

# THE PIONEER OF WISDOM

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

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

VOL. I. No. 1.] Registered at the G.P.O. as a Newspaper.

FRIDAY, JANUARY 4, 1889.

[PRICE 3 CENTS. BY POST 4 CENTS.]

CONTENTS.	PAGE
The Advent of Israel's Weekly Newspaper ..	1
Israel's Standard (Poetry) ..	1
1889 ..	2
Are Your Locks Grown? ..	2
Is Your Soul Saved? ..	3
Notes of Addresses ..	4
Notes and Comments ..	5
Notes from Canvassers ..	6
The Increase of Crime ..	7
Advertisements and Addresses ..	8
The Visions of John in Patmos ..	9
Triumphs of Faith ..	9
A Warning Voice ..	10
Missionary Enterprise ..	11
"Jewish Movements towards Christ" ..	11
Immortality, the Hope of Israel ..	12
Without Purse or Scrip ..	13
Incorruptibility or Immortality! Which? ..	14
Woman's Mission ..	15
The Channel Tunnel ..	16
Praying Machines ..	16

## The Advent of Israel's Weekly Newspaper.

**T**HE present visitation to Israel has extended over nearly a century, and during that time several instruments have been chosen of God to leave on record the revealed plan of a great and mighty work which the Lord will in these last days perform in His people Israel. Each of these instruments has passed through strange experiences, suffered much persecution, and been targets for the arrows of abuse, and even to this day several of them stand pilloried on infamy's stage, subjects for the fertile imagination of writers who seem to delight in casting odium on those who have dared to proclaim the unvarnished truth. These things must be, for if they called the Master of the house Beelzebub, they will also do the same to those of His household.

For many years past much has been said about *Israel's Weekly Newspaper*. The sixth instrument in this visitation, who was the interpreter of the writings of the former messengers, before his death in 1885 oft-times expressed himself as anxious to have this weekly paper started, to herald the news of the ingathering of Israel, the spread of the everlasting Gospel as published in the *Flying Roll*, and general information on the progress of the work in various parts of the globe. For two years the House of Israel has issued a monthly publication devoted to

this object, but circumstances at last demand the issue of the long expected weekly.

It is a source of great joy to us to be at last permitted to hand forth the first number, published in so much weakness, but being the first of a series which is undoubtedly destined by the God of Israel to play a most important part in the Restoration of the children of Abraham. We look to Him for guidance in the undertaking. Coming forth at the beginning of the year, we believe it will be gladly welcomed by the members of the House of Israel at home and abroad, as opening up a fresh stage in the work which they have so much at heart; on the other hand we expect much opposition through our determination to hand forth the unalloyed teaching of Scripture, and lay bare that which is not weight and measure with the Sacred Book. We have no desire to rail upon the confusion of tongues in Christendom; God forbid that we should ever do so, but our solemn mission is to proclaim the truth without turning aside to catch man's smile or shun his frown. The Gospel of Redemption must be preached in all the world for a witness, and to this end numbers have devoted their whole time to canvassing and preaching, with results shown in another portion of this paper. Efforts will be made to enlist the assistance of our members in various parts of the globe, in supplying us with the latest information from their various districts.

The spread of this work has been compared to a boy throwing a stone into the water, forming a ring, which is followed by many succeeding and larger rings, until the ripple has gone over the whole surface of the water. We have already seen a partial fulfilment of this. A solitary canvasser enters a town and abides for a few weeks, leaving behind him six or eight interested ones who in turn become active agents in the spread of the work. In this way bodies of members have been formed in many places. The fullness of times is here, when all parables will be unfolded. The secret of the Lord is with them that fear Him, and He will show them His covenant: they shall all be taught of God so that it will be impossible for man to deceive them. Their number is one of a city and two of a family; comprising a small

remnant of 144,000. They have until this time been dead to knowledge, but we speak that we do know, and testify of that which we have experienced in ourselves, when we state that the light has now been given to Israel which will guide them safely over sin, death, hell, and the grave. As an instrument to this end we send forth the weekly PIONEER OF WISDOM, believing that all those who love the truth will wish it God speed.

## Israel's Standard.

Then unfurl Israel's standard,  
Lift it manfully on high,  
And rally whereits shining folds  
Wave out against the sky.  
Away with weak half-heartedness,  
With faithlessness and fear;  
Now unfurl Israel's standard,  
And follow with a cheer.

In God's own name we set it up,  
This banner brave and bright;  
Uplifted for the cause of Christ,  
The cause of truth and light.  
The cause that none can overthrow,  
The cause that will prevail,  
Because the promise of the Lord  
Can never, never fail.

Now who is on the Lord's side,  
Come into His battlefield,  
Be strong and show that ye are firm,  
Come forth with sword and shield.  
What peace while traitorous evil stalks,  
In false array of light?  
What peace while enemies of Christ  
Are gathering for the fight?

Then unfurl Israel's standard  
With firm and fearless hands,  
For no pale flag of compromise  
With Satan's legion bands,  
And no faint-hearted flag of truce  
With evil and with wrong  
Should lead the soldiers of Christ,  
The faithful and the strong.

Now unfurl Israel's standard,  
And follow through the strife  
The noble army who have gained  
The glorious crown of life.  
Our ancestors could die for truth,  
And brave the deadly blow,  
And shall Israel let the standard fall  
And yield it to the foe?

For if we do not hold it fast  
Ours surely is the loss,  
For it shall be victorious,  
And we our life should lose.  
It shall not suffer though ye rest  
Beneath your sheltering trees,  
And cast away this glorious crown,  
For love of wealth and ease.

The Lord of Hosts, in Whom alone  
Our weakness we'll make strong,  
Shall lead us on to victory  
With a glorious battle song.  
And soon the warfare will be past,  
The glorious triumph won;  
The kingdoms of this world shall be  
The kingdoms of His Son.

1889.

"THE DAYS OF VISITATION ARE COME . . .  
ISRAEL SHALL KNOW IT." (Hosea ix. 7.)

Yes, thanks be to God, the long-looked for days of visitation *are* come, and the seed of Israel shall know it.

With these words on our lips, and with hearts burning with love and gratitude to our God and Father for having permitted us to live in and see these days the Days of Daniel, we enter upon the tasks and burthens of another year.

At our Lord's first coming and former visitation oil was poured into man's wounds for the *soul*, but His latter or second coming is to set man upon his own beast, in other words to redeem his *body*, and for Satan to be destroyed. This time is now here, and Israel shall know it. At our Lord's first coming the deep mysteries of the Immortal Church were only given in parable, till the present time should arrive when these mysteries would be revealed, as a child in the womb of a woman. His people then had ears but heard not, eyes but saw not, till the woman had brought forth. At that time, as we have said, the Spirit through Jesus spake but in parable; now the time has come "when I shall no more speak unto you in proverbs but I shall show you plainly of the Father." Israel shall now be given ears to hear and eyes to see, and an heart to understand all parables and mysteries and the depths of Satan and his workings of things long hid. Now they will want no teacher, for that Immortal Spirit will be their minister and teacher, "for there is nothing covered that shall not be revealed and hid that shall not be known." Now that the days of *Thy* visitation, of *Thy* light and *Thy* truth are come, every curtain shall be drawn back before the wondering and astonished gaze of the seed or bones of Israel, the Immortal Bride of Christ, the heir both of heaven and earth. But to those who are to die these things remain still sealed and are but dark sayings and meaningless utterances.

Then lift up your heads, O ye children of the Kingdom, wheresoever ye are, and of whatever nation you may be, for your redemption is at hand. This day ye are invited to cry aloud with David, "O, send out *Thy* light and *Thy* truth," and to expect an immediate answer, for the days of visitation

*are come*. . . and Israel shall know it. Ye are blessed indeed to be living in the very moment when the complete fulfilment of all former prophecies will take place; and the light of the *Sun*, destined shortly to become as the light of seven days, now shines full upon you. For this blessed light the true child of Abraham has been constantly crying out, for he alone has been seeking the glory of the *Sun* and craves to understand truth in *all* its beauty. *He* will not accept light marred by the hand of man, but prefers rather to have the whole light to shine fully upon himself, that he may see himself just as he is by nature, and as he will be in immortality, "if he hold the beginning of his confidence steadfast unto the end." Now, as he draws near to that searching light, he will be made to mourn deeply over the many stains and spots he will find upon his garments, and will seek diligently to have them removed, and to have his blood cleansed. As the light of the now rising Sun of Righteousness shines upon him, the better able is he to discern stains he never saw before, and in deep self-abasement and humility he cries: "Woe is me, for I am undone, because I am a man of unclean lips"; yet there he is satisfied to remain until the live coal from off the altar has touched his lips and the light pierces through him, "even to the dividing asunder of soul and spirit, and of the joints and marrow."

Therefore, O House of Israel, to whom these words are more especially addressed, ye who have been called to the visitation of these latter days, join hands with us for a moment in holy brotherhood and unity, and let us exclaim with David, "O send out *Thy* light and *Thy* truth, and let *Thy* visitation now preserve my spirit." O House of Ephraim and Manasseh, we speak but the things that we do know, and we testify unto you only what we have seen and heard when we declare unto you in the name of the God of Abraham, Isaac, and Jacob, our forefathers, that the days of visitation *are now come*, but Israel only knows it. It is our humble prayer at this eventful time, the time of the fulfilment of all things, that the God of Israel will now send out His light with such force that it may break the alabaster box and that its precious spikenard may be poured upon the heads of Ephraim and Manasseh and run down their beards even to the skirts of their garments, for the time is come when the Spirit is here *in fullness* to gather Israel, who shall now be sent forth from "Jerusalem" anointed with power from on high, and endued with authority to work the works of Him that sent them, and by these same works prove their Divinely appointed mission, having received the unction of the Holy One, the substance of which, the anointing oil, has hitherto been but the shadow.

The Ingathering and Restoration of Israel will now be proved to be no delusion, for the mighty works of the Father that will be wrought now in and through the "living stones" of Israel will at length silence every idle tongue and confound all unbelief, and the Spirit will know no rest until every bone of the Virgin of Israel be gathered in, and be knitted bone to bone, becoming at

length the Temple of God, the Bride of His Son, the wife of His youth.

For this blessed day and hour we have been long waiting, and now in our heart and with our voice, and with hands linked together in one unbroken circular chain, let us exclaim with David: "O send out *Thy* light and *Thy* truth"—let them lead us; let them bring us unto Thy holy hill and to Thy tabernacle. Then will we go unto the altar of God, unto God our exceeding joy; yea, upon the harp will we praise Thee, O God our God. O deliver us from deceitful and unjust men, and from oppression of the enemy. Israel shall prevail in this *the day of Thy visitation*, and Amalek with all his people shall be discomfited by *Thy* double-edged sword of *Thy* light and *Thy* truth in the hands of *Thy* servant Joshua. Yea, together we will glorify God in the day of visitation, for Thou wilt surely give us *Thy* light and *Thy* truth, *Thy* peace and joy, *Thy* life and *Immortality*."

### Are Your Locks Grown?

Some years ago I had occasion to visit the residence of a Jew in the West of London. I was much struck by a picture hanging in the hall, representing a group of Rabbis from many countries in Europe, who had assembled in conference. Their patriarchal appearance, all or nearly all of them having long hair and a flowing beard, had quite a charm for me, having only shortly before signed with my hand to the roll of those who were seeking to walk as true Israelites.

Nearly six months had elapsed since I had had my locks trimmed, although I was conversant with the words of Paul (1 Cor. xi. 14), "Doth not even nature itself teach you, that, if a man have long hair, it is a shame unto him?" It is true that at times I did feel a certain amount of shame, my vanity striving hard to get uppermost, as I beheld my hair protruding over my coat collar. I was only young in my faith, but as I became stronger in the Word I felt that I could not conscientiously remove that which God had caused to grow, therefore with the strong desire to become a true Nazarite and follow in the footsteps of my Lord and Master, I continued to wear my badge, striving to become one of those peculiar people, a member of the third Church, which will be gathered out from the Jew and Gentile Churches.

We are commanded to give a reason for the hope within us, and as that hope should be founded on the Word of God, I refer to that standard in support of our practice of allowing our locks to grow. Nature teaches us that it is a shame for a man to wear long hair, but our nature is enmity against God, and causes us to walk contrary to His laws. The Israelite will prefer to obey God, and feel the reproach, seeking to bear his own burden and be yoked with Christ, rather than to satisfy the vain desires of his fallen condition.

In Lev. xxi. 5 a command was given unto the priests: "They shall not make baldness upon their head, neither shall they shave off the corner of their beard," and in

the 19th chapter and 27th verse a similar command is given to all Israel: "Ye shall not round the corners of your heads, neither shalt thou mar the corners of thy beard." This command appears to be little observed by the Jews to-day, albeit I am fully assured that the time is at hand when the "dispersed among the Gentiles" and a remnant of the Jews will hearken unto the words of Malachi at the conclusion of the Old Testament: "Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments." At this time every man in Israel shall be like the Nazarites of old (Num. vi. 6) in their separation: "all the days of the vow of his separation there shall no razor come upon his head: until the days be fulfilled, in the which he separateth himself unto the Lord, he shall be holy, and shall let the locks of the hair of his head grow." Rather than neglect this command they will fulfil the prophecy of Isaiah: "I gave my back to the smiters, and my cheeks to them that plucked off the hair."

To be deprived of their hair and beard was considered a great degradation in Israel. When Hanun, the king of the Ammonites, shaved off the beards of David's servants (1 Chron. xix.), it caused them to be greatly ashamed, and they were commanded by David to tarry at Jericho until their beards were grown. David, speaking of the unity of brethren, said: "It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard, that went down to the skirts of his garments," a testimony that Aaron observed the law in this particular. But how different will be the appearance of those described in Isa. vii. 20: "In the same day shall the Lord shave with a razor that is hired, namely, by them beyond the river, by the King of Assyria, the head, and the hair of the feet; and it shall consume the beard." The same prophet speaks in reference to the burden of Moab: "Their heads shall be baldness and every beard shall be cut off." Jeremiah, seeing the abominations of Israel, cried: "Cut off thine hair, O Jerusalem, and cast it away, and take up a lamentation on high places"; seeing the uselessness of their appearing by this outward badge to be the chosen of the Lord, whilst their hearts were far from Him.

Who can deny the degraded look of a batch of convicts with their hair closely cropped and their faces clean shaven? But let us not be misunderstood. We do not assert that it is a command to the Gentiles that they should refrain from cutting their hair; nay, for they have nothing to do with the law, the only four commands that are tinding on them being to abstain from pollutions of idols, from fornication, from things strangled, and from blood. (Acts xv. 20.)

