

THE PIONEER OF WISDOM

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

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

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Abraham's Faith.



FAITH is a gift of God, and is opposed to sight, being closely allied to hope, and a hope that is seen is no hope, for what a man seeth why doth he yet hope for? Faith cometh by hearing, and hearing by the Word of God. Therefore to obtain faith we must hear, that is, have an understanding of the Word of God: the spirit, or candle, of man must be lit by the Almighty.

The faith of Abraham was *counted* unto him for righteousness, but the time being yet far distant he himself never reached perfect righteousness, but received the assurance that it should be made manifest in his children: hence says Paul in Heb. xi. 13: "These all *died* in faith, not having received the promises, but having seen them *afar off*, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth."

Abraham had two sons: Isaac and Ishmael, and from these two sprang two nations, each sharing, though in different proportions, the faith of their father Abraham. Simeon speaks of the fruit to be borne by the faith of each, when he said that Jesus the Christ was come to be a Light to lighten the Gentiles, and the glory of His people Israel. Jude

refers to the same distinction when he says: "Beloved, when I gave all diligence to write unto you of the common salvation [common to all men, to both the seed of Isaac and Ishmael] it was needful for me to write unto you that ye should earnestly contend for the faith which was once delivered to the saints." There is, therefore, a difference between the faith of the seed of Abraham and that of the children according to the promise.

The Apostle Paul, speaking to the Gentiles, or seed of Abraham, distinctly affirmed that their faith could never be perfect: "Now we know in part and prophesy in part." "We see through a glass darkly," yet withal, having sufficient faith to believe the words of Jesus: "He that believeth in Me, though he were dead yet shall he live." They were brought nigh by the blood of Christ, but only saw men as trees walking. If, as we stated previously, faith cometh by hearing, and hearing by the Word of God, it is again evident that their faith is lacking, for they, like the Jews of old, refuse the *entire* Word of God, and whilst the Jew rejects the Gospel, they in turn refuse the law: believing in part they are only saved in part, showing their faith without works.

Our forefather Abraham saw God as the Omnipotent, the Almighty Creator of all things, a God of love, and by the eye of faith he realised that all things worked together for good towards one end; namely, the perfect and complete happiness of man; not happiness in innocence as possessed by the angels of God, but a perfect happiness salted with knowledge, which is far superior. He perceived that it was not God's decree that all men should become food for the serpent, but that God had brought this sore travail of evil on the sons of men that they might be exercised thereby; therefore he looked forward to the time when the Almighty would in His children bruise the head of Satan and destroy the sting of death.

Abraham saw "afar off" the necessity

of Israel, his descendants, having to take the yoke of Christ upon them, walking according to law and Gospel, and his faith corroborates the words of Jesus: "If ye had faith as a grain of mustard-seed ye could say unto this mountain [death] be ye removed hence and cast into the depth of the sea, and it should be accomplished." When speaking to the Jews did not Jesus show the distinction between the seed of Abraham and the children, when He said: "I know that ye are Abraham's *seed*, but if ye were Abraham's *children* ye would do the works of Abraham." Later in the chapter (John viii. 51) He tells them what those works are: "If a man keep My saying he shall never see death," corresponding with the words in the Old Testament: Keep My commandments and live. The Jews immediately exclaimed: "Art Thou greater than our father Abraham?" not realising the truth afterwards uttered by Paul: "And these all, having obtained a good report through faith, *received not the promise*; God having provided some better thing for us, that they without us should not be made perfect." (Heb. xi. 39, 40.)

By works is faith made perfect, and says Peter: "Add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity." He who receives this last virtue lacks nothing, for it is written, charity *never faileth*. The *seed* of Abraham possess a faith, a hope; Jew and Gentile are on one common platform, and we desire no offence when we say to them, show me your faith without your works, but we will show you our faith by our works. We know it is written, "Give none offence, neither to the Jew, nor to the Gentile," but we must not lose sight of the fact that there is a third Church mentioned here who will possess the faith of Abraham: "nor to the Church of God." There are three things: faith, hope, and charity, but the greatest of these is charity.

Christ said: "Before Abraham was I am." He had the same faith that was possessed by Abraham, for did He not offer the body of Jesus a sacrifice, conferring not with flesh and blood, but counting the Father faithful Who had promised that in Him (Jesus) should all the nations of the earth be blessed, even as Abraham in figure offered his son Isaac; and John, speaking of the 144,000 in Rev. xiv., saith, "Here is the patience of the saints; here are they that keep the commandments of God and the faith of Jesus."

"If ye are Abraham's children ye will do the works of Abraham." If ye walk in the Spirit ye will receive the fulness of the Spirit, for "God is able of these stones to raise up children unto Abraham." If ye seek truth, light, and life, ye must seek it by a living faith which bears the fruits of the Spirit—the faith which purifies the heart, that works by love and overcometh the world by the *Furnace* and the *Lamp*. This is the faith that will bear fruit *upward*. He who possesses this faith will not confer with flesh and blood, but will present His body a *living* sacrifice, holy, acceptable unto God, and the God of peace will sanctify you *wholly*, not partly saved so as by fire, but *sanctified wholly* by your whole spirit, and soul, and body being *preserved blameless* unto the coming of our Lord Jesus Christ.

The End of all Things is at Hand.

The time has come, the happy day,
For evil to depart,
And Satan must resign his sway
O'er every human heart.

He knoweth that his time is short,
And in great wrath has come,
Vainly, to overthrow the work,
Which God has now begun.

Against the woman and her seed
He'll wage determin'd war,
But naught avail, for Israel's creed
Is Gospel and the Law.

Salvation is the helmet bright,
Faith is the only shield,
With two-edg'd sword, the Israelite
Enters the battle-field.

Girded with truth, he fears no foes,
Righteousness guards his breast,
Shod with the Gospel's peace, he knows
That Christ will do the rest.

The battle will be hard to win,
The armour is of God,
The end is to be freed from sin,
Love then His chast'ning rod.

Naught can stay the chariot wheels
Of Isra'l rolling on,
And as God doth unloose the seals,
Louder will be their song.

A short work will the Lord God make,
Or no flesh could endure,
To them who of His Spirit take,
Victory will be sure.

Then will commence the Sabbath Day
And Christ's Millennial reign,
Then naught shall hurt, nor aught decay,
No sorrows, tears, or pain.

No condemnation will remain,
No death, nor sin, nor woe,
But all things will be free again,
No bondage ever know.

God's message is to all, Awake!
For now's th' accepted hour,
He's chosen some, who all forsake
To show His mighty pow'r.

The Spirit and the Bride say, Come,
The Living Well receive,
The Church of God will ne'er succumb,
His Spirit never leave.

The Messiah of Jew and Gentile.

The following paragraph is from the *Jewish World*, being part of a criticism on a work entitled, *Christianity according to Christ*, by Dr. Gibson. In our opinion, it displays a great want of knowledge on the part of both Jew and Gentile, concerning the nature and office of the Messiah, and the blindness of the Jews is, to a great extent, due to the light in which the commentators of Christendom have placed the Man Jesus.

Dr. Gibson has the following curious reference to the opening words of this prayer: "Our Father which art in Heaven, hallowed be Thy Name. The name of Jesus, it is sometimes said, does not occur in the prayer at all; whereas, if we would think of what Christ has Himself said as to His relation to the Father, we could not fail to see that when we pray 'Our Father, which art in Heaven, hallowed be Thy Name,' we are praying for the glory of Christ." And this is how our author explains his assertion: "The substance of the name Jehovah in the Old Testament is Love; the substance of the name 'Jesus' in the New Testament is Love; and when the Apostle John says God is Love, he is summing up the name of God as revealed both in the Old Testament and in the New." Well may Professor Bain champion logic as the one science most to be honoured and confided in where truth is the object aimed at, for who, with this trusty guide for clearing the way, could have spun such a palpable web of fancy as this dissertation on the time-honoured Hebrew prayer, "Our Father, which art in Heaven, holy be Thy Name." If "Christianity according to Christ" is only attainable through the nostrum here offered by Dr. Gibson, we fear it cannot be said to have other than a sandy foundation.

This "web of fancy," as it is termed, is entirely due to a want of recognition between Jesus and Christ. Had the author of the book turned to the Scripture, instead of relying on human wisdom as to the signification of names, he would have seen, probably, that Jesus Christ is embodied in the two words "Thy Name," for John tells us, in the Book of Revelations, that "His Name is called the Word of God" (xix. 13); and again in his Gospel that "the Word was God," and "the Word was made flesh, and dwelt among us, and we beheld His glory" (i. 14); showing very clearly that in the words, "hallowed (or holy) be Thy Name," the Godhead of both Father and Son is identical, for, as Paul says, quoting David, "Thou hast put all things under his feet, for in that he put all in subjection under him, he left nothing that is not put under him. But now we see not yet all things put under him. But we see Jesus, who was made a little lower than the angels, for the

suffering of death, crowned with glory and honour, that He by the grace of God, should taste death for every man." (Heb. ii 8, 9.) The Jews must admit the fact that their sacrifice has ceased, for He put an end to sacrifice by the sacrifice of Himself; it was necessary that one man should die for the people, that the whole nation perish not, and He died, not for that nation only, but for the sins of the whole world, and that after the dispensation of the Gentiles had closed He should gather together in one the children of God which were scattered abroad. How could the words of Moses be fulfilled: "Rejoice O ye nations, with his people" (Deut. xxxii. 43), and of David: "Praise the Lord, all ye nations," also of Isaiah, "In that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek" (xi. 10)? The promise made to Abraham was, that in him should all the nations of the earth be blessed. These are facts which are now obvious. It was God's purpose to offer salvation to the Gentiles, that their souls might be saved through faith. And, as Paul says: "Blindness in part happened unto Israel, until the fulness of the Gentiles be come in, and so all Israel will be saved." The Jews are well acquainted with the laws of separation, and can they not see that the lamb without blemish, a male of the first year, was a figure of the Man Jesus, born in the clean state of the woman by the overshadowing of the Spirit? The sin of Adam brought death into the world, so the Lamb was slain for the whole world. God required that the just should suffer for the unjust. Seeing that He was conceived without the seed of man, His blood contained no evil, being the *only* Just One, and the offering was accepted. The sacrifices of lambs, &c., did not make the many comers perfect, but merely foreshadowed the one great sacrifice, for "without bloodshedding there is no remission." As David says, "Sacrifice and offering thou wouldest not else would I give it thee." Jesus came as a tender plant, and as a root out of a dry ground, as a *man* of sorrows, to be wounded for our transgressions, that by His stripes we might be healed. He was numbered amongst the transgressors, and made His grave with the wicked and with the rich in His death, but He was not God until His resurrection, for He said: "Of Myself I can do nothing." The Spirit only rested on Jesus during His ministry and left Him at His crucifixion, when He cried, "My God, my God, why hast Thou forsaken Me." Christ forsook Him, that He might take upon Him the fall of Adam, and thus be the antitype to which the Jewish sacrifice pointed. And in accordance with the words of David, "His soul was not left in hell, nor did His body see corruption." (Psa. xvi. 10.) For Christ afterwards quickened the mortal body of Jesus, and He became the Godhead, then, as Paul says, "In Him dwelt all the fulness of the Godhead bodily" (Col. ii. 9), but not until then. The greater part of the Scriptural prophecies concerning the Messiah and the children of Israel are as yet unfulfilled, and refer to His second coming, which is at

hand. "For out of Zion shall come the Deliverer, and shall turn away ungodliness from Jacob, for this is My covenant, when I take away their sins." Were the Jews to thoroughly understand the distinction between Christ and Jesus, and search the Scriptures with unbiased minds, paying less attention to the errors of the Gentiles, they would recognise in Jesus the Saviour of their souls, and prepare for His second coming; for the promise of *life* is to the children of Abraham, and is now to be gained by them; for if the casting away of former Israel be the reconciling of the world, what shall the receiving of them be, but *life* from the dead (Rom. xi. 15). This is the full redemption of body, soul, and spirit, which faith the fathers died in, not having received the promise. The Gentiles will do well to read the 11th chapter of Romans; the Apostle Paul tells them distinctly of the ingathering of Israel, at their fulness, and bids them, "Be not high-minded but fear. . . . Toward thee goodness, if thou continue in His goodness, otherwise thou also shalt be cut off." Have they not become high-minded, boasting against the natural olive, whilst they are only the wild olive, and bear of their own kind? They have, however, no reason to complain, for though Israel be gainers, they are not losers, they will receive the penny they agreed for, viz., the salvation of their souls, but for Israel, who fell among thieves, Jesus Christ paid the twopence, law and Gospel, for both body and soul. Salvation came to the Gentiles to provoke Israel to jealousy; now if the fall of them (the Jews) be the riches of the world, and the diminishing of them the riches of the Gentiles, how much more their fulness! (Rom. xi. 12.)

Charity.

"NOW ABIDETH FAITH, HOPE, CHARITY: THESE THREE, BUT THE GREATEST OF THESE IS CHARITY." (1 Cor. xii. 13.)

How little charity is understood, and how few experience it in any great measure. With some it is passed by, and looked upon as something only realised by the Apostles of old, or a virtue which they hope will grow in them after the resurrection. But charity is here waiting for you and me to receive it: the same yesterday, to-day, and for ever.

