

# 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. 6.]

FRIDAY, FEBRUARY 8, 1889.

[PRICE 3 CENTS. BY POST 4 CENTS.]

CONTENTS.	PAGE.
Gideon's Army...	81
Redemption's Glad Song ...	82
Who are Israelites? ...	82
The New Covenant ...	83
Notes from Canvassers ...	84
Notes and Comments ...	87
Bide a Wee and Dinna Fret... ..	87
Notes of Addresses ...	90
Passages of Scripture Relating to the Immortality of the Body ...	91
Are you Insured? ...	91
The Sword that Guards the Tree of Life ...	92
Customs: Wise or Otherwise ...	92
Rudiments of the Faith of Israel ...	93
God or Baal ...	94
Exposure of Jezeelism ...	95
Jerusalem and Jericho ...	96
Correspondence... ..	96
The Substance of the World... ..	96

## Gideon's Army.



HE race is not to the swift, nor the battle to the strong. The Lord's ways are so different from ours: "He taketh the foolish things of the world to confound the wise, and the weak things to vanquish the mighty," yea, out of the mouths of babes and sucklings He perfects praise. When He wished to reprove Eli He chose a little child, Samuel; to vanquish Goliath He employs the stripling David; chooses Moses, a stammerer, to lead His people; causes the flinty rock to become a fountain of waters; quenches Samson's thirst from the jaw bone of an ass; chooses as His ambassadors poor, illiterate fishermen, struggling for a bare subsistence by the sea of Galilee: yea, more marvellous still, even by things that are not He brings to naught things that are, and why? That no flesh should glory in His presence.

All Scripture is given by inspiration of God and is written for ensamples unto us upon whom the ends of the world are come. In perusing Holy Writ we find that the way of God's people was generally much hedged up before He gave them deliverance, that they might realise from whom their help came, and that He might remove all boasting from them.

So it was in the time of Gideon. Israel was greatly impoverished because of the Midianites. They cried unto the Lord and He heard them, sending deliverance in a

marvellous manner. The account in the seventh chapter of Judges is a great type of the work to be accomplished in Israel to-day. For three dispensations there have been those who have professed to serve under the banner of the Almighty, but how many have not acted like the 22,000 men who departed from Gideon, when the time for action came? Very few. Even taking those who have not departed with the first batch of faint-hearted ones, but have essayed to go down to the water to drink, even these proved that they lacked something. They saw in part and were rewarded in part, they were saved, but not by their works. When weighed in the balance they were found wanting.

Being taken down to the water Gideon's 12,000 were commanded to drink; 11,700 knelt and with their hands lifted water to their mouths and quenched their thirst. But these were not accepted because by their action they proved that they had broken God's law. The remaining 300 lapped with their tongue, *putting their hands to their mouth* to hold back their beards, proving that they had in this respect kept God's law, which forbids shaving or marring the corners of the beard. These were not ashamed to bear the evil growth of nature, and these God could trust and work by, for they were willing and obedient. Which of these 12,000 men thought of having their disobedience made manifest in this manner, as they paraded in front of that stream? The eyes of the Lord are in every place, beholding the evil and the good.

God had now pointed out the people who were to go forth in His strength and vanquish the Midianites, but their weapons were not put into their hands until even this small remnant were divided into *three* companies. So the people who are to overcome Satan and be instrumental in bruising his head were not to go out against his hosts to victory till the third dispensation, and even the third watch of the 11th hour of that dispensation had arrived. During the first and second

watches of this visitation a people were manifested who were obedient to the command to separate themselves from the world, but the third watch had to arrive and the three companies be divided, the third watch from the first and second, before the trumpets and the empty pitchers containing the lamps were placed in their hands. This third watch had to set in before the cleansing of man's body could take place, before he could empty himself of himself and be washed in the "fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness." (Zech. xiii. 1.) When the pitchers of priestcraft and superstition are broken in the land and when that broken and contrite heart is found in Israel then will the light of the Spirit shine forth from their temples to the utter astonishment and dismay of the world. Every man in Israel will take up his trumpet and with a loud blast the news of redemption, the truth unheard for many long years, will sound forth on Israel's horn, to the discomfiture of the hosts of Babylon, who must disperse when Israel shouts: "The sword of the Lord and of Shiloh." With this little band there is no need of carnal weapons, "it is written" being their only sword, and before that all evil *must* bend. The word of God is quick and powerful, and sharper than any two-edged sword. That word will not only vanquish the enemies of Israel, but it will polish all those who seek to be ruled by it. It is mighty in the pulling down of strongholds and every high imagination that exalteth itself against God. By it Jesus silenced the devil and all those who sought to entangle Him in His conversation, and to His Bride, the anti-type of Gideon's small army, He says: "The works that I do shall ye do also; and greater works than these shall ye do." Where is that faithful few valiant men who fear neither dungeon nor den, knowing in whom they trust, who are ready to go forth with the sling and the five smooth stones from the brook of truth to smite the giant of error in the forehead?

In search of these the message of the *Flying Roll* is sent forth, and we do believe that His Word will not return unto Him void, but shall perform that whereunto He hath sent it. He will bring home thy seed, O Israel, and gather it into His barn. Looking forward to that day of victory let each one in Israel to-day stand shoulder to shoulder till we shall be able to raise our voice in one tremendous triumphal shout, and exclaim: "Hallelujah, the Lord God omnipotent reigneth; O grave, where's thy victory; O death, where's thy sting?"

### Redemption's Glad Song.

I always had a great desire  
To press towards the Heavenly prize,  
To know the truths of God entire,  
And from Sin's torpid state to rise.  
Ambition often swelled my breast,  
When God's love told its wondrous tale,  
To grasp the truths others possess'd,  
Ent'ring with them within the veil.  
But what, alas! Ambition's fire  
Died out, and left me shivering cold;  
On Sorrow's willow hung my lyre,  
Its thrill no longer on me rolled.  
The scenes had changed, the colour gone,  
The love which I had thought I claimed,  
Remorsefully I looked upon:  
My hopes were fettered, crushed, and chained.  
I went to chapel and to church  
Wisdom and knowledge for to gain,  
And often with the Scripture searched  
To correspond their words—in vain.  
In vain, I say, I searched them o'er,  
Each time an aching void returned,  
To fill the which perplexed me sore,  
Un til a wondrous truth I learned;  
That man by human props should not  
Sustain himself, or seek to climb  
Life's rugged mount, or look for what  
Comes only from the Lord Divine.  
Halt and impotent I had been,  
Like the man at Bethesda's pool,  
Waiting, for "man" to put me in.  
Until, "Wilt thou, man, be made whole?"  
Sounded upon my senses numb,  
I scarcely realised the truth,  
Nor saw perfection that had come  
For body, soul and spirit both.  
This truth came through the *Flying Roll*  
Brought to our door in humble guise;  
Glorious truths it did unfold,  
Which then I sought, which now I prize;  
The soul's salvation plainly laid  
Down to both Gentile and to Jew,  
But those who full redemption craved  
It gave them hope for body too.  
Wilt thou believe it, reader dear?  
There's hope this aching void to fill,  
The Scripture shows it plain and clear;  
Knowledge has come, join now your zeal,  
For Jesus prayed that we might be  
Not taken from this world below,  
He gave his body for to free  
His children from Death's final blow.  
If now you realise this truth,  
If now your heart within you burns,  
The Spirit's ready to give proof  
To him who willingly now learns.  
Death's pall no longer will him shroud,  
Nor wrap his talent in the grave;  
No longer in Death's shackles bowed,  
But spirit, soul, and body saved.

### Who are Israelites?

In seeking to further the cause of truth we frequently find the minds of people prejudiced by the many conflicting opinions set forth in these latter days. For the benefit of those who are earnestly seeking truth as for hidden treasure, we wish to point out a few of these errors. Many have been deeply interested in reading Mr. Hine's works, also the *Star of Israel*. Both these publications point to the whole British nation as the ten lost tribes, the other two to be gathered from the Jews, looking on all outside as Gentiles. But if we take the Word of God as our only guide it is written, "To the law and to the testimony; if they speak not according to this word it is because there is no light in them." In the first place, the Lord has scattered the seed of Israel into all nations, for we find Him saying: "Though I have spread you abroad as the four winds of Heaven, from thence will I fetch you. I will say to the north, Give up; and to the south, Keep not back; bring my sons from the east and my daughters from the west." Again: "If any of thine be driven out unto the utmost parts of Heaven, from thence will the Lord thy God gather thee, and from thence will He fetch thee." (Deut. xxx. 4.) These passages clearly show that the seed of Israel is not confined to the British Isles, but is in the four quarters of the globe. True, England is the barn into which they are to be gathered. Believest thou Him that He will gather thy seed and bring it home to the barn? The everlasting Gospel says: How much more shall we glorify God this day for the blessings bestowed upon the people of England, in opening the vision of the last hour in England, and in sending Daniel unto them in this third and last watch to interpret the words of light and truth unto them. Surely this land (England) has been greatly blessed. We find the sealed number spoken of in Rev. vii., xiv., and xxi., 12,000 from each of the twelve tribes. If the whole British nation were Israelites, as these writers imagine, this number would be greatly exceeded and the Scriptures made void.

How glorious is the sound of this message of life, that there remaineth a rest for the people of God; not a rest in the grave as many suppose, but a rest from sin, freed from Satan's evil power; and what a change it will be for those who are looking and longing for Christ's Kingdom to be established on earth, and sin, the cause of all suffering, swept away, and no longer allowed to blight this fair creation. Satan has been a hard master, and refuses to give up that which he has sought to claim as his own without a desperate struggle. If we desire to present our bodies a living sacrifice we shall have to fight him inch by inch for the land (the body). We read that God willeth not the death of any man, but rather that he should turn and live. Satan is God's officer to prove the creation, therefore we must not rail upon him.

Jesus said: "Hitherto have ye asked nothing in My name." Man has asked for

nothing until he asks for the life of the body, the salvation of the soul being a free gift: believe on the Lord Jesus Christ and thou shalt be saved. Ye ask and receive not because ye ask amiss. We are not only to seek to be grafted into Christ, but that He may be grafted into us: "Thou in Me and I in thee," which is the reward man is to receive above his fellows, the time being here that he may leave the first principles and go on to perfection, if God permit. For if God be for us who can be against us? The officer, Satan, may be allowed to tempt us to prove what material we are building with, wood, hay, or stubble, which the fire consumes, or gold, silver, and precious stones, that will stand the fire. The Lord has declared He will have a tried people, for He says: "I will try them as gold is tried, and refine them as silver is refined, that they may offer unto Him an offering in righteousness, which cannot be until all evil is overcome. To Him that overcometh will I grant to sit with Me in My throne even as I also overcame and am set down with My Father in His throne."

The Lord says: "My people perish for lack of knowledge." If they were more conversant with God's Word they would be spared many difficulties which stand in their path, and at which they stumble. Alarm has been created in the minds of some by Mr. Baxter's teaching and pictures. He speaks of the 144,000 watchful Christians who are to be caught up at a given date. If he brings this to the pure standard of the Word we find to be caught up means to be in the Spirit, as St. Paul was when the glories of immortality were revealed to him; he was not taken from the earth to receive the vision: Jesus' prayer for Israel being, "I pray not that Thou shouldest take them out of the world, but that Thou shouldest keep them from the evil." It is written: "The Bride hath made herself ready." The teachers of men say nothing about the necessary preparation, viz., the cleansing of the blood and the removal of evil, yet Paul writes: "I have laboured that I might present you as a chaste virgin unto Christ, a glorious church not having spot or wrinkle or any such thing." These will be the true Israelites, to whom pertaineth the adoption and the glory and the covenants, and the giving of the law, and the service of God, and the promises. And now those promises are to be obtained by the children of Abraham who will now be made manifest, corresponding with the words of Jacob on his deathbed when he addressed his sons and said: "Gather yourselves together that I may tell you what shall befall you in the last days." The days of visitation are here, and Israel shall know it.

A gentleman visited an unhappy man who had gone from bad to worse, till he found himself in gaol. "Sir," said he, I "had a good example set me at home, but the education I got in the streets ruined me. I used to slip out of the house, and go with the other boys. In the street I learned to swear, in the street I learned to gamble, pilfer, and do all kinds of evil. Would that I could advise parents who love their children, to keep them off the streets."

True virtue is the sacrifice of self for the benefit of others.

### The New Covenant.

John, while a prisoner in the lonely Isle of Patmos, was taken up into the Spirit and there shown things which were to come to pass after the fulness of the Gentiles had come in. He was told to write the things, which were shown to him, in a book and put a seal on it till the time of the end, when God would open the seals; as we read in Matt. xiii. 35: "I will utter things which have been kept secret from the foundation of the world." Also in Dan. xii. 4, 12, 13, where the roll was to be closed till the time of the end, as the prophet Habakkuk states (ii. 3): "For the vision is yet for an appointed time, but at the end it shall speak. Though it tarry, wait for it, for it will surely come."

The new covenant is spoken of as to be made with Israel after the fulness of the Gentiles had come in (see Heb. viii. 8, 10; Jer. xxxi. 31; Heb. x. 16, 17, and 1 Cor. xiii. 9, 10). Now that we have received the *Roll*, that which is in part is to be done away, for this is the new covenant Christ promised to make with His people: "I will put my laws into their minds and write them in their hearts," Christ said He came not to destroy the law or the prophets but to fulfil. If He is our waymark and pattern, and if we would be like Him, we must also keep the Levitical laws as well as the Gospel. The Gentile dispensation being at a close the Lord has given us the *Roll*, hitherto sealed, now unsealed by His messenger Jezreel, whom He appointed to write this message intended for the lost sheep of the House of Israel. The Old Testament more particularly represents God the Father, the New Testament clearly depicts the Son, and now the Revelation opened unto us by the key (*Roll*) represents the Holy Ghost, the Comforter, which only rested on the disciples in the shape of cloven, or divided, tongues, but now comes to abide in fulness. Christ said to His disciples: "I have many things to say unto you, but ye cannot bear them now"; and what was not told to them is made known to us to-day. The mission of Christ was little understood at His first coming, and now at His second coming the light also shines in darkness, but the darkness comprehends it not.