Like Gideon's army, the mass of mankind is divided by God into three companies (Isa. xlv. 5)—the Jews, the Gentiles, and the House of Israel. The two former Churches have been made manifest, and now at the fulness of the Gentiles the remnant of Israel will emerge from these, for the Lord will purify them unto Himself a peculiar people zealous of good works.

Among the 32,000 men comprising the army of Gideon only 300 were found who grew their beards, and who had consequently to use their hands to keep them back as they were drinking, causing them to lap the waters of the brook with their tongue. Even so to-day will Israel be as an army terrible with banners, who by keeping law and gospel will become kings and priests unto their God. Then will be fulfilled the words spoken through the prophet Ezekiel (xvi. 7): "I have caused thee to multiply as the bud of the field, and thou hast increased and waxen great, and thou art come to excellent ornaments: thy breasts are fashioned and thine hair is grown, whereas thou wast naked and bare."

### Is Your Soul Saved?

How often is this question asked by many a well-meaning and devout worker in the churches of Christendom. But I would ask if they understand the question. Is it understood in its full and perfect sense, or as the Word of God would have us understand it? It is written: "Ye are not your own, for ye are bought with a price," this price being the precious blood of the seed of the woman, being the ransom paid to the Creditor on behalf of the debtors to be set free. Then, if a creditor has received the full demand for the liberation of his debtors, how can he in justice hold them in prison? In the Creditor I point you to God the Father, Who is a God of justice, and Who has received the precious blood of Jesus as the price for all souls. Is this glorious truth understood and believed in Christendom? If so, why do they so often repeat those words: Is thy soul saved? O man, who art thou that thou shouldst question the eternal loving-kindness and mercy of God by asking such a question when He declares that ye are bought with a price? All, both Jew and Gentile, the poor, the wandering outcasts, the offscouring of the earth, the lame, the blind, the halt are all included, and covered by His eternal wing of mercy, which He declares to be His darling attribute. Yea, as a man spreadeth out his hands to swim, so the Lord spreadeth out His hands in mercy to all. He laid upon Jesus the iniquity of us all. Then, if all was laid upon Him He must have been a deficient Saviour if He did not atone for all.

Surely man is blind to suppose that God would begin that which He hath no power to accomplish. The Scripture saith He is a light to lighten every man which cometh into the world, and every man will be lighted by that light; but it depends upon himself how and when he receives it, for it is one thing for that light to raise our souls from the grave at the first resurrection, and another thing to be lighted thereby at the second resurrection, at the end of the Millennium, and quite a separate and distinct thing to have that light placed within our temples and the whole body be made full of light. I have here alluded to three distinct lights, and in support of the statement I refer to 1 Cor. xv.,

where Paul speaks of them as the glory of the sun, moon, and stars. The moon and stars borrow light from the sun in the heavens figurative of the Sun of Righteousness. The sun in the firmament shines upon all men alike, upon the evil and the good, but all do not receive it alike, still all are saved in the end. It has been argued by some that the doctrine of universal salvation gives a licence to men to sin. But such is not the case, for "though hand join in hand the wicked shall not go unpunished." He who dies a believer in that sacrifice receives the salvation of his soul at the first resurrection—compared to the light of the moon, receiving a spiritual body like unto the angels, having obtained an inheritance undefiled and that fadeth not away, reserved in Heaven. He is of the sheep that are placed on His right hand; but the goats or unbelievers are cast back to the second death, and, as we read, "the rest of the dead lived not again until the thousand years were finished," and they shall not come out thence until they have paid the uttermost farthing. Here, then, we see the advantage of a belief in the Lord Jesus Christ. Although you will lose your body, which will be handed over to Satan for the destruction of the flesh, you having made friends with the mammon of unrighteousness, yet you are received into everlasting habitations at the first resurrection.

To return to the destiny of the unbeliever, we find from Scripture that, having suffered the due punishment for his deeds during the thousand years, he is saved at the final resurrection, or resurrection of the unjust. If God commands us to love our enemies will He not also love His enemies? Yea, as witnessed by the woman of Tekoah (2 Sam. xiv. 44): "Neither doth God respect any person; yet doth He devise means that His banished be not expelled from Him." Let all those who believe in an eternal damnation of the soul of the unbeliever read the words of the prophets exhorting them to break every yoke, to let the oppressed go free and to undo the heavy burdens. Read the exhortations in the Gospel, not to let the sun go down upon our wrath, to forgive, not only until seven times but seventy times seven, not to be overcome of evil, but to overcome evil with good, to walk in love as Christ has loved us, and to be imitators of God. Read also the judgment on those who neglect the poor, the naked, the hungry, the stranger, and the prisoner, and then own that God's darling attribute is mercy.

The time will come when unto Him every knee shall bow, every tongue shall swear and confess Him Lord of all. The words of our Lord are on record: "And I, if I be lifted up, will draw all men unto Me"; for "He is the Saviour of ALL men, specially of those that believe." A certain creditor had two debtors, the believer and the unbeliever, one owed 50 pence and the other 500 pence, and when they had nothing to pay, both having lost their body in the grave, he frankly forgave them both, one at the first and the other at the final resurrection. If after these proofs in support of universal salvation doubt could exist it should be dis-

Can a man be both

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

### Notes of Addresses.

A Discourse by J. J. Jezreel.—June 13th, 1884.

Text: "SURELY THE LORD GOD WILL DO NOTHING, BUT HE REVEALETH HIS SECRET UNTO HIS SERVANTS THE PROPHETS." (Amos iii. 7.)

If you drop a stone out of your hand is it not the very law of gravitation that if it falls 12ft. the first second it will fall 48ft. the next second, 108ft. the third second, and if it falls for 10 seconds it will rush through 1,200ft. of air in that last second, until earth stops it? As it is with the law of gravitation in the increase of speed, so has light increased and is still progressing as we near the end. In the first dispensation the light was only as the light of the stars, borrowed from the moon. As they sinned without law they also perished without law, for sin is not imputed when there is no law, yet their bodies saw corruption through the inoculation of the seed of the serpent in the blood of the first Adam; so death passed upon all men. I repeat that their bodies and the bodies of all men go to corruption through the inoculation of the tares in the field, or seed of the serpent in the blood, *not* through Adam and Eve eating an apple as benighted Christendom hath it, or surely they would have covered their mouths with the fig-leaved apron; but we are told in Holy Writ: "It is not that which goeth in at the mouth that defileth a man," but that which proceedeth from the reservoir of the body, the heart, which is deceitful above all things and desperately wicked. In the first dispensation the sentence of death rested on the body *only*, *not* upon the soul. In the second dispensation light increased to the brightness of the moon; still a borrowed light, and the sentence of death was pronounced upon the soul that sinned, as well as the body. Still he could save his soul from the power of the second death through obedience and the offering of the blood of animals, thus proving they did not keep the law; for had they kept the law there would have been no need to pour out the blood of animals under the altar of repentance.

In the third dispensation the light increased to the brightness of the sun, which is *not* a borrowed light. As the light increased, it magnified the darkness, for it is written: "If the light that is in thee be darkness how great is that darkness; and the darkness comprehended it not." The Light led the blind man out of the darkness of the town, and asked him if he saw ought. And he looked up and said, "I see men as trees walking." He only saw in part, for the salvation of the soul; he could not see the redemption of the body; his sight was yet imperfect. Paul, the great Apostle of the Gentiles, also acknowledged that he could only see in part, for he said in 1 Cor. xiii. 8, "We only know in part, and we prophesy in part, for now we only see through a glass darkly," and see men as trees walking, until the second touch of the Spirit be given, then a full restoration of the eyesight will be given, and they will see every man clearly. Then that which is in part will be done away with. There will be no need of a part when that which is perfect is come. There will be no need of types and shadows, similitudes and parables, when the substance of all former shadows has come.

The full-grown man has no further need of the breasts or the child's swaddling clothes. These things were necessary in childhood, but when he became a man he put away childish things. The disciples at the beginning of this dispensation only received the Spirit by measure, and it rested upon them in the day of Pentecost in the form of cloven tongues, divided into two parts. But it is written in the 34th verse of the third chapter of John's Gospel: "He whom God hath sent speaketh the words of God; for God giveth not the Spirit by measure unto him." He will utter things which have been kept secret from the foundation of the world. For the Lord God will do nothing but He revealeth His secret unto His servants, messenger or instrument. The two parts were shown to our forefather Abraham when he divided the heifer, goat, and ram in the midst, but the dove and young pigeon divided he not, because these typified the Spirit and messenger, even as the dove brought the olive leaf plucked off to the ark of Noah, and found rest for the sole of his foot upon the body of Jesus in the river Jordan. Men do not light a candle and put it under a bushel, but God's ways being the opposite to men's ways, *He* hides the *light* in a pitcher. The Lord revealed His secret unto His servant Gideon, and Gideon divided the 300 men into three companies, and he put a trumpet in every man's hand with empty pitchers and lighted lamps within the pitchers.

But mark! *he did not place the light in their hands until* after the division of the third company, or separation of the third company from the first and second. A figure of the three dispensations and the third watch separated from the first and second watch of this visitation. For the commandment is a lamp, and the law is a light, hidden in the pitchers or hearts of Israel; and our hearts must first be broken and become as incense beaten small, humble, and of a contrite spirit, before they can enter within the veil of the Holy of Holies and overcome the misery of their own house.

God at sundry times and in divers manners spoke in time past unto the fathers by the prophets unto whom He revealed His secrets. And these spake as they were moved by the Holy Ghost, not by the will of man. But as they could only see in part through the telescope of time their visions of the future were kaleidoscoped. Hence, they inquired and searched diligently to know what manner of time the Spirit of Christ which was in them did signify when it testified beforehand the sufferings of Christ and the glory of Israel that should follow. The Lord revealed unto them that not unto themselves, but unto us in these last days they did minister the secrets of the Lord; which things the angels desire to look into. The time for the restoration again of the Kingdom to Israel would be revealed to Israel only. It was not for them to whom Jesus was then speaking to know the times or the seasons which the Father hath put in His own power. All these things were hidden from the wise and prudent. Jesus said: "But of that day and hour knoweth no man, no, not the angels of Heaven, but My Father only." It was not for them to know the deep mysteries of the Kingdom, as the time was then *afar off*, for the time of figs was not yet. *They did not know* at that time, being born out of due time, but He did not say that it never would be known; for I tell you in the language of my text, that "the Lord God will do nothing, but He revealeth His secrets unto His servants."

Not only has God spoken unto our forefathers by the prophets at sundry times and in divers manners, but He hath also spoken unto us by His Son, Whom He hath appointed heir of all things; but in these last days He hath sent us the Spirit of Truth, Who is now guiding us in this visitation and showeth us things to come. The fulness of the Spirit is now resting upon Israel, and the *latter mortal woman is now*

*diligently sweeping her house* (the body) in search of the lost piece. Having found the lost piece, *obedience*, she will be clothed with the sun, and the moon under her feet, and upon her head a crown of *twelve stars*, which are the twelve tribes of Israel, and her child will lead Israel unto immortality; and she calleth in her friends, the incorruptible bride, and her neighbours, the aliens or Mount of Esau, saying: "Rejoice with me, for I have found the piece which I had lost," which keepeth the peace of the house.

And now we have a more sure word of prophecy. The day star that arose in the sky and led the three wise men to the manger where Jesus lay, is now arisen in the hearts of Israel, and they worship him in spirit and in truth, and will overcome the evil and destroy the works of the devil by the power of His Spirit, and receive the morning star, and will become a branch of the root and offspring of David, the bright and morning star. These are the days spoken of in Isaiah, xxx. 26: "The light of the moon shall be as the light of the sun, and the light of the sun shall now be sevenfold, as the light of seven days, and the Lord will now bind up the breach of His people, and heal the stroke of their wound"; the bite of the serpent, or the inoculation of the tares into the blood. It is written (Deut. xxix. 29): "Secret things belong unto the Lord our God, but those things which are revealed belong unto us and our children for ever." But nothing has or ever will be revealed unto the Jew or Gentile, save the doctrine of justification by faith, "saved by grace through faith, and that not of themselves, it is the gift of God."

The deeper mysteries of the kingdom were reserved in the twelve baskets full of fragments for the twelve tribes of Israel, after the Jew and Gentile were filled with the loaves and fishes, or in the words of Paul, "at the fulness of the Gentiles."

Jesus told His disciples that the time had not come to receive the deeper mysteries of the Kingdom. He said: "I have yet many things to say unto you, but ye cannot bear them now," because they were unspeakable and unlawful to be uttered in that day. Hence He told Peter: "What I do thou knowest not now, but thou shalt know hereafter"; the *thou* being his seed upon whom the fulness of the Spirit would rest. The same *thou* is again mentioned in Rev. x. 11, who would know hereafter: "Thou must prophesy *again*, before many peoples and nations and tongues and kings" . . . "and the wall of the city had twelve foundations, and in them the names of the twelve Apostles of the Lamb."

O ye dry bones of the Virgin of Israel now in bondage among the Gentiles, may the eyes of your understanding be enlightened to distinguish the *substance* from the *shadow*, so you will learn to covet the Word, not the printer's ink or outside cover. You will learn to covet the Spirit, not the sign of it; true Christianity, not a form of godliness without power; the high motive, not the tangible result; the simple faithfulness, not the echoing recognition; the quiet lightning deed, not that applauding thunder at its heels, which men call fame. "O keep me innocent, make others great; make me faithful, not famous." O may my little service and faithfulness be precious as the continuity of sunbeams is precious, though some of them fall unseen, and on barrenness; precious as the drops of rain are precious to the drooping plant.

"Happiness if gathered in moderation is like the manna of the wilderness, but if gathered in excess it ceases to be angels' food and breeds worms."

"If you cannot do the good that you would, be more diligent to do the good that you can."

"Let amusements fill up the chinks of your existence, not the great spaces thereof."

## Notes and Comments.

### Judaism and Christianity.

The Rev. S. Singer intends holding special classes for the purpose of instructing his co-religionists in the difference between Judaism and Christianity. In defining the latter, we trust that he will refer solely to the teaching as it is laid down in the Bible, instead of referring to the exposition of any denomination of Christians.

