

# THE PIONEER OF WISDOM

A NEWSPAPER DEVOTED TO THE INGATHERING AND RESTORATION OF ISRAEL.

(PUBLISHED MONTHLY.)

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

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## WHERE SHALL WE LOOK FOR THE BRIDE OF CHRIST?

FOR nearly six thousand years we have had sorrow, woe, desolation and death, a sore travail under which the sons of men have been labouring. But yet in every age there have been those who, possessing faith in God, have realised that though there has been a violent perverting of judgment and justice in the province, He that is higher than the Highest regardeth. That although for nearly three dispensations Rachel has been weeping for her children, refusing to be comforted because they were not, there is still hope that God will cause the seed of the woman to bruise the serpent's head, that a seed will serve their Creator, and be espoused to one husband, that He may present them as a chaste virgin to Christ. That Bride will not be a daughter of Babylon; nay, she will be of the lineage of David, a chosen generation, elect, precious, chosen and predestinated from before the foundation of the world to be freed from all defilement, and be presented as a chaste virgin to Christ. Moses foresaw this,

and prophesied: "Among these nations shalt thou find no ease, neither shall the sole of thy foot have rest; but the Lord shall give thee there a trembling heart, and failing of eyes, and sorrow of mind; and thy life shall hang in doubt before thee; and thou shalt fear day and night, and shalt have none assurance of thy life; in the morning thou shalt say, Would God it were even! and at even thou shalt say, Would God it were morning! for the fear of thine heart wherewith thou shalt fear, and for the sight of thine eyes which thou shalt see." (Deut. xxviii. 65-67.) This is an ominous outlook for those who pretend to serve God whilst still retaining a hold on the world with its vanities so shortly to be overthrown. Nor is there any hope of becoming the Bride of Christ for those who continue to drink of the cup of abominations poured out by an apostate Christendom teaching for doctrine the commandments of men instead of the pure, unalloyed word of God. There are those who will with their lips praise God, and His Son Jesus Christ who went without the camp bearing His reproach, but they shrink from being identified with Him in His sufferings. They are willing for others to fill up that which is behind of the afflictions of Christ, anxious that others should bear the brunt of the battle, the heat of the day, and yet vainly imagine that they will be co-heirs of the promise at the end. Whilst they are sitting down in the shade of their tent waiting for the Spirit to compel them to go forward, the wise virgins read with faith that the Lord will have a willing people in the day of His power; a people who will need no coaxing or persuading, but through their love for Christ will seek to bear their own burden and the burden of others, esteeming it a privilege to be co-workers with Christ in this stupendous work of shaping the stones for the mighty building, the holy city, New Jerusalem; "for the perfecting of the saints, for the work of the ministry,

for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ. That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into Him in all things, which is the head, even Christ: from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love." (Ephes. iv. 12-16.) Among those who are found so doing we shall discover the Bride of Christ.

If the seed of the woman, the Bride of Christ, bruise the serpent's head in their hearts; if "the yoke shall be destroyed because of the anointing" of the Spirit in its fulness (see Isaiah xi. 27), they will escape the wages of sin, death. Their glory will be distinct from that of the resurrection, for those who are raised from the dead neither marry nor are given in marriage, but are as the angels in heaven, and whilst possessing a spiritual, celestial body, may be children of the bridechamber, but can never become the Bride. The prophet had this in view when he wrote: "The grave cannot praise Thee, death cannot celebrate Thee: they that go down into the pit cannot hope for Thy truth. The living, the living, he shall praise Thee." (Isaiah xxxviii. 18, 19.) Jesus Christ, an Israelite indeed, He who kept the law in every jot and tittle, would break that law if He were to take a wife of the Gentile nations. The type was shown in Israel being forbidden to marry without unto a stranger. God called out Abraham, that a seed might be brought out, and freed from the uncleanness of the fall, or it is determined

that the remnant of Israel shall have their vile bodies changed and fashioned like unto the glorious body of the Man-Christ, without tasting death. The time has come for the great mystery of godliness, God manifest in the flesh, to be unfolded, that 144,000, twelve thousand of each of the twelve tribes of Israel, might be sealed with the Father's name in their foreheads, and be prepared as a bride adorned for her husband, chaste, without spot, or wrinkle, or any such thing; that they may be members of His body, of His flesh and of His bones.

