

THE PIONEER OF WISDOM

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

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

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"Employments in Heaven."

MUCH mystery surrounds the minds of even the most eminent and diligent Bible students respecting the future existence of man. The most conflicting theories are promulgated, so that many an earnest seeker after truth becomes befogged, and finally so disgusted with all that he hears that he concludes to believe in nothing. As an instance of what is taught in Christendom, we refer to a discourse recently delivered by the Rev. Dr. Talmage, on "Employments in Heaven."

At the commencement of his sermon he remarked: "The question is often silently asked, though perhaps never audibly propounded, 'What are our departed Christian friends doing now?' The question is more easily answered than you might suppose. . . . You are to subtract from them all earthly grossness, and then you are to come to the conclusion that they are doing now in Heaven what in their best moments they did on earth." And then he goes on to describe how that our great painters and sculptors are improving on their masterpieces now that they have seen the originals of figures which they depicted on canvas or carved in stone; that all those of our departed

Christian friends who in this world were passionately fond of music "are still regaling that taste in the world celestial"; that those who fought in armies on earth are now fighting in armies celestial, and out on bloodless battle; that explorers, historians, and astronomers are still carrying on their vocations in Heaven. Then he concludes by saying that when he goes to Heaven he will come and visit those of his congregation who are left on the earth; that "the old idea of Heaven has passed away. No more sleeping in the grave until the resurrection."

How much is lost for want of a clear perception. Before we can give a definite idea of the employments in Heaven it is necessary to understand ourselves. Paul testifies that we are each composed of a spirit, a soul, and a body. (1 Thess. v. 23.) We have repeatedly in this paper proved from the Scriptures that these are three distinct parts of man, and that no two of the names are synonymous for one article or part of man.

Our spirits had an existence ages before our souls and bodies were formed. They dwelt with God far back in eternity, and during the great rebellion of Lucifer, son of the morning, in Heaven, they either fell with Satan or stood with God, hence the Almighty's question addressed to Job: "Where wast thou when I laid the foundation of the earth? declare if thou hast understanding. When the morning stars sang together, and all the sons of God shouted for joy?"

The spirit ministers to the body from the moment it is quickened in the womb, being on the outside, covering it as a cloak, and giving heat to the blood, causing the members of the body to perform their various functions. Without the spirit the body is dead earth, lifeless.

The soul is the germ or seed of the body, and is given to beget other bodies, and is immortal. We nowhere find it recorded in Scripture that the soul goes to Heaven at the death of the body, although Dr. Talmage informs us that there is no more sleeping in the grave till

the resurrection. At the death of the body the *spirit* of man returns to God Who gave it (Eccles. xii. 7), and the spirits to whom Jesus preached are described as being in prison, because they are not permitted to rejoin the soul till the resurrection.

That the body is consumed when once it enters the grave is evident from the words of Job: "As the cloud is consumed and vanisheth away, so he that goeth down to the grave cometh up no more, he shall return no more to his house, neither shall his place know him any more"; also from the expression of the woman of Tekoah, recorded in 2 Sam. xiv. 14: we 'are as water spilt on the ground, which cannot be gathered up again."

Though it may be popularly taught that the *soul* leaves the body immediately at death and is at once transported to Heaven, we prefer to rely on the Scriptures, which state in John iii. 13: "No man hath ascended up to Heaven, but he that came down from Heaven, even the Son of Man which is in Heaven." Peter, wishing to prove that David was prophesying of Jesus when he said, "Thou wilt not leave My *soul* in hell [the grave], neither wilt Thou suffer Thine Holy One to see corruption," adds his testimony that the soul is not transported to Heaven. Listen to his words: "Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. . . . For David is not ascended into the heavens"; which exactly corresponds with the words the Lord directed Nathan to speak to David, as recorded in 2 Sam. vii. 12: "When thy days be fulfilled, thou shalt *sleep* with thy fathers."

In Dan. xii. 2, we read: "And many of them that *sleep in the dust* of the earth shall awake, some to everlasting life," &c., but not until the resurrection, as said Martha: "I know that he shall rise again in the resurrection at the last day." "But I would not have you to be ignorant, brethren, concerning them which are

asleep, that ye sorrow not, even as others which have no hope, for if we believe that Jesus died and rose again, even so them also *which sleep in Jesus will God bring with Him.*" (1 Thess. iv. 13, 14.) "The Lord said to Moses: *Thou shalt sleep with thy fathers.*" (Deut. xxxi. 16.) David says in Psalm cxv. 17: "The dead praise not the Lord, neither any that go down into silence." "And I heard a voice from Heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, *that they may rest from their labours; and their works do follow them.*" "I saw under the altar [not in Heaven, but under the earth] the souls of them that were slain for the word of God, and for the testimony which they held: and they cried with a loud voice, How long, O Lord, holy and true, dost Thou not judge and avenge our blood on them that dwell on the earth?" (Rev. vi. 9, 10.)

Instead of rejoicing with Dr. Talmage we lament that "the old idea of Heaven has passed away," that the pure and simple Christianity taught by Christ and His Apostles has degenerated into the spurious counterfeit by which we are everywhere surrounded. We, moreover, find an equally wide divergence from the truth in the generally expressed ideas of existence *after the resurrection*, thousands of Christians believing that though they suffer the death of the body they become a bone of the Bride of Christ, and that they are made joint heirs with Him; when the Word plainly declares that in the resurrection they neither marry nor are given in marriage, therefore they cannot be His Bride, neither can they be joint heirs with Him, being only as the angels in Heaven, whereas He hath by inheritance obtained a more excellent name than the angels. (Heb. i. 4.)

As regards the employment in Heaven suffice it to say that all souls will eventually be saved, the righteous at the first resurrection, the unrighteous at the final resurrection, and with their spirits will form celestial, spiritual, heavenly bodies, dwelling around the throne of God. Though there are many mansions, different states of glory, perfect happiness must reign in all: even the wrath of man shall praise Him. To those who have lost the body, but whose souls sleep in Jesus, the time until the resurrection morn will seem but as a moment, for they sleep in peace.

The God of Israel hath said: "The few that I have gathered I must scatter into many nations, that they may bring forth the rest of the children of the Kingdom; and they must go forth by persecution and hard bondage. And those that have confidence in Me, and not in another, nor their properties, shall go forth as lambs among wolves."

A Few Points Cleared Up.

In the PIONEER OF WISDOM of February 16th, I noticed that after the meeting held by the Conditional Immortality Association in the Literary Institute, Edinburgh, there were four questions asked by one of our sisters, which if answered might be the means of opening up some points of truth to some poor weary wanderer in search of the true bread of life. The first question was, Is it not written, As in Adam all die even so in Christ shall all be made alive? Yes, so it is recorded in the words of Paul, who goes on to say, "but every man in his own order, Christ the firstfruits, afterwards they that are Christ's at His coming; then cometh the end when He shall deliver up the Kingdom to God, even the Father, and He shall be all in all." This, then, shows the three glories spoken of by Paul further on in 1 Cor. xv., of which the sun, moon, and stars placed in the firmament stand a figure. We then behold in Jesus Christ the glory of the sun, He being the Sun of Righteousness; and, as is also recorded, as the firstborn among many brethren who are the firstfruits here spoken of, and mentioned also in Rev. xiv. 4: "These were redeemed from among men, being the firstfruits unto God and to the Lamb." These firstfruits we find are the elect of God, who will be redeemed from the fall of man and all its consequences. So that in their mouth will be found no guile, for they are without fault before the throne of God. We find recorded in Rev. vii., this 144,000 are Israel, 12,000 being sealed from each tribe, and who to-day are scattered through the power of Satan working in them that disobedience to all God's commands, and lastly the rejection of His Son the Messiah, for which, according to the Word of God, they were scattered abroad among all nations, even as corn is sifted in a sieve and as the dew of Heaven; and not only through the power of Satan, but the will of God, to accomplish His wonderful plan of redemption, that the words of Jesus, and which are the words of our second question, might be fulfilled: "And I, if I be lifted up from the earth, will draw all men unto Me." Yet as Paul tells us, every man in his own order. Seeing that this elect number who are to be the firstfruits unto God and the Lamb are Israel, we also find that there is to be a special work to be wrought in them, that they may be redeemed from among men, and yet preserved body, soul, and spirit blameless unto the coming of the Lord Jesus Christ. To this end, now in the fulness of time or end of the third and last dispensation or generation of the 6,000 years, in which Jesus said this generation shall not pass away until all be fulfilled, we realise that the Lord has set His hand the second time to recover the remnant of His people, and to build and plant them in their own land; so that the truth of His Word will be made manifest unto all, "The vineyard of the Lord of Hosts is the House of Israel, and the men of Judah His pleasant plant." Yet up to this time it has not been

so, for we read of them as of all the first Adam's race: "I planted thee a noble vine, wholly a right seed; how then art thou turned into the degenerate plant of a strange vine unto Me?" And "the whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it, but wounds, and bruises, and putrefying sores."

Now the object of the God of Israel in gathering out this remnant unto Himself becomes apparent; viz.: to purge them from this uncleanness, received through the graft of the first birth through the fall of our first parents, who through partaking of the sour grape fell to the degenerate condition in which we behold even this present generation; and to fulfil the last verse of the prophet Joel: "I will cleanse their blood that I have not cleansed for the Lord dwelleth in Zion"—which purging will remove sin, the wages of which without repentance is death of body and soul, and through repentance and faith in the blood of Jesus, which atones for the soul, it is the death of the body only; but when sin is removed, which caused death, then cause and effect are removed, death is destroyed.

God has promised to remove the iniquity of that land (His vineyard, the House of Israel) in one day. Then cause and effect are all gone; as we read: "The wages of sin is death, but the gift of God is eternal life"; even that life which Jesus referred to when He said: "I am come that ye might have life, and life more abundantly." Still there are many who will not receive these sayings, being only able to read their title clear to mansions in the skies, yet rejoicing in the words, "And I, if I be lifted up, will draw all men unto Me." So that although they may not be one of the firstfruits preserved wholly, acceptable unto God, body, soul, and spirit blameless unto His coming, yet, through the grace of God, faith without works, and which is proved by repentance and baptism, secures for them through the merits of Christ's blood a celestial body in the resurrection; for says Paul: "If we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection"; which is as the glory of the moon, celestial; a spiritual glory in the resurrection, and as inferior to the immortal glory as the moon is to the sun.

We read in the words of Jesus and realise from His sayings that those who lose their bodies in the grave cannot be a bone of the Bride, because "in the resurrection they neither marry nor are given in marriage; but are as the angels of God." And "unto which of the angels said He at any time, Thou art My son, this day have I begotten thee."

Having then fallen short of immortality, the life of the mortal body, free from the condemnation of the first death by the removal of the sting, sin, these will receive the reward of the inheritance, undefiled and which fadeth not away, in the many mansions of the Father's house; and of whom it is said: "Blessed are the dead that die in the Lord from henceforth: Yea, saith the Spirit, that they may rest

from their labours and their works do follow them." Being those who are quickened and raised to life at His coming, for "the Lord Himself shall descend from Heaven with a shout and with the voice of the archangel, and with the trump of God: And the dead in Christ shall rise first." "For we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep."

The third question before us is: Do not all who die pay the wages of sin? Most assuredly, for the wages of sin is death, and Jesus says: "He that keepeth My saying shall never see death." Now we know those who are enabled through the power of the Spirit or Comforter to keep the sayings of Jesus will, as is recorded in Revelation, keep the laws of God and the testimony of Jesus Christ, the song of Moses and the Lamb, and will do the work which Jesus did and thus be "found without fault before the throne of God." Thus being freed from all evil they will not be required to pay its wages, death, and will be found the true heirs of the Kingdom—the brethren of Christ—of whom He was the firstborn. These are freed from all condemnation, this their vile body will be changed and fashioned like unto His glorious body. Here is the patience of the saints and the faith of Jesus. Then we see plainly all who die do receive the wages of sin. Jesus showed us in the parable of the creditor and the two debtors, when they had nothing to pay He freely forgave them both; one at the first resurrection and the other at the second resurrection, clearly revealing the love and mercy of God to all His creatures, that "As in Adam all die so in Christ shall ALL be made alive. But every man in his own order: Christ the firstfruits, afterwards they that are Christ's at His coming. Then cometh the end, when He shall deliver up the kingdom to God, even the Father, when He shall have put down all rule, and all authority and power." Thus we do believe that He, the Holy Spotless Lamb of God, came to destroy death, and him who hath the power of death. And all God's creation shall in the end be free to praise His name, Who hath done such great things for them, each filling their place in glory according as the will of God hath been wrought in and with them; each one receiving the due reward of their labours. In a great house there are vessels not only of gold and silver but of wood and earth, and some to honour and some to dishonour. Knowing this we rejoice, seeing that all were concluded in unbelief that God might have mercy upon all, and are brought to exclaim: "Oh the depth of the riches, both of the wisdom and knowledge of God! how unsearchable are His judgments, and His ways past finding out." "For of Him and through Him and to Him are all things; to Whom be glory for ever, Amen."

Such as everyone is inwardly so he judgeth outwardly.

The inward Christian preferreth the care of himself before all other cares; and he that diligently attendeth unto himself can easily keep silence concerning others.

The Eleventh Hour is Come.