The fact of the Gentiles using the names Jesus and Christ synonymously is undoubtedly a stone of stumbling to the Jew, who believes that his Messiah is to have neither beginning of days nor end of life, therefore cannot conceive how He was to begin life by having an earthly mother. By referring to the "testimony," the error of Christendom is manifest. He was nowhere called Christ until the Spirit descended on Him at the River Jordan. The command unto Mary was: "Thou shalt call His name Jesus" (Matt. i. 21; Luke i. 31), which means Saviour. She being overshadowed by the power of the Highest, brought forth of her own seed, the body of Jesus free from evil. By this, woman proved herself the tree of the knowledge of good, as woman at the fall proved to be the tree of the knowledge of evil, the words of the prophet being fulfilled: "Behold a Virgin shall conceive and bear a Son," the Almighty showed unto mankind what He would have them become, further fulfilling Scripture: "A body hast thou prepared me to do thy will, O God." At 30 years of age this body was clothed with the Spirit Christ, the Messiah, Who had neither beginning of days nor end of life, Who was with God before the foundations of the earth were laid. Without this Spirit Jesus said: "Of mine own self I can do nothing," but under its power He kept God's sayings, fulfilling the law. For three years He was called Jesus the Christ, the anointed Saviour, but at the expiration of that period Christ withdrew that the Scripture might be fulfilled and man have power to put Him to death, causing Him to cry out: "My God! My God! why hast Thou forsaken Me?" Jesus died, but being free from evil, death had not power to destroy His body: He saw not corruption, but on the third day Christ returned, raised His body, and took up His abode therein, fulfilling the Word: "Great is the mystery of godliness, God manifest in the flesh"; changing Jesus from the Son of man to the Son of God.

Let this distinction be fully understood and we perceive one great barrier removed from the pathway of the remnant of the Jews who will perceive that Christ now proffers to do the same in them as He did in Jesus.

### A Purified Theology.

The *Christian World* recently reported a lecture, delivered by the Rev. Andrew Douglas, of Arbroath, on "A Purified Theology the only Hope of Social Progress," in which attention was called to the selfishness and other evils of the wealthier and more luxurious portion of society, and laying certain obligations on the Church. "Let the Christian Church," he said, "be honest, and deny to those who are responsible for this condition of affairs the title of Christian." This is wholesome and much needed advice which we should be glad to see acted upon. A serious error, however, runs through the discourse in connection with the Divinity of Christ and man's redemption of the Divine nature. "Every human being," he said, "is a Divine incarnation," and quoted a saying of Novalis, "There is only one temple in the world and this is the human body."

There, by-the-way, is an instance of the apparent dislike to quoting Scripture, preference being given to human authority. The saying attributed to Novalis merely conveys that which is expressed by Paul in very similar words: "Know ye not that your body is the temple of the Holy Ghost?" (1. Cor. vi. 19.) "God dwelleth not in temples made with hands." The words of the Apostles would to our minds carry far greater weight than those of the greatest German scholars. Our bodies are the temples of God, but the lecturer makes a great mistake by thinking God dwells in them at present. The Kingdom is to be within man, but not in his sinful condition, for flesh and blood cannot inherit the Kingdom of God. (1. Cor. xv. 50.) The Spirit Christ did not dwell in Jesus until His blood was poured out, for at Jordan John bare record that the Spirit descended upon Him and abode upon Him (John i. 32), but did not enter Him, or it would never have departed from Him, as it did at the Crucifixion, when Jesus cried, "My God! my God! why hast Thou forsaken me?" After His Resurrection the fullness of the God-head dwelt in Him bodily, then His body became immortal. And seeing the Spirit did not dwell in Jesus, Who had no evil in His blood, much less will it dwell in man who is full of iniquity. These vile bodies must be changed, the blood cleansed and washed away, before they can be like Him. All evil removed, root, seed, and branch; this is necessary for the glory of the immortality of the body, promised to the children of Abraham alone, 12,000 of each of the tribes of Israel. "And so all Israel shall be saved . . . for this is my covenant, when I take away their sins," not before. If the lecturer understood the full meaning of the following words he uttered, he was advocating the life of the body without death. "Every human being, however humble and sinful, can become the tabernacle of the Most High; the residence of high and holy aims, the incarnation and revealer of the thoughts of God to man." But as we have said, not in his present condition, and still less if he goes to corruption, as it is written, "Thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption." (Psa. xiv. 10.) It is possible for every man to become this, for all things are possible with God. In fact the offer is made to every man, "Many are called but few are chosen." A "purified theology" must consist of the pure Word of God, before any progress can be made in society.

### Hebrews—Israelites—Jews.

A correspondent writing to the *Jewish Chronicle* states:—"It would seem that the words Jew, Israelite, are still looked upon in France as distinctive terms. How frequently has it not been shown in the columns of the *Jewish Chronicle* that the above expressions are synonymous, and are the exclusive appellations of the 'People of the Book.'"

We are much surprised to find such words written by a Jew, who certainly should know that the name Jew is applied only to the descendants of Judah and Benjamin, therefore it becomes the "exclusive appellation" of these two tribes, whilst the ten tribes now among the Gentiles were formerly known as the Kingdom of Israel. We know not how the distinction is made by the French in the words Jew and Israelite, but in the teachings of the *New and Latter House of Israel* a distinction is shown when expounding the fifth verse of the 44th chapter of Isaiah, showing the three churches that were to exist in the latter days. "One shall say I am the Lord's": the Gentile, who claims the merits of our Lord's blood shed on Mount Calvary. "And another

shall call himself by the name of Jacob." Here we find the Jew, who claims God's promises to Jacob. This cannot apply to the whole of Israel, or the Hebrews, for the ten tribes became dispersed among the Gentiles, lost their identity and to this day are not known as a people. Isaiah then speaks of a third church: "And another shall subscribe with his hand unto the Lord and surname himself by the name of Israel." Here we have the remnant of the twelve tribes united under the one title—Israel, 12,000 of each tribe (Dan being excepted and Manasses put in his place); the dispersed among the Gentiles drawn out by the power of God to claim with their brethren, the Jews, the promises of God unto Israel, and register themselves as joint representatives of the Hebrew race, one nation, never more to be separated.

### Self-Denial.

One cannot help commending the spirit of self-denial shown by the members of the Salvation Army. Major Tucker has recently placed under Major Ajeet Singh 60 Europeans and 10 native missionaries, who will shortly make a determined effort to evangelise Bombay. These missionaries live upon bread, curry and rice, which they beg from door to door, wear the native dress and go barefoot, and in this way they are enabled to gain access to the people, as in no other way. What a lesson to the members of the House of Israel. Canvassers are wanted in every county in England to go forth without purse or scrip, trusting in the Lord to open up the way before them, faithful men and women who are willing to endure all things if they are only permitted to herald the glad tidings of redemption to their famishing brethren. Who will volunteer to go forth, *Roll* in hand, despising the home of ease and luxury, desiring to be active co-workers with Christ, knowing that the crown of life, the wreath of amaranth which cannot fade, will not be dropped on the sluggard's bed?

### An Infidel's Witness.

"There is this wonderful fact, no man has ever yet been persecuted for thinking God bad. When any one has said that he believed God to be so good that He would, in His own time and way, redeem the entire human race, and that the time would come when every soul would be brought home and sit on an equality with the others around the great fireside of the universe, that man has been denounced as a poor, miserable, wicked wretch."

Colonel Ingersoll, the American infidel, is reported to have uttered the above, and we doubt if truer words could be spoken. "If ye were of the world the world would love its own"; but because a man proclaims Christ as the Saviour of all men he is at least pointed out as a heretic. For example, the teaching of the House of Israel may be summed up in a few words: The elect of God, who stood with Him during the rebellion in Heaven, will also resist Satan now, and by the outpouring of the Spirit of God in its fullness will overcome all evil; therefore it will be impossible for them to pay the wages of sin—death—but they will be saved, body, soul, and spirit, as our Lord taught: "If a man keep My saying he shall never see death." "Whosoever liveth and believeth in Me shall never die."

Secondly, we teach that all believers in our Lord Jesus Christ will receive the salvation of the soul in the first resurrection, and that "blessed and holy is he that hath part in the first resurrection, for on such the second death hath no power."

Thirdly, we teach that God hath devised means whereby His banished will not be expelled from Him when Christ shall give up the

Kingdom to God the Father; but that having been cast back into the grave for a thousand years they will rise at the resurrection of the unjust, when the Scripture will then be fulfilled: "And every creature which is in Heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them heard I saying, Blessing and honour, and glory and power, be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever."

This teaching, founded solely on the Word of God, is described by no less a personage than the Bishop of Rochester as "an inexplicable and preposterous heresy." Truly the infidel is at least honest to himself, and is not afraid to speak of facts as he finds them.

### Present Day Preaching.

The *New York Weekly Herald*, in reporting a sermon delivered by the vicar of Old Trinity Church, on Sunday, December 16th, says: "Dr. Dix deprecated the methods adopted by some modern preachers, who secularised their lives, their dress and manners, introduced discussions of popular novels into their sermons, or indulged in mere speculations instead of theology. To bestow upon such men the title of priest was a misnomer, for they do not seem to have any charge of the mysteries of God. They trust to human topics and human thoughts. They aim to surprise their people with novelties instead of dealing with the Scriptures. They catch at shadows instead of the truth. He knew one who had a class studying Milton's *Paradise Lost*, and another who often quoted Shakespeare in preference to the Bible. One had told a gathering of children that as there was nothing appropriate to the occasion to be found in the Scriptures, he would read them some verses from Longfellow. In fact this class of preachers kept up all the weary transactions of the week, and from Thanksgiving to Election Day, from the date of the great fire to the occurrence of some dreadful disaster, they went on commenting upon the scenes of this world instead of leading their hearers to think of the life to come and the need of repentance to secure eternal salvation. No wonder faith was dying out and religion seemed to be failing among us."

After penning the above we feel impressed to quote the following paragraph from the *Extracts from the Flying Roll* (Ser. i., p. 92): "Is it to be wondered at that men call Christianity a farce, and a humbug, and a trade, and a means for traffic? Is it to be wondered at that infidelity is taking gigantic strides across this planet, scattering the tares of unbelief on its journey? Is it any wonder that our children, the present rising generation, are disobedient to parents; that the Scriptures are distasteful to them, prayer a punishment, that the Sunday-school has no attraction for them, their young and sensitive hearts sicken at the sight of so much void and empty professions of religion, and the mystery of iniquity is waxing worse and worse, iniquity is abounding? Far from the world getting converted and all men coming under the power of the Gospel, as these guides would lead us to believe, we say that greater darkness reigns to-day in the spiritual kingdom than reigned before the Flood, or before the destruction of Sodom, or before the destruction of Jerusalem, because the light that is in you has turned into darkness, and how terrible is that darkness. But all these things are the signs of the times of these latter days, when traditions of men and worldly wisdom, and science falsely so called, are held up by men to explain and illustrate the Divine attributes and government of the Deity, when the unalloyed pure Word of God is before us."

### Israel Awake!

General Booth recently published an appeal to the friends of the Salvation Army, in which

he claims that that organisation "has forced upon the attention of the churches the awful destitution and utter godlessness of the vast populations of the boasted Christian nations of the earth, and shown how appallingly separate these masses are from all ordinary Christian effort, and how likely they are to grow worse and worse until the evil culminates in some vast destructive social catastrophe."

How true is Scripture: "If the time were not shortened no flesh should be saved." How earnestly each one in Israel should labour to spread the message of life that their brethren may be warned to flee from the midst of such vast multitudes who know not God. How solemnly we should warn them that the third and last watch, in which Israel are to be gathered, is fast passing away: time is short and precious.

### Brands from the Burning.

The *English Churchman*, alarmed at the degeneracy of the professing Church, strives to awaken it from its deep slumber, exhorting to repent and seek holiness ere the whole mass becomes past cure, saying: "If ever there were a time when mourning for other men's sins as well as our own was imperative, it is the present, and the duty becomes especially obligatory at the close of the current year. English Christians ought to mourn for, as well as to confess, the sins of the country and of the Church—of the Church of God generally, and of the Established Church in particular. There is abundant cause. The errors of the Church of Rome are creeping into the Church of England with secret strides—that Church which was intended to be a Protestant bulwark against Romanism. The buildings themselves are being disgraced by images which God has forbidden. The 'Downgrade' is doing its deadly work among the Non-conformist Churches. The love of amusement and pleasure is year by year sinking the mass of the nation lower and lower. Atheism, the offshoot from Romanism, is on the increase, and all seem to be doing Satan's will and work, not God's."

We have often alluded to this great apostacy in Christendom, and we know that instead of decreasing it will continue to increase till this Babylon of ideas shall fall, when out of its ruins will appear the little flock who have kept the word of His patience; who have passed through evil report and good report, inward trials and outward persecutions, yet withal, having kept their eye single to Him Who hath called them from darkness into His marvellous light, they rejoice to tread the thorny path and bear His Cross, till they are made perfect through suffering, when every bitter thing will become sweet. Groaning for the deliverance of ourselves and our brethren from this nauseous mixture of bitter with sweet, we cry:—

O Wisdom which cometh from the Most High, reaching from one end to the other mightily, and sweetly ordering all things, come and show Thy people Israel the way of understanding.

O Lord and Ruler of the House of Israel, Who did appear to Moses in a flame of fire in the bush, and gavest to him the law in Sinai, and also came and rested on the body of Jesus for three years, and leaving behind Thee the Gospel, come now and redeem Thy chosen with an outstretched arm.

O Dayspring, Brightness of the Everlasting Light, and Sun of Righteousness, come and pour down Thy Spirit upon them that sit in darkness and in the shadow of death, and give them light that Thy people may see eye to eye.

O Thou, the Sceptre of the House of Israel, Thou that openeth and no man shutteth, and shutteth and no man can open, come quickly and redeem Thy people from the power of Satan and take unto Thyself the power and reign upon this earth. Even so come, Lord Jesus.

## Notes from Canvassers.

### AMERICA.

**Buffalo.**—The canvassers who were at Hamilton have moved to this place, fully determined in the strength of God to light a fire here which shall not be put out. We hope to report on their labours shortly, and trust that the same success may attend them here as was chronicled at Toronto.

**Detroit.**—Good results are reported from here, and two more canvassers have during the last month gone forth, *Roll* in hand, in search of the remnant. Having received so much benefit themselves from the *Extracts from the Flying Roll*, they are anxious to share it with others.

**Hamilton.**—A great stir has been made in this city during the last few weeks by a number of our canvassers, who thoroughly worked the place, going from door to door sowing the seed of the Word. Several have become deeply attached to the work and desire to take the paper regularly. We hope soon to see a body of members formed here.