The marriage of the Lamb is pre-figured in the event which took place at Cana of Galilee. It was on the third day, typifying the third dispensation, and each dispensation being two thousand years, we find we are in the sixth thousand years, or sixth day wherein man is to be made in the image and likeness of God. We cannot attain to that standard whilst our blood remains impregnated with evil. If the sting of the serpent is not removed we must go to corruption in the grave. But there is hope for the Bride that their covenant with death shall be disannulled. The Lord will subdue their iniquities. He hath promised: "I will cleanse their blood that I have not cleansed." There is a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness, "The fruit of the earth shall be excellent and comely for them that are escaped of Israel. And it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem. When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of burning." (Isaiah iv. 2-4.)

Even now Israel will raise their voices in a glad theme, as they look forward to the fulfilment of the words of John in Revelation xix. 7: "Let us be glad and rejoice: for the marriage of the Lamb is come, and His wife hath made herself ready." But before this wedding can take place, there will be bitter weeping, wailing, and gnashing of teeth among apostate Christendom, that babel of tongues, which must fall before the marriage of the Lamb will be solemnized. Woe unto them, for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward. They will perish in the gainsaying of Core. Alas! it will shortly be said: "Babylon the great is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. Every church (so-

called) that panders to the world's taste, in order that she may obtain the world's support, is guilty of spiritual harlotry. Listen to the command: "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? And what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God (man's body will be when redeemed); as God hath said, "I will dwell in them and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." (2 Cor. vi. 14-18.) This perfection is not gained after death. In the way of righteousness is life, and in the pathway thereof there is no death. We may look for the bride in those who are keeping the word of God's patience, whose whole aim and desire is to keep the commandments of God and the faith of Jesus.

#### Comfort for the Weary.

STOP and consider, O man, before accusing God with folly in permitting evil to enter His creation. The earth, air, fire, and water are seemingly at war with each other, yet neither can do without the other; but have each to blend their opposite natures to suit man's purpose. Then who shall accuse his Creator with lack of wisdom in His governance of mundane affairs? He will evolve the purest good from every ill. He who worketh all things after the counsel of His own will, will work all things—both good and evil—together for good. Then why murmur at your estate.

If God in His infinite wisdom has permitted you to suffer, it is that you may learn lessons you otherwise could not have learned. Do not mistake God's sudden visitations for marks of displeasure. The sufferings through which we pass are not merely meted out to us as punishment for sin. The tower of Siloam did not fall upon and slay those eighteen in Jerusalem because they were greater sinners than others.

Our heavenly Father chastens us for our profit that we may become partakers of His holiness. See in what manner the Apostle Paul contrasts the brevity and burden of the sufferings of this present time, with the glory which shall be revealed in us: "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." Why then should we deem hard our lot in sufferings here below, seeing that it is the divine plan that man,

like the great example and pattern of humanity, Jesus, should pass into eternal glory—only by first passing through the deep cells of misery, purified by sorrow? The cross must be borne before the crown can be worn.

Learn by the similitudes around you that the miseries of this present world are *necessary* to happiness. That the unsightly insect interwoven within its web—the chrysalis—will anon be clothed with bright colours, and fly away, and extract the sweetest honey from the bitterest flower.

"If we suffer with Christ, we shall also reign with Him." Think it not strange concerning the fiery trial which is to try you as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings; that when His glory shall be revealed, ye may be glad also with exceeding joy." "We glory in tribulations also: knowing that tribulation worketh patience; and patience, experience; and experience, hope."

What is man to enquire of his Creator: "Why hast Thou made me thus"? Is it not sufficient to know that He created *all things* for His pleasure?

"Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings; that when His glory shall be revealed, ye may be glad also with exceeding joy. If ye be reproached for the name of Christ, happy are ye; for the Spirit of glory and of God resteth upon you: on their part He is evil spoken of, but on your part He is glorified." (1 Peter iv. 12-14.)

"If it were not for trials we should sleep, It became God, in bringing many sons unto glory, to make the Captain of their salvation perfect through suffering. Could we fully realise the value of the furnace in removing all dross from us we should exclaim: how sweet are the trials that sever all idols which make our hearts sore. Sorrow, thou art God's angel. What saith the prophet? "Lord, in trouble have they visited Thee, they poured out a prayer when Thy chastening was upon them." Be not weary in well doing, for in due season we shall reap if we faint not.

