

# 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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## The Pure Body Ark.



HE ark of Noah was a type of the common salvation, or salvation of the soul. In it were at least three rooms, prefiguring the many mansions in the Father's house, for as one star differeth from another star in glory, so also is the resurrection from the dead. This salvation is secured to all men, either at the first or final resurrection; and as in the ark of Noah the structure was made proof against the floods, and no tools were taken in or needed for repairs, so is the blood of Jesus shed on Mount Calvary a ransom for all souls, as He said: "And I if I be lifted up, will draw all men unto Me." Still, in the description of this ark, we find many points relating solely to Israel with which we hope to deal.

The dimensions of Noah's ark were imperfect, the length, breadth, and height being unequal, the glory of the resurrection being also only a salvation in part, the body being lost in the grave, for, said Paul: "We only know in part and prophesy in part," and again, in Heb. ix. 8, he states: "The way into the holiest of all was not yet made manifest." The Holy of Holies is that holy city in which Israel are to dwell, that pure body ark which lieth four-square, equal in every way; "The length this as large as the breadth,"

an emblem of which was manifested in the body of Jesus as He hung on the Cross, His arms outstretched, from the crown of His head to the soles of His feet being equal with the measure from the tips of the fingers on His right hand to the tips of the fingers on His left hand.

In the ark there was one window, typifying Christ, the light of the world, unto Whom every knee shall eventually bow; but, as the great Apostle of the Gentile says, all those seeking only the salvation of the soul see as through a glass *darkly*: the evil in the blood acts as a veil between them and God, and if the blood is not cleansed, their candle goes out and their body perishes in the grave. These are not guided by His eye, for whilst many of them would do good, evil is ever present with them, bringing them into captivity to the law of sin and death. In Israel only will the prayer of the Psalmist be fully answered: "O send out Thy light and Thy truth, let them lead me; let them bring me unto Thy holy hill, and to Thy tabernacles."

In this ark there was only one door. "I am the door," said Christ, and as it is written in Revelation: "I have set before thee an open door which no man can shut," but as yet none have entered through that open door save Enoch, Elijah, and Jesus. Thousands have sought to climb up some other way, through the grave, and will enter into the heavenlies in Christ Jesus through the rent veil, His blood being shed for the salvation of all souls. But to obtain the life of the body and inherit the pure body ark we must enter through the two-leaved gate of law and Gospel, that Word which was made flesh.

The Lord shut Noah in, so those who are in the ark, Christ, are secure. The more the winds roar and the deluge pours, and the deeper the waters become, the higher does the Ark rise, the greater the majesty and power of Christ is manifested, and the remnant who will be saved from death mount up the higher into the Spirit. It was in the 601st year that Noah removed

the covering of the ark. So now at the end of the sixth thousand years will the Lord destroy "the face of the covering cast over all people, and the vail that is spread over all nations" (Isa. xxv. 7); the evil will be cleansed from Israel's blood and death removed. John tells us in Revelation that there was no more sea, that is, no more blood. Satan is spoken of as the dragon in the sea, and his seat is in the heart of man, the great reservoir for the blood, from whence proceeds all manner of evil, thefts, fornication, adultery, &c. Instead of the covering being removed from the *bodies* of Noah and his family, evil sprang forth again after the flood, and Shem and Japhet covered the nakedness of their father. "As the days of Noah were so shall the coming of the Son of Man be," and in both Jew and Gentile Paul's words will be fulfilled (2 Cor. iii. 14): "Until this day remaineth the same vail untaken away"; but with Israel, who will be made free, it is otherwise: "We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." Their blood will be washed away, for flesh and blood cannot inherit the Kingdom of God.

The Lord has promised that He will no more destroy the world with a flood, but with the fire of His word He will consume the wicked: the elements shall melt with fervent heat; all that shall rise up against Him and His anointed shall perish as tow in the fire; but as Daniel says: "At that time Thy people shall be delivered, every one that shall be found written in the book." Like the raven, the majority of mankind have been content to feed on death, but the bodies of Israel, like the body of Jesus, will provide a resting-place for the Dove, Christ: even as it descended on Him, the olive branch plucked off (Rom. xi. 24), so will it descend upon His brethren, for they are not only to do the same works that He did, but greater works, being safe within that pure ark which will be placed within their temples, making them stones of that holy city,

against which death can never prevail. Our Lord speaking of this said: "When his branch is yet tender and putteth forth leaves, ye know that summer is nigh: so likewise ye when ye shall see all these things, know that it is near, even at the doors." When "He shall send His angels with a great sound of a trumpet, and they shall gather together His elect from the four winds, from one end of Heaven to the other." (Matt. xxiv. 32, 33, 31.) Solomon, rejoicing at this which he knew would be fulfilled as the new earth or immortal bodies of Israel appeared in sight, sang: "The flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle [dove] is heard in our land." (Song of Sol. ii. 12.)

### "The Trump of God."

This we find is the last trump. See 1 Cor. xv. 51-56. "Behold, I show you a mystery; We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, 'AT THE LAST TRUMP': for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law." We find from the above words a time is to arrive when sin which is the sting of death was to be removed, and that it was to be at the last trump.

It will be our purpose to show from the Scripture what is the trumpet of God and also that we are now living in the very time when this will take its fulfilment, and the stones (living stones) which shall build the temple of God shall be found and gathered together in one by the sound of this trumpet, to the praise and glory of God. We read in Isa. lviii. 1, 2, that man is the trumpet through which the Spirit will sound, for the command is there given: "Cry aloud, spare not, lift up thy voice like a trumpet, and show My people their transgression, and the house of Jacob their sins. Yet they seek Me daily, and delight to know My ways, as a nation that did righteousness, and forsook not the ordinance of their God; they ask of Me the ordinance of justice; they take delight in approaching to God." But we find from the preceding part of the chapter that it was only serving God in part, even as it is now, for it was with strife and debate, each one choosing his own way, and afflicting his soul by bowing down the head like a bulrush, thinking that the Lord would be satisfied with this; but we are clearly shown (verses 6 to 12) that the fast and worship that the Lord hath chosen is: "To loose the bands of

wickedness, to undo heavy burdens, and to let the oppressed go free, and that ye break every yoke. Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh? Then shall thy light break forth as the morning, and thine health shall spring forth speedily; and thy righteousness shall go before thee; the glory of the Lord shall be thy reward. Then shalt thou call, and the Lord shall answer; thou shalt cry, and He shall say, Here I am. If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity; and if thou draw out thy soul to the hungry and satisfy the afflicted soul, then shall thy light rise in obscurity, and thy darkness be as the noon day; and the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not. And they that shall be of thee shall build the old waste places, and shall raise up the foundations of many generations: and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in."

#### WE ARE LIVING IN THE DAY

when these paths will surely be restored, and the way that leads into them is through the two-leaved gates of law and Gospel, which neither Jew nor Gentile can enter, because the Jew rejects the Gospel, and the Gentile will not receive or keep the law; but the Israel of God who are dispersed among both Jew and Gentile will hear the sound of the "TRUMP OF GOD," and will know the voice of the Shepherd of Israel, Who is calling to them to-day. We find that the Apostle Paul, speaking of the trumpet saith (1 Cor. xiv. 6-11): "Now, brethren, if I come unto you speaking with tongues, what shall I profit you, except I shall speak to you either by revelation or by knowledge, or by prophesying, or by doctrine? And even things without life giving sound, whether pipe or harp, except they give a distinction in the sounds, how shall it be known what is piped or harped? For if the 'TRUMPET' give an uncertain sound, who shall prepare himself to the battle? So likewise ye, except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? for ye shall speak into the air. There are, it may be, so many kinds of voices in the world, and none of them without signification. Therefore if I know not the meaning of the voice, I shall be unto him that speaketh a barbarian, and he that speaketh shall be a barbarian unto me." One more quotation on the trumpet; this we find in Matt. xxiv. 31. Here the Lord is speaking of the signs that should precede the coming of the Son of Man: "And shall send forth His angels with a great sound of a 'trumpet,' and they shall gather together His elect, from the four winds, from one end of Heaven to the other."

Many trumpets are sounding, telling men to prepare to die, so that they may be raised with spiritual bodies in the resurrection like

unto the angels of God; which is, Believe on the Lord Jesus Christ and thou shalt be saved, by thy faith without works, which includes all sects and denominations. But the trump of God contained in the message addressed to the lost tribes of Israel, namely the *Flying Roll*, is not to prepare to die, but to prepare to live, by seeking the help of the Holy Spirit, so as to overcome all evil; by keeping the laws and commands of God, so that the sting of death may be removed for the transgression of the law is sin, and the wages of sin is death." The Deliverer is now come out of Zion, and shall turn away ungodliness from Jacob: "For this is My covenant unto them, when I shall take away their sins." So shall that Scripture be fulfilled in them: "We shall not all sleep." But *all* will be changed, either by passing through the furnace of the earth, where the body is consumed, and the Spirit and soul are united in the resurrection, forming a spiritual body like unto the angels of God, or by passing through the furnace of His love, and having the dross removed by the cleansing process of the washing of water by the Word, purging the conscience from dead works to serve the living God. "For not the hearers of the law shall be just before God, but the doers shall be justified." "If the Spirit of Him Who raised up Jesus from the dead dwell in you [Israel], He that raised up Christ from the dead shall also quicken your mortal body by His Spirit that dwelleth in you." The flesh profiteth nothing unless it be quickened by the Spirit of Christ, but if it be quickened, then this mortal shall put on immortality; that is this vile body changed and fashioned like unto the glorious body of the Man Christ Jesus, being then heirs of God and joint-heirs with Him in His glorious Kingdom. These are His elect to whom He is now sending forth His angels, or servants, with the great sound of a trumpet, contained in the *Extracts from the Flying Roll*, and to all the remnant of the scattered seed of Israel it is giving a distinct and certain sound. And we do know that it will bring them home again into their own border, and there shall be one fold and one Shepherd, neither shall any man make them afraid, for the Lord God shall dwell in the midst of them and be the light of them. These are they which will be redeemed from among men, being the firstfruits unto God and to the Lamb.

Happy is the man who heareth the sound of the "Trump of God" and taketh warning, and prepareth himself to meet his Lord when He appeareth to receive "His Bride" the 144,000. He that hath an ear to hear, let him now hear what the Spirit saith unto the Churches. "For the Spirit and the Bride say Come; and let him that heareth say, Come; and let him that is athirst come; and whosoever will, let him take the water of life freely." For the trumpet is now sounding, and the dead shall be raised incorruptible, but we, the *remnant of the seed of the woman*, who keep the commandments of God, and have the testimony of Jesus Christ, shall be changed, for this mortal shall put on immortality. "Thanks be to God, which giveth us the victory through our Lord Jesus Christ."

## Notes of Addresses.

### ISRAEL'S HORN SOUNDED IN HOUNSLOW.

A little before eight last Sunday evening we held a meeting in the High-street of this town, a spacious thoroughfare close by the fountain, and commenced by singing the 84th hymn, "Blow the trumpet in Zion, set the standard on high," &c. A considerable crowd soon gathered near us, numbering at one time from 150 to 200 people, amongst whom appeared to be several very earnest and attentive listeners. Two of our brothers and a sister addressed the meeting in turn. The following notes were taken of the first speaker's remarks. His text was, "I will sift the house of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth." (Amos ix. 9.)

By this verse it will be seen that of the people called Israel, whom the Lord has scattered among all nations of the earth, not one shall fall upon the earth, or in other words, not one shall enter the grave. These are they for whom Jesus prayed when He was upon earth. "I pray not," He said, "that Thou shouldest take them out of the world, but that Thou shouldest keep them from the evil." He did not mean His twelve disciples who were then with Him, but their seed who would inherit the earth, the body; for the words of our text have not yet been fulfilled. Jesus said to Martha at the grave of her brother Lazarus: "He that believeth on Me, though he were dead yet shall he live; but whosoever liveth and believeth on Me shall never die." Neither has the latter part of this saying yet been fulfilled. Man up to the present time has been reaping the wages of sin, death, and though he be dead yet shall he live, in the resurrection; but the time is here for the other promise to be inherited, that whosoever liveth and believeth shall never die. What then is to be done in order that man may live without seeing death? This question is answered by John in the Revelation: "Blessed are they that do His commandments, that they may have a right to the tree of life." This agrees also with the words of Jesus:

"HE THAT KEEPETH MY SAYING SHALL NEVER SEE DEATH."

Any death, neither the death of the body nor of the soul. For He came that we might have life, and that we might have it more abundantly; not only the life of the soul in the first resurrection, but the more abundant life of body, soul, and spirit. This is the life that Paul prayed for us, in his Epistle to the Thessalonians: "I pray God that your whole spirit, soul, and body be preserved blameless unto the coming of our Lord and Saviour Jesus Christ," Who will change us from the mortal life of blood, and give us bodies like unto His glorious body, immortal; for this mortal must put on immortality or this corruptible must put on incorruption, one or the other, the life of the body or the life of the soul. The law which was fastened to the Cross for the sake

of the Gentiles, that they might be saved by faith, redeemed from the curse of the law by the blood of Christ, that law has now fallen for Israel to take up the burden and follow Jesus, walking as He walked.

