

THE PIONEER OF WISDOM

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

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

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Cleanliness.

THE old adage says: "Cleanliness is next to godliness." The truth is, it forms a very great part of godliness. Sanitary Authorities and Local Boards see the necessity of framing bye-laws and adopting stringent measures to remove infectious matter from our cities and towns, labouring hard to teach the people the necessity of cleanliness in their houses, knowing the dread calamities that have occurred in badly drained and polluted districts. Notwithstanding the precautions taken, the high death-rate in many of our cities is a constant source of anxiety to those in authority, and a watering-place or other town thinks itself fortunate if it can report a lesser percentage of deaths than its neighbours; but this is only superficial, dealing with the subject of cleanliness from a one-sided standpoint.

It is written: "Be ye clean that bear the vessels of the Lord." The spirit bears the body of man, and the bodies of Israel are destined to become the vessels of the Lord. The Pharisees of old were very particular about outward washings and cleansings: Jesus compared them to *whited sepulchres*, inwardly full of dead men's bones. They looked at the matter superficially also, and whilst pretending to be scrupulously particular about their bodies, they had very little real care for

them, because they despised the life of the body when it was offered to them by Jesus. Their washings were performed, as declared by Jesus, that they might *appear* righteous before men, and carry a good name in the world. How many to-day idolise their dwellings, for solely the same reason, whilst the interior of their own body is only of secondary importance.

Cleanse first the inside of the cup and platter; it will then be impossible to allow the outside to remain unclean. Let us each be more diligent to have our candles lit by the Spirit of God, that we may proceed with an earnest, inward search for all things that offend a loving God, and are contrary to His righteous law. He must indeed be a slothful man who can take ease on a bed of thorns, all over beset with the dark and cloudy night of the fall. Few seem to see the necessity for the cleansing of the blood (Joel iii. 21), even believers in our Lord Jesus Christ affirming that they have conquered Satan, and all evil is driven out of their temple, but alas! by that fatal decree pronounced on man through the fall, ere many years have passed their bodies have to pay the wages of their sin, death.

In the sacrifices of the Jews a scrupulous cleansing of the inwards of the sacrifice was commanded, typifying the mighty work now to be accomplished in Israel—the cleansing of the body, as it is written: "Present your bodies a living sacrifice, *holy*, acceptable unto God, which is your reasonable service"; cleansed by the washing of water by the Word, prepared as a bride adorned for her husband, without spot or wrinkle or any such thing. Forgiveness of sins will secure the salvation of the *soul*, but it might be compared to a gardener cutting down the weeds and leaving the roots in the earth. Paul groaned over this and said: "I find a law in my members, warring against the law of my mind, bringing me into captivity to the law of sin and death." He besought the Lord thrice for the removal of this thorn in the flesh, the evil in the blood, but the Lord answered: "My grace is

sufficient for *thee*"; the salvation of the *soul*, a free gift of grace, was his glory; the immortality of the body he could not gain, being, as he admitted, "as one born out of due time," the days not having then come for the fountain to be opened (not the fountain filled with blood, which was to the whole world, and secures the salvation of all souls, but) to the house of David and to the inhabitants of Jerusalem, for sin and for uncleanness. (Zech. xiii.)

In order to see the manner in which cleanliness should be observed in Israel it is necessary to go back to the fall and see the manner in which our first parents partook of the uncleanness, the blood becoming inoculated with the evil. Woman being the tree of the knowledge of good and evil, they were commanded to abstain from the tree during the uncleanness. If they had brought forth after the time of separation they would have subdued the evil, and their seed would have been immortal; but the creature being made subject to vanity, liable to fall, the uncleanness was manifested in their offspring, and Cain proved a murderer.

Seth was given in the place of Abel, and his descendants were called the sons of God, in view of what that seed would become in the end. Many of this seed, however, married the daughters of men, or seed of Cain, who were doubly inoculated with the evil, being of that seed which was conceived in the uncleanness of the tree. On account of this the evil multiplied, and the earth became so corrupt that all save eight persons were destroyed by the flood. This same evil was again made manifest in the seed of Ham, who uncovered his father's nakedness, and the fruit of that sin was called Cush, or Canaan, meaning blackness.

It was a very strict law among the children of Israel that they were to observe the time of separation (see Lev. xv.), and laws were observed by them that many in Christendom to-day would deem it impossible to keep. Though even Israel, the chosen people of God, have departed from His laws, yet the Almighty hath re-

served a remnant, whom He hath kept, watching over their conception till these the days of Daniel (chap. xii.), the time of the end. That which is born of the corrupt tree is cursed, and cannot put on immortality.

The remnant who will seek the cleansing of their bodies are now all on the earth and will shortly be made manifest. The light of the Spirit, now given through the pages of the *Flying Roll*, will cause them to see the filthiness into which man has lapsed since the fall; they will seek to have their blood cleansed, strictly observing the law with the Gospel, striving for purity and holiness, knowing that if the thorn in the flesh is not removed they will have to pay the wages of sin, death. Their constant study is to overcome the evil by the aid of the Spirit, that that same evil may wither in the furrows where it grew. (Ezek. xvii. 10.) So will Israel be able to call on the Lord out of a *pure* heart, and finding the Almighty willing to wash their feet, that their foundations may be established, they exclaim with Peter, "Not my feet only, but also my hands and my head."

The Parable of the Prodigal Son.

PARADISE LOST.

In this parable of Jesus we have the whole history of man's fall and subsequent restoration. To Christendom, who view the Word in the light of the salvation of the soul only, it has a great meaning in respect to the first principles, as it were, of the doctrine of Christ, repentance, baptism, the laying on of hands and eternal judgment; which can be seen in the prodigal's return, his remorse for his past sins, the forgiveness of his Father, and his finally being received into the "house," or Kingdom of Heaven, "an house not made with hands, eternal in the heavens," and this by virtue of the sacrifice of Jesus. But such an explanation is a very superficial one, as indeed are all the views held by the Gentiles concerning the parables of Jesus, their light being the lesser light, prefigured by the moon, which is borrowed from the sun; in the words of Paul, they know only in part, but when that which is perfect is come then that which is in part shall be done away. And the time has come for the shallow teaching of the Gentiles to be done away; as the rising sun dispels the darkness and obscures the light of the moon to those who are "of the day," so these grand and glorious truths, which have been kept secret from the foundation of the world, now being revealed to the House of Israel, will far outshine the feeble light by which the religious world read the Word of God. Although the things now handed to the public, through the medium of our publications, are not in any sense to be compared with the full light of the sun, but they will serve in a great measure to intensify the light of the moon to those who can see no further

than the common salvation, as it is written: "The light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, in the day that the Lord bindeth up the breach of His people, and healeth the stroke of their wound." So that even to those who are "of the night," the moon's rays will have an increased brilliancy, by which they may better understand the Scriptures. But, as Jesus said, when addressing His disciples: "I have yet many things to say unto you, but ye cannot bear them now," for it is impossible that the things which have been kept secret from the foundation of the world can be fully understood, in the Outer Court with the Gentiles, as it is written: "The secret of the Lord is with them that fear Him; and He will show them His covenant." The door of the tabernacle is open to all true believers in our Lord Jesus Christ. Knock, and it shall be opened unto you; seek, and ye shall find; ask, and it shall be given unto you.

In connection with this parable we read: "A certain man had two sons, and the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living." The two sons are the first and second Adams, whom Luke tells us were both the sons of God (iii. 22 and 38): Jesus was the elder according to the spirit, but the younger according to the flesh, and this parable in the first instance has reference to the spirits. The "living" was divided. In order to fully understand what this living referred to, we must draw your attention to the Revelation of John and the Epistle of Jude, where we have a glimpse of something that took place before the foundation of the world. There was war in Heaven, and the Dragon and his angels fought against Michael and his angels, but prevailed not, and were cast out. This war was occasioned by Satan aspiring to be equal with God, which glory God had determined to create for His Son, and the spirits of men and women before they fell to this planet to minister to mortal bodies, either had or had not rebelled against God. And it was the purpose of God to raise all who did not rebel to a higher glory, and especially those who drove out Satan from Heaven, that the latter should become the Bride of His Son, and that they two should be one "flesh"; this was the "living," namely, the immortality of the mortal body, then created. God created man to be immortal, in the image of His own eternity (Wis. of Sol. ii. 23); he being the first Adam. As the prophet Jeremiah says, speaking by the Spirit, "Lo! I planted thee a noble vine, wholly a right seed, how then art thou turned into a degenerate plant of a strange vine unto Me?" This question may be answered by the fact, that the younger son wanted the "living" divided, for in the day that God created Adam, male and female created He them, and blessed them and called their name Adam. (Gen. v. 2.) Here we see the two spirits in one body, being the likeness of God, male and female, "for the man is not without the woman in the Lord." The inheritance, or living, was divided in Eve,

she being a figure of the latter Eve, Jerusalem above, the Bride of Christ, who will be seen at the end, as Esdras prophesies: "The bride shall appear, and she coming forth shall be seen, that now is withdrawn from the earth." (2 Esd. vii. 26.) The Spirit was withdrawn from the first Eve, because of the transgression, for the man was not deceived, but the woman being deceived was in the transgression, for had she waited until the seven days were over, she would have brought forth in the image of God, and at the end of the 7,000 years become the Bride of Christ; for the seven days of the woman's uncleanness are set a figure of the 7,000 years, after which all evil will be removed; but she eat of the tree in its impurity, which God commanded them not to touch: "In the day that thou eatest thereof, thou shalt surely die." The "living" was divided in her, good and evil, as it is written: "Behold I set before thee good and evil, as it is this day." The evil was placed in the body of the woman, which is called a *city*, for the prophet Amos says: "Shall there be evil in the *city*, and the Lord hath not done it." By taking of that evil, instead of becoming the Holy *City*, New Jerusalem, the Bride of Christ, she became the mother of harlots, for it is the same evil, which has produced that great *city*, Babylon, the type of Christendom, which is shortly to be destroyed, where all is confusion, a house divided against itself, that is, Satan's kingdom. The woman handed the evil to man, and he eat of the tree in its evil state; thus the younger son, after the living was divided, "joined himself to the citizen." So Adam fell from the Spirit of Christ in which he dwelt, called also Eden; his spirit being driven out of the garden, he became mortal, subject to death, and *blood*, which was the cause of the fall, became the life of him instead of the Spirit. He then became dead to the knowledge of immortality, wandering in "a far country," where his posterity are this day, for we are all of the first Adam. But as the serpent beguiled Eve in the beginning and through him she fell, the promise made to the woman was that her seed should bruise the serpent's head, which will be accomplished in man, for it is a figure of the power of evil being destroyed in the heart of man, where Satan sits showing himself that he is God; and as this evil caused him to be cast out of Heaven by the angels of Michael, so now will he be cast out of the earth, that is, the body, by those same spirits, for they are all living upon this earth, ministering to mortal bodies, destined to become the Bride of Christ. Paul said in his day, the children were not yet born, having done neither good nor evil, that the purpose of God according to *election* might stand. These have now come, being the seed to whom the promise was made; this was the promise made to Abraham, and our fathers all died in the faith, not having received the promises, but were persuaded of them and embraced them, confessing that they were strangers and pilgrims on the earth, as it is written: "In *Israel* shall thy seed be called." It is these children of Abraham, the dispersed of Judah and outcasts of Israel, that are in "a far country," and now that the

mighty famine has arisen in "that land," and which will increase, they would fain fill their bellies with the husks that the swine do eat; for it is prophesied, "Behold the days come, saith the Lord, that I will send a famine in the land; not a famine of bread, nor a thirst of water; but of hearing the words of the Lord." The husks that the swine eat are the outward forms and ceremonies of the Gentiles; "A form of godliness denying the power thereof": this being one of the signs of the last days, as the Apostle Paul testifies, in his second Epistle to Timothy. It was God's purpose to bring in the true seed, not at the beginning, but at the end of creation, when the words spoken in the day that God created Adam will have their complete fulfilment, "Let us make man in our image," in the sixth day, or end of the 6,000 years. As in the marriage feast in Cana of Galilee, the best wine was kept until the end of the feast, and this feast took place on the *third* day or third dispensation; the inferior wine is figurative of man's wisdom, who puts his best wine first, and when men have well drunk, afterwards that which is worse, and it is the outcome of such wisdom, namely, error, priestcraft, and superstition, to which Israel not yet gathered is held captive.

The husks the swine eat have also another signification in the uncleanness of the woman, which Adam fell in. The Gentiles are blind to this law, but it was given to Moses for the children of Israel, with the promise of life, which is theirs by inheritance. The Gentiles were given four things to abstain from, viz., pollution of idols, things strangled, fornication, and blood; and the law with its ordinances was nailed to the Cross for their sakes. The prodigal must now return, and it is in consequence of the famine in the land that he will come "to himself." This part of the parable will be considered next week.

(To be continued.)

The Prince of this World.

Satan is God's officer and is set to try the creation of God. We cannot rail against him, any more than Michael could when contending with the devil: he durst not bring a railing accusation against him, but said: "The Lord rebuke thee, Satan." Happy is that man who can take whatsoever comes upon him, whether good or evil, as from the Lord. Do not murmur and find fault with the evil, for in so doing thou dost murmur and find fault with God, Who placed it there for a good and wise purpose. It could not have existed on this planet one moment without His Almighty sanction, and it is written; "Shall there be evil in a city and the Lord hath not done it." Though the evil was placed by God in the body of the woman it was divided from the good, and God commanded our first parents not to touch it. Through envy of the devil death came into the world. By subtlety he overcame the woman, hence he is the author of evil.

