letter, which we print in another column, breathes of that true Christianity which the writer is evidently earnestly striving for with many more of the remnant of Israel who have turned

their faces Zionwards, whose hearts are filled to overflowing at beholding the Spirit of God moving upon the face of the waters, and they now groan within themselves, waiting for the adoption, to wit, the redemption of their body.

Blood Poisoning.

This is looked upon as a very fearful complaint, and many are the means used to counteract its effects; a dreaded disease, and one of the many ills of human nature that shape their course direct for man's destruction. But how sad is it to reflect upon the state and condition of the blood of mankind to-day; how awful to think that the seeds of this dire disease are allowed to be sown and grow without even a warning note from the pulpit, or a word of advice from parents or guardians.

Man's blood has been poisoned in many ways, one being vaccination, in which the evil of the blood of one child is inoculated into that of another; this is, at best, a most barbarous and inhuman custom, which does not deserve to be countenanced. The effects of this custom, which lays aside the law of God which commands us not to make any cuttings in our flesh, are perhaps too well known to be related here. I, for one, have lost a sister through it; many may say, that was through bad matter. I own it was; but where, I ask, can we look in the human family for one whose blood is not contaminated with the effects of original sin? Undoubtedly there is not one single individual who has not the germs of evil in the blood coursing through his veins.

Man fell to mortality through the blood he received from the woman, and we all receive the evil in the blood from our mother, and consequently our blood remains poisoned, and it is that thorn in the flesh that carries our bodies to the grave. Jesus received His blood from the woman cleansed; He likewise took part of the same flesh and blood as ourselves, but it was only a part of that nature, His blood being pure, whereas ours is impure; yet we read in Joel that the Lord will cleanse our blood that He has not cleansed, that we may be like our Pattern, that we may be made the many brethren of Him, the Firstborn of immortality.

For this reason the Lord suffered us through the Fall to be polluted in our own blood, as recorded in Ezek. xvi., that we might afterwards eat the living word and live; yea live in thy blood (not after death in the resurrection; this glory is different and distinct from that) but live in thy blood free from the tares of evil. Then the poison of the blood, the sting of the serpent, the thorn in the flesh will be removed, and man will live in the same body he now possesses and have it changed into the glorious likeness of the Man Christ, Who alone possesses immortality, dwelling in that light which no man can approach unto in blood, for flesh and blood can never inherit the Kingdom of God, therefore the blood must be washed

away. When the Lord purges the blood of Jerusalem from the midst of her (the woman below), by the Spirit of judgment and the Spirit of burning, that Spirit will burn up the chaff of evil in man's body with unquenchable fire, Whose fan (the Spirit) is in His hand, and He will thoroughly purge His floor (man's body) and gather His wheat into the garner.

We trust former papers will suffice to show how man's blood became poisoned in the beginning, how it was placed in the body of the woman, *like poison placed in a dark place not to be touched*; how she partook of it and handed the same to man, and how all mankind have become contaminated with the effects of it, till there is no soundness in them—from crown of head to sole of foot, but wounds, bruises, and putrefying sores. But now the time is here for the Lord to build up the breach of His people, and heal the stroke of their wounds, to make good all that Satan made bad, to cleanse our blood and wash it away, that our bodies may be flesh and bone, like unto our Saviour's; Israelites, indeed, in whom will be no guile, for the remnant of Israel shall not do iniquity, nor speak lies, neither shall a deceitful tongue be found in them; in their mouths will be found no guile when the impurity of the blood is skimmed off by the purifiers of Israel.

A Message from God.

This Gospel of the Kingdom must be preached in all the world for a witness unto all nations, and then shall the end come. The God of Israel is now sending forth His angels with a mighty sound of a trumpet; and they shall gather together His elect from the four corners of the earth. The word has gone forth, and who can disannul it? He hath sworn by His holiness that He will give those whom He finds willing to be obedient to His word, power to tread on the works of Satan. They will, by the power of His Spirit, overcome that which overcame our first parents in the beginning, and thereby have their blood cleansed according to the Word, "I will cleanse their blood that I have not cleansed: for the Lord dwelleth in Zion." As Abraham sent his eldest servant to seek a wife for his son Isaac, telling him that the angel would go before him and guide him to the place where he would find her, so now has the Lord sent His Son Shiloh to seek a wife for Himself. As the angel of the Lord went before to prepare Rebekah to receive the message of the servant so now is the spirit of the living God preparing those who are to become the immortal Bride of Christ to receive this message of life. When they are told that it is a message from the living Lord, declaring that the time has come for the 144,000 to be gathered together, they will receive it gladly. "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings

and ye would not! For if thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace, but now they are hid from thine eyes." It not being for them to know the times nor the seasons which the Father hath put in His own power. Although these things were made manifest by the appearing of our Saviour Jesus Christ, Who abolished death, and brought life and immortality to light through the Gospel; yet they had eyes but saw not, ears but heard not, because they were hid from their eyes. Many think that that Scripture was fulfilled at our Lord's first coming "Glory to God in the highest, and on earth peace, good will toward men." How could there be peace on the earth when Satan has been going about like a roaring lion, seeking whom he may devour? Listen: "I came not to bring peace but a sword. "Surely there can be no peace to Israel who see the condition they are in by nature: they will give themselves no rest, but will cry out with the Psalmist: I will not give sleep to mine eyes, or slumber to mine eyelids, until I find out a place for the Lord, an habitation for the mighty God of Jacob.

For the Lord hath declared the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all My pleasure. God's chosen people will no longer be blind, for the time has come for them to come out of darkness into His marvellous light; for the days of visitation are come, the days of recompense are come: Israel shall know it. For ye brethren are not in darkness that that day should overtake you as a thief in the night. But if we watch not, He will come upon us as a thief in the night. But know this, that if the good man of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. But those who receive God's last message to man will know that we are now in the third and last watch, therefore, they knowing the watch, will seek to prepare themselves for His coming, for the marriage of the Lamb is come, and His Wife hath made herself ready. And he said unto me, write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God. And at midnight there was a cry made, Behold, the Bridegroom cometh, go ye out to meet Him. Therefore thou hast heard, and seen all this: and will not ye declare it? I have shown thee new things from this time, even hidden things, and thou didst not know them. Then hear, O man, and understand, if you wish to become a member of His body, of His flesh, and of His bone: You must seek to overcome all evil, and the very appearance of evil. For the Spirit is not given in part only, but it will be given in its fulness to those who earnestly seek it, morn, noon, and night, who seek for that fountain of life to be opened to them of which Solomon spake, saying: "A garden enclosed is my sister, my spouse, a spring shut up, a fountain sealed." Also the law, which was sealed

among the Lord's disciples, is now unsealed, as it is written: "In that day, saith the Lord of hosts, shall the nail that is fastened in a sure place be removed, and be cut down, and fall: and the burden that was upon it shall be cut off, for the Lord hath spoken it."