If you seek the salvation of your souls you have only to believe on the Lord Jesus Christ, and thou shalt be saved. Repent and be baptised in the name of the Lord Jesus, and you will most certainly receive the salvation of your souls in the first resurrection, and "Blessed and holy is he that hath part in the first resurrection, for on such the second death hath no power." But to be able to raise that triumphal cry, "O death, where is thy sting? O grave, where is thy victory?" you must overcome sin, which is the sting of death, keeping both law and Gospel, which are the sayings of Jesus Christ. We have not come here this evening to preach the common salvation, the salvation of the soul, for there is no need to multiply words on such a simple subject, and one which is heralded from every pulpit throughout Christendom. But the doctrine which we have to proclaim in your ears is

#### THE LIFE OF THIS MORTAL BODY.

It was for this teaching that the people took Jesus to cast Him over the brow of the hill, and the world is the same to-day, and wishes, doubtless, to do the same with us; but though the House of Israel be among all nations, "yet shall not the least grain fall to the earth." Paul says, "Behold I show you a mystery. We shall not all sleep, but we shall all be changed." It is to explain this mystery that the *Flying Roll* is now being sent among all nations, that Israel may know how to obtain immortality. Jesus came to His own and offered them this Life, but they could not receive Him, and by their rejection the dispensation, or parenthesis, of the Gentiles was opened. He came to lighten the Gentiles, and afterwards to be the glory of His people Israel. Blindness in part happened unto Israel until the fulness of the Gentiles. The loaves and fishes have fed and satisfied the multitude, which typify Jew and Gentile, but the twelve baskets full of fragments which were gathered up have been reserved until now for Israel. The times of the Gentiles being accomplished, the blindness in part which happened to Israel is removed, in order to admit them to the full promise, the life of the body, joining the law with the Gospel. For God promised through Moses, concerning the law, that "the man that doeth these things shall live in them" (Lev. xviii. 5), and the answer of Jesus to the young man who asked what he should do to inherit eternal life, was "Keep the commandments." If the Jews had not rejected Jesus the Gentiles could not have been admitted into the covenant of grace, for by His death He ransomed all souls from the hand of Satan, and gives life to the believer at the first resurrection.

We do not say that we who stand here shall receive immortal bodies, but on the authority of God's Word we say there are 144,000 of the tribes of Israel who will be redeemed from the earth. These will receive a glorified body like Jesus Christ. And it

was for these that Paul said: "I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh, who are Israelites, to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises, whose are the fathers, and of whom as concerning the flesh Christ came." For our fathers all died in this faith, not having received the promises, God having provided some better thing for us that they without us should not be made perfect; their mission is to be ministering spirits to the heirs of salvation, and for this reason it was necessary for them to die, that they might receive spiritual bodies. To obtain this promise of immortality Israel must overcome all evil, for death is the wages of sin, and God will fulfil in them the words of Joel: "I will cleanse their blood which I have not cleansed." Man does not know how his blood became mixed with the evil; this is a mystery, but the time is at hand for all things to be made known, as it is written: "I will utter things which have been kept secret from the foundation of the world." Unless the blood be cleansed from the tares, the body will go to corruption in the grave. But the law of Christ, which frees us from the law of sin and death, is the perfect law of liberty, not the liberty which your ministers of religion promise you, for while they promise you liberty they are themselves the servants of corruption. Flesh and blood cannot inherit the Kingdom of God; but Israel will be made like Jesus, flesh and bone, their blood being washed away.

The Gentiles are commanded to abstain from four things, from pollutions of idols, from things strangled, from fornication, and from blood. It was this last command that Adam broke, which is also contained in the 15th chapter of Leviticus. Cain received the tares in his blood from the woman, who is the tree of knowledge of good and evil; and all who come from Adam are inoculated with the same evil. This tree is set before you this day, as it is written: "Behold I set before you good and evil, life and death, as it is at this day." Many think that sin entered the world through

#### OUR FIRST PARENTS EATING AN APPLE,

but Jesus said, "That which goeth into the mouth defileth not a man." And "death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression"; because of the inoculation. Men have continued sowing to the flesh, and, as a consequence, have of the flesh reaped corruption. Woman is proved to be the tree of knowledge of good and evil, because she brought forth Cain, who was the evil fruit, and Jesus, the good fruit, the pure olive, Who knew no sin, not being begotten of man, His blood was free from tares. Had man abstained from blood in the beginning he would have brought forth in the image of God. Paul testified of the evil in him when he said, "I see another law in my members, bringing me into captivity to the law of sin and death," and he

continues, "O wretched man that I am, who shall deliver me from the body of this death?" Now is the time that all mysteries are to be made known, and God has given His commandments to Israel that they may know the way and have a right to the tree of life.

At the close of the meeting, our brother informed the people that the *Extracts from the Flying Roll* and the PIONEER OF WISDOM were being canvassed in the district, and gave notice of another meeting on the following evening. The concluding hymn was No. 171—

"What a joy and surprise  
In the nations will rise,  
When the Lord doth His Sceptre here sway.  
The loud trumpet is blown,  
And the truth will be shown,  
To the sound, then, let all haste away."

#### OPEN-AIR MEETING AT BRENTWOOD.

Referring to a meeting on Sunday, 5th inst., a brother writes:—"This has truly been a most refreshing day, a day we shall remember in time to come. In our 'notes' we mentioned one of our sisters visiting a poor woman by invitation and having quite a little congregation, this being under the notes of Wednesday. On the previous Saturday a friend of this woman bought a *Part* at our evening meeting; there being several from this street at the meeting and anxious to hear more, implored the one who had the *Part* of the *Roll* to let them read it, and he being good natured and willing to do so made haste and read it through on the Sunday, and that one *Part* has been in nearly every house in the street, they being very poor and many of them unable to procure it for themselves; so at our meeting on the following Tuesday we were implored to come, if only for half an hour, and hold a meeting right in their street, as there was so much sickness there and many could not come to the meetings, so we promised to come before we left the town.

"Not having had an opportunity before, we set out for this purpose this afternoon, going right into the street (the poorest in the neighbourhood), and opened our meeting by singing one of our hymns: 'The Light of Life is flowing,' and reading the 3rd chapter of Malachi. Very soon the doors were opened, the windows were lined with poor sick folks just out of bed to hear the glad notes of redemption, and soon the people began to come from the main thoroughfare and we had a meeting that will always be remembered by those whose grand privilege it is to hand forth and proclaim the glad news of man's redemption.

"In the evening we wended our way to the place we had given out, viz., near the station, at about 8 p.m., and opened with the hymn commencing 'Thou grim insatiate tyrant, death,' then reading the parable of the sower from Matthew's Gospel, pointing out the three glories, the 100 fold, 60 fold, and 30 fold, described also by Paul in 1 Cor. xv. as the glories of the sun, moon, and stars, showing further how the seed or word was of one quality, but that it fell on different

soils and brought forth fruit accordingly; those bodies which are begotten in the cleanness of the tree of knowledge of good and evil (woman), brought forth according to the law, will receive the engrafted word and bring forth much fruit, and now in these days the remnant which have been thus preserved, kept by the power of God, will be found to produce 100 fold, perfection; whilst both the righteous and the wicked, the believer and the unbeliever in the salvation of the soul, will be cut off by death, losing the body, yet having the soul saved either in the first or final resurrection, producing respectively the glories of the ear and the blade, their plants not reaching perfection. Ezekiel refers to this when he says (xxi. 3) that the Lord 'will cut off from thee the righteous and the wicked.'

"A second brother also addressed the large gathering of people, who were most attentive throughout. Though we were standing in a wide, open space, the crowd extended right across the road, being, I think, the largest meeting I have yet had the pleasure of addressing. At the conclusion many came forward and wished us a hearty good night. This makes the fifth meeting since the last report, and at each we have had very good attendance, and we feel sorry that our stay at Brentwood is at an end. Having scattered the seed we trust that it may be watered, and the increase given by Him in His own time and way, unto each one the reward and glory which it seemeth good unto Him to bestow."

#### Customs: Wise or Otherwise.

To study mankind in general and their customs in particular one by one is very interesting, yet sometimes very sad, as they reveal the ignorance which extensively prevails on many things, clinging to customs without being able to give a reason why, only that it is custom. Soon after a child is born custom in the name of law demands that it should be given up for vaccination; its parents, who are its proper guardians, and who are held responsible for its safety through childhood, being allowed no voice in the matter. Custom urges the necessity lest it should not only take small-pox itself, but be a source and centre of infection to those around. Strange to say, that although it claims to prevent the disease, its defenders cannot guarantee perfect safety for more than seven years, a repetition being required at that time. If the insertion of one kind of corruption is so beneficial it seems like the tale of two rogues falling out and the honest man getting clear away; but why corruption has such a dislike to small-pox, and yet why children are left to grow up liars, thieves, whoremongers, swearers, or murderers, has not been explained. Why should not some other kind of corruption be found in this enlightened age to act on the aforementioned evils, and then find others to drive away toothache, rheumatism, indigestion, or indeed all the ills that flesh is heir to, and leave the body of man free? How comfortable must God's Word appear to men

who hold up this custom as the patent cure for small-pox, for when God made laws for His people for their temporal as well as spiritual good, no mention is made of the practice of vaccination, which most assuredly would have been the case if it had been a wise ceremony; but on the contrary He forbade His people to make cuttings in their flesh for the dead, and any ceremony that is not in accordance with God's own law, whether cuttings in the flesh or printing marks upon the body is for the dead, yet we are frequently told that the laws of the land are founded on the laws of God. We prefer to compare and judge for ourselves. The members of the New and Latter House of Israel know well that however careful man may be in the observance of God's laws, children are brought forth with a sufficient amount of corrupt seed in their blood for the evil spirit of Satan to attract without assisting him by putting more evil there by unwise customs. The majority of man's customs are the product of a huge monopoly, Satan, Man, Woman and Co., Limited, brought forth to destroy or neutralise the benefits that are derived from understanding and keeping the sayings of an all wise God; man and woman being sleeping partners in the firm nearly 6,000 years ago, now told to awake and realise their awful condition and file a petition of bankruptcy before God, being assured that after disclosing how they became connected with the head of the firm and how they have assisted to make lies and circulate them, and planned outrage and carried it out by his direction with all other things connected with the same inventor, not forgetting to mention the insult, outrage, and even murder of their best friend, the Son of God, and handing over all their assets, being very careful to remember and bring their deceitful heart that is desperately wicked for the Master to make an exchange with, they will receive a full and free discharge; the old firm to be dissolved and business to begin again on a good foundation, having Wisdom from above for the guide, a Kingdom which Christ shall set up never to be destroyed, a people whose customs will be the decrees of Shiloh Immanuel, God with us.

Another custom in connection with childhood may here be mentioned, as it is expected to be carried out about the same time. It is called by some baptism, which properly is immersion in water. Mankind, being born in sin and shaped in iniquity, has caused this custom to come forward, which is thought to be the means of putting away the evil nature, and regenerating an otherwise child of wrath to be a member of Christ, a child of God, and an inheritor of the Kingdom of Heaven, a most wonderful change, if true, requiring to be performed by a duly appointed person in proper form and place. The writer has been assured of the carrying out in his own case the above-mentioned ceremony duly and truly, but finds there must have been some mistake somewhere as the evil remained behind. In looking over the form of words used, which he has read many times, he has concluded a long time since there were some lies told by the parties who acted as godfather and god-

mother, which could by no means benefit either himself or them, and so would advise any who are desirous of regenerating their infants to be careful and speak nothing but the truth and never promise for another what they cannot perform for themselves, lest the child should receive no benefit from the same. There was one part which at one time gave the writer some comfort, but is now gone as he concluded himself eligible for burial in consecrated ground, but such now possesses no charms for him; he now sees the promise of life held out to man without the death of the body; this is his hope, and any customs of man that is not wise may safely be put aside, and look at things as the bee does the flower, if there be no honey, pass on. He can well understand how children born in sin, and shaped in iniquity, can take the small-pox or any of the other diseases that afflict mankind, but that when such child is said to be regenerated and is still liable as before, is a parable which the learned would do well to explain. Such customs put forward by man and readily believed by some may prevent the truth itself from being received in after life thus putting the counterfeit in place of the genuine. As the PIONEER OF WISDOM and the *Extracts from the Flying Roll* are circulated and read the plain truth will eventually force its way and in the end compel unwilling lips to admit as in the days of Noah after the door was shut that its origin was Divine, handed to man by unworthy instruments who will eventually receive whatever is right from Him Who is too wise to err and too good to be unkind, to Him be all the glory now and ever, Amen.

### The Dry Bones in Ezekiel.

The vision of the dry bones shown to the Prophet Ezekiel has led many to suppose that it had reference to the resurrection, but this is not the case. In the first place we read these bones were very dry, that is to say, they had lost all hope of life, but the Lord's word comes to the prophet, "Can these bones live?" Remember this vision of the dry bones has no reference to the Gentiles (consequently nothing to do with the resurrection), but "these bones are the whole House of Israel." They being scattered among all nations, are cut off from their parts. In the resurrection they awake in joy, but the cry of the House of Israel is: "Our bones are dried, and our hope is lost"; sinews and flesh are to come up upon them, and the skin cover them above, free from blood, by being made flesh and bone, as Jesus is, and then the breath, the Spirit of the Almighty, will enter into them, and their own spirits placed in their land (our bodies); then shall they live. This is to take place at the great ingathering and restoration of Israel when the bones will come together, bone to his bone. The Word of the Lord is now sent to the House of Israel that they may live, that they may have life for body, soul, and spirit, that they may have life, and life more abundantly.

The first coming of Jesus was for the soul, His second coming is to swallow up death in victory, that man's body also may be redeemed from death, being ransomed from the power of the grave.

These dry bones are represented as standing upon their feet, an exceeding great army (the Bride of Christ); these are the people who stand on Mount Zion with the Lamb, 144,000 sealed from the twelve tribes of Israel, redeemed from among men, not from the grave; these live and believe in Him and never die, whereas the Gentiles believe in Him, die and live in the resurrection. Israel come unto Jesus that they may have life and receive the adoption, to wit, the redemption of the body, standing in their lot in these last days, having their blood cleansed, being delivered from the bondage of corruption into the glorious liberty of the children of God; not liberty through corruption, but freed from the law of sin and death by the law of the Spirit of Life in Christ Jesus: being made heirs of God and joint heirs with Christ in an immortal body.