"Verily, verily, I say unto you, he that heareth My words, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life." "The hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth."

Dear reader, do not cast aside these verses without consideration, for they point you to the very hour in which you are now living, the eleventh hour of the sixth day or sixth thousand years. "Be not ignorant of this one thing that one day is with the Lord as a thousand years, and a thousand years as one day," and that God has promised to make man in His image and likeness on the sixth day. The type of this was shown in the sixth day of creation. "So God created man in His own image, in the image of God created He them, And God saw everything that He had made, and behold it was very good, and the evening and the morning were the sixth day. And on the seventh day God ended His work which He had made; and He rested on the seventh day from all His works which He had made."

God has not yet rested from all His labour, for His work is not yet complete, but we are now bordering on the seventh day or 1,000 years, which is termed the Millennium. Three keys are given us in the Word of God, which are absolutely necessary for a thorough understanding of the Scriptures. (1) God "calleteth those things which be not as though they were." (Rom. iv. 17.) (2) "No prophecy of the Scripture is of any private interpretation" (2 Pet. i. 20); and (3) "One day is with the Lord as a thousand years, and a thousand years as one day." (2 Pet. iii. 8.)

After Adam disobeyed the Lord's command he did not die in the day of 12 hours, for he lived till he was 933 years old, but he did die within the 1,000 years. If we divide the day into 12 hours, and each hour into four watches we shall find that there are 20 years and 10 months in each watch, and according to this we perceive that we are living in the third (and last) watch of the eleventh hour of the sixth thousand years. If He shall come in the second watch, or in the third watch, and find them so watching, blessed are those servants. No mention is made in this case of the fourth watch for the reason explained in the verse: "If the time were not shortened no flesh could be saved." That watch is cut off, and He did not come in the second watch, therefore He must come in the third. This third watch opened 1875-6.

We read: "But know this, that if the goodman of the house [or body] had known in what watch the thief would have come, he would not have suffered his house [or body] to be broken up." (Matt. xxiv. 43.) Speaking of those who will put on immortality, being on the watch-tower, it is recorded: "But ye brethren, are not in darkness that that day should overtake you as a thief. Ye are all the children of the light, and the children of the day; we are not of the night, nor of darkness." (1 Thess. v. 2, 4, 5.)

In the Parable of the Labourers in the Vineyard (Matt. xx.) we read: "And when they came that were hired about the eleventh hour, they received every man a penny. But when the first came they supposed that they should have received more, and they likewise received every man a penny. And when they had received it they murmured against the good man of the house [or body] saying: These last have wrought but one hour, and thou hast made them equal with us, which have borne the burden and heat of the day, but he answered one of them and said: Friend, I do thee no wrong: didst not thou agree with me for a penny? Take that thine is, and go thy way: I will give unto this last even as unto thee. Is it not lawful for me to do what I like with mine own? Is thine eye evil because I am good? So the last shall be first, and the first last, for many are called, but few chosen." For those who are for the salvation of the soul one penny only is required, viz., the law without the Gospel, or the Gospel without the law: but for those who will put on immortality two pence is required: the good Samaritan paid these two pence at the inn that man might be set on his own beast, his spirit placed within his body, and be healed of the bite of the serpent. To them the law is unsealed and united with the Gospel, they speaking according to the law and to the testimony.

Faithful is He Who now calleth Israel. Let it not be said to you as it was said to Peter: "What, could ye not watch with Me one hour?" Be ye therefore ready, or the Son of Man may come at an hour when ye think not. "Who is that faithful and wise steward, whom His Lord shall make ruler over His household, to give them their portion of meat in due season? Blessed is that servant whom his Lord, when He cometh, shall find so doing. Of a truth, I say unto you that He will make him ruler over all that he hath" (Luke xii. 39-44), even *body, soul, and spirit.*

How privileged we are to be living in this eleventh hour. Paul groaned in sorrow when he perceived that he was born out of due time, having obtained a glimpse of the glory that is now being made manifest. At this time Jesus declared in Matt. xxiv. 21: "There shall be great tribulation, such as was not since the beginning of the world to this time, no nor ever shall be." The Gospel of the Kingdom was to be preached in all the world for a witness and then should the end come. He shall send His angels with a great sound of a trumpet, and they shall gather together His elect from one end of Heaven to the other. But His Bride, His elect, receives comfort in the words: "Beloved, think it not strange concerning the fiery trial which is to try you." "Because thou hast kept the word of My patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth." This hour which will witness the overthrow of Babylon, will also see Israel gathered out one by one to dwell in the fulness of the Spirit of God, prepared as a Bride adorned for her husband, without spot or wrinkle or any such thing.

Unity.

Unity is strength. Let us seek that our unity is the unity of the Spirit, for any other combination will be a powerful agent in bringing our bodies down to the pit. We know that it is the multitude of the grains of sand, each insignificant in themselves, that prove a barrier against the raging waves of the sea, so let us by an accumulation or unity of, even though it may be little, Christian services so seek to stimulate the daily walk of our brethren, that by our example we may win them to unite with us in forming a barrier against the tide of evil; that we may prove a truly noble band, valiant for the truth, seeking not our own will, but sparing no effort, thinking no sacrifice too great, seeking by an earnest zeal to establish ourselves on the Word of God, growing thereby stronger and stronger, till we shall, ere long, arrive at the full stature of the Man-Christ.

"How sweet and how pleasant it is for brethren to dwell together in unity," and how bitter and unpleasant it is when even little differences are rankling within our breast. Hence we see the absolute necessity of a fervent charity; a readiness to forgive, not only seven times, but 70 times seven; an anxiety to leave no stone unturned on our part to live at peace with all men; a privately taking aside of the brother with whom we may have a difference, and telling them the grievance, seeking for unity to reign with us; always considering our brother or sister as better than ourselves.

This is the Christian's duty, and although it may sometimes be difficult to carry out, perhaps through pride on our part, or possibly through the aversion which our brother may have to our ways, perhaps a bitterness lurking in his breast, depend upon it that if this duty is faithfully carried out on our part we shall have the satisfaction of seeing that the efforts are not thrown away. It is according to the plan laid down in the Word of God, which word is mighty to the pulling down of strongholds, and of every high thing which exalteth itself above God.

What a satisfaction and reward when we find that, by a sacrifice or a little condescension on our part, we have won our brother or sister. O think of the father of the prodigal how he came out to meet him: let us go even more than half way to surmount the difficulty; let us be more ready to take one another by the hand and show that we do love them, and are anxious for us all to see eye to eye. In this way shall we become as a light set on an hill which cannot be hid. True charity suffereth long, is kind, unbraideth not, thinketh no evil, and rejoiceth in the truth.

Respecting the work now being accomplished, in rearing up the building of the Bride, the 144,000 bodies who shall put on immortality, it is written that "Tens of thousands shall be labourers in the rearing of the building, and the raising of the walls, and yet for all this shall not inherit it, because they say the road is too narrow."

Notes from Canbassers.

AMERICA.

Cleveland, Ohio.—The following news is just to hand from this city:—"The work of canvassing in this city still continues with very fair success. The weather has been all that could be desired up to the present time. Many receive the Word with joy and gladness. Many more make light of it and go their way, no doubt soon to forget it; but it is strange to hear the different interpretations put upon the sacred word. One minister of the Gospel said the 144,000 mentioned in Revelation arose from their graves at the resurrection of Jesus and would come with Him when He came again; and if he (the minister) went to the grave he would have the same kind of a body as those who were alive and remained till the coming of the Lord.

"I asked him the meaning of Paul's words in 1 Cor. xv. 37: 'That which thou sowest thou sowest not that body that shall be,' and again in verse 44, 'It is sown a natural body, it is raised a spiritual body.' But it seemed useless, he did not feel a desire to bend to the Word. Truly the light shines in the darkness, but the darkness comprehends it not. There are, however, several in this city who are very much interested, and many more who are reading and searching into the truth of our publications. Many have called at our rooms and after conversing on the truth for a time have almost invariably bought the *Roll* and gone away apparently satisfied with what they heard and saw.

"Last week I called upon a member of the Congregationalist Church who said she had felt for a long time as if there was something more which she had not got. There was a longing desire for greater light, and when I showed her the paper and *Roll*, explaining their object, she said it just seemed what she was waiting for, or words to that effect. She bought a paper and asked me to lend her the *Roll* for one week as she was not able to buy it, I acceded to her request, and before the week had passed I called again and found she had read it through once, and was nearly through it the second time, she seemed so eager to get the truth. Truly there is a famine in the land. She said she would like the minister of her church to read that book and know what he would think of it. I told her that ministers in general condemned it as a dangerous book, not fit to be read, because it revealed the traditions of men which were mingled with the Word in their teaching. She said she had got too much light now to be turned aside by what any man or woman might say or do. She had many questions to ask me, all of which I answered to her satisfaction. She bought three more papers, and when I left wished me God speed, saying I surely could do no harm by teaching the people to observe God's laws. Oh how often we see the words of Jesus fulfilled as we go from house to house: 'My sheep hear My voice and they follow Me, for a stranger they will not follow but will flee from him, knowing not the voice of strangers.' We have found many who have been anxious to flee from the strange teachers of Christendom, but not knowing whither to go till they heard this gospel of redemption from death.

"On another occasion I met a man who some years previously had had a volume of the *Flying Roll*, and was delighted with it for some time, when he made the acquaintance of Mr. Hynes who was then lecturing through Canada, on the identification of the British nation with the ten lost tribes of Israel. He engaged to travel with him and was very much taken up with his theories; so much so that he gave away his volume of the *Flying Roll*, thinking he had got something better, but he soon wished he had not changed

the old love for the new, and wished for the *Roll* again, but could not procure a copy anywhere. Imagine his joy when he once again beheld the familiar trumpet and scroll. He clasped my hand in both of his and seemed much overjoyed at receiving again a copy of the book which he had so lightly parted with, saying that now he should not be easily induced to give it up. The Word is being fulfilled: 'I will gather you one by one, O ye children of Israel.'

Another brother writes from the same city:—"We meet with many classes of people who have all sorts of questions to ask; but we know that inasmuch as we are working for the Lord God of Israel, that He will give us a mouthpiece of wisdom so that we can reply according to His Word.

"Among others, I called upon one lady whom I found seeking for the truth, having been among nearly all the different denominations in the vain hope of getting satisfied, finding herself at last unable to find rest for her weary soul. She had finally concluded to unite with the Quakers last Sunday, but through some unaccountable reason she had been withheld. We presented the paper to her, and explained its mission as definitely as we could, until her curiosity was so aroused that she began to question us freely, asking for the definition of the soul, to which we replied that it was the germ or seed of man, which rises in the resurrection, explaining that we were composed of a spirit, soul, and body.

"She asked if it was not possible for man to arrive at perfection, to which I answered that Paul says: 'I can do all things through Christ which strengtheneth me,' and that it is written of Israel: 'Thou shalt return and obey the voice of the Lord, and do all of His commandments.' (Deut. xxx. 8.) It is by Christ and through Him we accomplish all things, and that Israel will not lower the standard: 'Be ye therefore perfect even as your Father Which is in Heaven is perfect.' She finally became much interested and bought the first and second sermons of the *Roll*.

"We have quite a number of callers to question us concerning this wonderful age we are living in, and there are several very interested, who are anxious to dive down into the depths of the Word, and search the Scriptures for themselves that they may have right to the tree of life and live for ever. These few cause our hearts to rejoice, and we trust that they with us may be found patiently waiting for the redemption of the body from all evil, clinging to the Word of His patience, and whilst we are waiting to overcome all evil, and be thoroughly cleansed in that fountain which is now opened to the House of David, and to the inhabitants of Jerusalem for sin and for uncleanness."

Another canvasser sends details of a conversation with a man on the origin of evil. The usual darkness was also displayed in this case, the man failing to realise that woman was the tree of knowledge of good and evil. That they were commanded to replenish and subdue, but that Eve partaking of the evil in the time of separation (Lev. xv.) the evil subdued them, and their fruit became corrupt. The man also denied that there was evil in a child when born, in face of every day evidence in children only a few days old showing anger and peevishness, and moreover, denying the Scripture: foolishness is bound up in the heart of a child. What darkness reigns on this subject. Truly the God of this world hath blinded their eyes, lest they should seek for their blood to be cleansed.

A VOICE FROM CLAY COUNTY, INDIANA.

"I was retracing my steps homewards the other evening with a few PIONEERS under my arm, which I had failed to dispose of, when I

espied an elderly, respectable-looking man sitting smoking at his own cottage door.

"Good evening," I said, as I opened the little gate and walked up to the porch. Returning the salutation he requested me to take a seat. Gladly availing myself of the proffer I sat down and politely asked him if he would buy a paper.

"What's it about?" said he.

"The ingathering of Israel and the restitution of all things which God hath spoken by the mouth of all His holy prophets since the world began."

"Show it to me. The PIONEER OF WISDOM, aye. Why man, this is the 19th century; is wisdom only pioneering its way yet?"

"Not the wisdom from beneath, that is as old as the world itself, but true wisdom from above is now pioneering its way for the last time, and this time it will be successful," I answered.

"Well, I guess its contents will be somewhat similar to what we hear in the churches every Sunday."