This is the glorious news which God hath revealed unto us by His Spirit, through the *Flying Roll*, His "last" message to man. For we know that the whole creation groaneth and travaileth in pain together until now; and not only they, but 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. Those who are found groaning and travailing to be delivered from the evil shall also be delivered from the bondage of corruption into the glorious liberty of the children of God.

We are fully persuaded that those who are willing to serve the God of the living with their whole heart and soul, nothing will separate them from the love of God which is in Christ Jesus. And having love toward God they will keep His laws and His statutes and thereby live in them. Can this work be of Satan? Will Satan strive to cast out Satan? No, a thousand times no. If this counsel or this work be of men, it will come to nought; but if it be of God, ye cannot overthrow it. Therefore, those who cannot receive it, refrain from saying or doing anything to hinder it, lest haply ye be found to be fighting against God, for He is making bare His holy arm, and is going to work a work in these days, a work which the world will not believe though a man declare it unto them. The world will not believe because it cannot stoop to receive it in the humble way in which it hath pleased God to send it.

Men look upon the visitation of God's spirit as marks of displeasure, and judge him who is so visited to be more wicked than themselves. But what saith Jesus; He that is without sin among you, let him cast the first stone. First cast the beam out of thine own eye, then thou canst see clearly to take the mote out of thy brother's eye. Where shall we look for the men who will acknowledge their nothingness as the Apostle Paul did, when he said, In me (that is in my flesh) dwelleth no good thing, for the law is spiritual but I am carnal, sold under sin. He only preached in part and prophesied in part, but when that which is perfect is come that which is in part shall be done away with. Now we look through a glass darkly, but then we shall see face to face, we shall see eye to eye, when the Lord brings again Zion.

Many will remain without, waiting to see some sign, whether this work is of man or of God, and will put it off too long. For when once the Lord shuts to the door it will be no use saying: Lord, open unto us, for when the Lord shut Noah and his family in the ark He did not open it again to the unbelievers; and as the waters descended, and the unbelievers perished, it raised the ark safely, higher and higher; and as the days of Noah were, so shall the coming of the Son of Man be. For they were eating and drinking, marrying and giving in marriage

until the waters descended. So will wickedness wax worse and worse to the end. But the Lord will say unto His Bride, who hath made herself ready, by the law and testimony, Come, Love, come away.

Love : Human and Divine.

We hear talk of love daily as though it was something to be met with at all times and seasons. But, alas! the love which man basks in is shallow and fickle, a fleeting shadow which scarcely deserves a name. Man's greatest love in this age is for himself, and to gratify his own sensual appetite; his love seldom wanders beyond the boundary of his own desires. This is man's side of the question; now for the woman's. Woman has undoubtedly more love than the man, proved from the beginning; when the man laid the blame on the woman she did not return it against the man. Who has not also realised a mother's love? Who has not had cause to appreciate that self-sacrificing affection which betokens a mother's love? Was it not the woman whose love for our Lord constrained her to wash His feet with her tears and wipe them with her hair? But how utterly insignificant is all human love compared with that Divine love and mercy for fallen man, which subjected His own Son to die for our manifold sins, and bring us back to the bosom of our Father Abraham. How little this Divine love is appreciated by those who only look upon the sacrificial atonement upon Mount Calvary as the means of averting God's wrath, and to stay His avenging sword, who cannot see that it was also to open up the streams of Divine love and mercy to fallen man that He might drink freely of the water of life.

Divine love subjected man to vanity (evil) in hope; it made man subject to this sore travail that he might be exercised to good. Man could not appreciate good as he enjoyed it in innocence prior to his descending to this planet, no more than that which is unsavoury can be eaten without salt, which makes it savoury; so does evil make us love the good the more, so will evil make us learn to value and esteem that love more which has promised to work it to our good in return for our feeble love to Him.

Man, alas! would measure God's infinite love by his own narrow heart; he would place a limit to that Divine love which so loved us that He gave His only begotten Son that whosoever believeth in Him should not perish or die, but have everlasting life, and not only have life for time, but have it for eternity, as it is written: I am come that they might have life, and that they might have it more abundantly. Not only is Christendom not able to look upon this love of God to man which has no pleasure in the death of any man, but rather that he should turn from evil and live, but they cannot in any wise see how Divine love can be the Saviour of all men; how that He can think about dwelling amongst the rebellious also; how that that love can draw all men unto Him, forgetting how Divine love left the cohorts of celestial

angels around the throne of God in search of the one sheep which had gone astray, to save it. When He findeth it, does He consign the erring wanderer to a lake of fire? Alas; alas! for this cruel Christendom, they would have Divine love and mercy raise it up in its arms and hurl it with greater force into the dark abyss of eternal misery. They would have that love which created man for His pleasure banish and exile him to a burning lake of literal fire for an eternity, suffering torments and agonies indescribable, without hope of ever being released from its power. They fail to see that it is the body only that is eternally damned; they fail to realise that it is the body only which is given over to Satan for destruction, the spirit being saved without their bodies; they fail to grasp that great truth which is seen in the face of all Scripture, that though man is twice dead, the death of the body and the punishment of the soul, yet he is at last plucked up by the roots in the second resurrection, the rest of the dead living not again "until" the 1,000 years of punishment are finished. They are only suffering the vengeance of eternal fire, for every soul in Satan's kingdom is the Lord's, and if all men were not eventually saved the Divine plan of redemption and salvation could never be carried out; for He did not make man subject to vanity (evil) without hope. Then go ye and learn what that meaneth: I will have mercy and not sacrifice. Learn this great lesson which God has always sought to convey to man's mind. But how slow has man always been to learn that all God's dealings with him have been in love, for God is love.

Divine love retaineth not His anger for ever, because He delighteth in mercy. For that simple reason, His love is the same, yesterday, to-day, and for ever. He has loved us with an everlasting love without variableness or shadow of turning, unlike the love of man, which fluctuates with every adverse circumstance of life.

God's Darling Attribute.