### How Can the Blind Lead the Blind?

The columns of the *Christian Commonwealth* last week contained a letter signed "Senyah," under the heading of "What is the Gospel?" in which the two salvations, so woven together throughout the epistles of Paul, are sadly mixed up. The distinction between the Kingdom of God and the Kingdom of Heaven is lost sight of; the difference between Jesus and Christ is evidently not understood, and the second coming of Christ appears to be confounded with the first resurrection of the soul with a spiritual body. The above journal, with perhaps justice, accuses its correspondent of confusing the Scriptures, which practice, we regret to say, is equally applicable to the whole religious Press. It considers the question asked to be a simple one. Not, however, so simple as may be imagined. In Paul's writings, says Peter, are "things hard to be understood, wherein they that are unlearned and unstable wrest, as they do all the other Scriptures, unto their own destruction." For this reason the Apostle exhorts Timothy "to rightly divide the word of truth," that is, to make a distinction between those parts which speak of the salvation of the soul and those concerning the redemption of the body. We must chew the cud and divide the hoof. The law is the light, and without that light the Gospel will never be properly understood. The Gentiles refuse that light, hence the chaos now reigning, which the following words of the *Christian Commonwealth* corroborate:—"This habit of confusing the Scriptures is so general, that when we see any article or book crowded very much with Scripture, we begin at once to suspect that something is wrong in the argument." It considers this conclusion quite reasonable, and objects to a multiplicity of quotations directly bearing on one subject, which, it says, cannot be generally found. We cannot

deny that such a despairing conclusion is somewhat excusable, but whose fault is it? Certainly not that of the Scripture, but the exponents of it. The world by wisdom knows not God, and as long as their wisdom refuses the Comforter, just so long will there be disorder and ignorance of spiritual things. The Word must be explained by the Word, by comparing spiritual things with spiritual. The Spirit who caused it to be written is the Spirit of Truth Who has now come to reveal it, and none other can reveal it, for "no prophecy of the Scripture is of any private interpretation." A multiplicity of quotation should be, and is, if rightly applied, not a cause of suspicion, but the highest evidence of right and truth, and can be found bearing upon every doctrine of the Christian faith. Although the law was nailed to the Cross for the sake of the Gentiles, the practical omission of the Old Testament in matters of controversy is in no sense justifiable. It abounds in types and similitudes of Christ's teachings and the things which are now taking place. He came not to destroy the law and the prophets but to fulfil both, and not one jot or tittle shall in any wise pass from the law until all be fulfilled. He is the pattern and waymark for the children of Israel. Therefore Israel, His Church, must fulfil both law and Gospel. So that His Church is not composed of Gentiles, but Israel. The law and the prophets, however, throw light upon the Gospel even for the Gentiles, which they at present are ignorant of, for "the light of the moon shall be as the light of the sun . . . in the day that the Lord bindeth up the breach of His people." Wherefore Christ is a light to lighten the Gentiles, but the glory of His people Israel, He being the Word which was made flesh. "His Name," says John, "is called the Word of God." And when Jesus said, "Father, glorify Thy name," a voice came from Heaven, saying, "I have both glorified it and will glorify it again"; the second time being in His Bride, the 12,000 sealed out of the twelve tribes of Israel, having their Father's name written on their foreheads. These John saw in vision standing on Mount Zion, singing the song of Moses and the Lamb, who, he says, were not defiled with women, for they are virgins. But Paul says, "I have no commandment concerning virgins." He was the specially appointed Apostle of the Gentiles, and preached faith without the works of the law, but those of Israel who are to be "redeemed from among men," keep the law, "for they are not defiled with women." We notice in the *Christian World* that this same subject of the two salvations was broached in a sermon preached by the Rev. H. Vian-Williams, of North Shields. The evident ignorance of the matter has led the reverend gentleman to ask: "Did he (Paul) faithfully reflect Christ?" and continues, "James did not think so. Hence his elaborate correction of Paul, his deprecation of faith alone as insufficient, his demand of works as an inviolable condition of salvation, and his appeal to Paul's own illustration, Abraham, in disproof of Paul's position." If this gentleman would bear in mind that Paul preached faith without works for the salva-

tion of the soul, to the *Gentiles* who were without hope and without God in the world, and that James addressed his Epistle to the *twelve tribes scattered abroad*, a great deal of the difficulty he appears to be in would vanish. Belief and repentance, the first principles of the doctrine of Christ, without the works of the law, are all that is required for the salvation of the soul, the body being handed over to Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus. That is the faith of the *Gentiles*. But the faith of Israel includes both law and Gospel, taking up the burden which has now fallen from the Cross, as prophesied by Isaiah (xxii. 25), and their glory is the immortality of the body being made in *His glorious image*; but those who receive the salvation of the soul are raised "*as the angels*." The third verse of Jude's Epistle clearly expresses the difference between the two faiths: "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 unto the saints*."

### Millennial Anticipations.

The mind of man is capable of great expansion, and exercises itself often in deep mysteries, delighting to picture future enjoyments which it hopes to realise, often leaving this present state of sorrow, sickness, poverty, and death. My mind loves to think of the state of the redeemed in particular, and also the position of the nations of them that are saved, whose occupations will be to beat the swords into plowshares and spears into pruning-hooks, to build the houses and make the roads, to plant the fruit trees and sow the corn, to arrange the flocks and feed the cattle, in a land that will literally flow with milk and honey. In this paper the state of the redeemed is not brought forward, as it is left for a later issue; my remarks are only suggestions, and may be received or rejected without serious consequences. First, then, as to the dwellings for the nations of them which are saved, which dwellings will be of the most perfect style as regards their practical use and comfort, with out-dwellings and gardens attached, everything arranged for convenience, comfort, and health. No small houses as are now eagerly sought after by the workers, many such places being scarcely fit for tools. The out-buildings must not send forth at that time an unpleasant smell for any long time together. Separate rooms for cooking, washing, eating, sleeping; and not, as is often the case now, only one or two for all purposes. The furniture not only to have an honest look on the front, but to prove itself so throughout; no varnish put on to represent oak or walnut or any of the other deceits now practised by man and sanctioned by custom, veneering not required to cover a cheap and common wood. The utensils, whether of wood, china, silver, or gold, will be genuine and bear the

mark, *Holiness to the Lord*. The food of the choice kind will be made with clean hands, in clean vessels, for a clean people, to bless the Lord therewith for His goodness to the children of men.

The articles of commerce will be genuine, and trade to be carried on without bad debts or county-courts, the head of the cheating firms being absent. The mode of travelling will be quick, cheap, and pleasant, or if on foot, all wants readily supplied without a murmur. Roads to be in straight lines, wide, good, with shady trees, whose rich fruits invite the traveller to taste, planted here and there for their especial use. Education perfect, no dunces or imbeciles, truth being first and last. The worship to be in spirit in God's appointed way, uniform at all places, each nation to come up to Jerusalem once a year and worship in order there. No churchyards to be seen, no mourners, no funerals, no sickness, no death. The same earth, but its face renewed, the same ground, but the curse removed, no barren land, no complaining in our streets; happy are the people that are in such a case, whose God is the Lord. The clothing made for ease and comfort instead of show, not being made in Jezebel's factory. All this and many more blessings to those who, falling short of the prize immortality, are servants to the redeemed, living in blood, yet with Satan chained down, walking in the light of the Holy City, bringing their honour and glory into it, eating their own bread and wearing their own apparel, but called by the name of Israel, for their reproach to be taken away. Israel shall then dwell in safety alone, and not reckoned among the nations.

"People of every race,  
Of every tribe and tongue,  
Receive Jehovah's grace,  
And lift the voice in song;  
And live on earth a thousand years,  
Quite free from pain and sighs and tears."

### Vessels of Wrath fitted for Destruction.

How many have stumbled over the words in Rom. ix. 22, that the vessels of wrath are *fitted* to destruction, many looking upon this as a proof that God is a hard Master, an unjust Judge. On the surface this would appear to be the case, because men in general do not realise "what manner of spirit they are of." If they saw the different manner of spirits this would be no longer a mystery. The whole of man's present and future destiny is wrapped up in his spirit estate; according to how they stood during the war in Heaven, so are they placed to bodies now, some fitted to destruction, some to honour, and some to dishonour.

Leaving this subject for one moment, let us glance at human nature. We see a couple who are leading a dissipated life, through the dishonouring of their bodies between themselves; their offspring are brought forth covered with sores, king's

evil, and running matter, the perfect embodiment of evil and suffering. Ah! says the infidel, pointing his finger at these objects of misery, Do you call your God a God of love to permit poor innocent children to undergo such torture and pain; they can see they are fitted to destruction, but for what reason they cannot see. Those spirits who rebelled in Heaven are sent to this planet to be punished in the mortal life, and that is the reason their bodies are fitted to destruction, that their souls and spirits may be saved in the day of the Lord Jesus, for according as they fell in Heaven so they will fall on earth. What if God, willing to show His wrath (against evil) and to make His power known, endured with much long-suffering the vessels of wrath fitted to destruction: hath not the potter power over the clay, of the *same* lump to make one vessel unto honour and another unto dishonour? The spirits had to be tried in an earthly body to prove what manner of spirit they were of. The first vessel, the first Adam was made to dishonour, fitted to the destruction of the body in the grave through the evil which was placed in the body of the tree of knowledge of good and evil, through the inoculation of the same in the blood through the fall.

The first vessel made to honour was the Man Jesus, made of the *same* lump, made of a woman, made under the law of Levi. xv., He receiving His blood from the woman cleansed, without the tares of evil; thus His body was *made* a vessel unto honour, but how few to-day understand how to give good gifts (bodies) unto their children, bodies made under the commands of the law, born in the cleanness of the tree which can yield both *good* and *corrupt* fruit according to the state it is in; how few abstain, as the Scripture commands us to do, from *blood*? Can you then wonder at these vessels fitted to destruction, fit for nothing but the worms, when the laws of God are completely ignored and violated, when that which is abomination in the sight of God is *highly esteemed* among men?

But there is a people now on the earth, whose birth God has watched over, who also through doing His commandments may have a right to the tree of life, "that He might make known the riches of His glory on the vessels of mercy which He had afore [in the estate of spirit] prepared unto glory": the remnant of Israel who shall be saved from being turned to destruction and returned to the soil, that they may take of the water of *life* and *life freely*, with the life of *body*, soul, and spirit, all preserved blameless unto the coming of our Lord and Saviour Jesus Christ.

The body was fitted to destruction from the beginning for the sake of the soul, as it is written, "Cursed is the *ground* for thy sake," God turned man to destruction for his own sake, that he might not live eternally in evil; but the bodies of those spirits which rebelled not will never perish, they will never be given over to Satan, to destroy their flesh, because to them the promise of immortality was made ages before man came upon this planet, and they, believing on Jesus as the Scripture hath said, re-

ceive the glory reserved for the elect, the redemption of the body, being redeemed from death and ransomed from the grave, being redeemed from among men, their temples being prepared through the overcoming of evil to receive the Spirit of God with their own spirit to be placed within their bodies, making them immortal; who, whilst the destroyer of the Gentiles is on his way to make their bodies desolate in the grave, will be gathering together to stand for their lives, that not the least grain of them may fall to the earth.

### God Manifest in Flesh.

Without controversy great is the mystery, God manifest in the flesh. This is a subject so little understood by Christendom, who twist and turn the Scriptures to suit their own ideas, but now the Spirit of Truth is here to lead us unto all truth and to show us things to come, and He is now opening our eyes to see and causing our hearts to understand all things aright. "For there shall be nothing covered that shall not be revealed, or hid that shall not be made known." We will take the Bible for the criterion and show you how and when God was manifested in flesh and when He will be again.

When God created the first Adam He placed them in Paradise or in His Spirit, for Paradise is the Spirit of God, and when they disobeyed He drove them out. Do not misunderstand us, dear reader! In case you should have done so we say, our first parents dwelt in God, but God did not dwell in them, therefore He was not manifest in their flesh. He probably would have been, but we find that Adam was marred in the hands of the Great Potter by Satan. The prophets of olden times may have been used as instruments for the Spirit of God to blow through, but He never dwelt in them; therefore it was very evident that He was not manifest in their flesh.

In the year 4,030 we see Jesus the Son of Man being baptised by John in the river Jordan, and as He came up out of the water John bare record, saying: "And lo, the heavens were opened unto Him and I saw the Spirit of God, descending like a dove and lighting upon Him." Here we behold Jesus entering into the Spirit of God, and we know that He did none of His great miracles until after this. Many think that it was at this time that God was manifest in flesh, but in this they do err, not understanding the Scriptures. We admit that Jesus had the power of that Spirit, but it was at the outside of His flesh, even as a fire is at the outside of a boiler, yet the power of the fire causes that which is within the boiler to work the machinery. God did the work in Jesus by His Spirit resting upon Him, even the work that He commanded the first Adam to do, and that Spirit abode upon Him three years and all were subject to Him, for we read that when they came to take Him in the garden of Gethsemane He said unto them "Whom seek ye?" They said Jesus. He answered: "I am He," and they all fell backwards. The

Spirit afterwards left Him and they took Him and crucified Him, and when on the Cross He cried: "My God, My God, why hast Thou forsaken Me?" proving that the Spirit of God had left Him, which fulfilled that Scripture which saith: "For a small moment have I forsaken Thee, but with great mercies will I gather Thee."

The Kingdom of God is the body of man with the Spirit of God dwelling within it. Now we read "That flesh and blood cannot inherit the Kingdom of God," or in other words, God cannot be manifest in the flesh where there is blood, so we see that Jesus poured out His blood on the Cross, and was then laid in the grave, and after three days the Spirit of God took that same body out of the grave and became the life of it by dwelling within it, and appeared to the disciples, and said: "Behold My hands and My feet that it is I Myself; handle Me and see, for a spirit hath not flesh and bones [no blood] as ye see Me have." Here then we see God manifest in flesh for the first time. We read that the kingdoms of this world shall become the kingdoms of our God and His Christ. What are the kingdoms of this world? The bodies of men in their sinful state, as proved by Satan's words to Jesus when he said: "All the kingdoms of this world will I give Thee if Thou wilt fall down and worship me." How then are the bodies of Israel to become the kingdoms of God? For it is evident that it is only these who will be made like unto Jesus the God-Man. There is much to be done first; their blood must be cleansed of the tares which were received in the fall, and so fulfil the 21st verse of the third chapter of Joel, which will be accomplished by keeping the laws and commands of God, then their blood must be washed away according to God's promise in Ezek. xvi. 9, when the Spirit of God will enter their bodies and become the life of them according to God's promise recorded in the 37th chapter of Ezekiel and 14th verse. Then they will become members of one body, for they are the Bride, and He that hath the Bride is the Bridegroom. Here then we see how God will again be manifest in flesh.