Charity or love is the language of Scripture; it endureth all things, suffereth long and is kind; is not easily provoked, seeketh not her own, envieth not, vaunteth not itself, is not puffed up, doth not behave itself unseemly, thinketh no evil, believeth all things, hopeth all things, rejoiceth not in iniquity but rejoiceth in the truth. Where do we find one to-day standing by this true charity? We see here the law of the true Christian life: "To the end of the commandments is charity, out of a pure heart and good conscience, and of faith unfeigned." (1 Tim. i. 5.) Happy is the man who has sown in his breast the seeds of benevolence: the produce thereof shall be charity and love, from the fountain of the heart shall rise rivers of goodness, and the streams shall overflow for the benefit of man-

kind. If we look at these things from man's point of view how much is to be added to the gravity of our life's responsibilities, and the happiness and well-being of our fellow creatures, and the extension of this knowledge and light of life.

To revive this true spirit of charity we urge upon all truth seekers and true believers to help us in this great work, the pulling down by the application of the Word of God all the darkness and unbelief which blights the heart from bringing forth the fruits of charity. We know that man, with his depraved nature, finds it impossible to live this life. He fights and wrestles against the evil in his heart, and continually there is a warfare going on within, but God through His Word has given the following promise to those who will work and agree with His commands: "A new heart will I give you and a new spirit will I put within you; and I will take away the stony heart out of your flesh; and I will give you a heart of flesh, and I will put My Spirit within you, and cause you to walk in My statutes, and ye shall keep My judgments and do them." When man has reached this stage he will rejoice in the furthering of all men's prosperity, and to see that true spirit reign, which assisteth the poor in their troubles, visiting the fatherless and widows in their affliction, and keeping unspotted from the world. (James i. 27.)

We know that according to the Word of God this Spirit will remain eternally. We know that faith will cease and hope hath its end, for what a man seeth will he yet hope for it? No! it is the substance that will put an end to both faith and hope. (Rom. viii. 24, 25.) But if we turn to charity it never faileth: "but whether there be prophecies, they shall fail; whether there be tongues they shall cease; whether there be knowledge it shall vanish away." (1 Cor., xiii. 8.) "And above all things put on charity, which is the bond of perfectness." (cf Col. iii. 14.) "And so we will flee also youthful lusts, but follow after righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart." (2 Tim. ii. 22.) "But thou hast fully known my doctrine, manner of life, purpose, faith, longsuffering, charity, patience." (2 Tim. iii. 10.) "And above all things have fervent charity among yourselves: for charity shall cover a multitude of sins." (1 Peter iv. 8.) "I know thy works, and charity, and service, and faith, and thy patience and thy works, and the last to be more than the first." (Rev. ii. 19.) We see here then that charity finds in its end a just reward, for God foreordained that in the beginning. He set forth that which was inferior, as at the marriage in Cana of Galilee, the six water-pots of stone being set a figure of the 6,000 years. When the Bridegroom Christ shall turn the water into wine, then the first shall be last and the last first: Charity will reign supreme.

It is a most important lesson, and much too little thought of, that we should learn to enjoy our lives and be able to relish our being, by feeding the inner man with holy treasure from the Scriptures, the promises of God, without the transport of some passion or the gratification of unlawful appetite.

Notes from Canbassers.

AMERICA.

Cleveland, Ohio.—We are rejoiced to state that we have a party of nine canvassers working in this city, and their efforts have been crowned with much success. Although the papers are necessarily at least 10 days behind date on reaching them, great numbers have been sold. We are now sending 2,000 copies of the PIONEER per week to our head agent in America, which are at once transmitted to the different bodies of members and parties of canvassers throughout the United States and Canada. Many copies of the *Flying Roll* are also being circulated, and much interest in the work has been awakened recently. Since reaching this city the hearts of our brethren and sisters have been refilled with joy at the marvellous manner in which the Lord is working with them, many more books being sold here than at Buffalo.

One brother writes: "Before leaving Buffalo I called upon a Jewess who seemed much interested in what I told her. I stated that the *Flying Roll* was to gather Israel, the 144,000 mentioned in Revelation. 'O yes,' she said, 'but we don't believe in the New Testament. Israel will be gathered when Messiah comes: He will restore all things.' I told her He had come already, and the Gentiles were just as blind to His appearance now as the Spirit of Truth as her own people were to His first coming. I asked her to read the New Testament and compare it with the Old, and she might see something that might convince her of the truth of what I had been telling her. She promised me she would do so, and I left, praying that the Spirit might open her eyes to the light of life. After a three weeks' stay we left this town for the city of Cleveland. We left Buffalo by the 8.45 a.m. train, and reached our destination at 7 p.m. It was nearly 10 o'clock before we secured beds for all of us, which we only rented for one night. After a night's rest we rose and breakfasted, then went in search of suitable lodgings. We called at the Young Men's Christian Association Rooms. They received us very kindly, but not knowing of any convenient place they looked through the morning paper and directed us to our present location. The lady had only rented the house three weeks before, and fitted it up for keeping boarders, but failing to secure any she decided (on the day we left Buffalo) to let the upper rooms, four in number, completely furnished; and the morning after our arrival she put a notice in the paper, and in a few hours after the paper was published we were comfortably settled. If the place had been fitted up under our directions it could not have been better arranged for our accommodation. We are seven in number, and our rooms only cost us four dollars per week, and best of all, the lady is becoming very much interested in our faith, and the prospects are very encouraging.

ON CHRISTMAS DAY

we remained at home, some of us spending the day in reading the Word, others in writing, but all truly thankful to the God of Israel for the way in which He is leading us, and for the encouragement we have to go forth to sure and certain victory if only faithful. 'O shout across the sea, yes, faithful we shall be; only for a few short days, God our prayer will hear. The weather has been very fine, quite like spring. Truly the Lord is with us in this most glorious work, for many are becoming interested.

"On the 5th of January we got a fresh supply of papers, and were busy a portion of the day getting them unpacked, sorted and delivered. I forgot to mention that Brother and Sister D— returned to the work on New Year's

Day, and we now have a body of nine, all having rooms at one house, and all take our meals together. We get along pleasantly and live more cheaply by being all together. One lady who had bought the whole of last year's papers, afterwards came with her husband through a heavy rainstorm to our lodgings to get the first sermon of the *Roll*, and will take the other two sermons next week. Many more are becoming awakened to the truth, and everything points to a good work in the city of Cleveland. Truly this is the Lord's work, and it is marvellous in our eyes. I will close with a prayer that the God of Israel may accompany the Word which is being handed to the perishing by the canvassers in all lands, and that others may go forth in the glorious work."

Cedar Mountains, Washington Territory.—Another friend canvassing in this neighbourhood wishes to contribute his mite, believing that every effort, no matter how small, in the cause of truth will be appreciated and rewarded by the God of the living.

He states: "As soon as I arrived in the city of Seattle and registered for a room, I started for the Young Men's Christian Association, and entered into a conversation with the assistant secretary, in regard to the aim and object of the *Roll* and newspaper. I soon found out that only five months ago he was an infidel. The result of our conversation was that I sold him the three sermons of the *Roll*. The next day I started out to canvass the town, going from house to house, and where I could get the people to listen to me I generally sold a paper. I called upon one poor widow who had four little children to provide for, and she said she would gladly buy the books if she could afford it. A neighbour came to the door and I introduced the books and papers to her, but she made an excuse that she had no money. The widow faced her and said: 'I wish I had half as much, I would soon make a purchase.' I gave her a paper and said I would call the next time I came this way. In the evening, after supper, I went again to the Young Men's Christian Association and had a conversation with the head secretary. The first point was the origin of evil and the way in which the evil was to be overthrown. We then discussed the universal salvation of all souls, but he had not previously looked at the subjects in the light in which they were now placed before him. He purchased the first sermon of the *Roll* and will subscribe for the other two and the newspaper."

SCOTLAND.

Edinburgh.—"Our labours in this city have been still further blessed, which has caused our hearts to overflow with joy and thanksgiving to our Heavenly Father for the abundant blessing upon our humble efforts in His service; also rejoicing in the knowledge that some upon whom we have already called have been aroused to search their Bibles diligently, and look to the law and the testimony to see whether these things be so or not; whilst others, who are not acquainted with the Word of Life and God's promises for the complete redemption of man, often strongly oppose our efforts to spread the truth, which brings to our minds the words in Acts xiii. 41: 'Behold, ye despisers, and wonder, and perish; for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you'; and the words of Isaiah: 'Who hath believed our report? and to whom is the arm of the Lord revealed?' Our hearts often mourn over the gross darkness which covers the hearts and minds of the people; yet why should we be astonished when we read that the natural man cannot see nor understand those things which belong to the Spirit of God, for they appear as foolishness unto him, being only spiritually

discerned. And we do rejoice in the knowledge of the fact that the Spirit of God is moving upon the face of these waters of chaos and confusion, and causing many to become dissatisfied with the present state of things, so that they may learn to 'cease from man whose breath is in his nostrils.'

"On Monday our labours were most successful, having during the day sold 96 PIONEERS, two sermons, and two parts of the *Roll*, and held many very interesting conversations with those who gladly took the paper and said they would much like the sermon of the *Roll*. One instance of great interest shown was at a house where A— called, having sent in the *Roll* to the lady by her daughter. She decided to take a paper, saying she could not afford the *Roll* to-day, but A— had only reached the next house when she came after her to get the sermon, which, A— told them, explained the fall, &c., and was to prepare Israel for the coming of Christ, being indeed the unity of law and Gospel, beauty and bands, as it is written: 'Man cannot live by bread alone, but by every word which proceedeth out of the mouth of God.'

"Another woman, who was a strong believer in the resurrection of the body from the grave, was asked by us to produce a single passage in God's Word in support of the doctrine, but she failed to, saying she had not time to look up the subject, but although we pointed out several passages from the Scriptures proving that the body is destroyed in the grave, but that a germ, viz., the soul, will be quickened by the return of the spirit on the resurrection morn, she refused to prove by Scripture the books and papers which we carried.

"During the week we have met with many a Jewess who seemed deeply interested when we were speaking about the ingathering of Israel. We always strive to point out to them that at the first coming of the Messiah blindness in part happened to Israel that the Word of the Lord might be fulfilled in gathering together a people unto His name, which hitherto had not been a people; or in other words, that those who had been afar off, without God and without hope in the world, might be brought nigh by the blood of Christ, fulfilling also the prophecy of Jacob when on his death-bed, also the words of Simeon in the Temple: 'This child is set for the fall and rising again of many in Israel: a light to lighten the Gentiles and the glory of His people Israel,' accomplishing the latter by overthrowing sin in their heart—where Satan's throne hath been set up—that the kingdom of Christ may be established in righteousness, and the kingdoms of this world become the kingdoms of our God and of His Christ, and the knowledge of the Lord to cover the earth as the waters cover the sea. This could not be accomplished by the popular teaching of to-day, when the most essential points of God's Word, those which show man what he is by nature, are seldom mentioned, and the origin of evil is covered and unknown, so that many in ignorance partake of the forbidden fruit, and the curse descends upon their offspring, as it was with Canaan the son of Ham, and Cain the son of Adam.

"Whilst the multitude wonder at these things they forget that 'What a man soweth that shall he also reap.' All Scripture is written by inspiration of God and is profitable for doctrine, reproof, correction, and instruction in righteousness, that the man of God may become thoroughly furnished unto all good works.' All these things which happened aforetime were for our learning upon whom the ends of the world are come. Then we do rejoice this day, unworthy though we be, that we are thus privileged to labour among our brethren, stirring up their minds to look unto the rock from whence they were hewn, and the hole of the pit from whence they were digged; from thence

unto our waymark and pattern the Lord Jesus Christ, Who hath said: 'The works that I do shall ye do also, and greater works than these shall ye do because I go unto My Father.'

"During this week's labours some instances of the deplorable condition of the world have been brought forcibly to our notice. On two occasions, having necessity to be out rather late, paying visits to interested friends, we met women in a pitiable state of intoxication, one being a very young woman apparently scarcely past girlhood; whilst the other was a woman over 30. The latter was tottering at the brink of a flight of stone steps, and had we not put forth our hand to draw her forward from danger, oh! what might have been the result? Oh! indeed, how dreadful, how low has been man's fall. But, oh! the joyful tidings, the Sun of Righteousness ariseth with healing in His wings. Who will believe our report? Who among our brethren will volunteer to go forth, *Roll* and PIONEER in hand, in search of the lost sheep of the House of Israel? We give ye our testimony, that we were never happier than we are now on this mission, in search of the members of the Bride of Christ. Be not faint-hearted but strong in the Lord, and show your faith by your works."

ENGLAND.

Croydon.—"In calling a second time on those who have purchased a paper we frequently find that after reading it they have lent it to others; thus we see how this message of life spreads, and we hope in many instances that good fruit will appear, for we do know that the Scripture will be fulfilled which saith: 'My Word shall not return to Me void, but shall accomplish that which I please, and shall prosper in the thing whereto I sent it.' Sometimes on offering the paper we are asked if it comes from their Church, and on finding it does not they refuse to look into it, being content to rest on arms of flesh, saying they are sure their ministers will not lead them wrong. But the Word says: 'Cursed be man that trusteth in man, and maketh flesh his arm. . . . He shall be like the heath in the desert, and shall not see when good cometh.' For if they know not how to rightly divide the Word, how can they teach others?"

"One who is deeply interested in the ingathering of Israel, having read *Hine's Identification of the British Nation with the Lost Tribes*, was quite delighted with the PIONEER, saying it explained Scripture so much more clearly than he had seen it before. In a neighbouring town, one who has been for some time searching into this word and work, rejoiced greatly on finding that the Lord's promise made to the woman in the beginning is now to be fulfilled; that her seed (being the remnant of the woman's seed who keep the commandments of God and have the testimony of Jesus Christ, law and gospel) shall bruise the serpent's head, having felt the stigma which has been cast on the woman since the fall; the Lord having now declared in the everlasting Gospel He will use the lesser light (woman) to conquer Satan with, and so fulfil the promise: the very God of peace shall bruise Satan under your feet shortly, by cleansing the blood in which the tares of evil are secreted, that the living bread and water of life, of which Jesus spake, being now offered to Israel, that the Word may become flesh in them as it did in the Man-Christ.