**Port Huron.**—The members of the Port Huron body hold public services in the school houses, within a radius of five or six miles, on Sunday afternoons. Much interest is manifested, and some have offered to open their houses to them for the same purpose. Public services are being held at the city of Port Huron at the same time.

**Toronto.**—We have received the following from one of our sisters who is canvassing in this city:—"Papers and *Rolls* to hand. Bro. T— and Bro. M— and wife leave Hamilton tomorrow morning 9.40 train for Buffalo; they will write us where to join them. We expect to hear in time to leave here on Wednesday morning. It is with a heart full of joy and gratitude to the God of Israel that He has led us, such unworthy instruments as we are, to hand the words of life to so many of our famishing brothers and sisters hungering for something, they know not what, but as one, Mr. M— said, that aching void which was in his heart is now filled. Another to whom I had addressed a few words said he had never heard the like before, and asked me to come to his house to tea as his wife would like to meet me. I accepted the invitation and spent a very pleasant evening. I met him again yesterday, and he said he never felt like this before; night and day he was pondering over what I had said. He shook my hand, and with tears in his eyes said he could not forget what I had said, and asked me to write to them when we shifted. Several have said 'You or someone should stay here, what will we do when you are all gone?' I tell them they must look to the Word as it is better that we should go away to carry the message to other cities. Almost every evening we are invited to go and talk on these glorious truths; often asked out to tea. This evening I am invited, and my sister and I to-morrow evening, and we have a meeting here this afternoon. There are 12 persons very much interested, beside a number not quite so much. Truly the Immortal Spirit has guided us to them as He has promised us in the *Flying Roll*. I sold a paper to a Church of England minister, and one to another minister. One man I found was so glad he took three papers; said he thought it was strange that with all our learned men we could not get such truths from them. I feel so glad we tarried here a little longer. Yesterday I sold 40 papers and on Friday 45. Alice sold 72 in the two days. I could scarcely sleep last night for thinking of these things, sometimes I am so full. I think we have sold nearly 800 papers here since the others left us. I send you Mr. Morley's card; he is very much interested in the *Roll* and papers, and has purchased a copy of each of the back numbers of

the paper we had in stock. His wife and three of her sisters are also somewhat interested. Said he would like the agency for this town and would like to go out with the roll of papers under his arm. I thought we would be only too glad to have someone to take hold of it who had the work so much at heart as he has. We had quite a good meeting here this afternoon. Please write us when we get to Buffalo. Mr. M— who is very much interested, had just finished learning to play the organ and was going to play in a church, but has now relinquished the idea. He says he will put a notice in Saturday's paper announcing the service on Sunday." Altogether there have been nearly 3,000 papers sold in this city since it was entered about two months ago.

### ENGLAND AND SCOTLAND.

**Shton-under-Lyne.**—This is a centre for the Lancashire district. Although up to the present time the members here have been able only to visit the adjacent towns and villages, we now hope to make arrangements for a thorough canvass of all the towns in the county, and hope all the members will co-operate in the undertaking. Public services are held at 231, Stamford-street, every Sunday evening, commencing at 6.30.

**Brighton.**—Several new members have been recently added to this body, many of them being the fruits of the open-air meetings held on "The Level" during the summer. The public services are now conducted every Sunday evening at 167, Elm-grove, commencing at 6.30. One of the brethren here has just returned from a very successful canvassing tour to the West of England, visiting Bournemouth and Southampton, Portsmouth and Emsworth on his way home, having accomplished nearly the whole distance on foot, carrying his books in a small "ark" on perambulator wheels. Many like him are sacrificing their own comforts, and walk from village to village, fully satisfied if they are only the means of bringing one to the knowledge of the truth. Their one desire is to see the Word run and be glorified. Many more are wanted to go forth and do likewise.

**Bury St. Edmunds.**—A friend here is doing all in his power to spread this work in the surrounding villages. It is very many years since he first embraced this faith, and now having returned to his native country after a sojourn in Australia and New Zealand, he is only too pleased to be in harness. We hope to receive from him in future a weekly report of his labours.

**Croydon.**—A correspondent writes:—"We rejoice to see that the work of the Lord for the ingathering and restoration of Israel is steadily progressing in the town and neighbourhood of Croydon, many *Rolls* and papers having been sold. Several are reading them with the greatest interest, and are looking forward to the time when public services will be held. One who had always dreaded death said she looked back with joy and gratitude to the day when the message of life was brought to her door. Others say what great peace and comfort it has brought them when they read in the *Flying Roll* that all their sins, past, present, and future, were atoned for when the blood of Jesus was shed. One who had heard of the message from a friend said he could not rest until he had procured the books, wherein he realised the love of God and His great mercy to all mankind. Another, under great domestic trial and bodily suffering, testified to its being the only joy and comfort that she had. One whose eyes had been opened to see the great increase of evil and crime thanked the Lord that He had given His servants wisdom and strength to make

known the origin of evil, feeling sure that was the only way to strike at the root of it, and stem the torrent. Others reject it on the ground of its teaching that there is no eternal punishment on the soul, they not distinguishing between that and the body. We trust that the new year will open with fresh zeal and earnestness in the cause of truth, that the message of life may spread far and near, and that the scattered bones may at no distant date be gathered home to the barn."

**Edinburgh.**—The news from this city continues to be very encouraging. Although the cold weather has prevented the holding of out-door services our sisters have received numbers of invitations from families to visit them at their homes in the evenings. On wet days being unable to canvass they generally arrange to visit some poor afflicted one whom they have met with during the week. The following extract we take from their diary:—"This morning, being again very threatening for rain, we went out south, and called on Mrs. Liddell. We found she had been very unwell, but after we had been in a short time she brightened up wonderfully. She had now finished reading the second sermon of the *Roll* which we lent her about a month ago, having read some of it a second time, and she said she saw still more of the work, and now understood the first sermon much better, and that it also brought up to her memory much of the Scriptures that she had learnt when a child, much more light now bursting on the sacred pages than she had perceived before. She is a widow, and lives alone, all her children being married. She asked very kindly after our labours, and seemed quite to enter into the spirit of the work. We spoke to her of the wonderful workings of God in various ways for the progress of His work and the fulfilment of His will made to the fathers. We left her the third sermon to read." We anxiously look forward to seeing many more of our brethren and sisters in Scotland devoting their whole time to the spread of the everlasting Gospel. The harvest is great, but the labourers are few. All canvassers are earnestly requested to send so as to reach us not later than Wednesday evening.

**London.**—The members of the various bodies in this city have much cause to rejoice at the spread of this work in their midst, and though their efforts are yet feeble to what we hope to record in the near future, they have been blessed by the addition of several new members recently, who in their turn are becoming active workers in the cause. Public services are held every Sunday evening, commencing at 6.30, at 126, Great Titchfield-street, W.; the Chepstow Hall, Peckham-road, S.E.; and the Temperance Hall, High-street, Stratford, E.

**Reading.**—The canvassers who have been residing here for several weeks past, having nearly finished working the town, have visited several villages on the outskirts, including Pangbourne, Emmer Green, Whitechurch, Maple Durham, and Chasey Heath. They expect to move to Newbury shortly.

**Tunbridge.**—The following extracts from the letter of an interested friend in this town will no doubt give courage to anyone who, like herself, may be the only visible one in their town or village who professes this faith. When out canvassing in the neighbourhood, she says:—"I called on one man, who was just reading his Bible when I went to the door. He seemed in deep thought, having just finished reading in Revelation about the prayers of the saints, and asked me if I could tell him when their prayers would be answered. I said 'Yes, they are being answered now,' and explained the message, God's offer of the immortal life of the mortal

body, and the 144,000 accepting that offer. He believed that God had a store-house, as it were, for unanswered prayers; that He answered them sooner or later as He chose, and as He thought best. He said his hope was to live in Christ. I said 'Yes, yours is a glorious hope, but is for the salvation of the soul only; but Israel are seeking for Christ to live in them, fulfilling the words of our Lord: 'you in me, and I in you.' He said 'You go deep into the Scriptures and are more educated than I am'; to which I answered that he was mistaken, inasmuch as I was greatly short of this world's education, but that I was being taught of God in reading the *Extracts from the Flying Roll*, and that we were not to lean on arms of flesh, but to seek unto the Spirit of God. He said that he wished to live and die in Christ. Then I stated that the prayer of our Lord would now be answered: 'I pray not that Thou shouldst take them out of the world, but to keep them from the evil,' which is the full redemption; to die and go to His Kingdom being only a salvation in part, viz., the body being lost and the soul and spirit saved. Paul said he only knew in part, and counted not himself to have apprehended, but the Spirit is now here in fulness. The fulness of the Gentiles having come the Interpreter, or Comforter, or Spirit of Truth is leading Israel into all truth. I was talking to him for at least an hour, but it may not be a lost one."

### The Increase of Crime.

How often we use the phrase: the devil is going about as a roaring lion seeking whom he may devour; still we have but a faint conception of his fearful ravages; we become so used to the recital of crime that we think not of the inevitable vengeance of a just God which will and must be poured out upon this world of evil doers. Recently, however, even the most indifferent have been roused on some dozen occasions, and these following each other in quick succession, to hear of crimes probably among the most revolting and atrocious that have ever occurred in the world's history. Yesterday still another victim was added to the list, a little girl 10 years old.

This insatiable thirst for blood is terrible to think of, and causes us to pray the God of Israel to hasten the time that these evils may have an end. As effect follows cause, so the trees of mankind have borne their fruits according to the kind of seed sown and the ground they were sown in. Cain being conceived in the uncleanness of the Tree of Knowledge of Good and Evil became a murderer, and all those who have since been conceived in that state show a depravity in their nature which is revolting to the minds of all who are striving for purity. If parents would only read the laws of God and seek to give good gifts unto their children in the shape of pure bodies, we should hear less of such cool-blooded and horrible crimes as have been thrust under our notice of late. A great deal of the blame, however, will lie at the door of the clergy, who have failed to instruct their flocks in the four commandments given to the Gentiles, viz.: to abstain from pollutions of idols, from fornication, from things strangled and from BLOOD, the last command corresponding with Lev. xv. 24. How true are the words: Sin is the transgression of the law.

## INDIAN TEA STORE,

71, OXFORD STREET  
LONDON, W.

No China Tea.

No China Tea.

X	L
N	T

## SPECIALITY :

*Fine Darjeeling Tea. Invigorating.*

*Fine Indian Coffee. Luxurious.*

## INDIAN TEA AND COFFEE.

*Our choice teas may be tasted at Harris's  
Dining Hall, adjoining. 1d. per cup.*

N.B.—We recommend and guarantee all our teas as being good and pure, of the finest quality, from the best gardens of Indian growth. No better can be produced. We therefore advise all who have respect for their bodies to drink Indian tea pure. To buy pure Indian Tea where no China is allowed, as at the Indian Tea Store.

A Price List can be obtained by applying to the manager, RICHARD GORTON GODFREY, as above.

NO CHINA TEA. Agents for Senez-Sturbelle's delicious pure cocoas. NO CHINA TEA.

## CONNAH'S TRAVELLING BAGS AND PORTMANTEAUS.

*Ladies' Dress Baskets from 21/-*

## BALL DRESS BASKETS.

*Connah & Co.'s Handy Bag, 10/6.*

LIGHT, LARGE AND ROOMY.

HAT CASES, GLADSTONE  
BAGS, BRIEF BAGS,  
TRAVELLERS' HOLD-ALLS,  
SOLID LEATHER  
PORTMANTEAUS AND  
AMERICAN TRUNKS.

CONNAH & CO.,  
Trunk Manufacturers,

73 & 75, OXFORD STREET,  
LONDON, W.

## ASHWORTHS, Family Grocers and Tea Dealers, 45, MELBOURNE STREET, STALYBRIDGE.

Special attention given to our Tea and Butter Trade.

*Try our Celebrated 2/- Tea.*

This Establishment Closes at 7 o'clock every Friday Evening.

## "EXTRACTS FROM THE FLYING ROLL,"

*God's Last Message to Man for the  
Ingathering & Restoration of Israel.*

SERMONS I., II., and III., bound in Cloth, black lettering, 1/- each, post free 1/3 each, in Cloth Gilt 1/6 each, post free 1/9 each.

## WANTED

Respectable Young Men and Women to canvass the *Extracts from the Flying Roll* and THE PIONEER OF WISDOM.

LIBERAL DISCOUNT. Apply to EDITOR.

## MATTHEW FISHER, WHOLESALE AND RETAIL TEA MERCHANT, 229, STAMFORD STREET, ASHTON-UNDER-LYNE.

M. F. calls attention to his rich and deliciously flavoured

**TEA** at 3/- per lb.

ALSO

*A Varied Stock of Useful and Fancy Household Articles on Sale.*

Business closes on Friday Evenings at 6 o'clock.

## T. T. BRETT, 345, HIGH ST., LINCOLN, Clothier and Outfitter, Boot and Shoe Warehouse.

A VERY LARGE VARIETY OF MEN'S, YOUTHS', AND BOYS' SUITS ALWAYS IN STOCK.

Men's, Boys', and Youths' Suits, Cord and Molekin Trousers (Cord in all colours), Fancy Cloth Trousers, White, Drab, and Blue Jackets, Cardigan Jackets, Cord and Molekin Vests, Shirts, Hosiery, &c., at Marvellous Prices. Also Men's, Youths', and Boys' OVERCOATS, in great variety.

A SPLENDID STOCK OF  
BOOTS AND SHOES  
Always on Sale.

All goods supplied at 25 per cent. cheaper than any other house in the Trade.  
Members of the House of Israel and others are respectfully requested to give us a trial. Goods forwarded carriage free to any part of the United Kingdom.

## The Pioneer of Wisdom:

*A Weekly Newspaper devoted to the  
Ingathering and Restoration of Israel.*

## NOTICE.

All letters and manuscripts should be addressed to the Editor, 75, OXFORD-STREET, LONDON, W.

P.O. Orders to be made payable to Mrs. A. ROGERS.

## SUBSCRIPTION.

	s.	d.
6 months, post free, prepaid	3	3
12 " " "	6	6

## TERMS FOR PREPAID ADVERTISEMENTS.

	£	s.	d.
One inch (in column) each insertion	0	2	6
Quarter Column " "	0	6	0
Half a Column " "	0	11	6
Quarter of Page " "	0	19	0
Whole Column " "	1	2	0
Whole Page " "	3	0	0

Copies of *The Extracts from the Flying Roll*, also THE PIONEER OF WISDOM can be obtained as under:—

LONDON.—75, Oxford-street, W.; 20, Denman-road, Camberwell, S.E.; 7, Caxton-road, Wood Green, N.; 35, Beaconsfield-terrace, Chandos-road, Leytonstone, E.; 88, Bromell's-road, Clapham Common, S.W.

