

THE PIONEER OF WISDOM

A NEWSPAPER DEVOTED TO THE INCATHERING AND RESTORATION OF ISRAEL.

(PUBLISHED MONTHLY.)

"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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A WARNING TO THE EFFEMINATE.

WE consider it expedient to again draw attention to an evil which many commit in ignorance of the grave consequences resulting therefrom. Prior to the flood "God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth." As a consequence the flood depopulated the planet, eight persons alone being saved. We cannot violate God's commands or abuse nature with impunity. If we sow to the flesh we must reap corruption. Thousands marvel at the increasing number of criminals, the overcrowding of prisons and lunatic asylums, and the host of children who grow up to curse their illbegotten birth, covered with sores, king's evils, and running matter, but few have anything like a clear idea of the true cause. Children begotten in the uncleanness (see Lev. xv.) have a tendency to grow up disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, and inconti-

nent. Their tastes savour of blood, ending in the destruction of their body.

A corrupt tree does not produce good fruit; the sour grapes set the children's teeth on edge. One of the most pernicious and unhallowed practices of a corrupt nature is the unchaste habit of self-abuse. If you have been a victim seek strength from God to abandon it at once, lest it completely sap your vitality. You may have tried to overcome it in your own strength and failed. Now look to your Creator, who is a present help in every time of need, and He will enable you to subdue the evil. Listen to the first verse in the second chapter of Micah: "Woe to them that devise iniquity, and work evil upon their beds! when the morning is light they practise it, because it is in the power of their hand." Turn to Jude 8, 10: "These filthy dreamers defile the flesh. . . . What they know naturally, as brute beasts, in those things they corrupt themselves." Neither the "effeminate nor abusers of themselves with mankind . . . shall inherit the kingdom of God. (1 Cor. vi. 9, 10.) If we could only realise how we grieved the Spirit of God by such an act, and defiled that temple which we are ordered to preserve, that it may be prepared as a habitation for God's spirit, without spot or wrinkle, or any such thing, we would rather submit to our right hand being cut off than continue the offence.

One medical writer thus speaks out honestly in the matter:—"Self-pollution prevails among both sexes to an alarming extent. We could disclose cases that have come under our notice that would harrow up the feelings of every parent. It produces consumption, and it has been shown by reports of lunatic asylums that it often causes insanity in both sexes. Dr. S. W. Woodward, superintendent of the hospital for the insane, has the following remarks on this practice:—

'For the last four years it has fallen to my lot to witness, examine, and mark the progress of ten to twenty-five cases daily who have been the

victims of this debasing habit; and I aver that no cause whatever which operates on the human system prostrates all its energies—mental, moral, and physical, to an equal extent. I have seen more cases of idiocy from this cause alone than from all the other causes of insanity. It is opposed to moral purity and vigour; it keeps up the influence of unhallowed desires; it gives the passions an ascendancy in the character; and transforms its victim to a filthy and disgusting reptile.'

The evil is common, but its danger little known. Let the young take warning, and those that are in danger flee from it. We advise parents to throw off all mock delicacy, and warn their children if they suspect danger."

If fathers and mothers would but speak of these things to their offspring, this parental care and duty would call forth a blessing from the younger generation in due season. But how many consider it a shame to even hint at these things. They would follow the example of the sons of Noah, and cover the evil, leaving it to work its leavening influence unchecked, and in turn their grey hairs are brought down to the grave in sorrow, grieving over the sins of their wayward sons or daughters. What should cause them to shrink from warning the young of this cancerous evil? Does the shame ensue upon a remembrance of their own lewd practices? Even then, knowing how they themselves have suffered, should they not in love to their offspring cast prudery aside, and take them into their confidence. They cannot afford to shirk this duty.

It is a fearful thing to waste one's substance with riotous living. A word to the wise is sufficient. "Who shall ascend into the hill of the Lord? or who shall stand in His holy place? He that hath clean hands, and a pure heart . . . he shall receive the blessing from the Lord, and righteousness from the God of his salvation. This is the generation of them that seek Him." David's declaration and prayer was: "The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure,

enlightening the eyes. The fear of the Lord is clean, enduring for ever: the judgments of the Lord are true and righteous altogether. More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honeycomb. Moreover, by them is thy servant warned: and in keeping of them there is great reward. Who can understand his errors? Cleanse Thou me from secret faults." (Ps. xix. 8-12.)

In the January issue of the *Fortnightly Review* there is a paper on "The Increase of Insanity," emphasising the fact that whilst there were 55,525 insane persons in the British Isles in 1862, in the year 1890 the total had risen to no less than 117,336, an increase of 61,811. An alarming increase in a generation. These facts, the writer continues, "to those who take the trouble to study them, are pregnant with ominous meaning. They tell an unvarying tale of the annual, continuous, progressive spread of the virus of insanity throughout the social system. The brain poisoning goes on from year to year. . . . When the term brain poisoning is used it will be understood as referring to the hereditaryness of insanity with its handmaidens, crime, intemperance, and moral depravity, which are passed on as an evil inheritance from generation to generation. . . . It may be asked, Is there any remedy? The writer has none to offer. . . . The fact cannot be contradicted that a large proportion of the annual admissions into lunatic asylums is to be ascribed to intemperance. . . . The alcoholic brain poisoning goes on just as before, contributing its thousands of victims annually to swell the population of lunatic asylums and prisons, to add to the seething mass of the morally depraved, and to increase the general death rate of the kingdom."

This, however, does not go to the root of the matter. What predisposes so many to intemperance, what causes the children's teeth to be set on edge? What made man liable to uncleanness and death? The fathers have eaten sour grapes. The effect can only be removed by destroying the cause. All manner of evil is on the increase. If the time were not shortened no flesh would be saved. But whilst the bodies of the multitude are destined to perish through corruption's leavening influence, the Lord has an elect who will be cleansed (Joel iii. 21) from evil, root, seed, and branch, as it is written: "In that day there shall be a fountain opened to the house of David, and to the inhabitants of Jerusalem, for sin and for uncleanness." (Zech. xiii. 1.) The Lord will bind up the breach of His people, and heal the stroke of their wound. The remnant of Israel will abide Christ's coming, and stand when He appeareth. Their cry

will be: "God hath not given us the spirit of fear; but of power, and of love, and of a sound mind."

Notes from Canvassers.

BRIGHTON.

"WE have only done a little canvassing this month owing to bad weather. Our labours extended no farther than Portslade-by-Sea, where we met with little success on account of the gross spiritual darkness which covereth the people. Many and various were the excuses from all classes. The people treat the *Roll* with much indifference, and before the message is scarcely offered to them they make immediate reply, 'No, no; nothing of that to-day,' 'We have plenty of good books,' &c., and at many houses the door was quickly closed in our faces. Truly this is a day of darkness and of gloominess, a day of clouds and of thick darkness. Well might our Lord say: 'When the Son of man cometh shall He find faith on the earth?' But in the midst of all this great darkness and confusion by which we are surrounded, God sends out His light and truth, for the time has now arrived when Israel shall come from under the bondage of Satan to the mount of the Lord, to serve the living God, who says: 'Thou art my servant, O Israel, I have redeemed thee.' (Isa. xlv. 21, 22.)

"Calling at one of the large houses, my knock was answered by an elderly woman, whom I took to be the servant, and on offering her the *Roll* as God's last message to man, laughingly informed me that nothing of that kind was wanted there, adding: 'Are you aware that this is the vicarage?' A minister of the Church of England lives here. I then politely asked her if she would kindly take it in and let him (the rev. gentleman) look at it. 'No, no,' she immediately replied, 'we don't want that here,' and hurried off. Our brother, who was canvassing near, had just offered the *Roll* to a hospital nurse (by appearance), who, not realising the importance of its mission, informed him that she had sufficient Gospel in her Bible, and did not require the *Roll*, which would show her how to obtain the immortal life of the mortal body.

"The next house where I called was the abode of a poor woman, who gave me the last penny she had for a PIONEER, and hopes to take the *Roll* at some future time. Another poor woman who had previously taken the PIONEER, and hoped to take the *Roll* the next time we called, was not in a position at present to do so. A long and encouraging conversation ensued upon Israel's ancient faith, which she became very interested in, and still lives in hope of obtaining the *Roll*. At another house, where the *Roll* had already found a lodging place, the lady enquired how a certain tall gentleman, Mr. M—, was getting on, meaning one of the canvassers who had laboured in that district some few years ago. One who had refused the message at the door soon altered her mind, and sent a little girl after us to procure a PIONEER to look into the work. We were surprised to come across so many already in possession of the *Roll*, but not manifesting much interest in the work. We could not prevail upon them to take either a second or third Sermon. 'No money' appeared to be a continual cry with the people in this village. At one house where our brother called and offered the *Roll*, the wife was very busy house-cleaning, and one would have thought by her appearance that she could not spare a moment for conversing on Scripture subjects, but she listened very attentively, and then with a smile said: 'That's a good book, I'll have that'; also enquired the price of the PIONEER, and added: 'I'll have that too.' We trust they may be a blessing to her. Jesus said: 'My sheep hear my voice.' Yes,

they will hear the everlasting Gospel, which will lead them to Mount Zion for the redemption of the body, riding triumphantly over sin, death, hell, and the grave. They are not willing to give their bodies over to Satan for the destruction of the flesh that their spirits (and souls) may be saved in the day of the Lord Jesus, but by obedience to His word, seek to be preserved, body, soul, and spirit, unto the coming of our Lord Jesus Christ. They are to-day groaning in spirit to be delivered from bondage, waiting for the promise (Joel iii. 21) to be fulfilled in them: 'I will cleanse their blood that I have not cleansed, for the Lord dwelleth in Zion'; and the promise in Ezek. xvi. 9: 'I thoroughly washed away thy blood from thee, and thou becamest mine.' This will be accomplished 'when the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment and by the spirit of burning,' when evil is removed, root, seed, and branch. Then when the prince of this world cometh, as he did to Jesus, he will have nothing in them; the tares will have been removed, and the body made a fit habitation for the indwelling of the Spirit, ready to receive the new birth, to be changed from mortal to immortality in a moment, in the twinkling of an eye, at Christ's appearing in majesty and glory. Then will be fulfilled that saying: 'Death is swallowed up in victory mortality swallowed up of life.'

"Owing to the capricious taste of the generation who are pure in their own eyes, who are not washed from their filthiness, 'the faith once delivered unto the saints,' the glorious news of redemption, the hope of Israel, immortality, is not palatable to them. But according to the many grand and glorious promises contained in the Scriptures there is a remnant, numbering 144,000, twelve thousand of each of the twelve tribes of Israel (Rev. vii. xiv), who will receive this glad message, and rejoice, and return to their Saviour from whom they have been scattered.

"Since the summer, during our spare time, the following places in Sussex have been visited with God's last message to man: Burgess Hill (St. John's), Bramber, Clayton, Ditchling, Hurst, Lewes, Portslade-by-Sea (and the village), Preston, Patcham, Ringmer, Shoreham, and Worthing.

"Our brethren have been pleased to speak very freely upon Israel's faith to those who were willing to hear, and we trust that the word spoken may sink deep into the hearts of all that heard it, that it may take root downwards and bear fruit upwards into immortality to the glory of Israel's God."

SOUTHSEA AND DISTRICT WITHOUT EXCUSE.

"I have resided nearly four months at Southsea, and during that time have been enabled to dispose of 440 Sermons, 962 *Parts* of the *Roll*, and 1,973 PIONEERS, canvassing Portsmouth, Portsea, Southsea, Frallon, Kingston, and Landport."

BEGINNING AROUND HOME.

"Having a few hours to spare I went forth *Roll* in hand, to canvass the village of Shilton (near Coventry.) Commencing with my neighbour I made a house-to-house visit, disposing of a second Sermon to a person who purchased the first when the canvassers were here about two and a half years ago. I also sold 3 first Sermons, 8 *Parts* of the *Roll*, and 33 PIONEERS. I had two lengthy conversations on the faith of Israel, also upon the non-resurrection of the body, endeavouring to show that a grain of wheat decays when cast into the earth, but there is a living germ which is not destroyed, but afterwards springs forth, so with the body and soul laid in the grave: the former is destroyed, but the soul

is raised in the resurrection, forming an incorruptible body for the spirit. I hope to canvass the surrounding villages when opportunity arrives, and if the Lord permits."

A VOICE FROM THE POTTERIES.

A brother writes from Tunstall: "Last October my wife and two children, Minnie and Ada, commenced to canvass in earnest, and up to the end of the year sold 6 volumes, 4 sets of the three Sermons, 118 first Sermons, 380 *Parts* of the *Roll*, and 1,300 PIONEERS, canvassing Hanley, Etruria, Cobridge, Northroad, Burslem, Smallthorne, Dalehall, Longport, Middleport, Wolstanton, Chesterton, Talke, Kidsgrave, Newchapel, Pitshill, Goldenhill, and Tunstall. They found the majority of the people very civil to them. Lately we have heard of many interested ones, from some of whom we expect you will hear shortly."

WELLINGBORO', NORTHAMPTONSHIRE.

"Having brought my labours at Bedford to a close, I moved on to Sharnbrook. In the surrounding villages the message was received more readily than in town. When I canvassed Riseley it snowed part of the time, yet I was enabled to leave in that village 50 PIONEERS, besides several books. On January 10th I pushed on to Wellingborough, but on that day the people were more eager to purchase the Northampton daily paper, to read of the execution of McRae, than to receive the *Flying Roll*, God's last message to man, which holds out a reprieve from death, the redemption of spirit, soul, and body. When I was leaving one door two young bootmakers called after me, of course in fun. I then went to their shop to show them what I had, when one replied: 'Oh, we go in for life.' I made answer that the words of this book treated on life, a message of life. 'Yes,' he said, 'I know what you mean, gov'nor; you are right.'