"Another who had heard of this message said he did not think the time had come for the Scriptures to be fulfilled, when I mentioned the words written in Daniel: 'Go thy way, Daniel, the words are closed up and sealed till the time of the end'; referring him then to the passage in Revelation: 'The Lion of the Tribe of Judah hath prevailed to open the book and loose the seven seals thereof,' the time being now come for the words of Jesus to be fulfilled:

'There is nothing covered that shall not be revealed, and hid that shall not be made known; and what I tell you in secret that proclaim ye upon the housetops.' We realise the truth of Isaiah's words: 'Who hath believed our report, and to whom is the arm of the Lord revealed?' None but the cattle of Israel will recognise their Master's horn, calling them to come out and be separate from Babylon, that they may become the sons and daughters of the living God."

Holyhead.—A canvasser in this town writes: "I am very pleased to state that many blessings have followed the circulation of the PIONEER in this district. One young married woman who has to work hard in the struggle to keep her little ones supplied with food and raiment has rejoiced greatly in the knowledge she has gleaned from the first, second, and third numbers. I had some conversation with her on the four commandments given to the Gentiles, viz., that they should abstain from meats offered to idols, from fornication, from things strangled and from blood, referring her also to the 15th chapter of Leviticus, pointing out that 'whosoever soweth to the flesh shall of the flesh reap corruption, but he that soweth to the Spirit shall of the Spirit reap life eternal.' She stated that she had never looked at those passages in that light before, and seemed very anxious to help in the spread of the paper, and to do more for Christ; she was hungering for righteousness. Truly the Lord's work is a strange one, bringing a total famine on the true sheep, who are wandering over the mountains of Christendom in search of spiritual food. I find in my experience that many are being awakened, and I believe that very many of Israel will shortly hear the voice of their Good Shepherd, and follow Him out of this ritualistic form of godliness, which is without power, ever learning, but never able to come to the knowledge of the truth. I sincerely hope that every paper which has been sold will prove a great blessing, and a savour of life unto life to many purchasers."

Another friend writes that she has been out working in the vineyard of the Lord, and that there are now very few in this town who have not heard of the religion of the red book, as they term it. She states that she finds her late brothers and sisters in Christendom her greatest opponents. Some of the policemen take the papers, and altogether her labours have been very successful. Amlwch, on the island of Anglesea, about 20 miles from Holyhead, has been canvassed during the week. We hope to report on it next week.

Lincoln, Gainsboro.—"Our report as last forwarded was to the 21st ult. inclusive. On Tuesday, the 22nd, we continued our canvass in Lincoln, selling 50 PIONEERS and some *Parts*. This we think very fair considering the opposition we have met with in this place. We found, as usual, many who treated us and our message with no little contempt. One 'lady' remarked that she would as soon have a conjurer to amuse her as take in a book like the *Flying Roll*. She was, she said, at a loss to understand how people could take any interest in a book of the kind. It all appeared to her so contradictory and confusing she could make nothing of it, though she had read with as much patience as she possessed some few pages of the work, but had now given it up. We reminded her that the work was solely and entirely a spiritual one, and that by 'comparing spiritual things with spiritual' only could she hope to arrive at an understanding of the truths taught therein. To the mind of man unenlightened by God's Spirit a work of the kind must necessarily appear confusing, for the natural man cannot and never will of himself receive into the heart the deep things of God. Not only so, but we reminded her that the book was addressed only to the lost sheep of the

House of Israel—the seed of Israel, hid amongst the mixed multitude of Jew and Gentile, and therefore was not intended for, and would not be received by, the Gentile world—the public at large. This 'lady's' manner to us, and her treatment of a work she had taken so little pains to *prove* according to law and testimony, is but another sample of what we, as canvassers of God's message, usually experience wherever we go. Were the work indited by an archbishop, a bishop, or some great man well known for his learning and pulpit oratory, and proclaimed to be the promised interpretation of the sealed Scriptures given by the Spirit of Truth, probably there would hardly be a house where a copy would not be found! It is evident that people of the present day overlook the fact that the time is come when the foolish things of the world must confound the wise, that no flesh may glory in His presence, for were it otherwise Satan would claim an advantage, when in a great measure the glory due to God alone would be given to flesh, and flesh only. Is not this obvious? Our daily experience proves only too conclusively that learning and intellect are considered as a rule before anything else, and unless the author's name is known amid the world of fashion and intellect, the personality as an author of *James Jereshom Jezreel*, even though he be writing under inspiration as the Lord's messenger to Israel, attracts but little interest, since the world knew him not, and his name and mission does not in the least recommend the work of God except to a very limited and lowly few.

"On Wednesday, the 23rd, we went to Thorpe-on-the-Hill, to North and South Hykeham, and to Waddington, villages distant from Lincoln," six, five, and four miles respectively. We sold during the day 32 papers and three sermons, arriving back at Lincoln quite late in the evening and a little used up. We have nothing of a special nature to record. At Waddington we found a few with whom we could converse freely. At one poor woman's door we may mention we met with a very hearty reception on telling our mission to her. She told us in effect that she had been led to expect that an inspired interpretation of the Scriptures would be issued to the world at no distant date, which we thought a little remarkable; yet without doubt the Spirit of God is at this time especially moving mightily upon the face of the waters, and leaving the true cattle of Israel to expect a direct visitation to mankind in these last days. She received the Word gladly, and the Spirit giving us special utterance in addressing her, we doubt not but that she is of the seed of Israel according to the flesh, and we hope, moreover, an heir to the fulness of the promises. At a large house adjoining this poor woman's our reception was of a very different character indeed—the contrast was quite remarkable. The lady could not or would not see us, so the *Roll* and a paper were sent in at the hands of a spruce parlourmaid, and returned to us speedily with the remark, 'The lady requires nothing of this kind,' and as the hall door closed upon us laughter proceeding from a room adjoining the hall met our ears. Thus God's message to man is treated with mockery and unbelief; but this is not at all to be wondered at, 'for as it was in the days of Noah so will it be [now] in the coming of the Son of Man.'

"On Thursday we canvassed again in Lincoln, selling 36 papers and five *Parts*. We had a few words in the street with Mr. W—, a J.P. As he passed on in the street we offered him a paper. He at first refused and passed on, but turning on his heel he called to us and asked for one, giving us sixpence, and telling us to give five away. This we of course did, and hope they may have fallen into the hands of eager readers, and that a blessing may return upon the head of him who gave them. We canvassed in a district called Newland, where we found a few who had

had the *Roll*. One poor woman, especially, seemed eager to hear about the Word. She has had her eyes opened to the light and has received it joyfully. Her niece with her in the house seemed interested also. Her married daughter, too, who lived a short distance away, had also recently become interested in the work. The latter had to a great extent become convinced of the truth through some ill-judged statements uttered by a Wesleyan preacher in his expositions of Scripture. Many of these she felt must be quite contrary to the spirit of the Scriptures, and his assertions, instead of leading her to reject the *Roll*, had impressed her with the truth of it. This is not the first instance of the kind we have met with.

"On Friday, the 25th, we again canvassed in Lincoln. This is market day, and we had a hard day's work trying to engage the attention of the country people where we could find opportunity, going in and out amongst the buyers and sellers. We did fairly well, selling 37 papers and one gilt sermon. We met with a few jeers, and one of us was the subject of a little horseplay. One man in a boat on the quayside was not satisfied with refusing a paper but thrust at one of us with a dirty plank, besmirching the garments of poor J. S., which he received in good part. Perhaps at his leisure he may relent of his unkind action, and next time he comes to Lincoln offer to buy a paper should he meet us. We often find abuse of this kind leads to a sale of the Word afterwards to the same person. We know instances of the kind where it has taken root and borne fruit. We trust this may be the issue in the present instance. Surely abuse and ridicule should be welcomed even if it tends in any way to further the grand cause of God and truth.

"On Saturday we continued our canvass in Lincoln, selling 41 PIONEERS. We have nothing of a special or interesting nature to record to-day. In the evening we prepared for a journey to Gainsboro' on Monday morning, where we expect to be occupied for four or five days.

"Monday, the 28th. This morning we started for Gainsboro', some 18 miles away, arriving there by train at an early hour in the forenoon. Intending to stay here for a few days we looked out for a lodging, and after finding a suitable one commenced to canvass, continuing till dark. We visited the foundry, where some 2,500 men are employed, and preached for a short time in the mess-room to the men during their dinner hour. We saw and conversed with many of them again later, and believe there are not a few interested in this work, as we sold quite a number of papers among them. During the day we two sold 66 PIONEERS, a sermon of the *Roll*, and some *Parts*. We had some cheering and edifying conversations at the houses with the people which we could not record here. We are constrained to mention, however, that we had great freedom of speech and felt a great power of the Spirit with us, proving to our minds that the Lord has precious grain here, only waiting to be winnowed from the chaff by the 'fan' held in the hands of Shiloh and gathered into the barn. May He prepare us for and hasten His Kingdom and speedily gather home the wheat into the garner, for His name's sake."

London.—"On Saturday evening last I started out with several of our brothers and sisters to sell the PIONEER OF WISDOM in some of the many crowded thoroughfares of the Metropolis, glorying in the privilege of being permitted to herald forth the message of God to a few of the famishing cattle of Israel, who will know their Shepherd's call, and return to Him, that they may regain their lost inheritance (the body), by taking upon them the yoke of Christ and following in the footsteps of

the meek and lowly Jesus, Who is our waymark, pattern, and guide.

"It is our mission now in this third and last watch of the 11th hour of the six thousand years to preach this message to all nations, kindreds, and tongues, that the day of the Lord cometh, and is nigh at hand, even at our very doors. For this cause we went forth on Saturday night, meeting with very fair success, disposing of 77 PIONEERS; some people buying out of curiosity, others feeling interested, and some thinking we were selling the *War Cry*.

"We tried to hold a meeting, so sang a hymn, and one of our brothers gave an address, but being such a cold evening we did not find many people stop, so we dispersed in different directions to sell the papers, meeting now and again with rebuffs, but we know that this message must be delivered, and the Word has gone forth from God and cannot return unto Him void. We believe that the time has arrived spoken of by Daniel the prophet, when the abomination of desolation and every high thing that exalteth itself above God shall be overthrown, and at this time we know there shall be a time of trouble such as has never been since there was a nation. So saith the Scripture.

"It is our mission to warn all men faithfully that the end of all things is at hand. Satan, knowing that his time is short, is very wrath with the remnant of the woman's seed because they will refuse the evil and choose the good, and his wrath increases as we near the end. But the promise is: 'To him that overcometh will I give to eat of the tree of life,' the sword (death) that was placed to guard the tree being removed, that man may eat and live. We trust that this effort is but the first of many zealous attempts to spread the Truth in the highways of this sinful Metropolis."

Another canvasser, working in the western district of London, writes: "We converse with some who consider the latter end of things and a very serious time near at hand. Such people buy without much pressing. Many others do not want light, but desire a little more wealth before they consider the Day of Judgment, as if their money would be the means or a help to salvation. We have been canvassing some distance beyond Hyde Park, amongst the houses of the rich and noble, but we could seldom get them to listen, their answer generally being, 'No, thank you. We have lots of books.' By much pressure we succeeded in selling 19 PIONEERS.

"The next day we went in another direction, amongst the middle class, and did much better, selling 36 PIONEERS and five *Rolls*. This gives us better hopes of London than we have had hitherto. We are ready and willing to carry the blessed Word. May the Lord cause His angels to guide us to the famishing cattle who are this day hungering for the Bread of Life. The day following we succeeded in selling 36 PIONEERS at the houses of the rich and middle class, and received an order for a sermon of the *Roll* from a shoemaker who seemed to comprehend the news of the approaching kingdom, and received the words with joy, purchasing a PIONEER, which will no doubt sharpen his appetite for the *Roll*. We have also visited most of the houses in the vicinity of our hall (126, Great Titchfield-street), and inviting the neighbours to the meetings held on Sunday and Wednesday evenings. Thirty took a copy of the PIONEER on Saturday.

"On Tuesday our labours were very interesting, meeting many who are looking for Israel's restoration. We met several who have been studying Mr. Baxter's writings, and have become rather frightened at the awful predictions which he declares are impending. Our experience in London differs little from that of other large cities, except that if anything a more careless spirit is manifest, and they seem to be more dead to spiritual things; hundreds

telling you they don't read religious works. God has a place allotted for all; their lot to-day is piteous to behold; but out of the bitter will come forth sweet, and every creature will in the end praise God, as John prophesied: 'And every creature which is in Heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing and honour, and glory and power, be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever.'

Newbury.—"On Wednesday, 23rd, we canvassed in Speen and Stockcross, two small villages. One poor woman whom we had a talk with seemed very much interested in the Scriptures, and spoke of the great lack of Christianity in the churches and amongst the ministers. She said she thought there ought to be love among them, but she did not find it so; and that she would not care to go without her own Bible, as she could not trust to their teaching. Also she remarked that the minister's wife had only been to see her once in 12 years. She was a thorough believer in our Lord, but did not care for any profession, and said she believed the Lord looked into our hearts, and that we should have to give an account of our thoughts and deeds, and although she was so very poor, she never turned anyone away from her door who was in need, if she had a penny in the house. She seemed very anxious to hear us preach, saying she felt sure that some of the ministers would let us preach in their chapels. We sold seven sermons of the *Roll* and 35 PIONEERS.