### The Insatiate Tyrant, Death.

What a horror creeps over us as we gaze on death, as we look at its effects on the lifeless body placed in the cold leaden shell, and yet, strange to say, man is willing to bow to its power without even seeking a door of escape; he will not come unto Jesus that he may have *life* and so escape death. Through the continuance of the evil men have become accustomed to bearing the burden of death; Satan has lulled them with opiates of delusion into the deepest of slumbers, but now the time is here to arise from the dead, and Christ shall give thee light.

Death is now to be abolished (spoken of in the Word as though done) by life and immortality being brought to light, which has been kept hidden behind the veil of mystery till this time; as it is written, Behold I show you a mystery: we shall not

all sleep (die). The light of life is now flowing to man to dispel the darkness of death which has covered man's mind till this the time of the end. Though death reigns around us daily and though we ourselves are walking through the valley of the shadow of death (in this mortal life), yet we will fear no evil, if we have His rod and His staff, *His Word*, to comfort us, not seeking to be unclothed of the Spirit (in death) but to be clothed upon, that mortality may be swallowed up of life. The Spirit and the Bride say Come and take of the water of life freely, for the preservation of body, soul, and spirit unto the coming of our Lord and Saviour Jesus Christ.

The last enemy which shall be destroyed has laid its desolating hand upon all the posterity of the first Adam saving three, and these three stand as monuments of God's love to man, and Israel will now come to Him that they may have life, for He will have mercy upon their bodies and not sacrifice them to the serpent for him to feed upon their dust. God has taken one in each dispensation, namely, Enoch in the first 2,000 years of time and translated him to an immortal life; in the second he took Elijah without the death of the body, and in the third (the present) dispensation, Jesus. Although He tasted death yet He saw no corruption, and He being the firstborn among many brethren, there are to be 144,000 sealed from Israel's twelve tribes who will gain the life of their bodies by keeping His sayings. Blessed are they who do His commandments, that they may have a *right* to the tree of life; this is the righteous nation who keep the truth, earnestly contending for the faith once delivered to our forefathers, the saints, in which faith they all died, not receiving the promises of life for the body, God having provided the better thing for us.

Does not the Scripture tell us the life is more than meat and the body more than raiment? That body which man to-day despises is destined to become the temple of the living God, and His *will* has now to be done in the animate earth, man's body. Israel will, therefore, not reap the wages of sin, the death of the body; though they are scattered among all nations, yet not the least grain of them shall fail to the earth (into the grave). They alone will be able to raise the triumphal shout, "O death where is thy *sting* [sin], O grave where is thy victory?" All who enter the portals of the tomb have lost the body, the grave having the victory over them in turning their bodies to corruption. "He turneth them to destruction and saith Return, ye children of men." But the Lord will redeem Jacob and ransom him from the hand of him (Satan, the god of death) that was stronger than he; Israel will not be given over to Satan for the destruction of the flesh, but be presented as a chaste virgin to Christ; death's power from them will pass away, and they will run the race, gaining the prize, having the evil removed from their bodies, their blood cleansed, and washed away, being redeemed from death, and being preserved body, soul, and spirit unto the second coming of Jesus Christ.

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Green, N.; 36, Giesbach-road, Upper Hol-  
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Bromell's - road, Clapham Common,  
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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, MAY 10, 1889.

CANON WESTCOTT'S letter to the *Guardian* on "Armed Europe" is evidence that a dread of approaching danger is being felt in religious circles, regarding the war-cloud which has been so long overhanging, not only Europe, but the whole planet. Very shortly after the establishment of Christianity and up to the present time the outward and visible Church, or "form of godliness," has countenanced the horrors of war, especially when its own temporal interests were affected, aiding and often begetting strife, whilst in hollow accents reiterating the Master's words, "Blessed are the peacemakers, for they shall be called the children of God." They have for long been crying, Peace, when there is no peace. But now things are looking very serious; it is said that during the last 15 years the armaments of Europe have increased from six millions of men to 10 and a half millions. Nations, jealous and suspicious of each other, have been and are straining every effort to maintain the most imposing warlike appearance; as the Canon says, "a war of despair seems to be the natural issue of an indefinite period of continuous mistrust and increasing burdens." A few days ago certain representatives of the Church of England and other prominent religious bodies were invited to a meeting in order to consider their duty with regard to this present deplorable state of Europe. But it is of little or no use to awake now from their slumber. A work which has made such rapid progress within the last 15 years, at an enormous cost, and to the detriment of commerce, is not at all likely to be suddenly dispelled by the rods of Pharaoh's magicians. Moses has for a long

period been very successfully imitated, and the Egyptian darkness, now beginning to be felt, assiduously illuminated by the artificial light of wax tapers, but the war, pestilence, and famine, the wine of the wrath of God, about to be poured out upon modern Babylon, for her sins have reached unto Heaven, cannot be averted. Light has been conjured up to suit the times, and while they promise you liberty they are themselves the servants of corruption. We earnestly exhort our readers to consider these things, not, however, relying on the signs of the times for proof that the "end of all things is at hand," but on the truths now revealed in the *Flying Roll*, God's last message to man, which bears its own credentials, in that it speaks according to the Scripture, unfolding things which have been kept secret from the foundation of the world, for the benefit of the true children of God scattered among all nations, telling them of the calamities which are fast approaching, and calling upon them to come out of Babylon, that they be not partakers of her sins, and receive not of her plagues.

Talking of "signs," there are two or three passing events exciting public interest, which are not without a spiritual significance. The Scriptures abound with illustrations showing that the actions of men, however trifling they may have appeared at the time in which they happened, were ordained by God to signify the spiritual condition of mankind, either then or at some future period, the circumstances being recorded for the "instruction in righteousness" of the people to whom He has chosen to reveal Himself. As the Apostle Paul says concerning the things which befell Israel, they "happened unto them for ensamples for our learning, upon whom the ends of the world are come." With reference to current events, the Paris Exhibition affords a striking picture of the existing state of the religious world, or Christendom. There, in a few days, will be gathered together a great multitude from all nations professing the Christian faith, and doubtless in that vast assemblage will be unconsciously represented all the numerous sects and 'isms of the great apostasy, and the variety of languages which will be heard from the base to the summit of the Eiffel Tower, forcibly illustrates the confusion of tongues in the Babel erected by the "sleight of men and cunning craftiness," from whose giddy height one beholds modern Babylon, the mystery of iniquity, a seething mass of humanity, where vice reigns in the garb of Christianity, of which there is perhaps no better similitude than showy Paris.

Another similar coincidence may be found in the process of cremation, which appears to be coming into fashion. Crematoria have been established in several

Continental towns, and here in England the other day the remains of a nobleman were consumed in this manner. But old customs die hard, especially in this country, and it will doubtless be some considerable time, in the natural order of things, before the practice becomes a public institution. The coincidence lies in the fact that by the new light contained in the last message of God to man revealing the Scriptures, it is made plainly manifest that all who go to the grave are "handed over to Satan for the destruction of the flesh," the grave being the furnace, or hell, "where the worm dieth not, and the fire is not quenched." And a third circumstance, but of an entirely different nature, is the strange conduct of an individual, who, we believe, is at present undergoing a term of imprisonment for disturbing a service at St. Paul's Cathedral. He strongly denounces the practices of the Church of England, his last objection being the new reredos, and prophesies the speedy fall of Christendom. A similar character is described by Josephus, when relating the destruction of Jerusalem, who ran round the walls of the city crying, "Woe to Jerusalem." The conduct of this man is doubtless of equal pre-signification.

The Latter Adam and Eve.

Most sects in Christendom will acknowledge that Jesus was the latter Adam, but where is His wife, the latter Eve? for it is written that the man is not without the woman, neither is the woman without the man in the Lord, therefore Jesus cannot be perfected until He receives His Bride, for in the creation God made them male and female, even so must it be in the regeneration; therefore it is our purpose here to show who is the Bride, who will form the latter Eve.

Paul speaking by the Spirit of God saith: "For I am jealous over you with a godly jealousy, for I have espoused you to one husband, that I might present you as a chaste virgin to Christ." Who were these words intended for, or who was to fulfil this prophecy? Evidently not the Corinthians whom he was apparently addressing, for they sought not the cleansing of the body, neither was the fountain opened in their day for sin and uncleanness, but says Paul I speak concerning Christ and His Church. It would be well for all searchers after truth to always bear in mind the advice given by Paul where he saith: "Study to show yourselves approved unto God a workman that needeth not to be ashamed, rightly dividing the word of truth." Through man taking all the Scripture and promises contained therein as referring to himself individually he has made sad havoc of God's Word, for we do know that the Scripture has a threefold meaning, one part for the Jew, another for the Gentile, and the third part for Israel. The Apostles only understood the Word in part, for they acknowledged

that they only saw in part and prophesied in part, but they held out that hope that when the Spirit of Truth came that which was in part should be done away, and that He would lead us unto all truth, and show us the things to come. Paul, by what he heard when caught up into the third heavens, and by looking through the telescope of time, saw plainly that in the last days a people would come forth from both Jew and Gentile and separate themselves, and seek for their vile body to be changed and fashioned like unto Jesus' glorious body that being washed, cleansed, and sanctified by the Word, the Lord 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, for as the firstfruit was holy so must the lump also be.

Where, dear reader, can you find a Church to-day who are seeking to have their bodies cleansed and purged from the evil by fulfilling the Word? It is very evident that none of the sects in Christendom are, for they only take a part of God's Word, but it is every Word that proceedeth out of the mouth of God that man's body will be cleansed by. If we only take a part we can only be partially cleansed; which is to either Jew or Gentile, for the one takes the law and despises the Gospel, and the other the Gospel, and rejects the law, therefore they both stand upon one common platform, being both included in unbelief.

But a glorious Church is now being set up which Jesus referred to when He said: "Upon this Rock (Christ) I will build My Church and the gates of hell shall not prevail against it," and they will keep both law and Gospel, for it is written concerning them that the Lord will open before them the two leaved gates that the righteous nation that keepeth the truth may enter in, also "Blessed are they who do His commandments that they may have a right to the tree of life and enter in through the gates into the City."

Come hither! and I will show you the Bride, the Lamb's Wife, the latter Eve. "And I looked and lo, a lamb stood on Mount Zion and with Him a hundred and forty-four thousand, being twelve thousand of each of the twelve tribes of Israel, having His Father's name written in their forehead and they sung the song of Moses (the law) and the Lamb (the Gospel). These were redeemed from among men, being the firstfruits unto God and the Lamb, and in their mouth was found no guile, as it is written concerning them, that the iniquity of Israel shall be sought for and there shall be none, and the sins of Judah and they shall not be found," for by their having kept the commandments of God and holding the faith of Jesus they have become members of His body, members of His flesh, and members of His bones, a perfect Bride, the new Eve cleansed from the effects of the fall.

The purpose of just men depends not upon their own wisdom, but upon God's grace, on Whom they always rely for whatsoever they take in hand.

## Notes from Canbassers.

### REPORT FROM SOUTHAMPTON.

"On Monday, April 29th," says a brother, "I canvassed at St. Deny's, and sold 60 PIONEERS and one sermon of the *Roll*. The majority of the people received the message freely. There is one thing about the *Flying Roll*, you can never praise it too highly, and I find many are ready to buy when I explain what a blessing it has been to me. It rejoices my heart to see the way in which some of the poor receive the Word. One woman to-day, in particular, seemed as if she were waiting for the message, for as soon as I told her it was God's last message, she asked no questions but received it readily. I canvassed all day among the poor till five o'clock, at which time I sold out all the PIONEERS I had with me. I then tried to dispose of a few sermons of the *Roll* in another district, but here my efforts were fruitless, so I returned to my lodging, truly thankful to the Lord for the manner in which He had blessed my labours during the day.

"On Tuesday I disposed of 32 PIONEERS and one *Roll* in Freemantle. It rained from 1 to 3 p.m., which somewhat hindered me. I found the people in this place generally proud and stiff, and disposed to treat the message with scorn. I went into a house in which some carpenters were at work, in order to get a little shelter from the storm. Meeting one of the men I said: 'I am going round with my Master's message, but it is raining so heavily that I cannot get along just now.' He asked what Master? but before I had time to answer he again queried: 'Is it the Lord of the Sabbath?' I replied in the affirmative, and placed a PIONEER in his hand, which he glanced at and then said: 'I have a penny and will take it.' I thanked him and said: 'It appears I had to come here for you to receive this message.' He acquiesced, and referred to the incident where Philip joined himself to the chariot of the eunuch, apparently seeing a similitude in my being sent to him with an explanation of Scripture.

"One gentleman with whom I had about 10 minutes' conversation seemed afraid to buy the *Roll*, stating that most religious writers claimed their productions to be brought forth according to the teachings of the Spirit, and if he endeavoured to prove all by the Word he would need nothing else to do; however he took a PIONEER and seemed pleased on hearing a few words on

THE SUBJECT OF THE BRIDE OF CHRIST, when I pointed out that those who received a resurrection glory neither married nor were given in marriage to the Bridegroom, but that the remnant of Israel would form the Bride. Truly men are to-day bewildered with the Babylon of doctrines with which they are confronted.

"On Wednesday I canvassed in Fillbrook, adjoining Freemantle, selling 50 PIONEERS and two sermons of the *Roll*. At one house the servant opened the bedroom window and inquired my errand. I explained that I had a message for her which I could not deliver unless she came down. Rather reluctantly she appeared at the front door, when I presented the *Roll*, but she said she was unable to afford it, but finally consented to take a PIONEER.

"On Thursday I canvassed two or three small places which I had not finished before, but only sold 38 PIONEERS. The day was showery, and being the latter part of the week the pence were getting short.