"At another house a person told me he had eternal life, for did not our Lord tell us: 'Verily, verily, I say unto you, he that believeth on me hath eternal life?' 'Very well, then, I have got it.'

"I made answer by quoting the words of our Lord, 'Verily, verily, I say unto you, if a man keep my saying he shall never see death,' showing that to obtain exemption from death, and gain eternal life, implies more than a simple acknowledged belief in Jesus. Faith without works is dead, being alone. It is written: 'Keep my commandments, and thou shalt live,' and 'Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city.'

"My sales for the month are 75 Sermons, 57 *Parts* of the *Roll*, and 888 PIONEERS."

A VISIT TO MUSSELBURGH.

"Accepting an invitation to a sacred concert given by a choir I used to belong to, I found it necessary to take the day off work, and hoping, in the earlier part thereof, to do a little canvassing, I started after breakfast with my handbag packed with *Rolls* and PIONEERS. In the train I had for a travelling companion an old friend, and to her I announced the main object of this visit to my birthplace. She bought a PIONEER, saying she would not be able to give her opinion on it until she had compared it with her Bible. I thought this very good, and advised her to seek to the law and to the testimony. She also spoke of me being very changed (the beard), and not to be surprised if I was not recognised. Although the first nineteen years of my life were spent in the town I was now fast approaching, I have no relatives in the neighbourhood, but, and as it is to be expected, many friends. To a

few of these I commenced making my long promised visits—one in particular taking great offence.

"But the day was getting on, and asking God to guide me, lo, I turned to strangers. Entering the town from the Esk mouth, I offered the first Sermon to the lady at the first house I came to. She said: 'I have it, bought it when I was travelling in England.' She then decided to have a PIONEER, and having to go in for a penny brought her first Sermon (gift) with her. I also noticed it was marked with Christmas cards. After a nice talk to the point, I was pleased to receive her order for the second and third Sermons. Making an alarm at the next door, I did not notice it was the same house until the door opened, and the servant also decided to take a paper. At the other houses by the river I was treated with great civility, selling three papers to servants and one to a young lady, who was attracted by the music in the PIONEER.

"After this I turned up Bridge Street, where some of the shopkeepers treated the message with great contempt, others preferring not to know anything about it. I then rang the bell of a large house, and asked to see the doctor.

"'He is not in,' said a neatly attired maid.

"'It is concerning this book,' I ventured to remark.

"'Was it ordered?' she interposed.

"'Yes, in the Scriptures,' I replied. "'I will bring it forth, saith the Lord of hosts, and it shall enter into the house of the thief, and of him that sweareth falsely by my name.'" (Zech. v. 4.)

"This girl's interest was aroused at once, and after an interesting talk on the covenant now being made with Israel, being ordered in all things and sure, she decided to purchase a *Part* of the *Roll* and a paper. Promising to call again, I hastened on. After this I introduced the *Roll* to an old lady, who queried:

"'If what you say is true, why have I not heard of it before?'

"I simply said that the book came to us as a message, 'being for a witness to all nations before the end.' She decided to have a PIONEER, saying: 'Your explanation of it seems to rest entirely on the Scriptures.'

"During two hours' canvassing I was pleased to leave 20 PIONEERS and 1 *Part*. Hope to be down again watering the seeds sown."

AMONG THE WELSHMEN.

"Since our last report we have come across a man in possession of the *Roll*, whose daughter bought it at Manchester and gave it to him. He thinks it is a very nice book. The people are greatly surprised to see us about the hills and mountains, as they so seldom have anyone call on them. One woman, who purchased the first Sermon of the *Roll*, had been living on the mountains for over fifty years. I was pleased to leave one Sermon and five PIONEERS with a number of men working on the roadside; they asked questions respecting the word of God, which I believe were answered to their satisfaction. One person made the excuse, when the *Roll* was offered to her, that she had more books than she knew what to do with. She was told they would be pleased to receive them in the hospitals for the sick to read. One man could not accept the *Flying Roll* as the everlasting Gospel, as he said if he read his Bible aright he believed it would go forth, but not until the end, when our Lord comes. The words of Jesus are very clear on this point, as it is written: 'This Gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.' (Matt. xxiv. 14.) This man took a PIONEER, and promised to read it carefully. A young woman was pleased to take a Sermon of the *Roll* and a PIONEER. As she has a desire to work for the Lord she was advised to study well the *Roll* and

PIONEER, and the Lord would give every one their desire.

"On January 9th we left Pontrilas for Abergavenny. We have come across a few who would have liked the *Roll*, but not being able to read English they declined taking the book, as it would be of no use to them. One person who has read a *Part* thinks it is a very nice book, and took a PIONEER.

"We have visited the following places:—Cymback, Clifford, Doestone, Whitney, Westbrook, Velandre, Glasbury, Pipton, Llowes, Clyro, Ponpythel, Llanagon, Fordlace, Winforton, Paineastle, Hay, Bredwardine, Monmouth Cap, Garway, St. Devereux, Wormbridge, St. Margaret's, Newton, Abbey Dore, Bacton, Goss-mount, Pontrilas, Ewyas Harold, Govilon, Gilwern, Bryn, Crickhowell, Llanfoist, Llanthwy, Rhytherch, Llanfihangel, Llanvapley, Llanfarren, Llanellen, Llanover, Llongrwyney, and Llan-genny.

"Our sales amount to 69 Sermons, including 2 sets, 141 *Parts* of the *Roll*, and 394 PIONEERS."

SAXMUNDHAM, SUFFOLK.

"Care of Mrs. Chapman, Fairfield Road.—Since our last report we have visited several villages around Woodbridge, and on January 16th came on to the above-named town.

"At some of the villages many gave us a willing ear and listened to the message offered them. Going through the town one morning on our way out to a village a woman came up to enquire if it was the *Flying Roll* we were carrying, saying she desired to purchase one, and added, she was sorry she had not done so before when one of us called; her husband, though, had had the first Sermon lent to him and liked it very much. She wished now to take the second.

"The first week in the New Year we journeyed to Colchester to pay a visit to those interested in this work of the Lord. We were heartily welcomed, and rejoiced to find so many looking into the work. Both at Colchester and Layer-de-la-Haye, where meetings were held by the party of preachers in April last, we heard that another meeting would be gladly welcomed.

"Whilst working in Saxmundham we came across some people who had attended one of the meetings held at Croydon, which they very much enjoyed. They very gladly took a PIONEER to look into the work.

"A very old lady interested in the ingathering of Israel, gave much attention as I briefly gave a description of the work I offered her. I pointed out to her from Scripture that Israel (which she seemed to think would be composed of Jews only) will be made up of the ten tribes scattered among the Gentiles (Micah v. 8, Isaiah lxi. 9), and the remaining two tribes which will be gathered out from the Jews, who will form together the third church referred to by the prophet Isaiah: 'And another shall subscribe with his hand unto the Lord, and surname himself by the name of Israel.' (Isaiah xlii. 5.) She said she was interested in anything good, and took a *Part* of the *Roll* and a PIONEER.

"For a further proof that there will be a third church gathered see following text: 'Give none offence, neither to the Jews, nor to the Gentiles, nor to the Church of God.' (1 Cor. x. 32.) Again: 'For in Christ Jesus neither circumcision (Jew) availeth anything, nor uncircumcision (a Gentile) but a new creature.' (Gal. vi. 15.) 'For we have before proved both Jews and Gentiles, that they are all under sin.' (Rom. iii. 9.) The Jew taking a part of the law, and the Greek or Gentiles taking a part of the testimony, whereas the new creature takes both law and testimony. (Isa. viii. 20.) 'But we preach Christ crucified, unto the Jews a stumbling block, and unto the Greeks foolishness; but unto them which are called both Jews and Greeks, Christ the power of God, and the wisdom of God.' (1 Cor. i. 23, 24.)

Again : 'For as many as have sinned without the law shall also perish without the law (the Gentile), and as many as have sinned in the law shall be judged by the law (the Jew), for not the hearers of the law are just before God, but the doer shall be justified.' (Rom. ii. 12, 13.) 'For in that day Israel shall be the third.' (Isaiah xix. 24.)

"The command to the remnant is : 'Come out from among them ; seek ye me and live, for I have no pleasure in the death of him that dieth, saith the Lord God. Wherefore turn yourselves and live ye, for why will ye die, O house of Israel?'"

"I have had the pleasure of handing three first Sermons of the *Flying Roll* to three different clergymen during this last month.

"Villages visited :—Alderton, Bawdsey, Shingle Street, Butley, Bredfield, Burgh, Clopton, Charsfield, Dallingham, Boyton, Hollesly, California, Ufford, Tunstal, Tunstal Common, Saxmundham, Kelsale, and Yoxford.

"Sales for the month :—105 Sermons (8 sets and 2 seconds among them), 85 *Parts* of the *Roll*, 8 Hymn Books, 2 Apocryphas, and 493 PIONEERS. Seventy-one PIONEERS sent by kind friends for free distribution, have been given away to the poor who were unable to buy."

MANCHESTER.

"Upon offering the *Flying Roll* to a lady she listened attentively, gave me to understand that she had heard of it, and intended to read it, but as she could have it lent her need not purchase it. However, after talking awhile at the door, she invited me to come in and take a seat, and we had a long conversation, in the course of which her interest seemed to increase and she decided to take a Sermon and PIONEER. Amongst other things I spoke of the difference between immortality and incorruptibility, pointing out that the former (which is the highest glory), could only be obtained at the second coming of Christ, which is now ('in the third watch' referred to by Jesus) so near that the people are now living who will obtain it, namely, 'the elect,' 'the Bride,' 'the Lamb's wife,' 'the 144,000 of all the tribes of the children of Israel' who will be sanctified wholly and have their spirits, souls, and bodies 'preserved blameless unto the coming of our Lord Jesus Christ.' (See 1 Cor. xv. 50-55 ; Luke xii. 38 ; Matt. xxiv. 22 ; Rev. xxi. 9 ; vii. 4 ; 1 Thes. v. 23.) She appeared to be quite satisfied that the time of the end and the second coming of Christ were very near, although she did not clearly understand certain Scripture references to time, of which I was glad to be able to give her an explanation. She could never bring herself to believe in the erroneous doctrine of eternal torment for the wicked, considering it to be incompatible with God's great love and mercy, but at the same time could not see any satisfactory explanation of certain passages of Scripture which seemed to teach it, or satisfy herself that all souls would eventually be saved. However, I believe she was clear upon these points after I had quoted many passages of Scripture bearing thereon, and had pointed out to her that there were two salvations referred to in the Bible, namely, the salvation of the soul and the redemption of the body ; three glories, namely, the glory of the sun, the glory of the moon, and the glory of the stars ; and two resurrections, the one before the Millennium, when the believers will receive their reward, and the other after the Millennium, when the unbelievers' 'everlasting punishment' of 'the second death' for a 'thousand years' will have come to an end ('everlasting' being only an appointed time with God, and not equivalent to 'eternal' which is without end), and they will live again, in accordance with the gracious declaration that God doth devise means that His banished be not expelled from Him.' (See 1 Peter i. 9 ; Rom. viii. 23 ; 1 Cor. xv. 41 ; Acts

xxiv. 15 ; Rev. xx. 6, 5 ; Matt. xxv. 46 ; 2 Sam. xiv. 14 ; 1 Tim. iv. 10 ; John xii. 32 ; 1 Cor. xv. 22-24 ; John i. 29 ; Luke vii. 41, 42 ; Psa. lxxviii. 18 ; Matt. ix. 13 ; Micah vii. 18 ; Jude 7 in connection with Ezek. xvi. 55, which show that although the 'fire' (or earth, wherein is the grave, hell, Amos ix. 2) is 'eternal,' 'Sodom and her daughters' will come out of it, and 'return to their former estate.') After knocking several times at the front door of a small house without being able to gain attention I felt impelled to go to the back, where I found a little girl cleaning the yard, who soon called her mother (as I believe), and after I had briefly informed her of the nature, objects, and importance of the *Flying Roll* she seemed interested and took a Sermon and PIONEER readily. Another person paid marked attention when I offered him the *Flying Roll*, and after a long conversation, in the course of which he manifested much earnestness and a firm belief in the truth of Scripture, he took a Sermon and PIONEER willingly, which I feel sure from his manner and remarks will receive very careful consideration.

"At one place upon offering the *Flying Roll* to the person who came to the door, she took it in for some one to look at, and presently a young man came to me who was at home ill, and as he could not stand the cold I stepped inside. He seemed very deeply interested in what I told him about the work, and gave me to understand that he should like to have a Gilt Sermon, but that I had called upon him at an awkward time, as he was just then short of money, but decided to take a black one if I would accept a portion of its price in postage stamps, which I did, and gave him a PIONEER which had been given me to give away. A lady to whom I offered the *Flying Roll* listened very attentively to what I told her about it, seemed interested, and took a Sermon and PIONEER, and whilst I was talking to her a young woman (whom I took to be the servant), came forward and asked me for a PIONEER, saying she had had one before at another place, and now seemed glad of the opportunity to get another. A girl who came to the door at one place seemed to be greatly interested, and to understand clearly much of what I said to her respecting the *Roll* and its mission, and sundry articles of Israel's faith, and after taking a Sermon in for her father to look at, appeared to be sorry that he declined to take it ; however, she bought a PIONEER herself, which I hope may prove a blessing to her. I have pleasure in recording that two gentlemen when paying me for the PIONEER very kindly gave me sixpence and a shilling respectively to give away in PIONEERS.