"Allow me to tell you, my friend, it teaches the very opposite, that is, we teach life without death, whilst they teach that life can only be obtained through death. Whilst they are willing to reap the wages of sin, death, we seek the removal of evil from our blood, Christendom's efforts to stem the mighty torrent of evil are miserable failures, for wickedness is increasing daily; albeit church buildings greet our eyes everywhere we look; preachers, whose name is legion, are still adding to their numbers, but, alas! the surging sea of iniquity sweeps away their puny efforts, and casts up mire and dirt. Preachers and people are ashamed of God's Word. Satan, our adversary, takes advantage of this; it suits his purpose well to cover up and conceal the source of evil."

"The source, you say. Why man, just the other Sunday I heard a splendid sermon from the text: 'The love of money is the root of all evil,' and I tell you that minister wasn't ashamed of the Word; he spared none, rich or poor, and many of the wealthy were present on that occasion."

"And do you really think, my friend, that the love of money is the source of all evil?"

"The Scripture says it's the root, and surely the root's the source."

"Did you ever hear of a root without a seed?"

"No. Well, what is the seed?"

"You believe our first parents brought sin and death into the world by transgressing God's commands?"

"Yes, I believe that. They had no knowledge of money, consequently they could not love the thing they knew not."

"Well, but didn't they lust for and eat something which begat within them and their posterity an insatiable craving for the things of this world, that they might consume them on their lusts? But what do you think that something was, for that must have been the seed, inasmuch as they had to eat, ere sin could be imputed."

"I believe that's a puzzle to our most learned preachers, for I never heard any of them explain it, at least, to my satisfaction," he said.

"Would you like to hear it explained now?"

"Can you explain it?" he interrogated eagerly.

"Yes, sir," I replied, "but to God be all the glory. No man can receive anything except it be given him from Heaven. I was as blind as any man living to the source of all evil, misery, suffering, and death, which the human family have experienced, from Adam down to the present moment. My eyes remained unopened until I read the true interpretation of the Scriptures given by the Immortal Spirit in the *Flying Roll*."

"The *Flying Roll*," he replied. "I've never seen it. What does it say is the source of evil?"

"Pulling my Bible out of my pocket I read to him from Gen. ii. 17: 'But of the tree of the knowledge of good and evil thou shalt not eat of it, for in the day thou eatest thereof thou shalt surely die.'

"That's what I would like to know, what that tree was," he said.

"After proving from various portions of the Scriptures that men were sometimes called trees, branches, plants, &c., he saw and acknowledged that it was figurative language. 'And now, my friend,' I said: 'do you know of any other fountain from which issues bitter water and sweet; any other source upon earth from which good and evil emanate, besides woman? Please answer candidly.'

"No," he said: 'I do not. Evil is only attributed to the human family, and woman gives birth to all the human race.'

"Then," I said, "that solves the problem so far. Woman is a tree bearing good and evil fruit, and to prove it I will read from Leviticus, 15th chapter." After reading the 28th verse I closed the book, asking: 'Are you satisfied?'

"Yes, sir," said he. 'I see it plainly. I have read that many a time, but it never interested me in the least before.'

"You see then what the sin of our first parents was. They were commanded to multiply and replenish the earth with pure bodies when the tree was purified. Satan was urgent that the woman should conceive and bring forth evil fruit in the days of her separation. God traces the evil to its origin and the serpent is cursed above all cattle, because he deceived the woman. The seed was sown and took deep root, and who can deny that lust has been the king of man and woman for nearly 6,000 years?"

"After a little more conversation which my newly found acquaintance thoroughly appreciated, I rose to leave. He grasped my hand firmly, and bid me adieu, concluding with the words: 'You shall be always welcome at my house, come as often as you will.' I hope to see him again shortly."

Port Huron.—We have just received news from a brother in this city that on February 2nd a party visited Sarnia, Ontario, holding a public meeting, explaining the faith of Israel, speaking on the origin of evil and the impending overthrow of Babylon, this great apostasy, which regards not even the four commandments given to the Gentiles, viz., to abstain from pollutions of idols, from fornication, from things strangled and from blood. At the close of the meeting copies of the PIONEER were distributed among those present, who made several remarks about being much pleased with the word which had been delivered, and pressed our brethren hard to come again.

NEW ZEALAND.

Christchurch, Canterbury.—By the last mail from New Zealand we have received reports of the public meetings held in this city, where every effort is being made to spread this work. The accounts are encouraging, but the harvest is great and the labourers few. All the members take an active part in circulating the news of the ingathering and restoration of Israel, in their spare time, but as yet only two are able to devote their whole time to the work.

ENGLAND.

Croydon.—"We have been greatly rejoiced this last week to receive from a friend at a distance, who has had the first sermon of the *Roll* and the papers, the following testimony to the Word. He has been suffering great bodily affliction, and says what a comfort they have been to him in his weakness. Speaking of the PIONEER OF WISDOM, he says there is something so tangible in their teaching and yet so different from the opinions of modern divines, who seem quite ignorant of the weighty matters contained therein.

He realises our Saviour's words: if the blind lead the blind do not both fall into the ditch (the grave), and writes: It is his heart's desire and prayer to Almighty God that His richest blessing may accompany every brother and sister who is going forth under the constraining influence of the Holy Spirit for the ingathering of Israel, both at home and abroad. He adds: "The more I read the *Extracts from the Flying Roll*, the more I see the Babylon of Christendom and the false teaching prevalent in these days. It has been his conviction for some time: the wisdom of the wise is foolishness with God, Who chooses weak things of the world to confound the mighty, and who, like the poor fishermen of old, receive their commission from the Lord: 'Go ye into all the world and preach the Gospel to every creature,' taking God's last message to man in this third and last watch of the 11th hour, the cry of his heart being: Lord, bless them, Lord, help them, like the disciples of old, being sent forth without purse or scrip. But oh! when the Lord says: 'Be not dismayed, for I am with thee,' in the power of that love they can say: Lord, let Thy strength be made manifest in our weakness, and concludes by saying: May you be led to bring many scattered bones into Christ's fold."

"Going forth in search of the remnant we see the fulfilment of the words: 'a full soul loatheth an honeycomb, but to the hungry soul every bitter thing is sweet,' also reminding us of the words: 'He hath filled the hungry with good things, but the rich He hath sent empty away.' One to whom I offered the message, with a face beaming with apparent delight said he did not need it, he had everything he required: there were those dwelling on earth now, filled with the Holy Ghost. He forgot to use the keys of Scripture, one of which is: 'God calleth those things which be not as though they were'; spoken of as already done, but yet to be accomplished. When I pointed out the new covenant which the Lord promised to make with Israel and Judah he said that would not come into effect until after Christ came in open sight. I left him after pointing out the necessity for the cleansing of the blood and the removal of sin, before we could be prepared for that change."

Holyhead, North Wales.—A brother writes as follows:—"Many people here are enjoying our papers very much. I went out last Monday evening and had quite an interesting experience; meeting a lady in the street, whom I recognised, asking her to purchase a PIONEER, explaining that it was Israel's weekly newspaper. She informed me that she could not read English, but invited me into her daughter's house, and then took a paper, the daughter agreeing to translate it for her, stating that her mother was already very fond of her Bible. I was pleased to hear this, and explained how I met many who professed to have a great love for the Scriptures, but that I found very few who strove to walk up to their teaching. I left them pondering over the paper and knocked at another door. Being asked inside, I addressed the owner and his wife, asking them to become a subscriber. The woman took the PIONEER in her hand, and scanned its pages with eagerness, whilst I conversed with her husband on many points in Christendom's belief which he had failed to reconcile with the Bible."

"I explained that the glory of the salvation of the soul was a free gift of grace, obtained by a simple faith in the Lord Jesus Christ, and is called by Jude the common salvation, because common, open and free to all men; but further explained that we are now spreading the news of the great salvation of spirit, soul, and body, the everlasting Gospel, that man may be made whole, having his blood cleansed (Joel iii. 21), then washed away (Ezek. xvi.), for flesh and blood cannot inherit the Kingdom of God; but when the blood is washed away then the Spirit of God with man's spirit will be the life of him.

Then he is born of God, and cannot die, because he sinneth not, therefore it is impossible for him to pay the wages of sin, which is death, that enemy which will shortly be destroyed.

"All this was new to my hearer, and he seemed deep in thought, as if he was weighing what I had said. I offered him the *Flying Roll*, but he preferred to first study the paper carefully. I exhorted him to seek to the Spirit of God for guidance, and left him, calling on another young man who seems much interested in watching our earnestness to spread the *Roll* and our weekly paper. He said: 'What I like in you is that you stick up to your principles.' 'Well, sir,' I said, 'if we do not warn all people faithfully we know and realise that it will be woe unto us, but if we lay the truth before them in its purity as we have received it, then we shall be free, and their blood will be upon their own heads.'

"He asked why we did not worship with other sects. I answered that we could not be unequally yoked together with unbelievers, neither do we wish to have fellowship with darkness. All around us nothing but death is preached, but we as members of the New and Latter House of Israel believe that in the way of righteousness is life, and in the pathway thereof there is no death. He bought a paper, saying he should call on me to ask a question on any point which he did not understand."

Lincoln.—"We completed our canvass of Lincoln on Saturday last, the 23rd ult. We expect to start away from here shortly, probably on Monday next, the 4th inst., and, if all is well, work our way to Hull and neighbourhood, where we trust we may find a successful field of labour for some time to come. Meantime, we have a week's work before us to complete canvassing the villages within a few miles of Lincoln. We are anxious, too, to remain this week in the neighbourhood for the purpose, not merely of canvassing the villages referred to, but to wait for a brother in the faith who is willing and anxious to accompany us to work wholly in the vineyard of the Lord, and he expects to be free of his business entanglements by that time.

"As regards Lincoln, we can say but little. As we have said in a former report, the doctrine is almost everywhere well known, and the red-covered book, inscribed with a trumpet and scroll, is known, perhaps, too well, and, sad to say, we fear but little regarded by the people who live under the shadow of a cathedral and a score or more of churches and chapels, from the pulpits of which Bible 'expositions' are delivered expressive of many and various shades of opinion, and yet the preachers would fain have the people believe it is *God's truth* alone they desire to uphold and teach.

"In the midst, however, of the many discouragements met with in this stronghold of Babylon we rejoice in the knowledge that we have been instrumental in conveying the word to more than one of the seed of Israel (as we believe them to be) hidden therein whose ready acceptance of the *Roll* and eager perusal of its contents, proves clearly that our mission, if not particularly to others has been specially to these. We are both strongly led to believe that the people of this city of Lincoln have now been visited from house to house, and many, perhaps the majority, warned in all probability for the last time ere the judgments of God descend upon a mocking and unbelieving world. Ere these judgments verily overtake this city it has pleased the Lord, it would appear to give them a last warning at our hands (how privileged a person is the canvasser!), and in our rounds has guided us to a few who, as we found, were new residents and had heard but little of this work in the Lord except from older inhabitants and these are not slow to denounce

a work which, as a rule, they know nothing practically of except from reports in worldly papers and conversations interchanged with unbelieving friends as disinclined as themselves to obey the Scripture injunction, 'Prove all things; hold fast that which is good.' We feel we have done what we could (though doubtless in extreme weakness), and trust the warning voice has been faithful, clear, and to the point. We testify to the fact that in visiting the people of Lincoln on this occasion we felt, especially in some cases, a solemn, indeed an awful weight of responsibility hanging over us, and words have been given us to utter to the people of a warning nature such as we have never before been led to utter in any place we have yet visited. Satan, however, has not been slack in preparing his weapons to parry each onslaught of the two-edged sword of truth. Where truth can find no entrance now the lie of the strong delusion that all *must* die at once takes full possession, and steals the heart against all pleadings. As an instance of this one of us recalls to mind a brief interview with an intelligent man in the district of Newport. The *Roll* was pressed upon him, its mission explained, and its message bringing life and immortality to light at this the fulness of the Gentiles, he was urged to accept and investigate. In this *Roll* he would find the truth secreted, which can be found by none *now* but those who keep the commandments of God and have the testimony of Jesus Christ. Those who reject truth now will find, we told him, nothing before them but the lie of a strong delusion, for the end of all things is at hand. The whole truth—law and Gospel combined—will *alone* open the two-leaved gates leading to life, and life more abundantly, whereas the lie of a strong delusion will end *now*, and that speedily, in the destruction of man's body or temple in the consuming fire of the law of God, which is about to cleanse the planet of all evil and burn up the chaff, the wicked, with unquenchable fire. The minute of the hour, we reminded him, was upon us when the judgments of God, in the shape of war, pestilence, fire, famine, and sword would lay low all who despise and reject now the warning voice of the Spirit of Truth. In spite of our words, to which he listened in a manner indicating great impatience and cold indifference, he replied, 'I do not want truth; I would as soon have the lie of a strong delusion! The visitor at this turned away sadly, reflecting on the probability that he would not fail to receive what he affected to desire to his own destruction. How blind is man and how unequal are his ways. May the Lord be merciful to this place and preserve in safety the 'handful of corn' found therein!