How very deplorable it is for us to behold the preachers of Christendom seeking to convert sinners to God by placing Him before them as a terrible monster, worse than any human being, who, if they will not believe their report, will consign them to a literal lake of fire and brimstone, there to burn throughout all ages, without a ray of hope. Do these learned divines measure God's ways and dealings with mankind by their own? Do they believe that He so loved the world that He gave His only begotten Son to die for the world, as it is written: "Shall I give My Firstborn for My transgression, the fruit of My body for the sin of My soul?" And will they, in the face of this, contend that He so loved them that if they do not believe and receive salvation at the hands of their oppressors, that He will punish them in unknown torments throughout an endless eternity?

The idea of eternal punishment is of heathen origin, and held only by those who savour not the things that be of God, but

those that be of men. O my soul, come not thou into their secrets, unto their assembly; mine honour, be not thou united, for instruments of cruelty are in their habitation; they have forsaken the Word of the living God, and hewed themselves out doctrines which are found wanting when placed in the balance of the Word of God.

What a blessing it is for us who have been led out of the town and had our eyes anointed with the Spirit to see this great error which is being promulgated over the earth, and we praise and magnify our God that all men will be judged by a God of love, Whose darling attribute is mercy. Hearken to His words: "I will have mercy and not sacrifice," for I am come to offer Myself a sacrifice that I might have mercy upon all, for I have devised means whereby My banished ones are not expelled from Me for ever. For when Samaria and her daughters and Sodom and her daughters return to their former estate, then thou and thy daughters shall return to your former estate. Here we behold the wicked of the three dispensations returned to their former estate: For they have broken My commands and taught others so to do; therefore they shall be the least in the Kingdom of Heaven.

"There was a certain creditor, which had two debtors. The one owed five hundred pence and the other fifty, and when they had nothing to pay he frankly forgave them both." In this parable is prefigured the believer, who dies and loses his body, being the debtor who owes fifty pence, and the unbeliever, who dies and loses not only his body but his soul is imprisoned until the second resurrection, he being the debtor who owes five hundred pence. The souls of both these debtors will be brought up at the first resurrection. The lesser debtor enters into the joy of his Lord, whilst the other is sent back into the grave to undergo his punishment which is for one thousand years; but at the end of that time they will be set free, as it is written: "And the rest of the dead lived not again until the thousand years were finished. Then the sea gave up the dead which were in it, and death and hell delivered up the dead that were in them." Then it will be proved that He is the Saviour of all men, and that He was lifted up on the Cross to draw all men unto Him. Then there will be no more pain or death, for every creature which is in Heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, "Blessing and honour, and glory, and power, be unto Him that sitteth on the Throne and unto the Lamb for ever and ever," for all Thy works shall praise Thee, and all nations shall serve Thee, and call Thee blessed, and worship and glorify Thy name, for Thou didst create them for Thy honour and glory.

Let us turn one moment to natural things: Supposing you had a son who had greatly offended you; would you never forgive him, but cast him into a dungeon to all eternity? Methinks thy love for thy offspring would cause thee to forget his crimes and forgive the past. If that is so, are you more loving than He Whose name is Love? Will He teach us to forgive our enemies and will He not

forgive His own? Who sought mercy from our Lord when on earth and was sent away without receiving it? Did He not cause the lame to walk, the deaf to hear, the blind to see, the dumb to speak, the leper to be cleansed? Did He condemn that poor woman who was taken in the very act of adultery when brought to Him? No, "Go and sin no more" were the words of Him whose darling attribute is mercy. Ye who read this article and compare it with God's Word will find it just weight and measure. Therefore go to sinners and point them to a God of love, teach them to love Him with a perfect love which will cast out all fear; tell them, although God may be angry yet it is written, "He retaineth not His anger for ever, because He delighteth in mercy."

Parasites.

Parasites abound in every shape and form, not only in nature but in religion and society. Like the ivy which with clinging tendrils surrounds the architecture and darkens the windows of the churches of to-day, so do ancestral traditions eclipse the true light of religion and prevent it shining upon the Word of God to the enlightenment of man's mind.

Then, again, there are the parasites who cling to the Church for the sake of the lucrative living provided for them, who follow for the loaves and fishes, having their bread buttered on both sides, who would not be tolerated in the days of primitive Christianity, when those who did not work were not fed, but these are always ready to answer us that those who preach the Gospel should live of the Gospel as the priests lived under the Levitical priesthood; but in that case we would like to know why they can retain acres of land which the priests under the law were not permitted to do.

Then there are the parasites of formalism who choke the true believers in Scripture, who are ever seeking to bring in a form of godliness denuded of the power of the Spirit, who will ever adopt ritualistic forms in order to draw away the minds of the true followers of Christ; these must be cut down at the root, or they, in their rapid growth, will completely cover the sure and steady growth of true religion. These formalists will also always prove philanthropists to resist truth; they will never lack the form but they will always hate the ones who have obtained the powers which they lack in themselves.

The worst parasites are those which envelope our bodies and incline us continually to evil. These evil spirits, which hover around us like the vulture on the battlefield ready for the prey, are ever seeking to frustrate the work of God and bring to naught His purposes. These cling to us like the vampire which sucks the life blood from our veins, fanning at the same time its victim with its wings. So do these while they drain the sap and virtue of life from us delude by the vain hopes which flutter in our imagination.

It is then for us to shake off these parasites; to say, as Jesus did: "Get thee behind Me, Satan." Resist him and he flees from you; if we can get rid of these through the Spirit, we shall be found to be sitting clothed (with the Spirit) and in our right mind. Then Satan cannot pierce through that covering. If we encourage these parasites by giving way to our evil desires and passions, we shall not be freed from the condemnation of death, but be given over to the skin-worms to destroy the body—a work which these parasites will most effectually perform.

The Last Days.

"It shall come to pass in the last days that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills, and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob, and He will teach us of His ways, and we will walk in His paths; for out of Zion shall go forth the law, and the Word of the Lord from Jerusalem."

These words we find recorded in Isaiah ii. 3. After considering them for a few minutes, we find we are living in the very days when they are to be fulfilled, even in the *last days*. Many, perhaps, wander from one church to another to find the one true church, but alas! they finally become disheartened, saying all is confusion—a Babel, whereas they know the Lord is a God of order, and will not dwell in a house of confusion, but, nevertheless, this does not alter the promise of God, for verily His word is yea and amen, and it shall not return unto Him void, for "this generation shall not pass away till all these things be fulfilled." Therefore, as each and every person is a builder, it is their duty to examine the materials wherewith they are building, and the foundation upon which their building will rest, whether upon the top of the mountains of law and Gospel, or upon a sandy foundation.