"Others to whom I offered the *Flying Roll* listened very attentively and seemed more or less interested, but were not prepared to take a Sermon ; however, some of them took PIONEERS very readily, and to a few who were unable to buy I gave PIONEERS which I had received for that purpose. I have met with about a dozen persons who gave me to understand that they either had a Sermon of the *Roll*, or had read it, or had heard of it ; some of whom said they liked it, and about six took PIONEERS.

"Unfavourable weather, &c., have greatly interfered with my work. I have canvassed a little in Flixton and Ashton-on-Mersey, and made calls at a number of places visited previously, my sales amounting to 7 Sermons of the *Flying Roll*, 102 PIONEERS, and 1 Hymn Book. I also gave away 10 PIONEERS received for free distribution."

A DAY AT CLAYCROSS.

"Having a holiday during the past month I thought I could not spend it better than in the Lord's vineyard ; accordingly I took train for Claycross, a place about twelve miles from Ambergate. I was soon at work endeavouring to impress upon the people that the days of visitation have come, that God has, according to the

prophecy in Isaiah xi. 14, set His hand the second time to recover the remnant of His people, and that the *Flying Roll* is the instrument He has chosen to accomplish that mighty work.

"Although many were still feeling the effects of the Christmas holidays, I was pleased to be enabled to dispose of 4 Sermons of the *Roll* and 21 PIONEERS in about four hours' canvassing. I sold a set of the three Sermons at a farmhouse, where the lady informed me they were all members of the Primitive Methodist Church. I was pleased to find they were not like the majority one meets with, full and increased with goods, having need of nothing ; but I believe they were hungering and thirsting after righteousness, anxious to know more of the eternal truths of the word of God, and His wonderful dealings with the children of men. They listened to rather a lengthy explanation of our faith, and I left sincerely hoping that the *Roll* may prove as great a blessing to them as it has been to me.

"At another house a mother and her two daughters listened very attentively whilst I told them the object of my mission ; and one of the daughters very readily purchased a Sermon of the *Roll* and a PIONEER. I had pleasant, and I trust profitable, conversations with others, several of whom would, I believe, have taken a Sermon if they had not been so short of money."

THORNTON, NEAR BRADFORD.

"I shall read this paper most likely more than once, were the parting words of one with whom I had been talking about the great ingathering of Israel. He had been asking some very important questions : 'Did I think the coming of Christ was near?' 'Is the ingathering of Israel to take place previous to His coming?' I replied that Christ's coming was undoubtedly very near, for we are now living in the third and last watch of the eleventh hour, and if He shall come in the second watch or come in the third watch, and find them so, watching, blessed are those servants. These will not be left in ignorance, that that day should overtake them as a thief, and that their eyes may be opened the *Flying Roll* is going forth to gather and prepare His people Israel as a Bride, and the number is mentioned in the 7th chapter of Revelations. These will receive a far greater glory than those who rise with a spiritual body in the first resurrection, for a spirit bath neither flesh nor bones, neither can it be handled or touched, but the bodies of Israel will be changed without seeing corruption in the grave, and will put on immortality, like unto the glorious body of Jesus Christ, who has both flesh and bones, and could be handled, and when He appears His Bride will be like Him, for He could not be united to a spiritual bride.

* * *

"Suppose you give the paper away to someone else," said one gentleman after he had given me the penny.

"I would much rather you would read it yourself, sir," I replied.

"He kept it, and passed on. After canvassing for some distance down the road I was surprised to hear someone calling behind me, and saying : 'You mean to sell all those papers, Miss.'"

"I perceived that it was the gentleman above mentioned, and replied : 'Yes, that is what I would like to do.'"

"I have heard of this work before," he continued, 'and have also read several PIONEERS, but cannot agree on all points. I believe that no matter what sect a man belongs to in Christendom, if he believes in Jesus Christ he will receive the salvation of his soul.'"

"That is exactly what we believe, sir, but we are also looking for something more than the salvation of the soul. Paul says : 'I pray God that your whole spirit, and soul and body be preserved blameless until the coming of our Lord

Jesus Christ," and we want this prayer fulfilled in us.

"After a little more conversation upon the different glories mentioned by the same Apostle, he said: 'Well, I have nothing against this work, and I wish you God speed. A friend of mine at Cottingley wears his hair long, and is just in with you, and I love that man.'

"I could not help hoping that he would join his friend in the faith once delivered to the saints, and that they would both run in the race for the prize, immortality.

"Israel was a bad lot," said one man, 'and it was a good job when they got scattered, but nevertheless, I will have one of those papers.' Thus many are boasting against the natural branches, forgetting the warning: 'Take heed, lest thou also be cut off and scattered.' There is a promise to gather and graft the natural branches in again, which are Israel, but when once this proud Babylon is cut off, it will be, 'As the tree falls so will it lie; and soon the cry will go forth, Babylon is fallen, is fallen, that great city.' The cry is now raised: 'Come out of her, my people; flee, that ye corruption ne'er may see.'

"Four dozen papers were disposed of one afternoon and evening in Girlington and Manningham, and a little canvassing has also been done in Thornton and Bradford.

"A sister was much cheered to receive an order for the set of three Sermons and some PIONEERS from an interested friend at Leicester, who was mentioned in previous notes. She took the first Sermon when our sister was staying there in the summer, and says that it has been well lent about."

AMONG THE LOWLANDS.

"I have spent a day at each of the following places:--Citrine, Irvine, Stevenson, and Ardrossan." So writes a sister resident at Moscow, Ayrshire.

"The people in general were crying out through scarcity of work and hard times; still I had the pleasure of leaving a portion of the Word here and there, my sales being 27 Sermons, 23 *Parts* of the *Roll*, and 145 PIONEERS."

ON THE COALY TYNE.

"252, Mill Lane, Arthur's Hill, Newcastle. After spending a very happy time during the Christmas holidays with our sister in Sunderland, two of us returned to continue our canvass of Newcastle, one staying behind to finish up a few outlying villages near Sunderland.

"An interested friend (now a brother in faith) who received the *Roll* when the preachers were in Sunderland, has also been canvassing, striving to do all in his power to bring the truth before those he comes in contact with.

"One of us had an interesting talk with a clergyman, who said he was willing to be taught of anyone, but could not quite understand about the elect of God spoken of in Revelation. When the Word was brought to bear upon this point, he replied it was not according to his ideas. The sister told him that apart from what our thoughts or ideas were, it was what the Word saith: to the law and to the testimony. After a little more conversation he took a PIONEER, promising to read it carefully, and compare it with the Scriptures, and wished us every success in our labours.

"At Fullwell the message was not received very freely; some who had purchased the *Roll* from previous canvassers thought it a delusion, not realising God as a God of love, who will have mercy and not sacrifice.

"Our brother had a talk with a captain of the Church Army on the fall and the forbidden fruit, the latter thinking it was an apple which our first

parents partook of, forgetting that it is not that which goeth into the mouth which defileth a man. He also said that he was very sorry we had come to canvass his village.

"One of us has been staying for a few days with a sister in North Shields doing a little canvassing in the meantime. On offering the *Roll* to one person, she replied: 'We have that book; my husband bought it some time ago from a young man at West Lynn in Norfolk.' She was invited to secure the second and third, but it was not convenient then, but desired the canvasser to call on Saturday, which she accordingly did, and had a long conversation with the husband, who was delighted to be able to complete his set. He said he had often thought how he would like to have another talk with the one whom he had obtained the *Roll* from, and when he found that the same brother is now resident in Shields, he seemed very glad indeed. There are also two ladies living next door, who have received the *Roll* with gladness of heart, and their desire is to serve God in spirit and in truth, and be preserved blameless until the coming of our Lord Jesus Christ.

"Our sales since last report are 81 Sermons, 70 *Parts* of the *Roll* and 660 PIONEERS."

YOKED WITH CHRIST.

AS regards Israel's hope, it will avail a man nothing now to say he is simply a believer in the Lord Jesus Christ; the words of Paul will at this time carry their full weight: "If any man love not the Lord Jesus Christ, let him be anathema maranatha," i.e., let him be accursed. Faith without works is dead. The question is asked: "Art thou desirous of becoming a true follower, a true disciple of the Lord Jesus Christ? We say a true follower—not one who follows for the sake of loaves and fishes—but a true follower, not at a distance, not a disciple who comes privily at night for fear of persecution from the world. Art thou willing to be yoked with Him, and learn of Him, and like Him be poor in spirit, mourning over the evil around you—to be like Jesus, meek and lowly? Dost thou hunger and thirst after righteousness, truth and equity? Dost thou love mercy—and seek a pure heart? Art thou willing to take up His cross, thy cross, and bear with patience, in meekness, in bowed and unfeigned humility, the persecutions and taunts of this world for Christ's sake? Dost thou long for purity, holiness, sanctification and purification, and to have thy blood cleansed?"

"Remember, dear friend, that God has promised to cleanse thy blood from the bite of the serpent, by which thy blood became inoculated with the evil—if thou seek for it.

Yes, dear friend, He has promised to cleanse our blood during these days of Daniel—in this present mortal state—during the partial redemption of Israel—as it is written in the book of Joel: 'For I will cleanse their blood that I have not cleansed, for the Lord dwelleth in Zion.' We have many things to say upon this subject, but thou canst not bear it yet; we cannot speak plainly upon this subject, being unlawful to utter to the Gentiles—but it is lawful in the Holy of Holies of the New House of Israel—and if thou press forward all things will be made clear to thee." (See *Flying Roll*, Ser. II., p. 93.)

Our Crumb Tray.

"BEING raised in spirit by the glad tidings from the *Flying Roll*, I feel I must tell you how I came in possession of it. Having called at a friend's house one evening, I noticed the words *Flying Roll* on a small paper-covered book (a *Part*). On asking where it was obtained, I was informed that it had been purchased from a lady canvasser; they did not know who she was, or where she came from. I expressed a desire to read the book, and my request was granted. I have since obtained the three Sermons of the *Roll* and the PIONEER, have read them through once only to begin again, for as I turned the pages over, the clouds that have been hanging over me since I turned my thoughts to God, my Creator, began to disperse. I am so thankful to God that He turned my steps to the house where I obtained these glad tidings. It has made life earnest and real; it has given me a purpose in life, and as I read my heart burns within me, which tells me the gift is of God."

(*Erskine Street, Leicester.*)

* * *

"I live fourteen miles from New Westminster. Having spent a night at my daughter's residence, in the morning I went into the parlour to look into God's word for a few minutes. I was drawn to take up the *Roll*. Seeing the red cover I wondered if it were a novel, and marvelled to see such a book there. I was soon undeceived. Upon glancing at the introduction there seemed to be flashes of light shine upon its pages. I was becoming deeply interested in it, but was shortly afterwards interrupted by a man coming into the room taking orders for fruit trees. However, I asked my daughter where she obtained the book. "From two women at the door a few days ago," said she, and asked me what I thought of it. I could not tell, as I had never seen or heard of it before, but I said: "It's something deep, and needs a little study." She wished me to take it home, and I could bring it back when I came again. This I was glad to do, have since read it through a number of times; it was a blessing by the hand Divine to me, even me. I accepted its teaching then and there, and set about to try and get the set of Sermons. I have since got a small supply of papers and *Rolls* and have managed to spread them among my neighbours, so that I know there are here in this new place the inhabitants of three valleys who now have had the message brought before their notice, and I am constantly getting subscribers to the PIONEER. This work is too precious to be kept from a thirsting people."

(*Kensington Prairie.*)

* * *

"Enclosed is P.O. for 3s. 9d., for the three Sermons of the *Flying Roll*, which I kindly ask you to send as soon as possible. I have read Sermon I. lent by a friend, and you will be pleased to hear I have never read any book, neither listened to any sermon, which has taken such a hold upon me. Everything is made so clear and plain, things

which have often appeared a mystery. I trust many may read it, and benefit thereby." (Wimborne, Dorset.)

* * *

"Kindly forward to the above address first Gilt Sermon of the *Roll*. Am very happy to be able to add my testimony to those of the dear friends whose testimony I have read in former PIONEERS. In consequence of the light derived from the papers I am induced to send for the first Sermon of the *Roll*."

(Crozier Road, Plymouth.)

IS YOUR LOCAL FREE LIBRARY SUPPLIED?

THE following letter, which we trust may stimulate others to give the *Flying Roll* their prayerful attention, has been received from a young man whose notice was first drawn to Israel's faith by a PIONEER in the Free Library, Edinburgh:

"I have studied the *Roll* for many months, and the more I study it, and search the Scriptures, the stronger becomes my conviction that it is truth, weight and measure with the Word, and as a consequence of that conviction I must of necessity come out of this Babylon, the city of destruction, and not continue to drink of the cup of abominations poured out by an apostate Christendom, teaching for doctrines the commandments of men, instead of the pure unalloyed word of God, which is only to be found in Israel. It will not do to sit down in the shade of our tent waiting for the Spirit to compel us to go forward, for it is written that the Lord will have a willing people in the day of His power, a people who will need no coaxing or persuading, but through their love for Christ will seek to bear their own burdens, and the burdens of others, esteeming it a privilege to be co-workers with Christ in the stupendous work of shaping the stones for the mighty building, the holy city, New Jerusalem. The Spirit and the Bride send forth the invitation, Come and drink of the water of life freely, that it may be in you a well of water, springing up into everlasting life. If we would become sons and daughters of God we must obey the command: 'Come out from among them, O my people, and be separate, and touch not the unclean thing.' If we desire the reward we must do the work, seeking to God that He may work in us both to will and to do, according to His good pleasure. 'If ye be willing and obedient ye shall eat the good of the land.' But

'No mortal shall Christ's kingdom share,
Who doth not come a volunteer.'