ASHTON-UNDER-LYNE.—229, Stamford-street; 45, Melbourne-street, Stalybridge.

BOURNEMOUTH.—Mr. Sturton, Haviland-road, Boscombe.

BRIGHTON.—167, Elm-grove.

BURY ST. EDMUNDS.—14, Mustow-street.

CROYDON.—The Oaks, Duppas Hill.

DARTFORD.—1, Brent Cottages.

GRIMSBY.—4, Cromwell-avenue.

HOLYHEAD (N. WALES).—17, Armenia-street.

LINCOLN.—39, Little Bargate-street.

MAIDSTONE.—41, Grecian-street.

OLDHAM.—243, Ashton-street.

TUNBRIDGE.—15, Barden-road.

GLASGOW.—245, Crown-street.

EDINBURGH.—Mr. G. H. Bryce, 1, South St. James-street.

AYR.—Robert Neil, 216, High-street.

MASS. (AMERICA).—300, Dorchester-street, South Boston.

MICH. (AMERICA).—George R. Sutton, Port Huron; 706, Wabash Ave., Detroit; 249, Jefferson Ave., Grand Rapids.

CANTERBURY (NEW ZEALAND).—A. W. Martin, St. Asaph-street East, Phillipstown, Christchurch.



## The Pioneer of Wisdom:

A Weekly Newspaper devoted to the Ingathering and Restoration of Israel.

FRIDAY, JANUARY 4, 1889.

### The Visions of John in Patmos.

As members of the New and Latter House of Israel, we have a Message of Life to preach to all nations, beginning in this land of England, one of momentous importance to the whole world, as the impending wars and calamities will shortly prove, but more particularly to the outcasts of Israel and dispersed of Judah. It is a message of death on the one hand, and of life on the other, for it is that Flying Roll which the prophet Zechariah speaks of as "the curse that goeth forth over the face of the whole earth." "I will bring it forth, saith the Lord of Hosts, and it shall enter into the house of the thief, and into the house of him that sweareth falsely by My Name, and it shall remain in the midst of his house, and shall consume it with the timber thereof, and the stones thereof." (Zech. v. 4.) It is a savour of death to the world, but a savour of life unto Israel, the true children of God scattered abroad, who are now faint through the famine that is in the land; not a famine of bread, nor a thirst of water, but of hearing the words of the Lord. These will receive it with joy, for they will recognise the still small voice of their Shepherd, breathing "Peace, be still" over the tumultuous sea of conflicting religious opinions in which they are at present struggling. The Spirit of God moving upon the face of the waters is bringing order out of chaos, and light out of darkness, showing the perfect harmony of the Word, throwing a light on its pages, which the traditions of men have shrouded in a darkness almost Egyptian. For the purpose of spreading this light, meetings are held at 126, Great Titchfield-street, London. The substance of one of these Sunday evening meetings is briefly recorded in the following remarks relating to the visions of John on the Isle of Patmos.

The revelations given to John were not to be understood until the Interpreter appeared, whom Jesus promised to send to explain them, and having come, these things are now being made known to the House of Israel. To the Apostle John it was but a vision; here, however, the substance is being fulfilled. One very important part of these revelations is that concerning the Bride of Christ, mentioned in the seventh, fourteenth, and twenty-first chapters, consisting of 144,000, 12,000 of each of the tribes of Israel; these are to be redeemed from the earth (xiv. 3), being made as the body of Jesus, without seeing corruption, fulfilling the words of Christ: "Be ye therefore perfect, as your Father in Heaven is perfect." For Paul prayed that our whole spirit, soul, and body might be preserved blameless unto the coming of our Lord Jesus Christ. (1Thes. v. 23.)

This is the perfection Israel is striving for, leaving the principles of the doctrine of Christ, going on to perfection, not laying again the foundation of repentance from dead works, but of faith towards God. They know that their souls are saved by faith alone, but that to attain the greater glory they must work out their own salvation with fear and trembling. Adam lost the estate of immortal, in which he was created (Wis. of Sol. ii. 23), by disobedience, but Christ by obedience regained it for us; He suffered death once for all: for although He gave His blood a ransom for all souls, He gave His body for the living, that through death He might destroy him that hath the power of death, that is, the devil. (Heb. ii. 14.) That power is not yet destroyed, but as Paul says, "the God of peace shall bruise Satan under your feet shortly." (Rom. xvi. 20.) Jesus learnt obedience by the things which He suffered, and in like manner must the Bride fill up that which is behind of the afflictions of Christ, for His body's sake, which is the Church, for they twain shall be one flesh. (Eph. v. 31.) The Apostle Paul shows that this Church is neither Jew nor Gentile, for he says, "Give none offence, neither to the Jew nor to the Gentile, nor to the church of God." (1 Cor. x. 32.) Isaiah also mentions these churches existing in the last days: "One shall say I am the Lord's, and another shall call himself by the name of Jacob, and another shall subscribe with his hand unto the Lord, and surname himself by the name of Israel." (xlv. 5.) This last church, being the Bride of Christ, has to make "herself ready," and be arrayed in fine linen, clean and white, for the fine linen is the righteousness of saints. (Rev. xix. 9.) This virgin purity cannot be obtained under the Law or Gospel separately, but jointly. The stones to build the heavenly city, New Jerusalem, are prepared beforehand, as those in the Temple of Solomon; the sledge hammer of the law must knock off the unsightly projections, for it is, as Paul says, the schoolmaster to bring us to Christ, and the finer chisels of the Gospel will perfect them. John tells us they sing the song of Moses, the servant of God, and the song of the Lamb. (Rev. xv. 2.) And no man could learn that song, but the hundred and forty and four thousand, which were redeemed from the earth. (xiv. 3.) This song is the Law and Gospel, which will preserve their bodies alive, making them "the glory of God." For 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." (xxxviii. 19.) The Psalmist says, "When the Lord shall build up Zion, He shall appear in his glory. This shall be written for the generation to come, and the people that shall be created shall praise the Lord." (cii. 18.) This people are now created, and although it is written, "it is appointed unto men once to die," the reprieve has come, "for He hath looked down from the height of His sanctuary, from Heaven did the Lord behold the earth; to hear the groaning of the prisoner, to loose those that are appointed to death." (20th verse.) The Gentile churches

assume they are the Bride of Christ, but it is impossible they can be married to, and be one flesh with Him, when their bodies go to corruption; for the body of Jesus did not see corruption, they cannot then be "like Him as He is"; their belief is in the resurrection from among the dead, and Jesus said, "They which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry nor are given in marriage. . . . They are equal unto the angels." (Luke xx. 35.) A spiritual body cannot be "one flesh" with Jesus, and He said of His own body, "A spirit hath not flesh and bone, as you see Me have." There are bodies celestial and bodies terrestrial, but the glory of the celestial is one, and the glory of the terrestrial is another. This glory is for the children of Abraham, now among all denominations, who will prove their faith by their works, for our fathers all died in the faith, not having received the promise, God having provided some better thing for us, that they without us should not be made perfect. (Heb. xi. 40.)

We exhort our readers, therefore, not to rest content with the common salvation, or the salvation of the soul, but to press forward towards the mark of the high calling of God in Christ Jesus. "Know ye not that they which run in a race run all, but one receiveth the prize? so run, that ye may obtain." If a man fail in getting the first prize, is there not a chance of his getting the second, for "in My Father's house are many mansions"; and to die in full faith of these promises is to have a glory far exceeding that of the common salvation.

### Triumphs of Faith.

The sojourn of Abraham in the Land of Promise, after the departure from his father's house, is the second of the acts of faith recorded of the Patriarch in the 11th chapter of the Epistle to the Hebrews. It was a proof of his great faith that he obeyed the call of God in leaving his native land, and it was a greater proof of his faith, that, having thus left his own country, he continued to reside, as a sojourner, in the Land of Promise.

This faith shown by Abraham is clearly a type of that which will be found in his children at the present time. God is now calling them to leave their native land of sin and wickedness and come into the Land of Promise, which the Lord will give as an inheritance unto the children of Abraham in these latter days. This promise is left on record by Paul in the following words: "Behold the days come, saith the Lord, when I will make a new covenant with the House of Israel and with the House of Judah; not according to the covenant that I made with their fathers in the day that I took them by the hand to lead them out of the land of Egypt, because they continued not in My covenant, and I regarded them not, saith the Lord. For this is the covenant that I will make with the House of Israel, after those days, saith the Lord: I will put My laws in their mind, and write them in their hearts; and

I will be to them a God, and they shall be to Me a people. And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord; for all shall know Me, from the least to the greatest."

The full time is now here for this promise to be fulfilled and the Spirit is now calling through the trumpet of the *Flying Roll* to the outcasts of Israel, and the dispersed of Judah, to come and join in that covenant with the Lord. Abraham's faith shone forth and was reflected in his obedience to go and sojourn in a strange country. His own will was cast aside to do the Father's, for he looked for a city which hath foundations, whose builder and maker is God.

Here we find a clear type of the faith which will now be possessed by his children who shall now come forth at the call of God, by faith in His holy Word, to seek to be prepared to enter that Holy City, which John saw by the gift of the Spirit, coming down from God out of Heaven, adorned as a bride for her husband, and the builder and maker of this city is God. It hath twelve foundations (being the twelve tribes of the Children of Israel, 12,000 in a tribe) and in them the names of the twelve Apostles of the Lamb, built upon the chief corner stone, which is Jesus Christ.

The Lord is now showing to all true seekers a view of this city through the Word, now being sent forth in the *Flying Roll*, which city will be built with 144,000 living stones, all of whom will be the children of the faithful Abraham. And they will prove their true heirship by fulfilling the words of our Lord: "If ye were Abraham's children ye would do the works of Abraham."

When the Son of Man cometh shall He find faith on this earth? Such faith that will hold fast to the promises of God in the near future, things unseen, only by the inward eye through the *Word* of God: things unrealised, and which are unlikely to be fulfilled according to the human view. The motto of true faith is: With God all things are possible. Those who have this faith and who are leaving behind them the scenes of death, sickness, and woe are pronounced fools and madmen by the world, but has not the unbeliever in every age looked upon the servants of God as such? It must needs be so to fulfil Scripture: for as it was in the days of Noah so shall the coming of the Son of Man be. Nevertheless, the true seed will hear and know the voice of the Shepherd. "One generation passeth away and another generation cometh, but the Word of the Lord abideth for ever." And that Word saith: "Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved," for He will finish the work and cut it short in righteousness, because a short work will the Lord make upon the earth.

The time is at hand when the last trumpet shall sound and the dead in Christ shall be raised incorruptible, as the angels of God. But this remnant which shall now come forth and enter into the covenant with God to keep His holy laws, by them abiding in their hearts and minds, shall have this vile body fashioned and changed like unto

the glorious body of the Man Christ without seeing death. So shall they be heirs of God and joint heirs with Jesus Christ. "If," said Jesus, "thou hadst the *faith* of a grain of mustard seed, thou couldst say unto this mountain [death] be thou removed hence, and it should be accomplished." So shall the Lord bring Israel forth, and gather them one by one: there shall be one fold, and one shepherd over them, even the Lamb, whom John saw stand on Mount Zion, and with Him an hundred and forty and four thousand, having their Father's name written in their foreheads.

### A Warning Voice.

"WATCHMAN, WHAT OF THE NIGHT? WATCHMAN, WHAT OF THE NIGHT? THE WATCHMAN SAID, THE MORNING COMETH, AND ALSO THE NIGHT." (Isa. xxi. 11, 12.)

The watchmen are the spirits of men set to watch the works of God. Man is composed of spirit, soul, and body (1 Thess. v. 23), and "The spirit of man is the candle of the Lord, searching all the inward parts of the belly." (Prov. xx. 27.) We are now arrived at the fulness of times when it behoves every man to try the spirits, and even his own spirit, by the Word of God. "But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us." (2 Cor. iv. 7.) "The Lord said unto me, Go, set a watchman, let him declare what he seeth." (Isa. xxi. 6.) The Holy One, Christ, came down to the watchmen of the Hebrew Church over 1800 years ago, and cried: Watchman, what of the night? They knew not His voice, for they were blinded to fulfil Scripture, and they rejected Him Who was the great foundation and corner stone. He came unto His own, and His own received Him not. For though they had been the chosen people of God they had wandered away from true worship, and therefore He came as a snare upon them and their wisdom was found to be built upon human foundations. He then turned to the Gentiles saying: I will bring in a people who were not called a people. They shall eat that salvation which ye have trodden under your feet. They shall drink, through faith, My blood which ye have despised; and then He sent forth His disciples, saying: "Go ye therefore, and teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost." (Matt. xxviii. 19.) He, the Holy One, then left this planet and ascended into the Heavens." And while they looked steadfastly toward Heaven, behold, two men stood by them in white apparel, which also said: Why stand ye gazing up into Heaven? This same Jesus, which is taken up from you into Heaven, shall so come in like manner as ye have seen Him go into Heaven." Now, in these days, He hath sent forth the Spirit, the Comforter, and crieth out of Seir to the Gentiles, because the remnant of the scattered seed of Israel is among them, and saith again: Watchman, what of the night? But what, alas! As it was with the