"On Friday I went about four miles along one of the roads leading out of the town of Southampton, there being many residences of the gentry, and I was in hopes of selling a few *Rolls* to the servants, but in most cases they had not yet received their monthly wages. During

the day I only sold one sermon of the *Roll* and 20 PIONEERS; the holiday has greatly reduced the amount of spare cash this week. To-day I was stopped by a man who had bought a PIONEER a few days previously. He stated that the teaching of the paper was false, that it stated that the Children of Israel would not die whereas it is written 'it is appointed unto menonice to die. I replied that it was so written, but it is not appointed unto all men to die for there are three living witnesses of God's promise to redeem a remnant from death, viz., Enoch, Elijah, and Jesus, and that the Psalmist (cii. 19, 20) spoke of this glory when he said: 'The Lord hath looked down from the height of His sanctuary to hear the groaning of the prisoner, and loose those that are appointed to death.' My friend then turned from this point, and said that he knew that when he died

### HE SHOULD GO STRAIGHT TO HEAVEN.

"I referred to John iii. 13, where it is written: 'No man hath ascended up to Heaven, but He that came down from Heaven, even the Son of Man which is in Heaven,' also to Acts ii. 34: 'For David is not ascended into the heavens,' and again Jesus explains where the soul is after death (Matt. x. 28): 'Fear him which is able to destroy both soul and body in hell [the grave].' Again in Psa. xxx. 3 David says: 'Thou hast brought up my soul from the grave,' and referring to the soul of Jesus being placed in the grave, he says (Psa. xvi. 10): 'Thou wilt not leave my soul in hell.' But old notions die hard; the man now began to retire, rather than bow to the authority of the Word.

"On Saturday I canvassed in Southampton, and sold 61 PIONEERS. As for selling a *Roll*, it was out of the question, money was so scarce on account of the holiday, and many of the poor being out of work, and yet the rich pass by in their luxurious carriages, regardless of the pitiful cry of the widow and orphan, and when offered the *Roll* at their splendid residences their answer invariably is: 'We don't buy at the door.' I testify also that the ministers of the Gospel whom I have called upon are equally as opposed to the entrance of the book into their dwellings, in many cases no doubt fearful lest it should lead to an exposition of their lack of duty in neglecting even to teach the four solitary commandments given to the Gentiles, viz., to abstain from pollutions of idols, from fornication, from things strangled and from blood.

"I leave Southampton (D.V.) on the 13th inst., proceeding towards Bournemouth, having scattered many copies of the Word in Southampton, selling during this week alone 261 PIONEERS and five *Rolls*."

### OUR ESSEX CONTINGENT.

"Monday, 29th.—To-day two of us canvassed at Orsett Heath and Baker Street. Another at Navestock, the remainder at Brentwood, one of our sisters calling upon a lady who said she quite agreed with the nature of the work, but she never bought anything of anybody on the road like that. 'We are a good lot of people in this village that we do not want anything else.' Calling at another house, the door was answered by a woman who, as soon as she saw the *Roll*, said, 'Here, John, here is that book you had lent you,' and upon John coming he said 'Yes, it is such a nice book,' but they could hardly afford it, but at last, after looking wistfully at the gilt, he bought a black sermon, having only a shilling, and very pleased to receive it, as he had realised that God was a God of love and only afflicted His people to draw them nearer to Himself. He said that as soon as he heard that we were to hold a meeting last Saturday night he hurried off to it, but did not reach it till the last speaker was nearly finished. Another of our sisters in Brentwood met another woman whose mother had bought a

PIONEER of us at Romford, and who had sent her word that she had never read such a paper in her life, and if she saw anyone with the *Roll* to be sure and obtain one for her, which she did with pleasure; so we realise that the Spirit is indeed moving mightily upon the face of the great deep and causing a movement in the waters.

"Tuesday, 30th.—To-day we canvassed Little Burstead, Bulphan, Shenfield, and part of Brentwood, holding a meeting in the evening that was well attended, great interest being shown.

"Wednesday, May 1st.—Two of us canvassed Stanfield-le-Hope. Two went to Warley and two others to Navestock Common. One of our brothers met a man in Stanfield with whom he had some conversation, resulting in his taking a sermon which he at first refused to do; on speaking to him upon the contents of it he became quite attentive, particularly upon the ingathering, he thinking at first that our brother only referred to the ingathering of those who to-day were living as Jews by profession, but upon it being stated that both Jews and Gentiles would receive the one reward in common, the salvation of the soul, he could not at first realise how it could be so as the Jews had rejected Him, but our brother showed him that this was really essential to work out the great plan of God that blindness in part should happen unto Israel for the Gentiles to be brought nigh, who previously to this had been outside of the covenants and promises, being alienated from them, but through the blindness happening to Israel the Gentiles were brought in, through the veil that had previously hung between them being rent, and they admitted into that which the holy place prefigures, the heavenlies in Christ Jesus for the salvation of the soul. This friend then seemed to grasp it, 'but,' continued he, 'what availeth this to me who am a Gentile?' I asked,

'WHO TOLD THEE THOU ART A GENTILE?'

pointing out how the people had been scattered, as they said to Jesus: 'Will He go to the dispersed among the Gentiles?' And they to-day are living as Gentiles hid in the great multitude, but God had now set His hand a second time to recover them, and for this purpose has this *Roll* been sent out, calling unto them: 'Come out of her, My people,' and though he was living to-day as I had lived till I realised the great fact that the time is here to strive to attain unto that which the *Roll* pointed to, yet by seeking unto God for strength and doing the work we should prove ourselves Israelites indeed. Having no time to stay longer, I bade him farewell, and very soon came upon two young men in a workshop, who both took copies of the *Roll* and *PIONEER*, and going to a building close by another man took another. One of our brothers also called in at a public-house, offering the work to a young man and the lady of the house, who told him it was not much good coming to a place like that, but I told her we never missed a single one if we could help it and had time, though it often caused a struggle within to go into many places, though it should not do so, that being the fear of man. This appeared quite to interest the young man, who took a paper, and on going into the yard and offering it to the ostler, he said he had not time to read, but seeing a servant in the kitchen, I went over and asked her also; she, taking the book to look at, told me there was one book she had wanted for a long time, and hearing me speak of Israel no doubt reminded her of it—

'THE WANDERING JEW';

but I told her this would show her more than the *Wandering Jew*, and she took a sermon. Another of our sisters called, as she had promised, upon a poor woman who had attended several of our meetings and was anxious to ask

a few questions upon 1 Cor. xv., 'for,' said she, 'I believe all the young men preach, and would like to hear you read that chapter, three or four others coming forward and listened with great attention as she explained it to them. They all replied that it was not so taught in the churches. How true! for it is the traditions and teachings of men that make the commandments of God of none effect to many, as recorded in Matt. xv. 6-9, drawing their attention to John xi. 26, and viii. 51, also John xiv. 15-24; Deut. xi. 22, 26, 27, pointing them to the three glories of the sun, moon, and stars, drawing their attention to the tree of the knowledge of good and evil, and they rejoiced to hear the Word speak and not man, and exclaimed it is just and true. I exhorted them to look unto a living Christ, and ask to be taught of God, and after once again reminding them of the words of Jesus promising life I left them after having had over an hour's conversation with them, and leaving them in the hands of God. As I was departing, stopping for a minute to arrange my satchel outside the door, I overheard one say: 'Well that is all the truth from God and no one living can talk me out of it for it is light and truth proved from God's Bible and the clergy do not know or understand it.'

"Thursday, 2nd.—One of us started for Horndon-on-the-Hill, another went towards Blackmore; two went to a place called Hutton, and the remainder canvassed in Warley, but the day was very showery, though the one at Blackmore escaped with very little rain. Calling upon a man at Horndon who was very interested in Scriptural reading, he was much taken up with what I had to say, taking a copy of the *Roll*. There being another young man sitting in the shop who evidently had heard 'a lot about those Jezreelites,' rather too much for him to really look into the other side of the case, but he asked me what pre-eminence we would have above the true believers in Christ at His second coming. I pointed out to him that those who would not seek to have these vile bodies cleansed and purified even as He is pure, would either be slain through the brightness of His coming or would

FLEE INTO THE CLEFTS AND HOLES OF THE ROCKS until the indignation be overpast. I also sold a *Roll* to a young man on my way home, whom I met last Friday morning on my way to Orsett; I then offered it to him telling him what a glorious message I had but he would not receive it, and upon my speaking to him of sin being yet in the body, he said he was perfectly holy. What I said seemed to jar on his views of Scripture, he refusing to buy any part of the Word I carried, but told me he would like me to get him the *Book of Martyrs* as he would very much like a copy, and that would better suit his purpose. Two ladies who bought a copy of the *Roll* from me, and after reading a part of it were highly pleased with it, went last evening to visit the above-mentioned young man and his family, telling him about a young man calling at their door selling them a book called *Extracts from the Flying Roll*, and which contained the visions that Paul received in the third heavens, which words were now being explained through the *Flying Roll* spoken of by Zechariah the prophet. This and many other things they had read got him so interested that he was eager to get a copy for himself, and it so happened that I met him as I was homeward bound; he at once called me towards him and asked me if I had got the *Book of Martyrs*. I replied in the negative, but told him I had another copy of those books I had offered him before. He replied: 'I want that as well but would like the other book, too.' After he got the *Roll* he was highly pleased, and told me all the above, for it had struck me as being so singular he being

so eager to-day, having refused to have anything to do with it before.

"Friday, 3rd.—Canvassed to-day in Stock and Buttsburg, Hutton and Mountnessing, the remainder working in Weald and Brentwood. In Stock I met a young captain of the Salvation Army who was much interested in what I told him.

"Saturday, 4th.—Canvassed in Stock again to-day. All the remainder in Mountnessing and Margaretting and Brentwood. I again met the young man of the Salvation Army, who told me he was

QUITE FREE FROM SIN, PERFECTLY HOLY,

having a sanctified body and soul. I looked him full in the eyes and asked him how he could really affirm such a thing, reminding him of Him Who had truly no sin, who, when addressed as good, said, 'Why callest thou Me good, there is none good but God,' and it ill became those who professed to follow Him to proclaim themselves as good and righteous; but by the help of that sharp two-edged sword it soon found that that which is born of the flesh is still flesh, and still subject to vanity. I asked him if he had not in his vocation as leader met with others who also had professed this perfect holiness, but after a time fell away because they could not find this evidence truly in themselves. He admitted that he had seen cases of that description; then I replied, 'The next one you see think of what I have told you,' for I saw the Word had made an impression on him at first. When we parted he shook hands so cordially, being almost in tears, telling me he had realised much and when speaking of why should not others have received this who have lived before, I pointed him to Paul's words: 'Born out of due time,' telling him though I preached this yet I also might fall short of it, but I as a finger-post pointed him to it, and as Paul said, I pressed towards the mark of the prize of the high calling in Christ Jesus, and this is what the world made a handle of: The Bible teaches that a people shall receive it. 'Ah!' he broke forth, 'now I see where you are,' and again he said, 'but they must come to believe for the salvation of the soul before they can see your faith.' 'Yes,' I replied, reminding him of Paul's words in Heb. vi. leaving the first principles of the doctrine, &c. Telling him I could wait no longer we parted on the most friendly terms, and I felt a fire had been kindled in his breast, which I hope may be fanned into a brighter flame, but this will rest according to His will.

"We leave here for Chelmsford on Monday, having sold this week 64 sermons, 58 *Parts*, 220 *PIONEERS*, making a total of 117 sermons, 127 *Parts*, and 406 *PIONEERS* for the two weeks in this neighbourhood, arousing much interest, causing many to look into the work and having great attention shown in the meetings, having also witnessed much discontent and a desire for a better administration of the Word many glad to hear of that true Church of which Jesus spake and which we point them to, knowing as we do that we have the word in our possession that is ordained to bring forth a pure and a virgin Church that will be so prepared by the word administered under the light of His Holy Spirit in that degree that it shall be sanctified, cleansed, and washed BY THE WORD, to prepare it fit to be presented unto Himself, a glorious Church, not having spot or wrinkle, or any such thing, but that it should be holy and without blemish; and to bear witness of this truth are we now sent forth."

FROM DUNMOW TO SAFFRON  
WALDEN.

"Monday, 29th.—To-day two of our sisters canvassed in Dunmow, intending to finish it, but left a portion in High-street to be canvassed

in the morning before leaving for Saffron Walden. As that is a distance of 13 miles, a third sister, accompanied by a brother, set out on this road to canvass Dutton Hill and Rattler's End, going on to Gallow Green to spend the night with some of their friends, so as to start afresh on their journey in the morning; the other two brothers went to Tilty, Broxted, Brick End, and Mole Green, returning home by themselves, one through Lord Brook's beautiful park, the other by the road. Yesterday, being Sunday, we intended holding an open-air meeting on Dunmow Downs, but there having been much rain, rendered standing on the ground impracticable, but the event of our failing to hold forth in the open air caused another door to open elsewhere; a few friends, whose interest in this work is waxing warmer, and faith of immortality of the mortal body getting stronger, we had invited, if wet, to our lodgings, and there we held an evening meeting. One man came a distance of three and a-half miles; after starting, and having got some distance along the road, he had to return to change his wet garments, but, nothing daunted, he came again in the evening. He has had the three sermons of the *Flying Roll* several years, and his hair is grown, which has caused a lot of idle talk in the neighbourhood. Before the meeting commenced we sang a few of the 'Songs of Zion,' beginning the meeting with 'Oh Israel's seed, strike thy rusted lyre!' A brother then repeated the Lord's Prayer as our Saviour taught His disciples to pray; a second brother read a portion of Joel ii. The one holding the meeting spoke from 1 Thess. v. 23. We conversed with our friends after the meeting up to the time for retiring for the night.

"Tuesday.—This morning we gathered our things together again for another move, sending luggage by train to Saffron Walden, accompanied by an elderly sister and her daughter going before to seek lodgings and superintend the domestic arrangements. Two brothers first finish canvassing in Dunmow High-street, what was left. One sold a sermon, the other a PIONEER. Then started for Walden, overtaking in Thaxted the brother and sister who started the day before. Along the road a brother offered the *Flying Roll* (first sermon in gilt) at a farmhouse, telling the farmer it contained more information than any other book extant. He said: 'If I thought it did I would have it,' and after our brother had convinced him of its veracity, had the pleasure of selling it him. In Thaxted the people did not buy very freely. Within a mile of Walden we were overtaken in a storm, and had to go into our new lodgings wet. Our landlady is a very nice obliging woman, and we are excellently accommodated.