Woe be unto us then if, having seen the pleasant land, we despise it and believe not His word. But why should we fear? If God be for us, who can be against us? The Lord is our Banner, and that Banner is love; every thundercloud is rimmed with His golden light, for 'behind a frowning providence He hides a smiling face.' Let us beware, lest we be found among those spoken of by Peter: 'Scoffers, walking after their own lusts, and saying, Where is the promise of His coming?' We must have faith, without which we can-

not please God, and faith is to believe in the word and promises of God, that these things will surely be fulfilled. It is to take refuge in the ark Christ, by walking in the Spirit, and so overcoming the lusts of the flesh, as it is written: 'They that are Christ's have crucified the flesh with the affections and lusts.' If we seek the more abundant life, not to be unclothed but clothed upon, for this mortal body to put on immortality, we must seek it by a living faith which bears the fruits of the Spirit, which overcomes the world by keeping the word of His patience. This higher prize, immortality, is only to be obtained by patient continuance in well doing, overcoming evil with good, day by day, until the evil withers in us. 'We are Christ's house if we hold the beginning of our confidence steadfast unto the end; if we hold fast the confidence and the rejoicing of the hope firm unto the end.'

"My desire then is to seek with Israel to worship the God of the living in spirit and in truth, striving by a humble submission to His will that our unequal ways may become more equal day by day, going from strength to strength until every one of us who holds the truth in sincerity, and as it is in Jesus Christ, may appear in Zion before God, abiding in Him, waiting until He shall abide in us."

The appointed time has now come, and the vision has been made plain upon tables so that everyone who readeth it may run in the race for the prize—immortality, complete redemption, eternal life, which God, who cannot lie, promised before the world began, and unto which promise our twelve tribes, instantly serving God day and night, hope to come; for to Israel pertaineth the adoption (even the redemption of the body) and the promises, and "Israel hath not obtained that which he seeketh for, but the election hath obtained it, even Jesus Christ, who only hath immortality, and who is the firstborn among many brethren."

WHERE A DANGER LIES.

THE true Christian has little to fear from the world. Their ways are entirely opposed to his: having nothing with them in common, he is the less likely to become contaminated with their evil. Samson found little difficulty in overcoming the Philistines, but he had need to cry: "Save me from my friends." Envy's restless eyes soon find a pretext for disturbing the peace, and speedily we find whispered calumnies begin to undermine secretly, obtaining willing hearers. Truth is not popular, even among many who profess a desire to walk in wisdom's way, but who are unwilling to render up themselves entirely to God to do His will in sincerity; and these counterfeits are more dangerous in proportion as they closely imitate the genuine lover of truth. Satan knows that open violence and opposition to the truth is now almost useless. As the wily, oily serpent, he is ever on the alert to introduce the little leaven when the watchman is off his guard. Appearing as an angel of light his designs are not detected save by those whose senses are exercised to discern between good and evil. How many can date their fall to the time when they lis-

tened to the murmurings or the talebearings from some brother or sister, who to all outward appearances was a champion of truth, but whose ministrations produced a draught of unbelief. Put not confidence in man whose breath is in his nostrils. Be not carried about with every wind of doctrine. No matter how plausible the story told you, receive it guardedly, study to show yourself approved unto God, and, following the worthy example of the Bereans, search the Scriptures to find if these be so or not; try everything by the law and testimony, and whatsoever thou findest weight and measure therewith accept; all else reject.

How needful to be always on our guard, knowing that we are yet subject to vanity. Yea, let him that thinketh he standeth take heed lest he fall. Remember Judas betrayed Jesus with a kiss; Balaam shrunk for a time from doing the Lord's will through listening to Balak's offers of divination money; Saul disobeyed the word of the Lord for the sake of the spoils of the Amalekites—covetousness turned his heart aside, and persuaded him that he could by slaying all that was refuse and vile carry out the Lord's command, and yet save the best of the sheep and oxen under the plea of retaining them for sacrifice. The evil within man strives hard for the mastery. A man's foes are they of his own household. David, ravished by the beauty of Bathsheba, allowed lust to conquer, and he became an adulterer and a murderer. Saul of Tarsus, under a mistaken zeal for God, persecuted the Christians. These things are recorded for ensamples unto us. May God quicken our discernment. Let us watch and pray, lest we enter into temptation. We have, perhaps, overcome the cruel mockings of an ungodly world, but the race is not yet ended. The five wise virgins will be found, but remember there will also be by their side the five foolish virgins, gathered ostensibly for exactly the same purpose. How needful, then, to be always on the watch tower. Listen! "It was not an enemy that reproached me; then I could have borne it; neither was it he that hated me that did magnify himself against me; then I would have hid myself from him: but it was thou, a man mine equal, my guide, and mine acquaintance. We took sweet counsel together, and walked unto the house of God in company." (Psalm lv. 12-14.)

BETWEEN DEATH AND RESURRECTION.

IN the course of an address a preacher was heard to remark:—"No one has been commissioned to say in what way God sustains the soul when it throws off the earthly house of its tabernacle."

We have reason to rejoice that one has been commissioned, and Divinely commissioned, not only to say in what way God sustains the soul after death, which, so far as its condition is concerned, is plainly taught in Scripture so that a wayfaring man though a fool need not err therein, but also to utter things which have been kept secret from the foundation of the world, things which have indeed been mysteries until these days, but

are such no longer, being revealed to all who have eyes to see and ears to hear in the "Extracts from the *Flying Roll*." With reference to the state of the soul at death, the "Extracts" contain the following words: "Every man who dies, the soul goes to that place which is spiritually called hell, that is where the soul and body are separated and not whilst alive and mortal; for when they are parted the soul lives in the chambers of the grave, or hell, with all its faculties though it is dead from the body. It is written that 'the word of God is quick and powerful and sharper than any two-edged sword, piercing even to the dividing asunder of *soul and spirit* and of the joints and marrow, and is a discernor of the thoughts and intents of the heart.' . . . They are divided in death until the resurrection, they are brought together to give an account of the deeds done in the body. Then if they have believed and repented they are not divided again, but are placed among the sheep on the right hand with the Shepherd; and if they have not repented the soul is again divided from the spirit for one thousand years. In the eight thousandth year they are again united through Christ, this being the second resurrection, the resurrection of the rebellious and the ungodly."

Also: "A soul cannot perish, for the Lord says, 'All souls are mine.' And the spirit of man is of God. Death is only a dividing of the spirit from the soul, and the soul sleeps in the chambers of the grave until the resurrection; and if the soul and spirit be not able to answer the words in the Book in the first resurrection, then the spirit is separated from that soul till the final resurrection, till it be proved that God has sent His Son into the world to taste death for every man, and made Him the Saviour of the world, fulfilling the words that the Lord spake to Paul, that God had made Him to justify the ungodly."

A REMNANT WILL HAVE CLEAR DISCERNMENT.

BEFORE Christ's coming those who feared the Lord enquired and searched diligently, searching what, or what manner of time the Spirit did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. On the day of Pentecost, mighty wonders were wrought, thousands being brought to the knowledge of the salvation of their souls, yet we are told the Spirit only clothed them by measure, as with cloven or *divided* tongues. Then what must the fulness of the Spirit be! Paul charged his brethren as follows:—"When for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat." He himself admitted that, whilst being not one whit behind the chiefest of the Apostles, he only saw in part, prophesied in part, saw as through a glass darkly. But he knew that a time would come when the elect would see all things clearly: when that which is in part should be done away.

"He whom God hath sent speaketh the words of God; for God giveth not the Spirit

by measure unto Him." This has been fulfilled in Jesus, and will also take its accomplishment in the children of Abraham, of whom He said: "The works that I do shall ye do also, and greater than these shall ye do, because I go unto my Father." Paul, foreseeing that this would duly come to pass, though he was as one born out of due time, left his exhortation on record, that the remnant of the Hebrews might thereby be encouraged and stirred up, when the times of refreshing should come to them from the presence of the Lord, though blindness in part was to remain on them until the fulness of the Gentiles was come. Can we now read his appeal without feeling a desire to do the will of God fully and obtain the reprieve from death? "Leaving the principles of the doctrine of Christ let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God, of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment. And this will we do if God permit." (Heb. vi. 1-2.)

Shall we now be charged with being fools, and slow of heart to believe all that the prophets have spoken? Has God promised the fulness of His Spirit, and shall we turn back to prove ourselves unfit, or shall we pray that we may keep the word of His patience and thus be kept from the great hour of temptation which is come upon the world to try all them that dwell upon the earth? Seeing we are living at the end of the sixth day or sixth thousand years, the time of the end, wherein the Scriptures are to take their full accomplishment, shall we step aside that others may prove more valiant, or do we pray to be among those of whom the Lord spake: "I will have a willing people in the day of my power"? There is nothing covered that shall not be revealed, and hid that shall not be made known. The secret of the Lord is with them that fear Him, and He will show them His covenant. Then may it be said of you: "The anointing which ye have received of Him abideth in you, and ye need not that any man teach you: but the same anointing teacheth you of *all things* and is truth, and is no lie, and even as it hath taught you, ye shall abide in Him."

LET THE POOR REJOICE.

IF thou seest the oppression of the poor, and the violent perverting of judgment and justice in a province, marvel not at the matter: for He that is higher than the highest regardeth, and there be higher than they." (Eccles. v. 8.)

As Jesus loved the poor at His first coming, so will He have compassion on them now. Their state has produced bitter herbs, but in the end the bitter will be made sweet. For the cruel potentate who wasted his time in revelling in his gorgeous palace in Tiberias, Christ had no other notice than: "Goye and tell that fox." The self-righteous Pharisees paraded themselves in the temple in their gorgeous robes, holding their heads high above their fellows. This Christ did not countenance, but hurled on their hypocrisy His weighty rebuke. For pride, cruelty and lust He had nothing but the whirlwind of His indignation, but for all

who suffered, all who were humble, faithful and oppressed, He had a boundless love. He loved those whom none had loved before, and as none had loved before; the sick, the ignorant; sinners he loved most—those who had suffered most. Having been poor Himself He could pity the destitute. Yea, and He will bless them now, though they have long been buffeted by a cruel world.

Here are a few promises affording them comfort—"Hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom?" (James ii. 5.)

"I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. . . . For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble are called: but God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: that no flesh should glory in His presence." (1 Cor. i. 19, 26-29.)

"Out of the mouths of babes and sucklings hast Thou ordained strength, because of Thine enemies, that Thou mightest still the enemy and the avenger." (Psalm viii. 2.)

"Blessed are the poor in spirit." (Matt. v. 2.)

"I have chosen thee in the furnace of affliction." (Isaiah xlviii. 10.)

"How can ye believe, which receive honour one of another, and seek not the honour that cometh from God only?" (John v. 44.)

God chooses Moses a stammerer, David a shepherd boy, Mephibosheth lame on both his feet, poor illiterate fishermen, the jaw bone of an ass, an ass and its colt: these are the instruments God uses.

"Wisdom hath builded her house, she calleth the simple." (Prov. ix. 1-5.)

Man made an image, commencing at the head with gold, ending at the feet with a mixture of iron and clay as his resources ran out. The Lord begins at the feet: "If the foundations be destroyed, what can the righteous do?" (Psalm xi. 3.)

COME OUT FROM AMONG THEM.

THIS apostasy—Christendom, the babel of tongues, the form of godliness without power—"will soon discover to its utter confusion that it will avail them little to say: Lord! Lord! have we not prophesied in Thy name? and in Thy name have cast out devils? and in Thy name done many wonderful works? Have we not built churches and steeples innumerable to Thy name? Have we not raised the standard of Calvary, the cross, and placed it upon the highest pinnacles, reaching even to the clouds of heaven—that all men might see it? Have we not compassed land and sea for Thy name's sake? But, says Jesus: I will profess to this apostate Christendom: I never knew you—depart from me ye that work iniquity. I was an hungered and ye gave me no meat; I was thirsty and ye gave me no drink. I was a stranger and ye took me not in, naked and ye clothed me not; sick and in prison and ye visited me not. I never knew you." (See *Flying Roll*, Ser. II., p. 84.)

HYMNS USED IN THE SERVICES OF THE NEW AND LATTER HOUSE OF ISRAEL.

"HABAKKUK."

L.M.

The musical score for 'Habakkuk' is written in G major and common time. It consists of two systems of music, each with a treble and bass staff. The first system contains two measures of music, and the second system contains two measures. The melody is primarily in the treble staff, with the bass staff providing harmonic support.

1 **T**HE Lord His messenger will send,
Who will His way for Him prepare.
His children will on Him depend,
For they His glory then will share.

2 The Lord of glory whom they seek,
Unto His temple then will come,
Where He will words of comfort speak,
With them make His eternal home.

3 Who may abide His coming then?
And who shall stand when He appears?
For He is like to fuller's soap,
Yea, He is like refiner's fire.

4 As silver is refined with care,
So shall the sons of Israel be;
As gold is purified in fire,
The Lord His children thus will free.

"SHOEL."

L.M.

The musical score for 'Shoel' is written in D minor and 2/2 time. It consists of two systems of music, each with a treble and bass staff. The first system contains two measures of music, and the second system contains two measures. The melody is primarily in the treble staff, with the bass staff providing harmonic support.

1 **L**OOK now, O man, and cease to weep,
Nor as the cursed reptile creep;
With mind illumin'd be thou led,
And reign and live with Christ thy Head.

2 Seek not His presence for to shun,
But look thou steadfast as the sun;
Let not thy bosom heave a throb,
Thy heart be heard to sigh or sob.

3 He bids thee hide the falling tear,
For now to thee He's very near;
To clothe thee with His Spirit's power,
Th' immortal life on thee to shower.

"BROOMSGROVE."

C.M.

1 **L**EAD Israel on till they arrive
At that life-giving tree,
That they may eat thereof and live
In all eternity.