God has in all ages used human instruments to herald His tidings, choosing the small things of the world to confound the wise, He used the stripling David with a sling and stone, instead of Saul's great army, to slay the giant; the poor, uneducated fishermen of Galilee to be His ambassadors; so now by the *Flying Roll*, a book written in plain and simple language that the most illiterate may understand, He will overthrow error. Yet to him who lacks the aid of the Spirit it is a mystery, and is considered by numbers of learned divines as having emanated from some diseased brain, and therefore condemned as unworthy the notice or consideration of Christians: but time will prove the guilt of this nation for rejecting this command from God. This book goes among the Gentiles to seek out Israel, who have

since the time of Rehoboam and Jeroboam been scattered over the whole world, the ten tribes especially having been mingled among the nations till they have come to consider themselves Gentiles, but these will now see and understand the deep mysteries contained in the pages of this book.

Just as the Jews were tried and denied the Saviour and handed Him over to be crucified, so are the Gentiles tried to-day, and those who do not accept this *last* message from God are just as blind as the Jews were. In the beginning God said, Let us make man in our image. In the body then formed two spirits were placed, male and female. God caused a deep sleep to fall upon Adam, and he took the rib (or female spirit) of Adam and caused it to minister to a body which was called woman. They were as innocent as a child; they knew no evil, and God put them in Paradise. He placed before them good and evil. Eve herself was the tree and from the midst thereof came the knowledge of good and evil. God told them that if they partook of the tree during the time of separation mentioned in Leviticus xv. that in that day they should surely die. We are told in 2 Peter iii. 8 that one day is with the Lord as a thousand years. Through their fall they did die within the thousand years or one day, and none of their posterity save Enoch and Elijah have lived out that day.

Satan persuaded Eve that if she eat of the forbidden fruit she should not surely die. The Lord saith that Satan is a liar from the beginning, and now that God tells man that if he keeps law and Gospel he shall surely live, Satan declares in opposition to what he said at first, and persuades men that *all* must die. When our first parents eat of the tree they knew then that they were naked, that is, unclothed with the Spirit of God. The Almighty said: "Cursed be the ground [the body] for thy sake: in sorrow shalt thou eat of it all the days of thy life." Have we not indeed eaten in sorrow, and brought forth children dreading to see them grow up and mix with the world, and finally have we not followed them in sorrow to the tomb? To the serpent God said: "Of the dust of the ground [the body] shalt thou eat all the days of thy life," showing that Satan's time or power would come to an end, as well as Adam's life. So man fell from the image of God, and we have brought forth children in our own image and not in God's. Man does not reach perfection till he attains to God's image and likeness, and moreover, Christ is not yet perfected until He receives His Bride, the 144,000 who are to be redeemed from amongst men.

God promised that the seed of the woman would yet bruise the serpent's head, and this *Roll* shows us that by keeping the laws of God woman can give man of the good and not of the evil. It is written that broad is the road that leadeth to destruction (the death of the body) and many there be which go in thereat, but narrow is the way that leadeth to life (of the body) and few there be that find it.

The firstborn of Adam and Eve, Cain, became a murderer, his blood being poisoned with the evil inherited through the fall of his

parents; and the Lord set a mark upon him, viz.:—blackness. Eve called her third son Seth, saying that he was in the place of, not Cain the eldest, but Abel, and the lineage was counted from Seth, *not Cain*. Time rolled on, and the people became so wicked that the Lord determined to destroy the world with a flood, and gave instructions to Noah to build an ark for the saving of himself and family. Noah was over 100 years warning the people of the approaching calamity, but they laughed him to scorn, and would not hearken: the flood came and destroyed them. Christ says: "As in the days of Noah, so shall it be at the coming of the Son of Man." Israel is to-day warning many but their entreaties are met by laughter and ridicule. Of all the human family on the earth at that time only eight souls were saved, so now to-day out of all the millions on this planet only a remnant of 144,000 will put on immortality. The second coming of Christ will be as a thief in the night, to the world, and they will be destroyed. Zechariah says that two parts (Jew and Gentile) shall be cut off and die, but the third part (Israel) shall be preserved.

Those who are watching will not be in darkness respecting that great event, as stated by Paul (1 Thess. v. 4): "But ye, brethren, are not in darkness that that day should overtake you as a thief," and as written by the prophet Amos (iii. 7): "Surely the Lord God will do nothing, but He revealeth His secret unto His servants the prophets." God's people will recognise *His* message and receive it. The Jews had the Old Testament containing the prophecies, and had they searched them in the light of the Spirit they would have known that Christ would not then have come as an earthly king, but as a lamb to the slaughter. So Christ came and offered "life" to the Jews, but He had to exclaim, "Ye will not come unto Me that ye might have life." It was an eyesore to the self-righteous Pharisee to see Jesus sit with the publican and sinner. He could not perceive how the heathen (or the Gentile) could procure salvation, thinking they, the Jews, were the only favoured people of God. Even so it is as great a mystery to the Gentiles to-day how Israel will obtain not only the salvation of the soul, but the redemption of the body also. Christ and His disciples taught life and never spoke of death save as a punishment for sin. His mission was unto the lost sheep of the House of Israel, but seeing that they refused Him, He sent His disciples out after His resurrection, telling them to go into all nations and preach the salvation of the soul. After He rose He gave the keys of the Kingdom of Heaven to Peter, closing the door to *immortal* life until the end of the Gentile dispensation. The door leading to life is two-leaved, consisting of law and Gospel, but the law was nailed to the Cross for the Gentiles, and they enter through the Gospel, hence says Paul (1 Cor. xiii. 9, 10): "For we know *in part*, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away." At the marriage feast at Cana of Galilee the mother of Jesus said to Him: "They have no wine." He answered: "Woman, what have I to do with thee,

*Mine hour is not yet come.*" Now that hour has come when He looks with compassion on woman, and causes her seed to bruise the serpent's head, fulfilling the promise made to her in the beginning.

When the disciples were telling Christ whom people said that He was, He asked them: "Whom say ye that I am?" The impulsive Peter said: "Thou art the Christ, the Son of the living God." And Christ answered: "Blessed art thou, Simon Bar-jona, flesh and blood hath not revealed it unto thee, but My Father which is in Heaven." Even so to-day will Israel be taught by the Holy Ghost. Teachers, pastors, parents, or friends are totally unable to reveal the mysteries of God unto us, but he who earnestly seeks unto the Lord now in these days of Daniel will assuredly be fed with the bread of life; he shall hunger no more, neither thirst any more, but out of his belly shall flow rivers of living waters; he shall never die, never see corruption, but his vile body shall be changed and fashioned like unto the glorious body of the Man Christ Jesus.

## Notes from Canbassers.

### AMERICA.

Cleveland, Ohio.—One of our sisters sends the following account of labours in this city — "When we arrived here five of us went to look for rooms, the remainder stayed with our luggage, but rents were so high and we could not get suitable rooms, so we only secured lodging for one night, feeling quite tired after much walking in search of them. The next day it snowed heavily. Four of our company went out to find lodgings, but did not hear of any until they went to the Y.M.C.A. Our funds were nearly run out, but when we were nearly on the verge of despair, we were directed where to find accommodation for all of us in one house at a reasonable cost, with bathroom and every convenience. Truly the Lord directed our steps, and we went to our new apartments with thankful hearts, and when we all gathered around the table to our plain but wholesome food, it seemed almost as though we were at home. The next morning being bright and clear, we all started out to canvass. We found a good many Germans and Roman Catholics. I found one Irishwoman who kindly invited me to sit by the fire. I gladly accepted the invitation as the air was very keen. She stated that she was a Roman Catholic and could not take books of any description till after Christmas as they had to pray all the time till then. She prepared a cup of tea, handing me the same with a piece of cake, and seeing another of our party on the other side of the street she called him across to have a cup of tea also. She seemed sorry she could not do more for us, and said we must be sure to call again. I said possibly I might do so when she could read our papers.

"On visiting the Y.M.C.A. I sold a paper to the manager. We also ate our lunch here. A gentleman came in, with whom we entered into conversation. He would not believe that the Bible was written by inspiration, and quoted the passage where David is described as a man after God's own heart, saying, 'Look at him for an example.' He did not perceive that this was a prophecy referring to Jesus, a descendant of David; moreover, I explained that we took none of these for an example, for Jesus was our pattern, and the only one ever born without sin. We held quite a long ani-

mated discussion, and he owned that we were too much for him. I trust that he will have food for reflection. I also called on a nice Englishwoman, who took a paper readily, stating that she liked such reading, but could not see the necessity for keeping the law. Another person listened very attentively to all I had to say about the faith once delivered to the saints. She stated that of late her husband had become quite a Bible student, but he could not altogether believe in the doctrines taught by the various churches. She said her brother would be at her house in the evening but he was not a church member. She invited us to come and spend the evening and explain these truths to them as I had done to her. I was very tired that evening, and really did not feel equal to the walk, but something impressed me to make an effort, so we decided to go, and took some books with us. They were all very pleased to see us, and the lady said they had read a portion of the paper I had left in the afternoon. They all thought that the explanations of the Scriptures given therein was more reasonable than anything they had previously heard. She ordered the papers for the ensuing year, her brother bought the first sermon of the *Roll*, and before we left she gave us her mother's address, asking us to call there, also inviting us to call at her house again.

"Brother S. called on a pensioner who became deeply interested in a conversation on the life of the body, and bought three papers. An Englishman living in the same house informed Brother S. that he had ceased going to church and

### WAS ALMOST A SCEPTIC

on account of the strange doctrines that were preached, and which seemed contrary to reason and common-sense. On noticing something about universal salvation, he purchased one of our books. His wife procured us a cup of tea, and we ate our lunch in their house. She listened very attentively to all we said, and stated that they left England about five years ago. She had been terribly afflicted since she was 14 years of age. Had lost the sight of one eye and the other was weak. Her limbs had to be kept constantly bandaged through weakness. These are the class of people whom we generally find receive the Word with gladness, those who have become meek in the school of adversity. On Sunday afternoon we called again, and had a nice conversation with them and the gentleman who lived on the next floor. He who was nearly a sceptic is now diligently studying his Bible. Both he and his wife now realise that woman is the tree of knowledge of good and evil, and have stated their desire to henceforth observe, by God's help, the law in Lev. xv.

"Another person on whom I called stated that she had formerly been a Roman Catholic, but had discovered their corrupt teachings, and left them, desiring to be as a Daniel, and worship her God in her closet, feeding upon His Word unadulterated. She had not even sufficient money to buy a paper, but ordered a sermon of the *Roll* to be delivered in two weeks.

"I also called on a Scotchwoman, who took a sermon and a paper, and gave me a glass of jelly. Tears rolled down her cheeks as she narrated recent trials through which she had passed, the deaths which had taken place in her family, but which she realised were sent for her good, knowing that the Lord does not afflict willingly. Another lady, who was a Second Adventist, was very pleased to hear our definitions on certain points, but could not understand why we did not substitute Saturday for Sunday, as the Sabbath. I explained that the time would come when the Sabbath would be changed to the seventh day instead of the first, but that now we observed both, so as to give no offence, neither to Jew nor to Gentile. We sold her a sermon of the *Roll*. Several of the Ad-

ventists are becoming interested in our teaching and have purchased our publications. We were invited to spend an evening at the house of a person who had purchased the *Roll*, for she was hungering after righteousness. She also invited an interested friend to attend. We spent a most enjoyable evening, our hearts being overjoyed to see them so much appreciating the truth.

"I must not neglect to mention the case of another lady who asked me in, saying her son was a great reader of religious works, and whilst I was at the front door a canvasser with photographs was engaging the attention of her son at the back door. She called to her son to come and look at my books which he did, and I did my best to explain our faith to them. They asked how we lived. I stated that we rented rooms and boarded ourselves: The Lord had promised that our bread and water shall be sure, and that the people had been very kind to us. Tears stood in her eyes, she seemed quite touched with the conversation, and asked me to call on a certain date when she would be able to purchase the *Roll*.

"On Saturday, January 12th, I called amongst others, at a two-story house, and a clean, neat looking woman came to the door with

### A VERY BRIGHT-LOOKING BABY IN HER ARMS.

She said she did not want anything of the kind, but when I endeavoured to impress upon her the importance of the message which I carried, she asked me to go upstairs into her room, where everything appeared so neat and clean. She took two papers. I noticed that her baby had no fingers on one hand. She was only 22 years old, and had two children, the elder being then suffering from brain fever. I spoke to her about the fall of man and other points of our faith. She said that all her people had turned to some other faith: she was brought up as a Christadelphian, but since the Seventh Day Adventists had come in the neighbourhood her father had joined them. She was now in a maze, and did not know what to think or which was right. She took the first sermon of the *Roll* instead of the two papers which she had previously paid me for, and gave me 10 cents, stating that was for taking up so much of my precious time. I told her to take the two papers for it which she did, but said: 'I will give you a can of fruit,' which I accepted, thanking her. I went home with a light heart, rejoicing at the spread of the work."