#### Israel's Hope in Few Words.

ONE writes thus: "I thank my God He has delivered my soul from death, and I now pray: Wilt not Thou also deliver my feet from falling, that I may walk in the light of the living? My hope now is to be freed from sin and death by the law of the Spirit of life; to be prepared, body, soul and spirit, blameless, that I may abide the day of His coming, and stand when He appeareth, to have the evil removed, root, seed and branch, and have a right to partake of the tree of life. God grant I may be one of those who will be privileged to be among that happy, sealed number who will be preserved and receive immortality."

## Notes from Canvassers.

## ST. HELENS, LANCASHIRE.

"We left Liverpool on Tuesday, February 2nd, for St. Helens, where we hope to spend a few weeks, canvassing the town and surroundings with the *Flying Roll*. St. Helens is famous for its manufactures of crown and plate glass, watch movements, and chemicals. There are a great many Roman Catholics in the town, with the majority of whom we can make no headway. One or two, however, of the less bigoted have purchased Sermons of the *Roll*. Upon introducing the book as God's last message to man, at one Catholic institution, a brother was asked inside, and listened to attentively whilst the object of its promulgation was set forth; it was then taken to the lady superior, but a purchase could not be effected. A *PIONEER* was accepted. We trust it may be the means of leading them out of the darkness of superstition and priestcraft; to know that there is but 'one mediator between God and man, the man Christ Jesus.'

"One woman who purchased the first Sermon of the *Roll* since we came here, now wishes for the second, which we hope to deliver in due course.

"In the window of a house, where a *Part* was purchased, was a handbill announcing that the Rev. — would preach a memorial service for the late Mr. Spurgeon, entitled 'The multitude in heaven.' Surely this minister of the Gospel cannot have read the words: 'No man hath ascended up to heaven, but He that came down from heaven, even the Son of man.' Strange that Christ has been so long time with them, and yet they have not known Him or His words. The dead preacher evidently did not agree with Peter that the incorruptible inheritance of believers was reserved for them in heaven until the resurrection. (1 Peter i. 3-5.) It is evident his *supposition* is not based upon the Word; he says: 'I can imagine that when a man dies suddenly, one of the first emotions he experiences in the next world will be surprise. . . . He looks about him, 'O, that glory, how resplendent yon throne!' He listens to harps of gold, and he can scarce believe it true. "I, the chief of sinners, and yet in heaven"; and then, when he is conscious that he is *really in heaven*, "Oh! what everlasting joy." (Chas. H. Spurgeon. Sermon No. 349, p. 311.)

"Such a contradiction of truth is to-day almost looked upon as the language of inspiration: and our Christian friends would be almost ready to anathematize us if we ventured to assert that the soul of the deceased was *not* safe in the arms of Jesus.' But what did the great Apostle of the Gentiles say when the time of his departure was at hand? 'There is *laid up for me* a crown of righteousness, which the Lord, the righteous judge, shall give me *at that day*: and not to me only, but unto all them also that love His appearing.' He knew that all others who died would like himself have to rest in the grave and stand in their lot at the end of days. If, as the Methodist and Presbyterian catechism informs us: 'The souls of believers at death do immediately pass into glory,' what need is there of a resurrection, seeing that the body cannot rise? But it would be a waste of valuable time to take up all the errors of Christendom in detail, and show their fallacies. To every reader of the Scriptures it should be evident that man is a being possessing a spirit and a soul and a body, each separate and distinct from the other. That the spirit at death returns to God who gave it to animate the earthly body and the soul. That the soul and body are both deposited in the grave, and that the body returns to dust never to come forth, the soul alone rising to form a spiritual body when the spirit returns to it on the resurrection morn. Proof texts: Eccles. xii. 7; Job

xxxiv. 14, 15; Mat. x. 28; Acts ii. 31; Job xxxiii. 22, 27-30; 1 Cor. xv. 37; Rev. xx. 4, 5.

"If there is one command more prominently displayed than another in the Word, it is, 'If any man speak, let him speak as the oracles of God.' But alas! our pastors prefer to teach divine truths from a human standpoint, regardless of the warning: 'If they speak not according to this word (the law and testimony) it is because there is no light in them.' If we ask for Scripture supporting the popular idea of the soul's immediate transition to the celestial mansions at death, we are instantly referred to the words of our Saviour to the crucified malefactor: 'This day shalt thou be with me in Paradise'; or to the *parable* of the rich man and Lazarus.