"During the past week one of us has found time to canvass two more of the many villages around Lincoln, namely, Coleby and Nettleham, distant six and four miles away respectively. At Coleby one gilt sermon and 10 papers only were sold; and at Nettleham one black sermon, one *Part* and 14 papers. To-day, Monday, we could do but little, the weather being very bad for outdoor work, snowstorms being frequent and the roads in a very muddy condition indeed. To-morrow, Tuesday (D. V.), we go to Fiskerton, Cherry Willingham, and Reepham, three villages about five miles away. In consequence of the inclement weather, of which we have had a good deal since we last wrote, a good many papers remain on hand, but these we expect to dispose of in a few days. During the snowstorm this afternoon, being unable to canvass, we made our way up to Newport to visit our friend the tailor, who received the *Roll* from us just recently, and to whom we have before referred. We found him very happy and rejoicing in the light which is breaking in upon his mind as he reads the *Roll*. Many

difficulties, it is true, have, as we expected, presented themselves to him, as they do, at first especially, to all who now seek the *fulness* of truth; but his faith and zeal, we believe, will soon surmount these, and the little hills which Satan would fain, if possible, magnify to the carnal eye to the size of mountains, will speedily become plains before the earnest faith and steadfast confidence in the guiding hand of God, such as we feel sure this man possesses. We trust he may help us to kindle a big fire even in Lincoln, which, by God's grace, shall throw a light over the gross darkness which, like a pall, at present overhangs this proud and famous city."

London.—A sister who has been working in Camden Town writes:—"One morning recently I called at a house in this district to offer the *Roll* and PIONEER, and held some little conversation with the gentleman who answered the door. He took a paper, and asked me if I was in the habit of delivering addresses, and if my services were gratuitous, to which I answered in the affirmative. He said he held meetings in his house every Thursday evening, and would be glad if I could come and take the meeting or if I could get other ladies to come and speak for Christ or to sing. Another morning I went into a restaurant, finding a man-servant peeling potatoes. I introduced the PIONEER, telling him it was sent out for the ingathering and restoration of Israel, and speaking to him of the glorious truths of redemption. He answered that he was more inclined to follow Mr. Bradlaugh, and that he took the *Free-thinker*. After some further conversation with him, I found that he had become disgusted with religion on account of the empty formality so prevalent. When I explained that this was far different from any of the teachings of Christendom, and that he would find that it proved the Scriptures to be in harmony, he seemed to be impressed more favourably, and asked me to call again. I have many times during the week been asked inside to hold conversations with the occupants, and numbers have appeared much delighted to listen to the words of light and truth, as shown forth in the doctrine of redemption from death."

Swindon.—"On Tuesday, 19th," writes one of our sisters, "we started out to canvass, but it rained nearly all day. However, we persevered and did a fair day's work, selling seven Sermons of the *Roll* and 63 PIONEERS. We met a very kind lady with whom we had a long talk upon the work, which she much enjoyed. Another lady to whom I sold a paper in the afternoon was in great trouble about two of her sons. She told me they were formerly Protestants, but had turned to Roman Catholicism, and from that to infidelity. She said she would be very pleased to see me again if I would call. We have met some very nice people in Swindon, and many that have heard of the *Roll*."

"On Wednesday, 20th, we canvassed in Old Swindon. One lady whom we met had bought a *Roll* in Brighton, and had sent it to her mother, so she bought another one for herself. Many we call upon have the *Roll* but have laid it aside, not having read them. We sold to-day five *Rolls* and 43 PIONEERS, and got an order for another *Roll* for Friday, also an order for a second and third sermon."

"On Thursday, 21st, we canvassed in New Swindon, and sold six *Rolls* and 57 PIONEERS, and got an order for two sermons of the *Roll*, to be delivered in a few days."

"On Friday, 22nd, we canvassed in New and Old Swindon, and sold seven *Rolls* and 72 PIONEERS."

This neighbourhood was well canvassed about 18 months ago, and at that time the people showed a great longing for truth, and we trust the visit of our sisters may be the means of stirring them up to an increased zeal.

Notes and Comments.

The Judgments of God.

We cull the following from an American contemporary:—

"Reports come from Webster county of a strange and fatal disease. It first made its appearance in the neighbourhood of Yate's saw-mill, between two creeks, in which slabs and other refuse have been allowed to decay, poisoning the atmosphere around. The disease has spread to the adjoining neighbourhood. One family lost seven out of its nine members. Only one person has recovered or thought to be recovering and he is said to be blind. The rest have all died, death usually occurring from six to 12 hours after the attack, and in many cases before a physician could be procured. Physicians first pronounced it cerebro spinal meningitis, but later on they called it spotted fever, the victims rapidly turning black after death. Three physicians, it is said, have fled the neighbourhood, not being able to be of any service and not wishing to jeopard their lives without hope of doing good."

How mercifully God's warnings come, that the lost sheep of Israel may awake from their sleep, forsake Babylon, and return to Him as a bride adorned for her husband. We can discern from the above report the failure of man's wisdom and learning to cope with diseases; not understanding, nor taking time to consider the root of the trouble. "It is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent." And to do this He chooseth His own way, and makes them manifest to His people Israel, who will view all things through His Word, and behold His glory, and will understand that it is not because "slabs and other refuse have been allowed to decay" in a creek, that fatal diseases break out, but because of disobedience to God's holy laws and commands, and the "dishonouring of their own bodies between themselves, through the lusts of their own hearts." This very thing will now bring swift retribution upon the world, because the time has now come, that every man and woman shall bear their own iniquity, of which the above is sent as a warning. These warnings will increase until all Israel are gathered into the garner (Immortal Spirit). Then the scourge will go through the land, and the lamentations of to-day will be only as a drop in the bucket to the lamentations and bitter weepings there will be then, without a ray of hope, with nothing but that great enemy of mankind (death) staring them in the face, because they heeded not the warning voice that is now sounding in their ears, for "surely the Lord God will do nothing, but He revealeth His secrets unto His servants." O! Israel awake! Awake!! Awake!!! and come to the knowledge of the Word through the interpreter—*The Flying Roll*—for His word only will now preserve you from the time of trouble that is coming upon all nations.

"Men Better than their Creed."

A correspondent writes the following letter, under the above heading, to the Editor of the *Christian World*:—"Sir,—Casually taking up a back number of your world-renowned paper (January 31st), my eye rested on the article headed 'Mr. Spurgeon' (page 88), in which it is stated Mr. Spurgeon wrote on a post-card to my old minister, Rev. Newman Hall, 'I pity a dog that has felt as much pain in all his four legs as I have had in one.' A noble sentiment, but very inconsistent with the doctrine he has preached nearly all his life. Surely the recent accident, carrying with it universal sympathy, may prove a 'blessing in disguise.' The worthy pastor may learn by the

ministry of pain that which neither pulpit, platform, nor Bible has yet revealed to him—viz., that God, Who takes care of *oxen, sparrows, and Samaritan dogs*, is not unmindful of His own children by whatever name men may call them, and that He Who abolishes pain when *unbearable*, by coma or death, could never *righteously* or *justly* inflict unending pain even on a worm. May this calamity awaken and enlarge in the good pastor's thoughts more worthy views of God than his Calvinism teaches, and for which he has almost scornfully reproached his brethren by the stigma of 'down-grade.'"

"Neither shall they Shave."

(Lev. xxi. 5.)

Another correspondent to the *Christian World* considers it a pity that the old fashion for ministers to be clean shaven had gone out among Congregationalists, and asks if it has ever struck a minister decorated with a heavy moustache why his sermons fail to catch the ear of the public, giving as his opinion that "it is because he speaks behind a veil, and hides that most expressive feature (the mouth)," and recommends "all who have to use their voice in public to cut off the hairy muffer," attributing the success of such speakers as Bellew, Brandram, Liddon, Farrar, Ward Beecher, and Gladstone to be due in a greater measure to shaving the upper lip.

The general appearance of the clergy proves that they are unwilling to bear that growth of nature with which the Almighty saw fit in His wisdom to cover their head and surround their face, being content in this particular as in others to cast their burden down, accepting the free gift of grace. To them it is not given to become a true Nazarite, one who seeks to bear his own burden, being yoked with Christ, learning of Him to be meek and lowly in heart.

He who takes Jesus as a pattern and example will keep both law and Gospel as He did; and in striving to be a true Nazarite he has no need for scissors or razor to trim either hair or beard. Israel shall indeed be a peculiar people unto the Lord, zealous of good works, refusing to stoop to catch man's smile by breaking even the least of the commandments of God.

"We Shall not all Sleep."

Strange that death is such a mystery to man in this enlightened 19th century. In the face of the testimony in Holy Writ that it is an enemy that is to be destroyed, and that in the last days a remnant will receive the fulness of the Spirit to enable them to overcome all evil and thereby escape paying the wages of sin, we find the following words in a eulogy, which was pronounced over the remains of a late citizen of Grand Rapids: "We stand in the presence of death—a greater mystery than the mind of man can conceive or grasp. We bow in submission. There is no looking through the veil which lies between our two states of existence. Nay, we can but uncertainly anticipate the time of coming of the Grim Reaper. But come he has, and come repeatedly henceforth he must and will. There is no exclusiveness in death. It is a mystery into which all members of all societies of every name and kind must one day become initiated. It is universal fate, a common sorrow."

Insanity Epidemic.

A report from Mifflintown, U.S.A. says: "The pupils of Mr. Alisterville Soldiers' Orphans' School, eight miles from here, have been attacked by an epidemic of nervous insanity. Twenty-five boys are afflicted, and all the physicians here have been sent for. A physician who returned from the place says he is unable to account for the boys' strange actions. The lads are unable to remember the names of objects, calling a pocket-knife a tadpole and a

lizard. They would also pick and pull at one another incessantly."

To the Unknown God.

The following are extracts from letters written by eminent Congregationalists to the editor of the *British Weekly* on the "Doctrine of Future Punishment."

"I have met," says one, "with very few who have seen their way clear to adopt the view of final universal restoration, however much it may commend itself to their sympathy and hopes on the score of its humaneness. I have found a leaning in some quarters to a belief in the annihilation of the wicked, but the notion of conditional immortality on which it is based is felt to be philosophically unsound. The prevailing view among my brethren seems to be an indeterminate one. There is a feeling that the Revealed Word has left the future destiny of the impenitent involved in mystery, yet shadowed forth by such imagery as is suggestive of tremendous doom, yet a feeling at the same time blended with quiet trustfulness that whatever that doom may be it will be found in harmony with the manifestation which we have in Christ of God's infinite and eternal love."

Another writes:—"The doctrine of eternal torment is practically dead; but no other doctrine has yet taken its place. The attitude of the somewhat at wide circle of ministers with whom I am familiarly acquainted is that of waiting—waiting for more light. We may think that we see signs of the dawn in this direction or that, but until we can do more than guess—more than balance probabilities—until we can 'speak that we do know,' we prefer to keep silence." Whilst a third says:—"So long as the words of the Saviour stand, 'these shall go away into everlasting punishment, but the righteous into life everlasting,' I, for one, must hold that the Divine righteousness requires an eternal punishment for the persistent rejection of mercy in this life."

How little the love and mercy of God is understood. If Paul had occasion at Athens to draw attention to the inscription on their altar, the above inscriptions from modern worshippers certainly demand exposure, revealing as they do an equal lack of knowledge, they being still "involved in mystery," and consequently crying out: "To the unknown God." Him Whom they ignorantly worship declare we unto them as a God of love Who says: "I will have mercy: I will not sacrifice." Even the wrath of man shall praise Him. "He doth devise means whereby His banished be not expelled from Him." And every creature which is in Heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying: "Blessing and honour, glory and power, be unto Him that sitteth on the throne, and unto the Lamb for ever and ever."

Looking Askance at the Times.

The following letter from Mr. Gladstone was addressed to the editor of *Le Désarmement*, a new French journal:—

"The committee formed in Paris in order to prevent Europe from soon becoming a military camp has my warmest sympathy. I even regret that I cannot take advantage of the opportunity you offer me, and affirm the principles to which I have devoted my political life. I would assist you with my personal co-operation if my age were not so advanced and my business engagements so imperious. You will, perhaps, be pleased to learn that as far back as 1842, when the European armaments had not attained even one-third of their present dimensions, Sir Robert Peel—then Prime Minister—already found them excessive and a danger to peace. What would he not say now of the terrible contingents which Europe is keeping up at great expense!"

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

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The Pioneer of Wisdom :

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

FRIDAY, MARCH 1, 1889.

WE have before us an account in an American contemporary of the new plan of pew rentals which has been adopted by the Trustees of Plymouth Church. Various schemes are propounded to extract from church members monetary assistance which they fail to give as free-will offerings, feeling, as they do, little faith in the spiritual power of the ministry, although they consider it proper to be regular attendants and communicants lest they should not be considered Christians.

During Mr. Beecher's ministry the pews in this church were for many years rented by public auction. Did the wealthy members make a search for all the deaf and partially blind, and secure them a good seat in front where they could hear or see the preacher conveniently? Did they show true virtue in sacrificing self for the benefit of others, or choose the lowest seat, or one at the back of the church, so that the stranger entering the portals of their place of worship might have every opportunity of catching every syllable from the lips of their beloved pastor? Nay! nay! it is recorded that they bid against each other for their favourite pews, and whilst the figures usually varied from £20 downwards, some of the wealthy members have bid as high as £200 for the possession of their choice. For many years during Mr. Beecher's life the schedule of prices put on the pews amounted to £2,500, but one year the receipts amounted to no less a sum than £13,600, the rivalry for choice being so great. Something had to be

done to meet expenses, including their pastor's salary of £80!! per week, and to do this the trustees stoop to show such respect of persons, the poor being turned towards the door. Now a slight alteration has been made, and fixed prices established, the most desirable pews commanding the highest figure.