Satan was cast out of Heaven, and permitted by God to become Prince of this

world for 6,000 years, God having decreed to rest on the seventh thousand years, after which time all the creation would acknowledge God as the Creator, the Giver of every good and perfect gift, having proved the unequality of the reign of him who sought equality with the Almighty. Let us never lose sight of the fact, that although the devil may have power to tempt us, though he may alter our circumstances, he can never control our will. He can place us on the topmost pinnacle of the temple, but there he can only say to us: "CAST THYSELF DOWN," he cannot cast us down.

Jesus said: "The prince of this world cometh and hath nothing in Me"; His blood was free from that evil, which belongeth to Satan. It is this inoculation of impurity in the blood which the devil attracts, even as a magnet attracts steel. Lust is the king of man and woman, and from it has proceeded the woeful tale of misery, sickness, and death, since the fall of man. The angel said to Rebekah: "Two nations are in thy womb, and two manner of people shall be separated from thy bowels." Satan walks up and down in the temple of man and woman, amidst the stones of fire, and destroys all those who are of the corrupt tree. His sword is also turned against those who loathe his reign, and who long to be able to say: "The prince of this world cometh, and hath nothing in me." These do not murmur at the evil but find great comfort in the words: "This sore travail hath God brought upon the sons of men to be exercised thereby." They know that there is a law in their members warring against that which is pure and lovely and of good report. They know that from the crown of the head to the soles of their feet they are nothing but wounds, bruises, and putrefying sores, therefore they rejoice in being tried by Satan, knowing that in the furnace of suffering their gold, which is now in its quartz, will run out pure, reflecting the image of their Lord and Master from its surface; hence evil to them is a blessing, the bitter thing becomes sweet. By overcoming the evil we gain perfection, even as He, Christ, overcame; and thereby gain a knowledge salted by experience, which is far better than the happiness man would have possessed in innocency. Sufferings are the greatest blessings bestowed upon the people of God—if they suffer for righteousness sake: wherefore it is written: "If thou seest the oppression of the poor, and violent perverting of judgment and justice in a province, marvel not at the matter, for He that is higher than the highest regardeth, and there be higher than they." "It became Him in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings."

All those who will not that the Lord should reign over them are given over to Satan for the destruction of the flesh (1 Cor. v. 5), that their spirits and souls may be saved in the day of the Lord Jesus. Behold God's way of dealing with him who sought to exalt himself above the Almighty in Heaven; he is permitted to beguile the woman in the beginning, to have an opportunity for 6,000 years to be prince of this world, to blight the fair crea-

tion of God, but not to destroy His work, for unto Satan the God of Israel hath said: "Thus far shalt thou go and no farther; for this cause have I raised thee up, that I might show in thee My power." The woman was beguiled by Satan, but the Lord promised her that her seed should bruise the serpent's head. Paul testifies to this when he says: "The very God of peace shall bruise Satan under your feet *shortly*."

Satan can no longer cry as he did to Jesus: "Why art Thou come hither to torment us *before the time*," for the time is here when Michael, as the Spirit of Truth, shall stand up in 144,000, 12 legions, and shall prevail against the tempter, the evil in their temples withering, through not being replenished; Satan chained down in the bottomless pit, and at the end of the seventh thousand years all evil, with its author, will be destroyed, and the words of John in Revelation be fulfilled: "Every creature which is in Heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing and honour, and glory, and power be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever."

Thou grim, insatiate tyrant, Death,
Thou dread destroyer of the breath

Which God to man has given;
Rejoice no more, nor boast thy prey,
For thou must now, like man, obey
The firm decree of Heaven.

Long hast thou swayed a tyrant's rod,
And with despoiling step hast trod
Over a prostrate world;
But, like thy spoil, thou soon must know
A greater power can o'erthrow,
And from thy throne be hurled.

Down, down into the dark abyss!
While all the earth will bloom in bliss,
And own the Saviour's reign:
A thousand years to bow beneath
Thy weight of fettered chains, O Death!
Ere thou be free again.

But soon thy little season's o'er,
Thou wilt deceive the earth no more,
For now thy power shall die;
Then will arise the wild farewell
Of sin subdued and conquered hell,
Through all eternity.

The Wages of Sin.

How often man's ignorance of the simple teachings of Scripture lead him to false conclusions of the things of life, and the worse appears the better reason. Schiller says: "No evil is universal, death is universal. Therefore death is no evil." Had this great poet understood the first three chapters of Genesis he would have known that every evil proceeds from one source of evil, namely, the woman, where it was placed by God in the beginning, for the creature was made subject to vanity, not willingly, but by reason of Him Who subjected the same in hope. This evil is universal because it is inoculated in the blood of all who come of Adam, and death is the consequence of that evil, being the wages of sin; therefore death is an evil, and it will not be until the evil is removed that the power of death will be destroyed.

"Occupy till I Come."

These words much impressed me when uttered by the Rev. Grattan Guinness in one of the convention meetings held in Edinburgh in the month of October last year. The rev. gentleman was speaking upon the second coming of Christ, and said that this was the Divine injunction of our Lord Himself, viz.: "OCCUPY TILL I COME." How few there are who understand these words, for they were spoken to Israel, being delivered during the time Jesus said, "I am not sent but unto the lost sheep of the House of Israel," and He commanded His disciples not to go into the way of the Gentiles, "nor into any city of the Samaritans enter ye not, but go rather to the lost sheep of the House of Israel," Jesus having a twofold mission to fulfil as the Light of the world; to light every man that cometh into the world, thus to be a light to lighten the Gentiles and the glory of His people Israel. To Israel He cometh as King to establish His Kingdom in righteousness and truth; in fulfilment of the words in Daniel: "And the kingdom and dominion shall be given to the people of the saints of the Most High"; then He whose right it is shall reign in righteousness.

Now to the Gentiles He is the light, not the glory, so that to them "Occupy till I come" can have no application; for theirs is a celestial or heavenly glory, received by passing through death; by the destruction of the flesh, entering into the many mansions of the Father's house through the blood of the Atonement; which hath purged their sin through faith in that sacrifice once offered for all. But to occupy until He comes there is something more than faith necessary; yea, verily, works, and then will the meaning of the words of Jesus be realised when it shall be fulfilled, in that day shall they say: "Lord in Thy name have we cast out devils and done many wonderful works, and I will profess unto them, I never knew you, depart from Me ye that work iniquity." Yes, and the words also of the prophet: "Repentance shall be hid from mine eyes." For can these occupy till He comes? Now, what can Jesus have reference to when He uses these words? Is it not the House of God which is the temple or body of man? This is the inheritance willed by God to Israel His people, and to be possessed by them in this the 11th hour of the sixth day, or 6,000 years, when man will be made in the image and likeness of God. This is what Jesus, then, is referring to when He says, "Occupy till I come," and agrees with His prayer in John xvii., "I pray not that Thou shouldest take them out of the world, but that Thou shouldest keep them from the evil." And which preservation is only on conditions, which we have in the words of Jesus (John viii. 51): "If a man keep My saying he shall never see death," but a man cannot live by bread alone but by every word that proceeds from the mouth of God, viz.: Law and Gospel. Then will they do the works that He, JESUS, did, and have right to the Tree of Life, according

to the promise. He that overcometh (the evil) hath a right to the Tree of Life, and will enter in through the two-leaved gate of law and Gospel—into the city. I would ask them, have Jews and Gentiles occupied till He comes? No, they only having a borrowed light, and seeing but in part, how could they seek for that which is perfect? which should be revealed at the fulness of the Gentiles when the Deliverer, the Spirit of Truth, comes from Zion and the bright light shining clearly reveals the uniting of beauty and bands, law and testimony as one stick or rod by which He, the King of kings, shall rule all nations, the first manifestation of which is for the purging of the house, that man can enter in and not only possess the temple but occupy till He comes. The blood being cleansed and the Lord dwelling in Zion, these will abide the day of His coming and stand when He appears, the fire of the Spirit having consumed all that is unequal, as we read in the fourth of Isaiah: and the Lord will purge away the filth of the daughter of Zion, and the blood of Jerusalem from the midst thereof by the spirit of judgment, for it is written flesh and blood cannot enter the Kingdom of God, but flesh and bone when quickened by the Spirit can and will; for Jesus was the first-fruits both for the incorruptible and the immortal, that it might be fulfilled: "As in Adam all die even so in Christ shall all be made alive"; as He hath brought life and immortality to light through the Gospel. "If the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall quicken your mortal bodies by His Spirit that dwelleth in you." Then can these perish? Nay, they cannot, for sin being taken away the wages (death) is removed also. And then they will indeed occupy till He comes, and their whole body, soul, and spirit be *preserved* blameless.

FAITH is the substance of things hoped for, the evidence of things not seen. All men have not faith. Faith is *proved* by works, and whatsoever is not of faith is sin.

The doctrine of the soul burning eternally in a literal pit of fire, reminds us of asbestos, which when lit is ever burning and never burnt, but as we by way of illustration use first natural things to show forth spiritual, we would remind our readers that towels are made of this stuff, and when required to be cleansed are put in the fire and when taken out are fit for the master's use, the imperishable part being thoroughly cleansed from all dross. So is it with the body and soul of man placed in the grave (in hell fire); the evil part, the body, is consumed, and the soul through the same fire is brought out pure. Though twice dead, body and soul, at last plucked up by the roots, at the second or final resurrection.

"And every creature which is in Heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto Him that sitteth on the throne and unto the Lamb for ever and ever." (Rev. v. 13.)

Where shall we find the souls suffering eternal torments in hell fire?

Notes from Canbassers.

AMERICA.

Buffalo.—Another letter is just to hand from this city with cash for the *Roll* and inquiries respecting the paper. Our prayer is that the Word may run and be glorified by becoming flesh in 144,000, the Bride, the Lamb's wife.

Cleveland, Ohio.—A brother in this city writes under date January 21st: "This being a stormy day, and as we have very encouraging news to report, I will improve the time by writing. We have just received the papers you sent us, and all are highly pleased with their contents. The work here is progressing beyond our expectations. Since our last report we have sold 45 sermons of the *Roll*. Many are becoming very much interested, calling at our rooms to converse on the glorious truths. Yesterday three young men called, one of them out of curiosity, and after conversing for about an hour they all became so much interested that one of them bought a first sermon, and we were invited to meet them at their own home on Wednesday evening, when other interested ones will be present, and one young lady who was present bought three sermons. One Saturday evening another lady came a long distance on the street cars with a basket full of vegetables as a present to us. When she got off the cars she could not find our number, so she invited a young man to conduct her to our rooms, and he became interested and bought a sermon and six papers. Also an evangelist and his wife, hearing of us, called and spent the evening in conversing on our faith, and when they left expressed themselves highly pleased with what they saw and heard. They also took a sermon with them, and in all parts of the city where our canvassers have been we hear of some anxious inquirers. We have sold

OVER 1,700 PAPERS,

and over 50 sermons of the *Roll* in this city already, and truly they are beginning to bring forth fruit to the glory of God. We are having a great many things sent to us by friends who have become interested in the truth, and we have so many invitations to go out that we have to divide sometimes and go in different directions, so we can see, notwithstanding all the seeming obstacles which Satan is trying to put in the way, that the grand work moves forward, overcoming all hindrances, so much so that the footprints of the Leader of Israel can be plainly seen by all who are engaged in this grandest of all works. Seeing as we do the manifestation of the Divine power and how such apparently small means are accomplishing such great ends, we must say: 'This is the Lord's work and it is marvellous in our eyes.'

"Bro. M. I think is improving in health. All the rest of the brothers and sisters are as well as usual, and increasing in earnestness and zeal. One gentleman in Case Avenue writes that he and his wife will be pleased to see two of us at his house. They have a copy of the paper and would like to know more about it. They state: 'Do not fail to come Monday eve, if possible, as there will be present eight or 10 of our friends, who are also very desirous of learning the truth, and it may not be possible for you to reach them all again. You will find them very intelligent people, and I think you will find them a good field for your labour.'

Grand Rapids.—An earnest worker in this city writes: "I have only read the two first articles of No. 2 PIONEER yet. I perceive the cover is off, and the fire that proceeds from them will be a terror to evil doers. How full and plain they are, especially the paragraph on p. 18: 'We are fully assured,' &c., and 'Truth in a Nutshell.' I rejoice to think that

God in His great mercy and long suffering has permitted me to come to this time—the days of Daniel—and to see, though dimly, that I can be saved, body, soul, and spirit, through His love, and in return for this I pray that He may give me strength to ‘keep the word of His patience’ in thought, word, and deed, that I may be able to offer my body a *living* sacrifice that will, I am assured, do away with all other sacrifices, and lead us on to be “perfect even as He is perfect.” Without this sacrifice of self how can we keep our eye single unto Him?

“I sent a sample copy of PIONEER to a friend in this city and she came in and spoke very highly of it. Said both herself and husband enjoyed it, and she subscribed for future numbers. This case I shall watch with interest as they have been on my mind for a long time, to present the truth to. I shall try to have newsboys sell the PIONEER weekly, giving them a commission so to do—anything to spread the Word.”

London, Canada.—A lady writes from this city: “I was sorry to hear I could not get any more *Extracts* [she has the three sermons of the *Roll*]. I read the others three times (very carefully too) and intend to keep reading till more are published, for I find something new every time I read them. Mr. D. is very much interested, I never saw him so earnest about anything before.”

SCOTLAND.