It is written in I Cor. iii. 16: "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you," spoken as if done, yet to be fulfilled in the last days, showing plainly that the bodies of men and women are eventually to become the House of God, for He "dwelleth not in temples made with hands," but "thus saith the Lord that created the heavens [the spirits]: God Himself that formed the earth [the body] and made it, He hath established it, He created it not in vain, He formed it to be inhabited. I am the Lord, and there is none else." (Isa. xlv. 18.) But with Jacob we are compelled to exclaim: "How dreadful is this place [this body], yet it is none other than the house of God, and this the gate of heaven." But listen, O man! and seek the secret pages with a heart both wise and meek, to discover where upon the earth the God of Israel will appear; what shape, form, or in what house He will come to take up His abode. None can discern this but those who are turning their faces

Zionward that they may be taught of Him. Thousands believe in the Bridegroom's approach, so did the foolish virgins, but they know not how He will appear, nor how His Bride must be prepared to meet Him. The time has come to seek the Lord, and although to-day our body is so dreadfully wicked, being full of evil, there is now a fountain opened (Zech. xiii. 1) to the House of David and to the inhabitants of Jerusalem for sin and for uncleanness, that His Bride may become pure and chaste, without spot or wrinkle, or any such thing. This is a real, practical work to be accomplished now, for the promise is: "I will cleanse their blood that I have not cleansed, for the Lord dwelleth in Zion." Jerusalem above (Gal. iv. 26), the mother of the free, the female Immortal Spirit, called also the Holy Ghost, the Comforter, is now here to free her children, the elect, from the chains of sin and death, and with the whip of small cords will drive out of their temples all things that offend, all the evil that is within their bodies. This is the work that is to be accomplished in Israel in these last days, that they may become pure and spotless, and receive the promise: "I will ransom them from the power of the grave, I will redeem them from death: O death I will be thy plagues, O grave I will be thy destruction."

"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," then it shall come to pass that he that is left in Zion, and he that remaineth in Jerusalem shall be called holy, even every one that is written among the living in Jerusalem." Then shall the Lord establish His Church in the top of the mountains. Who can say that this has yet been accomplished? Surely the free gift of grace, the glory of the salvation of the soul, the forgiveness of sins, cannot be described as the purging of the blood of Jerusalem, or washing away the filth of the daughter of Zion. Nay! but this greater work could not be revealed till these the last days, for it is written: "Bind up the testimony, seal the law among My disciples," and "the book is closed up and sealed till the time of the end." All Scripture points to its fulfilment in the last days. Paul speaks of the *remnant*, the *last* generation, of Israel being saved, that they may renew the face of the earth with immortal fruit, and Jacob on his deathbed gathered his sons together that he might tell them that which should befall them in the *last* days. Prophets have inquired and searched diligently to know the time when the things of which they spake should be accomplished, but "behold the days come," said God, they were not then present, "that I will pour out My Spirit upon all flesh, and your sons and your daughters shall prophesy, your young men shall see visions and your old men shall dream dreams." But who will believe our report?

Many seek to fly temptations and do fall more grievously into them: by flight alone we cannot overcome, but by patience and true humility we become stronger than all our enemies.

Notes of Addresses.

On Sunday evening last the following address was delivered at 126, Great Titchfield-street, London, W., relative to the marriage feast in Cana of Galilee, of which we read in the first 11 verses of the second chapter of John's Gospel.

Here is a grand similitude before us in this simple circumstance; one of the deepest lessons is conveyed in the marriage feast in Galilee. Jesus was called and His disciples to the marriage, which took place on the *third* day. It is on the third day, or third dispensation, and at the end of it, wherein we now stand, that the substance here pre-figured will be accomplished, which is the marriage of the Lamb, for Jesus is not perfected until He receives His Bride. He said at that time, 'Woman, what have I to do with thee?' for He knew that the time had not then come to receive His Bride. He saw these days, the end of the sixth day, or 6,000 years, and being then at the beginning of the fifth, knew His hour had not yet come. He knew that He had come, as in the volume of the Book it is written of Him: "To do Thy will, O God." What was the will of God that He had then to do? It is written in the Book that the serpent should bruise the heel of the woman's seed. He knew that His heel would be bruised, that it was the will of God He should be offered as a propitiation for the transgression of His younger brother, Adam, "For God so loved the world, that He gave His only begotten son to take away the sin of the world." That was the will of God, that the iniquities of many should be laid upon Him, that He should be led as a sheep to the slaughter, and as a lamb before the shearers was dumb. He knew that He would redeem the seed of Adam, the curse being upon the body by the first transgression, and through the law was on the soul also, and He came to pour out His blood for the salvation of *all* souls, and knowing this He said, "Lo, I come, in the volume of the Book it is written of me, to do Thy will, O God." Offering Himself a sacrifice that all might be saved, either at the first or second resurrection. Therefore seeing the substance of this marriage feast would not take place until the end of the sixth day, He said: "Woman, what have I to do with thee? mine hour is not yet come." But if ye are able to receive it He has come now. He said to the Jews, "Go tell that fox, behold I cast out devils, and I do cures to-day and to-morrow, and the third day I shall be perfected."

Paul in his second epistle to the Corinthians and the 11th chapter speaks of His Bride, but the woman was not then found who will be like Him, as He is. He could say, "Behold an Israelite indeed in whom there is no guile"; but we see no woman who can say, "Satan cometh but hath no part in me." No, all are bound hand and foot with that evil chain, but Jesus knew there would be a time when a Church would be prepared and presented to Him as a "chaste virgin," when His brethren would be made as He is, who was the first-born among many brethren,

upon this third day wherein we now stand. Jesus is now here in Spirit, calling: "He that is athirst let him come unto Me, and I will give him the water of life." A preparation must take place in a certain people or church that they may be made members of His body, flesh of His flesh, and bone of His bone. It was too early then, as Paul says: "The children being not yet born, having done neither good nor evil, that the purpose of God according to *election* might stand," but must now be fulfilled, for the man is not without the woman, nor the woman without the man, in the Lord. Where shall we find His Bride among all the Churches of to-day?