### SCOTLAND.

Edinburgh.—Our sales have not been quite so large this week, still there has been much interest shown in the work and the paper, and several have promised to take sermons of the *Roll*. On Monday two of us went down to Musselburgh, and we met with much encouragement, for many seemed ready to listen to the message of life, and appeared eager to know more of God's Word and His promises for the complete overturning of sin and death, and many are also aroused to see that we are living in the days wherein the Scriptures will take their full accomplishment. We had a most interesting conversation with a working man seated at his dinner, who seemed to think he was born again, and was quite astonished when we answered that we could not say so. He was further surprised when we pointed out to him the three different glories shown by Paul in I Cor. xv., and explained that it was one thing to be refreshed, another to be begotten and another to be born of the Spirit. But said he, 'Jesus stated, "Ye must be born again."' We said: 'Certainly this is quite true for flesh and blood cannot inherit the Kingdom of God. He imagined that if we were not born

again we should not be offering the Word of Life to others. We told him that with David we could say: 'I will render praises unto Thee, because Thou hast delivered my soul from death'; which we knew to be an accomplished fact through the atoning blood of Christ, but to be born again was a different thing altogether, for he that is born of God doth not commit sin, neither can he perish, but that promise recorded in Joel iii. 21, will be fulfilled in him: 'I will cleanse their blood that I have not cleansed,' also as stated in Ezek. xvi., their blood will be washed away and made flesh. Man cannot claim this new birth until the Kingdom of Christ is established in righteousness and truth, and the will of God is done in earth as in Heaven. The second birth to those who suffer the death of the body will be received in the resurrection, when the soul will be raised from its sleep in the dust of the earth, being quickened to life by the Spirit which had returned to God at the death of the body.

"The person on whom we called said he had not looked at the subject in this light before, and purchased a paper, saying he would give it his earnest attention. While we were talking, his wife, daughter, and an old lady stood listening with much interest. We also had a long conversation with a poor woman in a little shop who took a sermon of the *Roll* and a paper. We had a very

#### LONG WALK OF ABOUT ELEVEN MILES,

but returned with hearts rejoicing, having sold three sermons of the *Roll* and 46 papers, which precious seed we hope may find a fruitful place.

"The remainder of the week the weather has been very unsettled with storms of wind, rain, and snow, so that we have been obliged to stay at home a *portion* of the day several times, besides two whole days. One day we sold 54 papers and many of the poorer people seemed quite pleased to take a copy.

"We took the opportunity one evening to call on a gentleman who took the first and second sermons of the *Roll* from me some time ago, and we were sorry to learn that he had given them both away without reading them himself, the excuse being, he had not time; so we said we would leave him a paper and asked him to look into it. We cannot help feeling sorry in these cases when we remember that not many mighty are called, not many noble are chosen, but the poor, rich in faith and heirs of the Kingdom which He hath promised to them that love Him.

"Another afternoon we sold 72 papers, and most of the evenings during this week have been occupied in conversing about these glorious truths now revealed to the children of Israel, who will have ears to hear and hearts to understand the message of immortal life, they being the seed to whom the promise was made; while many who were afar off and without God in the world will be brought nigh by beholding the bright light which shineth upon and leadeth the armies of Israel.

"Mr. M., too, is working very hard to bring the light he has received before the notice of others, and every Sabbath Day he stands for hours talking to groups of men in 'The Meadows,' and many are getting a knowledge of the work through this source."

#### ENGLAND.

**Amlwch, Anglesea.**—"As I left my home at Holyhead to proceed to this town I met one of the deacons of the church to which I formerly belonged and asked him to purchase a *PIONEER*. He shook his head and stated that he did not want anything to do with it, when I said: 'It certainly does seem very strange that you and nearly all the members of your church are enemies to the truths contained in these books, which proclaim that Christ will shortly come

to His Kingdom.' Whilst in the tramcar with seven other passengers, including a preacher of the Gospel, the Salvation Army became the topic of conversation. One young man remarked: 'Solomon says that all is vanity.' 'Yes,' said I, 'and Paul states that the creature was made subject to vanity, but that the creature was subjected *in hope*, to the Gentiles, of an incorruptible glory, but to Israel, the glory of immortality, life without death.' I was immediately assailed by the reverend gentleman, who told me to search my Bible, and that I erred, for the *creature* was not a man. I asked him what the creature was? He said the man was not a creature at all. I answered that the Bible said that God had *created* man, therefore man must be a *creature*. As a means of getting out of the net in which he had entangled himself he stated that I was a Spiritualist, but I told him that all would have to give an account unto God for what they believed, and it would not profit to allow the teaching of any man, but that the Spirit of Truth was now here to guide Israel into all truth, bringing to view things which have been hidden since the foundation of the world. That on the day of Pentecost the Spirit was only given in part, or as it is written, it sat on them in the shape of cloven (or divided) tongues. Paul also said in his day: 'Now we know *in part*, and prophesy in part, but when that which is perfect is come then that which is in part shall be done away.' To my surprise the preacher, on parting, exclaimed that he was very glad to have met me, and that there was one about Colwyn Bay who held the same views.

"The next day I went out to a small village and told them the good news. Some rejoiced over the words uttered to them, and bought papers, although they could not do much with the English. The day after I went into the country, five miles off, to tell them the glad news, as I know they understand very little English. [Our friend, being a Welshwoman, is able to converse with them in her native dialect.] I pointed them to their Welsh Bibles, and sold several papers. The next evening I returned to Amlwch, and met a man on the road who was journeying to Beaumaris. On introducing the *PIONEER* he bought one readily.

"Before returning to Holyhead I visited Pensarn. I met a group of men who had just come out of a chapel close by. I commenced to talk to them about immortality, when they said it was all truth, and everyone of them bought a paper. I told them that the Lord must have a particular work to do in Pensarn, when they all took a paper so readily. I find that the famine is sore in many parts of the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord. Many of the people know not where to turn in search of truth, and several say that the preachers only discuss politics, that there was nothing to be had from them but disappointment, and they were cursed by the people for their worldly attitude and unfaithfulness to the truth. A woman was listening a few yards off and asked if I had any more papers, and purchased one.

"On Saturday I canvassed in Amlwch. Nearly all the business men purchased a *PIONEER*. At one shop where I called a man jumped up to pay for one to be left in the shop, saying that he had a copy at Colwyn Bay or Conyay. I was rejoiced to hear that there was at least one earnest seeker in that place, and trust that the Word may take deep root and bring much fruit in their midst."

**Gainsboro',—Lincoln.**—"Continuing our report, on Tuesday, the 29th ult., we canvassed again at Gainsboro'. To-day being market day, we went amongst the business people and did all we could, where opportunity offered, to impress the minds of the people with the importance of the work now going on for the ingathering of Israel. We got good attention from many, and

aroused some little interest among the rough people we intermingled with as we spoke to them of the value of their bodies as well as their souls, for the redemption of which Christ has now returned the second time, inviting them to search the Word to prove all we said and to 'buy the truth and sell it not.' We also canvassed at a good number of the private houses, offering the Word, and by every means inviting attention to the message we carried. Some listened attentively and professed to believe our report; others could not receive it. In all we sold during the day 54 papers, three *Parts* and four sermons.

"Wednesday, the 30th ult.—To-day the shops close early, so we arranged to complete our canvass of these as we leave the town to-morrow. We did not meet with such good success, however, as we had hoped for. In the course of canvassing here we have met with the usual Babylon of opinions on religious topics, almost every man's views clashing with those of his neighbour, hardly two seeing and believing alike on any subject. Truly confusion is the order of the day in the spiritual world, and darkness and error reign supreme; where then shall faith be found in Christendom at the coming of the Son of Man? One man, a baker, to whom the *Roll* was offered, could not take in such 'trash.' He was a Unitarian and a Universalist. We could agree with him as a Universalist, but not as a Unitarian. He cared little, evidently, to ascertain the soundness of the foundation *he* was building upon, but dwelt bitterly upon the errors of others, especially of those who preached eternal damnation. He parried every effort on our part to drive the sword of truth home to his own heart, so we left him. Another man, a local preacher, did not see why Mr. Jezreel's opinions should be preferred before those of others. Holding up the *Roll* we told him it contained no mere man's set of opinions, but was the inspired Word of God, and on that ground we invited him to test it with the law and the testimony, 'comparing spiritual things with spiritual.' Though he was a preacher he said he did not hold that the Bible was inspired throughout. Many things his reason could not accept as possible or true. For instance he spoke about the ass on which Balaam rode—he could not believe she was made to speak, &c. Is it any wonder, therefore, that congregations are sceptical, and infidelity as a flood exists, when even preachers thus proclaim their own unbelief, and allow reason and science to supplant the truth of God? At another large shop the proprietor, who had had a copy of the first sermon of the *Roll*, called his wife, and asked her to enumerate the points she had drawn his attention to, which they agreed must be contrary to Scripture. Among other things she referred to the subject of the doctrine of the wicked being raised at the final resurrection. She could not believe, she said, that if Mr. Bradiagh, for instance, died an unbeliever he would go to the same Heaven at the end of the 1,000 years as Mr. Spurgeon would at the commencement. We showed her from Scripture that even Sodom, who was spoken of as 'suffering the vengeance of eternal fire,' would with her daughters return to their former estate at the end of the Millennium and that in the end all souls would be saved, and even the rebellious would then, after having paid the uttermost farthing in prison—in the grave—render praises unto the Almighty Father of all spirits. Other questions were asked and answered, and we left them more satisfied, and our advice to them to read and re-read the work, looking not to man but to God alone, they cordially accepted. We visited the foundry again in the evening, and spoke in the mess-room to the men while at tea. They listened attentively, and some few bought. We sold during the day 30 papers, seven *Parts*, and one sermon.

"Thursday, the 31st ult.—We left Gainsboro' this morning early to walk to Lincoln, 19 miles, intending to canvass the villages on our way. We sold but few and got little attention till we reached Sturton. Here we did fairly well. We had a very interesting conversation on the work with an intellectual old blacksmith and his family, who had been interested in Mr. Baxter's prophetic works. He soon decided to purchase a copy of the first sermon of the *Roll*, and we trust he may find therein something to satisfy his spiritual needs, which as yet he has sought for in vain. Passing through Saxilby we continued canvassing. We found great poverty existing here and elsewhere, added to which we were sorry indeed to note the indifference on the part of those who could buy to our appeals on behalf of truth. As we hove in sight of Lincoln Minster, after leaving Saxilby, a heavy rain poured down upon us, soaking us fairly as we dragged into Lincoln pretty well used up, having walked 19 miles and canvassed the entire journey. We sold 23 papers, four parts, and two sermons.

"Friday, February 1st.—To-day is Lincoln market day, and as a good opportunity is provided for scattering the seed in different directions through the agency of the many people who come to Lincoln from the surrounding district we went amongst them as before. Also to many private houses in the district called Newport. We did fairly well. Many who had bought before bought the later numbers of the *PIONEER*, and not a few expressed their interest in the work, and inquired as to the public meetings held in Lincoln, &c. We trust earnestly much good may result in the near future from the many conversations we have held with the people here, especially with those honest and hard-working country folk who visit the market. We sold in the day 43 *PIONEERS* and one *Part*.

"On Saturday, the 2nd inst., the weather was very stormy, a high wind blowing during the whole of the day, accompanied at intervals by showers of snow and rain. The storm has continued more or less up to the time of writing (Monday evening, the 3rd), rain and snow having fallen heavily at times. Between the showers we have done some little canvassing, selling a few papers, and made a few calls. We have made this an opportunity to call upon a few interested friends with whom we have enjoyed conversations on the all-important theme of 'Life more abundantly' and the redemption of the body, 'which is more than meat and raiment.' Such conversations in the Spirit of Christ are a source of great joy and refreshment to the canvasser amid the general reproach and mockery which is the portion, we doubt not, of every would-be genuine disciple of Him Who descended to an estate even lower than the lowest, Who made Himself absolutely of no reputation, Who had nowhere to lay His head, Who despised all shame, and Who, as the servant of all, endured the sternest poverty and the deepest degradation, and Who finally, as the commonest malefactor, suffered the most ignominious of deaths—for what reason? Who can tell? Surely none so well as the poor of the flock of Israel, who, as they learn to drink deeper and deeper into the same spirit by treading the same path, realise more and more with heartfelt love and gratitude that it was in truth for their sakes, that they through His poverty might be rich. 'Oh the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments and His ways past finding out!' 'Who shall separate us from the love of Christ? shall tribulation, distress, persecution, famine, nakedness, perils or sword? . . . Nay, in all these things we are more than conquerors through Him that loved us.'"

London.—A sister writes to the following effect:—"Recently I started out one evening

with a party to canvass the *PIONEER* in one of the busy thoroughfares in Islington. Most of our party had oftentimes been out on the same errand, so we were far from timid, at least people thought so on hearing the stentorian voices of some of our brethren introducing Israel's weekly newspaper to the passers by, but many preferred an introduction to the viands everywhere displayed, if not in tempting style, at least in great quantity. Still we endeavoured to faithfully declare our errand, and by persuasion and entreaty caused many to exchange a penny for the current number of the *PIONEER*. I endeavoured to sell one to the policeman on that beat, but he informed me that he had just purchased one from a young man up the street, saying he always patronised anything of this sort of religion, evidently endorsing the idea of going out into the highways to compel them to come in. I explained that ours was different from other religions, inasmuch as others were content to suffer death that they might gain the salvation of the soul, whilst we sought to have our body, soul and spirit saved without going to the grave. 'But,' said he, 'it is written: "It is appointed unto men once to die." "That is true," I replied, 'but have you never read of a reprieve? It is written in Psalm cii. "This shall be written for the generation to come, and the people which shall be created shall praise the Lord, 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 [Jesus] and to loose those appointed to death." Again it is written: "Your covenant with death shall be disannulled and your agreement with hell shall not stand"'. The policeman said he

DID NOT BELIEVE IN A HELL FIRE.