Edinburgh.—“This morning after breakfast we canvassed down the Canongate, Mrs. B. also accompanying us. We found many of the people very poor and ignorant, but succeeded in selling a few papers. We canvassed until noon, and as we were coming along the High-street, some young men standing in a group said, ‘Is this the *War Cry*?’ On hearing their question we faced them and said, ‘No,’ then explaining that it was the PIONEER OF WISDOM for the ingathering of God’s people from Jew and Gentile Churches, also explaining the work to them, and asking them to take one, but they quietly slipped away, one by one, with the excuse that they could not read. After this a young girl who was carelessly letting oaths drop from her lips made up to me with a baby in her arms, and said, ‘I think it would be better if you would give me a penny to buy this wain some bread instead of selling them tracts.’ I looked in her face and asked her several questions, which seemed to impress me she was trying to ridicule the work, so said ‘They are not tracts, and explained what it was and the object. At last she turned aside and left me to speak to some men who were working on the road. We came across several who have heard Mr. M. speaking in the meadows, and got the paper from him. Yesterday he had some sharp discussions with several upon various subjects, and a woman who is much interested took two papers and gave him a shilling, with which he is distributing other copies. This evening we attended a meeting of the Conditional Immortality Association, on ‘The Moral Aspect of the Ungodly.’ The lecturer was endeavouring to prove the doctrine of eternal punishment to be unscriptural, but instead of eternal torment he spoke of everlasting destruction, inferring that the souls of the wicked would at the second death be entirely annihilated, not discerning the second resurrection, thus causing much confusion by not rightly dividing the Word of Truth. Questions being invited but in written form, I asked, ‘Is it not written, “As in Adam all die, so in Christ shall all be made alive”?’ “And I, if I be lifted up, will draw all men unto Me”?’ Do not all who die receive the wages of sin? Did not Jesus come to destroy death and him who hath the power of death?’ The two first questions, he

said, seemed to be leaning to Universalism. He omitted to answer the third, and the fourth was answered most unsatisfactorily from a Scriptural standpoint.

“Tuesday.—We went down to Leith and met with good success canvassing with the paper, selling 88 copies and holding several short conversations in offering the same. One old lady asked me in and would have me take a bun, and as A. called while I was there she asked her in and gave her one too. I met with a member of the Catholic Apostolic Church, who said she did not need any books for she had the truth, for it was preached in her church. I told her the *Roll* was God’s Word and bore its own credentials, being also for the restoration of the sealed of Israel, so she wanted to claim that she was sealed; I told her she had to prove that; she asked me what the sealing was. I said it was the Divine impress of the likeness of Christ; by the fulfilment of the words of Jesus: ‘The works that I do shall ye do also, and greater works than these shall ye do because I go to the Father,’ Christ then working in them to will and to do of His own good pleasure, so that this their vile body will be changed and fashioned like unto His glorious body. At this she laughed and said it was a square seal made with holy water upon the forehead. I said the outward formality of the flesh profiteth nothing, but it is the Spirit performing the work of God in us. But she said I had not the truth and was not inclined to listen longer. Brother B. has been out canvassing to-day and sold two sermons of the *Roll* and six papers. On Wednesday we received a letter from a lady with 6s. enclosed, 1s. being to circulate copies of the PIONEER among poor people who were unable to buy one; and 5s. to get us an extra fire or any little comfort we might need. Truly it is written that he who giveth even a cup of cold water in the name of a disciple shall receive his reward. We have been canvassing at Musselburgh to-day. Taking the train to Portobello, we had the rest of the walk along by the sea-shore, which was very pleasant, and walked back at night. Brother B. also accompanied us. We returned with great rejoicing, having sold 102 papers, two sermons and a part of the *Roll*. We gave four papers away to very poor people. I sold one to a blind woman who seemed much pleased to get it, and when another woman who was in the house said she was blind, she said, ‘But I can get someone to read it to me.’ The old lady who took the sermon from me last week and a paper, took another paper to-day; she said she did not quite agree with the one she took last week upon the point of non-eternal punishment, but after some considerable conversation it seemed to help her to understand the promises of God upon this point, and clear away the difficulty, so we left her rejoicing in the knowledge of the promise: ‘I will have mercy and not sacrifice.’ A. called upon a chemist, who said he was a thorough Christian, and did not believe in all these men’s writings. A. said the *Roll* was not men’s writings, but inspired of God; he said he did not believe that, but would take a paper and see what we made of it. We had a great deal of walking and were very tired and footsore when we reached home. On Thursday we were out working amongst the poor, and disposed of 37 papers. At one house the poor woman was in bed with inflammation of the lungs. She seemed pleased to see me and to receive a copy of the paper and the few words of life I spoke to her. At one house a young girl came to the door, and after showing the *Roll* to someone inside she brought it back, inquiring the price. I also showed her the paper and upon her inquiring what it was for I told her in preparation for the second coming of Christ, and the establishing of His Kingdom in righteousness and truth, so that it was showing the fall of man and

origin of evil; and the perfect redemption of man, body, soul, and spirit, from death. She said, ‘Do you think Christ will really come again, and good people live with Him here on the earth?’ I said, ‘Yes, those who are preserved body, soul and spirit blameless, remaining to His coming, would reign with Him, for it is written, “I created not the earth in vain, but to be inhabited.”’ And I spoke of the prophecy of Simeon in the temple concerning Jesus, when He was circumcised, that He was set to be a light to lighten the Gentiles and to be the glory of His people Israel, which is now to be fulfilled. She took a paper.

“The rest of the week has been stormy, but we have worked in between the storms and have sold a few papers, and called upon some interested ones, encouraging them and building them up in the faith.”

ENGLAND.

Croydon.—“In conversing with people on the glorious Gospel of the redemption of spirit, soul, and body, many are the views held and the opinions expressed concerning it. It may interest some of our readers to narrate a few of them. We are happy to state that we have met with fairly good success, many papers having been circulated. A few who take them regularly say they thoroughly enjoy reading them, their eyes having been opened to see there is a greater glory to be obtained than the salvation of the soul. Others look on them as an ordinary publication, and think it great presumption to say the everlasting Gospel is given by inspiration. One quite ridiculed the idea of the Spirit resting on a man to write the *Extracts from the Flying Roll*, although the Lord’s promise in the third chapter of Malachi was pointed out, ‘Behold I will send My Messenger, and he shall prepare the way before Me, and the Lord whom ye seek shall suddenly come to His temple,’ being the bodies of men and women when redeemed from sin and Satan’s power.

“A carpenter working in a house, to whom I spoke of Satan’s evil reign being nearly ended, and Christ’s peaceable Kingdom shortly to be established on earth, replied that it would be a good thing if it was so, but he did not believe anything about it. We see and feel the literal fulfilment of the words: ‘The fear of man bringeth a snare.’ Many who would like to look into the message themselves are afraid to do so, for fear of giving offence to others. One intelligent looking woman in well to do circumstances said she should much like a paper, but was unable to purchase one, and seemed to feel deeply that she had so little freedom of action. She said she did not think the soul of anyone could be saved who professed religion, but whose conduct was inconsistent with that profession. I pointed out the salvation of all souls through the blood of Jesus, referring her to the two resurrections spoken of in Revelation, explaining that if sin is not taken away from the body it will reap the wages thereof, which is death.

“One who occasionally takes a paper said she was firmly convinced we were in the right, and is very desirous to know more. She realises that the faith we hold has a better influence over daily life than anything she has previously met with. In several instances we have met with the answer: I have very little time for reading, and think it best to employ what I have in reading my Bible. To such we testify the everlasting Gospel has made the Scriptures doubly precious to us, the seals being now broken open, spoken of in Daniel and Revelation.”

Holyhead.—A sister who, during her spare time, is striving earnestly to spread the glorious news of redemption, writes: “I am glad that I can say for myself that the PIONEER

is getting better and sweeter every week, and the few who are taking it constantly are able to testify the same, but there are many indifferent ones, which must be or there could not be a warfare raging, as the Scripture states there will be.

"As I offer the papers from door to door I often meet with a cold reception, seeing by the faces of many who used to look bright and loving when they happened to see me in the past, but now since I am canvassing the Word they look upon me as their greatest enemy, and make me to feel the full force of the words: 'And you shall be hated of all men for My name's sake'; but I feel rejoiced to be counted worthy to abide through such trials, and I often feel I could weep for my dear neighbours and friends who are so much blinded by Satan as to refuse the truth.

"Many ask if this business pays me well? I can answer with joy that nothing ever paid me so well; it is as a fortune to me, even if they sometimes refuse to buy, because I know His Word will not return unto Him void."

A brother in this town writes: "I am very pleased to inform you of the great pleasure I had last Saturday in canvassing our paper, the PIONEER OF WISDOM. These few notes may encourage those who have not yet given their whole heart to the spread of this most important work, to spread abroad the good news of the acceptable year of the Lord and His everlasting Gospel, which is the last covenant with His peculiar people whom He foreknew, even the scattered sheep of the House of Israel, to whom this paper is especially sent, that it, through the power of the Comforter, the Spirit of Truth, may cause their hearts to burn within them, and give them no rest till they have joined their respective tribes, for they only will take the worthy example of the Bereans of old and search the Scriptures daily. They will seek to walk according to law and testimony, the pure unleavened Word of God, leaning not upon arms of flesh and refusing the traditions of men.

"I went out on Saturday afternoon through the snow, calling from house to house. Many received the Word with gladness of heart, although on the other hand I met with the usual rebuffs. On entering a shop where I usually leave a paper, I found several people present. Accosting the manager, I informed him that his son usually took a PIONEER from me, and asking the father to take this week's for him. He consented, saying that it was he who generally read them, but that he did not see the aim and object of the paper clearly. I explained that it was to spread the news of the ingathering of Israel, a people in whom there will be no guile. His answer betokened astonishment; no guile, no sin in them. 'No, sir,' said I, 'for their blood will be cleansed, they will be freed from sin, through obeying the whole Word of God, even as Jesus did. One jot or one tittle shall in nowise pass from the law till all be fulfilled. Jesus said: "He that believeth on Me, the works that I do shall he do, and greater works than these shall he do," for Jesus was without sin, but we are born in sin and shapen in iniquity. Our body is full of corruption, which is inoculated in our blood since the fall of our forefather Adam, but God has promised to cleanse our blood, as recorded in Joel iii. 21.'

"He asked me what I thought of justification. I stated that we were justified for the salvation of the soul by simply believing in the sacrificial atonement of the blood of Jesus shed on Mount Calvary. For this glory no works are required, but those who are seeking the life of the body in addition to the salvation of the soul must obey, and will live by every word that proceedeth out of the mouth of God. He said: 'Somehow or other I do not see clearly your hope and the standard you seek to arrive at.' 'Well, sir,' I

replied, 'our standard is the Word of God, pure and unleavened by man's wisdom.' He stated that he was quite conversant with the Word of God, read much of it, and was a Sunday-school teacher. I answered that it profited little to read the Word for the life of the body, unless we are quickened through His Spirit to obey His Word. He asked if we were Christians and what sect we belonged to. I told him that we as members of the New and Latter House of Israel not only believed in Christ, but were striving to walk according to law and Gospel, seeking the aid of the Spirit, for without that we are helpless; even Jesus having to acknowledge: 'Of mine own self I can do nothing.' This strength will be given to all who seek it, asking aright. He perceived that it must needs be that they were not asking aright as they lacked that strength. I explained that the man who sought for the Lord to prosper him in this world was not asking aright, but a broken and a contrite heart the Lord will not despise. If we seek for strength to overcome the evil, that this our vile body may be changed and fashioned like unto His glorious body, His answer is: 'The bruised reed will He not break, the smoking flax He will not quench,' but will fan that spark into a flame till our whole body shall be one mass of light. He concluded by saying he would take the paper and read it very carefully.

"I must not forget to mention the kindness of a young man at one of the coast-guard houses, who seeing me coming through the gate which is about 20 yards from the house, instantly left his work, and being some little distance from his house, ran and opened the door, asking me inside. He seemed very pleased to have the opportunity to receive a paper, taking one instantly. After I left here I met a woman going up the hill, and requested her to purchase a PIONEER. She said she had got one from Mrs. Jones' little girl, but said she dare not let her husband see it, he being much opposed to this work, but she was rejoicing over the truths it contained, for the doctrine is so clearly expressed and quite in accordance with Scripture. She also stated that she knew my mother and uncle, having been in their school at Llanbedair Goch. I explained to her how that the true seed of Israel would give themselves no rest until the question: What is truth? had been answered to their entire satisfaction, and exhorted her to seek diligently the aid of the Spirit of God, to enable her to walk up to the light given to her.

"I feel very sorry for one woman living in this town who is a member of a Methodist chapel, and, sad to say, nearly all the other members are closely watching her movements for fear, as they think, she may be led away by our books, thinking that the perusal of our papers will drive her mad, because her ideas, which she is gleaning from the unalloyed Word of God, differ from their orthodox opinions. I close wishing success in every place that our canvassers go to, and that kindness and love will be multiplied to them in their labours."

Lincoln and Neighbourhood.—"During the past week we have met with the average success. We had intended starting on Monday, the 4th, for a week's canvass at Newark, 16 miles away from here, but the weather, as reported in our last, being somewhat uncertain, with a prospect of continued heavy snow and rain showers, we decided to postpone our journey there for a few days, and to continue, and, perhaps, complete our canvass of the many villages situate in the neighbourhood of Lincoln. In visiting these outlying villages we come across a very great number of country folk who have never heard of the message of the *Flying Roll*. Indeed great ignorance prevails among such even on the subject of the soul's salvation, and consequently still greater darkness and ignorance on the grand

theme of redemption—the redemption of the body. As to who is responsible for this truly sad state of things it is not our purpose here to inquire. Suffice it to say we are only too thankful to be the means under God of bringing gladness and joy to the hearts of many of the poor by reiterating in their ears the story of the Cross and the salvation of the soul procured thereby, even if we be employed in spreading glad tidings which others are appointed to convey to them, and which it is the living of such to preach, and their duty to circulate by every means in their power.