Jacob divided the flocks into three portions, and put Rachel with the children hindermost, lest his brother Esau should slay them in the wilderness, and so these Spirits of the just have been kept back until the end of time. The two companies of Jew and Gentile were sent first, the fallen spirits to minister to mortal bodies lest Esau should slay the mother and the children. We see the figure also in the great multitude whom Jesus fed; the Jew and Gentile have all they require, but Jesus ordered that the fragments should be gathered up, and who were they for? They were gathered for a purpose, the two companies which came first are filled, but there is a third company. Isaiah speaks of these three churches (xliv. 5): "One shall say I am the Lord's, another shall call himself by the name of Jacob, and a third shall subscribe with his hand unto the Lord, and surname himself by the name of Israel." Again Paul says: "Give none offence, neither to the Jew, nor to the Gentile, nor to the Church of God." It is the last of these three who were the Spirits that stood with Michael during the war in Heaven, and have been kept back until the end, lest they should be, as Paul was, "born out of due time." This third company was kept back, lest Esau should have smitten them in the wilderness, smitten by death and have received a secondary glory in the resurrection as the angels.

These fragments which the Jew and Gentile refuse are for this third company, Israel, and it is written in the Word now revealed by God, that all these Spirits are upon this earth having received bodies. Why were these fragments reserved for them and what different glory will they attain? Jesus says, "In My Father's house are many mansions, if it were not so, I would have told you, I go to prepare a place for you." He poured out His blood, and went to prepare the many mansions for the two companies of Jew and Gentile, the many mansions in the skies, as the stars, all different in glory, as it is written: "Every man shall be rewarded according to his works." Their souls being saved by faith they will be raised as the angels of God. But for the third company is reserved a far greater glory.

Jesus came that we might have life, He came to shed His blood for every soul, and "Blessed and holy is he that hath part in the first resurrection, for on such the second death hath no power;" the second death is

on the soul of the unbeliever who will be raised at the final resurrection. But He came not only that we might have life for the soul, but that we might have it more abundantly for the body. He says, "Other sheep I have which are not of this fold," that is, not of the uncorruptible fold, which is the Jew and Gentile, for the salvation of the soul. The other sheep being those whom He will bring at the end of the world, of the immortal fold, that there may be one fold and one shepherd; these will *never perish*, neither shall any man pluck them out of his hand. These Spirits of the just having now received bodies, the Comforter has come, whom Jesus promised to send, to guide them into *all* truth—"He shall teach you *all* things"—and these things are being revealed in the pages of the *Extracts from the Flying Roll*; this message is going forth to gather the 144,000, who are not of the incorruptible fold, which go to the grave receiving only the salvation of the soul, but they will constitute the woman, the Bride of Christ, whom John saw in vision, standing with Him on Mount Zion; and their testimony will agree with His, which was "an Israelite in whom there is no guile," for it is written in Revelation of the 144,000, that "in their mouth was found no guile." But how is this purification to be accomplished? We see Jesus in figure driving out of the temple all things that offend with the whip of small cords; and know ye not, says St. Paul, that your *bodies* are the temples of the Holy Ghost?

We are creatures subject to vanity, full of wounds, bruises, and putrefying sores, from the sole of the foot to the crown of the head, there is no soundness in it. The same scourge must pass over every one, and cleanse them, as it is written: "I will cleanse their blood which I have not cleansed", that our bodies may become the temples of the living God, fit for Him to dwell in, by the Spirit of judgment and the Spirit of burning, driving out all evil, root, seed, and branch; cleansing them, as Paul says, by the washing of water by the Word. We must have the will and the desire that the Word may do the work in us, and the Word is working with these Spirits now the days of Daniel have set in, Rachel with the children hindermost that they may be prepared for Him.

That the soul is cleansed and saved by faith is true of Jew, Gentile, and Israelite, but Paul says that a Church will be prepared without spot or wrinkle or any such thing. Where is this Church to-day? We cannot find one, but there is one seeking for this perfection, which is some way on the road, and we, as members of it, are seeking that our consciences may be cleansed of all things that offend, for they that worship God must worship Him in spirit and in truth, that the Word may be fulfilled in us, and so be made His Church, His Bride, this being the third day wherein Jesus will be perfected. Jesus prayed to His Father: "I pray not that Thou shouldst take *them* out of the world, but that Thou shouldst keep them from the evil." "I pray *not* for the world, but for *them* whom Thou hast given Me." That they might be *one* with Him,

members of His flesh, and of His bone, one body, He prayed not for Jew and Gentile, for the two companies who went on before, but for the third, that the scourge of small cords might be brought upon them and cleanse them from all evil, and this *Flying Roll* is sent to gather together in one the children of God which are scattered abroad, for He that scattered Israel will gather him. No man will build His Church, "for His Spirit it hath gathered them," and these fragments which Jew and Gentile refuse they will receive with joy, for the message is one of life immortal, which belongs to these Spirits of the just.

When Jesus said, "He that keepeth My saying shall never see death," the Jews said, "Now we know that thou hast a devil, Abraham is dead and the prophets are dead, and Thou sayest, if a man keep My saying he shall never see death. Whom makest Thou Thyself?" And so will the multitude say to us to-day, who preach the same doctrine they do not want it, they are satisfied, but it is written, that a people shall be redeemed without death, as Paul says, "We shall not *all* sleep, but we shall all be changed." How are we to be changed, by going through the grave? No; for it is written: "The grave cannot praise Thee, death cannot celebrate Thee, they that go down into the pit cannot hope for Thy *truth*, but the living, the living, he shall praise Thee." What is the truth?—that the 144,000 shall be redeemed, not from the grave, but "from among men." "I will take you," says God, by the prophet Jeremiah, "one of a city and two of a family, and bring you to Zion." The 12 baskets full of fragments reserved for Israel are composed of the law and the testimony, which will bring life, not by the letter, but the Spirit that quickeneth. The law alone is insufficient and the Gospel also; we must take hold of the plough with both hands. This Church is built upon the Word, being that Rock, Christ, against which the gates of Hell shall not prevail. Hell is the grave and death is the wages of sin; all sin, therefore, must be removed; this God has promised to do for His people Israel at the fulness of the Gentiles, "for this is My covenant unto them when I take away their sins." "The iniquity of Jacob shall be sought for, but it shall not be found."

The Right Way.

In the way of righteousness is life, and in the pathway thereof there is no death. How little have we considered the way of righteousness: we may have often read this passage, but I fear only superficially. God told Adam to multiply, replenish, and subdue. As regards the multiplying and replenishing he fulfilled the instructions, with this exception; instead of subduing the evil in doing so, he allowed the evil to subdue him. If he had fulfilled all he would have been in the way of righteousness, in which, we have quoted, there is no death. If we fulfil all righteousness, the way of life is opened for us. The Jews failed to walk in this straight and narrow way, conse-

quently they had to offer their sacrifices for sins committed, and when Jesus came offering them life, saying: "If a man keep My saying, he shall never see death," they refused Him. The Gentiles likewise refuse Him, now that He has come as the Comforter, and denying His promise they state, *all* must die.