We told him that hell was the grave where the body was consumed. He also said that the chief desire of many of the clergy was to tickle the people's ears and please their senses. I quoted the words of the Apostle, which exactly coincide with that which he had just given utterance to: 'The time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables.' Whilst I was talking to him another young man, who had been listening to our conversation, came up and bought a paper. Several said they had too much wisdom; one said he had not enough. I said: 'Let him that is athirst come, and whosoever will, let him take of the water of life freely, for the Lord in His love and mercy had sent forth the *Flying Roll* to warn the people that the sword is overhanging this earth; but the word is, hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads. Our mission therefore is to seek this remnant, to whom we believe the Lord will guide us. Whilst the world remains in darkness to this glorious truth, the secret of the Lord is with them that fear Him and He will show them His covenant, writing His laws in their hearts and engraving them in their inward parts, saying: 'I will be to them a God, and they shall be to Me a people.'

"As we thread our way through this vast city and see the indifference to spiritual things, the open profanity, drunkenness and prostitution, thousands upon thousands living without God and without hope in the world, we wonder how long these things will last. Truly when the day of retribution comes there will be weeping, wailing and gnashing of teeth, for as it is written: 'It shall be more tolerable for Sodom and Gomorrah in the day of judgment than for this generation.'"

Curious receptions are sometimes given to our

brethren in their endeavours to warn both rich and poor of the seriousness of the times in which we are living. One of our London canvassers states he recently presented himself at the front door of a large house, and according to the request sometimes met with he knocked and rang the bell at the same time. The gentleman answered the door himself, exclaiming in a rage: 'Is it not enough to rap and not ring, or ring and not rap, but you must do both, as if you wanted to make one think it was the Lord Chancellor himself at the door?'

"Sir," quietly replied the canvasser, 'please look at this book and you will see that there is One at your door greater than the Lord Chancellor, even the Lord Himself.'

"Evidently the party addressed could not understand that man doth not live by bread alone, but by every word that proceedeth out of the mouth of God, and that Christ is the Word, which our friend was offering him at the door. The message of God comes in too humble a guise for many to receive it, and yet our Lord declares: 'Behold I stand at the door and knock,' now fulfilled temporally and spiritually. Man looketh on the outward appearance, the Lord looketh on the heart. The hands and neck may appear as a part of Esau, but the voice may be a Jacob's. Be not forgetful to entertain strangers, for thereby some have entertained angels unawares.

Maidstone.—A young girl living at this town thus narrates a conversation she had whilst canvassing, as a specimen of what she meets daily. "Whilst canvassing from door to door in a village about six miles from Maidstone I called upon a tradesman and informed him of the importance of my message and what it was destined to do. He replied sharply: 'I do not want anything to do with that for you belong to the Salvation Army. I remember hearing you speak more than once in front of the gaol at Maidstone, about 18 months or two years ago.' I begged his pardon, stating that I had never attended one of their meetings, but that I belonged to the New and Latter House of Israel, and that our faith was far different from that of the Salvation Army; that we left the first principles of the doctrine of Christ that we might go on to perfection, even as Paul exhorts us to press forward towards the mark for the prize of the high calling of God in Christ Jesus.

"He asked: 'Do you believe in the atoning blood of Jesus, and the resurrection of the dead?'

"Yes," I replied, 'these are great blessings, and we do not despise them, for we must be sure of our soul's salvation before we can hope for the immortality of our body. The time has now come for the mysteries in the Bible to be made plain, and all those who now strive to do His will, who seek the fulness of His Spirit, will be crowned with immortality, as it is written in John viii. 51: "If a man keep My saying he shall never see death"; and again in John xi. 26: "Whosoever liveth and believeth in Me shall never die."'

"At this moment his wife, who had stood listening at the door, stepped forward with a sermon of the *Extracts from the Flying Roll* in her hand and asked me if this was anything to do with my belief, saying she had bought it from a young man at Maidstone. 'Yes, ma'am' I replied, 'that is one of our publications printed for the ingathering and restoration of Israel, and contains that which was not lawful to be uttered till this time, blindness in part having happened unto Israel till the fulness of the Gentiles was come in.' At the conclusion of our conversation she bought a copy of the *PIONEER*."

Newbury.—"On Tuesday it was so wet that we could not canvass so we employed our time in needlework. On Wednesday two of us were so troubled with neuralgia and the weather

being so bad we were again confined to the house.

"On Thursday one of us went to Hungerford. the other two to Burghclere. In consequence of the villages being so wide apart, and containing but a small number of houses, we are sometimes obliged to divide into two parties. It rained nearly all day.

"On Friday A. and I canvassed the villages of Woodhay, Wickham Heath, and Old Benham, and on Saturday we went to Kintbury, Benham and Welford.

"A. L. went to Kintbury. A very kind woman asked her to come in and have a rest, and said, 'If she would wait a little while she would make her a cup of cocoa,' and in course of conversation said that both she and her husband had been serving the Lord for a good many years. A. explained her mission, telling her we were in search of those who would be gathered out of the Jewish and Gentile Churches, who would remain on earth till our Lord's second coming. She replied: 'I am sure you must have God's cause at heart or you would never leave your homes and come out like this.' She believed we were living near the end of the 6,000 years. Both she and her husband were Primitive Methodists, but stated they were willing to learn anything that was profitable. A. asked her if they had any children. She replied: 'Only one son alive, and I am sorry to say he is not saved, but he is the son of many prayers.' After hearing that *all* souls would eventually be saved, Scripture being quoted to substantiate the same, the believer coming forth at the first resurrection, the unbeliever at the second resurrection after having paid the uttermost farthing in prison, the poor woman seemed greatly relieved in mind. She did not seem to have heard anything about universal salvation before and said it was quite different from anything she had been taught to believe. She also thought that when she believed on our Lord 25 years ago that she was born again. A. explained to her how that was quite impossible, when she seemed quite astonished, but said she quite believed our doctrine was truth. Her husband came in to dinner and he also said he was quite rejoiced to see someone who was on the Lord's side; that there was not any unity among the Christians in that place, and nothing they did seemed to prosper there, and that the wickedness of the people was quite dreadful. It grieved them to hear the conversation that was often going on outside while they were sitting in their cottage. He also said that both of them had been praying to the Lord ever since they had lived there, that He might send someone to preach, and that if we would come next Sunday he would try to secure us the loan of the chapel. He said he had endeavoured to get the Salvation Army there but if his friends the Wesleyans had known it they would think he had committed a sin by doing so. He did not mind what denomination he worshipped with so long as he thought they were in earnest. They were very kind indeed, gave A. a rest and some bread and butter and cocoa for her dinner, and when she had canvassed the village made her a cup of tea to help her along, and thinking she was not wrapped up enough kindly lent her a cloak, as the wind was so cold. May the Lord reward them for their great kindness which is much appreciated. Truly the Lord is good. A brewer's man just came along as A. was starting for home and gave her a ride to Newbury, a distance of six miles, for which she was very thankful. We very much appreciate the 'notes' from our brothers and sisters who are spreading the Word in so many different places.

"On Monday, one of us went to Ashmanworth, whilst the other two remained in Newbury to call on those who had taken previous numbers of

the paper. We called upon the Christian Jewess and had tea with her, and thoroughly enjoyed her conversation; she is very much interested in the work."

## Notes and Comments.

### More Murderous Weapons.

The *People* of January 27th states: "We shall very soon have such deadly weapons of warfare that not one who stands up against them will be left to say how he fought or died. Zalinski has invented a pneumatic gun from which has been fired a projectile which on striking water raised a huge, majestic pyramid of from 150 to 200 feet in height, making a gorgeous spectacle as it was lighted by the rays of the afternoon sun." But this sinks into insignificance when we read of the Austrian who has invented a weapon warranted to kill 3,000 a minute. Nations will vie with each other in securing the latest "improvements" in weapons of war, and yet lay claim to the name of Christian, and send missionaries to convert the heathen. Truly man is born blind.

### Baron Hirsch and the Jews.

A great sensation has been caused among the Jewish world during the last week through the statement reported to have been uttered by Baron Hirsch to a reporter of the *New York Herald*. The Baron is of opinion that the Jewish question can only be solved by the disappearance of the Jewish race, which he considers will be accomplished by the amalgamation of Jew and Christian.

If the Baron thinks that the Jewish nation could possibly be benefited by renouncing Judaism and embracing the Christianity of the 19th century, he is vastly mistaken. The natural Jew is nearer to God now than the Gentile, providing he strives to walk according to the ordinances of the law, for the Gentile to-day utterly ignores even the four commandments given to him, viz., to abstain from pollutions of idols, from fornication, from things strangled, and from blood. As to mingling with the Gentiles by marriage this is entirely opposed to the Mosaic law, yea the prohibition dates back much farther than that. Rebekah, having seen her eldest son Esau marry one from the surrounding nations, showed great anxiety lest her younger and more favourite son should follow the example, and she exclaimed: "If Jacob should take a wife of the daughters of the land what good would my life do me?"

She knew that Jacob had been conceived according to the law, and that the same law regarding the separation of woman was not regarded by the surrounding nations. She knew also that it was the intention of the Almighty in the end of time to redeem a people for His own peculiar treasure, a people in whose bodies He would dwell after they had been cleansed, but she knew that all bodies conceived in the uncleanness of the tree were cursed, and could never be made sons of God.

Apart from the idea that the Jewish nation will become assimilated with the Gentiles, our mission is to proclaim that a remnant shall shortly come out from the Jews, who will unite law and Gospel, not accept the Gospel and reject the law; and moreover the power of God will be shown even in a greater degree by gathering out from those who appear as Gentiles the remnant of the ten tribes, a seed which will be able to exclaim, Kept by the power of God. Jesus came through Ruth, the Moabitess, and it is written that a Moabite shall not inherit the Kingdom, even unto the tenth generation; but more than 10 generations had passed to the bringing forth of Jesus and so the seed was purified. Even so to-day will it be made manifest

that the Lord has watched over the conception of the remnant of the ten tribes, and also the remnant of the Jews, even for many generations.

### Apostate Christendom.

Archdeacon Farrar uttered a few important sentences at Westminster Abbey, on Sunday afternoon, which we trust may be the means of opening the eyes of at least a few who have been looking for signs of an Antichrist *outside* the Church. Antichrist, said the Archdeacon, was deadliest when he was not the avowed adversary of Christ, but rather the nominal representative; and Satan was tenfold Satan when he donned the tiara, the mitre, or the cowl, and would fain pass himself off as an angel of light. Religion might retain the name and semblance of religion long after it was dead. . . . the Christian dogma of man's salvation is that Christ came to die for the ungodly, to save sinners, to seek and to save the lost, not to destroy the world, but to die for all men. Yet often the current orthodoxy had been ready to curse everyone who did not believe that Christ only died to save the infinitesimal small number of the elect.

We are glad to hear Dr. Farrar thus upholding universal salvation. Many in Christendom perceive the pointed manner in which the redemption of the elect is spoken of in Scripture, and imagine that all others are lost. But then to reconcile this they have to state that the 144,000 elect is not meant to imply a definite number, but represents the whole multitude of believers in all ages. These see not that there are three distinct and separate glories, described by Paul as the glory of the sun, moon, and stars, nor do they understand how to rightly divide the Word of Truth, not having the Comforter, or Spirit of Truth, with them.

Whilst Christ is the Saviour of all men, He is especially the Saviour of those that believe. In a sense, all save the elect are lost as far as their bodies are concerned; that is, only the 144,000, and the aliens their servants, will have their *bodies* preserved, but *all* will receive the salvation of the *soul*, the believers at the first resurrection and the unbelievers at the final resurrection.

### Bide a Wee and Dinna Fret.

Is the road very dreary?

Patience yet.

Rest will be the sweeter if thou art weary,  
And after the night comes the morning cheery,  
Then bide a wee and dinna fret.

The clouds have silver linings,

Don't forget;

And though he's hidden, still the sun is shining;  
Courage instead of fears and vain repining;

Just bide a wee and dinna fret.

With toil and cares unending,

Art beset?

Bethink thee how the storms from Heaven descending

Snap the stiff oak, but spare the willow bending;

Then bide a wee and dinna fret.

Grief's sharpest sting doth borrow

From regret,

But yesterday is gone, and shall its sorrow

Unfit us for the present, and to-morrow?

Nay, bide a wee and dinna fret.

An over-anxious brooding

Doth beget

A host of fears and fantasies deluding;

Then, brother, lest these torments be intruding,

Just bide a wee and dinna fret.

In our last edition, the third column on page 75, in the sentence "Jesus was born within the fourth thousand years," the word "fifth" should be substituted for "fourth"; also on page 76 the word "blood" should be "bone" in the phrase: "but flesh and blood can."

INDIAN TEA STORE,  
71, OXFORD STREET  
LONDON, W.

No China Tea.

No China Tea.

X	L
N	T

## SPECIALITY :

*Fine Darjeeling, Le Bon 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 Mole-skin Trousers (Cord in all colours), Fancy Cloth Trousers, White, Drab, and Blue Jackets, Cardigan Jackets, Cord and Mole-skin 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 New and Latter House of Israel.

### PUBLIC MEETINGS

Are held at the undermentioned places as follows:—

#### LONDON.

The Hall, 126, Great Titchfield-street, Oxford-street, W., every Sunday evening at 7 o'clock; also every Wednesday evening at 8.30.

Temperance Hall, Station-road, High-street, Stratford, every Sunday evening at 7 o'clock; also every Wednesday evening at 16, Vine-road, Vicarage-lane, Stratford, at 8 o'clock.

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

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

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

LINCOLN—39, Little Bargate-street, every Sunday evening at 6.30.

ASHTON-UNDER-LYNE—231, Stamford-street, every Sunday evening at 6.30.

BRIGHTON—167, Elm-grove, every Sunday evening at 6.30.

GLASGOW—The Breadalbane Hall, 17, Kirk-street, S. S., every Sunday evening at 6.45.

CANTERBURY, NEW ZEALAND—Orange Hall, Worcester-street (near Latimer-square), Christchurch, every Sunday evening at 6.30.

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.; 4, Larmas-villas, Linton-road, Barking.

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

BRIGHTON.—167, Elm-grove.

BURY ST. EDMUNDS.—14, Mustow-street.