"In the course of the week ending Monday, the 11th, we have canvassed the following villages, namely, Bracebridge, Waddington, Harmston, Branston, Potterhanworth, Wash- ingboro', and Heighington, villages within a radius of, say, six miles from Lincoln. In visiting these places we have not failed to introduce the work to high and low, rich and poor, and to warn all of the approaching 'end of all things' without exception. As a rule we have gained but little attention from the 'upper' classes, though the common people, hear us gladly, and are anxious to inquire their way to Zion with their faces thitherwards. Not a few doors have been opened to us during the past week for proclaiming the glad news of the Kingdom and we trust the seed sown may spring up and bear fruit an hundredfold to the praise and glory of God. We have had the opportunity also of meeting with many who some time since had had the *Roll* offered to them and who had at the time received the love of the truth, but since, through the great opposition received at the hands of friends and relations who reject the teachings of the *Roll*, and from others who have striven to overthrow their faith, the work begun in their hearts had in some cases been hindered and their belief shaken. These we tried to encourage and to re-establish in the faith, and in many cases we believe the Spirit of the Lord has blessed our efforts, and that a renewal of faith and a fresh joy have sprung up in the hearts of many with whom we pleaded entreating them to re-read the Word, looking to the Lord alone to guide and direct them aright, and in no wise to lean upon arms of flesh, or to put any trust or confidence in man, for we read, 'wherein is he to be accounted of,' and 'if the blind lead the blind, both will fall into the ditch,' the grave.

"We have had much to cheer our path this week in the shape of invitations to visit interested friends, and from conversations with strangers who in a few cases have welcomed us into their houses and received the Word at our hands. We trust there may be found many with whom we may be permitted to rejoice in that day when the Lord shall come to make up His jewels."

London.—"Persons passing the Britannia, Camden Town, on Tuesday evening last might have seen seven members of the New and Latter House of Israel in the immediate vicinity, each of us with a bundle of PIONEERS under our arm, trying by every lawful means at command to draw the attention of passers-by to our publication. Our experience was quite interesting. Policemen watched us with evident satisfaction and one was induced to spend a penny on a PIONEER. We formed a semi-circle at the top of one of the principal streets, and after we sang one of Israel's songs a sister addressed a good concourse of people who had assembled, securing good attention. Two verses of another hymn were sung and then another short address was delivered by a brother; closed with a third song. In the meantime some of our party were selling to several of the onlookers, and when the meeting dispersed we adopted the newsboys' style of crying our wares, succeeding in exciting the curiosity of many to buying point. We have cause to greatly rejoice at the

result, knowing that the Lord has promised that He will prepare the ground for the reception of the seed, it being our duty to sow it. The night was very cold, preventing many from turning out who might otherwise have heard our message, but we hope shortly to pay another visit to the same locality. London must be warned, and we believe the time is close at hand when parties will be organised to work each section of the Metropolis, that their blood may not be upon our heads. Trusting that our efforts may be still further blessed, I conclude these few 'notes,' praying for the Lord of the harvest to send more labourers into the vineyard."

Newbury.—"On Tuesday, 5th inst., we canvassed the villages of Aldemaston and Chiverley. One poor woman I called upon, who took a PIONEER of me, said she was looking for our Lord's second coming, and hoped she might not die. She was pleased to see me engaged upon such a work, saying she hoped I should sell out all my books. She could not understand people saying the world would be converted before our Lord's second coming as that was contrary to Scripture. Our Lord said, When He came should He find faith on the earth, and stated that iniquity should abound, and the love of many should wax cold. We sold three gilt sermons, 50 PIONEERS, and nine Parts.

"On Wednesday I canvassed the villages of Boxford and Winterbourne. One poor woman would have bought a sermon of me, but feared she could not walk up to its teaching as there were so many temptations in the world, but she purchased a PIONEER. It rained nearly all day, but we succeeded in selling one gilt sermon, 10 Parts, and 31 PIONEERS.

"On Thursday A. L. walked to Lambourne and back, 13 miles from Newbury. She met with very fair success. One shopkeeper sent his wife after her when she had got some little distance from his house, and gave her an invitation to tea, which she thankfully accepted. Her sales for the day were 23 PIONEERS.

"On Friday we canvassed the villages of Inkpen and Brimpton. We thoroughly enjoyed a conversation with a poor woman who had great light on the Scriptures, seeing there was a difference between the Kingdom of Heaven and the Kingdom of God. We showed her from Scripture that there was no eternal punishment, but that all would be saved eventually. This news was a great comfort to her, as she had been doubtful about the salvation of her mother's soul, and she thanked us for the conversation, and kindly gave us a cup of cocoa. We sold altogether one gilt sermon, 13 Parts and 87 PIONEERS.

"On Saturday A. L. canvassed North Heath, whilst A. W. and I canvassed Hampstead, Marshall, Shaw, and Long Lane. We were pleased to hear a poor woman state that our Saviour had done the work for our souls, but she saw there was a work to be done in us for the body, and that we must be a willing people and empty vessels, having none of our own wisdom. A. W. had a very interesting talk with a clergyman, who on parting expressed a hope that he might meet her again, and purchased two PIONEERS. During the day we sold 92 PIONEERS and 10 Parts. On Monday, 11th inst., we were compelled to remain at home on account of the severe weather."

When they see Him come down from the Cross it shall be to them with fire, as it was water with Noah. But the fire shall protect the true sheep, as the Ark protected Noah and his sons.

The Rabbis, with the fatal ingenuity of a perverse literalism, had counted up the 365 prohibitions and the 248 precepts of the Mosaic Law.

Notes and Comments.

Forests of Steeples.

Detroit is reported to have 116 Catholic churches with 137 priests, 30 stations, 14 chapels, one theological seminary with 10 students, two colleges and nine academies, and 60 parochial schools with 11,527 Catholic scholars.

Grand Rapids has 63 Catholic priests, with 104 churches, 58 stations and 10 chapels, an orphan asylum, 33 parochial schools and 6,852 pupils.

Seven Ministers Discuss "Hell."

At a meeting of Methodist ministers in Michigan, U.S.A., held recently, a paper was read on "Future Punishment of Unpardoned Sin." The first minister who spoke held that such punishment would be eternal, and all the rest of the ministers agreed with him essentially. One thought that most ministers preached of hell and eternal punishment as though they enjoyed it; as though they thought those consigned to hell deserved it; as if they thought hell was not originally created for souls made by God, but for the devil and his angels. He thought that sermons on hell should be preached with tearful eyes and sorrowful voices.

A prison chaplain said that after 16 years' prison observation he thought punishment on this earth made men worse instead of better, and that the wicked should be everlastingly confined by themselves. Another thought that while men would refrain from inflicting perpetual punishment—had they power to inflict it—from sympathetic motives, yet it was in the Bible and must be so; whilst another thought that the beauties of Heaven and not the tortures of hell should be preached.

An evangelist who was an invited guest said that a short time ago, while in Boston, he dropped into a similar meeting. They were discussing "hell." In Providence he got into the same kind of meeting. Detroit was like it, and he supposed in New York, his next place of going, he would meet with the same luck, but he believed it a good topic of conversation. He frequently preached of hell because he considered it a good means to bring men to a realisation of their condition. Finally another minister thought that the eternal punishment should be termed Sheol or Hades and not hell, which conveyed the idea of fire and brimstone.

In this way thousands are made infidels through being unable to reconcile such a doctrine with love and mercy.

A Celebrated English Divine

preaches: "On earth all judges have a mixture of mercy, but then the wrath of God will be poured out upon the wicked without mercy. Imagine your body there for a quarter of an hour, as full of fire within and without as a bright coal, all the while full of quick sense—what horror would you feel at the entrance of such a furnace? Oh, then, how would your heart sink if you knew that you must bear it for ever and ever, that after millions of ages your torment would be no nearer the end than it ever was? But your torment in hell will be immensely greater than this illustration represents."

Ralph Erskine, one of the founders of the U.P. Church in Scotland, in one of his *Gospel Sonnets* thus describes a soul in torments:

"In boiling waves of vengeance must I lie,
Oh, could I curse the dreadful God and die!

Infinite years of torment must I spend,
And never, never, never at an end:

Ah! must I live in torturing despair,
As many years as atoms in the air?

When these are spent, as many thousands more
As grains of sand that crowd the ebbing shore?

When these expire, as many millions more,
As moments in the millions past before!

Till numbers drown the thought—could I suppose

That then my wretched eyes were at a close,
This would afford some ease: but ah, I shiver
To think upon this dreadful sound—for ever,
Bound to the bottom of the burning main,
Gnawing my chains, I wish for death for ever."

Ebenezer Erskine, another of the founders of the same Church, said: "Think now, O sinner, what shall be thy reward when thou shalt meet this Judge. The swearer shall have enough of wounds and blood when the devil shall torture his body and rack his soul in hell. The drunkard shall have plenty of his cups when scalding lead shall be poured down his throat, and his breath draw flames instead of air. The wicked shall be crowded together like bricks in a fiery furnace. What wailing, weeping, roaring, yelling, filling Heaven, earth, and hell."

WHEN WILL PEOPLE LOSE FAITH IN PIOUS FRAUDS?

Is Death a Blessing?

The Rev. T. De Witt Talmage, speaking recently at the Brooklyn Tabernacle, on the recovery by David from the Amalekites of the captives and spoil taken from the city of Ziklag, compared the act to winning the society of our friends in Heaven, stating that we would have to travel a path of faith and a path of tribulation, making a struggle to gain the eternal companionship of our heavenly friends, by laying down our life in the fight, and soaring at once to Heaven.

Such a doctrine is utterly unscriptural. Where can it be proved by the Word that the believer at death is at once carried by angels into Heaven? In Acts ii. 34, we read that even "David is not ascended into the heavens"; to the contrary, the Apostle said he was both dead and buried, and his sepulchre was with them unto that day (29th verse). Jesus said, "No man hath ascended up to Heaven, but the Son of Man which came down from Heaven."

Those who do at the resurrection gain the glory of the Kingdom of Heaven can obtain the same by one look of faith. The work of vanquishing the enemies or evil passions within our land or body, will only be accomplished by those who are seeking the immortality of the body, and receive the cleansing of their blood. These will not lay down their life, in fact not even seek to go to Heaven, but pray for Heaven to come to them, that their bodies may become the Kingdom of God.

"Dr. Talmage said that death gave them the few black drops that cured them. That is all death does to a Christian—cures him." How different this reads from the Scripture: "The last enemy that shall be destroyed is death." "The wages of sin is death." "By sin came death into the world." "The dead cannot praise Thee, death cannot celebrate Thee; they that go down into the pit cannot hope for Thy truth." "In the way of righteousness is life, and in the pathway thereof there is no death."

By another passage in the same sermon the rev. gentleman strangely contradicts himself, saying: "Why these long shadows of bereavement across this audience? Why is it that in almost every assemblage black is the predominant colour of the apparel? Is it because you do not like saffron or brown or violet? Oh, no! You say: 'The world is not so bright to us as it once was'; and there is a story of silent voices, and of still feet, and of loved ones gone, and when you look over the hills expecting only beauty and loveliness, you find only devastation and woe. Ziklag in ashes!"

And these words come from one of our most eminent divines. These contradictions are swallowed weekly by some thousands of people, who go to their homes, feeling happiness at having placed before themselves pastors having itching ears, who will preach to their fancy, in utter disregard of the teachings of the Scriptures.

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

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

No. 4, Larmas-villas, Linton-road, Barking, every Thursday evening at 8.

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The Pioneer of Wisdom :

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

FRIDAY, FEBRUARY 15, 1889.

THE accounts received this week from our canvassers in America, and other private reports from various members scattered over that vast continent cause our eyes to fill with tears of joy on beholding such a manifestation of the Spirit of God in their midst. During the last six months the strides which this work has taken, not only in the United States, but in Canada also, have been quite unprecedented. Each of the cities which the canvassers have visited gives signs that the seed sown is already bringing forth fruit. It is very evident that there are many thousands to-day who are thoroughly disgusted with the empty formality by which they are everywhere surrounded, but where to escape to they know not. Our brethren relate case after case where they have found men and women almost sceptics, rejoice with joy unspeakable on hearing a few words of truth from their lips, and eagerly receive the *Extracts from the Flying Roll*.

The manner in which the Scriptures are perverted by many of our leading divines is almost incredible. Dr. Parker, preaching last Sunday at the City Temple, stated that if our earthly house of this tabernacle were dissolved, it mattered nothing; in fact, the sooner it is dissolved the better for us; it will be the opening of a prison door. This is the little place we begin in, this is the little shell that encrusts us; when it falls off we shall get our wings. Does Dr. Parker believe that man is composed of a spirit, a soul, and a body? If he does it is then evident that he thinks the soul is the most important part of

man, and yet we are told in the Scriptures that our *bodies* are the temples of the Holy Ghost. How true it is that the Gentile believer wraps his talent in a napkin and buries it in the chambers of the grave, thinking God a hard master. Very, very few strive against the death of their body as Jesus did, when He said: "Oh, my Father, if it be possible, let this cup pass from Me."