Paul distinctly tells the Gentiles: Now we know in part and prophesy in part, and speaking of himself, whilst declaring that he was not a whit behind the chiefest apostle, he said: "I find a law in my members warring against the law of my mind, continually bringing me into captivity to the law of sin and death." It is then quite evident that he was not walking in the way of righteousness; nay, for he said: "Whilst I would do good evil is ever present with me." But looking forward to a time too far distant for him to reach unto, he said: "When that which is perfect is come then that which is in part will be done away." "There remaineth, therefore, a rest for the people of God."

At that time all mysteries shall be unfolded, for there is nothing covered that shall not be revealed, and hid that shall not be made known. That time is now here when perfection will be reached by Israel. The fulness of the Gentiles, spoken of by Paul in Rom. xi., has now arrived, the time for the everlasting Gospel to be preached in all the world for a witness, and revealing the way of righteousness, in the pathway whereof there is no death. God says: "Six days shalt thou labour and do all that thou hast to do, but the seventh day is the Sabbath." These seven days are a type of the seven thousand years, the seventh thousand being the millennium or day of rest. But we read: "If the time were not shortened no flesh should be saved." The six days, during which Satan's reign lasts, are shortened for the elect's sake. It is written: "For Jacob My servant's sake and Israel *Mine elect*, I have even called thee by thy name, I have surnamed thee, though thou hast not known Me," and Paul says: "Who are Israelites, to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises"; of all peoples they will be the only one who will serve Him in all faithfulness, walking in perfect obedience before Him, in the way of righteousness.

In Prov. xiv. 12 we read: "There is a way which seemeth right unto a man, but the end thereof is the ways of death." Christ said: "I am the door, no man cometh unto the Father but by Me"; and that door is two-leaved; to the law and to the testimony; if they speak not according to this word it is because there is no light in them. Christ stated that He came not to destroy the law but to fulfil, and He brought life and immortality to light through the Gospel; and He further says to His elect: "The works that I do shall ye do also, and greater works than these shall ye do." He being free from sin had only the evil from without to overcome. His Bride being born in sin and shapen in iniquity will overcome their own evil and that of others, thereby doing the greater work.

Two ways are laid before us in Scripture: the broad and narrow. All men by nature travel the former, which ends in the dissolution of the body, but only three have yet faithfully trodden the narrow way which leadeth unto life, viz, Enoch, Elijah, and Jesus. Many run in a race, but only one receiveth the prize. So run that ye may obtain, seeking to have strength to overcome all evil and the very appearance of evil, praying further for the cleansing of your blood, keeping the words as a frontispiece between thine eyes: "In the way of righteousness is life, and in the pathway thereof there is no death."

Israel, Awake!

Go thou forth, O Israel, "awake," rejoice,
Be clothed with strength, as in thy ancient day.
Renew the sound of harps, the exulting voice,
The mirth of timbrels, loose the chain and say,
God hath redeemed His people from decay.
The silent and the trampled shall arise;
Awake—put on thy beautiful array,
O long forsaken Zion! to the skies
Send up on every wind thy choral melodies,
And lift thy head,—behold thy sons returning,
Redeemed from exile, ransomed from the chain.
Light hath revisited the house of mourning,
She that on Judah's mountains wept in vain,
Because her children were not! dwells again,
Girt with the lovely; through thy streets once
more,
City of God! shall pass the bridal train;
And the bright lamps their festive radiance
pour,
And the triumphal hymn, thy joy of youth
restore.

MRS. HEMANS.

The Remnant of Israel.

Though Thy people Israel be as the sand of the sea, yet a remnant shall be saved.—(Isa. x. 22.)
He that scattered Israel will gather him and keep him as a shepherd doth his flock.—(Jer. xxxi. 10.)
Except the Lord of hosts had left us a very small remnant we should have been as Sodom.—(Isa. i. 10.)
Refrain thy voice from weeping and thine eyes from tears . . . they shall come again from the land of the enemy.—(Jer. xxxi. 16.)
Esaias also crieth concerning Israel . . . a remnant shall be saved.—(Rom. ix. 27.)
Many shall come from the East and West and shall sit down with Abraham, Isaac, and Jacob.—(Matt. viii. 10.)
Not for that nation only but that He shall gather together in one the children of God which were scattered abroad.—(John xi. 52.)
And I will gather the remnant of My flock out of all nations, whither I have driven them.—(Jer. xxxiii. 3.)
Now will I bring again the captivity of Jacob, and have mercy upon the whole House of Israel.—(Ezek. xxxix. 25.)
The remnant shall return, even the remnant of Jacob unto the Mighty God.—(Isa. x. 21.)

Temptations are often very profitable to us, though they be troublesome and grievous, for in them a man is humbled, purified, and instructed.

The Truth about The Fall,

According to the *Christian World*, the Rev. H. Vian-Williams of North Shields has been endeavouring to show that the Apostle Paul held erroneous ideas concerning the fall, and that he differed with Christ. He says, "Christ never mentioned the tale of the fall, but followed the silence of the Old Testament writers, and He no more related the fall to His work than the prophets did to theirs. All His other Apostles except Paul ignored it. Christ never committed Himself like Paul to the monstrous statement that all men are born children of wrath." If this reverend gentleman understood the fall he would at once discern that not only did Christ constantly refer to it, as well as the Old Testament writers and the Apostles, but that the Scriptures abound with it from Genesis to Revelation. If a man does not understand how sin entered the world, neither can he see the full meaning of the Atonement, much less how sin will be removed. The command in the beginning was given to Adam not to touch the fruit of the tree of knowledge of good and evil, and that in the day he ate thereof he should surely die. The tree is the woman, who first partook of her own evil and handed it to Adam, and the curse fell on the *body*, "Cursed is the *ground* for thy sake," "Dust thou art and unto dust thou shalt return." And in consequence of the evil being inoculated in the blood of Adam, "Death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression." When the law came, the curse was on the soul also, "for until the law sin was in the world, but sin is not imputed where there is no law," for this Jesus shed His blood, as without blood-shedding there is no remission; wherefore, as by one man sin entered the world, and death by sin, and so death passed upon all men, for that all have sinned, so by the righteousness of one the free gift came upon all men unto justification of life. This free gift is the salvation of the soul by faith, but the curse is still on the body. The law brought the curse on the soul and Jesus paid the debt, and the law had distinct reference to the fall which may be seen in Lev. xv. This doctrine was well known to the Jews for when Jesus said, "Ye are of your father the devil"; they answered Him, "We be not born of fornication"; which was the cause of the fall, hence Paul says: "Flee fornication, every sin that a man committeth is without the body, but he that committeth fornication sinneth against his own *body*, for know ye not," he continues, "that your bodies are the temples of the Holy Ghost; he that defileth the temple of God him shall God destroy." This shows that the curse was on the body, and when writing to the Corinthian Church concerning a fornicator, Paul says: "Hand such an one over to Satan for the destruction of the flesh, that the spirit [or soul] may be saved in the day of the Lord Jesus." He, as we said before, having paid the debt for the soul but the body goes to corruption. The wages of sin is death, but when sin is removed, the