"Wednesday.—Our sisters canvassed in the town to-day; the brothers started for Great and Little Chesterford. In the latter village the people didn't seem ready in any wise to receive the last warning to the world. One brother offered the *Roll* to a young man working in a garden, who could not believe that some would be saved from death. Nevertheless, he took a *Part*. At the cemetery lodge in Walden, a sister offered the *Roll*; the gentleman said he had got plenty of good books. 'Yes,' said our sister, 'but you have not got one like this'; she then explained to him some of its glorious truths. 'Oh, I don't want that. Can you tell me who the first white man was?' Our sister told him Adam was. He then asked her who the first black man was. Our sister said Cain, Adam's son. He said he did not believe that; but she told him if he would listen she would tell him how he became black, and in a few words explained clearly Adam's partaking of the forbidden fruit of the tree of the knowledge of good and evil; it was Adam's partaking of the impurity of the tree which was woman, thus giving his son a black skin and

corrupt flesh instead of a fair and beautiful white skin, and sound and healthy flesh.

"Thursday.—Three brothers this morning set out to canvass Debden, a village about four miles off. At a cottage by the roadside the young woman took the *Roll* and PIONEER, but on speaking of Jerusalem above, the mother of the free, she felt afraid to talk on holy things, but promised to carefully read the *Roll*. In Debden village one went into a blacksmith's shop and offered the *Roll* to the man as God's last message to man. Said he, 'Do you think I am a fool or a pig, that I should believe it?' and walked away angry, thinking it an imposition to bring anything further than the prophets have brought in Holy Writ. Going up to a cottage a little further, the poor old couple said, 'We don't want anything, master, thank you. It looks very black, as though we were going to have a storm, and you can come in if you like till it is over.' I stepped inside. They related their troubles, and I spoke of many things from the Scriptures. The woman said, 'I am not a Christian, but many a time when I have been in trouble have taken it to the Lord, and He has answered me, and I have proved it many times.' The old man said he was glad I had come in, for I had talked of more things in a few minutes than the minister did in five years. The rain over, I left the old couple, who could not read. To-day one shower followed another, and I presently found myself at the door of the best looking house in the village. It is the missionary's. The occupant answered the knock, and after offering him the *Roll* I found he was so grafted into the death of Christ, and looking for the resurrection of the mortal body, to be made like Him at His coming, that he refused the interpreter now offered him that divides incorruptibility from immortality. Before I left him I had to put up my umbrella, for this time the rain poured heavily, and when I got out into the road the water ran in torrents down the hill; the non-professor asked me in to shelter, but

THE PROFESSOR HAD NO PITY.

A brother called at the clergyman's, but he had got a house full of books, but no room for the *Roll*. On the road, at Debden Cross, a young man we met on the road returning from dinner to resume work, bought a *Roll* instantly; another young man, with his basket on his shoulder, coming home from work at Debden Horse Shoes, also bought a *Roll* in the same way.

"Friday.—The brethren set out for Ashdon and Bartlow; one lost the other two, and going to Radwinter, offering the *Roll* at an inn, telling the publican it was God's last message to man the main object of the book was for the redemption of the body, showing how it is to be brought back from the fall of our first parents without seeing death and corruption, to be obtained in these the last days; explained also that it would show him how death entered into the world by our first parents, Adam and Eve, partaking of the evil in the beginning, defiling our bodies with sin. He said he knew how that came, and so do hundreds more. He was asked if he knew what it was our first parents ate. He said an apple, he supposed. He was asked then if the apple tree had knowledge, but here he evaded the question by saying he did not care about the body, but believed in the soul. Our brother then drew his attention to the prayer of Paul, where he prayed that the spirit and soul and body be preserved blameless unto the coming of our Lord. Our sisters canvassed in the town; sold a PIONEER to the church clerk and a *Part* to his wife. She asked them if they got insulted at all, and wished them success, saying I suppose we shall have the pleasure of seeing you at church a time or two before you leave.

"Saturday.—Three brothers canvassed Hadstock and Linton to-day. A woman told one

brother that her eyes were wide open, they couldn't be opened any wider. We have sold during the week 63 *Rolls*, 118 *Parts*, and 244 PIONEERS."

#### ON THE LINCOLNSHIRE COAST.

"Grimsby (No. 6, Kent-street).—Monday, 29th ult.—To-day we canvassed on the Cleethorpe road, the weather being beautifully fine and warm. We gained good attention from the people at the houses where we called. At some of the better houses it was quite refreshing and encouraging, after sending in a black and a gilt first sermon of the *Roll* by a servant, to find 1s. 6d. handed you, with the words, 'The missis will keep the eighteenpenny one.' It is really so unusual to meet with purchasers at the larger houses, or to receive the smallest encouragement in the shape even of civil treatment, that our experience to-day is a source to us of better hopes for the future—hopes which we should like to see realised all along the line. At one house where we sold the lady a *Roll*, we were told that she had been made somewhat nervous and doubtful in approaching the subject of the second coming since hearing a discourse by Mr. Baxter, the editor of the *Christian Herald*. His language, she said, in connection with coming calamities was so widely imaginative, and he portrayed such 'fearful sights and scenes and sounds unholy,' that she had quite feared since to look into the subject. Had Mr. Baxter told his audience on that particular occasion about the remnant that will be gathered out of Babylon prior to its terrible overthrow and subsequent desolations, and told them too how they might make good their escape in time, this lady might perhaps have been encouraged to meet her doubts and fears with the hope that she might be of this remnant, and her faith being joined with works she would soon have received the assurance that she *was*, and then she would have known and realised that future events, however calamitous and horrible they may be, could not touch her, for 'This remnant is destined to be saved in the Lord [from all such calamities] with an everlasting salvation, they shall not be ashamed nor confounded, world without end.' (Isa. xlv. 17.) But alas for such teachers! It is not difficult to paint the creatures of one's imagination and present to the public a picture of fearful and ghostly imagery, but where within the covers of law and testimony is any warranty found justifying any such carnal productions? Are not such pictures the outcome of traditions and commandments of men taught to-day for doctrine in the name of Christ? 'I, Jesus, testify unto every man that heareth the words of the prophecy of this book, if any man shall add unto these things God shall add unto him the plagues that are written in this book. And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.' (Rev. xxii. 18, 19.) What a terrible thing then it is for professing Christians to retail to the public doctrines which cannot be proved by any warranty of Holy Writ. We calmed the lady's doubts and fears as well as we could and pray that our words may have paved the way for the truth to follow. In the evening we had a good audience in the Central Market and our brother spoke for three-quarters of an hour on the words: 'In the way of righteousness is life, and in the pathway thereof there is no death.' (Prov. xii. 28.), and 'There is a way which seemeth right unto a man, but the end thereof are the ways of death.' (Prov. xiv. 12.) He spoke with much earnestness and power, again laying bare with all boldness the origin of evil and the fall of man, and directing attention

to the only one road to secure man's restoration—obedience to the living Word of God. We sold in all during the day 10 *Rolls*, 12 *Parts*, 45 *PIONEERS*.

"Tuesday, the 30th ult.—It has rained off and on the whole of to-day. This damp weather is a source of great discomfort to us, and sometimes we find it difficult to make much headway against chest complaints, hardness of breathing, &c., which so frequently attacks two of the three of us in this kind of weather. Opposition is very keen, both temporal and spiritual. One of us only, therefore, did any canvassing, and he sold 13 *PIONEERS*, and one *Roll* only. It was impossible, in consequence of the wet, to hold a meeting in the evening; instead, therefore, two of us started out to visit a member. We had, however, only just turned our backs on the house when we heard a voice behind us; it turned out to belong to a Mr. G., a business gentleman who is considerably interested in the work, and who had walked over to have some converse on the Word. We turned back again, therefore, and, after inviting another interested friend in business close by our lodgings to join us, soon fell to and had a

A HEARTY MEAL OF LAW AND GOSPEL  
COMBINED.

"Spending a most pleasant evening in reading and conversing on the grand theme of man's redemption and the nearness of the time when all evil will be swept from the houses or bodies of Israel and the Kingdom of God set up on this earth, and virtue, truth, and holiness take the place of present-day vice, intemperance, and general degradation, social and moral, the dire effects in countless instances of the great cause of Satan's usurpation of the kingdoms of this world (or bodies of man) a remnant of whom, however, are destined soon to become—and we hope and believe, too, among this remnant will be found the 'five friends' who met together this evening at No. 6, Kent-street—the kingdoms of our Lord and of His Christ.

"Wednesday, May 1st.—We canvassed to-day off the Cleethorpe-road, and at the docks, and succeeded in effecting a good many sales. We have, however, nothing of a special nature to record to-day. One man ventured to speak of 'Mr. Jezreel's' works as blasphemous, but when politely asked to quote something in support of his charge could not or would not do so, he simply referred us to 'pamphlets' of Mr. Jezreel's, which he said he had by him in the house. It is, of course, quite an easy matter to call a work blasphemous, but in the case of our publications the folly of those who do so is quickly manifested, and in some cases is enhanced by the fact that the person condemning the *Roll* as blasphemy refuses to accept even the evidence of the Word of God itself against such a charge when they see the case going against them, and their folly established by the abundant proof that is forthcoming that the *Roll* is not only *not* blasphemous, but the very and eternal Word of God, which will live and abide for ever. On the other hand it may be mentioned here that a friend who is interested says that he would not part with his *Roll* for £1,000 if it so happened that he could not replace it! Thus it is that by this *Roll* will every man be tested and every man's work be tried of what sort it is. When that is accomplished then will every man know what manner of spirit he is of. To-day we sold 10 *Rolls*, 15 *Parts*, and 71 *PIONEERS*. We attempted to hold a meeting in the evening but only two or three seemed to care to listen so we soon left the scene after selling only one *PIONEER*. We think probably by this time we must be getting fairly well known here, and that this may have something to do with it.

"Thursday, May 2nd.—To-day we finished canvassing Cleethorpes. A good many trades-

men and others were busy commencing to prepare for the expected influx of visitors at Whitsuntide, who come principally, it seems, from Nottingham, Leeds, Sheffield, &c. We could get but very little attention—in fact, there was present everywhere such a careless, listless spirit to the 'voice of warning' that we were glad to get away after canvassing the remainder of the place. We only sold 24 *PIONEERS* and four *Parts*. The evening we spent in the company of friends and members, and gained, and we humbly trust imparted, some spiritual refreshment while conversing on the work of Israel's ingathering, and singing some of the 'Hymns of Zion' accompanied by the tunes on a harp—surely, a very proper and natural instrument of music to employ, it being a grand figure of the 'Harp of Zion,' the Female Immortal Spirit, our Mother, Jerusalem.

"Friday, May 3rd.—To-day we canvassed Hainton-street, a continuation of Freeman-street. We also canvassed amongst market people, it being market day. We deem it is certainly worth our while to look after these people since the books and papers sold amongst them are carried in all directions, and quite a few are expressing already great interest in the work, and inquire each week for the current paper. We sold to-day 34 *PIONEERS*, nine *Rolls*, five *Parts*. We meet with much opposition from many in Hainton-street, but this we are glad of and find it useful training and necessary to teach us the importance of always keeping the sword with its two edges sharp and keen, and when people in a lofty kind of manner assure us, as a certain lady did to-day, that the idea that the *Flying Roll* is indicted by inspiration is 'most ridiculous,' it is astonishing how quickly the spirit of the evil one who prompts such words is rebuked by the Word and driven off the scene, and in many cases it happens that the lady, or other person, as the case may be, concludes by expressing sympathy with the work, wishes it God-speed and makes a purchase. On our return to our lodgings we were handed a letter jointly from two friends, together with a package which we found contained three large jars of marmalade,

SUPPOSE ONE FOR EACH OF US,

which, of course, we accepted with many thanks. This we mention here thinking that our fellow-canvassers may be inclined to think with us that we may infer from this gift that the time has really nearly come for some genuine sweets to fall to the common lot even of Israel's pedlars—we shall hope it may be so. Indeed, we shall look upon the 'three' jars containing the same material and given to 'three' pedlars as providing a lot of pleasant food (temporal and spiritual of course!) for quiet reflection as to whether or not there may not be a type found here of the genuine article to be enjoyed at a later date, even by such unprofitable servants as are we, when the work of 'overcoming' is accomplished in us, and the bitters give place to genuine sweets. That will be a fine time, surely, for those who are destined to 'remain,' and thus are able to preserve a palate to taste such enjoyments! How otherwise could the 'Millennial Anticipations' in print elsewhere be realised, if the palate goes to corruption, and as a *spiritual* being only (the *body* having gone to corruption in the grave) no taste exists for such *material* pleasures!!!