Those who desire nothing further than the salvation of the soul, the sooner that their earthly house is dissolved the better; although their body is handed over to Satan for the destruction of the flesh. They are thereby prevented from adding sin unto sin, but those who are seeking for their *body* to be preserved blameless unto the coming of the Lord Jesus Christ will not seek for their earthly house to be dissolved, but desire that it should be cleansed (Joel iii. 21), not destroyed, knowing the force of the words: "In the way of righteousness is life, and in the pathway thereof there is no death." Instead of this body being a prison, or merely a little shell that encrusts us, and which falling off enables us to soar away, we read that if any man's works shall be burned, if that body is consumed in the vaults of the earth, we shall suffer loss; our soul and spirit only are saved, so as by fire. Whilst it is imagined that the righteous at death soar at once to realms of bliss, the Scripture states: "The dead cannot praise Thee, death cannot celebrate Thee, they that go down into the pit cannot hope for Thy truth. The *living*, the *living*, he shall praise Thee." The salvation of the soul is a secondary glory; that germ which has been sleeping in the grave till the resurrection, then rises to unite with the spirit which returned to God at death, and receive what is called by Paul the glory of the moon.

Whilst on the one hand we find the religious world one *hopeless* mass of confused opinions, on the other hand the political outlook is equally as unsatisfactory. Nobody for a moment disputes the fact that an unprecedented war is looming in the near future. The nations of Europe are watching each other with grave anxiety to see who will strike the first blow; enmity and envy are at the bottom of their hearts. Our politicians cannot treat the present existing indications with indifference, and are using flattery and other deceitful forms of diplomacy, trying to stave off the coming storm, but the armaments provided at their suggestion, ostensibly to preserve peace, have now become a menace, and clearly prove that their words and treaties of peace are used to cloak their thoughts. Pharaoh's heart is given unto them, and shortly it will be found that failing to cope with the excess

of troubles, the crowned heads of Europe will disappear, some abdicating, others being dethroned; so the *Flying Roll* declares, which we believe to be God's last message to mankind. Our mission is not to seek to terrify; but we do exhort all those who are earnestly seeking truth to flee from this Babylon, and with the flock of Israel seek to worship the Lord in the beauty of holiness.

Ruth, the Moabitess.

A Moabite shall not enter into the congregation of the Lord, even unto 10 generations. Such is the decree in Deut. xxiii. 3. The Gentiles could never have been called to the Gospel had not Jesus come of Ruth, the Moabitess, to raise up a seed to the Gentiles as Boaz raised a seed to the dead; for when Ruth was received into the house of Boaz, "all the people said, The Lord make the woman that is come into thine house like Rachel and like Leah, which two did build the house of Israel."

Many have wondered why Boaz, an Israelite, should have married a Gentile, but here we see the wisdom of God, by this means seeking to bring nigh unto Him a people who had been aforetime afar off, without God and without hope in the world. More than 10 generations passed from Ruth to Jesus, and in that time the seed was purified. Precisely in this manner has the seed of the ten tribes been mingled with the Gentiles, but the God of Israel has watched over a remnant, who on being called out by Him will acknowledge that they have been "kept by the power of God."

The Lord has built as great a house for the Gentiles as Rachel and Leah did for the Hebrews, but now we are arrived at the fulness of the Gentiles; the dispensation of the Gospel granted unto them is at an end. It is written: "Unless the Lord had preserved us a seed we should have been as Sodom and Gomorrah." The season for the sowing of seed is not understood by the Gentiles, consequently it is disregarded. Men wonder and do not understand why so many nations and types of people all came from the same parents, Adam and Eve; hence they do not see the force of the Mosaic law forbidding the marriage of an Israelite with one of the surrounding nations.

In the case of Ruth we find the mercy of God to the Gentiles displayed. Through her was permitted to come the seed which should be a light to lighten the Gentiles as well as the glory of His people Israel. By this is further exemplified the manner in which the Almighty will raise man from the valley of the fall, changing this vile body and fashioning it like unto His glorious body. The tares of evil are secreted in the blood, and it was commanded that they should grow together till the harvest; that time is now here and the fountain is now opened to the House of David and to the inhabitants of Jerusalem, for sin and for uncleanness (Zech. xiii. 1.)

Notes of Addresses.

The meeting at 126, Great Titchfield-street, on Sunday evening last, opened with the 13th hymn: "Thou the Great Jehovah art." The lesson was taken from the ninth chapter of Luke's Gospel. Addresses were delivered by two female members of the House of Israel, the first of whom chose her text from Mark, 8th chapter, 35th to 37th verses: "For whosoever will save his life shall lose it; but whosoever shall lose his life for My sake and the Gospel's, the same shall save it. For what shall it profit a man if he gain the whole world and lose his own soul? or what shall a man give in exchange for his soul?" She said:—

In the *Extracts from the Flying Roll*, God's last message to man, which is sent to unlock the mysteries of the Kingdom of God, to show to the children of Israel the Way, the Truth, and the Life, it is revealed to us that the life spoken of in the first verse of my text, refers to the *evil* of this life, and that whosoever will serve the evil, by only seeking forgiveness, the same shall lose the mortal life of his body; but whosoever will seek to have the evil taken away, root, seed, and branch, from his body, the same shall save his life; for it was sin that caused the death of the body in the beginning; it is the evil of this mortal life which is the cause of death, that great enemy of man and God, being the wages of sin; but there is now no excuse for receiving these wages, for as the prophet Zechariah foretold, there is a fountain opened in the House of David, and to the inhabitants of Jerusalem, for sin and for uncleanness, and this is for the redemption of the body. "What shall it profit a man if he gain the whole world and lose his own soul?" If a man gain the life of the mortal body by overcoming all evil, he will also save his soul. David says: "I will render praises unto Thee, for Thou hast delivered my soul from death, wilt Thou not deliver my feet from falling?" The salvation of the soul is an accomplished fact. We believe on the Lord Jesus Christ, by which our souls are saved from the second death, and it is written: "Blessed and holy is he that hath part in the first resurrection, for on such the second death hath no power." By this we know that our souls are delivered from death, but we also want our feet to be kept from falling into the grave, and we have three witnesses of the promise of the immortality of the body, one in each dispensation—Enoch, Elijah and our Lord; their feet were kept from falling, and Jesus overcame death, having overcome evil, and He will give Israel strength to overcome as He did, that their feet may be kept from falling into the grave, for, as Isaiah says, "The grave cannot praise Thee, death cannot celebrate Thee, they that go down into the pit cannot hope for Thy truth, the living, the living, he shall praise Thee, as I do this day." "Thy Truth"; Jesus promised that the Comforter should come to lead us into *all* truth, and the truth shall make you free, free from the law of sin and

death,—the death of the body, as well as the soul. This was the two-fold mission of our Lord, which the great divines of Christendom are unable to understand. The mysteries which Jesus came to preach were not understood at that time, they could not be received, the time being too far off; the Apostle Paul says: "We know in part, and we prophesy in part, but when that which is perfect is come then that which is in part shall be done away." What have we to give in exchange for our souls? Know ye not, says Paul, that your body is the temple of the Holy Ghost, and will a man rob God? A man does rob God when he hands that temple over to Satan for the destruction of the flesh; when he gives his body in exchange for his soul, the temple is burnt up in the grave, and he will suffer loss, and therefore will not be "made whole"; he will have to give this in exchange, so that his spirit may raise his soul in the day of the Lord Jesus, a spiritual body, like unto the angels. The body was given to man that he might be made in the image of God, but through the evil was marred, and that evil has to be taken away in order that our whole spirit, soul and body may be preserved blameless unto the coming of our Lord Jesus Christ, not by strength, not by might, but by My spirit, saith God. This is the greater work that Jesus said, when in the flesh, they that believed on Him should do, and this will be the sign that will follow them that believe, they will put forth their hands and take of the Tree of Life, keeping the sayings of their Lord and Master. The sayings of Jesus are the Scriptures from beginning to end, and the people that will do this greater work will be willing to take the yoke of Christ upon them, law and Gospel, by which their blood will be cleansed, the law being the light, showing them the evil state of their bodies; and this will make them free of the law of sin and death. We must first come under the law to be made free, therefore it is necessary to take hold of the plough with both hands, not with one hand only, or we shall fall into the pit like those who see only in part. Jesus says: "He that putteth his hand to the plough and looketh back, is not fit for the Kingdom of God." Let us then be careful how we take hold of the plough, let us be certain that we are led by the Spirit, and not by flesh and blood, as it is written: "Cursed is he that trusteth in arms of flesh." If we do not follow the Spirit we must fall, and it would be far better not to set out, but let no man's heart fail him, for the battle is the Lord's. Satan has come down in great wrath against the woman's seed, but the Lord fighteth for us, if we are willing that the evil should be driven out of our bodies, and the woman's seed will be willing, and for this cause the cleansing before referred to is necessary. It will be by overcoming evil that the blood will be cleansed, by seeking the Comforter to do the work in us. There is no necessity to lose the life of our mortal bodies; but by overcoming evil we shall have saved them; nor need

we give the body in exchange for the soul. We believe in the salvation of the soul, which is being grafted into Jesus, but that bears of its own kind, death, for it is, as it were, grafted into His death; this is the Gentiles' belief, and they do not seek for Christ to be grafted into them, "I in you and you in Me." This graft is for the life of the body, the spirit becoming the life instead of the blood which will be washed away; this will be the life of the 144,000 which John speaks of; then the Word will be made flesh as it was in Jesus, being His Bride, "For they two shall be one flesh."

Then followed a hymn:—

"There is but one fountain or well,
Of which all mankind can partake,
Which all other waters excel,
And will perfect happiness make."

The next preacher took her text from the fourth chapter of John's Gospel, concerning the woman of Samaria, to whom Jesus said, "If thou knewest the gift of God, and who it is that saith to thee, Give Me to drink, thou wouldest have asked of Him, and He would have given thee living water." Reference was made to the darkness in which the Jews were at the time of Jesus' first coming. "The light shone in the darkness, but the darkness comprehended it not," they being blinded to admit of the parenthesis of the Gentiles, as Paul says, in the eleventh chapter of Romans: "Blindness in part hath happened unto Israel, until the fulness of the Gentiles be come in." This time having arrived, the parenthesis is closed, and Israel will be gathered in fulfilment of the Scriptures.

The Number of the Hairs of our Head.

If we discern that Christ is the head of the Church this parable becomes no longer a mystery. We being the heirs of God, and joint heirs with Christ.

These heirs are the spirits of the just to whom the promise of the immortality of the mortal body was made before man was exiled to this planet. These spirits having stood loyal with Michael against rebellion in Heaven received this promise in return, which caused the heavenly host to break through the clouds of Heaven and look down upon man in his fallen condition and exclaim "Glory to God in the highest and on earth peace, good-will toward men." "The morning stars then sang together and the sons of God shouted for joy." These are the heirs of our head which are all numbered, being 144,000, the 12,000 of each of Israel's tribes shown in Rev. vii. and xiv. These are the heirs of God, and joint heirs with Christ, in a natural immortal body; members of His body, of His flesh, and of His bones.

HUMILITY.—This is a qualification absolutely necessary to gain the promise of immortality; the meek, says Jesus, shall inherit the earth (the body); to be meek and lowly is to follow Jesus. A man must become as a *little child*, before he can even see the Kingdom of God.

Answers to Correspondents.

(TARBOLTON).—Question respecting meaning of Job xix. 26: "Yet in my flesh shall I see God."

Answer: This phrase is often used in support of the belief in the resurrection of the body, but other Scripture proves such a doctrine to be only the traditions of men. The author of the above verse says in the seventh chapter and ninth verse: "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." Again in 2 Sam. xiv. 14 we read that all who die "are as water spilt on the ground which cannot be gathered up again," and Paul states in 1 Cor. xv. that we sow not that body that shall be, but God giveth it ANOTHER body as it hath pleased Him: that is a spiritual, celestial body.

Further, Job tells us, in the first clause of the verse on which the question is based, that the *body* at death is *destroyed*: "And though after my skin worms *destroy this body*, yet in my flesh shall I see God." This last clause was a prophecy fulfilled in Jesus, in whose flesh God was manifested; He became the Man-Christ. The promise that woman was to be the tree of knowledge of good, as she proved to be the tree of the knowledge of evil, was verified when Mary brought forth Jesus without sin. The hope that this Saviour should be of the fruit of his loins, purified from the evil, was not only held by Job, but by David, and many, many others recorded in Holy Writ. The Psalmist said on his death-bed: "Although my house be not so with God; yet He hath 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.*" That promise was not fulfilled in David, nor in any of the patriarchs, for Paul tells us in Hebrews xi.: "These all, having obtained a good report through faith, received not the promise, God having provided some better thing for us, that they without us should not be made perfect."

Jesus Christ speaks of His Bride being joint heirs with Him, becoming bone of His bone and flesh of His flesh. In view of this, Jacob when on his death-bed called his sons together to transmit that knowledge unto them which they should convey to their children, and to be handed down to each succeeding generation to the end, viz., that in his flesh, of the fruit of his loins, he should see God. It is written: "I said ye are gods." Jesus is God-Man, and when He comes we know that we shall be like Him if we are the children of the promise. As Jacob's words testify (Gen. xlix. 1), he did not expect those precious promises to be fulfilled in his day nor in his sons' days: "Jacob called unto his sons and said, Gather yourselves together that I may tell you that which shall befall you in the *last days.*" "This," said David, "shall be written for the generation to come, and the people which shall be created shall praise the Lord." (Psa. cii.) In these, the 1,335 days mentioned in Daniel xii., "the earnest expectation of the creature waiteth for the *manifestation of the sons of God.*"

(WOULD-BE-ISRAELITE.) Question: Why did God say: "Yet I loved Jacob, and I hated Esau," seeing they were both sons of one mother?