O let thy Spirit on them rest,
Till they Thy laws fulfil;
And then descend within their breasts,
And all their bodies fill.

3 Their souls and bodies make like Thine,
Their spirits, flesh and bone;
And make them in Thine image shine,
Within them put Thy throne.

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The Pioneer of Wisdom:

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

FEBRUARY, 1893.

SIGNS OF OUR TIMES, &c.

NEARLY 1,900 years have passed since Christ proclaimed His mission to Judaism, and at the close of His ministry uttered the lament: "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" He brought life and immortality to light through the Gospel, but blindness in part happened to Israel. The Rabbis, with the fatal ingenuity of a perverse literalism had counted up the 365 prohibitions and 248 precepts of the Mosaic law, yet withal, they were slow of heart to believe all that the prophets had spoken; the weightier matters of the law were overlooked. Paul foretold that they were to remain in outer darkness to the glorious truths of the Gospel until the fulness of the Gentiles, and his words have been verified. It is, however, just as clear that there should be a time of awakening to the remnant of Judah and Benjamin, a time when they will acknowledge Christ, with the remnant of the ten tribes scattered among the Gentiles. "Thus saith the Lord God; behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in mine hand . . . and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all." (Ezek. xxxvii.) Christendom is content with the Gospel alone, Judaism with the law and prophets, but those who become Israelites indeed in whom there will be no guile must unite law and Gospel. To the law and to the testimony, or as John puts it in Rev. xiv. 12: "Here is the patience of the saints: here are they that keep the commandments of God and the faith of Jesus."

THERE is a shaking among the dry bones, evidence that the fulness of the

Gentiles is now here, and the time for Israel's ingathering and restoration. Judaism, which has for so long treated the Gospel with indifference, is beginning to manifest a yearning for something more than the ministrations of the law. Mr. Claude Montefiore, a Jew who speaks with authority concerning modern Judaism, in his *Hibbert Lectures* recently published, though he is unwilling to acknowledge the divinity of Christ, yet expresses a belief that sooner or later Judaism will have to formulate a more definite creed by adding a *portion* of the Gospel to the law and the prophets—a step at least towards the fulfilment of prophecy which we have above alluded to concerning the destiny of the twelve tribes. We here quote his words:—

"It is only now that this amazing idealisation of the law is slowly breaking down, when the Pentateuch is being estimated at its actual historic worth, and subjected to the scalpel of a criticism which disintegrates its unity and bereaves it of its supernatural glamour, that Judaism will, I think, gradually begin to feel the want of a dominant and consistent doctrine, adequate and comprehensive, soul-satisfying and rational, which can set forth and illumine in its entire compass the relation of the individual to society and to God. I am myself inclined to believe that, from the words attributed in the Gospels to Jesus, important elements towards the formation of such a congruous body of doctrine could well be chosen out, elements which would harmonise, develop and bring together the highest religious teaching in the Old Testament and the early Rabbinical literature, and which a prophetic, though not a legal, Judaism, with full consistency and much advantage, might adopt and cherish as its own. Doctrines and sayings such as 'He who loses his life shall find it;' 'Not that which goes into, but that which comes out of the mouth defiles a man;' 'Not my will, but Thine;' 'Father, forgive them, for they know not what they do,'—can only, I venture to think, be disregarded with some spiritual detriment to the religion which believes itself compelled to pass them by. Some of the sayings ascribed to Jesus have sunk too deep into the human heart, or, shall I say, into the spiritual consciousness of civilised mankind, to make it probable that any religion which ignores or omits them will exercise a considerable influence outside its own borders."

"If then," Mr. Montefiore continues, "Judaism be still destined to play a prominent and fruitful part in the religious history of the world, it may, perhaps, be that this new stage in its development will only ensue when it has harmoniously assimilated to itself such of the Gospel teachings as are not antagonistic, but complementary to its own fundamental dogmas, and has freely and frankly acknowledged the greatness, while maintaining the limitations, of the illustrious Jew from whose mouth they are reported to have come. But is any permanent reform of Judaism within the limits of possibility? Can Judaism burst the bonds of legalism and particularism and remain Judaism still? That is a question which it is for the future to answer, and for the future alone. It may be that those who dream of a prophetic Judaism, which shall be as spiritual as the religion of Jesus, and even more universal than the religion of Paul, are the victims of delusion. But, at any rate, the labour which they may give and the fidelity which they may show to this delusion, cannot be thrown away. They will not be the only men who have worked for a delusion and have yet benefited the

world. For their devotion to the cause of an imaginary Judaism remains devotion to the cause of God. They are the champions of Monotheism, herald-soldiers of a world-wide theism which while raising no mortal to the level of the divine, can yet proclaim the truth of man's kinship and communion with the Father of all. To that religion let the future give what name it will. But among those who, marching under different banners, shall help to fashion and diffuse it, may they, too, be found enrolled, the story of whose religious ancestry I have sought to tell, with many and obvious imperfections, but in loyalty, as I hope and would fain believe, to the spirit of all-prevailing truth."

EVERY true Jew will come to realise that the Gospel is not antagonistic to the law, that there will be a permanent reform, an advance on the traditional faith of Judaism, and that the adherents of this further faith are prophetically described by Isaiah (xlv. 5) as forming a third church, distinct from Judaism and Christendom: "Another shall subscribe with his hand unto the Lord, and surname himself by the name of Israel," worshipping the Triune God.

A CALIFORNIAN contemporary publishes the following as its *précis* of the *Flying Roll*:—

"The author evidently believes in the pre-existence of the human spirit in a higher sphere. The scapegoat, which has been explained with difficulty by able commentators, appears in a new light. Attention is specially called to the important hygienic regulations found in the fifteenth chapter of Leviticus, and satisfactory reasons are given for the increase of crime in large cities. Able arguments are presented for a full salvation of man's entire nature—body, soul and spirit. St. John's statement that 'God is love,' appears to be the key-note of the volume, and hopes are entertained that even the most sinful and degraded may at some far distant period reach a happier condition and enjoy a limited degree of felicity.

"The internal fire of sinful lusts in human nature is set forth with vivid distinctness, and the only path of safety is pointed out. Hell, or the grave, is defined as the place where body and soul are separated. The author agrees with modern scientific teachings as to the actual combustion of the body in the grave, except in very exceptional cases. The book, although somewhat mystical, possesses a peculiar charm for thoughtful readers, who desire to fathom the deep problems of human destiny from a Biblical standpoint."

THERE are we suppose few people who will deny that the signs of the times indicate coming events of a very extraordinary character. "In no dispensation or generation," to quote the words of the *Flying Roll*, "has man lived to behold such passing strange and wonderful events as those through which it is our lot now to pass." The menacing attitude of the nations of Europe is perhaps the most conspicuous of these signs, the expenditure for military and naval purposes is altogether without precedent, each country trying to outvie the others in that respect; all are standing ready for action, ready to commence the great

est butchery the world has seen for many ages. The idea, however, of associating this state of things with the signs Christ said should transpire before His second coming, is to invoke in the minds of many profound contempt. "When," it is asked, "have there not been wars and rumours of wars? When have there not been times of trouble? Every generation has tasted the horrors of war and why should this be exceptional?" Wars there may have been always, but never on the gigantic scale which at present threaten the civilised world, not with such deadly implements as are now being constructed, not with the aid of the scientific inventions which the last few years have developed. And above all it should be remembered that the wickedness of this generation exceeds any that has past and therefore cries aloud for the judgment of God; never before has light and knowledge been so universally diffused, never has there been such a profession of religion as at present, yet the greatest spiritual darkness reigns and iniquity abounds. The signs of the times we think indicate in a most striking manner the approach of the day of the Lord's anger, the day of recompense, the day of vengeance; the cup of iniquity is nearly full to the brim, and the vials of the wrath of God cannot long delay.

THE present outlook has already aroused a dread suspicion of impending calamity, and this is not confined to the ignorant, but rather the reverse. As the *Flying Roll* observes, "The greatest statesmen of Europe are bewildered and perplexed, and are seeking counsel from the wisest astrologers of the age who in turn shake their heads and look askance at the ominous signs of the times. Learned theologians are searching the prophecies of Scripture with a renewed energy," etc., etc. And we have reason to believe these words are being literally fulfilled. An evening journal, a short time ago, relating the experiences of an astrologer, said that his correspondents were mostly of high social position, statesmen being included in their number. Another astrologer of some note was heard to express his astonishment and dismay at the terrible indications of distress he saw in the future. Renewed energy in searching the prophecies of Scripture by learned theologians is perhaps best evidenced by the many references that have been made of late to "things which must shortly come to pass," as John calls them, notably, the ushering in of the Millennium. The *Christian Commonwealth* gives expression to the following opinion relative to the "time of the end":—

"There are reasons for deliberately concluding that we are approaching one of the terminal piers

to which God has fixed His grand catenary of the years. . . . We are coming to the 'time of the end.' But the 'end' will not be that of the earth but of the age. Truth deals as much with dispensations as with spheres."

WE are indeed coming to the time of the end, wherein the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up, and we look for a new heavens and a new earth wherein dwelleth righteousness. The signs of the times are by no means the only evidence of the approaching end. Daniel tells us, "at the time of the end shall be the vision." Habakkuk also testifies that the vision was for an appointed time; "at the end," he says, "it shall speak and not lie." The vision which has hitherto been sealed but now made plain upon the tables, is without doubt the surest proof of the coming of Christ and the end of this dispensation. An interpretation harmonising the whole of the Scripture, explaining things which were too wonderful for Daniel, and of which Paul spake as mysteries, assures us beyond doubt that the Lion of the tribe of Judah has prevailed to open the books and to loose the seven seals thereof, in order that a church may be prepared at His coming. This work, entitled, "Extracts from the *Flying Roll*," indited by the Spirit of Truth, the Comforter, is a bright light shining in the clouds of unbelief which surround this planet. All may see this light with the eye of faith, but the world will not see because they love darkness rather than light. The world is happy because of the veil of evil, but when the light shines with greater brilliancy and the knowledge of the Lord covers the earth, their misery will appear and their destruction will be speedy. They are smiting their fellow servants, eating and drinking with the drunken, crushing beneath their feet the poor and needy, saying, in fulfilment of the Apostle's words: "Where is the promise of His coming, for since the fathers fell asleep, all things continue as they were from the foundation of the world?"

CHRISTIANITY, they are saying, is played out. "The mission of Christ," one writes to the *Daily Chronicle*, "has failed. No ingenuities of explanation, no juggling with eternal truths can make us believe that He has succeeded." And with reference to His coming he asks, "Is it not about time that He came? Eighteen hundred years is a long start, and if He has advanced so slowly in all that time, how long will it take Him to arrive at the end of His journey?" Truly the world by wisdom knows not God, His thoughts are not man's thoughts nor His ways man's ways. Although counterfeit Christianity has passed

current so long, making many unwilling infidels, the genuine gold will be seen *at the end*, made more manifest by comparison with the spurious imitation. The best wine has been kept back until the end, which Jesus foreshadowed at the marriage feast in Cana of Galilee. The creation of man will be complete on the sixth day, as God ordained in the beginning, and we are now living at the end of the sixth thousand years, the third and last dispensation, and the time is to be cut short for the elect's sake, for if the days were not shortened there could no flesh be saved, the rapidly increasing evil would consume all life. God's intent is to redeem the body of man which He created for His glory, and it is this redemption wherein He will manifest His power and fulfil all Scripture.

THE fall of Christendom, the professing church, must take place prior to the work of redemption being accomplished in Israel, the pitcher of priestcraft and superstition must be broken in the land before the light of Israel can appear. And we see already signs of its overthrow. The fingers of a man's hand can be seen on the walls of Babylon, writing, "Weighed in the balances and found wanting." Their downfall comes from an unlooked-for quarter, their real enemies have hitherto been unsuspected. As the *Pall Mall Gazette* says, speaking more particularly of the Church of England:—

"By far the greatest danger to the Church is not the attack from without but the wrangling within. 'The Church in danger' is a cry that would still draw many a champion to the front. 'Churchmen Squabbling Again' is an announcement which mines both dignity and strength, and tempers love and sorrow with a sort of reverent disgust. Your Reredos Scandals, your Lincoln Judgments, and your Auricula Confession Correspondence do more damage to the Established Church than all the wild cryings of the Liberationists. And rightly."

A kingdom divided against itself cannot stand. Reliance on human wisdom must ever result in difference of opinion, and this will prove the overthrow of the Gentiles, as an adder in the path which biteth the horse's heels so that the rider fall backward.

As truth must conquer in the end, so the "Extracts from the *Flying Roll*" is destined to destroy, root, seed and branch, the errors of Christendom; it is the threefold cord not easily broken which the Lord has chosen to wrestle with the false doctrine and heresy at present abounding. We exhort our readers to obtain this work, and read for themselves the glorious things now being revealed; read it at once, and be on the winning side, for it will confound all the adversaries of truth. It will supply them with a reason of the hope within

them, which Christendom, with all its oratory and cunningly-devised fables, will be unable to take from them. It will make them of quick understanding, giving them Scriptural proofs which no one can gainsay or resist. It is God's last message to man, the truth which will make us free, free of the law of sin and death, for while we commit sin we are the servants of sin, and death reigns over us, but if we overcome sin we overcome death, and are preserved in body, soul and spirit until the coming of our Lord Jesus Christ.