"Now it must be seen by all that the words of our Saviour were but an answer to the thief's request, to be remembered at the first resurrection, when our Lord comes into His kingdom. They will have it that the day did not allude to that dispensation of two thousand years, but a day of twenty-four hours; but suppose the soul of the expiring thief did then wing its way to the starry regions; that it did—

'Leave dull mortality behind

And fly beyond the grave':

How could it be with that of the Saviour's in Paradise, when His was left in the grave until His resurrection? (Acts ii. 31.) Did He not say to Mary after His resurrection: 'I am not yet ascended to my Father'? Then if we take the *parable* of the rich man and Lazarus literally, what does it represent? That the righteous and wicked are recompensed according to their respective deserts, immediately after death; which would at once overthrow the teaching of the word of God from Genesis to Revelations. We are plainly told that the unjust are reserved unto the day of judgment to be punished. (2 Pet. ii. 9.) And Paul adds: 'You who are troubled rest with us (when? at death? No, no, but) when the Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ. Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power; *when He shall come* to be glorified in His saints, to be admired in all them that believe (because our testimony among you was believed) *in that day*.' (2 Thes. i. 7-10.) Yet they will continue to think that the rich Jew and the beggar Gentile were *individuals* living in Palestine about the time of our Lord. Archbishop Whately might well say: 'It seems strange that a man should first undergo his sentence and afterwards be brought to trial; should *first* enter upon his reward or punishment, and *then* (perhaps many centuries after) be tried and then judged, and acquitted or condemned.'

"I had the pleasure of placing a Sermon of the *Roll* in the hands of a clergyman, after some reluctance on his part at first, and trust he may benefit by the purchase. Another young man also bought a first Sermon, who informed me he had been studying at Oxford for three years. I sincerely hope it may turn his attention from the wisdom of the schoolmen to that injunction: 'Search the Scriptures, which testify of me.' If the clergy could one and all be induced to do this, and cease to teach divine truths from a human standpoint, we should not have so many inquiring with Pilate's scepticism: 'What is truth?' But all these things are the signs of the times of these latter days—when traditions of men and worldly wisdom and science (falsely so called) are held up by men to explain and illustrate the divine attributes and government of the Deity—when the unalloyed pure word of God is before us. These have a *form* of godliness, denying the power thereof, ever learning, and never able to come to the knowledge of the truth.

"One woman, to whom I sold a Sermon of the *Flying Roll*, asked me if I had 'the greatest

thing in the world.' I said I had not; but had read it through, and agreed with her that it was worth a place in every home. The burden of the book is that love is the *summum bonum* of Christianity; being an exposition of 1 Cor. xii. There is one point, however, which the writer overlooked. He states that 'Love is the fulfilling of the law,' but evidently does not see that the law must be kept by those who possess that love. 'He that hath my commandments, and keepeth them, *he* it is that loveth me,' 'Whoso keepeth His word, in him verily is the love of God perfected.' But these passages have no reference to the Gentiles. This love can never be manifested in them; it is not *their* ambition to keep the law given by God, through Moses; they will tell you they are 'not under the law, but under grace.' Still it must be seen by those who rightly divide the Word, that 'what things soever the law saith, it saith to them who are under the law'; viz., Israel. It must thus be apparent that all Scripture, and the promises of the same which have reference to the keeping of the law, are solely applicable to them. They, then, will be the only people in whom will be embodied that charity so praised of Paul. Those in whom this love shall be found will be especially blessed; and, in fact, will be the only ones whose mortal bodies will put on immortality; as it is written: 'Blessed are they that do His commandments, that they may have the right to the tree of life.' Jesus referred to this conditional immortality for the body when He said: 'If a man keep my saying he shall never' (no, never!) 'see death.' 'If thou wilt enter into life, keep the commandments.' Do you ask, which? We answer: 'Not ten, but all,' for this reason, 'Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.' The salvation of the soul, a spiritual body in incorruptibility at the first resurrection, can be obtained by faith alone; but we must build upon this with the works of the law for the redemption of our body from death in immortality. Wherefore, 'to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on Him that justifieth the ungodly (at the final resurrection, through the atonement) his faith is counted for righteousness.'