"On Thursday, 24th, we canvassed the villages of Donnington and Newtown. We met a Christian lady, who took a sermon, and said she was in the habit of rising at 5 a.m. and then reading her Bible for three hours. A— was very pleased to meet some friends of M— F—'s, of Ashton-under-Lyne, who had read the three sermons of the *Flying Roll*, and kindly asked her to tea, and they have promised to come and see us on Sunday next. We sold five sermons and 36 PIONEERS.

"On Friday we canvassed the villages of Bagnor and Highclere, and on Saturday we worked in Newbury. One gentleman, to whom I introduced the paper said: 'Is this to usher in the Millennium, and are you hoping and waiting for our Lord to come?' I told him that was our hope. He said: 'I endorse your words and will take one. I should like to read that.' On Sunday, our two friends mentioned above came to see us, and stayed to tea. We spent a very pleasant afternoon and evening. On Monday it was showery, but we did a little canvassing in Newbury, and called upon the Christian Jewess who is interested in the work, and who gave us something for our dinners and asked us to tea on Thursday next."

Notes and Comments.

Seared Consciences.

The following advertisement appears in a Jewish paper: "James' Depilatory is the best and cheapest mode for removing superfluous hair, and entirely replaces the razor without injury to the skin, is therefore highly recommended to the orthodox Jewish public who do not shave according to the Biblical prohibition. A very small quantity of the said depilatory, or hair destroyer, mixed into a thin paste with a small quantity of water, will, if washed off, in a few minutes have removed the strongest beard without the aid of a razor."

The Biblical prohibition mentioned above is contained in Lev. xix. 27: "Ye shall not round the corners of your heads, neither shalt thou mar the corners of thy beard." Again in Lev. xxi. 5: "They shall not make baldness

upon their head, neither shall they shave off the corner of their beard." Can it be possible that those among the Jews who profess to be orthodox can imagine that they do not transgress the law by using a depilatory, excusing themselves on the ground that *they do not shave*? Yes, it is indeed a fact that the consciences of many, yea very many, among them are so seared as to ignore the idea that they are thereby marring the corners of their beards.

Perfection.

In these days when we are informed that there are numerous followers of a sect who call themselves Holiness People, and who declare that they are perfectly sinless, and have not sinned perhaps for thirty and eight long years; when we hear members of almost every denomination in Christendom declaring that they have been born again, from an imperfect to a perfect state, and thousands declaring that the Spirit of God has been placed within their bodies, it is gratifying to hear the Rev. C. H. Spurgeon, in the following words which we cull from the *British Weekly*, openly declaring that he has not yet gained perfection.

"I am too ill to write on any subject with force and length; but I may deliberately say that I have known several persons who might have been thought perfect, but they always disclaimed it. On the other hand, I know some few who have claimed it; but no mortal ever believed in their pretensions. If you should catch one of the tribe and send him on to me, be sure that he is marked 'right side up.' I am labouring for perfection, but in this life I never expect to be perfectly perfect. More likely, like Peter Cartwright, I may get to be perfect 'in spots.'"

We also are labouring for perfection, but the Scripture teaches that perfection can never be obtained by accepting the gospel and rejecting the law, or *vice versa*. "To the law and to the testimony; if any man speak not according to this word it is because there is no light in him." Man being composed of spirit, soul, and body, if either of these three parts are missing it is impossible for him to reach perfection. He may lose his *body* in the grave and fulfil the Scripture: "If any man's works shall be burned he shall suffer loss, but he himself shall be saved, yet so as by fire"; he gets the salvation of the soul, but his body can neither in time nor eternity be restored, for it has paid the wages of sin, death. Job states: "As the cloud is consumed and vanished away, so he that goeth down to the grave shall come up no more, he shall return no more to his house, neither shall his place know him any more." He can never reach the standard: "Be ye therefore perfect, even as your Father Which is in Heaven is perfect." Perfection consists in having this vile body changed and fashioned like unto His glorious body; not by death, but the blood being cleansed by the washing of water by the Word, as promised in Joel iii. 21, then the blood being washed away (Ezek. xvi.) in the twinkling of an eye, the body of flesh and bone becoming the temple of the living God by having the Spirit of God, with man's own spirit, placed within.

"Because Iniquity Shall Abound."

Dr. Adler, in the course of a sermon recently delivered in the Spital-square Synagogue, remarked that "Progress was the watchword of modern time. Science had made rapid strides in all branches; steam had given its powers to serve human wants; electricity had effected marvels, at which mankind stood amazed. Although in the world of science 'progress' had undoubtedly been made on all sides, it was questionable whether humanity itself had advanced. When one remembered with horror the fearful crimes which had recently been per-

petrated, the terrible persecutions which had disfigured the latter end of the last century, the anti-Semitic risings which were worthy only of the darker ages, he feared that the morality of the so-called education of recent times had retrograded."

How forcibly this brings to our minds the words: "The children of this world are wiser in their generation than the children of light." These things point with precision to the fact that the fulness of the Gentiles has now arrived. Whilst mankind are raising themselves upward and onward, "Excelsior" being their motto, they have come to trust less in God, have wandered far from Him, and therefore, not continuing in His goodness, the Gentiles will be cut off, the Babylon of Christendom must fall, and out of its ruins will rise up the Holy City New Jerusalem and Israel be prepared as a bride adorned for her husband.

Faith Healing.

Last week we published a report of Faith Healing by Father Larkin at Dalbeth. In giving a further account the *North British Daily Mail* says: "His mode of dealing with patients is similar to that of others who claim to have the healing faculty largely developed. He places his hands on the head of the patient, then rubs the diseased part of the body, and calls to them in a mellifluous Irish brogue to ask God to heal them. Father Larkin does not pretend, so far as we can ascertain, to any extraordinary supernatural power in his miraculous cures, but bases his pretensions on purely Biblical grounds, and particularly on the Scripture, 'Whatsoever ye ask in My name, believing, ye shall receive.' So far we have been unable to test the genuineness of the alleged cures, and the facts we give are mainly hearsay, and obtained from one of the nuns and the gardener. It is estimated that Father Larkin has, wholly or partially, cured some 60 persons."

WONDERFUL CURES.

The most remarkable and the best authenticated is that of a young girl named Clare M'Bryde, nine years of age, residing at 20, St. Vincent-street, and who has been attending the school in the Convent of the Immaculate Conception, Charles-street, Glasgow. When an infant Clare received injuries by a fall, which deprived her of the use of her right arm and right leg. Both these limbs were utterly useless. She called on Father Larkin, and he went over the arm and joint with the holy relic. The curing process lasted about 20 minutes, and the priest called in some one to bear testimony to the fact that the girl was now able to write her name.

Father Larkin left Dalbeth, and now the authorities at the convent embraced an opportunity of making money out of the "virtue" which it was supposed he had left behind. The reporter of the *Mail* continues: "It soon became known that the faith-healer was gone, but that he had consecrated or blest a large quantity of water in the convent, which, it was said, had all the efficacy that the laying on of hands had. Bottles were purchased—gill, half-mutchkin, pint, and quart—and the patients proceeded to Dalbeth, and were permitted to enter one of the corridors of the institution on the eastern wing. Here a nun of pious appearance and reverend aspect met the applicants. In the morning, when the crowd was not so great, the good nun gave each a full bottle of the precious water that was warranted to cure any disease. The only stipulation was that the patient should take two doses daily and carry out the injunction of praying without ceasing. This would go on for seven days, and the patient would then be cured."

A Church Choir on Strike.

The Edinburgh *Evening News* publishes the following:—"The members of the St. Michael's Established Church choir, of which Mr. William Barr is the conductor, came out on strike yesterday. The rebellion has been brewing for some time, but the climax came with a suddenness which took the clergyman, the Rev. George Wilson, considerably aback. It seems that the members of the choir have had what they consider a grievance. They have been accommodated with seats at a somewhat remote corner of the edifice behind the pulpit, and they have frequently made complaints regarding an alleged draught to which they have been exposed in their somewhat isolated position. The ladies, it is said, were foremost in making allegations of that kind, but their protests remained unheeded. A grave suspicion, it seems, pervades a certain section of the congregation or management that the grievance really consisted in the imagination of the agitators, and that the true cause of the displeasure was the isolation of the choir, and the fact that in their present seats they can neither see well nor be seen. Whether this be so or not, it seems that the choir resolved to have none of it, and they met in private conclave, making a resolution there and then that they should not present themselves yesterday. This determination they carried out without exception, and the Rev. Mr. Wilson, hearing of the attitude of his choir on Friday night, at once set himself to filling the breach. He was successful, having gathered in the choir pews a collection of singers of both sexes, including some of the best musical talent in the congregation. The singing was conducted with excellent effect, and it was whispered in some quarters that there was a decided improvement. The choir so hurriedly improvised will continue to do service so long as the 'strikers' remain obdurate."

Sound Advice.

The Rev. John McNeil, preaching in the Metropolitan Tabernacle on January 27th, on the subject of the cleansing of the leper, said: "God certainly gave a good chance to the leper. Lepers dared not go into the synagogues, but Christ did not confine His work within such narrow limits. He went out into the highways and to the hillsides. He spoke to the crowds; and I cannot help thinking that we don't follow His example in this respect. We should have a free hand and a free site, and, like our Master, go outside among the masses. If a man, instead of trying to preach an elaborate sermon, would try and say things which would appeal to the conscience and sympathies of his audience, the results of their boasted Christianity might be more apparent. Complaints were sometimes made about the sermons they heard, but it must be remembered that the listening was also mighty poor."

Choose Ye This Day—Life or Death.

It is written (Deut. xxx. 15): "See I have set before thee this day life and good, and death and evil." Will ye then not choose life when the Lord says that He willeth not the death of any man, but that he would turn from his evil ways and live? The Lord is still calling to whosoever will hear His voice "Turn ye, turn ye, for why will ye die?" Jesus says, "I am come that ye might have life, and have it more abundantly," if ye will only seek to the Spirit to guide ye. It is written (John xiv. 16, 17): "And I will pray the Father, and He shall

give you another Comforter, that He may abide with you for ever. Even the Spirit of Truth, Whom the world cannot receive, because it seeth Him not, neither knoweth Him; but ye know Him; for He dwelleth with you and shall be in you." That Spirit is now here to lead and guide you into all truth. And the day has come when all things whatsoever is written must be revealed. And in this day by the Word of God we tell you that the life of the mortal body is to be obtained by keeping the law and Gospel. The living child must not be divided. In 1 Kings iii. 25, 26, we read of King Solomon's wise judgment concerning the living and the dead child. He said, "Divide the living child in two and give half to the one and half to the other. Then spake the woman whose the living child was unto the King, for her bowels yearned upon her son, and she said, O my lord, give her the living child, and in no way slay it. But the other said, Let it be neither mine nor thine, but divide it." This is typical of the Jew taking the law but refusing the Gospel and the Gentile taking the Gospel but refusing the law. Thus Jew and Gentile stand upon one platform for the salvation of the soul in the resurrection, as they both lay their body down in the grave for the destruction of the flesh. But to gain the life of the body ye must keep both the law and Gospel, and if we keep them faithfully we know we shall receive the fulfilment of 1 John iii. 2: "We know that when He shall appear we shall be like Him," as He was when He appeared to Thomas when He said: "Reach hither thy finger, and behold My hands, and reach hither thy hand and thrust it into My side; and be not faithless but believing. Handle Me and see, for a spirit hath not flesh and bone, as ye see Me have." Paul, the Apostle to the Gentiles, prayed for the Israel of God in 1 Thes. v. 23: "And I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ," and we tell you, dear reader, that His coming is nigh, even at your very doors. It is written (Rom. vi. 23), "The wages of sin is death"; also (1 Cor. xv. 26), "The last enemy that shall be destroyed is death." Thus we see in this last passage that death is an enemy. "If ye live after the flesh ye shall die, but if ye through the Spirit do mortify the deeds of the body ye shall live?" There was no curse pronounced upon the body until after the fall; then the Lord said "In sorrow shalt thou eat of it all the days of thy life," and we know that this curse is fulfilled, for through it came the death of the body. But in Psa. cii. 19, 20, God says that "He hath looked down from the height of His sanctuary: from Heaven did the Lord behold the earth to hear the groaning of the prisoner, to loose those that are appointed to death." If we serve God in spirit and in truth He will give unto us life without death, but if we serve Satan he will pay us our wages, which will be the death of our body. Therefore, serve God and live, so will ye be able to say, "O death where is thy sting, O grave where is thy victory?" We know that we must be wresting Jacobs, to become prevailing Israelites.

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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, FEBRUARY 1, 1889.

LAST Monday Dr. Parker held the second of his "Talks to Working-Men" in the schoolroom of the City Temple, on the subject: "Mistakes about Christianity." During his discourse he stated very truthfully that one of the first mistakes made about Christianity was to suppose that only scholars could understand it, and stating as his conviction that scholars, by a distinct perversion of scholarship, had done more to dishonour religion than any other men had done.

In these days of Biblical research it seems hard to realise how those who profess a great attachment to the Sacred Book and a desire to fathom the precious truths of Christianity, can have so easily missed the mark, and be led away with the notion that worldly learning and college lore can ever unravel the Sacred Word of God. Isaiah distinctly tells us in the 29th chapter, 11th and 12th verses: "The vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot; for it is sealed: and the book is delivered to him that is not learned, saying, Read this, I pray thee: and he saith, I am not learned." But later in the chapter we have the comforting assurance that: "They that erred in spirit shall come to understanding and they that murmured shall learn doctrine. And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness." The power over the Scriptures was manifested in Jesus, when the Jews, marvelling at His exposition of the Word of God, exclaimed: "How knoweth this man letters,

having never learned?" If any man do His will he shall know of the doctrine.