EXTRACT from the *Flying Roll*:—

"A great portion of Christendom verily believe in the conversion of this world or Satanic kingdom; and to this end they compass both land and sea to make one proselyte, each denomination vying with one another to gain the ascendancy in numbers. But in the face of all this profession, we declare unto men this day that it will be more tolerable for Tyre and Sidon in the day of judgment than for this generation. And despite all the boastings of this age, of their advancement, progress, civilization, &c., we declare that a greater spiritual darkness never reigned in Satan's kingdom than at this hour. Yes, the evil inoculated in the blood of man in the beginning has become doubly evil by its intermixture. Look at the increase of crime in such cities as Paris, London, and New York. The police reports make one shudder at the enormous strides evil is taking in these latter days."

EXTRACT from a sermon printed in the *Christian World Pulpit*:—

"We take up the newspaper of yesterday, and read of charity denounced by sneering cynicism, while men and women are slowly starving to death amid the superfluities of boundless luxury. We read of little children maimed, tortured, beaten, starved from day to day, so slowly that none call it murder. We read of a single English Christian city in which twenty-four deaths are recorded on Christmas morning; six little children suffocated by their parents, and nearly every one of the deaths due to the foul and execrable curse of drink. We take up the journal of today and read how a man and wife drink together all Christmas Eve, fight and scuffle all night, and in the morning the wretched, drunken woman is found lying kicked to death by her brutal, drunken husband, a blood-stained hatchet is lying on the floor, and the heavy boots of the monster are soaked with blood. And in the same paper we read how the devilish dastardry of the felon once more shatters buildings with dynamite and blows into atoms the body of his innocent victim. And these things, or things as bad, or, if it be conceivable, even worse than these, are going on daily in lands that call themselves Christian, though well-nigh nineteen hundred years have sped since Heaven first disclosed its dazzling mysteries."

EXTRACT from *Flying Roll* (continued):

"But all this evil is magnified when we remember that so much of it is done under the wing of Christianity; in the shade of the thousand and one steeples like so many Babels towering in high places, standing in compounds in the midst of death, surrounded by whited sepulchres filled with dead men's bones. Each steeple bearing its own inscription of the many widowed faces which have been ground down to the dust for the construction of the giant sphinx; stand-

ing solitary in stony coldness looking through sightless eyeballs, deaf, and regardless of the pitiful look of the fatherless, the widow, and the orphan, who pass by shivering in their helplessness, homeless, friendless, and destitute."

Our American Columns.

GRAND RAPIDS, MICHIGAN.

"I LAID the *PIONEER* before a printer, and I drew his attention to the *Roll*, and to the corrupt tree that had filled the earth with violence, causing evil men and seducers to wax worse and worse. He had to admit that the solution of the mystery that woman was the 'tree of knowledge of good and evil' was reasonable, yet I noted as soon as the conversation was interrupted he quietly took his departure. Another, as soon as he heard the mission of the *Roll* explained, and that it was not sent to the Jew or Gentile, but to the 'Israel of God,' to lead them on to perfection, did not say a word, but laid down his money for the first Sermon, and has since come in for the *PIONEER*, and as soon as a way is opened for him he says he wants the other two Sermons, and thinks them good reading and so true.

"How true the words of the *Roll* are which say: 'Who are the people in whom these promises shall be fulfilled? They are neither the learned nor the unlearned, for when the *Book* was brought to the learned they said they could not read it, for it was sealed; when it was taken to the unlearned they could not read it because they were unlearned. But the people in whom these promises are to be fulfilled made no excuse; they read the book and kept the word of His patience.' (Page 214, Sermon III.) Israel will receive the *Roll* with joy; they will buy the truth and sell it not."

RIVERSIDE, CALIFORNIA.

A friend who became interested in the *Roll* through reading the three Sermons borrowed from a friend, writes: "For a number of years I have had an inborn hope of the immortality of this body, but knew not how it was to be obtained. When I read the *Flying Roll* I felt that the truth was hidden therein for those who had this hope. So I can only fortify my soul with patience, and possess my heart with hope, for God has promised that *He* will cleanse our blood and write His statutes in our hearts."

PALMYRA, MISSOURI.

"I received a call from the episcopal minister, who is an elderly and learned gentleman. He thought I should not leave the church for mere opinion; to think as I please, but to come to church. I replied that the churches were standing still while I wished to advance, for we are exhorted to leave the first principles of the doctrine of Christ, and to come out from Babylon, that it was not needful to go to this or that mount to worship, that God was everywhere, and where two or three were gathered together in His name He was in their midst.

He pointed me to Church history, as handed down from the Apostles. I told him all I needed was the Bible with the interpreter, nothing more than 'His word' to 'keep my eye single to Christ'; that the *Roll* had been a priceless boon to me. No gems nor jewels, no world crowns, nor honours, could repay me for its loss, that I earnestly desired the new birth to be made a new creature. He said no man would know the time nor the hour of the coming of Christ. I stated that Paul to the Thessalonians wrote: 'But ye,

brethren, are not in darkness that that day should overtake you as a thief in the night.' He changed the conversation and soon left. He has the *Roll* to read, and cannot plead that he has not heard of it.

"In offering the *Roll* to some, they have said: 'I do not want it if it teaches immortality.' I hasten to inform them that all who accept the *Roll* strive to keep both law and Gospel, and to live up to its teachings they must lead pure, clean lives.

"Others say: 'What proof have you that

the *Roll* is inspired?' I refer them to the Bible, and ask them what better proof they want. That it is in perfect accord with the law and testimony, and is the truth, the living word, the bread that came down from heaven. 'The Apostles worked miracles,' urged another. I reminded him of the words of Christ, who said: 'A wicked and adulterous generation seeketh after a sign, but there shall no sign be given to them but the sign of the prophet Jonas.'"

OBEDIENT MERIT IMMORTALITY. JUST AND UNJUST PARDON FIND.

WHERE is the man who by the side hath stood
And watched in grief the end of loved ones dear,
Who would not then have stayed the hand so rude,
That mercilessly closed their brief career?
Yet some there are who see in Death a friend;
To them his visage must have been disguised.
See how the Son of God—in Mark 'tis penned—
Did dread his presence when of it apprised.
If it were true that souls do soar at death
To fields of bliss beyond the azure dome,
We rightly then might long with parting breath,
To shuffle off this mortal coil for home.
But 'tis not so; the Psalmist asks: What man
In that dread hour his soul can wrest from out
The hand of Death and of the grave? Who can?
Under the altar still they lie. Some doubt
This truth: but what man hath ascended to
The heavens save He, the Son of man, who came
Therefrom? Refer to Peter's speech and you
See he, concerning David, taught the same.
He said: My soul will not be left in hell;
But he to *Jesu's* rising did refer.
He still is buried; not in heaven doth dwell:
On the resurrection morn, still future,
Our God, said he, my soul shall then redeem
From the grave's power. He then shall me receive.
The King of Terrors not till then I ween,
Will ever of their chains e'en one relieve.
Death is an enemy because he steals,
And kills, and then destroys, the frame of dust.
The dust of men has been the serpent's meals
For near six thousand years; and still it must
Till we gain strength to tread upon his power,
And bruise his hydra-heads under our feet.
Where then is Death thy sting? Now is the hour
When we of Life's protected tree may eat.
Sin barred the gate, and cherub's flaming sword
By death, doth hinder those who have transgressed—
Till they do overcome and keep His word—
From Life receiving. Then the earth He'll bless.
From the grave's power they then will ransomed be;
From Death their bodies He will e'er redeem;
The prophets and Apostles all agree
That Life is thus obtained. It plain doth seem
Of godliness *promise* of future and
The *present* life had got: there's hope that we
May, without death, in endless Life, now stand
An image of His own eternity.
If ye the flesh do follow, ye shall die;
Abandon your vile ways, and ye shall live;
Sow to the flesh and in corruption lie!
Sow to the Spirit and you Life receive.
The broad road to destruction doth allure.
The narrow way of righteousness is Life.
From death upon its path we are secure;
Works joined to faith, the kingdom gain by strife.
Yet is the soul's salvation not of works;
By grace, through faith, we 'scape the second death,
But still within the body evil lurks.
The branch, then, must be wholly purged. He saith:
I'll cleanse their blood which heretofore hath not
Been purified. He then in man will dwell.
Those, thus completely cleansed, intact, are brought
Back to the state from which at first they fell.
In blameless manner they preserved are
In spirit, soul, and body, to the day

Of Christ's appearance. So, excelling far
The glory those attain to, who do pray
From underneath the sod to be redeemed.
For as yon fleeting cloud is seen no more
To fleck the vault of heaven on which it gleamed;
The earthly vestment that the soul here wore,
Is laid aside at Death, ne'er used again.
The mortal only who is not unclothed
In death, is clothed upon by life. Paul fain
This truth would show to all. He would have loathed
To teach that that to which the body turns,
Even corruption, rose again. Vain man!
That body raised is not the one by worms
Devoured. Flesh—a passing wind! How can
It come again? When God recalls at death
The spirit to Himself; without reserve,
All flesh doth perish with expiring breath.
He'll not stretch out a rescuing hand, nor swerve
From this His fixed decree; though they do cry
In His destruction. And, though Job hath said,
God in my flesh I'll see; he knew to die
Would be to lose his body. We have read:
"I go the way whence I shall not return;"
When he did say "my flesh," he did refer
But to his issue, not himself. Oh! learn:
That which to withered branches doth occur,
Happens to all who die; men gather them,
And cast them in the grave, to be destroyed.
That is the fire to which sin doth condemn
Its victims; to be burned. They are devoid
Of truth who preach a literal lake of fire.
Said Job: "A fire not blown shall them consume."
"There's not a coal to warm at": that is nigher
The Word, than all we hear of sulphurous fume
And endless torture as the sinner's fate.
For pain and death we're told must pass away;
When God, Saviour of all men, doth create
All things anew. Of light there is a ray
That limns the darkest cloud that gathers o'er
Earth's face in threatening blackness. Yea, He
Will wipe the tear from every face; and more,
"Have all men to be saved." How could He be
Content with tasting death for every man,
And satisfied, unless they all were saved?
He will draw all men unto Him. Who can
Say only those who have His pardon craved
Unto His bosom will be drawn? We're told
The erring wanderer who did not return,
The Shepherd brought again unto the fold.
So in the end will even those who spurn
His proffered mercy, bow the knee and own
Him worthy of allegiance; who in store
Hath gifts reserved, not for the just alone;
But for these rebels who will Him adore.
Yea, every voice will join to swell the song
Of blessing and of honour, glory, power,
To God and to the Lamb, to whom belong
Our praises; for their mercies every hour.
For as in Adam all do die; e'en so
In Christ shall every one be made alive;
Each in his order. We should surely know
That if, when He doth come, all to revive
From out the sleep of death, He then bestows
Life to His own, and says the rest are dead
To life, until a thousand years do close:
He does not wish to fix a fear so dread
Upon our minds as of eternal pain.
That incubus with those will lose its spell
Who wake up to this fact, which is so plain:—
The grave and that alone, is called hell.

Job vii. 8-11

2 Cor. v. 1-4

1 Cor. xv. 50

[35-37]

Psa. lxxxviii. 39
Job xxxiv. 14, 15

Job xxx. 24

Job xix. 26

Job x. 20, 21

John xv. 2, 6

Job xx. 26

Isa. xlvi. 14

Rev. xxi. 4, 5

1 Tim. iv. 10, 11

Isa. xxv. 8

1 Tim. ii. 4

Heb. ii. 9

Isa. liii. 6, 11

John xii. 32

Matt. xviii. 11-13

Philip. ii. 10, 11

Psa. lxxviii. 18

Psa. lxxvi. 10

Rev. v. 13

1 Cor. xv. 22, 63

John v. 28, 29

Rev. xx. 6, 5

Ezek. xxxii. 27

Truth v. Heresy.

DOCTRINES propounded by human wisdom have become such an essential part of religious education that the simplicity of the truth finds its greatest enemies in professedly religious people. This is surprising when we remember how absolutely literal the quotations made use of by Jesus were. His customary manner of silencing His opponents was "It is *written*." A few short passages of Scripture, simple in meaning but forcible in directness, without reference to any authority in support of their application, were always sufficient to confound His adversaries. Scholarship counts but little in such a method, the wisdom of wise men perishes and the understanding of the prudent is brought to nought. He that lacketh wisdom is told to ask of God who giveth all things liberally; for this good and perfect gift is from above and human device has no part in it. The letter without the Spirit fails to interpret the Word; Spiritual discernment is the gift of God which man is required to exercise by comparing spiritual things with spiritual, and without this gift a knowledge of the letter is useless and often harmful, for many wrest the Scriptures to their own destruction, not having the Spirit.

A VEXED QUESTION.

Whilst desiring to adhere strictly to the written Word and contending that it means what it says, we are fully aware that the Scripture abounds in parabolic language, types and similitudes being used which need an interpreter. This doubtless appears contradictory but it is not really so, for the letter contains all the *material* necessary for the interpretation, the types and similitudes used are explained therein, so that the Scripture literally interprets itself; howbeit the Spirit of Truth is needed to quicken man's understanding before he can discern its true application; the Spirit of God must move on the face of the waters before the light can appear. Very many, for example, have been the conjectures regarding the tree of knowledge of good and evil by commentators, until the matter is completely shrouded in mystery to the Gentile mind, yet by merely observing the meaning conveyed by the mention of trees in other parts of the Bible, great light is thrown on the subject. Paul speaks of Jesus as the good olive, the Jews as the natural olive and the Gentiles as the wild olive. Christ calls himself the vine and says, "ye are the branches." Jeremiah refers to man in his fallen condition as a degenerate plant of a strange vine. Isaiah speaks of Israel when redeemed as "trees of righteousness, the planting of the Lord:" "they shall grow up," he says, "as willows by the watercourses." Jesus said, "Every plant which my heavenly Father hath not planted shall be rooted up." But the man who always puts his trust in God is compared to a tree planted beside the water whose leaf fadeth not. There can therefore be no doubt that

TREES ARE MEN AND WOMEN.