"A publican refused the book, saying he seldom looked at anything but the newspaper, to keep himself posted up in the events of the day for the sake of his customers. As a last resource I handed him a *PIONEER*. After looking at it a moment, he read out the first question on the cover: 'Did Adam fall by eating an apple?' and answered, 'No.' He was evidently possessed of enough spiritual discernment to know that the narrative of the fall, as given in Genesis, was written in the language of allegory. 'Do you know,' he said, 'a Catholic woman asked me about the tree of the knowledge of good and evil, and I told her it was none other than woman; but she would not believe it. So she asked the priest, and he said it was quite right; at which she was quite astonished.' I opened the first Sermon of the *Roll*, at page 19, and read a portion to him as follows: 'Woman is the tree of knowledge of good and evil, of which man is forbidden to partake in its evil state,' and this law is clearly laid down in the book of Leviticus, the 15th chapter: 'Man is pronounced unclean by the Lord, and the law of nature teaches every man the same thing if he partakes of the tree in its impurity, or for seven days afterwards; these seven days being a figure of the seven thousand years, Satan not being totally destroyed till the seven thousand years are ended. It was whilst the tree of the knowledge of good and evil was casting its leaves in its impurity that the woman was seduced by the serpent, and then the woman overcame the man: for Adam was not deceived, but the woman being deceived was in the transgression, and this

same evil, which was inoculated in the blood, had remained in the blood, and has been handed down from generation to generation—from father to son. For which reason we to this day are bearing the evil of our forefathers, who have eaten sour grapes, and the children's teeth are set on edge. Nor has the sourness decreased for having passed through so many generations, but has rather increased, for men, throughout all ages, have committed the same evil; and this evil is on the increase among the Gentiles, as we near the end.' He thought this a wonderful explanation, and immediately purchased the Gilt Sermon. I feel assured he will give the book a careful reading. It is indeed a sad pity that so many people turn such a book as the *Flying Roll* from their door, not realising its value.

"The major part of the inhabitants of St. Helens are of the working class, many of whom are out of work and on strike; consequently our sales of *Rolls* have not been over large; but we have been enabled to circulate *Parts* and *PIONEERS* freely amongst them. One man who procured the first Sermon from a brother a few days back, has now completed the Volume by taking the second and third Sermons.

"A butcher, with whom I was conversing upon our faith, asked me if I had experienced the new birth. He was quite astonished when I returned him a negative reply. I endeavoured to show him the error of supposing that 'repentance toward God, and faith toward our Lord Jesus Christ' were synonymous with the new birth, by quoting the words of John: 'Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin because he is born of God.' He said that meant wilful sin, but could not bring anything forward from the Word to prove his assertion. To let him see that this was not the Apostle's meaning, I cited 1 John v. 4, 18: 'Whatsoever is born of God overcometh the world.' 'Whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not.' I asked him if anyone as yet had overcome the evil of the world; or if any Christian as yet was out of Satan's power to tempt to sin. But he seemed to prefer what man had taught him to the plain statements of the Scripture. Those who die 'are born again' in the resurrection, a spiritual body. Those who live are not born again until the coming of the Lord Jesus Christ, 'who shall (then) change our vile body, that it may be fashioned like unto His glorious body.' For a clear view and distinct understanding of the new birth all should read the third part of the first Sermon of the *Flying Roll*.

"Our sales during the past month are 128 Sermons, 390 *Parts* of the *Roll*, and 1,119 *PIONEERS*."

#### IN THE FEN DISTRICTS.

"Care of Mr. Wilkin, Broad Street, Ely, Cambs.

"Since last report I have laboured in the Soham Fens, Littleport, Stretham, Wilburton, Haddenham, Hilrow, Sutton, Mapel, America, and in the town of Ely.

"The *Flying Roll* in this locality has caused no small stir just lately. Ministers who have seen that their craft is in danger have spoken against it before their flock, which I have great cause to believe has prevented some from looking into it for themselves.

"On my rounds I offered the *Roll* to one who shook her head, and informed me that she had heard about it, her minister had referred to it during the service. I asked her if he spoke in favour of it. I got no decided answer. Another, living in a much larger house, came to the door to answer my knock and took the *Roll* from my

hand to look into it as I thought, but on seeing it was the *Roll* she handed it back at once, exclaiming: 'Take it away, my man, it's a frightful doctrine. I heard enough about it from the pulpit yesterday, thank you for calling,' and forthwith shut the door. Another bought a copy and a *PIONEER*, and during a conversation with her she appeared to grasp much of their teaching, and promised to look into them, being eager to learn. I called on her later to enquire how she was getting on with its contents, and to have the pleasure, as I hoped, of having another little chat, but this time there was no opening; she said she was sorry she bought it; besides, she could not get any of those of the sect she was a member of to agree with it, and what appeared to be to her more surprising, the minister also could not endorse it. How often we find those who are in difficulty over scriptural matters seeking human aid instead of going to Him who says: 'Learn of me.' Surely the truth can be found, but by no other way than by comparing spiritual things with spiritual, and looking to Him, the immortal Spirit, who has said: 'They shall all be taught of God.'