CHATHAM.—42, Luton-road.

CROYDON.—The Oaks, Duppas Hill; 99, Church-street.

GRIMSBY.—4, Cromwell-avenue.

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

LINCOLN.—39, Little Bargate-street.

MAIDSTONE.—41, Grecian-street.

NEW BROMPTON.—24, High-street.

OLDHAM.—243, Ashton-street.

GLASGOW.—245, Crown-street.

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



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. ANN 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

The Pioneer of Wisdom:

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

FRIDAY, FEBRUARY 8, 1889.

LAST week the world was rudely startled by the news of the suicide of Prince Rudolph, in the prime of life, surrounded by every pleasure the world can produce: a man of superior education and ability, loved by his people, heir to a throne, and the idol of his father, mother and wife.

Is there not a great lesson to be learned from his sad death? Most people will admit that this is only one of many examples of a man having everything the most ambitious could dream of and yet we find him lacking that simple happiness of mind, finding no solace in the world to calm his troubled brain, and as a last resort he commits one of the greatest of crimes, viz., the self-destruction of his own body.

The above event adds another to the lists of complications puzzling the minds of statesmen on the Continent. We believe that we are in the very time when many crowned heads will be forced to abdicate, or be dethroned, through the pressure brought upon them by the unsettled condition of their people, or the intrigues of the heads of neighbouring States. Bulgaria has long been in a ferment through the secret plottings of Russia, and the fire is kept smouldering, ready to be kindled into a flame at a favourable opportunity. Whilst we find Royalty the patron of religion, the reported licentious living and irreligious practices at Court show the feebleness of their dependence on God, proving that they have but a profession of godliness without power.

Perplexity and a dread of coming troubles fill the minds of rulers to-day, and as a protection they arm their country to the teeth, mammoth furnaces throughout their lands running molten liquids into steel guns and leviathan ironclads. But it is futile to trust in these; except the Lord keep the house the watchman waketh in vain.

Such an order of things foreshadows impending judgments on an ungodly world, who are to-day exclaiming: Where is the promise of His coming? Which question will be answered fully to them when the diabolical weapons of destruction, slumbering to-day, shall form up in battle array at the sound of the trumpet of war, whose blast will shortly be heard over the whole planet. Now during the motionless lull before the storm the Spirit's call to Israel is: Come out of her (Apostate Christendom), My people, that ye be not partakers of her sins, and that ye receive not of her plagues, that ye may be shielded from the calamities brewing to-day, for surely now the horse is being prepared against the day of battle, when men will be mowed down as the grass of the field, and the god of death will fare sumptuously every day upon the carcasses of those given over to him for the destruction of the flesh, that their spirits may be saved in the day of the Lord Jesus.

Truly the time has come when "they will not endure sound doctrine." The distinguishing feature of modern Babylon is, that it prefers the ideas of man to those of God; in fact, were not this the case, Christendom could not be the anti-type of Babylon. The opinions of men differ as the flowers of the field, no two being exactly alike. God forbid that we should rail on them, for they are all the work of His hands—"even the wrath of man shall serve Him"—but it is our duty, and woe be to us if we fulfil not this our duty, to warn the children of God scattered abroad, among the Gentiles, and in bondage to their teachings, against the errors of this great mysterious apostasy. The Rev. Stopford A. Brooke preached a sermon last week, upon "The State of Men and Women after Death," which subject, comparing it with others, such as Immortality, he classifies amongst "the lighter subjects of faith, of which no proof is possible, but upon which it is only reasonable and legitimate to speculate." No proof possible? This depends altogether where one looks for proof; Pilate asked, in the presence of Truth, "What is Truth? And when he had said this, he went out"—without seeking it, as many do to-day. The truth is in the Word. "And everyone that is of the truth heareth My voice," says Jesus. If we seek

the innumerable opinions of men we are sure to err. The *Echo*, to which paper we are indebted for the report, thus describes the preaching:—

"With great power, with intense earnestness, and with a splendid eloquence, the preacher urged upon his hearers the great truth, taught ever by Kingsley, or Robertson, or Maurice, by all earth's greatest and best, that goodness is eternal, all-powerful, inexhaustible, and so that in the end it must prove all-conquering."

The following is the argument used regarding the *probable* condition of the wicked, in the preacher's words:—

"Whatsoever a man soweth that also *must* he reap; and how will it be with them that pass away from this earth, saturated in the evil of a lengthy life of wickedness? Their works do follow them, and a very dreadful harvest is theirs, and in the next world there descends upon them all the punishment that they have avoided here on earth. Having sown the seed they must eat the fruit. It may be that their punishment may come to them by their being placed, the evil with the good, the impure with the chaste, the cruel with the tender-hearted. And so the terrible loneliness of unlikeness shall be theirs. This begetting in time a loathing for the sin, brings in turn an understanding of the untold suffering their selfishness has brought upon their fellow men on earth. All these things crowding upon them a fire of punishment blazes up, a furnace of remorse and agony consumes them, and they realise that this indeed is hell—'themselves are hell.' And now is Justice accomplished. Shall this hideous torture last for ever? Is evil for ever to be their portion? Is punishment for ever to be their lot? Shall no light ever shine in upon their eternal hopelessness? No! A thousand times No!"

Our readers will observe, that little or no mention of the Word is made, which is scarcely to be wondered at, seeing that the preacher considers "proof" impossible. We earnestly exhort you, however, to look for proof in the Word alone, and in this paper you will find an article, specially dealing with "non-eternal punishment," the reasons and objections against which are drawn wholly from Scripture, for the anointing which we have received of Him abideth in us, and we need not that any man should teach us, but that same anointing which teacheth us all things and is truth, and is no lie, even as it hath taught us, so we abide in Him, waiting till He shall abide in us; that is, abiding in the law and testimony, for He is the Word, and unless we abide in Him, there is no life in us. "It is written" is our only authority. It matters simply nothing what was "taught ever by Kingsley, or Robertson, or Maurice, by all EARTH'S greatest and best." "For he that is of the earth, is earthly, and speaketh of the earth: he that cometh from Heaven is above all."

(John iii. 31.) Christ is the Living Word which came down from Heaven, and the Word was God, and whilst we have that Word, human opinion is absolutely worthless. The natural man cannot receive the things of the Spirit, because they are spiritually discerned; and that which is born of the flesh is flesh, and still remains flesh; the second birth of the Spirit, man has not yet received; for whosoever is born of God doth not commit sin, his seed remaineth in him, he cannot sin because he is born of God. (1 John iii. 9.)

### Notes of Addresses.

Last Sunday evening, at 126, Great Titchfield-street, the following address was delivered, from which our readers will observe the close adherence to the Word of God, and the constant reference made to it; this is, and ever will be the mainstay of the Church of Israel, against which the gates of hell will never prevail, for it is founded upon a rock, and that rock is Christ, He being the *Word* made flesh.

The preacher read a portion of the fourth chapter of Jeremiah, beginning at the 14th verse: "O Jerusalem, wash thine heart from wickedness," &c. He said:—

This is a controversy God is making with His people. Let the words which are uttered not fall upon hearts of stone, but upon hearts of flesh. God has promised to take away the stony hearts out of our bodies, and give us hearts of flesh. The time is here, and the promise is to Israel, who has been cast away for 2,000 years, wandering in the citizen's country, feeding upon the husks, which the *swine* eat, or the Gentiles; so satisfied are the Gentiles with the husks, that they tread the Word of God under their feet, thus fulfilling the Scriptures, which saith, that Jerusalem should be trodden down of the Gentiles, until their fulness. Not the Jerusalem in Palestine, but the heavenly Jerusalem, spoken of in Revelation, from whence the Word proceeds, and that Spirit which is to gather Israel; it has now descended, and the Spirit and the Bride say Come, and let him that heareth say come, and let him that is athirst come, and whosoever will let him take the water of life freely. Death has had an almost universal empire since the fall, and so true has it been that life is not known amongst the Gentiles, they cannot believe the Word of God, that mankind are destined to life and not death. I do not mean all mankind, but there is a certain portion, spoken of in the Word, to be redeemed, which even a child can comprehend, and they are numbered, the only people who pass under the rod of God, that He may receive His tenth; 12,000 of each of the twelve tribes of Israel; 144,000 are to be reserved in this our day, having the sign, when the destroying angel is passing over Babylon, to cut off the wicked, and those whose birthright it is to die; these last enter their glory through the rent veil, not through the two-leaved gates of

law and Gospel. He who enters through the rent veil, enters by the blood of Christ. All souls are mine, saith the Lord; you cannot take one from that "all," and their souls will be cleansed through the grave, for the Kingdom of Heaven. The believer will have part in the first resurrection, and live during the 1,000 years' reign with Christ, and the unbeliever will be raised in the second resurrection, for all evil will cease after the 7,000 years, as it is in the woman after the seven days, for had Adam waited until the seventh day he would have brought forth in the image of God. The word "everlasting," we read of in connection with the punishment of the wicked, is only for the "time, times, and half a time." Time ceases, eternity begins, after the 7,000 years, evil being subjected unto Him who created it, as it is written: "I make peace, I create evil"; for the creature was made subject to vanity, not willingly, but by reason of Him Who subjected the same in hope. (Rom. viii. 20.) At that time all will be in subjection under Him, by virtue of that sacrifice, offered up to the Father, to free us from the law of sin and death, which is twofold; the one is to free the soul, and the other to free the body; if you have found the one, we have the testimony of the other in Enoch, Elijah, and Jesus, the three witnesses of the immortality of the body, for it is written, that at the mouth of two or three witnesses shall the matter be established. You must see the three glories on the Mount of Transfiguration, if you would see the workings of God on man's behalf; the road to the highest glory is by overcoming all evil; he that overcometh shall inherit all things. To him that overcometh, will I grant to sit with me in my throne, even as I also overcame. Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out. There is the work, to overcome the enemy within him; he that does this will do the greater work that Jesus promised they which believed on Him should do. Jesus had no evil in Him to overcome, not being begotten of man, the pure seed of the woman, the pure olive; and after He had given up the blood He became the pure vine. He was that promised seed ordained from the foundation of the world, whose heel was bruised on the Cross, but there is the seed of the woman, who will bruise the head of the serpent. In that day the nail which was fastened in the sure place shall be removed, and the burden that was upon it shall be cut down and fall. The one was the atonement, the other is for the destruction of evil. Good cannot be destroyed, but is separated. The body of Jesus was prepared, as it is written: "A body hast Thou prepared for me. Then said I, Lo, I come, in the volume of the book it is written of me, to do Thy will, O God." That Spirit for which it was prepared descended at the river Jordan and rested upon Him for three years, and was the *power* of the Man Jesus, for He said, "Of Myself I can do nothing." There is a difference between the "power" and the man, as there is a difference between the sacrifice of Jesus, His blood for the

soul, and His life for the body. Christ had power to lay down the body of Jesus, and to take it up again, and Paul says: "If the spirit of Him that raised up Jesus from the dead, dwell in you; he that raised up Christ [that is the body] from the dead, shall also quicken your mortal bodies by His Spirit that dwelleth in you. To distinguish between the body of Jesus and the Spirit of God, is to distinguish between the house and the occupant. It was the same spirit which communed with Moses, "from above the mercy seat, between the two cherubims, which are upon the ark of the testimony," also with the high priest in the temple of Solomon, for when the Spirit rested on the body of Jesus, the "voice" was no more heard in the temple of the Jews. The voice from Heaven said, "This is My beloved Son, hear Him." And what did the Jews say? "We will not have this man to reign over us"; they chose a murderer instead. What a fatal choice they made, not discerning what was written in the Psalms: "Thou art My Son, this day have I begotten Thee." God created man to be immortal, in the image of His own eternity, and He purposed before the creation of the body to dwell within man, and He has proved His purpose by occupying the body of Jesus; and no one can gainsay the fact which is held by Christendom, but opposed by Judaism. If you will but take the pure Word of God, read it, eat it, and digest it, it will become in you a well of water springing up to everlasting life. God, by His Son Jesus, promised to send a Comforter, having fulfilled His mission, and performed His work, submitting to be slain upon the altar of this world, the great sacrifice and sin offering for Jew and Gentile. He gave His blood for the dead and His body for the living. He is the Head of the Church, and they two shall be one flesh. (Eph. v. 31.) All life proceeds from the female; as in the beginning Eve was the mother of all living so in the Spirit there is the female which man must be born of, for both father and mother are necessary to bring forth children. The female of the Godhead is Jerusalem above, which John saw descending out of Heaven, that Holy City. Esdras saw this woman, who said she would not enter the city but would abide in the field all night; until the time that Zion travailed and brought forth all her children. The spirits who will receive the second birth, are here ministering to mortal bodies, but they were not here in Paul's day, for he declared, the children were not yet born, having done neither good nor evil, that the purpose of God according to election might stand. The Word of the Lord says: "Behold, I will create a new heaven and a new earth; the redeemed of the Lord shall return, and come with singing unto Zion, and everlasting joy shall be upon their head." Unless that Spirit had descended from God, out of Heaven, there could be no new creation, or preparation for it. The Scriptures must have their fulfilment as declared in the beginning: "Let us make man in our image." The man is not without the woman, nor the woman without the man, in the Lord. I now call your attention to the

first verse of the hymn we sang at the opening of the meeting :—

“ Three woes sound forth the destiny of all,  
The man, the woman, and the devil’s fall;  
Each woe proves the imperative decree,  
‘ I AM —there is no other God but Me.’ ”

Then, I would ask you to turn to the second chapter of Genesis, commencing at the eighth verse, and you will see when God declared the three woes. They heard the voice in the garden, and so will Israel to-day hear the voice of the Lord in the garden. The Spirit of God is calling out to the nations, to-day : “ Adam, where art thou ? ” We are hiding from God, for

“ The evil is a veil  
A cov’ring long and broad,  
And doth from man conceal  
The knowledge of his God.  
But when it is hurled down below,  
God’s children Him will fully know.”