Answer: To understand this question it is necessary to perceive how man fell from a state of immortal to mortal, to behold woman as the tree of the knowledge of good and evil, and to remember that not only in the uncleanness of that tree, but also for seven days afterwards (Lev. xv. 28) man was forbidden to partake of that tree.

By our fruits are we all made manifest whether we were conceived in the cleanness or uncleanness of the tree. Esau married wives of the daughters of the land, of those who did not regard the law of God. The mother of the lads loved Jacob. Who better than she should be aware of the time he was conceived? The mother of Moses knew that he was a *proper child*, and she sought for him to be preserved, knowing that God had pronounced a blessing on those brought forth according to the law. "Who can find a virtuous woman? . . . With the fruit of her hands she planteth a vineyard. . . . Her children arise up and call her blessed." They shall be as olive branches around her table.

Rebekah, mourning over Esau's marriage, said, "If Jacob should take a wife of the daughters of the land, what good would my life do me?" Her great aim was to preserve a seed whose descendants should in the end become the sons of God, Esau was conceived in the seven days, hence the fruits that were afterwards manifested in him. God hates no man, but He does hate the evil in which Esau was conceived. From Jacob came Israel, and the Almighty declares in Exod. iv. 22, "Israel is My son, even My firstborn." From the loins of Jacob came Him Who received the fulness of the Spirit, and over Whom was said, "This is My beloved Son in whom I am well pleased."

Disobedience Brought Death.

The bitter thing entered the world through the woman eating it by the attraction of the serpent, and it had to be in the city for the serpent to attract in the beginning. The woman was beguiled by the subtlety of the serpent, who told her that her eyes would be opened, and that she would be as God. She eat the bitterness of the city without any other living thing in which is the quick of life, and handed the same to the man. It is written: "Shall there be evil in a city [meaning the body of the woman] and the Lord hath not done it?" (Amos iii. 6.) They knew not that there was evil until they had done it, then they knew that they were naked (unclothed of the Immortal Spirit). The tree of knowledge of good and evil was placed within the reach of man; if they touched it, it was to be death unto them (Gen. ii. 17): "In the day thou eatest thereof thou shalt surely die." By referring to 2 Peter iii. 8 we find that "One *day* is with the Lord as a thousand years, and a thousand years as one day," therefore Adam and Eve did not outlive the day there mentioned. If they had been in obedience it was to have been life to them. God says in Jer. ii. 21: "Yet I had planted thee a noble vine, wholly a right seed; how then art thou turned into the degenerate plant of a strange vine unto Me?" And now if we turn to John xv. 1 we find that Christ says: "I am the true Vine and My Father is the Husbandman," therefore we can plainly see that there are two vines, one the true vine and the other the false vine. In Isa. v. 1, 2, it is written: "My well-beloved had a vineyard in a very fruitful hill, and he fenced it and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it and also made a winepress therein, and he looked that it should bring forth grapes, and it brought forth *wild grapes.*"

For many generations the sons of men have cried: "Our fathers have sinned and are not, and we have borne their iniquities," but now more joyful tidings meet our ear: (Ezek. xviii. 2.) "What mean ye, that ye use this proverb concerning the land of Israel, saying, The fathers have eaten sour grapes, and the children's teeth are set on edge? As I live, saith the Lord God, ye shall not have occasion any more to use this proverb in Israel; the son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him, every man must bear his own burden." The Lord saith: "Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord. For he shall be like the heath in the desert, and shall not see when good cometh; but shall inhabit the parched places in the wilderness, in a salt land and not inhabited. Blessed is the man that trusteth in the Lord, and whose hope the Lord is. For he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green, and shall not be careful in the year of drought, neither shall cease from yielding fruit." The heart is deceitful above all things and desperately wicked.

Seeing then the reward of the righteous and the reward of the wicked, obedience to God's Word bringing life, we advise our readers to examine themselves and find out what fruits they are bringing forth: if for corruption, to go to the grave and be Satan's meat; or for immortality, to be born again, body, soul, and spirit, and become the temple of the living God. The Lord has promised through the prophet Joel that He will cleanse the blood that He has not cleansed, and for all those who are seeking to overcome the evil in all its bitterness, and obtain life without death, we exhort them to search and prove for themselves that what we have said is weight and measure with God's Word.

In Jer. xxxi. 31-34 we find that the Lord has promised to make a new covenant with the House of Israel after those days (after the fulness of the Gentiles) when He saith he will put His law into their inward parts and write it in their hearts, and will be their God and they shall be His people. And they shall teach no more every man his neighbour and every man his brother saying, Know the Lord, for they shall all know Him, from the least of them unto the greatest, for saith God: "I will forgive their iniquity and I will remember their sin no more." The first act of Satan was to shake the confidence of the creature in the kindness and love of God; but the Lord will now cause that love to spring up in the remnant of Israel that they will no longer be in fear towards God, but will render obedience unto Him, claiming the promise: "Blessed are they that *do* His commandments that they might have right to the tree of life."

HOPE.—We are saved by hope, says Paul; according to a man's hope in his Creator, so does he overcome.

Darkness Shall Cover the Earth.

Now we stand and are judged. Can we not all exclaim with the Psalmist, O send out Thy light and Thy truth. More especially did we feel this a few days ago, when we were speaking to a captain in the Salvation Army who had just been saying he had the Spirit of Christ dwelling in Him, and came and asked my sister and me if we were saved, and was much surprised when we told him that we were saved, before we were born, in the Lamb slain from the foundations of the world; also at the same time telling him that it was the bodies of men that were eternally damned, not the souls, for in Ezek. xviii. 4, it is written: "Behold all souls are mine," telling him also that the salvation of the soul was a finished work but that we were seeking to work out our own salvation with fear and trembling, praying that our spirit, soul, and body might be preserved blameless unto the coming of the Lord Jesus, seeking as recorded in Isa. xxviii. 18 for our covenant with sin, death, hell, and the grave to be disannulled. The "captain" had asked for all those willing to give their lives to save souls to stand up. I think all in the hall excepting we two stood up. Noticing this, I suppose, made him ask us if we expected to obtain so much more than they why we did not stand. We said because we could not add to the finished work of Jesus and none could be made like Him who were seeking death. We were praying for our bodies to be made like unto His glorious body, in which He appeared to unbelieving Thomas, as written (Luke xxiv. 39): "Behold My hands and My feet that it is I Myself, handle Me and see, for a spirit hath not flesh and bone as ye see Me have"; for Paul says, "Flesh and blood cannot inherit the Kingdom of God," because the sting of the serpent is in the blood.

The "captain" said he kept the commandments, but when we asked him why he did not obey God's laws as written in Lev. xix. 27, "Ye shall not round the corners of your head, neither shalt thou mar the corners of thy beard," he lost all control over himself and could not answer us, saying we were a deluded people, and it was a damnable doctrine, and many like words, telling us not to go to the meetings again. We told him that all we had said was weight and measure with the Scripture, and he thereupon said it was all bosh, although what we had said was in God's Word. We left the meeting with the words: "Search the Scriptures, for in them ye think ye have eternal life; search them and make sure that ye have it."

Seeing such gross darkness in Christendom causes us to cry out more earnestly: O send out Thy light and Thy truth that man may now read and know Thy Word in its beauty and be no more misguided by the traditions of men, but may believe as the Scripture hath said. Believing the words of Jesus in John xi. 25, 26, where He says: "I am the resurrection [life of the soul] and the life [of the body in immortality]." How can

the Spirit of God dwell in an unclean vessel, and if a man keep not the law he is unclean, for Paul says: "The law is the schoolmaster to bring us to Christ." (1 John v. 18.) We know that whosoever is born of God sinneth not, but he that is begotten of God keepeth himself and that wicked one toucheth him not.

Progression versus Retrogression.

Progression is the principle which stimulates our every action, actuates our every impulse, and fathoms our every purpose. Man steers for it in various ways, but invariably finds his aims thwarted and himself drifted back on the rocks of retrogression. So that he exclaims, What profit hath a man of the labour that he taketh under the sun?

Though he soars on the wings of ambition to the pinnacle of fame, yet he is not satisfied, he is still miserable in soul. Various are the ideas of progression which man has framed, many of which if analysed would be found to be progression only on the surface. Many try progression by swimming with the stream of a fair show in the flesh; these will find all things go well with them until they reach the cataract of destruction: but he who boldly stems the torrent of outward formality must brush many a raging billow; their progress, though apparently slow, is sure.

Religious formality, though taking such gigantic strides, and increasing in numerical progression, will soon be seen to profit nothing when it is perceived that it is only the stereotyped form of that which was once true Christianity, and that the powerless form is but the sequence to the departure of the Spirit and power.

True progression is very different from this: like the leper who saw something further than the outward form before him when commanded to show himself to the priest, we have left the gyves and shackles of priestcraft and superstition in the hands of Christendom, to follow Christ whithersoever He leadeth, leaving the first principles (the foundation of the churches of to-day) of baptisms, laying on of hands, the resurrection of the dead, and eternal judgment, and pressing, progressing, on to perfection; and this will we do if God permit, seeking to overcome all evil to have our blood cleansed, and finally having the mortal life swallowed up of immortality. The consequence being that our bodies, like the body of Jesus, will never see corruption, but be made in the glorious likeness of Jesus the Christ, members of His body, of His flesh, and of His bones, possessors of Heaven (the spirit) and earth (the body of man), heirs of immortality, and preserved body, soul, and spirit unto the coming of our Lord and Saviour Jesus Christ. But is it possible that those who partake of death can progress to these glories obtained as yet only by one, our Pattern and Waymark? Nay, nay, to them it is as with John, who said: "He must increase, but I must decrease"; he saw the two roads of progression and retrogression, he saw the narrow road which led unto life, which he could not enter upon,

the time being too far distant; and he saw the broad road (retrogression) which led to the grave, and therefore he knew that Jesus would increase into the immortality of body, soul, and spirit, and that he himself must decrease through the grave, through the loss of the body, obtaining the salvation of soul and spirit without the body. But, O! man, why mourn like this now? the time is come to be up and doing; no longer to weep at death, the ruins of the fall, but to work out (by gradual progression) our own salvation. If you will not work for it you have no right to be fed with the bread of life, and therefore faith without works will end in death to your body, by the mode of so-called progression taught by your spiritual guides, which in reality is retrogression, inasmuch as it is pointing you to the yawning sepulchre where the dead cannot praise Him, death cannot celebrate Him, and they that go down into the pit cannot hope for the perfection of truth.

The tomb being the lowest cell of retrogression, there you receive the greatest possible loss. If any man's work (body) shall be burned, he shall suffer loss, although his soul will be saved, through the same fire; and, on the other hand, if any man's work (body) abide upon which he hath built the faith of immortality of the body, he shall receive the reward of it, and so we trust you perceive the vast difference so plainly manifested by the faith of Christendom at large and the faith of Israel, who are not to be taken out of the world (by death) but kept from its evil influences and power, namely, progression instead of retrogression, life instead of death, consequent upon faith accompanied by works, a reality instead of a formality.

Weighed in the Balance and Found Wanting.

Every doctrine, every tradition, every dogma, every creed, and every religion must now be tried by the aquafortis and muriatic acid of the Word of God. The Comforter has now come to lead into all truth, by the total abolition of error.

Not that we wish to speak against any man or community, but by their words they must be justified, or by their words they must be condemned, and we do not hesitate to assert that the majority when weighed in the balance of God's Word will be found wanting.

Sunday after Sunday are these commands of the law read in your churches: "Thou shalt have none other gods but Me, and thou shalt not make to thyself any graven image nor the likeness of any thing that is in Heaven above, or in the earth beneath, or in the waters under the earth. Thou shalt not bow down to them nor worship them," to which the answer mechanically comes, "Lord have mercy upon us, and incline our hearts to keep this law," while at the same time the walls, windows, and furniture are adorned with likenesses and graven images of both the spiritual and terrestrial. Surely the very commands painted and engraven on their walls in plaster, wood, and

stone are crying out loudly to them, weighed in the balance and found wanting; surely the handwriting on the wall is found there to-day. Surely they do not understand the Word which commands them first not to make the graven image or likeness of God's creation and afterwards that they shall not worship them; but they assert they are not made to worship. We then ask, why *are* they made? To ornament by that which God condemns, to adore that which the Word rebukes, but we must not wonder at this when we consider that that which is highly esteemed among men is abomination in the sight of God, when a visible counterfeit of the Divinity and Humanity of our Lord Jesus Christ is better than an invisible reality, when men must lean upon human imitations, so that we can at length recognise as little similarity between much that we see around us, and what we read of in the Word, as between a molten calf and the God of Israel. True faith (which walks not by sight) only can endure, as seeing Him Who is invisible. When God takes the stony heart out of our flesh, will our hearts incline to stone?

Can we then look for comfort and succour in houses made with hands, filled with cold, lifeless imitations of the departed? Does not the chief attraction of the churches lie in the artistic decoration with painting and sculpture? But all these things are only significant signs of the powerless, lifeless form of godliness which pervades the ritualistic rites of the form of Christianity, weighed in the balance and found wanting with the equality of the Word.

Arrows from the Almighty's Quiver.

Hid in the quiver of the Almighty were the spirits of all men before they were sent to this terrestrial ball. The first arrow shot from it was the first Adam, but when it struck the earth it became damaged, though the Lord planted him a noble vine, wholly a right seed. How then did he turn into the degenerate plant of a strange vine unto Him?