The eyes of the whole civilised world have been watching with anxiety the troubled state of France. The many changes the Government has recently undergone point to the feverish excitement in the minds of the French people. One day we imagine things have taken a satisfactory turn; the next day all our hopes are rudely dashed to the ground and we find the Government overthrown, and the task of forming another proves to be a very great difficulty.

A strong undercurrent of discontent exists, which is baffling the wisest statesmen to establish anything like a firm ruling basis. The letter from Mr. Gladstone to the editor of *Le Désarmement* which we print in "Notes and Comments" adds weighty testimony to this. But how few seem to realise in these troubles the just judgments of God being poured out upon an ungodly nation. They cannot deny that there is a mystery about their present troubles which clearly points to an unseen power working towards an end over which they have no control. Their only way of escape appears to them in arming to the teeth, finally to loose the dogs of war against each other, ending in their utter destruction.

Dean Bradley's letter to the *Times* on the Bill to provide for the erection and maintenance of a monumental chapel in connection with Westminster Abbey is suitably commented upon by the *Christian Commonwealth*. It says: "When shall we learn to follow our Divine Lord's instructions, when He said: 'Let the dead bury the dead'? Or in other words, when shall we be able to let the past take care of itself and attend to the present?" This is certainly not a time to be building "monumental" chapels, far better alleviate the sufferings of the poor, who are plentiful enough in Westminster, than rear a useless edifice. It is strange that the priests of Christendom should in so many instances have followed in the steps of the Pharisees of old. Their churches are highly decorated without, but within are full of dead men's bones, and are mostly dedicated to the Apostles and called after their names; we are reminded of the words of Jesus, "Ye build the sepulchres of the prophets and your fathers killed them; truly ye bear witness that ye allow the deeds of your fathers, for they indeed killed them and ye build their sepulchres."

Man's Ways and Thoughts Precisely Opposite to God's.

That which is highly esteemed among men is abomination in the sight of God; foolishness is bound up in the heart of man, and all his wisdom is but foolishness in the sight of God. Man is naturally vain of his knowledge and acquirements; he parades all his good deeds of Christian philanthropy; he has doubts and refuses to believe that God's way is equal, because his own ways are unequal. Hence men take a wrong view of God's almighty thoughts and ways, and, although surrounded by all the luxury and comfort which this world can give, he would willingly give them all up to gratify his sensual appetite for something still beyond his reach; there is an aching void in his heart which the world and all its allurements cannot fill. He would fain flee from himself, the world, and from God, but he finds he cannot. He finds fault with God and all His works, and exclaims: What profit hath a man of all his labour which he taketh under the sun?

At times he laughs, he jokes, and tries to make himself think that he certainly is happy; but oh! again and again he groans within himself: What am I here for? Why should I be continually haunted with these miserable feelings? Everlasting torment, burning fire for ever and ever; can it really be true? I am miserable enough now, and what have I to look forward to, but more misery? If that be true—and whenever I go to church the same miserable tale haunts my ears—I cannot see any way of escape. Oh! why does God permit all this misery and suffering? I wish I had never been born. I have been almost among every denomination of Christians to satisfy my craving and to see if I could get any comfort. I am told that it is sufficient to know that evil does exist, and am warned to eschew it. I am also told that Adam and Eve disobeyed God by eating an apple from a certain tree, therefore sin and death entered this world, and I must suffer for their transgression. I search the Scriptures, earnestly desiring knowledge and wisdom, yet much appears to me in chaos, contradictory and marvellously strange: the Bible is a sealed book to me.

My dear readers, have you not also found the Bible a sealed book? I can truly say from my own experience it was to me, until by God's goodness I became in possession of the *Flying Roll*, God's last message to man. I now earnestly tell everyone of its great value, and from which we can plainly see that the whole of Scripture is about to be fulfilled.

The Lord speaking through Dan. xii. 9 said: "Go thy way, Daniel: for the words are closed up and sealed till the time of the end. Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand." We here see that a vision given then was to be closed up till an appointed time, as also foretold by the prophet Habakkuk. The Lord said: "Write a vision, and make it plain upon

tables, that he may run that readeth it. For the vision is yet for an appointed time, but at the end it shall speak and not lie : though it tarry, wait for it, because it will surely come, it will not tarry."

Can we not here see this words verified, when we hear the people say : "Oh you need not trouble yourself about the end of days. It won't come in your time or mine. I cannot think how you people can be so presumptuous as to think you know so much. Do not our Lord's own words confirm that He is to come as a thief in the night?" I say : Yes, certainly, it will be so to those who are not watching and who are not prepared for His coming ; but we are plainly told that He will do nothing but that He revealeth it unto His servants the prophets, and our Lord's words say He came not to destroy the law or the prophets, but to fulfil, and "as the days of Noah were so shall also the second coming of the Son of man be. He also says : "I came not to call the righteous but sinners to repentance." How acceptably this must fall on the ears of those who are seeking to be filled with the Word. Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

I can now recall many times when sitting in a Gentile church portions of Scripture being left out by the officiating clergyman as being considered unfit to be read aloud, too indecent, too immodest. What does all this mean, but simply to imply : My ways are equal, God's ways are unequal? They fear to tell the people what evil is, and how it is to be overcome. Ministers of the Gospel will choose any subject for their sermons rather than the origin of evil. In this way they place their wisdom before their congregations, and the pure Word of God is trampled under foot.

Man's wisdom would have dispensed with evil altogether, and consequently would have cut off the good ; he would have light without darkness, day without night, summer without winter, male without female, joy without sorrow, showing how very unequal man's ways are with God's almighty ways.

Man condemns himself by his own action. Was his body given to his spirit to roll it up in a napkin and lay it down in the grave? Will he find fault with God Who takes up in the resurrection what Satan laid down, viz., the soul, and reap a spiritual body from what Satan has sowed? Man will forget that the land, his body, was lent to him for a habitation for the Spirit ; but he sells his habitation and birthright for a mess of pottage, and leaves his spirit houseless and unclothed as it was before it was sent to minister to his body. Man's wisdom says, All must die : but the Lord says, Keep My commandments and thou shalt live. Why will ye die, O House of Israel? I have no pleasure in the death of him that dieth.

Have a good conscience and thou shalt have joy. An evil conscience is always fearful and unquiet.

We are sometimes moved with passion and we think it to be zeal.

Customs : Wise or Otherwise.

It is customary with men to say : "If there were no law there would be no living." We are not to suppose that this remark has reference to the law of God, which is not favourably received among men, not even by Christians, but to those laws made by man, who at the best is imperfect, short-sighted, ambitious, covetous, and prone to revolt when obstacles stand in the way of his inclinations. It is also said that the laws of England are based on the law of God, but if the people thought so much of the latter, why not judge the people out of that same law whose code can be carried in the pocket and purchased for a few pence?

We would hold up a few out of the many thousands of laws made by man, who is so fond of bowing to the creature, while forgetting in a great measure the Creator. Society, so-called, is so professedly anxious for healthy children that it calls on the parents to have a small portion of corruption inserted into the system, which they call vaccination, but if mankind understood how the grain of evil seed was sown in Adam, such customs would be seen to be other than wise, for an all wise God has omitted nothing in the Book that would tend to man's good. Seeing that the evil with which Adam was inoculated has been the cause of so much misery and death, why should mankind assist by unwise customs this growth of evil, when there is more than enough evil in the conception of every child? Is it because this law is based on the law of God : "Ye shall not make any cuttings in your flesh for the dead, nor print any marks upon you" (Lev. xx. 28.) Let any statesman or clergyman reconcile these two things while I am looking out for more, or let them say that the law is holy, just, and good, and that that custom cannot be wise, so must of necessity be otherwise. Think of the feelings of the parents who see that the matter inserted in their child's arm may be worse than that already there, and then consider the trouble and expense incurred, and what for? Why, that man's customs may be highly esteemed and God's law trodden under foot ; and all in the name of Christianity. Surely the many prayers offered by ministers for the guidance of the High Court of Parliament have failed in this case.

The custom of smoking is, to say the least, altogether a superfluous habit. No one will say that it is confined to the few, or to the rich, the idle, or the old, or to the non-professors of religion, for even Mr. C. H. Spurgeon is reported to have said some few years since that he could smoke to the glory of God. That it is a custom highly esteemed by many I will admit, and that it is an abomination in the sight of God I am also more than fully persuaded. An expensive and a filthy custom, and one from which many who have habituated themselves to the use of the noxious weed, wish themselves free, and advise others not to begin that habit which has become to them as second nature.

Think of the many who spend, say, one

shilling per week for 40 years ; £104 blown away in smoke, and yet when truth is offered to them in the *Roll*, or even in the *PIONEER* as a measure of wheat for a penny, they refuse, perhaps on the grounds of poverty. This custom has a tendency to blunt the good feelings of others, for however objectionable or distressing it may be to the company the habit has such a vital hold upon its victim that he is often unable to forego what to him is a luxury, and pours out of his mouth volumes of filthy smoke mixed with filthy breath. It would be well for such to know that their time is limited, for a loving Father intends shortly to remove all that is unclean and not in accordance with His holy laws. A people is now being prepared by the God of Israel who will be willing and anxious to do His will on earth, as it is now done in Heaven, who will examine into man's customs, and if there be any that are wise and in accordance with the Scriptures, those they will retain, but those that are otherwise they will cast aside as being hindrances to the good.

It will be found that very few of the customs as seen to-day will be suitable for the time when the Kingdom of God will be established here, for then all will be peace, joy, and righteous dealing among men, instead of swords will be ploughshares, instead of spears will be pruninghooks, and instead of death will be life. When will men be wise, and free themselves of anything and everything that is in opposition to the perfect will of God, Who says : "Be ye clean that bear the vessels of the Lord"? Remember the motto : Cleanliness is next to godliness, and that as cleanliness assists health, so does the opposite assist disease. We are told that in Europe there are more than two pounds of tobacco used in one year for each man, woman, and child. Such customs make us poor in pocket, and no richer towards God. Let us then cease to do evil, and learn to do well, redeeming the time, for the days are evil.

The customs before mentioned are great helps in bringing on that general corruption which requires the days to be shortened or no flesh could be saved, for the body of man is designed for the temple of God, but not in the filthy state in which it is found to-day. Then, O man, seek to understand how man was inoculated with the evil seed by the woman, and how it has been developed by the disregard of the law of cleanliness, given by God to man. Those things which men understand naturally as brute beasts, in those things they corrupt themselves. Is it any wonder that our hospitals are crowded, because of customs that are sapping the life's blood out of mankind ; customs sanctioned by the Gentile shepherds but are now to be laid bare in a much clearer manner than is written here, for there is *nothing* covered that shall not be revealed, and hid that shall not be made known.

Where are the few faithful ones with courage to open out those things that are hid from the wise and prudent, and explain fully the four commandments given to the Gentiles, viz. :—that they were to abstain from pollutions of idols, from fornication, from things strangled, and from blood? The

wrath of God is kindled at beholding the abominations which to-day are practised under the cloak of Christianity, in this and other countries, which boast of steeples innumerable, and institutions for the rise and progress of mankind. The first generation will condemn the second, and the second will condemn this third and last generation. Fear God and keep His commandments, for this is the whole duty of man, and they lead to the life of body, soul, and spirit. "In the way of righteousness is life, and in the pathway thereof there is no death."

The Better Land.

One afternoon as May came in from school and had seated herself, she exclaimed, "Oh, mamma, we are learning such a pretty piece of poetry, it is 'The Better Land.'"

"I remember, dear, learning the same piece when a girl," said her mamma, "and was very fond of singing it: it seemed to fill up some aching void in my heart, and send a thrill through me; I felt that there must be a better land somewhere, other than this land of sin, sickness, suffering and death; but then, darling, I did not know so much as I do now, that the 'better land' or the land of promise is the life of our mortal bodies.

"God made these promises to our forefathers that in the end their seed should possess the land (the body)—this mortal shall put on immortality—that we might not be unclothed of this our mortal body, but clothed upon by His Spirit, that death might be swallowed up of life. They lived too far off to gain these promises, but it was not for them but for their children, upon whom the ends of the world are come. Jesus, when questioned by the Pharisees said: 'Am I not able of these stones to raise up children unto Abraham?' He foresaw by the Immortal Spirit how He would gather again the castaway stones of the House of Israel to fulfil His word; and that they would do the works of Abraham and claim their inheritance, the better land.

"Paul foresaw in his day the children being not yet born neither having done good nor evil, that the purpose of God according to election might stand. Our forefathers all died in the faith of immortality, or the faith once delivered unto the saints, not having received the inheritance of life, but were persuaded of them and embraced them, God having provided some better thing for us, that they without us could not be made perfect.

"They confessed themselves pilgrims and strangers in a strange land (or body); they sought this city which hath foundations, and lieth foursquare, whose builder and maker is God; although they did possess the land of Canaan, but only as a type and shadow of the substance which is now to come.