The miracle Jesus performed upon the blind man of Bethsaida is full of instruction

relative to the manner in which spiritual insight is obtained, and there is one point in the record we would here remind our readers of, namely, that the man who was healed of his blindness saw "men as *trees* walking" before he saw "all things plainly." This is the initial step in advancing to a right understanding of Scripture. The tree of knowledge of good and evil is *woman* whom man was commanded not to touch in her unclean state, or when the fruit was upon it. The command is repeated in the law where the times of separation are stated and the whole matter explained, that which was spoken in parable in Genesis being written literally in Leviticus.

SCRIPTURE INTERPRETING ITSELF.

Another instance of the letter of the Scripture explaining a similitude may be seen in the words of Jesus when addressing the Jews, "Destroy this temple and in three days I will raise it up." He spake, says the evangelist, of the temple of His body. The Jews failed to comprehend His meaning, although the Scriptures in their possession contained the interpretation had they had the discernment. If it were realised that the words "temple" and "house" in the majority of cases in the Scripture signify the body of man, there would be less ignorance with regard to the doctrine of the resurrection. Job tells us, "He that goeth down to the grave shall come up no more, he shall return no more to his *house*, neither shall his place know him any more." His soul will not return to his body; for at death the soul and body are separated, they never again co-exist, although the soul remains in the dust until the resurrection, when it is raised from corruption to incorruption.

THE BODY WILL NOT RISE.

The ideas prevalent to-day on this all-important subject are nearly as opposite to the truth as they can be; the generally received opinion is that the soul goes to heaven at death and the body will rise in the resurrection. The church of the fourth century condemned the Arabici as heretics because they believed that the soul both dies and rises again with the body, but the church of to-day is still farther from the truth. For we are distinctly told as we have already quoted, that "he that goeth down to the grave shall come up no more;" the body cannot rise, but is delivered unto Satan for the destruction of the flesh. There is not a shred of evidence for supposing that the *dust* will rise. Those that are in their graves shall, as Jesus says, come forth; and this is explained by Daniel to be those "that sleep *in the dust*." The soul does not decay but sleeps, lies dormant with all its faculties in the dust, until the trump of God shall call it forth a spiritual body, "as the angels," said Jesus. But how can they be as the angels if the identical body of flesh, bones and blood, as some think, rise again, for "He calleth His angels *spirits*." "Thou sowest not that body that shall be," says Paul, "it is sown a natural body, it is raised a *spiritual* body."

HOW THE BODY CAN BE PRESERVED.

It should not, however, be overlooked that there is a glory in which the natural body

forms a prominent feature. Many are apt to lose sight of this, forgetting that there are three glories—compared to the sun, moon and stars. But in this, the highest glory, the body will not go to corruption, it will be preserved from death, crying victory over the grave. It was this redemption our forefathers sought, being included in the faith which was once delivered unto the saints, who, as Paul says, all died in the faith, not having received the promise. David rejoiced in this hope but he fell short of it, as his last words testify, "Though my *house* (body) be not so with God, yet hath He made with me an everlasting covenant, ordered in all things and sure; for this is all my salvation and all my desire, although He make it not to grow." David's faith did not increase unto perfection, his house was not cleansed from all impurity which is needful before it can become the temple of God; he groaned to be delivered from evil, to have his feet kept from falling, as the Apostle Paul groaned for the removal of the thorn in the flesh, the evil in the blood, which prevented him from reaching the highest glory, the measure of the stature of the fulness of Christ. Paul knew, as Peter also knew, that he would have to put off the earthly house of this tabernacle; but his *earnest desire* was not to be unclothed but clothed upon that mortality might be swallowed up of life.

THE NECESSARY CLEANSING.

The removal of evil from the body is typified in the cleansing of the *house* of the plague of leprosy prior to its redemption, alluded to in the fourteenth chapter of Leviticus. This leprosy all are possessed of, it is *in the blood*, and the blood must be cleansed before we can hope for the redemption of the purchased possession, the more abundant life, the life of the body. This Jesus showed by driving out of the *temple* all that did offend. The figure may also be seen in the deliverance of Israel from the *house* of bondage, the evil of the body, for he that committeth sin is the servant of sin, a man's foes are they of his own *house*. This deliverance will be fulfilled in substance in the children of Israel *now* in the end of days, when all Scripture will have its accomplishment. Man must overcome the lust of his own heart if he would inherit immortality. "Flee fornication," says Paul, "he that committeth fornication sinneth against his own *body*." "Woe unto them" says the prophet Amos, that "desire the day of the Lord! to what end is it for you?" Those in whom the evil is not taken away cannot abide the day of His coming but must be consumed with the brightness of His appearing. The Apostle Paul prayed not only that we might be preserved in body, soul and spirit unto the coming of our Lord, but that we might be preserved "blameless," sanctified wholly. If a man watches and dwells continually in the spirit his house will not be broken up, his body will not go to corruption; he will by doing the will of God have built his house upon a rock with materials which will withstand the fire and the storm, and so will be able to stand when Christ appeareth, having been purified as gold is purified and tried as silver is tried, by the same fire which will prove the destruction of those who have not built with

similar material; his vile body will be changed in the twinkling of an eye and fashioned like unto His glorious body, becoming the habitation, the temple of God, the original design of the Deity.

IMMORTAL LIFE; WHAT IT MEANS.

IT is a most common thing with some Christians to give an unnatural meaning to many passages they come across, for the purpose of meeting the exigencies of creeds, which, resting on unscriptural foundations require the meaning of many sentences to be altered to make both harmonise. Much of the beauty of the Scriptures is obscured by this false method of interpretation; for when such meet with passages like the following: "I give unto my sheep eternal life, and they shall never perish"; "Whosoever liveth and believeth in me shall never die," and "If a man keep my saying, he shall never see death"; they fancy they allude to escape from "eternal torment" and "spiritual death." In the first place, if a man perishes he cannot prolong his existence throughout eternity; and secondly, as there is nought but the body that is corrupt about man, to "never perish" must necessarily mean to never crumble to dust in death. Surely the words "never die," include the first as well as the second death. The meaning of such passages is obvious to all who will give them a moment's reflection. It amounts to this: Immortality for the body is obtainable; it being the subject of promise throughout God's word. Then why not seek it? Why seek only the salvation of the soul from the second death—entailing the destruction of the body, for corruption doth not inherit incorruption—when the redemption of our body from the first death, including the soul's salvation, is to be secured? It is good to pass through the Red Sea and escape from the judgment of God upon Egypt; but it is better to cross over the Jordan—dry-shod—and obtain something further, the land of promise. So is it good to know that the blood of the Lamb shields the Christian's soul from the second death upon the impenitent unbeliever; but it is better to pass—untouched by the waters of death—from mortal to immortality. "We know that if our earthly house of this tabernacle were dissolved, we have a building of God," but we would rather be clothed upon, that mortality may be swallowed up of life. This was the earnest desire of Paul, but why should he yearn for immortality without death, in preference to incorruptibility through death, if he had believed the dead would rise to be equal with the living who will be translated without death at Christ's advent? The Apostle knew that "a living dog is better than a dead lion;" he was aware that we don't sow in the ground in the shape of the natural body, the one that shall be in the resurrection; and he knew to gain the body would be to secure a greater glory. He could see that he was born too soon—out of due time—to live to see the day when this mortal shall put on immortality, and that was his sore trial, which made him exclaim in the

bitterness of his soul: "O wretched man that I am, who shall deliver me from the body of this death?"

We want to impress upon your mind the important fact that the bodies of none who die can ever come out of the grave at the day of resurrection. Job says, concerning his own death as well as of all others: "The eye of him that hath seen me shall see me no more: Thine eyes are upon me, and I am not. As the cloud is consumed and vanisheth away, so he that goeth down to the grave shall come up no more. He shall return no more to his house, neither shall his place know him any more. THEREFORE—I will not refrain my mouth: I will speak in the anguish of my spirit; I will complain in the bitterness of my soul." (Job vii. 8-11.) This doctrine of the non-resurrection of the body proved, it stands to reason that we cannot get "perfection" by repeatedly laying down the doctrine of the resurrection as the only portal to a future life. (Heb. vi. 1, 2.) "He that overcometh shall inherit all things." That is the perfection we wish to rivet your attention upon; obtainable only by overcoming all evil by doing good; by overcoming the transgression of the law, which is sin, through the keeping of the law. He who does this mighty work by the power of God's spirit, beside not being hurt of the second death, is handed the fruit of the tree of life, that he may live for ever. He is made an immovable pillar in that temple of living stones, wherein God will then dwell; his body therefore can never become a prey to the hungry grave; for the gates of hell shall never prevail against His Church. (Rev. xxi. 7; Rom. xii. 21; 1 John iii. 4; Heb. viii. 8-12; Philip. ii. 12, 13; Rev. ii. 11, 7; Gen. iii. 22; Rev. iii. 12; 1 Peter ii. 5; John xiv. 17; Matt. xvi. 18.)

It is true that the salvation of the soul from the second death is obtained by grace through faith without works; but that alone can never take the evil out of the body, the removal of which is absolutely necessary that the body may put on immortality. From those who shall experience that glorious change, the sting of death—sin, will have been removed; consequently the grave will have no victory over such; inasmuch as their bodies are preserved from its destruction by being sanctified wholly; their whole spirit and soul and body being then retained blameless until Christ's coming. His promise is: "I will cleanse their blood that I have not cleansed" (Joel iii. 21) a *partial* forgiveness taking condemnation *from the soul* by the clothing of imputed righteousness, is not to be compared with the removal of evil from the body, which results in a deathless existence. Think you not that it is more desirable to have this vile body changed and fashioned like unto the glorious body of Jesus Christ, than to take the shape of an angel in the resurrection; seeing He (Christ) hath obtained a more excellent name than the angels? "If thou wilt enter into life, keep the commandments." "In the way of righteousness is life, and in the pathway thereof there is no death." What did Jesus say concerning death—the avenger of sin? "The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might

have life, and that they might have it more abundantly"; signifying the addition of the immortality of the body to the salvation of the soul.

JERUSALEM, THE MOTHER OF US ALL.

ARISE, my fair one, come away, my love,
And let me see thy countenance, my dove,
O, let me hear thee, for thy voice is sweet,
And beauteous are thy looks—at last we meet.
O, thou art fair, my love, thou hast dove's eyes,
Thy hair waves like a flock of goats that rise
Upon Mount Gilead, as sheep well shorn,
Which from the washing come, and each hath borne
Its twain, so are thy teeth, thy lips a thread
Of scarlet, sweet thy speech, while o'er thy head
Thy locks sweep, hiding temples like a piece
Of pomegranate; never shall I cease
Thy praise. Thy neck is like to David's tower,
Thy breasts, like two young timid roes that cower
Among the lilies—thou art, yea, all fair,
My love, there is no spot, no blemish there.
Rise up, my love, my fair one, come away,
The winter's past, the rain is gone, to-day
The flowers spring on the earth, the singing hour
Is come, the turtle's voice is heard, the flower
Is ripened on the trees, the green figs shine,
The tender grape is fragrant on the vine.
O, who is she that looketh forth as morn,
Fair as the moon, clear as the sun new born,
And terrible as is an army seen
With banners waving in the sunlit sheen?
Know,—In His *image* God created man,
Both male and female, by His wondrous plan,
A family in heaven, one also here—
Did not the wonder in the heaven appear?
Clothed with the sun, as milder lustre shed
The pale moon's radiance 'neath her feet, her head
Crowned with twelve stars? behold! the woman,
who
Brought forth the child—O, John, 'tis true, 'tis true—
The child to rule the nations. Hath He lied?
Come hither, I will show to you the bride,
His *wife*, Jerusalem, descending here
From God—O, perfect love casts out all fear—
I am the rose of Sharon, and the fair
White lily of the valleys. Hiding there
O, like a lily 'mongst the thorns, e'en so
Is my beloved 'mongst the daughters. Know
Ye, too, my love amongst the sons, for he,
The apple tree, amid the woods, should be,—
The bridegroom and the bride. And in his days
O, Judah shall be saved unto Thy praise,
And Israel dwell safely, and his name
Whereby he shall be called,—The Lord (who came)
Our righteousness—So, in the latter days,
O, Judah shall be saved, unto Thy praise,
Jerusalem dwell safely, and the name
Wherewith she shall be called,—The Lord (the same)
Our righteousness—One name, the husband, one
The wife,—the woman mantled with the sun.
Break forth and cry, Rejoice thou barren, thou
That bearest not, the stars shine on thy brow,
O, thou that did'st not travail—I will pray
The Father, He will give to you, that day,
Another comforter, which He will send
You in *my name*, The Holy Ghost,—O, rend
The heavens, shout through the skies' celestial blue
Behold the man! behold,—the woman too!
O, not the bondmaid—she above, said Paul,
Jerusalem, the mother of us all.

READER:—We are waiting for report of progress in your district.

"THE DIVIDING ASUNDER OF SOUL AND SPIRIT."