The veil will be rent in twain, as it was in figure nearly 2,000 years ago, then the Lord will bring again Zion and they shall see eye to eye. When the third woe is pronounced on Satan, it will be proved that there is no other God but one—Christ and Jerusalem—these two are one, for the man is not without the woman in the Lord. Christendom cannot comprehend the fact that the term father implies the existence of a mother. Man and woman bring man to the natural birth, but man has not yet power to create the spirit. The spiritual child which is to deliver Israel is the second child which shall stand up instead of Jesus. They will be delivered from death, but those who go to the grave will enter the Gentile’s glory, without the mortal body ; their work has ceased, they will never again possess the creative power they had on earth, for in the resurrection, they neither marry nor are given in marriage, but are as the angels ; but the redeemed will have this power of creation, not only of the body, but of the spirit, for the Lord will increase them like a flock, even as Noah was commanded to re-people the earth with fruit, for as the days of Noah were, so shall the coming of the Son of Man be. He has chosen 12,000 of each of the twelve tribes of Israel. “ Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God, in their foreheads.” Then do not delay to subscribe with your hand unto the Lord, and surname yourselves by the name of Israel. If ye are Abraham’s children, ye will do the works of Abraham ; you must be ready to lay all things on the altar of God, as it is written : “ All things will a man give in exchange for his life ” ; and Jesus says : “ He that hath no sword let him sell his garment and buy one.” Our God is a consuming fire, but not to consume us, but the evil in us. The children of Israel did not sanctify themselves to go and speak to God on Sinai, but they sent Moses, for they were not prepared, and they are not prepared to-day. “ For the *third* day the Lord will come down in the sight of all the people, upon Mount Sinai.” Jerusalem has come down to prepare His people, for there must be a preparation before the fulfilment of this Word. Not by might, nor by strength, but by My Spirit

saith the Lord. God did not choose Israel because they were the strongest, for there were giants upon the earth, but because they were the weakest. Esau and Jacob show the difference : Esau was physically a strong man, but Jacob was spiritual. Esau was conceived within the seven days, Jacob out of seven days. God hated the evil in which Esau was begotten, hence He says : “ Jacob have I loved, Esau have I hated.” The seed after the seven days is the seed of the woman ; and when He comes again we shall be like Him, as He is. We are now in the time when these things are being accomplished by the God of the living, and ye are called upon to take of the water of life freely. The fountain is now open in the House of David and to the inhabitants of Jerusalem for sin and for uncleanness. Come while it is yet day ; flee to the mountains of Israel, for you are on the eve of a terrible battle ; yonder in the valley of Jehosaphat, the nations are beating the ploughshares into swords, and their pruning-hooks into spears, for the day of the Lord is at hand.

We are unable to print the whole of the address, for want of space, but invite our readers to the services held at Great Titchfield-street, every Sunday afternoon and evening, where they will hear the Word of God preached, not with excellency of speech, but with the demonstration of the Spirit and in power.

#### Passages of Scripture relating to the Immortality of the Body.

**T**hey two shall be one flesh. Eph. v. 31.  
**H**e that eateth of this bread shall live for ever. Jno. vi. 58.  
**E**noch walked with God, and he was not, for God took him (Gen. v. 24), being the first witness of Immortality.  
**L**et the multitude perish then which was born in vain, but let my grape be kept and my plant. 2 Esd. ix. 22.  
**I** am the Resurrection and the Life. Jno. xi. 25.  
**F**or a spirit hath not flesh and bones, as ye see me have. Luke xxiv. 39.  
**E**ven we ourselves, groan within ourselves, waiting for the adoption, to wit, the redemption of our body. Rom. viii. 23.  
**O** death where is thy sting, O grave where is thy victory ? 1 Cor. xv. 55.  
**F**rom heaven did the Lord behold the earth . . . to loose those who are appointed to death. Psa. cii. 20.  
**T**he living, the living, he shall praise thee, as I do this day. Isa. xxxviii. 19.  
**H**e is the Saviour of the body. Eph. v. 23  
**E**lijah went up by a whirlwind into heaven, 2 Kings ii. 11, being the second witness of Immortality.  
**B**ut if ye, through the Spirit, do mortify the deeds of the body, ye shall live. Rom. viii. 13.  
**O**wretched man that I am, who shall deliver me from the body of this death. Rom. vii. 24.  
**D**eliver him from going down to the pit, I have found a ransom. Job xxviii. 24.  
**Y**our whole spirit, soul and body, be preserved blameless, unto the coming of the Lord Jesus. i. Thess. v. 23.

#### Are You Insured ?

An assurance agent called at a friend’s house the other day and wished to know if he could have the pleasure of insuring his life.

Israelite : No, thank you. I am insured—conditionally.

Agent : Why do you say conditionally ?

Israelite : Why you see the conditions are, “ Keep My commandments and live,” and “ If a man keep My saying he shall never see death.”

Agent : I don’t understand you. I meant, were you insured in a company ?

Israelite : Oh no. You asked me to insure for life. If I insured in an insurance company, I should be insuring for death. Our pattern is the Lord Jesus Christ : Who did not insure in a so-called life insurance. His was a *borrowed* grave, and I trust mine (if ever I have one) may be the same. If I die, let me die the death of the righteous, and let my last end be like His.

Agent : Well, that may be all right enough, but you know what it says in the Bible (I see you are a religious man) : “ He that provideth not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel.”

Israelite : Certainly, but you have misconstrued the meaning of this passage. I should be providing for Satan, willingly giving him my body for the destruction of the flesh, making a covenant with death, an agreement with hell, the grave. I told you Jesus was our pattern, and if the words have the meaning which you infer, He would have denied the faith and be worse than an infidel, which, I presume, you do not believe was the case.

Agent : Oh, no ; but I do not quite see the meaning of what you say. Suppose you insured this way : when you die, as we all must do, there is so much for your widow and family.

Israelite : Ah ! I thought you did not understand ; we are not looking for death. God has given me this conditional promise of life, therefore if I went in for one of your policies I should be doubting His Word ; though I might not attain to the prize, yet I have to obey the Word which tells me : “ If God so clothe the grass of the field . . . shall He not much more clothe you, oh ye of little faith ? ” Our Heavenly Father feedeth the fowls ; are we not much better than they ? Will *He* not make full provision for each of us if we obey His commands ? It is all right for the Gentiles to make to themselves friends of the mammon of unrighteousness (death), but it would be altogether wrong for Israel to stoop to receive anything short of the immortality of their mortal body. (Sharp departure of Assurance Agent, murmuring, if all thought like that he’d pity his business.)

Israel walks by faith, not by sight : a hope that is seen is no hope : for what a man seeth why doth he yet hope for ? Let us all seek to prove our faith by our works.

### The Sword that Guards the Tree of Life.

Many have been the conjectures concerning this sword; through looking unto the natural, not discerning the spiritual meaning to be conveyed thereby, as it was in the time of our Lord, when He said: "Destroy this temple and in three days I will raise it up." They then looked at once to the temple of stone which had taken 46 long years to build, not discerning that He spake of the temple of His body which was raised within the third day. And again where He said, "Say ye not there are yet four months and then cometh harvest? behold, I say unto you, lift up your eyes, and look on the fields; for they are white *already* to harvest." Did they see that the harvest had then arrived for Him to be cut off from the land of the living for the transgression of His people, that He might become seed to the sower, and in the end bread to the eater? Nay, these things were parables in that day, but He says, "I will utter things which have been kept secret from the foundation of the world." But how will He utter them? It is by the Spirit of Truth Whom He promised to send, that should bring all things to our remembrance, lead us into *all* truth, and show us things to come. The Apostles did not receive the full power of this Comforter, nor did it show *them* all things, nor lead them into all truth, for the chiefest of them said: We only know in part, we only see through a glass darkly. But *when* that which is perfect is come then that which is in part shall be done away. Therefore, dear reader, how could we expect to hear uttered those things that have been kept secret from the foundation of the world, before that had come which is perfect? And if you can receive it, that which is perfect has come and has made known amongst many others what the sword is that turneth every way to keep the way of the Tree of Life. This sword is still turning and many there are that are cut down by it; it has no respect of persons; rich and poor, high and low, the king and beggar, the righteous and wicked, all feel its keen edge, yet strange to say, after slaying and levelling all but two upon record, none have realised what that terrible blade was till the days of visitation had come. Its power had been felt in times of peace as well as in war, in the noonday as well as in the silent watches of the night; man has carried its victim out to bury, yet has never dreamt of the existence of this terrible sword doing its work so silently. When man was first created and placed in the garden, there was no fear of the sword touching him so long as he stood in obedience unto the command that he should not eat of the tree, neither touch it lest he died, but the woman, being overcome of Satan, she eat of her own evil by committing that sin that is still so prevalent in the world this day, that sin which the clergy of to-day would blush with shame at the thought of mentioning from their pulpits, and no doubt blush at the remembrance also of their own former youthful practices. Yes, beloved reader, this sin that our first

mother, Eve, committed, and she is spoken of in Revelation as the beast having 10 horns, and all that come of her that still use those horns are called by the same name, it being in the power of their *hand* to thus sin against God, and thereby eat of their own tree and thus become a stench in the nostrils of God. Oh how many promising young youths and maidens there are this day reduced from bright, happy, blooming youthfulness to be mere shadows of what they ought to be. How many an anxious parent watches with a painful heart the bloom of youth depart, the cheek growing paler and paler, the eye once so bright grow gradually so dull and hollow, and a look as if the whole care of the world were upon the shoulders of their offspring. They seek advice, and are told that their loved ones are suffering from weakness, debility, or one of the thousand and one other complaints, but alas, the faithful Joshuas and Calebs have been wanting that would tear away the fig-leaved apron and tell the unvarnished truth, and this alas, is only too true with thousands in a land that boasts of its knowledge and progress, but this evil that Eve first committed is on the increase, and who will take up the cry of warning? Yes, beloved, this is how the enemy sowed the tares first in the field, by disobeying and seducing the woman to eat, which brought God to drive them out of the garden, and the sword prevents their return.

And this sword is the tares received by the woman from the first act of disobedience, and man received them from her, as it is written: "She ate and gave also unto her husband." Seeing then that the wages of sin is death, and death coming in through the virtue of the tares, and every one but Jesus having received these tares in their blood, man being unable to purify himself as the woman, we see how this sword has turned every way, because everyone receives the tares, and sin being the fruit of the tares, and the fruit of sin death, and death being the sword, it prevents man from putting forth his hand and eating, by cutting him off out of the land of the living and laying him in the grave.

But had our first parents obeyed the command and not eaten of the tree in the day (that day being 1,000 years), then man would never have felt that sword, but seeing they disobeyed it was the mercy of God that placed the sword there, lest he had lived the day and put forth his hand and took of the Tree of Life and lived for eternity in the evil. God foreseeing this placed the sword there lest he should, and man has been cut off by it. But said the prophet: "O thou sword of the Lord, how long will it be ere thou be quiet, return into thy scabbard, rest and be still." But how can it be quiet seeing the Lord hath given it a charge? That sword has a charge and the charge is until the end of the sixth day or 6,000 years, and we stand now in the time when the blade of the sword is to be removed by the Israel of God now being gathered, and seeking for the cleansing of their blood according to the promise in Joel: "I will cleanse their blood that I have not cleansed," being fulfilled; and the cleansing of

the blood means the removal of the tares, they having been sown in the blood, and the removal of the tares is the removal of sin and the removal of the wages thereof, which is death, being the sword; the removal of which leaves the way open to the Tree of Life, which we find is still in the midst of the garden, and promised to him that overcometh the tares, the flaming sword, and this is Israel's portion now, to seek to overcome that which overcame the first Adam, and thus have a right to the Tree of Life.

### Customs: Wise or Otherwise.

The custom of pledging, that is, of handing over as security something movable to the person who is willing to advance money on these conditions, is an old one and is mentioned in the law given to Moses for the benefit of God's people Israel. The custom as established then was a wise one because of the safeguards by which it was surrounded. (See Deut. xv.) But these safeguards have now been removed, or at all events are not regarded as suitable to the age of progress in which we live, to the great disadvantage of the borrower and the enriching of the lender. The pawnbroker, who carries on this trade by law, is as a deliverer to many, advancing to them in times of distress, holding whatever may be agreed upon as security for the loan, charging usury, the amount of which is in most cases regulated by law. To persons who are overtaken by unavoidable misfortune it is undoubtedly a blessing, obtaining for the time being a relief from their cares; but this class comprises a very small portion of the customers who visit "uncle's" bank. The bulk of the people who support these establishments are the consumers of large quantities of intoxicants, the inveterate smokers, the laudanum and opium takers; men who are too lazy to work, women who neglect their homes to gossip.

The husband's suit will procure a loan of 14s. the first time it is taken to pawn, but by the process of wear and tear, wrapping and unwrapping, brings in less and still less, until three half-crowns is all that kind uncle will lend on the same. Let us imagine a person pawning an article at the beginning of each week for 10s. 6d., and redeeming the same at the end of the week. In this way 13s. will be paid out during the year in interest alone, to the pawnbroker, besides the charge for a ticket each week, bringing the total up to 17s. 2d. This is done by thousands every week throughout the year. It is not simply the husband's clothes, for the wife's often follow suit, one garment after another, sometimes causing a sigh as memory calls to mind past scenes in which these had an important part when the wearer was the hope of a happy family or the pride of the village. In how many families where one of the parents has an insatiable craving for drink, is the house searched for everything on which money can be raised, until perhaps even the clothes of the infant, now

asleep in the cot, are taken. Here the custom becomes a curse.