Hebrews so is it with the Gentiles, no fruit for immortality. But here we would remind our readers that when we speak of immortality we mean the immortality of the mortal body; this vile body to be changed and fashioned like unto His glorious body. We proclaim that it has been good to be a watchman of the night. Did not Jesus say: It is not meet to take the children's bread and cast it to the dogs! But remember the woman answered: "Truth, Lord: yet the dogs eat of the crumbs which fall from their master's table." (Matt. xv. 27.) Then it has been good to labour with that small crumb, and will not the shepherds who have laboured receive their reward? The shepherds of every denomination under the whole Heavens, with their flocks, who have repented of their sins, shall appear as so many shining trains in the resurrection of those who are asleep in Jesus "For I heard a voice saying, Blessed are the dead which die in the Lord; they rest from their labours, and their works follow them." (Rev. xiv. 13.) Far be it then from us to rail upon the watchman of the night. But now the Holy One is calling to the watchmen of the day, not that they should contend with the watchmen of the night, but warn them that the Lord is seeking His tithe, even a tenth. "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, so the Holy seed shall be the substance thereof" (Isa. vi. 13); and they shall fulfil this Scripture: "And I will bring them out from the people. And as for My flock, they eat that which ye have trodden under your feet. And ye My flock, the flock of My pasture, are men, and I am your God, saith the Lord God." (Ezek. xxxiv. 13, 19, 21.) The tenth which shall return from amongst the Gentiles is the ten tribes, and that which they shall eat is the Scriptures which refer to the immortality of the natural body; for man shall not live by bread alone, but by every word that proceeds from the mouth of God. And to fulfil this they must take Law and gospel, which is the song of Moses and the Lamb, which no man can sing but the 144,000 redeemed from among men, being the first fruits unto God and the Lamb. (Rev. xiv.) They are at present mixed among the Gentiles, and with them have been eating that which their father, viz., the Hebrew Church, refused. But now they shall return to the Lord their God, and David their King, who is Jesus Christ, as it is written: "Afterward shall the children of Israel return, and seek the Lord their God, and David their King, and shall fear the Lord and His goodness in the latter days." (Hosea iii. 5.) "Then shall the children of Judah and the children of Israel be gathered together and shall appoint themselves one head, and they shall come up out of the land, for great shall be the day of Jezreel." (Hosea i. 11.) They shall eat that which both Jew and Gentile despise, for the Jew rejects the gospel and the Gentile has nothing to do with the Law. But these two staves, beauty and bands, shall be living bread and water to the remnant of the seed of Israel. "Your fathers did eat manna in the wilderness and are dead; this is the

bread which cometh down from Heaven, that a man may eat thereof and not die." (John vi. 49, 50.) The Gentile Church has eaten that which your fathers despised, which is salvation through the blood of Jesus, yet their bodies have died and gone to corruption. Men will forget that Christ's first coming was for the soul, and His second coming is to redeem Israel's bodies. At His first coming oil was poured into man's wounds, for the soul, but the latter or second coming of Christ is to set man upon His own beast, and for Satan to be destroyed. At His first coming the deep mysteries of the Immortal Church were only given in parable, till the time should come for them to be revealed, as a child in the womb of a woman. They then had ears but heard not; eyes, but saw not. But after Jesus rose from the dead He said: "These things have I spoken to you in proverbs; but the time cometh when I shall no more speak unto you in proverbs, but I shall show you plainly of the Father." He will now give them an heart to understand all parables and mysteries, and the depths of Satan, and his workings of things long hid. Then they will want no ministers, no one to teach them, for that immortal Spirit will be their minister and teacher. There is nothing covered that shall not be revealed, and hid that shall not be made known. The Lord saith: "There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob, for this is My covenant unto them, when I shall take away their sins." "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." These are at present scattered in the four quarters of the earth, as one in a city, and two of a family, as the gleanings of the face of the whole earth. The Spirit of God will go from east to west, and from north to south, and shall part every family apart and bring them back to the standard of the Word. He will appoint the families unto the tribes, and His covenant being in their minds and on their hearts they will walk in perfect obedience to Him. To this end is this message sent forth, that the remnant of Israel may be gathered in one: "That He might sanctify and cleanse it with the washing of water by the Word, that He might present it to Himself a glorious church, not having spot or wrinkle or any such thing."

### Missionary Enterprise.

It is anticipated that several new versions of the Scriptures will appear during the present year. Amongst others, editions in the Swedish and Finnish language are in preparation, also in various dialects of the Chinese. There is an opinion prevalent throughout Christendom that the glorious Millennium will be brought about by the efforts of their Bible and Missionary Societies, expecting ultimately to convert the world, and it is doubtless for this reason that such vast sums are being expended in foreign

missions, which it would have been far better to keep at home, to mitigate in some measure the sufferings of the poor and destitute. The vice and misery that exists in our great Metropolis, which has been of late so prominently brought to the notice of the civilised world, is sufficient to occupy the whole attention of those disposed to be charitable. We read that the income of the Church Missionary Society last year was nearly £222,000, which maintains numerous missions in Western Africa, India, Egypt, Persia, China, &c. On the other hand a public appeal has been made by General Booth, of the Salvation Army, on behalf of "outcast London," to provide food and shelter for the homeless, which has been responded to, by a few subscribers, to the extent of £2,100. All this compassing sea and land will avail nothing, the world will never be converted, for "when the Son of man cometh shall He find faith on the earth?" He will not find faith in spite of all this religious profession, "because iniquity shall abound the love of many shall wax cold." Surely your turning of things upside-down is esteemed as the potter's clay; "My thoughts are not your thoughts, neither are My ways, your ways, saith the Lord."

The missionary movement is a cause, which on the surface commends itself to every Christian. Many thousands of pounds are annually expended, and many valuable lives sacrificed, and we in no sense wish to underrate their zeal, nor question their motive, knowing that they firmly believe they are doing God service; we are nevertheless convinced that it would be far preferable if the numerous sects of Christendom would join together, endeavouring to keep the unity of the Spirit in the bond of peace, for when it is considered that the outward and visible sign of Christianity is brotherly love,—as Jesus said, "By this shall all men know that ye are My disciples, that ye love one another,"—the present disunion and apostacy would create very serious objections in the mind of the heathen, who might be inclined to embrace their dogmas, especially as they teach and press forward in common to one end, and that end—death. Let us picture a fresh convert in some foreign clime, who has been guided alone by the laws of nature, accepting the faith of some particular sect at the hands of their missionary, and on visiting this land of Christians, who have one end in view, viz., the salvation of their souls, after passing through the portals of the grave, finding them divided into hundreds of different denominations, outvying each other in the number of proselytes, the bitterness and railing of their newspapers, and their frequent resource to the law courts to settle their trivial disputes concerning forms and ceremonies. Could we wonder at him returning to his old paths and calling Christianity a sham? Truly sea and land is compassed to make one proselyte, and when he is made he is twofold more a child of hell than they themselves.

Considering these points it appears to us worse than folly to endeavour to spread the Gospel among the coloured races, and their blackness is evidence of itself that their

ancestors were conceived in the uncleanness of the tree of knowledge of good and evil, and, consequently, as a people they have not strength to walk up to the light which would be brought before their notice. For those who lived before the law was given through Moses, as Paul says, perished without the law, and their bodies saw corruption through the evil or tares being inoculated in their blood, for death reigned from Adam to Moses even over them who had not sinned after the similitude of Adam's transgression (Rom. v. 14); there was no charge on the soul. Where much is given much is required, but where knowledge is not given, the Lord does not hold them guilty, as Jesus said, "If ye had been blind ye should have no sin, but now ye say we see, therefore your sin remaineth." He referred then to the light possessed by the disciples of Judaism, they having the law and the prophets, for had they believed Moses they would have believed Christ, but failing to walk up to that light, Jesus said that even Sodom and Gomorrah should rise up in judgment and condemn them. It is written, "If ye offer the blind for sacrifice is it not evil," so we find that God winketh at the times of ignorance. But by receiving the knowledge of the salvation of the soul, and then returning like a dog to his vomit, the convert is made ten times worse than before, his soul being cast back to the second death until the final resurrection.

Canon Taylor recently published very astounding statistics, showing what a very limited number of converts were made in a year, compared with the enormous expenditure made in gaining them. The figures he gave should make every benevolent person well consider before again aiding missionary efforts, and we trust cause them to search the Scriptures, to find whether the notion of evangelising the world is founded on the law and the testimony.

### "Jewish Movements towards Christ."

We cull the following from an American contemporary:—"The remarkable movement towards Christianity among certain groups of Russian Jews, to which allusion was made in this column some months ago, is described at length by Professor George H. Scholde in the *Andover Review*. The leader is Joseph Rabinowitch of Kishinev, and several thousand Jews are included in his following. The movement does not originate in any Christian missionary effort, and those concerned in it decline to identify themselves organically with any Christian Church. They accept the New Testament as the complement of the Old, and take Jesus as the promised Messiah, but are not in accord with some of the later developments of Christianity. They speak of the Trinity as the one God, and His Word and His Holy Spirit. The position of the Kishinev congregation was officially declared in 1884 in these terms:—

"We Jews, who are convinced of the truth of Christianity, desire, after an entrance

into the Christian fold, to have the liberty to retain of the law which has been handed down to us from our fathers everything which does not conflict with the essence of Christianity. We believe that the law, from its religious side, has been completely fulfilled in Christ; but wish, on the other hand, not from a religious, but only from a patriotic standpoint, to adhere to the law in so far as it is national and can under the circumstances be observed.

"Acting on this principle, they would retain circumcision and the seventh day Sabbath. The author of this movement went to Palestine some years ago, desirous of finding places for refugees from Russian persecution and hoping to establish Israel upon a basis of national prosperity. He there became convinced that the hope for his people lay not in an external restoration, but in a moral regeneration through Jesus as the real Messiah. He returned to Kishinev, proclaiming 'the Key to the Holy Land is in the hands of our brother Jesus.' There are two other independent movements of a similar character, one in Siberia, started at Tomak by a Jewish exile merchant named Schleinmann, and another in Hungary, under Rabbi Lichtenstein, both of which recognise Jesus as the Messiah promised in the Old Testament."

We are happy to see this portion of the Jews so far enlightened as to accept the Old and New Testaments, for as the Prophet Isaiah said: "To the law and to the testimony: if they speak not according to this word it is because there is no light in them." (Isaiah viii. 20.) But at the same time little benefit will be derived by only adhering to the law from a patriotic standpoint. True, the law, from its religious side, was completely fulfilled in Christ, but as the God of Israel said by Jeremiah (xviii. 4-6): "He made it again another vessel [the body of Jesus] as seemed good to the Potter to make it. Then the word of the Lord came to me, saying, O House of Israel, cannot I do with you as this potter? saith the Lord." He has promised that the remnant of Israel, the 144,000, 12,000 of each tribe, shall have the law fulfilled in them as it was in Jesus.

At our Lord's Crucifixion the Scripture was fulfilled: "Bind up the testimony, seal the law among my disciples." The Gentile dispensation opened, but now at the fulness of the Gentiles "shall the nail that is fastened in the sure place be removed, and be cut down and fall: and the burden that was upon it shall be cut off." Our Lord spoke in the same strain when 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."

It will, however, avail these Jews little to accept the New Testament unless they can see the life of the body, redemption from death. Let none lose sight of the fact that Israel of old through their faith in God "drank of that spiritual rock which followed them, which rock was Christ." The Gentile to-day is on one common platform with them, both seeking only the salvation of the soul. Jesus did away with sacrifice by the sacrifice of Himself, and He now

saith to Israel: "Keep My saying and thou shalt not see death." (John viii. 51.) By keeping His saying, walking in true obedience to His word, they will have no need of sacrifice. Though the Lord gave Israel up until the times of the Gentiles were fulfilled, He is now here to bestow the fulness of His spirit on them that they may receive that prize of which Canaan was a type, viz.: the body in immortality. As a stepping stone to this we heartily welcome the news contained in the above account.

### *Immortality, the Hope of Israel.*

This is a subject which has been greatly discussed of late years; a subject of predominant importance to the true believer in our Lord Jesus Christ, who seeks to know not only the power of His resurrection, but to know even as also he is known. Not that man who classes these things in the category of the many non-essentials of the apostacy by which we are surrounded, but to him who seeks to have things uttered to him which have been kept secret from the foundation of the world; the man who, after obtaining the salvation of the soul, seeks for his body to be kept from falling into the grave. This is the man in whose heart the Lord will now put His law, by the keeping of which he will live. Paul says for *that* the law could not do, in that it was weak *through the flesh*, man not having the Spirit in fulness to enable him to keep the law. But said he: "When that which is perfect is come, then that which is in part [the evil] shall be done away." And if that is removed what can carry the body to the grave? In answer to this question, one vain sophist a short time ago replied that that could easily be done with a carriage and pair; but we are persuaded that not one sable animal whose breath is in his nostrils could be found occupation to accomplish this rite for those who are freed by the law. No, no, who shall lay anything to the charge of God's elect? It is God that justifieth, who is he that condemneth? Although the arch-fiend holds that condemnatory sword of death over our heads now, ready to strike the decisive blow, yet there will be no condemnation to the remnant of Israel. It is a truism that if we sow to the flesh we reap corruption (in the grave), but if we sow to the spirit we reap life eternal. Immortality, the hope of Israel, let it re-echo over mountain and vale: that hope for which our fathers bled and suffered at the stake by many tortures and ignominious deaths; that hope for which the Apostle Paul was bound in chains in Nero's dungeon in Rome, through which he could hold up those chains and exclaim, "For the hope of Israel I am bound with this chain"; that hope which elated him with the glorious prospects of immortality, now to be obtained, but which he knew he could not live to receive. In vain did he pray thrice to have the evil removed and obtain the life of his body, but the Lord said, "My grace [the salvation of the soul] is sufficient for thee." How much more ought we to think ourselves

privileged to live in these days when those promises shall have their complete and final fulfilment, when the sting of the serpent (sin) shall be removed from the blood, and man enter into complete happiness, immortality. This is the hope for which we contend to-day, namely, the faith once delivered unto the saints, not the resurrection of the soul from the grave, but the redemption of body, soul, and spirit from all death. "He that liveth and believeth in Me shall never die." But men have not believed this. Even Martha, to whom these words were primarily spoken, could not understand them, because death staring her in the face made her exclaim, "Lord, I know that he shall rise in the last day." Right well did our Lord say, "Ye will not come unto Me that ye might have life." This people are to live. Satan's greatest art from the beginning was to make the creature doubt the love of God, and underrate in his mind the promise of God to man. His first lying assertion to the woman was, "Ye shall not surely die," and is he not persuading men in a similar manner to-day, saying, "Ye shall not *surely* die"? Through his ministers who are transformed as ministers of righteousness he is saying, "Fear not death, my brother, it is a blessing. Thy soul is delivered from death and in a moment more thou shalt close thine eyes and open them instantly in Heaven; thou shalt not *surely* die." He causes them to look upon death as a kind of transformation scene in which they are at once translated to the regions of celestial bliss, while at the same time the arch-fiend is standing behind the curtain ready to snatch thy body and hurl it down into the dark abyss of perdition, through the trap-door of corruption. Surely the preaching of the professor of to-day is making void the Word of God, which proclaims that death is contrariwise a curse, a loss, and a separation. Surely the god of this world hath blinded men to the knowledge that to die is to suffer loss, or in other words, to be unclothed of the Spirit, which Paul seeing caused him to cry out in the agony of his soul, "O wretched man that I am, who shall deliver me from the body of this death?" He knew better than laying down his body in the grave without a struggle for life if it was possible to obtain it, but said he, I am as one born out of due time. I have thrice prayed to have the evil removed from my body, but His grace for my soul must be sufficient for me. I have heard those unspeakable words for the life of the body, who shall deliver me? This great glory could not be obtained till this third and last watch of time, the Days of Daniel; therefore Jesus knowing that Israel would reject it, that He might call in the Gentiles for the salvation of their souls, said, "Your house [or body] is left unto you desolate."