"Saturday, May 4th.—We received this week's *PIONEERS* late last evening, and while looking them through this morning over our porridge (by-the-bye, specially noting the correspondence on p. 288) a letter was handed us which we found enclosed a postal order value 5s. from an anonymous friend in Surrey, to whom we return our warm thanks, and trust her good wishes for us accompanying the present may be indeed realised. These we heartily reciprocate, and trust that the lady

in question may herself also find the open door of the Ark of God, and that therein her own 'health and safety' may be assured while the dread destruction of all things evil is accomplished by the consuming fire of the Word of God. We are much refreshed and encouraged by the kindly and practical sympathy manifested by this lady and by other kind friends and members in this immediate neighbourhood, which is by no means 'small.' We feel we are really not deserving of the many tokens of kindness and esteem which we have received. May the Lord reward a thousandfold all who to-day are in any way ministering to the men and women of the House of Israel now engaged in the Apostolic mission of gathering the cast-away stones of Israel! We canvassed to-day in the neighbourhood of New Clee Station, selling seven *Rolls*, seven *Parts*, and 62 *PIONEERS*. We know of nothing of a special nature to record to-day. In the evening we tried to hold a meeting in the central market, but found both this and the Freeman-street markets so crowded with stalls loaded with eatables of all kinds and sorts that we thought at first there would be no chance for us. However, seeing a Salvation Army meeting proceeding in a street adjoining, we made for the spot, and after the speaking was ended J. S. immediately commenced by repeating the words: 'Thus saith the Lord, Israel is My son, even My firstborn: And I say unto thee, Let My son go, that he may serve Me, and if thou refuse to let him go, behold, I will slay thy son, even thy firstborn.' (Exod. iv. 22, 23.) He had uttered but a sentence or two in which the words 'ten commandments' occurred when a great, tall man stepped in front of him and demanded to know whether he himself believed the 'Ten Commandments.' As a matter of course the demand was not complied with, the great, tall man being politely reminded that fair play and common civility were due to every stranger and if he did not care to listen he needn't do so and if he desired to speak the place was open when J. S. had concluded. The great, tall man, however, seeing some of his kindred spirits round him, pressed his question, remarking that J. S. should speak no more till he had answered his question. Satan's order not being complied with, and dad standing in silence some of the people commenced to shout for us and some against us. The throng was getting pretty dense by this time, so seeing the character of the men present we deemed it advisable to withdraw, so after making an attempt to sell a few papers amongst our sympathisers,

WE CLEARED OFF THE SCENE,

leaving Satan in the great, tall man highly indignant that our obedience to him was found wanting, though chuckling perhaps at his success in stopping our mouths and hindering the people from heeding the solemn words: 'If thou refuse to let Israel, my son, go, I will slay thy son, even thy firstborn.'

"Sunday, May 5th.—We have had two very good meetings in the central market to-day. The people, a goodly number, listened most attentively both in the afternoon and evening. At the latter we sold 15 *PIONEERS*, at the former one only. As a rule on Sundays the area of this market is, so to speak, 'claimed' by various bodies of people representing widely differing religious opinions. It so happened that in the evening we had taken up our stand in a corner 'claimed' by 'Gospel Missioners,' who promptly made their appearance, led by a female who appeared terribly in earnest, just after we had commenced. They at once formed a large ring and commenced singing—in fact, little else was indulged in by them but singing—and from some score or more throats there was bellowed forth such a united 'sound' of salvation that poor J. S., who was trying to unite more 'sound' with the effect of some of

the much neglected Bible foundation (law and Gospel) teaching, at times, couldn't be heard at all. Whether the singing was not louder than usual is open to question, a few of their number seeming to be greatly pleased when J.S. for a few moments was once or twice compelled to desist. However, after we had waited patiently a short time they moved off the scene and we had a very good audience to ourselves, silent and attentive, though there were present, we noticed, some who had interrupted us before, and sold afterwards, as mentioned above, 15 PIONEERS.

#### AMONG THE STRAW BONNET MAKERS IN BEDFORDSHIRE.

EN ROUTE FOR SCOTLAND.

"Sunday, 28th.—To-day we kept our usual meetings, and employed our time reading and conversing together upon the truth, unable to hold an open-air meeting, the weather being unfavourable.

"Monday, 29th.—To-day one sister stayed in to get the washing done, all the rest of our little party made our way to Redbourn, which we canvassed thoroughly, and then returned and canvassed some streets which had not been called upon before in St. Albans, selling in all seven sermons and 60 papers; we found two in Redbourn who had got the *Roll*, and who said they believed part of it, but one confessed she had not read it at all, but said she would do so. We told her she should also read it through again, and she would still see more in it. Another woman one of our brothers called upon said she would trample it under her feet, as it was just for a trade to make money, &c., but after a serious warning and some little conversation with our brother she promised to go to one of our meetings on Sunday, as she would be in London, and as she had said she would not purchase a copy of the paper she called her mother to take one, and wished us success in our labour. One young girl purchased a sermon, having seen a paper which was sold on Saturday at Harpenden. A gentleman also took a sermon who had heard some of the reports from the world concerning the House of Israel and said Mrs. Jezreel said she would not die; but our sister showed him the mistake in this and told him we were not looking to flesh and blood but the word we were offering to him was the inspired Word of God given in fulfilment of God's promises and destined to gather the scattered seed of Israel from all places whither they are scattered this day. Some of our sister's assertions he pronounced as blasphemy, but she pointed him to the law and testimony and got him to promise he would read and compare the *Roll* with the same. After getting home and taking our tea we left one sister who was very tired to pack up our luggage, and the rest went out to the market place where we held a meeting for nearly two hours, which was addressed by a brother and a sister, who witnessed boldly to the truth of the Scriptures, and to whom many gave good attention, selling after this 18 PIONEERS. Several Salvation Army soldiers were there who seemed to be much delighted and bought a paper readily; although it was very cold we had a good meeting. A sermon of the *Roll* was sold to-day at a public-house; one lady we called on said she was acquainted with clergymen and had so much to do in her own district she could not do anything more and seemed rather indignant at our sister coming to speak to her, reminding her she was much older than she, and that St. Paul suffered not a woman to teach, but was silenced by being reminded of the words of Joel, and quoted again by the disciples, that in the end the Lord would pour out His Spirit upon all flesh and His sons and daughters shall prophesy,

&c., for none can resist the power of the Word.

"Tuesday, 30th.—This morning was wet and altogether looked very unfavourable for canvassing, still we started out walking on through the rain to Sandridge, a small village about two miles and a half distant from here, which we canvassed through, finding it very poor indeed and hardly any spiritual light, only succeeding in selling a few papers, but on the road one sister met with a woman who bought a sermon the other day and four papers, who took this week's paper and said she was much delighted with it and was going to get another gilt sermon for herself, and asked the address to send for it and to get the papers regularly, as she thought they were beautiful. In Sandridge we heard the remark passed that we were preaching in the market place last night, which shows how the news flies, for

#### WE SEEM TO CREATE QUITE A SENSATION

in the different places we visit. From this village we went through No Man's Land to another small place called Wheat Hemstead, which we also thoroughly canvassed, selling five sermons and a few PIONEERS; at one house where a sister called the woman took a sermon, after a little conversation, and a brother was talking to her husband in the blacksmith's shop at the back, who was agreeing with our brother as to the darkness and blindness of the present age, and seemed open to receive the spirit of the Word as given for the purging of the temple of man, and was just going to purchase the *Roll* when his little boy came to say mother had bought one. Our brother held a long conversation with him, and he agreed with him, saying it was according to Scripture. There were also several other men in the shop listening to the conversation. Many of the people in these places were dreadfully poor and very ignorant, many not being able to read and seemed to know but little of the Scriptures. After canvassing the place we stopped on the heath and sang 'Hark the Trump,' and returned home, having sold five sermons and 26 papers. As we drew near our lodgings we were caught in a thunderstorm. We have sent our luggage on to-night, ready to march forward to Dunstable to-morrow morning.

"Wednesday, May 1st.—This morning we were up early and on the march for Dunstable, singing along on our journey until we arrived at Markyate-street, when we all went to work and canvassed the place through. We found the people generally very poor, but succeeded in selling three sermons of the *Roll* and a few papers, after which we went on our way to Dunstable. At one house the woman said she could not read, but being much taken with the few words uttered by the sister which called, asked her to go round to her neighbour, who also could not read, but asked them in, and taking a copy of the PIONEER, said she was so sorry she could not take the *Roll*. They were both members of the Salvation Army. There was also another woman in the house, and all three were much delighted and much astonished at the manner in which our sister pointed out the Scripture to them, and said

#### THEY WISHED SHE WAS THEIR CAPTAIN,

as she would make a good one. The old lady who took a sermon, came with a beaming face, and when our sister expressed the wish that it might be a blessing to her, she added, and to others also. When we arrived in Dunstable, four of our little party kept on canvassing while the other two went in search of lodgings, which, after some hours' tramping about, we obtained for the week at 96, Church-street, at 10s., when we were very glad to get in and get a cup of tea and a rest, having walked a distance of 14 miles, beside canvassing, &c. Surely the rest of the labourer is sweet, and we rejoice to

be counted worthy to be partakers of the labour in the Lord's vineyard. And may we be sustained and made faithful unto the end.

"Thursday, May 2nd.—This morning was very wet, but by the time we had got our breakfast past it had cleared off, and although it was still very threatening we started out on our mission again, and canvassing from where we left off yesterday, worked the place right through, giving the town a good stirring up and selling 12 sermons, two gilt and 10 black, and 111 PIONEERS, and one part of the *Roll*. During the morning we had to take shelter from the showers, but the afternoon was beautiful. During the first shower one poor old lady came and invited three of us into her house to shelter from the rain. An invalid lady asked one of our sisters in to have a little conversation with her and took a PIONEER, but would not take the *Roll*, also giving her some refreshment in the shape of mince-pie and offering a glass of milk. One sister called upon an old gentleman who showed great interest in our labours, having had some little conversation with one of our sisters yesterday, and had been talking to a friend himself upon the elect of God; this friend he said got quite angry when he tried to open up the Word to him. The old gentleman seemed quite delighted with our little conversation and seemed to see clearly that the elect of God is the first-fruits unto God and the Lamb who will be delivered from the bondage of corruption into the glorious liberty of the children of God, redeemed from amongst men, and who would be prepared to stand at His appearing and to abide the day of His coming, which was the glory and place given to Israel as members of the Bride of Christ, while the glory of the Gentile believer through faith in the blood of the atonement was the inheritance undefiled and that fadeth not away reserved in Heaven, being celestial or as the angels of God which are in Heaven; but Israel saith God is My Son, even My firstborn, and unto which of the angels said He at any time Thou art My Son, this day have I begotten Thee. He was much elated as our sister went on to expound to him the difference between incorruptibility and immortality, and wished us every success in our labours. One of our brothers called upon a woman in one of the shops who was much interested in hearing the message and asked many questions regarding the identity of Israel and wanted to know how they would be known; he told her it would be by knowing the voice of the Shepherd of Israel, even as Peter knew the Lord when all the learned men in that day despised and rejected Him. Her face beamed with joy at hearing of the love and mercy of God towards all His creatures as she said she had from infancy been taught to look upon God as a hard master. She would have liked to have taken the *Roll* but she could not then, but took a PIONEER, wishing us success in our work. He also sold a PIONEER to a captain of the Salvation Army who said he had read a good portion of the *Roll* and when asked if he entered into the spirit of it and believed it to be true, his answer was: 'Yes, mostly.' Another brother had a conversation with an atheist who said he had heard a great deal about the work and if he took a paper he would be supporting an evil work, but after a little reasoning he took a PIONEER and said he would look into it. It commenced to rain heavily again in the evening, so we came in and got our tea, after which we went out and held a meeting for about an hour, selling also nine PIONEERS and one sermon of the *Roll*.

"Friday, 3rd.—This morning we took all the PIONEERS we had, with a goodly number of sermons and *Parts*, and made our way to Luton. On the way one sister called upon a lady who had asked her to call again, as she thought her daughter would like the *Roll*. She found her

at home, and she took a sermon most gladly. Another sister called at a little cottage and offered the precious word of the Kingdom, but both *Roll* and *PIONEER* were refused, but after we had got some distance along the road

#### A LITTLE GIRL CAME RUNNING AFTER US

to obtain a sermon. We went on our way and canvassed a great part of Luton, selling 13 sermons (five gilt and eight black) and four *Parts* of the *Roll* and 80 *PIONEERS*, all we had left, so we made our way home. One old lady upon purchasing a sermon, held it up and said, 'What a big yun.' We have not had any conversations of note, the general cry being poverty and full up with books, and the blindness of the times darkening the understanding to the import of the message. We returned, got our tea, and kept our usual Friday evening meeting, and then retired for the night.

"Saturday, 4th.—This morning we received our fresh supply of *PIONEERS* and *Rolls* safe to hand, and after having plentifully replenished our bags we made our way as quickly as possible to Houghton Regis, which we thoroughly canvassed, finding generally the greatest poverty, but meeting a few hungering and thirsting for the precious Bread of Life. One brother went up into a warehouse where a number of young girls were busy with the straw work; here he sold six *PIONEERS*. At another place the same brother had a very long conversation with two young Salvationists, who bought a copy of the *PIONEER* and reading down the table of contents questioned non-eternal punishment, but their defences were soon proved to be built upon a sandy foundation, as our brother boldly drew the sword of the Spirit, it is written: 'I will have mercy and not sacrifice,' and, 'I if I be lifted up will draw all men unto Me,' but 'every man in his own order, Christ the firstfruits, afterwards they that are Christ's at His coming, and then cometh the end when He shall deliver up the Kingdom to God the Father, putting down all rule, authority, and power, &c. 'For as in Adam all die, even so in Christ shall all be made alive.' Also drawing their attention to the parable of Jesus, of the man who owed his lord a certain sum and he came for payment, upon which he entreated for forgiveness, and he freely forgave him his debt; he went straightway and found one of his fellow servants and took him by the throat, saying, pay me that thou owest; he then entreated him to have patience with him and he would pay him all, but he would not, and took him and cast him into prison; saying this was a true type of the believers who had come to Christ and had their sins forgiven, and then would take a fellow creature who was blind and could not see as they did, and cast them into torment throughout an endless eternity.