TO rightly divide the Word of Truth we must make a division between soul and spirit. It is certainly very strange that so many Christians to-day should view soul and spirit as one and the same thing, when we are told in such a positive manner that the word of God divides them, the one from the other. (Heb. iv. 12.) And it seems that this misunderstanding alone is responsible for the idea that the soul goes to heaven at death. Men read in the Bible of the spirit of man being then recalled to God, and being taught that the spirit and soul are the same they naturally come to the conclusion that the soul goes there too. But there is not one passage in the Scriptures to back up such a notion. In fact, the Psalmist asks what man, who sees death, can deliver his soul from the grave. (Psa. lxxxix. 48). This sets aside all the perverse literalism which is attached by some to the *parable* of the rich man and Lazarus—for this is invariably quoted to prove (?) that the soul leaves the body at death. But just fancy the ransomed in heaven and the lost in the other region being able to carry on conversation with one another as to their respective conditions! Surely the bliss of the glorified will not be marred by an eternal view of an exhibition of the implacable malignity of Him for whose pleasure *all things* are and were created? (Rev. iv. 11.) We cannot look upon the account of the rich man and Lazarus otherwise than as a *parable*, when the Word plainly says that the soul goes into the grave until the resurrection. (Acts ii. 22-34.) Then if the spirit returns unto God who gave it, soul and spirit must be different. We are told in 1 Thes. v. 23, that man as a whole is spirit and soul and body. The spirit is fire, the breath of the Almighty God, and the life of man's body, returning at death to God, who gave it to animate that body. (Heb. i. 7; Job xxxiv. 14, 15; Jas. ii. 26; Eccl. xii. 7.)

The soul is an immortal substance in man which the Omnipotent alone can destroy, which, as the undying germ of a corn of wheat or other grain, sown in the ground, forms the seed for a new, a spiritual body in the resurrection. (Mat. x. 28; 1 Cor. xv. 35-38, 44; Rev. xx. 4, 5.)

The body, at death, returns to that from which it originally came, never to be remodelled into a body. It passes away as the wind, as the grass and flowers, as an evanescent cloud never to be seen again. (Psa. lxxviii. 39; 1 Pet. i. 24; Job vii. 7-11.)

We leave the intelligent reader to judge whether the popular doctrines of the churches are in accordance with the Word or no. We do not ask you to credit what we put forward unless it is found in strict accordance with the law and testimony. Unless we speak according to them it is certain we are in spiritual darkness. (Isa. viii. 20.)

There are, alas! many people to whom these things can be proved beyond contradiction, who will still not believe in them, simply because they have come to think that, as they have been taught otherwise from

their youth up, they cannot be correct. This is the position thousands are in to-day. We look back to the time when Galileo boldly ventured to assert that the earth moved round the sun, and reflect with scorn upon the ignorance of the dark ages that forced him to recant on bended knee, and yet despise the man who has the courage to think and investigate for himself to-day! His presence is spurned if he does not tread the beaten track of traditional religion, and not unfrequently is cast into the burning fiery furnace of affliction if he dares to refuse to fall down and pay homage to the popular religion.

It is when these doctrines of men, taught for truths in this apostate Christendom, are held up to the light of Scripture, that the lie and strong delusion becomes apparent to all. The Apostle Paul says concerning the non-resurrection of the body placed in the ground: "Thou sowest not that body that shall be." The Prayer Book says that the following is the Apostles' Creed: "I believe in the resurrection of the body." "Let no man deceive you by any means," is Paul's advice; so we reject this doctrine as one of the many pious frauds which are palmed upon the unsuspecting public as religious truth.

Then, again, we are told, that the moment the Christian dies, he "departs this life" to enter upon a fresh sphere of existence; that his soul at once takes his flight through the ceiling to the heavenly mansions, to be numbered among the angels. Nowadays a man is thought to have imbibed infidel notions if he questions the veracity of such assertions. But Jesus says: "When they shall rise from the dead they are as the angels"—not before. (Mark xii. 25.) Said David, "Whom have I in heaven but Thee?" (Psa. lxxiii. 25.) "No man hath ascended up to heaven save He who came down from heaven, even the Son of man." (John iii. 13.) "Now that He ascended, what is it but that He also descended first into the lower parts of the earth?" (Eph. iv. 9.) There is no such thing as ascension of the soul to heaven before resurrection from the grave.

TRAM CAR INCIDENTS.

STRANGE how people sometimes meet. Offering the message to a gentleman, he said: "I know who you are." It seems he has the three Sermons (got them from Brother B— when he was here), and after a little conversation, told me his wife and mine were schoolmates. One day, when she was visiting my wife, she saw the PIONEER poster exhibited. On that occasion she said she believed most of the books, but did not care to go so far into the law. Her husband had not, however, given it so much consideration, but bought a PIONEER and promised to look into the *Roll*.

Another gentleman asked me for the next number of the PIONEER; he takes my car occasionally on his way to work. He said his son and he were deeply interested, and intend to have the *Roll*. They also attended the meeting in the Trades' Hall, and enjoyed it.

I took another year's subscription from a Sunday School teacher, who said: "You

would be surprised to hear the questions that boys are asking nowadays." I recommended the PIONEER OF WISDOM as having a very wide range of thought.

I took another subscription from a friend at Dundee, who wrote to the effect that it cleared questions he often wished explained.

A lady called at my address and bought the three Sermons; had seen them advertised at Morningside. She said to my wife that she would be back soon, and asked her if I knew Mr. B—, a young man in a writer's office.

"Very likely; he meets so many people on the cars," said my wife.

"He is very anxious to have the *Roll*, but I'll tell him where to come. Good morning."

I had a nice talk with a driver on the cars, and was pleased to show him clearly, through the Word, the salvation of his soul. He now enjoys the PIONEER, and remembers hearing an Englishman passing a remark on the *Flying Roll* advertisement, saying to his friend: "They've got that here." Another Englishman said he had the *Flying Roll*, it being one of the books in the library at home. If he minds rightly, it was bought at the door; he hadn't read it. I find during this New Year holidays that the spiritual element of the public is fallen flat. Send me 150 PIONEERS for February.

SHORT SERMONS.

UNTO the angels hath He not put into subjection the world to come." (Heb. ii. 5.)

Therefore the angels cannot reign over the world to come as they reign over this. In the resurrection they neither marry, nor are given in marriage, but are as the angels. Those who will reign with Christ are His Bride, twelve thousand of each of the twelve tribes of Israel. (Rev. vii. 1-9, xiv. 1, xxi. 2.) Being joint-heirs with Christ, they attain to a higher state than angels, becoming sons and daughters of the living God, like their elder brother, who is "made so much better than the angels, as he hath by inheritance obtained a more excellent name than they. For unto which of the angels said He at any time, Thou art my Son; this day have I begotten Thee? and again, I will be to him a Father, and he shall be to me a son?" (Heb. i. 4, 5.)

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"Doth not even nature itself teach you, that, if a man have long hair, it is a shame unto him?" (1 Cor. xi. 14.)

If he breaks the laws of God, and if he breaks the laws of his country, he is then shaven and shorn, fulfilling the fifth chapter of Ezekiel. Man's nature is evil, prompts him to disobey his Creator, to mar God's handiwork, and makes him ashamed of the commands of God. The law to Israel is in Lev. xix. 27, xxi. 5. The Gentiles, not being under the law, are not bound by this command, but the remnant of Israel, now being gathered, being those who will "keep the commandments of God and the faith of Jesus" (Rev. xiv. 12), who will unite law and Gospel, singing the song of Moses and the Lamb, will remember the law of Moses,

and do according to *all* that God has commanded them. (See Heb. viii. 10.)

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"The shield of his mighty men is made red, the valiant men are in scarlet; the chariots shall be with flaming torches in the day of his preparation, and the fir trees shall be terribly shaken. The chariots shall rage in the streets; they shall jostle one against another in the broad ways; they shall seem like torches; they shall run like the lightnings." (Nahum ii. 3, 4.)

For fulfilment, witness the railways.

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"To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in His throne." (Rev. iii. 21.)

Does not the Queen sit on her throne judging? and ought not every man to sit on his throne judging his house—his body, ruling the actions? Did not Jesus drive out, with a scourge of small cords, the evil out of the temple? This was figurative of the cleansing of man's body. So shall it be fulfilled in Israel. "The kingdom of God cometh not with observation, neither shall they say, Lo, here! or lo, there!" The kingdom will be within them. Their spirit will possess their body in immortality, with the Spirit of God.

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"Marvel not, if the world hate you." (1 John iii. 13.)

Fear if it does not. Ye are blessed if the world hate you (John xv. 18, 1 John iii. 13), which shows ye are not of it, for the world will love its own (John xv. 19). It is the commandments the world hates. Not every one who saith, Lord, Lord, shall enter into the kingdom, but he who doeth the will of the Father. He who turns his head this way to catch man's smile, or that way to shun his frown, he who steps aside from the path of virtue to please his fellow creature, dishonours God. He is the wise man who buildeth on the rock, against which building storms may descend in vain, because the Lord's will is His commandments, and those who keep them are building on a rock, a rock of defence. (Matt. vii. 24, 25.) Isaiah calls it the munitions of rocks. "He shall dwell on high; his place of defence shall be the munitions of rocks." (Isaiah xxxiii. 16.) To which the righteous run and are saved. Enemies here cannot harm us, while we follow that which is good.

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"Whosoever shall not receive you, nor hear you, when ye depart thence, shake off the dust under your feet for a testimony against them." (Mark vi. 11.)

The shaking off the dust is their own evil, they having no malice, which stands as a testimony against those who rendered the evil, so that doing good against evil destroys their evil. But none shake off their dust against the enemy, unless they do good against the evil. If a man renders evil for evil it will stand as a testimony against him at the day of judgment, he is equal with the enemy, and the dust remains upon both of them.

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"Thinkest thou that I cannot now pray to my Father, and He shall presently give me more than twelve legions of angels? But how then shall the Scriptures be fulfilled, that thus it must be?" (Matt. xxvi. 53, 54.)

Jesus would not ask His Father for the twelve legions of angels, but would rather that the Scriptures should have their fulfilment. The twelve legions being the twelve tribes of Israel, who had not then received bodies with souls, and yet were called angels, before they came to minister to a mortal life: Christ knowing them, that they should have bodies given them, with souls, which should be their houses, for their spirits to dwell in, therefore it was the will of Christ that the Scriptures should be fulfilled, He knowing that the Scriptures could not be broken. There are twelve thousand in each legion, making one hundred and forty-four thousand, they having natural immortal bodies, like unto His own, they being the twelve legions which He said He would overcome Satan with, and should remain with him in eternity.

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"Where there is no vision the people perish; but he that keepeth the law, happy is he."

Where the law is kept men dwell in an open vision, having the light of life, which descendeth from God, they abiding in it; having the spiritual eyes, ears and heart always fully open, they see the visions of the Almighty, and know the thing before it come to pass. But where there is no vision, the body of man perisheth, though his spirit and soul have craved after righteousness, but the time not being come, they obtained it not; in the first resurrection they will receive a spiritual body, in exchange for that which perished.

COVET HUMILITY AND MEEKNESS.

NO true Israelite, as he views the Scriptures in their correct light, can shake hands with himself. True charity will manifest itself in him, for, viewing others as better than himself, he will *cease to look for* imperfections in those around him; where he sees a weak brother he will give wise, kind counsel, and by exhortation draw him to place his entire confidence in God. He knows that he himself is a creature subject to vanity, hence his great compassion. He bridles his tongue, and ever seeks to keep his own evil in subjection. His countenance beams with love, and betokens a desire to do his Master's will; when he finds a loving reproof is necessary he bides the fitting time and opportunity, ever careful to give none offence, but at the same time by no means countenances evil. The manner in which the rebuke is given repeatedly wins instead of repulses the erring one, and works marvellously in promoting unity and peace. Humility and meekness work wonders in those who seek strength from on high to cultivate these splendid virtues, in causing a man to keep a watch over his own body, to bring it into subjection, and by his example appealing most eloquently to those around him to forsake the evil and choose the good. "Blessed are the meek, for they shall inherit the earth."

SIGNS ARE NOT FOR ISRAEL.

WHEN Naaman the leper went to the prophet of Israel to get healed, the prophet told him to wash seven times in the river Jordan, and he went away offended. Were not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? But when his servants advised him to do as the prophet commanded, he complied and was healed. The efficacy lay not in the washing in Jordan, but in believing the word. If ye had faith as a grain of mustard seed, ye could say unto this mountain, death, be thou removed, and it would be accomplished. O fools that we have been, and slow of heart to believe all that the prophets have spoken. There must be something to show that a man has faith, but it is not in signs that Israel will believe, they will seek to the immortal Spirit, for the Lord is their watchman and keeper. They will walk by faith, not by sight. Doing the will of God is the sign by which they will be manifested as God's elect. If ye were the children of Abraham ye would do the works of Abraham. If ye want signs ye are not of the seed of Israel; it proves that ye lack confidence in God, that ye have grown weary and lukewarm, that His word is not Spirit and life to you.

How many have made shipwreck of their faith by trying to fix by signs and their own puny wisdom the exact date of Christ's re-appearing in majesty and glory, and of other events preceding His coming. As time advances and their calculations fall to the ground one by one, God's ways and thoughts being as much higher than their thoughts as the heavens are higher than the earth, and no prophecy of the Scriptures being of any private interpretation, they begin to doubt the word, and the downdraught of unbelief speedily quenches their flickering flame. Depend upon it that just the moment you sit down to reckon up time, just that moment you begin to go astray. Seek to be ready for time to measure you.

Jonah arrived at an incorrect interpretation in thinking Nineveh would be destroyed in forty literal days. The revelation of God is one thing, man's ingenuity is another. We may hunt for a precedent, and think to work out by the rule of three that such and such a future event will take place at such a time, but although those who have the Spirit with them, as the Interpreter, will know the time, yet the knowledge will never be given to those who require a sign to remedy their unbelief, or to those who think to anticipate the work of God by their own wisdom. The secret of the Lord is with them that fear Him, and He will show them His covenant. It is a wicked and adulterous generation that *seeketh* after a sign. The Lord's work will not tarry. If we knew the time of the consummation of all things, and were ourselves not prepared, we should be of all men most miserable.

"It is the outcast and dispersed among the Gentiles that will hear the sound of their Master's horn, and will come and eat, and not alter that which is given to them."