As a witness of the life of the body the Almighty has taken one in each dispensation of 2,000 years, viz., Enoch in the first, Elijah in the second, and Jesus in the third. He now comes to redeem 144,000, who will form that Church against which the gates of hell (the grave) can never prevail, being built upon the Rock, Christ. Does not the

Word say that that man's house which was built upon the rock stood? Then it is impossible for it to fall into the grave: the temple of the living God cannot see corruption. O man, be reasonable, or as the Lord saith, "Come, let us reason together." Reason tells us that the body which is laid in the grave is corrupt, unfit for human sight or smell. Shall that carcase, which by this time stinketh and is breeding worms in the grave, be re-animated again to life, or re-moulded into the image of the Almighty? No, by no means; that which thou sowest, thou sowest not that body that shall be. Therefore, when we read of the redemption of the body we mean that it is obtained by passing over death to the other side of the grave, raising the triumphant shout of victory. Immortality, or exemption from death, is not asked for by Christendom, and as a consequence they do not obtain it. It is, however, customary for many to consider the term synonymous with the word *incorruptible*, but to think so is a great mistake, for Paul says: "This corruptible must put on incorruption, and this mortal must put on immortality." Whilst the incorruptible glory is shown in the spiritual body, which cannot be handled, the glory of immortality is a natural immortal body of flesh and bone indwelt by the Spirit of God, that body then being His temple or kingdom, as it is written: "The Kingdom of God cometh not with observation, neither shall they say lo! here or lo! there, for the Kingdom of God is within you."

David knew that this was not fulfilled in him, for on his deathbed he exclaimed: "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." He knew, however, that the promise would most certainly be fulfilled in his descendants. How strange it does seem to many Christians to read of all the patriarchs: "These all died in faith, not having received the promises, God having provided some better thing for us." This better thing, immortality, which so far exceeds the salvation of the soul as the sun outshines the glory of the moon, is offered to you, dear reader. Does your heart burn within you on hearing the question, Wilt thou be made whole? Do you wish for your *whole* spirit and soul and body to be preserved blameless unto the coming of our Lord and Saviour Jesus Christ? Then seek for your covenant with death to be disannulled (Isa. xxviii. 18); seek to be ransomed from the power of the grave and to be redeemed from death, which is obtained by overcoming all evil. The Spirit of Truth will now lead Israel into all truth, and whilst rejoicing in the hope of the salvation of the soul they will take Paul's advice in Hebrews vi. 1: "Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection, not laying again the foundation of repentance from dead works, of faith toward God, of the doctrine of baptisms, of the laying on of hands, of the resurrection of the dead and of eternal judgment. And this will we do if God permit." This hope is no heresy, but a holy

faith founded on the pure and unalloyed Word of God. A faith once delivered to the saints, who held it with their dying breath. A faith as held by the grain of mustard-seed, Jesus, which will enable Israel to say unto the mountain Death (the greatest mountain that ever presented itself in the pathway of man), Be thou removed hence. This faith cometh by hearing, and hearing by the Word of God, law and testimony. To part these is to have a faith without works, to unite them is to possess the threefold cord of faith, hope and charity, which never faileth, according to the promise to Israel now to be fulfilled: "He that scattered Israel will gather him *and keep him*," and the set time is now at our doors when the remnant of Israel will seek their way to Zion with their faces thitherward, and rest not satisfied till they *obtain* immortality.

### Without Purse or Scrip.

The New Year brings to our remembrance the commencement of 1887, when a brother and sister, buoyant with hope, and with no small degree of faith, bade farewell to their native shores that they might carry the Word of Life to the scattered bones in the far-off country of New Zealand. Our brother was in very delicate health, but he conferred not with flesh and blood, for his trust was firm in the God Who had called him from darkness into His marvellous light. He and his wife willingly consecrated themselves to His service, knowing that He in Whom they had believed would open the way before them and guide them in their journeyings. Only two families in New Zealand had at this time embraced the glorious hope of immortality, and these were apprised of the expected arrivals from England. The passage out, which occupied three months in a sailing vessel, was all that could be desired, save for a short spell of rough weather which lasted three or four days. During the voyage the remainder of the passengers had an opportunity of hearing the outline of Israel's faith, for all who go forth, *Roll* in hand, set out with the firm determination to take advantage of every door of utterance. When at last the ship reached the Antipodes a hearty welcome was accorded by the brethren in the faith, and everything done to make them feel at home. But no Israelite desires at present to settle down to ease and luxury; his mission is a different one from that, for he knows full well that there are yet thousands of his brethren starving for want of spiritual food, wandering from one denomination to another over the mountains of Christendom, in search of rest for the soles of their feet. Like the dove he cannot find an abiding place in the midst of death, but will continue to roam till he finds the olive branch of peace and truth. Time is short, the third and last watch is far advanced, therefore after just sufficient rest to wear off the effects of the voyage our brother and sister arranged their plans for a thorough canvass of Christchurch, New Zealand; going from door to door with God's last message to man, faith-

fully warning the inhabitants in that cathedral city that the end of all things is at hand. But that cry has worn old, and men have grown weary of waiting for the absent one. Who hath believed our report, and to whom is the arm of the Lord revealed? Are they to be counted by the thousands? Nay, for that would be contrary to Scripture, and would not show that the ingathering of Israel was their mission, as instruments in God's hands. Was it then the rich and noble of New Zealand who came forward to give their patronage to the work? Nay, for in the first place it is written, "Ye shall be gathered one by one, O ye children of Israel," and, secondly, the Lord has said He will raise up a poor and afflicted people to perform in them His will. Still they laboured hard to warn all that the Lord hath now set forth His hand the second time to gather His people Israel. The Orange Hall, Worcester-street, Latimer-square, was rented and public services conducted every Sunday evening, and after some few months our brethren were rejoiced to see their labours bearing fruit. Several were becoming deeply interested and were searching the Scriptures with a renewed energy.

Those who have not spent a season at canvassing cannot form any idea of the trials and hardships of the calling. Ofttimes buffeted, treated with scorn and abuse, and at five doors out of six receiving "no" for an answer, the persecuted canvasser toils on day after day, and at the end of the week rejoices if he has found only one whose heart burns within at the glorious tidings of immortality. He knows that if such an one proves faithful it will be a bright gem in his crown, which will repay him for even a year's toil. His mission is one of love, and not for worldly gain, for without purse or scrip he goes forth trusting to the Lord for support, esteeming it a privilege to fill up that which is behind of the afflictions of Christ. The very clothes he wears are generally given to him, and he finds his bread and water sure; with food and raiment he is therewith content. His one ambition is to be an instrument in gathering the castaway stones of Israel, and to seek to be a pattern of faith, love, and humility to all around, that by his actions he may also aid that work which he has so much at heart, that work and word in which he walks, moves, and has his being.

In this way our brother and sister have worked in and around Christchurch, and now feel that they have fulfilled a duty in this place. Surely their example is one worth following. Let no man's heart fail him to fight this battle, for it is not by might nor by power, but by His Spirit alone that they will endure. If our faith is firm in Him and we are in earnest for the establishment of His Kingdom, we shall give ourselves no rest until we are a thoroughly active member of His Church, giving up our services wholly to Him. Those who are now labouring in the vineyard bring Caleb and Joshua's tidings that the land is in sight, and the way is opening for Israel to go forth and take possession. They speak that which they do know, and testify that

which they have seen, when they declare that it is a land flowing with milk and honey, and although there are giants in the land they say with Paul: "We are troubled on every side, but *not* distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed." The Kingdom of Heaven suffereth violence, but the promise is sure that the violent, the wrestling and prevailing Israelite will take it by force.

Leaving Christchurch the canvassers have recently gone to Ashburton, Wakanui, and several other towns in the vicinity, causing quite a sensation by two public meetings which they held, and which have opened the way for them in their labours from door to door. In these places their labours have been singularly blessed, and many have been the invitations they have received to visit families to converse on the Word. None but those who have tried the occupation of a canvasser know the joy experienced by the weary and footsore apostle when a door of utterance is opened to him. Oh, that more would come forth and prove this for themselves! what greater mission can we be employed in than carrying food to our famishing brethren? Let us not sit down in the shade of our tent till the Spirit of God shall compel us to go forward, but let us come forward as willing ambassadors, showing that we intend to work with our own hands in the vineyard that His Word may run and be glorified. Oh, may these words stir to emulation some of our brethren! we pray the Lord to send forth more labourers into His vineyard.

During the two years' sojourn in that English Colony thousands of copies of Israel's publications have been disposed of, and we know that none of the Word sown will return unto Him void. They cast their bread upon the waters knowing that it shall spring forth after many days. They may plant, another may water, but God alone giveth the increase. Let us pray, therefore, that the many words of loving pleadings and admonition may speedily bear fruit upwards unto immortality unto those who have the inward ear to hear in their message a call from the God of Israel to come out from among the present confusion of tongues in the professing Church, and seek that unity of spirit by which the true children of Abraham will become as a light set on a hill which cannot be hid.

We are happy to state that many who are not members of the Church have greatly assisted our brother and sister in many ways. As many are aware, we take up no collections at our meetings, but we bear witness that the Lord has hitherto opened the way for the spread of His work, and we will in His strength trust Him to the end, knowing that He is faithful that calleth us, Who also will do it. Though the way may often be hedged up as it was with Israel of old when leaving Egypt, mountains on either side, Pharaoh's host behind, and the sea in front of us, His rod and His staff will divide the waters of death and open up a path, for the ransomed of the Lord will pass over dryshod, and the same instrument or means used in their deliverance will cause

the discomfiture and destruction of all who even wag the tongue at the chosen people of God; for the sword of the Lord is always two-edged.

We cannot close this article without drawing attention to the great work that has been accomplished in America during the past year. During this time the Word has spread with astonishing rapidity in spite of the many slanderous reports respecting our teachings. The Lord has wonderfully blessed the efforts of our brethren, quite beyond their most sanguine expectations. Truly God is good to Israel. Whilst most people are snugly seated by their fireside these plucky pioneers elect to brave the cold, wet, and storm, counting each moment precious, willing to endure all things for His sake in Whose cause they have enlisted. And can ye who now read these words, and whose eyes have just been touched with the eyesalve of the land, sufficiently to cause ye to discern good from evil, and to teach ye to strive to eschew the evil; can ye any longer be as a drone, a non-worker in the cause? Oh come be a volunteer, the King of kings invites. Let this New Year record a fresh effort commenced by thee in His strength. Herein will be made manifest the true children of Abraham, who will not, cannot rest on their lees, till every stone of the building, the temple composed of 144,000, is in its place.

In conclusion we ask the prayers of all for those who are gone forth as ambassadors for Christ, *Roll* and PIONEER in hand, that words of wisdom, consolation, and comfort may proceed from their lips, that their every step may be directed by the God of Israel, and that at their return they may come with rejoicing, bringing their sheaves with them.

### *Incorruptibility or Immortality! Which?*

Christian, what is thy hope? The response from thousands of voices is, "My hope is that I may so live here that when I *die* I may go to be for ever with our Saviour in Heaven, for He is there pleading for His people." But, dear reader, if you will but take a glance at the words of our Lord at the grave of Lazarus (John xi. 25) we shall find He plainly tells us that He is the resurrection to all those who die. All, since the days of Adam (save Enoch, Elijah, and our Lord), have, therefore, to be included in this number, the believers to come forth at the first resurrection, the unbelievers at the final. But Christ also proclaimed that He was *the life*, and as a witness of the truth of this He gave life to one in each dispensation. Enoch, the seventh from Adam, walked with God and he was not, for God took him. He did not sin as Adam did, therefore his vessel showed no crack. He walked in the light and did not see death. But the rest in that dispensation showed that their vessels were not sound, they lost their oil, and their bodies saw corruption.

In the second dispensation the law came

and was a light within the lamp. Elijah walked in that light; he kept the commandment and preserved his vessel whole. He saw no death, for God took him. The rest died, having kept it not. In the third dispensation Jesus came, the true light. He was as a light shining in a dark place, and the darkness comprehended it not. Though His body was laid in the tomb it saw not corruption, fulfilling that passage written in Psalm xvi. 10: "Neither wilt Thou suffer Thine Holy One to see corruption."

To show that He was the resurrection *and* the life, Michael, the spirit which ministered to the body of Jesus, took the soul from the body of Jesus, and appeared unto Mary in the garden, showing a spiritual body like unto the angels—(John xx. 17)—the same body also shown to the two disciples as they journeyed to Emmaus. But we also find that He appeared in another form, a natural immortal body of flesh and bone, saying unto His disciples: "Handle Me and see that it is I Myself, for a spirit hath not flesh and bones as ye see Me have." The first, or spiritual body was the resurrection glory, the second, or natural immortal body, the waymark and standard for the remnant of Israel to attain unto now in these days. The work that He will accomplish in the ingathering and restoration of Israel will be to raise this number of 144,000 from the gross evil in which they have been grovelling, and by the fertilising showers of His Spirit cause them to grow unto the perfect stature of the Man-Christ, cleansing their blood, and finally washing it away, and placing His own Spirit with theirs, inside their temples. To this end they will be ready and willing to take the yoke of Christ upon them and bear His reproach from a mocking world, and to be cast out with Him in His rejection.

When John was in the Isle of Patmos in spirit, he saw the glorified body of Jesus, a celestial and terrestrial body, the Spirit of God dwelling within it, it being then transparent. The spiritual and natural immortal bodies were united in one. If Christ had not raised the natural body when Michael at His resurrection took the soul to appear a spiritual body, how could they have failed in their judgments? Men did not then, nor have they since perceived that there were these two separate and distinct bodies shown by Jesus at His resurrection. He was the firstfruits of them that slept, as well as the firstborn of many brethren. He was a light to lighten the Gentiles, but had also to be the glory of His people Israel.

The Jew and Gentile having suffered the death of the body, it was entirely opposed to the decrees of God for that to be redeemed, for as it is written in Job vii. 9: "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"; and in 2 Sam. xiv. 14: "They are as water spilt upon the ground which cannot be gathered up again"; also Paul speaking on the same subject says: "Thou sowest not that body that shall be." Therefore as the tree falleth so shall it lie. All who enter the portals of the grave are handed over to

Satan for the destruction of the flesh, that their soul and spirit may be saved in the day of the Lord Jesus, by virtue of the sacrifice of His blood shed on Mount Calvary.