One by one through space sped the spirits with winged speed to their future destiny, as they were placed in the bow of the Almighty's Wisdom and sent unto mother earth in various directions.

These spirits had or had not rebelled in Heaven before they were taken from the quiver, and were all to be grafted to bodies, that the rebellious, banished from His presence, might have another chance to repent by obtaining a soul and be gathered up again by the Archer, the spirit which came from God returning unto Him at death; but the spirits that did not rebel were also sent on the same mission, and many, shot apparently at random, were sent after the others in the same direction, that they might be the means of finding the first-sent arrows, and bringing them back again to their former estate, at the same time obtaining a higher glory for themselves.

These spirits of the just (as well as the

spirits of the rebellious) fell to a mortal life, and these were they whom Jesus could have called for at His hour of trial in Gethsemane. He could have prayed for more than these 12 legions of angels (or spirits), but how could the Scripture be fulfilled? These 12 legions, 12,000 in a legion, making in all the 144,000, who will now stand in immortal bodies with the Lamb on Mount Zion, had to come last, for great was the number to put on incorruption through the grave and these had first to die and make way for the others, the spirits of the just, to come on the planet to possess natural immortal bodies; these morning stars and sons of God who shouted for joy in the realm of spirit after the battle was over, when they beheld the great plan of salvation and the far greater plan of redemption the great Architect was then working out for man.

Therefore, those who stood at first had to come last, as it is written, "The first shall be last and the last first." For this reason the Gospel was preached unto them that are dead (their souls), that they might be judged as men in the flesh, and afterwards live to God in the spirit.

Although these will not possess bodies, they will be as the angels in Heaven. The far greater glory of the immortality of the mortal body is reserved for the obedient spirits who stood loyal against all rebellion, and these will receive the reward, the prize of life which our forefathers yearned for as they gazed in raptured amazement through the telescope of time, even from the time of Balaam to that of the great Apostle of the Gentiles, Paul. The former exclaims, "I shall see Him but not now, I shall behold Him but not 'nigh'"; and the latter states: "O wretched man that I am, who shall deliver me from the body of this death, but I am as one born out of due time." May you, dear reader, prove to be one of these spirits by striving against evil now as then, thereby working out your own salvation. For a faith (as the Gentiles') without works is death. Having shown you their faith without works, we show you our faith by our works; a faith reaching to the Throne of God on the one hand and covering the grave with the other.

One Only Returned to Give Glory to God.

Jesus strongly denounced the many errors and traditions of men that were taught by Judaism, instead of the pure Word of God, but He upheld the teaching of the law, and taught its observance by Israel, as witnessed by His words: "The Scribes and the Pharisees sit in Moses' seat: All, therefore, whatsoever they bid you observe, that observe and do; but do not ye after their works; for they say and do not." Again when cleansing the lepers, He said: "Go show yourselves unto the priest," in compliance with the command in Lev. xiv. It was not till the crucifixion of Jesus that the law was nailed to the Cross, and then only till the fulness of the Gentiles. During the three years of His ministry He preached the keeping of the law, bringing life and

immortality to light through the Gospel, saying: "If a man keep My saying he shall never see death." His mission was then only "to the lost sheep of the House of Israel," exhorting them to seek unto the same Spirit that rested on Him for the fulfilment of the law in them; but He had to come unto His own and His own received Him not that He might become a light to lighten the Gentiles.

Out of the 10 lepers who were cleansed there was but one returned—and he a stranger—to give glory to God. The other nine were content with outward ordinances and ceremonials, but this man saw further; he wished to possess the substance, knowing that the antitype of all the priests of Israel, the great High Priest, was before him: it was His voice he heard through Jesus, and he returned to give glory to God.

Whilst the Jew clings to the ceremonials of the law, fancying that much of his salvation depends upon a regular performance of outward washings, &c., when he can in reality gain the salvation of his soul in the first resurrection by one look of faith; and whilst the Gentile puts much faith in his works, and clings tenaciously to an empty formality when faith alone is also the only requirement necessary for his salvation, we perceive through the visitation of the Spirit now given to Israel that a remnant of the 10 tribes dispersed among the Gentiles, with 24,000 from amongst the Jews, will now come out and separate themselves as a peculiar people unto the Lord; and though, as stated above, Jew and Gentile only see in part and are consequently only saved in part, this third Church will realise the substance of the Word, and perceive that God wills not the death of any man: His will is to make man in His image and likeness, therefore He hath now come to loose those that are appointed to death. (Psa. cii. 19, 20.) Their hope leads them further than the salvation of the soul, even to seek to have their spirit, and soul, and body preserved blameless unto the coming of our Lord and Saviour Jesus Christ.

This remnant is spoken of in Isa. vi. 13 as the Lord's tithe: "But yet in it shall be a tenth, and it shall return, and shall be eaten: as a teil tree and as an oak, whose substance is in them, when they cast their leaves [when their blood is washed away]: so the holy seed shall be the substance thereof."

God seeks not to be glorified through death, in fact death is the last enemy to be destroyed, but out of the many thousands of millions who have been on this planet, and who have wandered far from God, steeped in iniquity in the valley of the fall, only one, viz.: one hundred and forty four thousand, will return and give glory to God in a natural immortal body like unto the Man Christ.

Christendom keeps Christ nailed to the Cross; they will not let Him down. They said if He would come down they would believe on Him; even as they told Noah, if the waters would come on the dry ground and bear up the Ark they would believe.

There is hope for the wound that throbs with agony, but none for that which has mortified to painlessness; This is death.

The Curse Removed.

The object of the death of Jesus on the Cross was to remove the curse of the law, for it saith: "Cursed is everyone that hangeth on a tree" (Gal. iii. 13); "for he that is hanged is cursed of God." (Deut. xxi. 23.)

The curse was placed on man at the fall: "Cursed is the ground [body] for thy sake" (Gen. iii. 17), therefore it was against this life into which Adam had fallen, which life was mortal, and was transmitted to his posterity, and from which life Christ hath redeemed us (Gal. iii. 16), and because of this fact the time will come when this Adamic life shall end. But the body must be saved as well as the soul, or else the curse is not removed, for God created man to be immortal and made him to be an image of His own eternity. (Wis. of Sol. ii. 23.)

"As in Adam all die even so in Christ shall all be made alive," but every man in his own order. The believer for the salvation of the soul receives his glory at the first resurrection, the unbeliever at the second resurrection, but the remnant who are now to be gathered out from the Jew and Gentile churches are to receive a glory higher than that of the resurrection. The Almighty said to Jesus, "I have both glorified Thee, and will glorify Thee again." As the man is not without the woman in the Lord, so Christ is not without His Bride, who will be the 144,000 who will be married unto Him. These cannot be of those who only believe for the salvation of the soul, for in the resurrection they neither marry nor are given in marriage, but are as the angels in Heaven. Christ will now be glorified again in His Bride, when she is made like unto Him, bone of His bone and flesh of His flesh.

It is written that "The dead cannot praise Thee, death cannot celebrate Thee; they that go down into the pit cannot hope for Thy truth; the living, the living, he shall praise Thee." Therefore, those who suffer the death of the body suffer loss. "Man is the glory of God," and to arrive at the perfection of mankind they must have both spirit, soul, and body preserved blameless unto the coming of our Lord and Saviour Jesus Christ. Paul said: "Behold, I show you a mystery, we shall not all sleep." "If the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you." Righteousness delivereth from death. Though Jesus laid down His life He had power to take it again, and Satan had no power to cause His body to see corruption, and we also find that it is God's decree that the creature shall be delivered from the bondage of corruption into the glorious liberty of the children of God, but in their present state the remnant of Israel are full of evil, the tares coursing through their blood.

To bring them as Jesus was before His crucifixion the words must be fulfilled (Joel iii. 21): "I will cleanse their blood that I have not cleansed." The words of Jesus could not be true unless His Bride escaped corruption, for He said, "The works

that I do shall ye do also, and greater works than these shall ye do, because I go to My Father." So we read, whom the heavens must receive till the time of the restitution of all things. At that time, which has now arrived, He comes as the Comforter or Spirit of Truth to give strength unto His Bride to walk before Him in true holiness; to fulfil the promise made by God in the beginning: "The seed of the woman shall bruise the serpent's head"; to stop the ravages of that arch fiend who goeth about as a roaring lion, seeking whom he may devour, feeding on the dust of men. Who can realise the greatness of this work? to think that God will remove every taint of sin from us, making us pure and spotless, and ransoming us from the power of the grave. (Hos. xiii. 14.) In hope of this we cry earnestly, groaning within ourselves, waiting for the adoption, to wit, the redemption of our body.

The Hope of the Righteous.

"BEHOLD THE RIGHTEOUS SHALL BE RECOMPENSED IN THE EARTH." (Prov. xi. 31.)

"THEN SHALL THY LIGHT BREAK FORTH AS THE MORNING, AND THINE HEALTH SHALL SPRING FORTH SPEEDILY." (Isa. lviii. 8.)

The chapter from which this last verse is taken commences with denunciations against hypocrisy, and is opposed to Phariseism and the formality which we see so prevalent to-day. The righteous, and them only, shall inherit the earth. What folly and self-deception to think that an outward profession before man is sufficient. The eyes of the Lord are in every place, beholding the evil and the good. God will beautify the meek with salvation, and they shall be made unto our God kings and priests, and shall reign on the earth. What a title; a chosen generation to show forth the promises of Him Who hath called us out of darkness into His marvellous light. If our understanding is not enlightened by His Spirit we remain in darkness to this glorious hope, for the natural man is enmity against God, as it is written: "Having the understanding darkened, being alienated from the life of God, through the ignorance that is in them, because of the blindness of their hearts."

God finds us dead through sin, but He wants us to be dead to sin, for sin brings disease and death, the death of the body. Holiness is health and life, and this is to come within the reach of the righteous: "When the light breaks forth as the morning, and thy health shall spring forth speedily." Those who seek to know God as He is revealed will have Him as an abiding guest, and He will make fat their bones. With His light and truth there comes Divine guidance, certain, steady and increasing unto perfection. When the pitchy darkness covered Egypt there was light in Goshen. What is cloud and darkness to some is fire and light as bright as the noonday to others. Our Captain leads the way. He is the Lord our Righteousness: He knows the might of evil which is around us, having trodden the same rugged path.

It was impossible for Israel to put on perfect righteousness as a breastplate and a

helmet of salvation during the time of the Gentiles, for Paul said that man at that time only saw in part, looking through a glass darkly, blindness in part having happened unto Israel. The salvation of the soul was the only glory that was visible, but now at the fulness of the Gentiles the Lord has arisen with healing in His wings to heal man of the bite of the serpent, binding up his wounds and setting him on his own beast, or in other words, giving him his body for an habitation for his spirit with the Spirit of God. He will now overturn all that is contrary to His Word, and make that Word, through the small remnant of Israel, mighty to the pulling down of strongholds, declaring that no weapon formed against Israel shall prosper.

Light and truth will now shine forth as the morning; weeping hath endured for the night, during the time of Satan's reign. The hope of those who are seeking righteousness is that that power will operate in them speedily, making their body like a watered garden, for it is written: "He that believeth as the Scripture hath said, out of his belly shall flow living waters, and he shall never perish." In view of this Israel is to-day crying earnestly unto the Spirit and the Bride: "Lord, what wilt Thou have me to do; not my will but Thine be done," seeking to be led by His Word as a little child, walking by a living faith, as seeing Him Who is invisible, refusing the evil and choosing the good. Happy is that man or woman to-day who can realise that the Spirit and the Bride have now come in fulness, to prepare a house, a temple, consisting of 144,000 living stones. Thrice happy is he who seeing this glory gives himself no rest day nor night till he receives that possession, the promises made unto the fathers, now to be obtained by their children. "In the way of righteousness is life, and in the pathway thereof there is no death."

The Thief Who Steals, Kills, and Destroys.

This is he of whom the Scripture speaks, saying he goeth about as a roaring lion seeking whom he may devour, the body being given over to him for the destruction of the flesh that the spirit may be saved in the day of the Lord Jesus. He claims them in compliance with God's Word, dust shalt thou eat all the days of thy life, and man's condemnation: "Unto dust shalt thou return." The thief, Satan, cometh not but for to steal and to kill, and to destroy.

Will you, then, be content to seek death, to look for Jesus to come and call you to die in correspondence with the teachings of to-day, when your Lord and Master plainly tells you that death is an enemy? Jesus says: "I am come that they might have life." Will you despise His message through its truthful strangeness with which you have been unacquainted? Will you slumber and sleep in the drowsy lethargy of death's delusive influence when the warning note has been shouted in your ears: "There is death in the pot"? If you are one of the sons of the prophets you will not be able to eat of it.

"Arouse thyself, O man, nor be deceived by blind guides who are promising you liberty at death whilst they themselves are the servants of corruption." Can you look for liberty while the enemy is prowling about on your track, seeking whom he may devour? Or will you now watch knowing the hour in which the thief will come, that your house (body) be not broken up in the grave?

Be no longer a servant to corruption in seeking to be allied with it in the grave, but like Jesus, resist death unto the last. "O! My Father, if it be possible let this cup pass from Me." "Did He not pray also for us, 'Father I pray not that thou shouldest take them out of the world.' Will you stop your ears to His words of life, or do you believe He is able to save to the uttermost, body, soul, and spirit, all who come to Him for life? May you not hear those words again repeated: "Ye will not come unto Me that you might have life"? If you receive this testimony you will be able to cry: "O death where is thy sting, O grave where is thy victory?" Then you will be delivered; though till now through fear of death you have been all your lifetime subject to bondage. When the God of Peace will shortly bruise Satan under your feet, then you will have gained the victory over this enemy of God and man, who steals bodies not his own, who also enters dead bodies and destroys the flesh of all who will not come to Jesus that they might have life.