But this is not the only feature. It begets careless habits, encourages lying and every species of fraud. Taking advantage of the tradesman who supplies goods on credit, the purchaser, by means of an oily tongue, bargains for a pair of blankets, which are duly delivered, ostensibly for the comfort of the family, but in reality for the purpose of purchasing drink, tobacco, or snuff; the object being gained the party looks round for the next tradesman to be swindled in a like manner. What sad revelations those pawnbrokers' shelves contain. And then the desperate quarrels between the hard-working husband and his improvident wife, or the broken heart of yonder thrifty and plodding housewife who has laboured from early dawn to near midnight to keep her family respectable, yet breaks down in despair on finding every portable ornament or article of furniture carried off by the inebriate who calls himself her husband.

Children readily notice, through the example of their parents, the facilities which this custom gives for teaching the rising generation the quickest way of robbing their more honest neighbour. What a market for stolen goods the pawnbroker's shop has become. How many burglars have been captured while offering their stolen booty in pledge. The enormous interest, or the still greater prospect of the article itself becoming his property at the end of 12 months, makes the pawnbroker very chary about asking too many questions about the ownership of the article pledged.

Having seen the very evil tendency in this custom let us turn to the more important analogy. Here is the body of man, once fair and beautiful, planted a noble vine, wholly a right seed, now become a victim under this same custom. Through listening to the voice of Satan who promised our first parents that they should be as gods, knowing good and evil, they partook of his goods, the evil, and the custom has grown in their offspring, all of whom, save Enoch, Elijah, and Jesus, have forfeited their pledge, the body, through default in not returning the evil in their bodies to its rightful owner, Satan. "They sought not the cleansing of their blood" (Joel iii. 21), but, slaves to custom, have willingly followed their forefathers down the broad road to destruction. Christ has now come the second time to redeem the children of Abraham, and render unto Satan the things that are Satan's, having promised that the evil shall wither in the furrows where it grew.

He who will not be ruled by the rudder must be ruled by the rock.

The penalty of sin is not eternal torment, neither did the Redeemer stay in eternal flames in our stead for ever. The wages of sin is death.

Do those things which you know to be true, honest, and of good report, regardless of the praise or blame of men, seeking only to be guided by His eye.

## Rudiments of the Faith of Israel.

### NON-ETERNAL PUNISHMENT.

The horrible dogma, which is and has been for centuries accepted by professing Christians generally, as truth, and taught throughout Christendom, was conceived and brought forth in the dark vaults of Popery. At a very early stage of the Christian era false apostles and deceitful workers crept into the Church, transforming themselves into the apostles of Christ, even in the days of Paul, for he said: "The mystery of iniquity doth already work." Satan himself is transformed into an angel of light, therefore it is no great thing if his ministers also be transformed into ministers of righteousness. Truth waxed dim, because iniquity abounded, and the wisdom of man was substituted; then Mystery, the mother of harlots, grew rich and increased in goods, for truth is never popular, but lies ever. This doctrine was a good thing for the priests as it kept the people subservient to them, their minds being in perpetual terror, and it is no wonder that even in this age of increased enlightenment, the majority of believers still cling to the idea. Like all errors, it has arisen through man placing his ways, thoughts, and wisdom before God's. Instead of referring constantly to the Word, man persists in giving *his* notions, *his* ideas on the subject, leaves them in writing for following generations, and thus a network of precedent is formed, and a man in search of truth is utterly bewildered in such a maze of error. God is His own interpreter. This state of things, however, has not accrued by any mistake in the Divine plan; the counterfeit has been allowed to exist, that the genuine coin might be made manifest at the end; we exhort our readers, therefore, to no longer seek to man as authority, but to the law and to the testimony. By comparing spiritual things with spiritual, we obtain spiritual discernment, which is given to every man to profit withal.

When speaking of non-eternal punishment, we do not mean to say there will be no punishment hereafter for the wicked; the souls of those who die unrepenting will be punished during the Millennium of Christ's reign upon the earth; then their spirits will rejoin their souls, raising them spiritual bodies, but there is no punishment inflicted on the body, once dead, for it decays and rots away in the grave, like the husk of seed, the soul being the germ, which springs up in newness of life, either at the first or second resurrection. To show clearly that the identical body laid in the grave is destroyed, and will never rise again, is the first step towards removing from the mind the idea that any God-created being will live throughout an eternity of torture. The question to be asked is,—If a man die shall he live again? This is emphatically answered in the book of Job. "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 [which is the body]." (vii. 9.) "Drought and heat consume snow waters, so doth the grave those which have sinned." (Job xxiv. 19.) "We areas water spilt upon the ground which cannot be gathered up again." (2 Sam. xiv. 14.) "This is not the case with the wicked only, but with all who go to corruption in the grave, for He will destroy the perfect and the wicked." (Job ix. 22.) Job himself knew he would be destroyed, and that that same body would not rise again, for he says: "When a few years are come, then I shall go the way whence I shall not return." (xvi. 22.) It was the body on which the curse was pronounced in the beginning, for man was formed to be in the image of God, but through transgression he fell, hence Paul says: "Flee fornication; every sin that a man doeth is without the body, but he that committeth fornication sinneth against his own body. What? know ye not that your body is the temple of the Holy Ghost." (1 Cor. v. 19.) "The body is not for fornication, but for the Lord, but he that defileth the temple of God, him shall God destroy," and this is how man lost his body in the beginning, namely, by fornication, and is "delivered over to Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus." (1 Cor. v. 5.) For the sentence was, "Cursed is the ground for thy sake. . . out of it wast thou taken, for dust thou art and unto dust shalt thou return." (Gen. iii. 19.) The ground being the body, which was cursed for man's sake, that his soul might be saved in the day of the Lord Jesus. The question relative to the resurrection body was raised in the Corinthian Church, and Paul answers thus: "Thou fool, that which thou sowest is not quickened except it die, and that which thou sowest, thou sowest not that body that shall be, but bare grain. It is sown a natural body, it is raised a spiritual body." (1 Cor. xv.) There is hope of a tree, if it be cut down, that it will sprout again, but man dieth and wasteth away, and where is he? A spiritual body at the first or second resurrection. The believer is raised at the sound of the last trump "as the angels," and blessed and holy is he that hath part in the first resurrection, for on such the second death hath no power, but the souls of the wicked return to the grave banished from God, until the final resurrection; this is the second death; then all will rise, for it is written that "death and hell delivered up the dead which were in them, and death and hell were cast into the lake of fire, and whosoever was not found written in the book of life"; and who is not written in the book of life but Satan and his angels? for Christ is the Saviour of *all* men (1 Tim. iv. 10), but not of Satan and his angels; for these He did not die, but He died for the sins of the whole world, to *take away* the entire mass of sin which the human race is loaded with, therefore the whole human race is saved; this was the work God gave His Son to do, that the world through Him might be saved, and Jesus said: "Those that thou gavest Me have I lost none, but the *son of perdition*, that the Scriptures might be fulfilled."

Many in Christendom believe the son of perdition to be Judas, but it was Satan, for it is written that when Judas received the sop, Satan entered into him, and he went immediately out, and it was night. He was handed over to Satan, and was instrumental in betraying His Master through his avarice, for to whom ye yield yourselves servants to obey, his servants ye are. The son of perdition is identified with Satan in the second Epistle of Paul to the Thessalonians. Speaking of the second advent of Christ, he says: "That day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition, who opposeth and exalteth himself above all that is called God, or that is worshipped, so that he as God sitteth in the temple of God, showing himself that he is God. For who is it that sitteth in the temple of God, which, as Paul says, is the body of man, but Satan—the evil? As it is written by the prophet Esdras: "The grain of evil seed hath been sown in the heart of Adam from the beginning, and how much ungodliness hath it brought up unto this time? and how much shall it yet bring forth until the time of threshing come?" (2 Esd. iv. 30.) Then, as Paul continues, "shall that wicked one be revealed, whom the Lord shall consume with the spirit of His mouth, and shall destroy with the brightness of His coming"; and in another place, "that the God of peace shall bruise Satan under your feet shortly." And even Satan will not be eternally punished, but destroyed, as Ezekiel prophesies of him, "Never shalt thou be any more." (xxviii. 19.) The Apostle Jude also speaks of the final destruction of Satan and his angels, "Suffering the vengeance of eternal fire," "even as Sodom and Gomorrah," which cities are utterly destroyed.

Having settled the question, so far as the body is concerned, we will now consider the soul. It is perhaps needful to remind you that man consists of three parts, body, soul, and spirit, as Paul says: "I pray God your whole spirit, soul, and body be preserved blameless," &c. (2 Thess. v. 23.) At death, the dust (which is the body) shall return to the earth as it was; and the spirit shall return unto God Who gave it (Eccles. xii. 7); but the soul lies in the grave, which is hell; hell is not necessarily a place of torment, for the soul of Jesus was in hell, as it is written, "Thou wilt not leave My soul in hell." (Psa. xvi. 10.) The souls of both the rich man and Lazarus were in hell, but the one is spoken of as being in torment and the other in Abraham's bosom: "In hell the rich man lifted up his eyes, and beheld Lazarus in Abraham's bosom." This had reference to a period prior to the resurrection, for the rich man requested Abraham to send someone to his five brethren; the parable referred more particularly to the admission of the Gentiles to the covenants promised to the seed of Abraham, until their fulness. Again, in Revelation, we are told that hell delivered up the dead that were in it, that is, the souls which were held there until the final resurrection, and the restitution of all things. Not one soul can perish, for all souls are mine, saith the Lord.

(Ezek. xviii. 4.) "The soul that sinneth, it shall die," which is the second death. At the end of this dispensation of 2,000 years, God will judge both the quick and the dead, the spirit will return and raise the soul from the grave, and every man shall be judged according to his works. Those who died believing, having repented, will be made in the image of the angels; and those who died unrepenting will be sent back to the grave, the everlasting fire prepared for the devil and his angels; this is the first resurrection prior to the Millennium, and "Blessed and holy is he that hath part in the first resurrection, for on such the second death hath no power." But the souls of the unbelievers will be raised after the Millennium, for John says distinctly, "The rest of the dead lived not again until the thousand years were finished." (Rev. xx. 5.) For the words everlasting and for ever are times appointed by God, as they signify in such passages as Gen. xlix. 46, Exod. xxi. 6, Deut. xv. 17, Jonah ii. 6, &c., &c. Then, there shall be *no more pain*, neither sorrow, nor crying, for the former things are passed away. The type of the believer and unbeliever is seen in the two malefactors between whom Jesus was crucified: the one testified to the spotlessness of Jesus and acknowledged his own guilt: "We receive the due reward of our deeds, but this Man hath done nothing amiss. And he said to Jesus, Lord, remember me when Thou comest into Thy Kingdom." The request was immediately granted: "To-day shalt thou be with Me in Paradise." But not that day of 24 hours, but that dispensation, for one day is with the Lord as 1,000 years, and 1,000 years as one day. (2 Pet. i. 20.) His soul remains in the grave until the first resurrection, and is raised a spiritual body, which is the blessed privilege of every one: "Believe on the Lord Jesus Christ and thou shalt be saved." The other malefactor railed on Him, he being a type of the unbeliever, who will undergo the second death, and be raised at the final resurrection, when judgment will be given against Satan, and it will be proved that Christ is the Saviour of ALL men, *especially* of those that believe. (1 Tim. iv. 10.) God says He will have mercy and *not sacrifice*. (Hos. xvi. 6.) Every man is a debtor to the law. Jesus removed the debt from the soul by nailing the law to the Cross, to every man that believed it; but the man who does not believe it becomes the greater debtor. These two classes of people are set forth in the parable of Jesus when addressing Simon Peter: "There was a certain creditor, which had two debtors: the one owed five hundred pence, and the other fifty. And when they had nothing to pay he frankly forgave them both. Tell Me, therefore, which of them will love him most? Simon answered, and said, I suppose that he to whom he forgave most. And He said unto him, Thou hast rightly judged." (Luke vii. 41.) He paid the debt for all men, "Yea, for the rebellious also." (Psa. lxviii. 18.) Every eye shall see Him, and all nations whom Thou hast made shall come and worship before Him, for Paul says, "In due time Christ died for the ungodly." (Rom. v. 6.)

"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." (Rev. v. 13.)

### God or Baal?

"HOW LONG HALT YE BETWEEN TWO OPINIONS? IF THE LORD BE GOD FOLLOW HIM, BUT IF BAAL, THEN FOLLOW HIM."

The above words were uttered by the prophet Elijah at a time when Israel had wandered far away from the true and living God, and was following false prophets, worshipping the works of their own hands and serving the creature more than the Creator. It pleased the Lord to send the prophet Elijah unto them to turn back their heart to serve again the true and living God. It should be remembered that in this early age of the world God's people had not got the law and Gospel to try men's works by, but were dependent upon the prophets, either true or false; hence God often showed His power by signs and wonders by His holy prophets, even as He did upon this occasion when these words were spoken by Elijah.

Every former generation will rise up and condemn the present one because of the extra light now given in His word and offered to all. It has been shown by types and shadows what the end should be; even so in this case it is a type of the end, for we are told by the prophet Malachi: "Behold I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord. And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse." These words are now being fulfilled, for Elijah is come again in spirit, and will now perform a greater miracle in Israel than he did before, being come to guide them into the fulness of the Spirit. Many of these outcast ones are to-day wandering over the mountains of Christendom seeking rest and finding none, for, alas! like the prophets of Baal, many of the priests of to-day are filled with a zeal without knowledge, and are crying out from morning till evening for that which was given as a free gift nearly 2,000 years ago, if they only had faith to accept it. It is written: "As Moses lifted up the serpent in the wilderness, even so should the Son of Man be lifted up, that whosoever believeth on Him should have everlasting life." If the teachers of Christendom believe this, what need have they to weary themselves? He came to take the sinner's place that the sinner might take His place, and the more the poor fallen sinner sees and owns his condition, the greater claim he has upon his Saviour's love and mercy. But there is

### A FURTHER PROMISE

unto the remnant of the scattered seed of Israel, the promise that they shall enter into His rest, for there remaineth a rest unto

the people of God. Not that rest which is obtained by faith in looking at the Cross and the Lamb who was slain thereon; not by claiming the merits of His blood, and passing through the portals of the grave to be raised a spiritual body in the resurrection, like unto the angels of God, but a rest on this side of the grave in fulfilment of Paul's petition: "I pray God that your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ."