"The words of the Lord by the prophet Isaiah are as follows concerning teaching: 'And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills, and all nations shall flow unto it. And many people shall go and say: Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob, and He will teach us of His ways, and we will walk in His paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem (Isaiah ii. 2, 3.)

"I rejoice to be able to state that the gentleman who enquired after a Sermon, mentioned in last report, who asked me into the barn, has completed his set, and finds the *Roll* in accordance with the Word. Another, who first took a *Part*, then a Sermon, has now taken the Volume of the *Roll*, and is delighted with it. The nurse referred to in last report has also completed her set.

"I sold the first Sermon and *PIONEER* to a local preacher, which he has promised to look into closely. I informed him that the *Roll* is for those who hunger and thirst after righteousness, and not for those who are filled. He said he was not full, so it may be helpful and prove a great blessing to him. I had a rather lengthy conversation with him on the non-ascension of the soul to heaven at death, and the better thing now offered to the children of Abraham, even the immortality of the mortal body. He enquired after my address. Two other friends in company with him each bought a Gilt Sermon and a *PIONEER*, promising to look carefully into the work. The fable of eternal torment is very closely entwined round many in this locality. Surely the days are come that Paul spake of in writing to Timothy: 'They will not endure sound doctrine'; and further he adds: 'and they shall turn away their ears from the truth and shall be turned unto fables.' 'God will,' says Paul, 'have all men to be saved.' 'I, if I be lifted up, will draw all men unto me.' 'If we believe not, yet He abideth faithful,' 'Same yesterday, to-day, and for ever.' 'Hath He said and shall He not do it?' But the wicked shall not go unpunished. Mercy is His darling attribute.

"On February 6th I completed one year's canvassing, during which time I have been enabled to dispose of 1 Volume, 789 Sermons I., 20 Sermons II., 16 Sermons III., and 2,187 *Parts* of the *Roll*, 4,877 *PIONEERS*, 4 Hymn Books, and 5 Apocryphas. May these be blessed to the glory of God."

"In the Fens I found a Welsh family. Offering the *Roll* and *PIONEER* to them, the woman declined it. It being an isolated looking spot where they lived, I thought I would leave them a *PIONEER* if they would accept one. On

my offering it to the woman gratis, she hardly knew what to say in reply, but the truth, I believe, came out; she said she had no means to buy with. I gave her one with a message in it for the Welsh, which I drew her attention to, a part of which she read to me. She thanked me very much for it, and expressed her sorrow on my leaving her, said she was not hard-hearted, but couldn't possibly buy.

"A man noticing on the *PIONEER* that 'the soul does not ascend to heaven at the death of the body,' thought it was very incorrect, and quoted the following words of a poet:

'Soon as from earth I go, what will become of me?  
Eternal happiness or woe must then my portion be.'

"I replied, 'If that's the case, eternal happiness or woe soon as death takes place, where is the necessity for Christ to come with the reward, to give every man according as his work shall be? (Rev. xxi. 12.) And that is contrary to Holy Writ, for it is written: "No man hath ascended up to heaven," "David is not ascended." (John iii. 13: Acts ii. 34.)

"He thereupon quoted John xiv. 2-3, and the answer of our Lord to the thief's petition: 'This day shalt thou be with me in Paradise,' thinking they were certain proofs to show that those who died, prepared or unprepared, would either go to one place or the other. My friend must have overlooked a portion of the promise in the first text, for it reads, 'I will come again and receive you, that where I am there ye may be also,' and by looking into the petition and answer to the thief. It reads, 'Lord, remember me when Thou comest into Thy kingdom' (hope here is based on His coming). He (the thief) went his way till the end be, to stand in his lot at the end of the 1,335 days of Daniel, and will be this day with His Lord, this dispensation of two thousand years or day, as it is written: 'After two days (4,000 years) will He revive us, in the third day (of two thousand years) will He raise us up, and we shall live in His sight.' (Hosea vi. 2.) If the poet's words above quoted are seemingly true to many, we prefer to base our belief on: 'Thus saith the Lord, for 'He hath devised means whereby His banished be not expelled from Him,' and has been lifted up for that purpose, to draw 'all men' unto Him, every man in His own order. Having learned that God is a God of love, we can join with one of old, who at one time was brought to consider through the woman of Tekoah, and say, 'Surely the wrath of man shall praise Thee, the remainder of wrath shalt Thou restrain.' 'Yea, Thou art worthy, O Lord, to receive glory, and honour, and power, for Thou hast created all things, and for Thy pleasure they are and were created.' (2 Sam. xiv. 14; Psalm lxxvi. 10; Rev. iv. 11.)