Another mistake Dr. Parker pointed out was to suppose that the Christian religion required the support of the political State, and asked, Did they want an Established Church? Here he touched a question about which we are likely to hear much in the near future. We believe that the time is close at hand when every congregation will have to support its own minister, and when that vast and mighty tree called Christendom will no longer stand erect as it does to-day, kept in that position only by the frozen ground in which its sapless roots are embedded. The mighty spread of democracy is rapidly opening the eyes of the nation to see that the bulk of the Christianity of to-day is nothing more than politics disguised; a ruse adopted by the wealthy to sustain their position and grind down the faces of the poor, the fatherless, the widow and the orphan. Coming events cast their shadows before them, and the exclamations of approval with which the following expression of Dr. Parker's was received by the body of nearly 500 listeners, drawn from all parts of London, shows the direction of the tide: "A State Church could never be popular with people who understood the question."

We regret to find Dr. Parker evading the question on eternal torments put to him by one of the audience. He stated that it was impossible to discuss it, and referred them to the "all-inclusive eternal life of God, to rest on that and leave all else." Next week we hope to devote an article to this subject.

We have frequently had reason to deplore the absence, or what is still worse, the misapplication, of Scripture in the ordinary run of sermons, preached throughout Christendom. This is an unmistakable indication of the last days, as the Apostle Paul says: "The time will come when they will not endure sound doctrine, but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned to fables." (2 Tim. iv. 3, 4.) Last Sunday evening, St. Paul's Cathedral was densely thronged with people, assembled for the purpose of hearing a well-known orator. The discourse was mainly directed against believers in chance, fortune, or luck, which was said to be the import of Isa. lxxv. 11, and the congregation were exhorted to recognise in misfortune, change of circumstance, or exaltation, the hand of God, all which might have been conveyed by the simple words of the Apostle Paul: "All things work together for good to them that love God." (Rom. viii. 28.) Whilst relating many

instances of how men are thwarted in their hopes and intentions, the preacher remarked: "How often are our lives wearied because of the daughters of Heth." It is indeed lamentable how frequently passages of God's Word, which are fraught with meaning, appear to be treated as mere poetic aspirations, and utilised for the purpose of enriching a flowery discourse. The passage in question has particular reference to the law contained in Deut. vii. 3, forbidding the children of Israel to make marriages with the daughters of the land, or of other nations, they being *unclean*. It reminds us forcibly of the words of Jeremiah, uttered much later, which are very similar and closely allied in meaning, relating to these last days. "Woe is me now! for my soul is wearied because of *murderers*." This contains the effect; the former, in a great measure, the cause. For had the laws concerning uncleanness been kept the daughter of Zion would not have been weary "because of murderers." This points to the transgression of our first parents, who having partaken of the *fruit* of the tree, their firstborn became a murderer. Had the preacher taken for the subject of his address the command given to the Gentiles, by the Holy Ghost, that they abstain from pollutions of idols, and from *fornication*, and from things strangled, and from *blood*, his reference to the daughters of Heth would not have been without significance.

In continuation of the above subject, we observed in the *Echo*, a few days ago, a brief report of the annual meeting of the Home Reunion Society, at which Lord Nelson made the following suggestion:—

"Could not a Council be formed in every town or district, and subsequently a central Council in London for the whole country, on which the wisest representatives of the Catholic Church of Christ, chosen by each Christian body as their representatives, would sit: to meet regularly and to confer together, studying earnestly in the light of the revealed will of God the intricate problems of society; exploring the accessible but often remote and concealed sources of human evil; and then to guide the ministrations, supported by their separate denominations, so that they may severally sustain and assist each other, and work co-ordinately and without jealous interference, thus bringing the full power of a united Christian effort to deal with our social evils."

We have good reasons for thinking that no united effort of Christendom will ever deal satisfactorily with our social evils. Firstly: Christendom will never be united in sufficient numbers to influence such a mighty work, for they are the antitype of Babylon, or confusion of tongues, and will shortly be destroyed, "for her sins

have reached unto Heaven." Secondly, God has chosen a few, like Gideon's army, whose lights are hid in earthen pitchers, to whom He will give full power to make the cause of all social evil manifest, which He has revealed in His "Last Message to Man," to all who have eyes to see. Thirdly, Christendom will reject this testimony, for "their wisdom refuseth the Comforter." Were these representatives spoken of to earnestly study "in the light of the revealed will of God," they would without doubt discover "the often remote and concealed sources of human evil," for they are concealed no longer, but have been until recently, as it is written in Isaiah, "Bind up the testimony, seal the law among my disciples." And again he says, which is now being fulfilled, "I will utter things which have been kept secret from the foundation of the world." We would, however, remind our readers, that

WE DO NOT BOAST OF ANY WISDOM

or knowledge as proceeding from *ourselves*; but it is God's prerogative to choose the foolish things of this world to confound things that are wise, so that no flesh can glory in His presence. It is a duty imposed upon us to point out plainly the origin of evil, which is the root of 'the intricate problems of society,' for there is no other means of dealing with the *effect* but by uprooting the *cause*, and that cause must first of all be clearly stated. Every *tree* that bringeth not forth good fruit shall be rooted up. It was in consequence of our first parents partaking of the *fruit* of the tree, that caused evil to exist in the body of man. For did not the fruit of Jesus' body, which was His *blood*, have to be given for the sin of Adam? Without bloodshedding there is no remission. God said by the prophet Micah, "Shall I give My first born for My transgression and the fruit of My body for the sin of My soul?" God took the blame that Adam imputed to Him, "The *woman* whom Thou gavest to be with me, she gave me of the *tree* and I did eat." For God placed the evil there and commanded man not to touch it, saying, "Ye shall not eat of it, neither shall ye touch it lest ye die." (Gen. iii. 3.) "For this cause many are weak and sickly among you, and many sleep," that is many die. "Know ye not," says Paul, "that your body is the temple of the Holy Ghost; if a man defile the temple of God him shall God destroy." We commend our readers to study attentively the 15th chapter of Leviticus.

There never did, and never will, exist anything permanent and noble and excellent in a character which remains a stranger to the exercise of resolute self-denial.

Notes of Addresses.

A DISCOURSE BY J. J. JEZREEL.

Text:—"FOR THE TIME WILL COME WHEN THEY WILL NOT ENDURE SOUND DOCTRINE, BUT AFTER THEIR OWN LUSTS SHALL THEY HEAP TO THEMSELVES TEACHERS, HAVING ITCHING EARS; AND THEY SHALL TURN AWAY THEIR EARS FROM THE TRUTH, AND SHALL BE TURNED UNTO FABLES." (2 Tim. iv. 3, 4.)

"Many to-day, like Pilate, are asking: What is truth? But like him they no sooner ask the question than they turn upon their heel, caring little who answers it, or if it be answered at all. Our text is one of the many finger posts which have pointed with unerring precision for the last 2,000 years to the days in which we now live. It points to the great apostate state of Christendom, as we behold it to-day, seated upon the scarlet coloured beast, full of names of blasphemy, and sunken in the mire of idolatry, having seven heads and ten horns, being supported by the world. It points to the golden cup once full of truths held by the primitive fathers, but alas! now turned into fables, delusions, and false doctrines. It points to the man of sin who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God, which is the abomination spoken of by Daniel the prophet. This was the sign given unto us: warning us that when we saw it we were to flee to the mountains. These perilous times in the which we are now living were clearly foretold by the prophet Daniel, as it is written in the 1st verse of the 12th chapter of Daniel: 'There shall be a time of trouble, such as never was since there was a nation, even to that same time, and at that time Thy people [Israel] shall be delivered,' for Michael shall stand up for them, the great prince which standeth for the children of Thy people.

"Jesus spake of these days of apostasy or falling away from the truth, saying: 'Because iniquity shall abound the love of many shall wax cold,' for there shall be great tribulation such as was not since the beginning of the world to this time, no, nor ever shall be; but he that shall endure unto the end, the same shall be saved: that is to say, whosoever shall keep the Word of My patience unto the end I also shall keep him from the hour of temptation which shall come upon all the world to try them that dwell upon the earth.

"If Jesus had cause to weep over Jerusalem 2,000 years ago, how much more has His Bride cause to weep now over the ruin and desolation by which we are surrounded, produced in the hot bed of an apostasy whose fall is at hand. How much more shall the Bride repeat the doleful miserere: 'If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes.' See ye not all these things? These mammoth stone edifices, these lofty steeples towering to the skies like so many Babels in Shinar, surrounded by whited sepulchres and ornamented grave stones; undermined by vaults full of

dead men's bones. Behold! mementos of the many widowed faces which have been ground to dust for the construction of the giant Sphinx, standing solitary in stony coldness, looking through sightless eyeballs, deaf and regardless of the pitiful look of the fatherless, the widow, and the orphan, who pass by shivering in their tattered rags: helpless, homeless, friendless, utterly destitute; cast out of the rich man's gate who fares sumptuously every day, clothed in purple and linen, whose forefathers have left him a living of £5,000 a year. But the dogs only have compassion, and come to lick the sores of this poor outcast Lazarus who is forsaken by all, and who would fain feed upon the crumbs which fall from the citizen's table, but even this is denied to him. 'Verily I say unto you, there shall not be left here one stone upon another, that shall not be thrown down.'

"The Apostle Paul also in writing to his son, Timothy, warns him that 'the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils; speaking lies in hypocrisy, having their conscience seared with a hot iron.' The Apostle goes on to warn Timothy in his second Epistle: 'That in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasure more than lovers of God, having a form of godliness, but denying the power thereof.' There is no end to their formalities; they are full of religion, even far more so than the Pharisees who sat in Moses' seat binding heavy burdens grievous to be borne, and laying them on men's shoulders; but they themselves will not move them with one of their little fingers. All their forms of worship are to gratify animal senses and be seen of men. They make broad their phylacteries and enlarge the borders of their garments. They love the uppermost rooms at feasts and the chief seats in the synagogues, and to have long handles and high-sounding titles to their names. But we cannot be astonished at the present state of things; does not our text distinctly warn us that the time *will* come when they will not endure sound doctrine, but after their own lusts shall they heap to themselves teachers who will preach to them any doctrine most suited to their taste, having itching ears; turning away their ears from the truth, they shall be turned unto fables?

"Solomon also foretold of a generation which would exist in these latter days whose characteristics would be 'pure in their own eyes, and not washed from their filthiness.' 'O how lofty are their eyes and their eyelids lifted up. Always making long prayers as the hypocrites do, to be seen and heard of men; having men's persons in admiration because of advantage; ever learning, but never able to come to the knowledge of the truth, speaking great swelling words. Solomon speaks of this generation as a generation whose teeth are as swords, and

their jaw teeth as knives, to devour the poor from off the earth and the needy from among men. This is the generation that will compass land and sea to make one proselyte, and make him twofold more the child of hell than yourselves. This is the generation that will send out its missionaries, Bible in hand, to preach salvation through a dying Saviour *afar off*; and follow up their teachings of love and mercy at the point of the bayonet. This is the generation that will proclaim from its pulpit with the one hand that we should love one another by visiting the sick, clothing and feeding the poor; whilst with the other hand they are busily engaged in the construction of deadly infernal machines to destroy their fellow creatures.

"To-day we hear the croakings of the unclean spirits, like frogs, proceeding from out of the dragon and out of the mouth of the beast and out of the mouth of the false prophet, sounding forth the Roman, Greek, and Protestant doctrines: that no man can buy or sell save he that hath the mark or name of the beast, or the number of his name in his forehead. This is the generation that will herald from its pulpit the great fact that Christ is the end of the law for righteousness to every one that believeth and pointing to the Cross they will exclaim: Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to His Cross. Yet strange to say, these blind leaders of the blind will quote the second commandment of the law: 'Thou shalt not make unto thee any graven image or any likeness of anything that is in Heaven above, or that is in the earth beneath, or that is in the water under the earth. Thou shalt not bow down thyself to them nor serve them.' The Protestant points the finger of scorn at the Roman Catholic, accusing him of breaking the second commandment, saying: 'Let me pull the mote out of thine eye,' forgetting that there is a beam in his own eye.

"Enter the high porch of Protestantism in St. Paul's Cathedral, who claim to have abandoned the idolatries of images, and you will find therein pagan arts in sculpture and paintings which would cause the mediæval ages to blush. In a word, what can you buy now in this 19th century that does not bear the mark of the beast upon its surface? Well might our Lord say 2,000 years ago: 'If they do these things in the green tree what shall be done in the dry?' Well might Paul say that Satan was transformed into an angel of light. If thou seest the oppression of the poor and violent perverting of judgment and justice in a province marvel not at the matter, for He that is higher than the highest regardeth, and there be higher than they. For the time has truly come when they will not endure sound doctrines, but after their own lust shall they heap to themselves teachers having itching ears, and they shall turn away their ears from the truth.

Children are good listeners, close observers, and real copyists; so mind what you say and do, and what example you set before them.

From the Dungeon to the Throne.