But before they could possess even this land, they had to drive out nations which were stronger and mightier than they; so it is now, for we must fight for every inch of ground that we can set our foot upon. We

must fight the good fight of faith, and lay hold on eternal life, without death, for Satan hath entered the temple, but he must be driven out before we can possess the promised land. The weapons of our warfare are not carnal, but mighty through God to the pulling down of Satan's strongholds (our hearts) where he, as an angel of light, has ruled and reigned so long. We must battle against the evil within and without, against principalities and powers and spiritual darkness in high places, for on every hand we are surrounded by so much profession, forms of godliness without the power, but all the true children of Abraham will now worship God in spirit and in truth, for the Father seeketh such to worship Him.

"He knows our weakness and that we are unable of ourselves to walk in His holy laws and commandments, but He is our strength and through Him we shall do valiantly, for it is He Who shall tread down our enemies.

"It is the Lord that doth go before us; the God of Israel is our reward, 'only be thou strong and very courageous that thou mayest observe to do all according to all the law which Moses My servant commanded thee: turn not from it, neither to the right hand nor to the left, that thou mayest prosper whithersoever thou goest.' Every place whereon the soles of your feet shall tread shall be yours—there shall no man be able to stand before you, for the Lord your God shall lay the fear of you and the dread of you upon all the land, that ye shall tread upon as He hath said unto you. Is not His Word on record that a seed should serve Him, and it would be counted unto Him for a generation, of which Jesus was the firstborn of many brethren?"

"Yes, mamma, we read too that some were willing to stay on this side of Jordan, seeing the pastures were good and the land well watered, while others well armed passed over the Jordan on dry land."

"Yes, darling, many are content to stay on this side of the Jordan, seeing only life through death, the salvation of their souls, which is a great glory; God's grace is sufficient for them, they get no further than the Cross and lay their burden down there, but all those who pass over, seeking a higher glory, must bear their own burdens and so fulfil the law of Christ. Taking up their cross to follow after, they must pass over the Jordan dry shod and fight for the promised land, for if they are Abraham's children they will do the works of Abraham, for faith without works is dead, being alone.

"Did not the angels ascend and descend upon the mortal body of Jacob (and Michael the Spirit of Jesus), and speak to his spirit saying, The ground (the body) whereon thou liest, will I give unto thy seed—for in Jacob would the seed be called—renewing the promise God made unto the woman in the beginning, that in the end the seed of the woman should bruise the serpent's head, or in other words, his power shall be taken away from all those who will now do the works of Abraham, trusting in God's promises, so that the first shall be last, and the last first, and by seeking to overcome all evil, walking in the light of both law and testimony, so that they may

have a right to the tree of life and live for ever.

"Repeat the first four lines, dear."

"I hear thee speak of the better land,
Thou call'st its children a happy band,
Mother, oh! where is that radiant shore,
Shall we not seek it, and weep no more?"

"Yes, darling, the time is indeed here for us to seek this better land. The Lord says unto us, Seek ye My face, And our hearts respond: Thy face, Lord, will I seek; but not as Moses, who put a veil over his face, which veil (being the evil in the blood) is now to be rent in twain; he could not even behold God's glory because the time was then too far off. St. Paul was caught up into the third heaven, or Immortal Spirit, to behold the glory that was reserved for man in the end; he saw what would take place in this our day, and seeing he could not attain to it, it made him miserable and he confessed himself as one born out of due time. They only saw in part and prophesied in part, but said when that which is perfect is come, then that which is in part shall be done away, so that we may no longer see through a glass darkly but may see Him face to face, and live in His sight, and behold His glory; God's glory being man made whole in the likeness and image of his Creator.

"The earth shall now speak with the heavens and the heavens with the earth, for the tabernacle of God is with man, and he shall dwell among them, and will be their God, and they shall be His people, for He is now creating a new heaven and a new earth, wherein dwelleth righteousness. Will not that be a better land when this vile body is changed and fashioned like unto his glorious body? The body of Jesus did not see corruption, neither will His Bride, His Church on earth.

"Truly this has been a vale of tears ever since the fall. Has there not been heard a voice of lamentation and bitter weeping in every city? Sin, sickness, and death have covered the land and reigned over all except three persons, Enoch in the first dispensation, Elijah in the second, and Jesus in the third; these are the three living witnesses to this 'will of life.'

"Jesus when led away by a mocking multitude, turned round and with a look of compassion, said: 'Daughters of Jerusalem, weep not for Me, but weep for yourselves.' Did He not see how evil would increase as we drew nearer the end; iniquity would abound and wax worse and worse, filling the world with violence, surrounded on every hand by professors of religion, teaching for precepts the commandments of men, willing to be led by blind leaders of the blind, having a form of godliness without the power, instead of searching the Scriptures for themselves, and coming to the fountain of life and light? Well might Jesus say, Daughters of Jerusalem, weep not for Me, but weep for yourselves, to be delivered from this bondage of corruption, into the glorious liberty of the children of God. Did He not see how Rachel (our immortal mother which is Jerusalem above, the mother of the free, the helpmate promised in the beginning) weep-

ing for her children refused to be comforted, because they were not?

"But thanks to God, the Comforter has now come, that He promised to send to lead us into all truth, and show us things to come. We can now take down our harps from the willows and tune them afresh to the song of Moses and the Lamb, for how could we sing that new song in a strange land? We can now feed upon the good old corn of the land of promise, given to us by the Immortal Spirit in the pages of the *Flying Roll*, the 12 baskets of fragments reserved for Israel in this last and third watch of the 11th hour. Then how beautiful are the feet of them upon the mountains of law and Gospel, bearing the bunch of grapes from the brook of Eschol as a foretaste of the better land, telling us of peace on earth (the body), goodwill towards man. Are not these glad tidings to all those who are this day searching after truth, for there remaineth a rest to the people of God, and although we are this day in the valley of the fall, between these two mountains of law and Gospel, the time has come and the Lord bids us go forward with His living Word, and although often cast down, despised and rejected, we know that His promises are sure, and that truth must prevail in the end, trusting only in Him Who is able to keep our feet from falling, that we may walk before God in the light of the living, and enter in through the gates into the City.

"These are the blessings that are in store for them that love Him, that have been laid up among His treasures; but we must walk by faith, not by sight, for eye hath not seen nor ear heard, neither hath it entered into the heart of man, the things which God hath prepared for them that love Him, but He hath revealed them unto us by His Spirit. This then, darling, is the Holy City, New Jerusalem, coming down from God out of Heaven, prepared as a bride adorned for her husband.

"I see," said May, as she began to realise more fully the truth of God's Word:

"Dreams cannot picture a world so fair;
Sorrow and death may not enter there."

A short silence followed, then the words came to my lips: "It is there, it is there, my child," for God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain, for the former things are passed away.

He enjoyeth great tranquillity of heart that careth neither for the praises nor dispraises of men.

Sorrow always accompanieth the world's glory.

Never rejoice, but when thou hast done well.

Man looketh on the countenance, but God on the heart. Man considereth the deeds; but God weigheth the intentions.

"Israel will shake off the ways of the world, as the wind shakes off the leaves of the trees, they shall shake off all idle ceremonies."

The Past Ages.

History, both profane and inspired, gives us a most varied view of the past ages of man's existence. The past is a book which all peruse at times, and as their thoughts wander back to the different events, good, bad, and indifferent, they begin to ask themselves why man was subjected to such a chequered career, and what will be the end of it.

The key to man's future destiny lies in the past, for it must be understood that man had an existence before he came upon this planet, an existence to the knowledge of which man has been dead till this time, nevertheless an existence not to be despised or treated with indifference, as upon it, as above quoted, hangs our future.

God created the spirits of men long before this planet was dropped into space from the fingers of Deity, and in this state of spirit, in innocence, man lived, until Lucifer, the head archangel in Heaven, rebelled against Jehovah, which necessitated his being cast out of Heaven with all the spirits who rebelled with him.

Pride grew in him as worms grow in an old tree, and his effort to gain the supremacy over Omnipotence only resulted in his overthrow. Some of these spirits stood loyal to their Maker, others stood neutral, and others stood against Him.

Those who stood against all rebellion and drove out the fallen spirits had a great promise made to them for their faithfulness, namely, that in process of time they would be sent to minister to bodies, and though partaking of a fallen nature in the evil life of mortality, as the fallen spirits would, yet they would overcome the affections and lusts of it, and by doing His commandments would have a right to the tree of life, and in that body live throughout an endless eternity. In view of this Jesus said: "I pray not that Thou shouldst take them out of the world, but that Thou shouldst keep them from the evil," and after receiving this glory for Himself said: "I go" to "prepare" a place for you. How? By sending the Comforter to "abide" with us, that He might "prepare" our bodies for our spirits to be placed within them with His Spirit, swallowing up the mortal life in immortality, as it is written in Mal. iii. 1: Behold I will send my messenger (the Spirit) "Elijah" the "prophet" and he shall "prepare" the way before Me, and the Lord Whom ye seek shall suddenly come to His temple (the body of man). The fulfilment of this promise man has not received as yet because the fallen spirits from Adam till this time had to come first on this planet, to have a chance of repenting, and through that repentance and belief be raised to a resurrection glory, and then the spirits of the just should come and be grafted to bodies, and have the promise fulfilled in them. For as man fell in Heaven, so he must fall on earth in the grave, but the loyal spirits who did not fall are the many brethren of the firstborn Jesus, who in the past sang together and shouted for joy as they realised in part their future destiny, when their spirits would take souls and bodies, and be preserved body, soul, and

spirit unto the coming of our Lord and Saviour Jesus Christ, redeemed from amongst men, being the firstfruits unto God and to the Lamb in a natural immortal body.

This faith has been held in the past by our forefathers, who chose to suffer for the same, not accepting deliverance, for which faith, in accordance with Jude's exhortation, we earnestly contend, the faith of the life of the body, the substance of all the laws from the beginning to the present being life, and the greatest promise of God to man throughout the past ages also being "life." Nevertheless, death reigned from Adam to Moses, although they believed in the promise, yet not being the spirits of the just were not able to fulfil those commands, and consequently died.

Thus we see the reason why Paul cried in the past: "O, wretched man that I am, who shall deliver me from the body of this death?" because he continually found the law of sin in his members which was constantly bringing him into captivity to the law of sin and death.

Therefore, man in the past with his mind has been serving the law of God, but with his flesh the law of sin. The past, as we have said before, is the key to the future; we trust you will study well the past and its belongings as you peruse the Word, and in studying it learn the lessons it bears upon its surface, knowing that all that was written aforetime was written for our learning, upon whom the ends of the world are come, that we might have the hope of obtaining the fulfilment of the promises made in the past, unto which promise our twelve tribes 'instantly serving God day and night, hope to come, knowing that although our ancestors all died in the faith, not having received these promises, or rather the fulfilment of them, yet God has provided some better thing for us that they without us should not, could not be made perfect. Their office being to minister to these who shall be heirs of this salvation, which office could not be made perfect to them unless they had died in the past, and now their spirits will be the means of enlightening the understanding of the Israel of God, who are to be elected out of the Jew and Gentile churches for the life of the body, redeemed from among men and inheritors of the promises made by God unto our fathers, namely, immortality, which is now brought to light through the everlasting Gospel, which Israel rejected in time past, but now to be received by all the true children of Abraham who with his faith, a faith which sacrifices everything to obey His commands, will do the works of the Immortal Spirit, their house (their body) being no longer left unto them desolate in the grave, through them receiving Him Who cometh in the name of the Lord, the Spirit, Shiloh, the other Comforter, as it is written: He who receiveth whomsoever I send, (the Spirit) receiveth Me. Seek to receive the Holy Ghost, not as at the day of Pentecost when they only had its fulness in part, but to be clothed from head to feet in fulness, with the double robe of righteousness, the two Immortal Spirits, Christ and Jerusalem above, which unitedly say, Come

The Form of Godliness.