Alphabetical Text List.

A	bstain from all appearance of evil.	1 Thess. v. 22.
B	e not conformed to this world.	Rom. xii. 2.
C	ontinue in prayer.	Col. iv. 2.
D	early beloved, avenge not yourselves.	Rom. xii. 19.
E	ndure affliction.	2 Tim. iv. 5.
F	ight the good fight of faith.	1 Tim. vi. 12.
G	ive none offence.	1 Cor. x. 32.
H	e that glorieth, let him glory in the Lord.	2 Cor. x. 17.
I	n everything give thanks.	1 Thess. v. 18.
J	udge nothing before the time until the Lord come.	1 Cor. iv. 5.
K	eep thyself pure.	1 Tim. v. 22.
L	ooking unto Jesus the Author and Finisher of our faith.	Heb. xii. 2.
M	ind not high things.	Rom. xii. 16.
N	either be ye idolaters.	1 Cor. x. 7.
O	vercome evil with good.	Rom. xii. 21.
P	rove all things, hold fast that which is good.	1 Thess. v. 21.
Q	uench not the Spirit.	1 Thess. v. 19.
R	ejoice in the Lord alway, and again I say rejoice.	Phil. iv. 4.
S	et your affection on things above.	Col. iii. 2.
T	rust in the living God Who giveth us all things.	1 Tim. vi. 17.
U	nmoveable, always abounding in the works of the Lord.	1 Cor. xv. 58.
V	isit the fatherless and widows in their affliction.	Jas. i. 27.
W	hatsoever ye do, do all to the glory of God.	1 Cor. x. 31.
X	amine yourselves, whether ye be in the faith.	2 Cor. xiii. 5.
Y	ield yourselves unto God.	Rom. vi. 13.
Z	ealously affected always in a good thing.	Gal. iv. 18.

Mercy.

Mercy is God's darling attribute. It is especially noticeable in reference to many of the miracles performed by Jesus, during His ministry, that the short, unpremeditated, earnest prayers, coming from the hearts of those in distress, were generally appeals to His *mercy*. The ten lepers cried: "Jesus, Master, have *mercy* on us." The two blind men who followed Him cried, saying: "Thou Son of David have *mercy* on us." The man whose son was a lunatic, said: "Lord, have *mercy* on my son, for he is a lunatic," and many other instances of the same kind might be added. The rich man in hell said: "Father Abraham, have *mercy* on me." The prayer of the publican which our Lord commended was, "God be *merciful* to me a sinner." The Psalms of David contain numerous appeals to God's mercy, "according to thy loving kindness O Lord." He is kind to the unthankful and to the unholy and sendeth rain upon the just and upon the unjust. He says emphatically: "I will have *mercy* and not sacrifice." (Hos. vi. 6.)

In mercy, Lord, Thy Spirit pour
On Isr'el here below,
Unite their hearts to keep Thy law,
And Thy commandments know.
With mercies let them gather'd be,
According to Thy Word,
With one accord in praise to Thee,
Their song in Heav'n be heard.

Hamburg on the Elbe.

Hamburg, being a free city of Germany, was at a very early period the refuge and shelter of those who were persecuted for conscience sake both in Germany itself and in England. Amongst the most illustrious of the refugees at the time of the Reformation, Hamburg received William Tyndale and Miles Coverdale, both of whom spent some time there in the work of translating the Scriptures into English. It was here that Tyndale completed his translations of the Gospels of Matthew and Mark, and had them printed, and these became the first parts of his great service to England. When the first edition of the Scriptures translated by Tyndale was issued, it was almost entirely bought up and burnt by agents of the English Church dignitaries, but the money obtained for these enabled the translator, with the assistance of Coverdale, to print others, which secured a very extensive circulation in England, and formed the basis of subsequent versions. After the quiet repose of Hamburg, Tyndale was hunted from place to place as a criminal, on account of his attachment to the doctrines of the Reformation, and in 1536 he was betrayed by a wretched man named Phillips, and at the instigation of Henry VIII., was brought to trial upon the Emperor's decree at Augsburg, where he was condemned to the stake, which sentence he meekly endured, being first strangled and then burnt. His last words were: "Lord, open the King of England's eyes." May we prove faithful copyists of these men in their attachment to the sacred Word of God, standing up boldly

or the truth, through evil report and good report, looking not to the right to catch man's smile, nor to the left to shun his frown.

Prosecution of the Bishop of Lincoln.

A correspondent of the *Echo* writes: "I have been puzzling my brains to discover whether it is the Spirit of Christ or the spirit of the devil, that has impelled one section of the Church of Christ to prosecute a poor old man, belonging to the same Church, because he has a weakness for burning wax candles in the day time, for standing on one particular side of the Communion-table in preference to the other, and for making the sign of the Cross." It is certainly strange that in this nineteenth century, when men are boasting of their knowledge and civilisation, that the circumstances connected with the prosecution of the Bishop of Lincoln should be the cause of such dissension amongst so-called Christians, but surely there is no need for puzzling one's brains to know whether it is the Spirit of Christ or the spirit of the devil that instigates it. By their fruits shall ye know them. A house divided against itself cannot stand—figurative of Satan's kingdom. Satan himself is transformed into an angel of light, therefore it is no great thing if his ministers also be transformed into ministers of righteousness. We recognise in this present state of things the great apostasy, which Paul said would come in these last days. "Having a form of godliness, but denying the power thereof." It is wholly with regard to the "form" that proceedings are being taken, and the cost of the prosecution is estimated at £40,000. That it might have been given to the poor even Judas would suggest, but that is quite a secondary consideration as compared with the fact that these quarrellings "cause the enemies of God to blaspheme." It was not an enemy that reproached me, then could I have borne it, but it was thou, a man mine equal, my guide and my acquaintance. The correspondent very *incorrectly* calls it the Church of Christ, for there is not at present extant a visible Church of Christ, but there is one in preparation. His Bride must make herself ready, as John prophesies, that she may be presented as a 'chaste virgin' to Christ, having no spot, nor wrinkle, nor any such thing, and the promise is not to the Gentile, but to Israel. Christendom, as it now stands, is the "mystery of iniquity," nearly completed, which Paul said in his day, "did already work," and it must fall, for has it not become the habitation of devils, the hold of every foul spirit, and the cage of every unclean and hateful bird? It is neither fit for the land, nor yet for the dunghill. It has been weighed in the balance and found wanting, therefore the sound is now going forth, Come out of her My people, that ye be not partakers of her sins and receive not of her plagues; in *one hour* has her judgment come, the 11th hour of the sixth day, or 6,000 years;

for "are there not twelve hours in a day"; and a day with the Lord is as a 1,000 years, and a 1,000 years as one day. (2 Pet. iii. 8.) We are now living in this hour, and the third watch, there being 20 years 10 months in each watch; and "if He shall come in the second watch, or come in the *third* watch, blessed are those servants." Christ says, Lo, these three years, I come seeking fruit of this fig tree, and find none; cut it down, why cumbereth it the ground?

The Peace of Europe.

On Wednesday the Allocution was published which the Pope was unable to read on the previous day. The head of the Romish Church feels it imperative upon him to draw attention to the grave situation of the Powers in Europe. The dread suspicion of imminent troubles, which we firmly believe will shake not only the nations, but the whole religious system of Christendom, has at last compelled him to utter a protest, which falls, to say the most, feebly on the ears of European diplomatists, who snap their fingers at religious institutions, from the Vatican downwards, knowing that 19th century Christianity is, in the main, simply politics disguised, and knowing further that the Church in speaking out is thinking primarily about its own existence, its mainstay being the support of the State; that gone, Babylon falls.

This indifference to ecclesiastical advice, however, does not lessen the terrible evil committed by the various nations in arming to the teeth, with the avowed intention of letting loose at some near date the dogs of war against their neighbours, regardless of the golden rule: "Do unto others as you would they should do unto you." The *Daily Telegraph* in a leader on Thursday refers to the subject; a portion of the article is appended:—

"None are more profoundly aware than ourselves how vain it is to state this, and how idly the Divine injunction is proclaimed amid the passions and ambitions of the Powers of Europe. Those Powers will go on arming; the foolish peoples whom they represent will go on nourishing old feuds and resentments, and feeding the monstrous armies which eat up the profits of industry with their youth and their money; until finally the explosion may come, and a war, unexampled for destructiveness, costliness, and ruin, may break from the gathering clouds of diplomacy to deluge with blood what we continue ironically to call 'Christendom.' In family life, in the intercourse of fellow-citizens and comrades, and between mother-countries and their Colonies, we have learned more or less sufficiently the lesson of doing as we would be done by. National laws are based upon equal justice and the arm of the Executive enforces equity between man and man if it be neglected or denied. There is, however, no international code of any real and effective authority, because there is no common tribunal which can administer and enforce it—and, in the absence of this, the mere mention of the simple rule which would settle all the difficulties of Europe,

and relieve its groaning populations of the blood-tax now crushing them, sounds in all ears like an impossible standard, mocked by practical statesmanship—and not so much as even considered in diplomacy."

This state of things is entirely brought about through the general disregard of the Word of God. Even as Cain rose up against Abel so does nation continue to rise against nation, and the evil will be on the increase, till it finally explodes in the great battle of Armageddon, when the Lord Himself shall be in the battle, and so great will be the multitude of the slain that the blood will be to the horses' bridles. Seeing this in the near future may we be the more earnest in warning our brethren to come out of Babylon and seek to worship the Lord in sincerity, pleading for strength to be kept from the hour of temptation immediately preceding the great and terrible day of the Lord.

Anarchy and Civil War.

Not only are rumours of civil war prevalent among the nations, but we as members of the House of Israel have to contend with the anarchy and chronic warfare of our own bodies, which is by far the greater trouble to us, as the Scripture asserts, a man's foes shall be they of his own household, the evils in his body attracted by Satanic influence. This is our trouble, to first bind the strong man (Satan) and then our goods will be in safety.

This state of things has been going on for nearly 6,000 years, for the flesh is as one set of soldiers and the spirit another. Being influenced by the power of the angels of God and Satan, with the evil in our blood, we are constantly overcoming or being overcome, so that there is no rest for the wicked man, born in sin and shapen in iniquity.

Every evil thought being from Satan, it makes it a constant striving against nature, the natural man, the carnal mind being at enmity with God, it not being subject to the law of God, neither indeed can be, until man is endued with power from on high to enable him to overcome nature. The conditions of the battle are these: If we follow the flesh we shall *die*, but if we (through the Spirit) do mortify the deeds of the body we shall *live*. Man up till this time has followed the flesh and died, only three on record having mortified the deeds of the body and lived, Enoch in the first dispensation, Elijah in the second, and Jesus, though only having to contend with evil on the outside, in the third, they being left as an example that man would overcome if he sought the Immortal Spirit, and the warfare be accomplished.

Man has been in a state of anarchy to God's laws even till now, as He says: I have nourished and brought up children, they rebelled against Me. But now the primary cause of it being bound from man will enable him to resist the evil and choose the good; then will death and evil be bound in chains, and man live in perfect happiness. We have heard that civil war is the worst kind of

strife, and when we discern that a man's foes are those of his own body, we shall be more careful to seek to cast the beam from our own eye, instead of looking at the mote in our brother's. It is one of Satan's arts to cause us to look away from our own evil to discern that of others, but if we knew the rebellion of our hearts, and how that in this they are deceitful above all things, we would seek the Spirit as David did. Search me, O Lord, and try my thoughts, that it may reveal to us all things that offend, so that His ministering angels may gather out of His Kingdom (man's body) all things that offend and them which do iniquity: the evil spirits.

Then shall we hear those words: Because thou hast kept the word of My patience, I also will keep thee from the hour of temptation which shall come upon all the world, to try them that dwell upon the earth, the time of trouble, such as never was since there was a nation, at which time His people shall be delivered, every one whose names are found written in the book of life. Then if God was in Christ, at the first coming of Jesus, reconciling the world unto Himself, how much more are we now reconciled to Him, having believed and kept His Word, law and Gospel, the word of His patience, which will protect us from all impending evils, both temporal and spiritual.

The Bible Unsealed.

That the Bible has been a sealed book the following passages afford proof. "Bind up the testimony, seal the law among My disciples." "Unto them which are without it is given in parables." "Without a parable spake He not unto them." We read that the Bible was sealed with seven seals, and no man in Heaven or on earth was found worthy to open those seals but the Lion of the tribe of Judah. There can be no question raised against the fact that the book is sealed to both Jew and Gentile, Paul testifying that they only saw through a glass darkly, seeing in part and prophesying in part; but said he: "When that which is perfect is come then that which is in part shall be done away," cease to exist.

When the perfect Gospel, called also the everlasting Gospel, should be preached for the redemption of the body, then the Gospel of the common salvation (Jude iii.) would end, and that end comes with the sealing of the twelve tribes of Israel, which form a *perfect* city, lying four square, that is, equal in every respect. Paul was caught up to the third heavens and heard things which it was not lawful to utter in the outer court, or to the Gentiles, but the time has now come for that which is only in part to be done away, and the fulness of the Spirit will rest on Israel to fulfil His promise: "I give unto them eternal life, and they shall never perish. To them it is given to know the mysteries of God."