"After finishing canvassing Houghton Regis we went on to Toddington, where we caused no little stir as we canvassed from house to house through the place, and it happened to be just at the time the two Salvation Army officers were going round with the *War Cry*. The captain came along to one house as a sister was sitting in one of the cottages talking to the housewife and the baker who had just called, and who both seemed enraptured with her conversation but having no money could not purchase, but upon the captain's approach our sister was at once introduced and brought the *Roll* and *PIONEER* to his notice also; he was much surprised and said he had not heard of it before, so they exchanged papers, he taking the *PIONEER* and she the *War Cry*. He promised to read and look into it as our sister explained it as an introduction to the *Roll*, which is to prepare the way for the second coming of Christ, that His people may now go unto perfection, to wit the redemption of the body, when the prayer of Jesus will then be fulfilled, 'Thy Kingdom come, Thy will be done on earth as it is in

Heaven.' They all shook hands very heartily and wished our sister God-speed. Continuing her canvass, she called at a draper's shop where a young girl displayed much interest, and took a sermon. From here she went to the post-office, where the lady said a sister had just called, but she did not want it, upon which they entered into conversation, and as our sister spoke of the wonderful work of full redemption of body, soul, and spirit, the tears stood in her eyes, and she said she would take a sermon of the *Roll*, for it would not be the worst shilling she had spent. Another sister stopped a minister and asked him to take a *PIONEER*, but he had already taken one from one of our party, and had glanced over it, but he was afraid the Lord would not let him continue it, 'and,' said he, 'to the law and to the testimony, if this work, then, be of God, it will prosper.' Our sister told him this was also what we said, and asked him to read carefully the *PIONEER*, and it would show him the work and its progress; she also offered him the *Roll*, but he would not take that. At these two places during the day we sold 106 *PIONEERS* and 12 sermons. Two of our sisters started home before the remainder to prepare the tea, and a gentleman gave them a drive in his trap right to the top of Church-street, where we are lodging, which enabled them to have our evening meal ready waiting by the time the rest of our party arrived, weary, tired, and footsore, and to which we all were ready to do justice, only having

#### A SMALL LOAF OF BREAD AMONGST US

since morning, which we purchased from a baker's cart on the way. After tea we got in our provisions for to-morrow and started out into the High-street, where we held a meeting which was attended by a good number of orderly people who also displayed the greatest interest, and after the meeting we sold a sermon and 23 papers. The meeting was addressed by a brother and a sister; a gentleman came up afterwards and shook hands with our brother, saying they did not get much of that preaching in Dunstable, and there were none who could preach upon election like that; a good many also made inquiry about the meeting to-morrow night. We returned to our lodgings rejoicing in the Lord Who has so abundantly blessed our labours, having during the week sold 53 sermons, and 5 *Parts* of the *Roll*, and 501 *PIONEERS*, and received three free-will offerings from friends, one 5s. and the other two 2s., each to help us in the work of the Lord, for which we are most grateful and give thanks unto our Heavenly Father Whose is the earth and the fulness thereof, for we trust in Him Who is abundantly opening the way before us that His work may run and have free course and be glorified. We intend to start upon our journey northward towards Scotland on Wednesday morning, our week at Dunstable being then up, but are not quite decided what our next stopping-place may be. We have held three meetings this week, and intended holding another this evening. All our little party are so brown and sunburnt, some of the sisters so much so that they begin to tell us we look like foreigners. One thing we know, we are strangers and pilgrims, and we seek a country, and in that country a city which hath foundations, whose builder and maker is God."

#### OUR SISTERS IN SOMERSETSHIRE.

These sisters have just finished a work at Swindon and neighbourhood, being able to give a good report of their labours in that district. They write:—"On Monday, 29th ult., we did our washing in the early morning, and then packed our boxes ready to start by the 2.35 p.m. express to Bath, then paid a few brief visits to several interested friends who wished to see us

again before we left. One lady expressed her sorrow at not having invited us to take tea with her before we left, but would now make us take some refreshment, and wished us every success in our labours. We arrived at Bath shortly after four o'clock, and a porter, a nice Christian man, recommended us to a poor widow who had only lost her husband about two or three months, we previously telling him we were on a mission spreading God's last message, or the everlasting Gospel. We soon found out the abode of this widow and procured comfortable accommodation with her, which we felt very thankful for as we were very tired. We got our things from the station and began to unpack them. A fresh supply of *Rolls* also came to hand just after we had finished tea. One gentleman to whom I sold a *PIONEER* in the train, after he had read a little, said, 'This is not according to Scripture. It says the soul is the germ of the body.' I replied that what was stated in the paper was quite correct, as the soul is the germ or seed to beget other bodies, and that in the resurrection the soul is the germ which springs forth from the body which has crumbled to dust. He replied, 'Then you do not believe in the resurrection of the body.' I answered, 'Certainly not, for if we lose our body by death it can never rise again, in time or eternity (see Job vii. 9). The resurrection glory is a spiritual, celestial body, like unto the angels.' He claimed that this was heresy, saying that this body of humiliation will be changed like unto Christ's body. He would rather cling to his own opinions than bow to the Word. How many we find in a similar plight.

"On Tuesday it was very showery so that we were unable to do much canvassing, only selling 54 *PIONEERS*, two *Parts*, and one sermon of the *Roll*.

"On Wednesday we received a kind letter from a friend near London, enclosing a postal order for 3s., 2s. 6d. of which was to enable us to give away any portion of the Word which we might think proper to any who were unable to buy. We canvassed to-day in Tiverton and Bath, having some very interesting conversations with some of the people, and selling 10 sermons, seven *Parts* of the *Roll*, and 51 *PIONEERS*.

"On Thursday we had a very poor start, for during the time we canvassed the first street we called at we did not succeed in selling one paper. One woman pleaded to be in very great trouble, but she

#### WOULD NOT ACCEPT ONE AS A GIFT.

The next street we canvassed we were able to leave one with a poor person, but nobody wished to purchase. In the next long street we managed to sell a *Roll*. Most people tell us they have sufficient books; Mr. Hine and Mr. Baxter have also been lecturing here lately, and many have stated that they do not believe their predictions, particularly those of Mr. Baxter.

"Being stormy in the afternoon we confined our canvassing to the shops. A grocer on whom Annie called spoke very unkindly to her, condemning the work, and asking why we did not go to the sinners and the poor people. She stated that she endeavoured to go to all, and the poor people heard us gladly, and would give us a cup of tea when the rich sent us empty away. She stated also that our Lord said He was sent only to the lost sheep of the House of Israel, and that this message was sent to the same; it was the 12 baskets of fragments which were left over and above after the multitude had been filled, which the twelve tribes of Israel would now be glad to eat. Our total sales for the day were eight *Rolls*, 28 *PIONEERS*, and one *Part*.

"Friday, May 3rd.—We canvassed to-day a number of large houses with but very little success, as they wanted nothing in the shape of religion, selling only four *Rolls* and 51 *PIONEERS*, On

Saturday we received a postal order for 5s. from an anonymous friend, for which we return our most humble thanks, and feel very grateful to the Lord for His great goodness and pray that the one who sent it may be doubly blessed, and be made a vessel of honour fit for the Master's use. Soon after we commenced to canvass this morning Annie fell into

#### CONVERSATION WITH A JEW AND JEWESS.

"They said they were Israelites, but we were not. Annie remarked to the lady that her husband certainly looked like an Israelite, seeing that his hair was rather long and curly, and his beard not marred; but they did not believe in the Gospel. She told them that a true Israelite would believe in the law and Gospel. They took a PIONEER, promising they would read it, but said they did not say they should believe it.

"Another lady who took a copy of the PIONEER would have liked to have taken the *Roll*, but she had previously bought one of Mr. Baxter's books, and it had frightened her little boy so much that her husband said she was not to buy any more books of that kind, but Annie could call again when she had read the paper. At one of the large lodging-houses we got an interview with the principal, a young lady, who said that though she did not understand *all* I had said, she would take a PIONEER, as the lecture I had given her was worth a penny.

"It makes our heart ache to see so many in this large town who care nothing for spiritual things, and on the other hand there are those who are so deluded that they believe they have the Holy Spirit already dwelling within their bodies, and when you try to undeceive them and point out their error from Scripture they are ready to cast you over the brow of the hill; however, we get many encouragements during our journeyings which strengthen us to still press forward; for instance, a porter in some business house, on whom Annie had previously called, stopped her in the street a little time afterwards, and said he had been pondering over what she had said to him, wondering if she literally meant that if a man kept God's sayings he should never see death, and after some further conversation with him he went on his way a much happier man, seeming to grasp with joy much that had been placed before him. We sold during the day five *Rolls*, 24 PIONEERS, and two *Parts*."

#### FIRST EXPERIENCES EN ROUTE TO PENZANCE.

Another party of six volunteers left London on May 1st, for Hounslow, the three men with knapsacks at their backs, containing a few necessary articles of clothing, and spiritual provender for the cattle of Israel. The three sisters travelled thither by train, secured lodgings for the party, and then did a little canvassing, selling 10 PIONEERS, and two *Parts* of the *Roll*.

"On Thursday," says the chronicler, "it was very showery, so that we could not start out till about 11 o'clock. Met with much indifference and unbelief; it is most remarkable how many people are able to assume a most sanctimonious air and appear the image of devotion when in their Sunday clothes, yet when the Word is offered to them at their doors their cry often is: Away with it. We have offered the message to one or two ministers to-day, but their answer is much like that of Esau to Jacob: 'I have enough, my brother.' Our labours were, however, fairly successful, selling six *Rolls*, 65 PIONEERS, and 28 *Parts*."

"On Friday we started out in good time to canvass but soon found that several of the ministers in the district had been actively engaged warning their parishioners against the message which we carried, evidence that they

are beginning to realise that their craft is in danger. One person to whom a *Roll* was sold received it with joy as soon as it was offered to him, realising in it a fulfilment of the promise of God to send the *Roll* which should go through the land to be a savour of life unto life to those who receive it, and a savour of death unto death to those who reject it. In spite of the opposition of the clergy we succeeded in selling 13 *Rolls*, 32 *Parts*, and 29 PIONEERS.

"On Saturday, May 4th, four of us went to Staines. The face of the country and everything around was delightful to behold, making the walk most enjoyable. Staines has been previously well canvassed, and one man whom we found had the *Roll*, though warned that it was God's last message to man, asserted that he was going to burn it and cut the cover in pieces, a literal fulfilment of the words in the book he said he was going to destroy (See Introduction *Extracts from the Flying Roll*.) 'Some perhaps may like Jehoiakim, the King of Judah, cut it with a penknife and cast it into the fire, but this can never consume it.' We have had a most varied experience this day, the canvasser having a good chance of seeing both the bright and dark side of human nature, but more especially the latter. We went out this evening to sell the PIONEERS, and seeing a large crowd listening to a person giving an address, we plied our wares among those on the outside of the circle, and along the High-street, selling 24 papers and three *Parts*; our total sales for the day being 10 *Rolls*, 27 *Parts*, and 71 PIONEERS"

#### IN THE GREAT METROPOLIS.

Two sisters and a brother, who are devoting their whole time to the spread of the work in London, sold during last week nearly 200 papers and several sermons of the *Roll*. The same indifference to spiritual things is shown here as elsewhere. The brother states: "On Wednesday last I offered the message of God to a lady. She refused, and with a very indignant look she said, 'No, I don't want it; I have had that book and burnt it.' I replied, saying, 'You did a terrible thing then, for it is God's last message to man,' to which she answered, 'I don't care; I burnt it.' I answered that Jehoiakim, King of Judah, did the same thing; he burned God's *Roll*, 'and I think it very likely you and he will be together.' This rebuke seemed to go home. Turning from her door I passed a policeman, who inquired about the message I carried, which I explained to him, ending in his buying a PIONEER, saying he was interested in the restoration of Israel. The lady above mentioned stood looking on while I was preaching to the policeman. I noticed her face was quite red. I judged from her appearance that she wanted to talk to the policeman, but he walked by her with the PIONEER in his hand. She seemed much agitated; perhaps her thoughts on what I said about her resemblance to King Jehoiakim pricked her conscience rather severely."

#### THE INFLUENCE OF THE "ROLL" IN CROYDON.

A sister writes:—"How fully we realise the truth of the words: 'The carnal mind is enmity against God, it is not subject to the law of God, neither indeed can be, so then they that are in the flesh (the natural state) cannot please God.' We can unite our testimony with that of our brothers and sisters, who find the majority of the people turn a deaf ear to the message of life, having no spiritual appetite for it.

"I had a long and interesting conversation with one whose sister was in possession of the three sermons of the *Roll*, but who, like herself, had been prejudiced against reading them by listening to the many reports circulated against

those whom the Lord had chosen to give His message through. I pointed out to her that the Lord has declared He will not give His glory to another, but will use any instrument He pleases, however base they may appear in the eyes of the world. For instance, the Lord chose Moses to be the leader of the former house of Israel, of whom it is written, he fled for his life on it becoming known he had slain an Egyptian. (Exod. ii. 11-15.) I told her we were not looking to arms of flesh, but to the revealed Word now sent to gather Israel. She fully recognised the state of confusion in Christendom, and felt it was right and necessary to search the Scriptures for ourselves.

"On offering it to another, she accepted it joyfully, saying, 'I must have it.' Although she could not well spare the money she decided to take it and do without something else. Strange to say, I sold a *Roll* to one who told me she had nearly finished reading a copy of the first sermon, lent her by a friend who had received it anonymously, accompanied by a kind letter, she being in great trouble at the time. We are often pleased to find the books and papers are circulated from one to another, reus minding of the Apostle Paul's words: Some preach Christ of contention, others from goodwill; anyhow he would rejoice that Christ was preached.

"We have canvassed many houses to-day where the inmates said they would like to have taken the book, but were too poor even to purchase a paper. The wife of a labourer told me her husband occasionally had a paper given to him by a lady at Streatham. A lady not having heard of it before listened with great attention, and after looking into the book, purchased it. She asked me if it railed on other sects. I replied it was addressed to all sects and denominations to bring Israel out from among them. It exposed the errors and false teaching by which we are surrounded, in order that the truth might be declared, but not in a railing spirit; quoting the words written in the everlasting Gospel: 'A railing spirit God doth hate.'"

Often those who have been in the greatest esteem amongst men have fallen into the greatest danger, by over much self-confidence.

Many there be who are strangers to this world; they seem as nothing in the eyes of the world, but are much beloved in the eyes of God.

He that layeth aside the fear of God can never continue long in good estate, but falleth quickly into the snares of the devil.

It is better to purge out our sins and cut off our vices here, than to keep them, to be punished hereafter.

It is oftentimes better and safer that a man should not have many consolations in this life, especially such as are according to the flesh.

The more narrowly a man looks into himself, so much the more he sorroweth.

Keep thyself as a stranger and pilgrim upon the earth, and as one to whom the affairs of this world do nothing appertain.

The more spiritually-minded a man desires to be, the more bitter does Satan's bondage seem to him; he sees more clearly his many shortcomings, and that when he would do good evil is ever present with him, and he groans to be freed from the evil of his body, and the venom in his blood.

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