curse will be removed from the body. Jesus plainly showed the fall of man, in His parable: "Whereunto shall I liken the Kingdom of God? It is like leaven which a woman took, and hid in three measures of meal, till the whole was leavened." The leaven was the evil, which has been hidden by the woman during the three dispensations, until the whole is leavened, and blind to all spiritual knowledge through the evil. A little leaven leaveneth the whole lump.

The Bible Teaches Full Redemption for Man and Woman.

The seeker after truth is earnestly requested to carefully read the passages referred to. It is God's will to make a remnant complete, spirit, soul, and body, in immortality, but hitherto all have sinned and consequently all (save three witnesses of the life of the body) have come short of the glory of God. In the beginning it was said unto Adam: "Of every tree of the garden thou mayest freely eat, but of the tree of the knowledge of good and evil thou shalt not eat of it, for in the day that thou eatest thereof thou shalt surely die." Through disobedience to the command of God his body was cursed and he became dead to knowledge, and within one day or 1,000 years (2 Pet. iii. 8) his body saw corruption. The flaming sword, death, was placed that man might not put forth his hand and take of the tree of life, with the evil in his blood; that he might not live eternally in evil. In love to those brought forth under the fall God caused their bodies to go to dust lest they should add sin unto sin; lest the earth should become naught but a mass of corruption. Still even those who have suffered death will receive a higher glory than they could have attained to had they remained a disembodied spirit, for by taking a body they obtained a soul, and though their body is destroyed they will obtain the salvation of their soul, which will be united with their spirit, forming a spiritual body either at the first or final resurrection.

The woman in the beginning contended with the serpent (see Gen. iii. 2, 3), but by his subtlety and arts he persuaded her to eat, and she gave unto her husband. The Lord then cursed the serpent (see Gen. iii. 14, 15) above every beast, and of the seed of the woman He said that it should bruise the serpent's head, albeit the serpent should first bruise the heel of her seed. His head is not bruised in us, his power is not crushed in our hearts if he compels us to pay the wages of sin, death.

God did not alter His decrees by the fall of the woman; He had purposed that man should be made in His image and likeness, therefore He said that her seed should bruise the serpent's head. Our Lord suffered His heel to be bruised for man's transgressions (Isa. liii. 8): "He was cut off out of the land of the living; for the transgression of My people was He stricken." But to what end? "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him

should not perish, but have everlasting life." At His first coming He removed the curse from the soul by giving His blood as a ransom, but St. Paul's words denote that He had still a greater work to accomplish: "The very God of peace shall bruise Satan under your feet *shortly*." The woman justly cast the blame upon Satan, therefore his guilt must come upon his own head. "The Lord said unto Satan, Because thou hast done this thou art cursed above all cattle, and above every beast of the field." When the destroyer of our brethren is cast down then there will be no power to drag man down to the grave. For the salvation of the soul faith alone is necessary, but the great promise is that strength shall be given to man to do not only the works that Jesus did, but even greater works. He who receives strength to conquer Satan is conqueror over death, or to put it in the language of Scripture: "In the way of righteousness is life, and in the pathway thereof there is no death." In view of this St. Paul exclaimed: "I pray God that your whole spirit and soul and *body* may be preserved blameless unto the coming of our Lord and Saviour Jesus Christ." (1 Thess. v. 23.) He expected the glory of the resurrection, saying he only saw in part, but yet he became wretched on obtaining a glimpse of the glory of immortality. He beheld that we should not all sleep, and knowing that he could not reach the time when this would be obtained, he cried: "Oh wretched man that I am, who shall deliver me from the body of this death." The believer for the salvation of the soul may rejoice and be content with the forgiveness of sins, the doctrine of baptisms, laying on of hands, and resurrection from the dead, but the true Israelite will not rest content with anything short of perfection, a perfect walk before God, leading to the perfection of body, soul, and spirit in immortality.

Testimony of a Child Seven Years of Age.

JESUS LOVES LITTLE CHILDREN.

When Jesus was here one day He was talking to the people, and they brought little children to Him that He might put His hands upon them and pray. But His disciples rebuked those that brought them. But Jesus called them unto Him and said: "Suffer little children to come unto Me, and forbid them not, for of such is the Kingdom of God," telling them at the same time that those who did not receive the Kingdom of God as a little child should not enter therein. And God uses little children sometimes to work for Him, for He spoke to little Samuel, for it is written there was no open vision. We read that Eli and Samuel were both laid down to sleep, that the Lord called Samuel, but he did not know the voice, and went to Eli, thinking it was he that called him. The third time Eli told Samuel to answer, Speak, Lord, for Thy servant heareth; then God told him all that he was about to do to the house of Eli, because his sons were disobedient, and he did not reprove them, and

when Samuel grew up and was a prophet of the Lord, Saul was disobedient, and Samuel said to him: "Behold, to obey is better than sacrifice." I am only a little girl, but if I am obedient God will use me to work for Him, but I must be obedient, for the Bible tells me so.

L. B. B.

Wood Green.

"Perfection."

We are lost in wonder and admiration as we trace the hand of God declaring the end from the beginning, when He purposes to make man in His image; not as the first Adam, for he was made subject to vanity or evil, but now the evil is to become subject to man, for if he serves God the evil will serve him. This was the counsel of God in the beginning, and it shall stand and be fulfilled in the end. Man was made to be the image of God, not in the beginning, but at the end, so that being cast into the valley of the fall, and by tasting sin in all its deformity, that through suffering in overcoming sin, which he was made subject to, he might rise to perfection, being made so by passing through the furnace of affliction, and being purified therein by the law and Gospel. Therefore, out of the evil will come forth good, so we see that all things, whether they be good or evil, will work together for good to those who love God, who are the called according to His purpose; for we know whom He did predestinate them He also called; and whom He called, them He also justified; and whom He justifies, them He also glorifies; therefore, it is not of ourselves, but of Him Who worketh in us both to will and to do.