"My sales since my last report are 1 Volume, 76 Sermons (including 2 seconds and 2 thirds), 238 *Parts* of the *Roll*, and 577 *PIONEERS*.

"Besides the above-mentioned places, I have visited Wicken, Prickwillow, Isleham Bank, and Burnt Fens."

#### MANCHESTER.

"A lady to whom I offered the *Flying Roll* gave me to understand she knew it was referred to in the Bible, and believed it to be God's message; yet she seemed quite indifferent about it, and declined to take a Sermon or even a *PIONEER* to look into the nature of the work. Another seemed much interested as she listened attentively to what I told her respecting the *Roll*, but preferred not to take it without her husband's knowledge, and he being out at the time, but expected shortly, she wished me to call again, which I did, and after a little conversation upon the work he took the first Sermon and a *PIONEER* readily. A young woman, almost as soon as I offered her the *Roll*, appeared to be interested

asked the price, left the door, and returned with the money for it. I think she must have heard of it before, but she seemed to be in a hurry, so that I had no convenient opportunity of ascertaining her reason for accepting it so readily; however, the object of my visit was accomplished, she had become a possessor of the first Sermon, and I hope she may be enabled to understand and realize the wonderful words of life contained therein, recognising the voice of the Shepherd, "I am come that they might have life, and that they might have it more abundantly." 'Verily, verily, I say unto you, if a man keep my saying he shall never see death' (John x. 10, viii. 51), for although at the beginning of this third day, or third dispensation, now over eighteen hundred years ago, this gracious offer of life 'more abundantly,' or exemption from death was rejected, causing Jesus to exclaim: 'Ye will not come to me, that ye might have life' (John v. 40), it will now be earnestly sought after and received by the 'elect,' 'the remnant of Israel' (see Isa. xlv. 4; Zeph. iii. 13), in whom the prayer of Jesus ('I pray not that Thou shouldest take them out of the world, but that Thou shouldest keep them from the evil' John xvii. 15), will receive its complete fulfilment. From one place, where the *Roll* had been refused with much indifference, a girl came to me after I had left the door and asked for a PIONEER.

"I had a long and very interesting conversation with a person who was evidently an earnest Christian, but who for some time hesitated to take a Sermon of the *Roll*, being anxious on the one hand to get all the light and truth she could, and fearful on the other hand lest she should be deceived: however, after I had called her attention to the fact that God had distinctly promised the *Flying Roll*, and to many passages of Scripture showing that He would give a further revelation at 'the time of the end,' and that we had now arrived at that time, namely, 'the third watch' referred to by Jesus, and of the duty and importance of acting upon Paul's advice to 'despise not prophesyings,' but to prove all things, and 'hold fast that which is good,' together with some of the important articles of Israel's faith, with Scripture proof that they are according 'to the law and to the testimony,' I was very pleased that she concluded to take it, and a PIONEER also, and I trust, with God's blessing, they may be the means of leading her 'from faith to faith,' to leave 'the principles of the doctrine of Christ' to 'go on unto perfection,' that at length she 'may walk before God in the light of the living'—'preserved blameless unto the coming of our Lord Jesus Christ.' (See Zech. v. 1-4, Dan. xii. 4, 9, Hab. ii. 3, Amos iii. 7, Matt. xiii. 35, John xvi. 12, 13, Matt. x. 26, 1 Cor. xiii. 9, 10, Rev. xiv. 6, 7, Luke xii. 38, 1 Thes. v. 20, 21, Isa. viii. 20, Rom. i. 17, Heb. vi. 1, 2, Ps. lvi. 13, 1 Thes. v. 23.)"