Do not confound this glory with those who are to become His bride, to go to the marriage of the Lamb, for those who attain to the glory of the resurrection neither marry nor are given in marriage, but are as the angels in Heaven. He, Jesus, hath obtained a much more excellent name than they, therefore if His Bride, the elect, are to be made like him, heirs of God, and joint heirs with Jesus Christ, it is evident they must receive a higher glory than a resurrection blessing. It is quite reasonable to suppose that they should, for speaking of those whose bodies are crumbling to dust in the chambers of the grave the Scripture saith: "If any man's works shall be burned *he shall suffer loss*, but he himself shall be saved [his soul will be ransomed], but so as by fire," the grave having consumed his body, and as we showed just now, the body that once enters the grave is eternally damned. These, therefore, fall short of perfection, whilst His petition to His Bride is, "Be ye therefore perfect, even as your Father which is in Heaven is perfect."

O, dear reader, pause and consider the difference between these two glories: to the one He is the resurrection: to the other He is also the life. Study to show thyself approved unto God, a workman needing not to be ashamed, rightly dividing the word of truth. Divide incorruptibility from immortality, the blessing of the Jew and Gentile from the glory of Israel, the distinction shown in the following words: "Whosoever believeth in Me though he were dead, yet shall he live," from those which come immediately after, and "Whosoever liveth and believeth in Me shall never die." Contrast the glory obtained by that simple faith, "Believe on the Lord Jesus Christ and thou shalt be saved," with that glory for which the twelve tribes are instantly serving God day and night, to obtain which faith without works is dead. One glory the glory of the moon, the other the brilliancy of the sun; one the sixty fold, the other the hundred fold.

The celestial glory is a heavenly or spiritual body that cannot be handled, and is termed by Paul incorruptibility, whilst the terrestrial or earthly glory is a tangible body of flesh and bone, which is moreover the Kingdom of God, for the Spirit of God dwelleth within. It is this vile body changed and fashioned like unto His glorious body, without spot or wrinkle or any such thing. It is the fulfilment of our Lord's prayer, "I pray not that Thou shouldst take them out of the world, but that Thou shouldst keep them from the evil."

To confound these two glories together is to make confusion of the Scriptures. This Christendom has done, and we perceive the greatest Babylon that has ever existed since the foundation of the world. Whilst we are surrounded by multitudes crying out, O to die and be with Christ, our attention is arrested by one solitary Daniel crying from his upper window, "I pray not that Thou shouldst take me out of the

world, but that Thou shouldst keep me from the evil." Whilst thousands are marching before us, singing "We are going to that beautiful land on high," we step aside from the press of the multitude and enter the cottage of the poor widow and fatherless child who are reading the Word and taking comfort in the words, "The Kingdom of God cometh not with observation, neither shall they say, lo! here, or lo! there, for behold the Kingdom of God is within you." Again, whilst we are besieged by a crowd of ministers, each one imploring us to come with them and *prepare to die*, a poor Mary Magdalene who has learnt the evil of her own heart by a sad and bitter experience as she has plied her calling at the corners of the streets, now raises her voice and calls upon her neighbours to seek with her that the evil may be removed from the blood before the cold, clammy hand of death is placed on their forehead. She perceives that death is an enemy, a curse; in fact, she realises fully that the *last* enemy that is to be destroyed is death. She knows she is vile, therefore without the least disguise or paint she comes to her Lord, just as she is, without one plea for self save that she must perforce exclaim:

"Black I find my hands, my features,  
Black as sable pinioned night;  
Black indeed I am by nature,"

but now her hope rises above all this. She casts her own feelings aside, and knowing that God made the creature subject to vanity and that He looks not on her as she is in her pollutions, but through the Mediator, Jesus Christ, she exclaims with joy:

"The Lord will make His chosen white."

How true are our Lord's words that the publican and harlot shall enter the Kingdom before many of the so-called professors of religion.

We further contrast these two glories by referring you to the theme of many, lay all your deadly doing down, down at Jesus' feet, and the words of Jesus, "Come unto Me all ye that are weary and heavy laden, and I will give you rest," with His words, "Take My yoke upon you and learn of Me to be meek and lowly in heart, and ye shall *find rest* to your souls." The Gentile believer rejoices in the fact that the law was nailed to the Cross, and sings, "Freed from the law, O happy condition," whilst the Israelite reads that "The works that I do shall ye do also," and knowing that his Lord kept both law and gospel, also knows that he must show his faith by his works, which is further confirmed to him by the promise, "Blessed are they that *do* His commandments, that they may have a *right* to the tree of life." It is then no longer a *free gift* which he seeks, for that he has already obtained, and with David he exclaims, "Thou hast delivered my soul from death, wilt not Thou also deliver my feet from falling [into the pit] that I may walk before God in the light of the living."

The Gentile believer, though grafted into the death of Christ, still bears fruit of his own graft, the wild olive, and his nature being enmity against God, he bears the fruit of that enmity, viz., the wages of sin, death;

albeit he has received strength from the root to send forth a seed bud, which will rise in the resurrection as a spiritual body.

The Israelite knows that he is a natural olive, and though grafted into Christ he will only bear of his own kind; therefore he seeks for his graft to be prepared to receive the ingraft of the true vine, that he may bear fruit of that vine, who is a priest for ever after the order of Melchisedec, having neither beginning of days nor end of life. When he receives this graft he receives immortality, eternal life. "Everyone who has *this* hope within him purifieth himself."

Let it never be forgotten that the keys of the Kingdom of Heaven were given unto Peter, to unlock all mysteries pertaining to the salvation of the soul, yet our Lord says of the mysteries relating to the redemption of the body, "These things have I spoken to you in proverbs," and they were to remain proverbs until the time of the end, which is now here. We know well that the doctrine of immortality can only be received by the remnant of Israel, and that the Gentiles will trample it under foot. To all those who can see no further than the salvation of the soul, the glory of incorruptibility, we exhort to hold fast to that faith which is good. "Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power." But if there are any whose hearts burn within them on hearing the message of immortality, we say that flesh and blood hath not revealed it unto thee, but our Father in Heaven. If He now calleth thee, reply at once: Speak Lord, Thy servant heareth, but remember not to stop there, but press forward into the fulness of His Spirit, seek the *double* robe of righteousness, the seamless garment; not a partial salvation but a full redemption, a complete crucifying of the flesh with all its affections and lusts, "for not the hearers of the law are just before God, but the doers of the law shall be justified."

### Woman's Mission.

"What constitutes man's happiness, and prevents him obtaining it perfect? All thoughts, all passions all desires, whatever stir this mortal frame, are but the ministers of love and feed his sacred flame."—COLERIDGE.

How very true this is that all man's actions, thoughts, and inclinations seek to lean towards his happiness and enjoyment, mostly perhaps in this life; but in how small a measure can man anticipate perfect happiness now. One moment exuberant beyond measure, buoyant in spirit, when on the top of the wheel of fortune; the next gloomy and benumbed to all sense of happiness when the wheel is crushing him under its ponderous weight in the dust of adversity. He pursues madly after the phantoms of hope, and listens with credulity to the whispers of fancy. He rushes eagerly after the gaily coloured moth; he seizes it only to find its distant beauty faded and his hand stained. He plans, proposes, and builds fairy castles, to find them all vanish in soap bubbles from a clay pipe. He culls the prettiest and most enticing flower in creation (woman) but find

it bitter in the end. This has been man's greatest failing since the world began. He has centred his idea of perfect happiness there, but he also has not seen that happiness and misery, good and evil, emanate from that one source. The woman was made for man's happiness at the beginning and God placed evil in that body, that good might be made manifest. It is an undisputed truism that without darkness light could not be manifest; without bitter we should not appreciate the sweet. Everything in God's creation was made for its proper use, and woman was rightly made to be man's help-mate, but man abused the use of her by taking of the tree instead of the good, and consequently fell and became alienated from perfect happiness, subject to sorrow, sickness and death, until he should, through sufferings, learn that obedience which would finally terminate in his eternal happiness; not happiness in innocence, but salted with knowledge, which is far superior.

Yes, dear readers, this subject of the fall of man, so shrouded in mystery till this time, is the darkest chapter of mankind's history, but yet withal the greatest. Out of the eater came forth meat, and out of the strong came forth sweetness, and in the end man's fall will prove his greatest rise. Yes, God placed the evil in the body of the woman and commanded man not to touch it. "Shall there be evil in a city and the Lord hath not done it." Like poison placed in a dark place it was not to be touched; this evil being in the blood, where it has remained till this day. Did not Moses say: "See I have set before you this day life and good, and death and evil," in the same tree of the knowledge of good and evil. And did not Jesus tell them that one was sowing to the flesh and reaping corruption (in the grave), and another sowed to the spirit, and of the spirit reaped life eternal. This latter our forefather, Adam, did not do, but our fathers ate the sour grape and our teeth consequently have been set on edge. But if he had been mindful of the command given to him, "The day thou eatest thereof thou shalt surely die," he would not have looked upon the wine when it was red, when it was moving in its right courses, for he would have known that in the end it biteth like a serpent, it being the sting of the serpent, the thorn in the flesh, the evil. Now, Jesus says: "I am the vine," therefore His Mother, the woman, must be the vine tree, and in Numbers vi. we read, "All the days of man's separation," from the woman, "he shall eat nothing that is made of the vine, from the kernel to the husk," whilst the two, good and evil, were amalgamated. But alas, dear readers, it has been presumed by learned theologians that it was some kind of fruit, probably an apple, that contaminated the human race with evil.

Man's happiness has hitherto been lost through the neglect of God's law, and this evil of which we are speaking is on the increase as we near the end—this evil which fills the lunatic asylums, madhouses and hospitals, and brings the youth of this rising so-called enlightened generation to the scaffold through the fruits of that evil proceeding from them, their thirst for blood

being insatiable. Look at the condition of England to-day, look at the Tunbridge Wells murderers, youths of 18 and 19 years respectively, and yet whose fault is it that these men were callous and indifferent to all sense of human feeling? Whose fault is it, we ask again, that they were plunged into this state of catalepsy, their senses benumbed and benighted, abject pictures of pity, misery, and despair? Most certainly, in a great measure, our teachers, our divines and prelates, whose work the Holy Ghost holds incumbent upon them, to teach men to abstain from pollutions of idols, from fornication, from things strangled, and from blood. Is it any wonder that men and women grow up lovers of their own selves, without natural affection? No! no! and yet they would take this man born blind to all repentance, born blind of his parents in the realm of darkness, and hurl him into the dark abyss of eternal misery; their hatred and revenge to this rejector of salvation cannot be satiated unless he burn in a lake of fire for ever, when it really is in a great degree their fault, the sin lying at their own doors through not casting into bold relief these crying sins, and warning the people against these evils which eclipse man's happiness, and shroud him in the dark and cloudy night of the Fall.

What would a respectable and enlightened congregation think of the church dignitaries if they opened their mouth to explain the 15th chapter of Leviticus? You know full well that if they mentioned or even hinted at this subject they would be ousted from their living, and so now a flowery and cloudy discourse, seasoned with politics, is preferable to the pure Word of God, they not coming to this light lest their evil deeds should be manifest. If then ye being evil know how to give good gifts unto your children, how much more shall your heavenly Father bestow upon you that perfect happiness which will transcend your expectations in the realisation that you have obeyed His righteous commands, and thereby enter into the fulness of the joy and happiness of your Lord.

### The Channel Tunnel.

In the chronicles of Israel there is a prophecy given through one of the instruments in this visitation that there would be a highway from Dover to France. In anticipation of the near fulfilment of this we watch with interest the operations in connection with the Channel Tunnel, respecting which the following remarks appear in yesterday's *Times* :—

"Our Dover correspondent states that, notwithstanding the threatened opposition of the Government, the Channel Tunnel Company will proceed with the Bill which they propose to bring before Parliament, and take a division upon next Session. Since last year the promoters have received great encouragement to proceed, particularly from a large number of persons connected with the manufacturing and commercial centres of England and Scotland. They have also in many cases been promised the support of several members of Parliament, including Mr. Gladstone. The machinery which

was used for boring the tunnel is still in the heading, and is periodically set in motion to keep it in order, but no attempt is made to advance the heading, the length of which measures about 2,100 yards. It is now two years since the works were stopped, and the tunnel is so far impervious to water that on an average not more than 400 gallons have found their way into the entire heading in the course of 24 hours. The boring operations for coal near the mouth of the tunnel still continue, and a depth of about 1,000 feet has now been attained. The character of the strata is such as to encourage the continuation of the operations in the hope of ultimately finding coal."

### Praying Machines.

We extract the following from to-day's *Times* :—"One of the strangest contrivances for religious purposes ever invented by any people is the prayer-wheel of Tibet. Thomas Manning, the only Englishman that ever saw Lhassa, who visited Tibet at the commencement of the present century, describes these wheels, which he calls 'whirligigs,' as cylinders turning freely on an axis, with sacred sentences and prayers inside. Turning the whirligig is equivalent to reciting the sentence, and is a substitute for it. The hand-wheel is carried always by pious persons, and is constantly turned, while another kind is fixed on an axis in the ground, around which it revolves. In the avenues of the temples, he says, there are hundreds of them, which good souls twist one after another as they pass along. Others contain rolls of printed prayers and are fixed in rows on the walls of temples, near villages, and in streams to be turned by water-power. They are said to have been in use for more than 1,000 years. Mr. Andrew Wilson says that the Tibetans are the most pre-eminently praying people on the face of the earth. 'They have praying stones, praying pyramids, praying flags flying over every house, praying wheels, praying mills, and the universal prayer, *Om mani padme haun*, is never out of their mouths.' A German writer on Lamaism says of this sentence, which literally means, 'O God! the jewel in the lotus,' that these six syllables are, of all the prayers of earth, that which is most frequently repeated, written, printed, and conveniently offered up by mechanical means. 'They constitute the only prayer which the common Mongols and Tibetans know; they are the first words which the stammering child learns, and are the last sighs of the dying. The traveller murmurs them upon his journey, the herdsman by his flock, the wife in her daily work, the monk in all stages of contemplation—that is to say, of nihilism—and they are the cries of conflict and triumph. One meets with them everywhere, wherever the Lama Church has established itself, on flags, rocks, trees, walls, stone monuments, utensils, strips of paper, human skulls, skeletons, &c. They are, according to the meaning of the believer, the essence of all religion, of all wisdom and revelation; they are the way of salvation, and the entrance to holiness."