In mis'ry's dungeon deep and drear
In solitude man long has pined
Without hope, God, or light, or cheer,
In sin's strong fetters which him bind.
In this dark cell whence came no hope,
He long has wept, and groaned, and sighed;
'Mongst death and evil he has groped,
Nor e'en till now had found a guide
To light him from this dreary cell,
To loose his fetters and his chain,
To him the glad tidings tell
That life without death he might gain.
But now there come some rays of hope
Through chinks of window and of door,
For now his eyes begin to ope
Which veiled were with scales before.
His senses hardly now believe
That which he sees by eye of faith,
So thickly did death's darkness weave
Its web, his mind for to encase.
But soon he will from death's dark pall
Emerge, as sun from mist and cloud;
When now he hears the Spirit's call
To rise from evils which him shroud.
Thereby he will not see in part,
But know as also he is known;
The Word will purify his heart,
As plainly is in Joel shown;
And cleanse his blood from evil tares,
Secreted there e'en since the fall;
No longer Adam's fig leaves bear,
But free himself from his sins all.
No longer alienated be
From Israel's commonwealth so great,
But made inheritors, and freed
From sin, for which man long did wait.
Not then thirsting for righteousness,
But with the well of life be filled;
No longer then God's laws transgress,
But from the stroke of sin be healed.
And consequently they will ne'er
To ashes and to dust return,
But freed from death's o'ershading fear,
In which dread bondage they now mourn.

Rudiments of the Faith of Israel.

THE THREE-FOLD SALVATION.

In the first chapter of Genesis, it is written that on the fourth day God made two great lights; the greater light to rule the day, and the lesser light to rule the night; He made the stars also. The six creative days are figurative of the 6,000 years, in which God has been making man in His own image, for man is very far from being in His image yet. Satan was allowed to mar man in the making, that through evil he might be raised to a higher glory than before he was sent to this planet to minister to a mortal body, being then only a spirit, without knowledge of evil. It was God's plan in the Creation to raise these spirits higher, especially the spirits of the just, who drove the evil out of Heaven with Michael, that they might be made in His image at the end of the 6,000 years, for "one day is with the Lord as a thousand years, and a thousand years as one day." So that, as Paul says, the creature was made subject to vanity, not willingly, but by reason of him who subjected the same in hope. And the sun, moon, and stars

stand a figure of the three different glories intended for man, after that he has passed through this world of sin, sorrow, and suffering, all which things, though he knows it not, are necessary elements in procuring that eternal happiness God has destined him for. As Paul tells us, "There is one glory of the sun, another glory of the moon, and another glory of the stars, and one star differeth from another star in glory." As Jesus Christ is the only means by which every man inherits life eternal, these three lights are spoken of as being made on the fourth day, for Jesus was born within the fourth thousand years, and as John says, "That was the true light, that lighteth every man that cometh into the world." And Paul tells us that "He is the Saviour of all men, especially of those that believe." (1 Tim. iv. 10.) He was the Lamb slain from the foundation of the world, to take away the sin of the world, not a part of the sin, but the whole of it, unbelief included. These unbelievers are called wandering stars, and we hope next week, under the heading of "Non-Eternal Punishment," to lay before our readers their fate and destiny, as recorded in the Scriptures, but for the present draw attention to the two classes of believers in our Lord Jesus Christ, or the glories of the sun and moon.

The light of the moon is borrowed from the sun, and rules the night, and both these lights were made manifest in Jesus Christ. Christ is the Word, which was made flesh, and the Word is the Old and New Testament in which God has revealed His Will. A correct understanding of the Scripture depends greatly upon the light that is thrown on it, when reading. The light of the night is only sufficient to see the atonement of Jesus Christ, by which all souls are saved, the believer in the first resurrection and the unbeliever in the second resurrection, albeit the blindness of some refuses mercy to the unbeliever, but God will have mercy and not sacrifice. (Hosea vi. 6.) Only one part of the Word is seen by this light, which shines alike on Jew and Gentile; the Jew obtains the salvation of his soul by belief in the law, and the Gentile by belief in the Gospel. Both are saved by faith. The Jew cannot keep the law, for the letter killeth, but the Spirit maketh alive, which he refuses, it being Christ; the Gentile believes in the sacrifice of Christ, without the works of the law, and offers up bread and wine, to show forth His death until He come. Jesus by His blood broke down the middle wall of partition between Jew and Gentile, placing them upon one common platform for the saving of the soul, although the natural or visible Jew is nearer to God than those scattered among the Gentiles, for where there is no vision the people perish, but he that keepeth the law happy is he. (Prov. xxix. 18.) The Jew, although the natural olive, does not produce good fruit because he is broken off by unbelief, and does not abide in Christ. The Gentile is the wild olive grafted contrary to nature, and bears of his own kind, wild fruit. Jesus showed the similarity between these two people in His feeding the multitude with loaves and fishes, the bread typifying

the sacrifice of the Gentile and the animal of the Jew. There is a circumstance connected with this miracle of Jesus, which the religious world are wont to look upon in a very superficial manner, as, in fact, they do all the Scriptures, having only the light of the moon to guide them; it is the 12 baskets full of fragments which remained *after* the multitude were filled. Both Jew and Gentile say they have enough, if their souls are saved, and now these fragments are brought into requisition for Israel, which contain both law and gospel, and are printed in the form of "Extracts," in order to gather out from among the different churches the children of God which are scattered abroad. For Paul says: "I would not, brethren, that ye be ignorant of this mystery, lest ye should be wise in your own conceits, how that blindness in part hath happened unto Israel, until the fulness of the Gentiles be come in"; and so Israel will be saved. The fulness of the Gentiles having now come, the message is sent out to gather Israel, who will recognise in these fragments the voice of Jesus, as it is written, "The ox knoweth his master's crib and will eat what is provided." It has been said these Extracts will never rest on a Gentile's stomach; they have sufficient in the salvation of their souls and will never seek the life of the body; it is nevertheless written "that the whole creation groaneth and travaileth together in pain until now, and not only they, but we who have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the *redemption of the body.*" (Rom. viii. 23.) The Apostle himself says, he knew only "in part." "We know in part, and we prophesy in part, but when that which is perfect is come, then that which is in part shall be done away." For the knowledge of the Lord shall cover the earth, as the waters cover the deep. A borrowed light will no longer be necessary, but it must greatly increase before the restitution of all things, for the light of the moon shall be as the light of the sun, and the light of the sun sevenfold, in the day that the Lord bindeth up the breach of His people, and healeth the stroke of their wound.

In many of the sayings of Christ these two salvations are made very clear, as well as in the circumstances attending His death and resurrection. "I am the resurrection and the life." The one is to be saved through death, and raised a spiritual body, and the other to live without death. "He that believeth on Me, though he were dead yet shall he live, and whosoever liveth, and believeth on Me, shall never die." Christ distinctly tells us the glory of those who *die* believing. "In the resurrection they neither marry nor are given in marriage, but are as the angels of God in Heaven." But those who remain and are alive at His coming will be made like Him, as He is. Jesus is not in the likeness of angels, "having obtained a much more excellent name than they, for to which of His angels said He at any time, Thou art My beloved Son, this day have I begotten thee." (Heb. i. 5.) The body of Jesus did not see

corruption, as it is written, "Thou wilt not leave My soul in hell, neither wilt Thou suffer Thy Holy One to see corruption." (Psa. xvi. 10.) If then we are to be like Him, our bodies must be preserved. The Apostle Paul prayed that our whole spirit, soul, and body might be preserved blameless unto the coming of the Lord Jesus. (Thess. v. 23.) He showed the two bodies when He arose from the dead that we might know the difference; first, when He appeared to Mary, and said, "Touch Me not, for I am not yet ascended," and second, when He showed Himself to Thomas, and said, "Reach hither thy finger and behold My hands, and reach hither thy hand, and thrust it into My side." This is related by John in the 20th chapter, and is evidence both of the spiritual body and the natural immortal body; the Spirit of Jesus first raising the soul, and the immortal Spirit Christ afterwards raising the body; and Paul says, that "if the Spirit of Him that raised up Jesus from the dead dwell in us, He that raised up Christ from the dead, shall also quicken our *mortal bodies.*" The parable of the dry bones in the valley of Jehoshaphat, mentioned by Ezekiel, is often misconstrued by Christendom; it has no reference to them, but to the House of Israel: they are spoken of as dead, because they are without the knowledge of the life of the body, and are held in bondage by the teachings of the Gentiles. But the Spirit of *Life* enters them and they stand upon their *feet*, and God says He will multiply and increase them like a flock; but the children of the resurrection neither marry nor are given in marriage. These will constitute the Church of God, His Bride, and they two, says the Apostle Paul, shall be one *flesh*. The 6,060 years are to be shortened for the elect's sake: "except the Lord had shortened those days, no *flesh* could be saved." The Word was once made flesh in Jesus, and must again be made flesh in His Bride, for He is not glorified without His Bride. The prophet Esdras saw that life was to be gained in the end, and he says, "If thou shalt destroy him, which with so great labour was fashioned, it is an easy thing to be ordained by the commandment, that the thing which was made might be preserved." It is the commandment that will preserve man's body alive.

In conclusion, the Apostle Jude lays the matter briefly before us in the third verse: "Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you, that ye should earnestly contend for the faith which was once delivered to the saints." The common salvation is for the soul, and the faith once delivered unto the saints is the preservation of the mortal body: "For our fathers," says Paul, who was himself an Israelite, "all died in the faith, not having received the promise," but now the seed has come to whom the promise was made. The Apostle saw that, through distance of time, he could never obtain it, and cried, "O wretched man that I am, who shall deliver me from the body of this death." The difference also should be noted between the Kingdom of Heaven and the Kingdom of God, in the

Scriptures. Those who are grafted into Christ's death and abide in Him, it is the Kingdom of Heaven; but those who seek for Christ to dwell in them, it is the Kingdom of God, for "the Kingdom of God is within you." Flesh and blood cannot inherit the Kingdom of God; but flesh and blood can, for it did in Jesus. He dwelt in the Kingdom of Heaven, that is, in the Spirit, during His ministry, and shed His blood to redeem all souls; and He gave His body for the living that through death He might destroy him that hath the power of death, that is the devil. And when His blood was washed away, and He arose from the dead, the Kingdom of God dwelt in Him, the Word being made flesh. The power of death, however, is not yet destroyed. "We see not yet all things put into subjection under Him"; but, as Paul says: "The God of peace shall bruise Satan under your feet *shortly*" (Rom. xvi. 20), then the power of death will be destroyed, and man made in the image of God. Not only is Christ the Saviour of all men, specially of those that believe, but He is the Saviour of *the body.* (Eph. v. 23.)

Correspondence.

To the Editor of THE PIONEER OF WISDOM.

SIR,—I have had much pleasure in reading your paper, seeing the fearless way you have laid the Scriptures plain before all and dared to tell the truth, in this day of darkness and superstition, when men are heaping to themselves teachers having itching ears, who preach to them worldly wisdom and science falsely so called, that the truth is not to be found among them. Some time ago I read the first sermon of *Extracts from the Flying Roll*, and can never express the gratitude I feel for the comfort it gave me, and the hope of life it awakened within me. I no longer served God through fear, as I then learned He was a God of love, and the Saviour of *all* men. I always had a horror of sudden death, though at the same time praying I might die, that I might sin no more. I had been among all denominations of Christians, but could not find the rest I was seeking. When those I loved were taken away from me by death and I was anxious to know what had become of them, none of the ministers I asked could explain to me, what I read in the *Roll*, that at death the spirit of man returns to God Who gave it, and the soul, with the body, is laid in the grave until the resurrection; that the body is lost eternally, and the soul asleep until the resurrection, and that those I had lost would come forth at the first resurrection, because they were believers in our Lord, as it is written, "Believe on the Lord Jesus Christ and thou shalt be saved." I never before understood that the two debtors, one owing 50 pence, and the other 500, meant those who had died believers and unbelievers; those who did believe rising at the first and the other at the second resurrection. After prayerfully reading my Bible and the *Roll*, I saw a much brighter light, a far greater glory than a resurrection glory, and instead of praying daily to be taken out of the world, we are now living in the time when we may pray not to be taken out of the world but to be kept from the evil, and that the works might be done in us that were done in Jesus, as it is written: "The works that I do shall ye do also, and *greater* works than these shall ye do. The greater works being to overcome our own evil and the evil of others, whereas our Lord

had no evil in Himself, He being born without sin, and we are born in sin, and shapen in iniquity. I can see plainly we shall have to do our part or how can we expect the Lord to do His? We must work as well as pray, for we read not one jot or tittle shall pass from the law till all be fulfilled, and we know all is not fulfilled yet, but I firmly believe we are living in the time when we should earnestly seek for life, and life more abundantly.—I am, yours truly,

A. W.

To the Editor of THE PIONEER OF WISDOM.

SIR,—It is with much pleasure that I write in appreciation of your new paper, which does so enlighten one, living as we are amidst so much of the darkness and confusion of to-day. Surely God in His infinite wisdom and mercy is blessing a people with more zeal and knowledge of the Scriptures than He has previously done.

Never before have I had the Word of God explained in so simple and beautiful a manner. I have at last had my eyes opened to realise the state of this present apostate Christendom. What chaos have the so-called ministers of God been leading us into. Truly! as you have so often had it quoted in your paper, that "darkness shall cover the earth, and gross darkness the people," and this is certainly the time, for never before have I witnessed such a profession without light and knowledge; my heart sickens at the sight of so much void and empty professions of religion, ever learning, but never able to come to the knowledge of truth, and simply because (as you so plainly stated last week in the piece headed "The Origin of Evil") it is the evil which has hidden the true knowledge of God from our view. I feel sure that all who read your paper with an eye single to God, conferring not with flesh and blood, will no longer see men as trees walking, but will see all things clearly through the Word.