Elijah now cries as of old: "How long halt ye between two opinions? If the Lord be God then follow Him, but if Baal, then follow him." The law and testimony are now unsealed and united to lead Israel on into the promised land. The time is here to choose between the teaching of men and the pure unalloyed Word of God. Will ye seek to cast aside all things drossy and impedimental to your walk with God, and seek to be doers of the Word? This will surely prove who are Israel and who are not. They will have had their senses exercised between good and evil, and knowing that the transgression of the law is sin, and the wages of sin is death, they will fall on their faces and will say: "The Lord He is the God." They will henceforth seek to enter into the new covenant with Him, that His laws may be written in their minds and hearts; that they may have their blood cleansed from all evil and be clothed with the double robe of righteousness.

Zechariah draws a picture of Joshua, the high priest, standing before the angel of the Lord and Satan standing at his right hand to resist him. The Lord said unto Satan: "The Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire?" Now Joshua was clothed with filthy garments, and stood before the angel. And he answered and spoke unto those that stood before him, saying, "Take away the filthy garments from him." And unto him he said, "Behold I have caused thine iniquity to pass from thee, and I will clothe thee with a change of raiment."

All Israel will see themselves as Joshua was, clothed with the evil from the head to the foot. Their cry is now to get freed from this burden that they may not be handed over to Satan for the destruction of the flesh. By a bitter experience they have learned that they have found nothing but detestable bondage under Baal or Satan, the god of this world, and they crave for the Kingdom of God to come. The children of Israel, no matter where they may be, will give themselves no rest till the Lord shall give them strength to follow Him in the beauty of holiness.

Patience strengthens the spirit, sweetens the temper, stifles anger, extinguishes envy, subdues pride, bridles the tongue, refrains the hand, and tramples upon temptations.

Who can dispute the existence of a devil but such as deny man was created in the image of God? How then, if there were no tempter, came the floods of vice? Such reasoners are like Pharaoh, who said, "Who is the Lord, that we should serve Him?"

### Exposure of Jezreelism.

As I travel about the country from day to day I often come across people who imagine that they have read a true exposure of Jezreelism. The name "Jezreel" amuses them, not because they understand its meaning, but probably, I suppose, from its being so uncommon. The word "Jezreel" means the seed of God, and all who become sons of God will be able to lay claim to it. The sixth messenger in this visitation to Israel was ordered by the Almighty to write under that name, not because he was better than any other man, nay, for he himself knew well that he was a creature subject to vanity, and from the crown of his head to the soles of his feet he was nothing but wounds, bruises, and putrefying sores; but we accept the word which he left on record, not as from himself, but as from Shiloh Immanuel, the Prince of Peace, the Comforter, who is the seed of God, Jezreel; the messenger being simply the horn used by this Spirit, and when the writing was recorded the messenger fell on sleep and was buried with his fathers in the cold, damp, chilly vaults of the earth.

None can claim the name of Jezreel whilst the tares of evil are flowing through their blood, but God, speaking of things which be not as though they were, left the *Roll* on record in that name, stating that it would become the life of 144,000 who should eat up the little book. One only has become the true seed of God, viz., Jesus the Christ, and we read that "If the Spirit of Him that raised up Jesus [the soul of Jesus] from the dead dwell in you, He that raised up Christ [the body of Jesus] from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you." Here is the power that is to raise the dead and give eternal life to the living, for Christ said, "I am the resurrection and the life." Although the word Christ is used above to denote the body of Jesus, it must be understood that the term is only applied in contradistinction to the *soul* of Jesus: that body, being flesh and bone, became the habitation of Christ at His resurrection. To understand the Scriptures it is necessary to perceive the difference between Jesus and Christ. Jesus was the body on which the Spirit Christ rested at the river Jordan; before that time, that is, until He was 30 years of age, He went by the name of Jesus, after that time He was called Jesus the Christ. The Dove or Spirit was the Son of God, Jesus was the Son of man. This Dove or Spirit, after abiding on Him for three years, left Him on Calvary that the Scripture might be fulfilled, and He be put to death, for the people had no power over Him whilst that Spirit was with Him, but when it withdrew He cried: "My God, my God, why hast Thou forsaken Me?"

The teachings of "Jezreelism" are fully laid down in the *Flying Roll*: it would be impossible for me to give but a faint outline here, for they embrace a full interpretation of the Word of God, pointing out the glory of the elect, dividing the Word of Truth, and showing the promises unto them,

separate and distinct from those relating to the believer and unbeliever in the "common salvation" of the soul. The elect are to become sons of God, having their bodies preserved, never entering the grave, and by the overshadowing of the same Spirit that rested upon Jesus will walk in perfect obedience before God, keeping His holy laws and commandments, claiming the promise, "If a man keep My saying, he shall never see death," (John viii. 51.) The believer in the common salvation (so called because common to all men) does not receive this glory. His promises are great, for "blessed and holy is he that hath part in the first resurrection for on such the second death hath no power." He receives the salvation of the soul, but his body, which was ordained to become the temple of God, has gone to corruption in the grave, and he has thereby suffered loss. Even the wicked, the unbelievers, the rebellious have something laid up for them which is kept hidden from them till the time, revealing the eternal love and mercy of God. The doctrine of non-eternal punishment is discussed in another portion of this paper.

In a word, the teaching of Jezreelism is that Christ is the Saviour of *all* men, *specially* of those that believe; that *all* souls will be saved, those of the believers at the first resurrection, and those of the unbelievers at the final resurrection. These neither marry nor are given in marriage but are as the angels in Heaven, but there is a remnant of 144,000 who are the *Bride* of Christ, who do go unto a marriage, the marriage of the Lamb. These receive a body like unto Christ, flesh and bone (not spirit), but living by the Spirit of God.

We read in the Scriptures of the second child (Shiloh) that should stand up in the name of Jesus. This second child came in the name of Jezreel and rested on a body, which has now gone to dust, using that body to "write again another Roll" to be sent unto the outcasts of Israel. Many have wondered at the account in the first chapter of Hosea, where the Almighty told even a child born unto Hosea by a wife of whoredoms to be called Jezreel, so in this day many have wondered to have seen a man called by that name. The *body* mentioned in Hosea did not prove to be the seed of God for it saw corruption; even so with the body used to write the *Extracts from the Flying Roll*. But as previously stated, that same Spirit will abide upon and then dwell within 144,000. Did not Jesus say to the Jews: "Ye shall not see Me again until ye say, Blessed is he that cometh *in the name* of the Lord?" He has now come as the Comforter to gather and cement together the outcasts of Israel and the dispersed of Judah. It is written: "They shall come up out of the land and shall appoint themselves one head, for great shall be the day of Jezreel." That head is Christ, now come as Shiloh, the mighty Prince; He is Israel's strength and song, and will eventually dwell in the 144,000 making them Jezreelites indeed. God's instruments all through this visitation have been targets for the arrows of abuse, but if they called the Master of the house Beelzebub, they will also do the same to those of His household.

### Jerusalem and Jericho.

The parable says, a certain man went down from Jerusalem to Jericho, and fell among thieves, who stripped him of his raiment and wounded him, leaving him half dead. That is to say the first Adam left Jerusalem, or the Spirit of God (Gal. iv. 26), and descended to the fallen state of mortality, falling a prey to Satan and his angels, who stripped him of the clothing of the Immortal Spirit, wounding him with the thorn in the flesh, the evil or tares in the blood, leaving him *half* dead, or under sentence of the death of the body, but no curse being then pronounced on the soul.

Man has been in this fallen state till the present time, in fact he has fallen much lower, that thousands are now under the sentence of the *second* death, the punishment on the souls of the rebellious. Man has till now remained in Jericho, but the time has arrived for a remnant to be led out of the town to have their eyes anointed, firstly for an imperfect vision for the salvation of the soul, secondly, to see everything clearly for the life of the body. This city of Jericho, which is man's body under the fall, is to be rebuilt. The figure is shown in Josh. vi. 26: "Cursed be the man that riseth up and buildeth this city, Jericho [Jesus was made a curse for us, as it is written: "Cursed is everyone that hangeth on a tree"]; He shall lay the foundation in His firstborn [Jesus], and in His youngest son [Shiloh] shall He set up the gates of it"; that we may enter through the two-leaved gates of law and Gospel, into the city, the Spirit. Now we must seek to ascend from Jericho to Jerusalem, to do which we must let the evil exit by the same door through which it entered, by letting it lie still, and keeping the laws and commands of God and having the testimony of Jesus Christ.

This Jerusalem to which we must return is the Spirit of God, the New Jerusalem which cometh down from Heaven, the new wine of the Kingdom which cheers the heart of God and man, to which we must return before we can receive the immortality of the mortal body, and be the recipients of law and Gospel, the twopence, and be set on our own beast for the life of the body, Jesus coming not to destroy men's mortal lives but to save them till mortal is swallowed up in immortality. For this corruptible (the soul) must put on incorruption, and this mortal must put on immortality, being then the firstfruits in a natural immortal body, possessors of Heaven (the Spirit, New Jerusalem) and earth (the body of man), promised to Abraham, but only really to be inherited by his offspring; because the Lord's covenant is not to them according to the covenant He made with their fathers when He brought them out of Egypt, but now He will put His laws in our hearts and minds, then having eaten the flesh (the Word) of the Son of Man it will be immortal life in us.

The Word will then be made flesh in us, by taking away the stony heart (the heart of blood) out of our flesh and giving us a heart of flesh. Eating up the little book enables us now to go and speak the truth

unto the house of Israel, for unless we have the Spirit with us we are without help, and flesh and blood can never reveal anything spiritual unto us; consequently wherever the pure Word of God is found it proves the Spirit is among the people.

Whatever is not of the Word is not of Christ, and whatever is of the Word is of Christ.

The Word is all we want. If we have the Word we have the Spirit, proved by His Word, "Because thou hast kept the word of My patience, I also will keep thee from the hour of temptation." If you have been *vacantly* gazing at these truths in the Word till now, you need do so no longer inasmuch as the eyesalve is now here, which we counsel you to buy, that you may lay aside all glasses of tradition, human wisdom, science, and helps to devotion, and see no longer in part, but see face to face, knowing even as also you are known, realising the full truth and meaning of the Scriptures not only for the salvation of the soul, but also for the life of the body, which will cause you to exclaim with the Gentile queen, The half was not told me (in Christendom). Then girding up your loins with the Spirit you will be able to answer where you were when God laid the foundation of the earth. You will perceive that you dwelt in the Immortal Spirit, Paradise, Heaven, or New Jerusalem, and not only know, but glory in the knowledge of your former existence, and see that it was necessary to travel down from Jerusalem to Jericho, that man might be raised higher in returning back again with knowledge, and with a body and soul which he possessed not before in the estate of spirit

### Correspondence.

To the Editor of THE PIONEER OF WISDOM.

SIR,—Having been a diligent reader of your paper since it was issued at the commencement of the present year, I feel a strong desire to write you expressing my joy at seeing each succeeding number increasing in interest and certainly opening out more and more the Holy Scriptures which have been so long sealed. I read with eagerness and a feeling of pride the notes from canvassers which appear every week. Who could help being thrilled on reading how they go forth without purse or scrip, through evil report and good report, in cold and inclement weather, to share their spiritual loaf with those whom they know are perishing for lack of the bread of life. O may the Lord of the vineyard shower down blessings upon their heads abundantly is my prayer; that strength and wisdom may be granted unto them.

I am also more than pleased to notice the Christian tone of all the articles, which, while fearlessly exposing error, entirely refrain from anything of a railing spirit, the spirit of love pervading the whole, so that those who are anxiously seeking truth may now find it. I am also gratified to see the doctrine of eternal punishment shown up in its true light; the Word of God is truly quick and powerful, and I begin to realise that that only will confound all the doctrines

of men, which are the order of the day in the majority of our churches.

I shall be happy to see you open up a correspondence column in which questions from interested parties could appear with the answers appended, for there are so many perplexing questions brought before our notice, which I have faith to believe that wisdom would be given to some of your people to answer satisfactorily. I for one feel a keen desire for knowledge on many points which at present seem unfathomable.

The manner in which the difference between incorruptibility and immortality is shown forth is also a great feature, for as your correspondents have so often stated, the promises intended for Israel are so mingled by Christendom among those given to the Gentiles that it is no marvel we live in a Babylon of opinions, and sects are so numerous. That a grand and glorious work lies before your paper I feel fully persuaded. Already I feel that I must exert myself more in aiding to spread it more universally, but I find on introducing it to many of my friends it is refused by them. Here am I rejoicing with joy unspeakable on hearing the glad tidings, but on looking round I find few who appreciate the genuine article, although I am aware that many of my acquaintances are thoroughly tired of the wretched life they lead, without God or without hope in the world save riches or self-aggrandisement. They have sought independence and found slavery, even those whom they looked upon as friends have lifted up their heel against them. But perhaps their cup is scarcely full; when they have realised a little more bitterness, truth may become more popular with them. Wishing you God-speed in the undertaking,

I am, one who desires to further the glad news,  
A WOULD-BE ISRAELITE.  
London, February 7th, 1889.

### The Substance of the Word.

"As you grow older and wiser, as your eyes are enlightened to distinguish the substance from the shadow, 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.

"You will repeat the prayer which an unhappy Queen of our own Royal house inscribed with a diamond upon her castle window: "O keep me innocent, make others great; make me faithful, not famous." So shall our 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, though some of them seem to be wasted in idle dimples on the shipless main."