The rapid march of Ritualism, the offspring of Popery, affords ample evidence that the people of England are turning their ears from the truth; but, unhappily, it is not Ritualism alone that is to be dreaded, the same inability to endure sound doctrine is evinced by all sects and denominations. There has been much talk lately of the connection between Church and stage; the thin end of the wedge has long ago been introduced, in the shape of organ recitals after the service, lectures accompanied with "dissolving views," Christy minstrel performances in aid of church funds, &c. The latest novelty in religious enterprise is at Hanley, where two evangelistic clergymen are advertised to conduct the services in costumes as worn by the learned divines of the 17th century. We know and rejoice that there are many who have not bowed the knee to Baal, and who see in these "amusements" nothing more than a corrupting influence, that chokes the Word so that it becometh unfruitful; these are doubtless saying, Where will it end? The answer may be clearly seen in Scripture. The sudden and utter destruction of Babylon, the final overthrow of the spirit of Antichrist, whom the Lord will consume with the brightness of His coming. The souls under the altar who have been slain for the Word of God, and for the testimony which they held, are now crying out: How long, O Lord, holy and true, dost Thou not judge, and avenge our blood on them that dwell on the earth? We warn all people against the delusive influences so prevalent throughout Christendom; whatsoever is not of faith is sin. The Word is all-sufficient, and nothing can be more attractive to those who are of the truth, as David says, "I rejoice over Thy Word as one that findeth great spoil." The Kingdom of God is as a treasure hid in a field, it is the pearl of great price and must be dug for; the true and genuine article does not lie on the surface, but the counterfeit and close imitation of the sterling coin is ever exposed to view; it must be sought for with the lamp of the law as well as the Gospel, for the law is light. The Spirit which Jesus promised should come, has come, and is revealing those things which have been kept secret from the foundation of the world. It was prophesied of Jesus by Isaiah: "I will open my mouth in parables, 'I will utter things, which have been kept secret from the foundation of the world.'" Without a parable Jesus spake not unto them. We would ask then, on what occasion were these things made manifest? When did the Comforter come and explain *all* things, and bring *all* things to your remembrance? Not on the day of Pentecost, for Paul says: "Now we know *in part* and prophesy *in part*, but when that which is perfect is come, then that which is *in part* shall be done away." That which is perfect is dawning and the shadows must flee away, but precept must be upon precept, line upon line, here a little and there a little. The Scriptures are as something hid, which need a further revelation to

make them known, for it is written, that the wayfaring man, though a fool, shall not err therein. The law was sealed until the end of time, but one prophesies that the vision is to be made plain, so that he who runs may read; for God spake in the beginning in parable things that would take place at the end; no prophecy of the Scripture is of any private interpretation. The learned have not been able to understand the Bible, for it will ever remain a mystery to the unbeliever; the wicked, says Daniel, will not understand; a fool travaileth with a word as a woman with child; the natural man cannot understand spiritual things because they are spiritually discerned. The Scriptures must be eaten and digested, the husk must be removed, as it is written: "Ephraim is a heifer that is taught, he loveth to tread out the corn;" and as the Prophet Jeremiah says, "What is the chaff to the wheat"? The Kingdom of God is as a little leaven, which a woman took and hid in three measures of meal, until the whole was leavened. The woman in the beginning took of the evil, and hid it in the three dispensations, until the whole lump is evil, and with the evil was hidden the knowledge of the truth, that is, the Word of God, for the evil is the veil which hides man from his God, and as the evil is removed so man will understand the mysteries of the Kingdom which have been long hid; the woman hid the truth, and the woman must find; God commenced with the woman, and by her will He finish, for the man is not without the woman in the Lord. The evil must depart by the same door through which it entered. The secret of true knowledge is learnt by overcoming evil, and as this crucifying the flesh with its affections and lusts is so contrary to man's nature, it is only *natural* that he should turn away his ears from the truth, but he must overcome nature by the power of the Spirit. The Pharisees of old could listen admiringly to the "gracious words" that proceeded out of His mouth, but when those gracious words were seasoned with salt, it was, "Away with Him." Jesus would have given them that Spirit to overcome all evil had they received Him, but they said: "We will not have this man to reign over us." We therefore exhort our readers if when studying the Bible it *seems* to lose its attractiveness, and fails to give that peace it promises, which the world cannot give, not to seek comfort in vain ritualistic display, or let church amusement beguile them of the truth, lest their minds be corrupted from the simplicity that is in Christ Jesus. You cannot expect to understand the things of the Spirit whilst you remain in Babylon, for what concord hath Christ with Belial? or what agreement hath the Temple of God with idols? Whilst you remain in the outer court with the Gentiles you can only see and understand things as through a glass darkly, but the door of the tabernacle is open to all true believers in our Lord Jesus Christ, and if you, being led by the Spirit, seek to have your benighted eyes opened, seeking to disannul the covenant you have made with death, with a sincere desire to overcome all evil and the appearance

of evil, you will be received into the Holy Place. The Spirit and the Bride are now calling out to everyone that is athirst, Come and take of the water of life freely.

The Veil that is spread over all Nations.

When Adam was first created they dwelt in Paradise, or the Spirit of God, in a state of innocency, not being blest with that which is one of the greatest gifts of God, namely, knowledge.

Whilst in this state of innocency God gave them a command that of all the trees of the garden, or body, they might freely eat, except the tree of knowledge of good and evil, because it was then showing the evil, or, in other words, there was blood on the lintel and two side posts.

The spirit of the woman hearkened to the voice of the serpent, who came to her in his usual oily fashion, telling her a lie by saying she should not die, but should be as God, and she partook of that blood without any other living creature, which caused the veil to spread over her body, covering it with darkness, uniting herself to Satan, she becoming his servant by obeying his voice instead of God's, fulfilling those words which are written: "He to whom ye yield yourselves servants to obey, his servants ye are."

The woman then handed the same evil to man and he did eat also, and his body became covered with the veil, or Satan's clothing, as it is written of Satan: "Thou art the anointed cherub that covereth"; and this same veil is to-day spread over all nations, every creature, male or female, that has ever been born, excepting Jesus.

Seeing, then, how this veil has spread over the face of the earth, or body, and consequently the creature has become a degenerate plant of a strange vine by joining himself to the citizen Satan, let us now consider how he is to become loosed from this hard bondage in which he has served for nearly 6,000 years, for the promise is that the creature shall be delivered from the bondage of corruption into the glorious liberty of the children of God.

God, beholding that man had so corrupted himself by continuing to eat out of the pot of death which is placed before each of us to-day in the woman, He sent Moses with the law, which was ordained for the cleansing of the body from that evil which Adam and Eve ate, and which has been, and is still, handed down to their offspring. But we find that there was only one who kept that law, even Elijah, and the veil was removed from him, and he was translated without receiving the wages of sin, which is death; he being the second from whom the veil was removed, Enoch being the first, for he did not sin after the similitude of Adam's transgression, and was also translated. Nearly 2,000 years passed away, then came Jesus, conceived of the Virgin Mary in her clean state and begotten of God, a true vine. He preached the Gospel, and promised to those who kept it that the veil should be removed, for these are the words that he uttered: "If a man keep My saying He

shall never see death," and He further told them that if they loved Him that they would keep His sayings. We need not enumerate His many sayings; let it suffice to say that the sum and substance of them are contained in these two words: "Follow Me." Those who received Jesus at that time only kept a part of the Gospel, His disciples included, and the veil has carried them to the grave.

Now in the 25th chapter of Isaiah and seventh verse it is written, speaking of the end of time wherein we are now living: "And the Lord will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations"; and He says that He will be inquired of by the House of Israel to do this for them. And we find that all evil must be overcome, the lust of flesh, the lust of the eyes, and the pride of life ere the veil will be removed, so that we may ride triumphantly over sin, death, hell, and the grave.

Different Views of Truth.

Mankind to-day hold the truth in various ways. Some hold the truth encased in blue silk velvet, with gold and silver clasps to close up the truth within. Some alas! hold the truth at a distance, grasping only so small a quantity as they think will enable them to escape the vengeance of God and an eternal flaming furnace of fire. These hold the truth through a selfish motive, being quite satisfied if *their* souls barely press within the gates of Heaven. But this in a great measure can be attributed to the teaching of the instructors of the people, who seek to overawe the sensibilities of them to devotion by the preaching of endless torments for him who refuses salvation at their hands. On the other hand, we hold the truth to you in the true form of a God of Love, Who has no pleasure in the death of any man.

Others again hold the truth and seldom look at it, merely holding it as the means of covering over their evil deeds, using it as a cloak, in which "*sheep's clothing*" we find the wolves who have entered the sheepfold of Christendom are enveloped, whose chief object is to eat the fat, clothe themselves with the "*wool*," and to kill them that are now being fed with the bread of life, telling them that all men must die, but they feed not (saith the Lord) His flock.

Infidels hold the truth up to the Christians and ask them to explain their views with it, and we are happy in the thought that some of these avowed but unwilling atheists bring forward more common-sense and reason than those who assume to be the teachers of God's flock, which the Lord wishes us to bring with the Scriptures, as it is written, "Come let us reason together, saith the Lord." They certainly do this in many points of argument, especially the doctrine of the resurrection of the body, which has been discussed in most of our former numbers. Many of these infidels will, we believe, readily receive the truth shortly.

Numbers, we are sorry to see, hold the truth in unrighteousness, using it as a

means of gaining a lucrative living in full view of the manger, the cross, and the borrowed grave. These cause the enemies of Christ to blaspheme, for it is not His enemies that "bring" reproach upon Him, but these the foes of His own household who follow Him for the loaves and fishes. And yet these profess to hold the truth, to be followers of Him Who had nowhere in this world to lay His head, Who had to learn obedience by the things which He suffered, while they can rise to affluence and position, living in luxury, indifferent to the cry of the widow, the orphan, and the fatherless, whose tears have reached unto Heaven, and who will shortly be avenged when the Lord lays down His hand on the nations, and pleads every man's cause, both temporal and spiritual.

Surely it is no wonder, then, that the truth, which was held in purity in the early days of Christianity, is now fast falling from the hands of these careless shepherds, at whose hands will be required the souls of those whom they are placed over, when the truth will be held by Him to Whom all must answer according to the deeds done in the body, and according to the discernment they have presumed to have, for if they had said they were blind they would have had no sin, but now they say "we see," wherefore their sin remaineth.

They hold the truth in unrighteousness as above quoted, wresting the words of life alluding to the life of the body to their own destruction, inasmuch as they explain them away as having reference to the life obtained through death, thus "themselves" wrapping their talent (body) willingly in grave-clothes, and burying it in the grave, where all who die are given over to Satan for the destruction of the flesh, that their spirits may be saved in the day of the Lord Jesus.

Truth in fulness, in purity and completeness is now held in the hands of the House of Israel (embodied in the *Flying Roll*, God's last message to man), the Extracts of which are now offered to you, that you may put forth your hand, and take of the tree of life and live for ever.

A Message to Israel.

GIVEN IN 1830.

I now unto My soldiers call,
Prepare for battle, one and all;
Take in their hand My Spirit's sword,
The word reveal'd by Me their Lord.

But if a soldier fail in heart,
Then let him from the field depart;
Let him who has espoused a wife
Depart, lest he should lose his life.

The woman who is given to man,
And is afraid of being slain,
Back from the battle let her go,
She is not fit to face the foe.

If one has purchas'd land or house,
And fears lest he his life should lose;
And to his wealth his heart doth cleave,
Let him the field of battle leave.

For all who their relations love,
More than their Lord Who dwells above,
Are never fit to fight with Me,
Nor of My army for to be.

And all who love their house or land,
Above the things which I command;
They like the devil cowards be,
For he's a coward all will see.

For though he says he'll fight, he'll run
When I descend to claim My own,
And turn their hearts of blood to flesh,
And build their earthly house afresh.

And all of Adam's race I claim,
Who rest upon My holy name,
And seek to do My holy will,
I with My Spirit them will fill.

'Tis such whom I surname My sheep,
Who in My pasture eat and sleep;
'Tis he who shall My mark possess;
Who walketh in My perfect ways.

If I were not to mark Mine own,
Their enemy would cast them down,
As the firstborn in Egypt's land
Did perish by the angel's hand.

Though I on him in anger break,
And seventy-seven-fold vengeance take;
Yet is he suffered to prevail,
On those who've not My mark and seal.

My soldiers to the world appear
As soldiers overcome with fear;
A cowardly and a heartless crew,
They seem unto the human view.

But when I come in open sight,
They shall perform a great exploit;
They o'er the devil shall prevail,
And tread upon both death and hell.

My heav'nly word they all shall bear,
Possess the prize when I appear;
The pearl is sure to those that fight,
They shall possess the stone that's white.

They all shall bear My heav'nly Word,
Receive the prize from Me their Lord;
Though they appear a cowardly crew,
By them I will hell's hosts subdue.

For in the end it will be seen,
That Paul, and all such like, have been
A set of cowards—fearful men;
But those who fight the prize shall gain.

Those who are willing for to fight,
Shall all be cloth'd in armour bright,
And shall be lifted up on high,
And shall My standard-bearers be.

They in My offices shall stand,
They shall My chosen men command;
Array'd in clothes of scarlet bright—
Array'd in robes of snowy white.

They then in songs of grace shall break,
And in sweet heav'nly raptures speak;
My heav'nly rapturous joys divine,
Shall in their eyes and faces shine.

The heav'nly songs which I will send,
They all shall sing till time shall end;
Their charms can ne'er be known or told,
Till all eternity unfold.

The rights of those of heav'nly birth,
Are more than men who're born of earth;
Turn back and see the shadows clear—
The end of shadows now is here.

The heav'nly substance, shining bright,
Appears in raiment clean and white;
The types and shadows first appear,
But sing! the substance now is near.

For I, the virgin, cloth'd in white,
Must bring unto her perfect sight,
Her heav'nly husband for to view,
Array'd in white and scarlet hue.

The saints her beaut'ous form behold,
And all their rapturous joys unfold;
The nature of her bones admire,
Her flesh which doth her bones attire.

Her flesh appears a glittering white,
Resembling the celestial light;
And as on pinions of a dove,
She flies on wings of heav'nly love.

Moral Instruction in Public Schools.

The United States Commissioner of Education, N. H. R. Dawson, gives a proverb to the cause in his terse statement:—
"Axiomatic morality is moral moonshine."