Wishing you every success in your labour of bringing about the knowledge of a full redemption to man, and for the establishment of Christ's Kingdom here on earth, and trusting it may be the means of leading others aright,—I remain, yours truly,

A LOVER OF LIGHT AND TRUTH.

Glynde, Sussex.

January 28th, 1889.

To the Editor of THE PIONEER OF WISDOM.

SIR,—It is now some two years since, at Grimsby, through the preaching of "J. S." of Lincoln, I first became interested in the doctrine of the redemption of the body as taught in the pages of the *Flying Roll*, and I firmly believe that this work is indeed indited by the Spirit of God, and the doctrine, consequently, weight and measure with the Word of God, and according to law and testimony.

Being a subscriber to your new weekly PIONEER OF WISDOM and a diligent reader of its pages, I am strongly impressed to send you a few lines testifying to the value of its articles generally, as throwing a light upon the "dark sayings" and "hidden mysteries" contained in the Holy Book, which no other paper that I have yet read has sufficed to do.

It is a matter of great pleasure to me to read the insertions contained in its pages, and I look eagerly for each week's issue. I trust, indeed, that the circulation may increase rapidly, and I heartily wish the good work "God speed." Did the public generally take more interest in the "deep things of God" and study to *prove the truth* of all they do read, they would value your paper at something like its proper worth and realise what a *small sum* one penny per week really is for a publication which, so far as I am aware, is the *only one of the kind published* wherein the doctrines of incorruptibility and

immortality, the true meaning of sin, cause and effect, the wages it demands, &c., in point of fact wherein the real meaning and intent of the Scriptures are taught and reasonably explained, spiritual things being compared with spiritual. Would to God the Scriptures of truth were more generally venerated and understood and preached, but alas! as your paper justly tells us, where is truth to be found on earth this day? Has not the Spirit of Truth withdrawn from the spiritual system of Babylon, and worldly wisdom and science falsely so-called taken its place? Is it any wonder then that error, chaos, and confusion reign supreme, and all to-day seek their own and not the things which are Jesus Christ's?

I heartily wish your paper may throw a glimmer of light over the surrounding darkness, and go on increasing in lustre until at length the light is sufficiently strong to chase away the mists of error and superstition, and the grand doctrine you teach and advocate is propagated universally.

By all means do what you like with this letter, and if you feel it is at all worth inserting in your columns I shall hope my words may serve to be of some little assistance to more than one who in these days of error and of spiritual strife and contention seek light and truth, and life eternal, not of spirit and soul only but of spirit, soul and body.—Sincerely yours,

E. MERRIMAN.

Lincoln, January 26th, 1889.

Answer to Correspondent.

MANCHESTER.—The 144,000 who are to receive immortality are composed of 12,000 of each of the twelve tribes of Israel. Twenty-four thousand will be gathered from the Jews—Judah and Benjamin; and the remaining 120,000 from the ten tribes scattered amongst the Gentiles. (See Rev. vii. 4-8.) John, in Revelation, afterwards describes the vast multitude who will receive the salvation of the soul in the resurrection, but who are not numbered: "After this I beheld, and lo! a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands."

You will notice that in enumerating the twelve tribes, the Apostle John omits the tribe of Dan, placing Manasses instead, corresponding with the prophecy of Jacob on his death-bed (Gen. xlix. 16, 17). "Dan shall judge his people (the Gentiles), as one of the tribes of Israel. Dan shall be a serpent by the way, an adder in the path, that biteth the horse heels, so that his rider [Christendom] shall fall backward."

In the 144,000, man and woman are counted as one; so that the redeemed will consist of that number twice told: moreover, the parents will be able to claim their children under 14 years of age; after which time the children themselves become responsible for their walk before God.

Design of self-examination:—Give no quarter to those vices which the law of God forbids, which are of the inward family, having a root in thy heart, and plead a right to remain there because they have been tenants so long. Examine thy daily walk by the Word of God, and raise early batteries against those strongholds which are built upon the rock of fallen nature. Let this be the battle of thy life, using the sword of the Spirit, which is the Word of God, to drive them out, so shall it become the temple of God, and His Spirit shall dwell within

Sour Grapes.

The words through which I first saw that the life of the body was to be obtained in these 1,335 days of Daniel are written in 2 Tim. i. 10: "But is now made manifest by the appearing of our Saviour Jesus Christ, Who hath abolished death and hath brought life and immortality to light through the Gospel." But as I was of illegitimate birth I thought that the prize could not be gained by me as I read in Deut. xxiii. 2, "A bastard shall not enter into the congregation of the Lord even to his tenth generation," also remembering that it is written in the second commandment, "visiting the iniquity of the fathers upon the children unto the third and fourth generation." I concluded it was no use striving for what was beyond my reach, thus believing what I now know to be the traditions of men. But I can to-day thank the God of Israel that He has opened mine eyes to see and understand His word. I now know that many born in wedlock are bastards in God's sight, for that which is highly esteemed among men is an abomination to Him. These are born blind to the life of the mortal body. In the beginning God said unto Adam "Of the tree of knowledge of good and evil thou shalt not eat," this tree being the woman, good and evil being placed in her body. Adam partook of the evil of the tree, and in consequence their firstborn son, Cain, was a murderer. The law was given through Moses and then the curse was pronounced on the soul: "The soul that sinneth it shall die." Until this time the curse had been only on the body. "Dust thou art and unto dust shalt thou return." It is written Luke ii. 13: "If ye then being evil know how to give good gifts unto your children how much more shall your Heavenly Father give His Holy Spirit to them that ask Him." This good gift can only be given by keeping the law as given in Lev. xv., and only in this way can you give your children a pure body. Also we read: "In those days they shall say no more, the fathers have eaten sour grapes and the children's teeth are set on edge. But everyone shall die for his own iniquity." The bastards spoken of in God's Word are those conceived without the law in the uncleanness of the tree. This is the sour grapes which have set the children's teeth on edge since the days of Adam. Jesus was conceived in the cleanness of the tree through the overshadowing of the Spirit, without the tares of man, hence we see that in His body there was no evil. In the Parable of the Sower we read "That while man slept [to knowledge] his enemy [Satan] came and sowed tares among the wheat." The seed of the woman in its purity is the wheat of the field. If anyone now loses his body he suffers for his own sin and not for that of another. In 2 Chron. xxv. 4 we read: "The fathers shall not die for the children neither shall the

children die for the fathers, but every man shall die for his own sins." Christendom will tell you that to be of illegitimate birth is an unforgiven sin in the sight of God, but nowhere can they find such teaching in the Word of God. Surely they forget that our God is a God of love, and that mercy is His darling attribute. It is written in John viii. that the Scribes and Pharisees brought unto Jesus a woman taken in adultery, quoting at the same time that Moses said in the law such should be stoned. Jesus said unto them "He that is without sin among you let him first cast a stone at her," and we find that they all were convicted by their own conscience and went out one by one, and Jesus was left alone with the woman, and He said unto her: "Woman, where are those thine accusers, doth no man condemn thee? She said, no man, Lord. Then said He, Neither do I condemn thee." Mark well what He says to her here. "Go and sin no more." This is Israel's prayer to-day, to be kept from the evil. Jesus knew that the creature was made subject to vanity, and how lovingly and mercifully He spoke to her, how His words must have comforted that poor sin-stricken woman who was so condemned by men. The call has now gone forth through the *Flying Roll*, God's last message to man, to gather together the outcasts of Israel and the dispersed of Judah, telling them that the time for their deliverance from the bondage of corruption into the glorious liberty of the children of God has now come. But for body, soul, and spirit to be preserved, blameless, beauty and bands (law and Gospel) must be united. For taking one without the other is losing your body in the grave, obtaining a celestial body like unto the angels. To the law and to the testimony; if we speak not according to God's Word it is because there is no light in us. In Gen. xix. we see the sin which the daughters of Lot committed, yet through this sin sprang two great nations, Ammon and Moab. From the latter came the body of Jesus, coming through Ruth the Moabitess. In Josh. ii. we find Rahab the harlot hid the two spies, and for this reason we find that her life and that of her father's household were saved when the city was destroyed, for God's ways are not man's ways. He hath chosen the foolish things of the world to confound the wise, and "God hath chosen the weak things of the world to confound the mighty and base things of the world and things which are despised, hath God chosen: Yea and things which are not to bring to nought things that are." You may say the law is not for me, I am a Gentile. I answer thee, Who told thee thou wast a Gentile? Search the Scriptures and prove whether you are an heir or heirress to the inheritance, which is your mortal body in immortality. Come eat of the good old corn of the land which is to be obtained now in this third and last watch. "The Spirit and the Bride say Come." Reader, seek to have your covenant with sin, death, hell, and the grave, disannulled, for thus saith the Lord: "Now is the accepted time, now is the day of salvation." Seek for cleansing in the fountain, that is now opened

in the House of David and to the inhabitants of Jerusalem for sin and for uncleanness, that your blood may be cleansed and your body made and fashioned like unto the glorious body of the Man-Christ, a fit temple for the mighty God of Jacob to dwell in.

Can The Blind Lead The Blind?

For nearly 6,000 years mankind have been a prey to that enemy of God and man, death. God has in all ages held out life to man, long life, yea eternal life, not a life in evil, but a promise of the removal of the evil, the blood being washed away, the spirit being the life instead of blood. Three stand on record as having escaped the destruction of the body, but the multitude have been content to follow blind guides, and with them have fallen into the ditch or grave. So accustomed have mankind become to this that even those who are seeking the salvation of the soul mark their conversion by making arrangements for their funeral and seeking how to die. Like the raven from Noah's ark, death is a resting place for them, but not for those whom the dove, or Christ, will rest upon as it did upon the body of Jesus.

The Scriptures have been a sealed book till this, the time of the end. Daniel, the prophet, when writing in the 12th chapter of mysteries relating to this time, when power was to be given to man to ride triumphantly over sin, death, hell and the grave, asked to know the meaning of his prophecy; but the answer of the Lord was, "Go thy way, Daniel, for the book is closed up and sealed to the time of the end." Hence even the prophets have groped about in semi-darkness, inquiring and searching diligently what the things could mean which they uttered.

The *Extracts from the Flying Roll*, God's last message to man, is sent forth, claiming to have been written under the inspiration of the Comforter or Spirit of Truth, and is unravelling all the deep mysteries in the Word of God which have been hidden from all ages, that man by looking unto the Scriptures, and abiding by the commands therein contained, may no longer be subject to death, escaping the first curse which was on the body, and the second curse on the soul, and by dwelling in the Spirit which is manifested through the *Flying Roll*, the elect of God, Israel, the 144,000, the Bride of Christ, may fulfil the Scripture: "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." By dwelling continually in the Spirit they will be brought to birth by that Spirit, the blood then being washed away and made flesh.

At His first coming the Lord, perceiving that the Gentiles would be unable to keep the law, nailed it to His Cross, yet placed upon them the burden of four necessary things, as recorded in Acts xv. 28, 29, that they should abstain from pollutions of idols, from fornication, from things strangled, and from blood. It is therefore useless for us to apply to the teachers of the Gentiles for light to discern the way in which all the

Scriptures are to be fulfilled, or how Jesus' words are to be verified: "There shall not one jot or one tittle pass from the law till all be fulfilled," for they are groping about in partial blindness, having, it is true, the light of the moon, but through ideas of their own few receive that light save through human spectacles, or partially obscured by curtains of their own weaving, so that they are unable to keep in the narrow path of the Spirit, and with Paul have to cry out: "I find a law in my members warring against the law of my mind, continually bringing me into captivity to the law of sin and death."

Where to-day can we hear a Gentile minister lecturing on the four commandments given to the Gentiles? We ourselves have never once heard the subject mentioned by them. The *Flying Roll* therefore comes forth now at the fulness of the Gentiles, that the remnant of Israel may be plucked out from the great apostacy in the churches, and follow Christ in the regeneration. Christendom, through not rightly dividing the word of truth, has made confusion of the Word of God. The little light they once possessed is now become dim, and they have become as the blind leading the blind, both pastors and people falling into the ditch, the grave. We may be accused of using strong language when we state that Jesus truly spoke of *them* in the following words: "For there shall arise false Christs and false prophets, and shall show great signs and wonders, inasmuch that, if it were possible, they should deceive the very elect." But are they doing otherwise when they publicly announce that all must die? Where is such a doctrine to be found in the Word of God? It is true it is written that it is appointed unto men once to die, but the Psalmist tells us that "the Lord hath looked down from the height of His sanctuary, from Heaven did the Lord behold the earth, to hear the groaning of the prisoner, and to loose those that are appointed to death." Furthermore he tells us that this was to be "written for the generation to come," for the remnant of the seed of Israel, those who should be living in the 1,335 days spoken of by Daniel in the 12th chapter. So it is written: "A seed shall serve Him: it shall be accounted to the Lord for a generation." We are fully conscious that the mysteries now being unfolded in the *Flying Roll* will never be understood by the Gentiles, but the true children of Abraham will follow the Spirit of God through His Word, into the glorious liberty of the Man-Christ, receiving the salvation of the soul and the redemption of the body from death.

The best temperance resolution: Resolution to abstain from all sin, by keeping God's laws.

The trial of Job was to shame the accuser, the devil. God knew Job's heart; but it is by the trial of men's faith to show their love to Christ, must be the means of casting Satan down, from pleading against man. Thus we must join the hand openly to the heart secretly, to prove we choose the good and avow our desired vengeance upon the root of all evil.

The Wave of Evil.