Will perfection be gained by laying again the foundation of repentance from dead works and of faith towards God, of baptism and laying on of hands, and the resurrection of the dead, and of eternal judgment? No! These are only first principles, and if we would gain perfection we must leave these, and seek the further faith, which is overcoming all evil, showing our faith by our works, seeking for our blood to be cleansed that we may be baptised by the Spirit, even as Jesus was after He came up out of the water at Jordan. Being baptised by water is only a figure of being baptised into Jesus' death; but those who are going on to perfection seek not death. They have nought to do with the resurrection, for they seek for this vile body to be changed and fashioned like unto His glorious body without death, for if they keep His sayings they will never see death, for the gates of hell and death can never prevail against Israel, as it is recorded that they shall be redeemed from among men.

This perfection could not be obtained until the present time, for the Deliverer had not come out of Zion, and it is He Who will turn away ungodliness from Jacob, and make a covenant with Israel that if they strive to overcome all evil He will take away their sins, and the removal of sin is life, but the wages of sin is death. Do those who go to the grave gain perfection? No! for they have suffered loss, even their body, which they can never in time nor eternity receive again; it being eternally

damned returns to dust. Therefore in the resurrection they will be naked, unclothed, only having a part of that which God entrusted to their care. The Lord cannot say to them, These are now members of My body, members of My flesh, and members of My bones. They can in no wise be like Jesus, Who was perfection, for His whole body, soul, and spirit was preserved blameless. He was not unclothed but clothed upon; and as He is so will Israel be in this world, for they seek the standard which is: "Be ye perfect even as My Father which is in Heaven is perfect," and whoever falleth short of this falleth short of immortality.

Fishers of Men.

Great and marvellous have been the dealings of God with man in all ages, yet the fulfilment of all His promises to His chosen people Israel He has reserved to the end of days. Man in his wisdom seeks a sign, and through being puffed up with pride in his blindness does not see the workings of the Almighty Creator. It is written (Acts xiii, 41): "Behold, ye despisers, and wonder, and perish; for I work a work in your days, which ye shall in no wise believe, though a man declare it unto you." God says, Are not my ways equal, are not your ways unequal? And because God's last message to man, the *Flying Roll*, has not come through a high and exalted individual they will not receive it. When Jesus chose His disciples in the days of His flesh we do not find that He called the rich and noble; nay, but poor, humble fishermen, telling them that He would make them fishers of men. So now in the days of His Spirit He has chosen the poor wayfarer to herald forth the glad news of man's redemption of body, soul, and spirit.

It is written: "I will have a poor and afflicted people in the day of My power, and truly this is fulfilled to-day in your midst. Thus man rejects the Word of Life because it has not come according to his wisdom, which refuseth the Comforter and despises the means God has chosen to work His act, His strange act. Even as the Jews of old in their arrogance rejected the meek and lowly Jesus, although He came as their prophets had foretold, yet we see that they would not receive Him because He was poor and humble, and they were looking for pomp and splendour. And as He bore the reproach who had no evil in Him, how much more must those who will form His Bride, who are full of evil, and can say with Isaiah: "Woe is me, for I am undone, because I am a man of unclean lips."

We can hide our evil deeds from all around, but we cannot hide them from God, for He knoweth the heart. Then let us seek Him while He may be found, praying and groaning, asking Him to take away the stony heart out of the flesh, and to give us an heart of flesh. We know that if we keep the word of His patience He will keep us from the hour of temptation which shall come upon all the world to try them which dwell upon the earth. For the Lord of Hosts has purposed, and who shall disannul it; and He says the day of vengeance is in Mine heart and the year of My redeemed is come. And it is written:

Though the children of Israel be as the sands of the sea yet a remnant shall be saved." God is love, and willeth not the death of any man, but rather that he should turn from his evil ways and live, for He says: "Turn ye, turn ye from your evil ways and live, for why will ye die, O House of Israel." The remnant of Israel is scattered among all nations, sects, and denominations. Therefore must the fishermen go forth to gather them home into the Spirit. We do not seek to be unclothed, but to be clothed upon with the seamless robe of righteousness. Jesus said: "If the world hate you, ye know that it hated Me before it hated you. If ye were of the world the world would love his own, but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." We can say with Cornelius of old: "Of a truth God is no respecter of persons," but uses what and whom He will to do His work, arming them with the smooth stones out of the brook of truth to slay the mighty Goliath of evil.

Correspondence.

To the Editor of THE PIONEER OF WISDOM.

DEAR SIR,—I am anxious to send you a few lines, hoping that you may find space for them in your most valuable little paper. I read with great interest the notes from your canvassers. They are very interesting indeed, and may the Lord give them strength to go forth with His Word, speaking fearlessly, and exposing the gross errors of Christendom, neither wishing to court a smile, nor shun a frown. I have felt from my inmost heart yearnings to assist in this work, being certain, by an inner monitor, that it is no other than the Spirit of Truth, the Comforter, Who has come, or how should all these mysteries, which were to be kept secret until the time of the end, be put forth now. I say now advisedly, because until this time truth has never been divided rightly. I, for one, can now see how totally blind I was to the true meaning of Scripture. The object I have in penning these few words to you is this: I notice in your paper, No. 13, some very interesting notes from Hull, and my attention is drawn to a case mentioned, that of an elderly man in Sexton-street, who received with joy the sound of "the everlasting Gospel," which, said he, is nowhere preached in the churches. This man is evidently rich in faith, although poor in this world's goods. The same Lord over all is rich unto all that call upon Him; God is no respecter of persons. Will you please ask your earnest workers for the cause of truth who are now about their Master's business in Hull, to notify through the columns of the PIONEER the address of the old gentleman alluded to (that is, if they still see that he is wishing to follow the true light), and I will (D.V.) send him one of your papers weekly. I also enclose 3s., to be given in *Rolls*, papers, or, in fact, which way your canvassers may see desirable in this particular case. I cannot help expressing great pleasure, before closing my letter, at the wonderfully large sales experienced at Swindon by your zealous spreaders of "The Living Bread." Truly, God must be with their labours, or so much good food would not be accepted from these earnest workers' hands. May it bring forth fruit abundantly is the true desire of one who in the Lord's strength is striving to keep both

LAW AND GOSPEL.

Surrey, April 2nd, 1889.

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