He says further: "I would say that morality, the doctrine of human duties, can be taught in our public schools without inculcating sectarian tenets; but it can hardly be taught in this country without inculcating Christianity. The human reason for preferring the Christian to the Hebrew, or other faith, is that it teaches a better morality than that associated with the other beliefs prevalent among men. While it may be practical to teach morality without religion it is in many instances more difficult."

The *Boston Pilot*, February 9th, from which we extract the above, also adds: "The great majority of Protestant clergymen and teachers answer that morality can be taught without religion."

To-day our legislators and pastors are puzzling their heads over the best method of moralising the million, but they seem to arrive at nothing definite, but this man comes at least to see that the moral rules laid down in meagre measure to the youthful rising generation are almost useless.

Then it is asserted that the morality of Christianity is preferable to the morality of Judaism. But this seems to us a wrong conclusion to arrive at when we notice that the laws concerning purity laid down in the Gospel are in perfect harmony with the Mosaic law. It seems passing strange that men are preferring the morality of so-called Christianity to that of the Hebrews whilst, at the same time, they hold up as the standard of morality the Ten Commandments in Ex. xx., which they term a moral law, but we have never read of a moral law in the Scriptures, but we have read of the law of Christ. Why, again, they extract 10 laws from the whole we cannot understand; but consider it to be an outward and visible sign of the degeneracy of the age from the pure Word of God in its fulness, taking only what suits the taste and casting the rest from them.

Christendom or the Gentiles were never asked to keep the law; even those ten commandments were never laid upon them, but four laws were laid down in Acts xv. 10:—
"Now, therefore, why tempt ye God to put a yoke upon the neck of the disciples which neither our fathers nor we were able to bear? Wherefore my sentence is that we trouble not them which from among the Gentiles are turned to God. But that we write unto them that they abstain from pollutions of idols and from fornication, and from things strangled and from blood." If these were taught in our churches and schools we should not have the question of morality discussed like it is to-day, inasmuch as everyone would then hold the key to his own health and happiness consequent upon obeying those laws.

The abstinence from blood shown here is the very same as recorded in Lev. xv.;

the partaking of which is the root of the immorality of to-day, the partaking of which has caused men to grow up lovers of their "own selves" and be without "natural" affection, so that this evil which is abomination in the sight of God is now "highly" esteemed among men. Also things strangled they were commanded to abstain from, but now we find instruments of man's invention to aid man to commit this very sin, "wasting" his substance in riotous living.

Above this we read of the clergy advocating the teaching of morality without religion, which is a proof that the force of God's ordinances and laws has lost its power to them in the form of godliness with which they are to-day connected, ever learning, and never able to come to the knowledge of the truth. For as Jannes and Jambres withstood Moses, so do these also resist the truth; men whose minds are corrupted from pure religion, reprobate concerning the faith. Let it be distinctly understood that the true Christian belief is that which follows in the footsteps of the Man-Christ, and embraces not only the Gospel, but the law combined with it, for said Jesus: "I came not to destroy the law or the prophets, but to fulfil." Christendom, as Paul says, only see in part, prophesy in part, and look through a glass darkly, nor can they ever see otherwise, because it is not given unto them to know the deep mysteries of God.

Answers to Correspondents.

Question: Who was the anointed one, and who anointed him, with what was he anointed, and when did that anointing take place?

Jesus was the Anointed One, being anointed by God, with the Spirit of Christ, which was the anointing at the River Jordan, after His baptism in water.

It is very essential for a clear understanding of the Scriptures that we should see the distinction between Jesus and Christ. Jesus was the body, the seed of the woman, the grain of mustard-seed, or smallest of all seeds, because in His conception the seed of man was not present, the Virgin Mary being overshadowed by the Holy Ghost. By giving birth to the body of Jesus woman proved herself to be the tree of the knowledge of good, as she had proved herself to be the tree of the knowledge of evil at the fall. Woman has the power of purifying her seed, proved by the Mosaic law: "But if she be cleansed of her issue, then she shall number to herself seven days, and after that she shall be clean." (Lev. xv. 28.) Man has not that power, hence the tares grow together with the wheat in his temple until the time of harvest, and through this inoculation of the evil in his blood he cannot sow pure seed: therefore, though children may be conceived in the cleanness of the mother they are marred by the father, but for those who are only marred in this way there is the hope of their temples now being cleansed (Joel iii. 21) and becoming as the body of Jesus; but seed marred on both sides, being conceived during the time of the

mother's separation, is corrupt, and must go to corruption. In the above is shown the three trees mentioned by Paul in Rom. xi.: Jesus, the good olive, made of the pure seed of the woman; the Jew, the natural olive, marred only on the side of the father; and the Gentile, the wild olive, their forefathers being marred by both parents. Jesus was prepared a fit body for Christ, first to minister to, and then to take up His abode within: "Lo! I come, in the volume of the Book it is written of Me; a body hast Thou prepared Me, to do Thy will, O God."

Inquiry on Matt. xiii. 3, 4, 8: "A sower went out to sow his seed, and some fell by the wayside, &c.; but other fell into good ground, and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold."

All these are the different mansions which bear different fruits; the hundredfold those that put on immortality, who will be changed into the image and likeness of God without their bodies dying, becoming Israelites indeed, which are called the Church of God.

The sixtyfold are those who put on incorruptible bodies at the first resurrection, who will be as the angels. The thirtyfold are the aliens who will obey the law and Gospel during the 1,000 years that Satan is bound: these will be servants to the redeemed. The thirtyfold is also typical of the glory of the rebellious who are raised at the final resurrection, to receive a spiritual body, but not so high in glory as those who rose in the first resurrection.

Who is referred to in the following verse: "There is one alone, and there is not a second; yea, he hath neither child nor brother: yet is there no end of all his labour; neither is his eye satisfied with riches; neither saith he, For whom do I labour, and bereave my soul of good?" (Eccles. iv. 8.)

This is Satan or Lucifer, who is called by various names, but he is one alone, though he overcame the spirits of men before they came to attract the blood to be the mortal life of the temples, which temples, if found in obedience, were formed for them to dwell in; but Satan has deprived them, and yet is not satisfied, because he wanted to dwell with them in their temples, and be above the angels, that he might be immortal like unto God; but man was driven out of the temple, and God cursed it, and said, "Cursed is the ground for thy sake; thou wast taken out of the dust, and to dust shalt thou return." (Gen. iii. 19.) So that Satan was still alone a spirit, and no temple found for him to dwell in. And though he holds the souls of the disobedient, God at the final resurrection will liberate their spirits, and raise their souls with incorruptible bodies for them to dwell in, which bodies cannot die, being immortal, put in subjection to the spirits which kept their first estate.

A wise son maketh a glad father, for he has the pleasure of knowing that a good gift has been given unto his children in the shape of a sound body, through their father's firm adherence to the precepts of the laws of God. They shall grow up as olive branches round his table.

My Experience.

WRITTEN BY ONE OF OUR AMERICAN SISTERS.

I feel impressed to give my experience, and describe the manner in which I received the *Flying Roll*, God's last message to man, which is now sent out for the ingathering of Israel.

My father was a minister of the Gospel, and I was always brought up to go to church, and every winter I would attend revival meetings. I had always believed from a child that the second coming of Christ was near, and that this planet would be destroyed, and every time I saw an unusually coloured cloud in the sky I was frightened, and thought the end of the world was here. I expected to see Christ and His holy angels coming in the literal clouds, not having a clear understanding of the Scriptures, although I knew whole chapters by heart; I had not learned to rightly divide the Word of Truth. I would hear people get up in church and tell what happy experiences they had had, and how much the Lord had done for them. I went forward at the revival meeting with many more, and joined the church, but I never had the satisfied feelings which others claimed to have. I knew that I was just as liable to sin as ever, and I became discouraged, imagining I was more wicked than anyone else.

One day a gentleman knocked at our door to inquire about some rooms which we had to let. I liked his appearance, he seemed so neat and clean, and long curls hung down on his shoulders. He engaged rooms for his wife and himself, and then mentioned that he wished to draw my attention to a book called the *Flying Roll*, God's last message to man. I took the book in my hand, and looked at the cover. It had a picture of a trumpet on the outside, and I felt a thrill of joy run through me even before I opened it, and his words, "God's last message to man," seemed to carry much weight. I told him I had never heard of the book before. He said "No, but the time is now come when everyone will hear of it, for it is fast travelling all over the globe," and he went on to say that we were now living in the last days, when all Scriptures from Genesis to Revelation would have their fulfilment; for six days did God labour, and in the sixth day He finished all His work and rested on the seventh day, and one day being with the Lord as a thousand years, and a thousand years as one day, He will make man in His image and likeness at the end of the sixth thousand years, in which time we are now living.

He further said that there would be 144,000 who would be redeemed from among men that would never taste death. "What?" I said, "you don't mean to say they will never die!" He answered: "That is what I have come here to tell you, that you may live and not die, and the Bible tells you so too, only you could not understand it." I was astonished at his words, yet they carried conviction to my heart; I felt that they were true. He drew my attention to the

three churches mentioned in Isa. xlv. 5: The Gentile who takes the Gospel; the Jew who takes the law, and the House of Israel who take both law and Gospel, and thus prove themselves to be the Church of God.

My heart burned within me as he spoke: it seemed as though I heard my mother tongue again. On rising to leave he stated that he would leave a copy of the *Roll* till the morrow as security that he would take the rooms, saying he would bring his wife in the morning, and that she also would be pleased to converse with me on these glorious truths. A lady visitor was in the house at the time, and when he had gone she said, "I believe he is crazy; I never heard anything so absurd in all my life." I told her that I believed that it was the truth for which I had been looking so long. She soon took her leave, and I commenced to read the book. It seemed as though

I COULD NOT LEAVE IT ALONE.

I read until far in the night and again as soon as I had finished my morning's work, until the man and his wife came. They told me to retain it and read it, for which I was very thankful. They stayed with us for about three weeks and during that time we had many a delightful conversation. I questioned them unceasingly, but they never seemed to tire of my questions, and were as happy and pleased to talk on the subject as I was.

The day before they were to leave I took the book up to their room and told them I had read it through, and as I had no money to buy it I would have to give it back, but it seemed like parting with my best friend. The lady came up to me with tears in her eyes, saying she could not think of taking that book away from me, but that I was to keep it, and when I got the money I could forward the price to her. I was very thankful for this as I did not like to let it go.

They left the next day, and when I saw their waggon moving away I thought I would like to go with them to help to spread the glorious truth of the immortal life of the mortal body. I now thank God that we are privileged to live in these last days, when we can run in the race for the prize which will be gained by 144,000, who will form the Bride, the Lamb's wife, that has made herself ready by keeping both law and Gospel, overcoming the evil and having it removed, root, seed, and branch, that their vile body may be changed and fashioned like unto His glorious body.

A Little Leaven Leaveneth the whole Lump.

It is said in the parable that the woman hid the leaven in three measures of meal. This leaven or corrupting influence is the evil which was placed in the body of the woman in the beginning, but separated from the good, as it is written: "Shall there be evil in a city and the Lord hath not done it?" God placed the evil there and warned our first parents not to partake of it, for in

the day they eat of it, in that day they should surely die. God is not the author of evil, but He placed it there to prove the creation, and if Adam had overcome as Jesus overcame, he would have trodden the evil under his feet, and could have said with Jesus: The prince of this world cometh and hath no part in me. Through envy of the devil death entered the world, for he sought to exalt himself above God, and tempted Eve to partake of that which she was forbidden to touch.

She hid the leaven in three measures of meal by this act of disobedience; that is to say, her offspring became tainted, and that same evil has coursed through the veins of her children for nearly 6,000 years, or three measures or dispensations of 2,000 years in each. The prophet speaks of this time when he says: "Ye shall eat this year [first dispensation] that which groweth of itself [viz, the evil]; and the second year that which springeth of the same [viz., death]; and the third year sow ye and reap and plant vineyards, and eat the fruit thereof."

That leaven which was sown at the fall has spread rapidly. At the time of Noah it had assumed such large proportions that the Lord repented that He had made man on the earth; and in mercy He destroyed all save eight persons, for the time was yet far distant when Satan, the author, should be chained down. Six thousand years' kingship over the sons of men was granted unto him. He is God's officer to prove His creation, and when the Lord rests from His labour on the seventh day or Millennium, His wisdom will be made manifest in permitting this sore travail to be brought on the sons of men.

As woman was the medium by which sin entered the world, so will she be used as a medium for its departure. The Scripture saith: "The evil shall wither in the furrows where it grew," viz.: in her body. Here we see the necessity of the strict observance of the Levitical law mentioned in the 15th chapter of that book. Israel was very particular in regarding it, and even this command pertains to the Gentiles, as they also are commanded in Acts xv. to abstain from blood.

Touch not, taste not, handle not, that which is not thine own, but which belongeth unto Satan. Render unto Cæsar the things that be Cæsar's, viz.: the evil, but unto God the things that be God's. I pray God that your whole spirit, and soul, and body may be preserved blameless unto the coming of our Lord Jesus Christ. "Offer your bodies a living sacrifice, wholly acceptable unto God, which is your reasonable service."

No longer will Satan be able to cry: "Why comest thou hither to torment me before the time," but he has now come down with great wrath, knowing that his time is short, and that the promise made in the beginning will shortly be fulfilled, the seed of the woman shall bruise the serpent's head. The very God of peace shall bruise Satan under your feet shortly.