Most of the leading daily and weekly papers have recently had leading articles on the present wave of murder and suicide passing over England. Many suggestions for its suppression have been tendered by some of the most experienced men of the world, but we have not as yet seen anything depicting the true cause of such an awful effect. They have, almost without exception, quite ignored the Word of God as a guide, where the cause is fully explained, but have substituted their wisdom which God calls foolishness, and giving many theories as to how it could be put down, but instead of such evils having a tendency to diminish, they are gradually on the increase.

It is too much for the wisdom of this world to understand how the evil as well as the good must eventually serve God: they cannot see how that can possibly be, and because it is seemingly contrary to their way of thinking they openly declare: we do not believe it. These would have the rush to grow without mire, all to be sweet and no bitter. Many more will admit that the evil will in the end serve God, yet probably in the next breath they will state that God will punish that which serves Him, throughout an endless eternity.

The end is near, and this sore travail, which God hath brought upon the sons of men to be exercised thereby, will be bitterer as the end approaches, for the devil is come down with great wrath, knowing that his time is short. The seed sown in corruption will shortly be raised in incorruption. The resurrection morn approaches, and the six waterpots, or 6,000 years, are nearly filled, ready to be converted into wine; in other words, the love of God will be made manifest by making man perfect through sufferings, the sweetest honey yielded by the bitterest flower, the best wine kept back till the last. It is written that Jerusalem was to be trodden under foot 42 months, therefore we need not be astonished to find such a manifestation of evil in our midst. In this hour of trial and temptation Israel will be melted down in their earthen vessel, that God may put the stamp of His image, then His likeness, on their temples, which are compared to pure gold.

The question is asked: Who are the Israel of God who are found worthy to endure unto the end? They cannot be of those who wrap their talent in a napkin and bury it in the earth, despising the birthright. Though Israel may appear outwardly to the world clad in Esau's clothing, they will be found earnestly wrestling with God for the birthright which belongs to them; appearing as deceivers, yet withal, found in the end to be the true worshippers of the living God.

If Christ told the Jews that they were of their father the devil, the Gentiles also must have the same father. So long as man has evil in his blood, the law in his members warring against the law of his mind, he is the son of Satan, and as Satan was a murderer from the beginning, so both Jew and Gentile seem willing to have the living

child divided by courting death. In the 15th chapter of Leviticus it is plainly recorded what is the fruit of the tree in the midst of the garden that man was told not to eat. Disobedience to this law has been the cause of a very large amount of misery and disease in all generations, notably the present. This was the only law given to man before the flood. Enoch's body was not contaminated with a breach of it, and he became a living witness that woman was a tree of the knowledge of good as well as evil. Adam blamed God for giving him the woman, and the Almighty took that blame upon Himself and said, "Shall I give My firstborn for My transgression, the fruit of My body for the sin of My soul?"—the fruit of His body being the blood of Jesus shed on Mount Calvary for all souls. Now, in the time of the end the Lord will prove that His plan is good, and necessary to the complete happiness of man, and that evil, disease, and suffering were all necessary cogs in the great wheel of His decrees. He is not the author of evil, but by it He proves to man that Satan, when he rebelled in Heaven, desired not the happiness of God's creatures, and that they by listening to his devices caused God to accomplish His plan for man's future happiness, not a happiness in innocency, but one salted with knowledge, declaring in His Holy Word: "This sore travail hath God brought upon the sons of men to be exercised therewith." He afflicts not willingly, but in love, and now shortens the time by cutting short the lives of the wicked lest they should be further ensnared by Satan, and that His elect may be preserved from the clutches of that arch-enemy of mankind.

Customs: Wise or Otherwise.

There are scarcely any customs amongst us upon which people are more sensitive than those connected with the dead. There is no desire on my part to treat with disrespect the ideas of those who differ from me, but simply, and in plain language, to hold up, as time and opportunity allows, one after another, customs which are most common, and I ask our readers to consider them carefully in the light of law and Gospel.

Efforts have been made, and in some small degree have effected changes in the arrangements in the customs of the sorrowful duty to the dead, yet much more might be done to economise at such a time, and thereby greatly benefit the living—only for custom. Let men rather prefer that reason, necessity, and Scripture should guide them, rather than begin to calculate the looks and remarks of the public, and frame the expenses to suit their taste. We prefer to honour the living, while still alive. The heart knows its own bitterness, even in those who reject such help as custom affords in the shape of black cloth, crape, or widows' weeds. Such materials are said to cover mourners, but may possibly, on many occasions, be the only part of mourning present. At all events, this custom

is a great help to a hypocrite, or to one who outwardly appears grieved, but by previous action has hastened the deceased to an early grave.

We draw attention also to the custom of having the various gravestones and costly monuments as landmarks. Whilst writing this my attention is drawn to an announcement in a weekly paper: "The tombstone in memory of the late Mrs. — will be consecrated at the — Cemetery, at three o'clock precisely. Friends please accept this, the only intimation." How much better for man to seek to consecrate his body, soul, and spirit a *living* sacrifice unto God. If the affection could be measured by the cost of the material used in these monuments, the greater share would be claimed by the rich, but facts rather show that the most genuine grief is with the poor, who are compelled to put their friends away without even a stone to mark the spot. It may here be mentioned as a singular fact, but one which shows the acuteness of the parson, that there is a custom which requires a fee for allowing you to go to the expense of tombstones; yet we have a set off against this, by your being permitted to bury in consecrated ground. Again, no matter how questionable the conduct of the deceased may have been whilst living, they are buried with a rite which declares that they are laid there in sure and certain hope of the resurrection to eternal life. A great consolation to many, no doubt. Who could suppose after such an expression by one in authority that any wicked person could be buried there? O greedy death, when will thy end come?

The custom of placing the bodies of persons in vaults is not a wise one, allowing the smell in churches to rise, and though slowly yet surely assist the living towards their graves, a place some people call "home," but not sweet home. Vast sums of money have been spent in erecting mausoleums, which might have been more wisely expended in feeding the widows and the orphans, yet custom says: let them starve whilst I honour the dead.

The All-Wise God is now gathering out of Babylon a people who will become wise by receiving the wisdom from above, that which proceedeth from walking according to law and testimony. These will throw off custom's shackles, and be girt about with truth, understanding the mystery spoken of by Paul: "We shall not all sleep," and the words of Jesus: "It is better for thee to enter the Kingdom of God with one eye, than having two eyes to be cast into hell fire," the grave. To them will be given to know the mysteries of the Kingdom of God, but to those without all remains in parables, whilst they console themselves by saying: what they know not now they shall know hereafter, and almost in the same breath admit that there is no knowledge nor wisdom in the grave, where they all expect to go. To those who are seeking truth above all other things many customs will be put aside as not wise; a word to the wise being sufficient; but to those who are not wise, words are lost. Such are the fruits of custom; a welcome slavery, as opposed to truth, which is freedom indeed.

"The Angels of God Met Him."

What a stream of thought and reflection those words convey to our mind, recorded in Gen. xxxii. 1. "And Jacob went on his way, and the angels of God met him." Few, indeed, have been so much favoured and blest of God as Jacob was, who we find was now returning unto his father. We read, "And Jacob was left alone; and there wrestled a man with him until the breaking of the day." "And he said, thy name shall be called no more Jacob, but Israel; for as a prince hast thou power with God and with men, and hast prevailed." How cheering must have been the influence of this glorious spectacle on the anxious patriarch, as without doubt he would perceive they had been sent to shield him from the wrath of Esau. God in His wisdom, who knew the end from the beginning, has placed Esau and Jacob on record in the Holy Scripture as a type of the end, that the remnant of the scattered seed of Jacob might through faith in His Word have hope. They, like Jacob, have wandered away from their Father's house, and now begin to find there is a famine in the land, not a famine of bread, or thirst of water, but of hearing the pure and unadulterated Word of the Lord. They are beginning to come to themselves, and saying, "How many hired servants of my father's have bread enough and to spare, and I perish with hunger." The hired servants being a figure of Jew and Gentile, who are full, and rejoicing in the free gift of grace without works, for the salvation of the soul at the first resurrection, through the blood of the Lamb. And as Esau said to Jacob, I have enough, my brother, keep that thou hast to thyself, so do Jew and Gentile say to the remnant of the scattered seed of Jacob, who are offering them the Bread of Life. But the remnant of that seed whom God hath reserved, even His elect, though they have wandered away from the Father, through the power of sin and Satan will say, "I will arise and go to my father, and will say unto him, Father, I have sinned against Heaven, and before thee, and am no more worthy to be called thy son: make me as one of thy hired servants. And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him. And the son said unto him, Father, I have sinned against Heaven, and in thy sight, and am no more worthy to be called thy son. But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet, and bring hither the fatted calf, and kill it, and let us eat and be merry; for this my son was dead, and is alive again, he was lost, and is found." (Luke xv.) This is the condition now of the remnant of the seed of Jacob; they have lost their identity through having been scattered among the Gentiles, and have become dead in trespasses and sin. "The body is dead because of sin." "The sting of death is sin; and the strength of sin is the law." (1 Cor. xv. 56.) The Lord is now sending forth his message of light and truth, which will open the eyes of Israel,

for as the Apostle Paul tells us in Rom. ix. 27, 28: "Esaias also crieth concerning Israel, though the number of the children of Israel be as the sand of the sea, a remnant shall be saved; for he will finish the work and cut it short in righteousness: because a short work will the Lord make upon the earth." And as the angels of the Lord met Jacob, and his name was changed to Israel, even so now will the angels of the Lord meet the remnant of His seed, and their name will be no more Gentiles, but "Israel." For they will be the third Church spoken of in Isa. xlv. 5, "One shall say I am the Lord's." (The Gentile who is saved by grace without the works of the law.) "Another shall call himself by the name of Jacob." (The Jew who takes the law and refuses the Gospel.) "And another shall subscribe with his hand unto the Lord, and surname himself by the name of Israel." This is that third Church, which will be gathered out from among Jew and Gentile and stand with the Lamb on Mount Zion. The angels of the Lord are now gone to meet them, to carry this message of life unto them. We would warn all not to think of angels as they are often pictured by Christendom. We would rather warn them: "Be not forgetful to entertain strangers; for thereby some have entertained angels unawares." (Heb. xiii. 2.) "The Son of Man shall send forth His angels, and they shall gather out of His Kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire, there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the Kingdom of their Father; Who hath ears to hear, let him hear." Many of these strangers, unknown to the world, and known only to those who have ears to hear ("For he that is of God heareth God's Word"), are travelling about from place to place, and are often wearied as Jesus was after His journey, where He met the woman of Samaria at Jacob's well, as recorded in John iv., "Jesus saith unto her, Give Me to drink. Then saith the woman unto Him, how is it that Thou, being a Jew, askest drink of me, which am a woman of Samaria? Jesus answered and said unto her, If thou knewest the gift of God, and Who it is that saith to thee, Give Me to drink, thou wouldest have asked of Him, and He would have given thee living water. The woman saith unto Him, Sir, Thou hast nothing to draw with, and the well is deep, from whence then hast Thou that living water? Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and cattle? Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again, but whosoever drinketh of the water that I shall give him shall never thirst, but the water that I shall give him shall be in him a well of water springing up into everlasting life." Do you, dear reader, wish to drink of this water? if so, then the angels of the Lord are sent forth now to meet thee, and offer it to thee in the message of God contained in the *Flying Roll*, but you will have to be a wrestling Jacob before you can be a prevailing Israelite. This is

that water also spoken of by the Apostle Paul in Eph. v. 26, 27: "That He might sanctify and cleanse it with the washing of water by the Word. That He might present it to Himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." If this be the desire of your heart, hear His voice now pleading with you, "Be ye not unequally yoked together with unbelievers, for what fellowship hath righteousness with unrighteousness, and what communion hath light with darkness? And what concord hath Christ with Belial? Or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God" (spoken as done, but to be fulfilled in the remnant of the seed of Israel), as God hath said, "I will dwell in them, and I will be their God, and they shall be My people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing: And I will receive you. And will be a Father unto you, and ye shall be My sons and daughters, saith the Lord Almighty." Who hath ears to hear let him hear the voice of warning to the Churches; and we would exhort them to be careful in receiving the strangers who are now labouring in the vineyard of the Lord, in bearing the message to His elect, who are now wandering over the mountains of Christendom, for thereby they may entertain angels unawares. Many an one in Israel to day has elected to go forth according to the command of their Lord and Master, without purse or scrip; messengers of good tidings to the outcasts of Israel and the dispersed of Judah, proclaiming the mission of the Comforter or the Spirit of Truth, who is now gathering the Elect.

Who were the Jewels?—Where will they now be Found?

(Malachi iii. 17.)

Our shepherds would smuggle the jewels aside,
Would smuggle in wonders the Scriptures
away;
They teach us 'twas always God's plan thus to
hide
His counsels in fable and dark prophecy.
O'erlooking, no doubt, that every hour
Brings fulfilment, and mystery looses its power.
The casket will open, the jewels will shine,
In the crown of the Spirit, in lustre sublime.
The true offspring of Abram, alive to the voice,
In faith in the Spirit will loudly rejoice.
The wise men of the East were jewels in faith,
With one heart in wisdom they went in belief.
The fishermen laboured, their nets widely spread,
And jewels are all in their likeness who tread;
The prophets with patience bore every cross,
They all are Christ's jewels—they suffer no loss.
The vengeance of wrongs for ever is sealed,
Where to tarnish such jewels the hand is
revealed.
And jewels are all who come in by the door
Now opened to life, by death bolted—before
The coming of Jesus, HE the gate shall unlock,
And the follies of EVIL his jewels shall mock.

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