"Upon offering the *Roll* to a poor widow, she at once gave me to understand it was no use, as she had no money to spare to buy books; whereupon I stated that I should nevertheless like to tell her about the book I was offering to her, as it was a very important one, being God's last message to man. She then listened attentively, and seemed to be greatly impressed and much moved as I spoke to her of the *Roll* and its mission, sundry articles of Israel's faith, and

#### THE SECOND COMING OF CHRIST.

At length she concluded to take a Sermon, although she could ill afford it, and I trust it may prove such a blessing to her that she will never regret doing so. A young woman, who seemed very earnest as regards spiritual matters, was deeply interested as I spoke to her at considerable length of the *Flying Roll*, and the marvellous revelations contained therein, and would like to have taken a Sermon, but just then was not prepared to do so, or even to purchase a PIONEER, so I gave her a copy of the latter, received for free distribution. Another young woman paid

marked attention when I offered her the *Flying Roll* as God's last message to man, and was evidently deeply interested and much impressed with what she heard in the course of a long talk respecting it and God's interpretation, as contained therein, of important truths of Scripture which she had hitherto been unable to comprehend. She took with pleasure the first Sermon and a PIONEER, feeling sure she should like them. One day, amongst other places, I called at ten large houses in succession, and did not dispose even of a single PIONEER to any of the occupiers thereof; but at one of them, where the people were out, the servant who came to the door seemed interested, and called a fellow servant, who also seemed interested, and after a few more words with them both in further explanation of the work, each of them took a Sermon and PIONEER gladly; and at two of the others a PIONEER was taken by the servants, one of whom was very much interested, and would like to have had a Sermon, but could not take one then, and upon my leaving said, 'Thank you, very much.' Upon offering the *Roll* to a woman at a small house or cottage, she listened very attentively, and then left the door, as I believe, to see if she could find money for a Sermon, and returning after a while she took one very readily, and a PIONEER also, and I have since heard that she likes them. After I had been conversing with a shopkeeper for some time about the *Roll* a customer entered, and whilst attending to her he alluded to the book I was offering, whereupon I showed it to the lady, telling her what it was and its mission, and was very pleased to hear the shopkeeper say he would take a Sermon, which the lady also decided to do soon afterwards, and they each took a PIONEER also. A young man to whom I offered the *Roll* paid immediate attention, and after listening awhile with interest took a Sermon and PIONEER readily. A police officer received me courteously, and although he declined the *Roll* he took a PIONEER, and very kindly called a young man, who was working upon the premises, to come and see me, thinking it might be something in his way, and after a little conversation upon the work he seemed interested and took a Sermon and PIONEER. A young man and his wife showed great interest during the course of a long conversation upon the *Roll* and Israel's faith, and were evidently much pleased to receive for the first time a clear and satisfactory explanation (as contained in the *Flying Roll*) of sundry Scripture subjects and passages. They took the first Sermon and a PIONEER, and I was requested to bring the other two Sermons, and upon calling with them the following day they were received readily. I have met with other cases of interest, and although unfavourable weather, &c., have greatly interfered with my work, and a large proportion of those to whom the *Flying Roll* was offered as God's last message to man have treated it with great indifference, and some even with contempt, one saying wrathfully, 'I don't care whose message it is,' whilst others refused to listen, and shut the door in my face, I trust that seed has been sown which, with God's blessing, will bring forth fruit to His honour and glory.

"I have canvassed in Chorlton-cum-Hardy, Salford, and Sale, my sales amounting to 1 Part and 20 Sermons of the *Flying Roll*, and 139 PIONEERS. I also gave away 6 PIONEERS received for free distribution."

#### BAMFORD, NEAR ROCHDALE.

"It was cheering to me to receive an invitation for a conversation on our faith from a person who saw me passing her door, she having a few days previously bought a PIONEER from me. She stated that she liked the paper immensely, it had supplied a want she had long felt, and for which she could not get satisfaction in the chapels around her. She asked me to call in a week or

two with the *Roll*, and directed me to a friend of hers, who, when I called, took a copy, saying he had heard about it, and seen it in another house.

"I have supplied second and third Sermons to others who have previously taken the first Sermon from me. I met one who said that formerly she had been much exercised when reading Heb. iv. 12, 1 Thess. v. 23, and Rev. vi. 9, and other kindred passages, after hearing her minister and class leader preach that man has only two parts, soul and body; some had stated that the two parts were spirit and body. She was now glad to have the above Scripture explained, to clearly realise that man has three component parts, spirit, soul and body, and to learn the destiny of each. She took a PIONEER, and will be pleased to see me again.

"Calling on a lady who bought the first Sermon three weeks previously, she expressed her opinion of the book thus: 'Why I didn't believe there was such a book in print, giving the light and knowledge which it does respecting the Bible, on subjects that I have pondered over from time to time.' She wanted the second and third Sermons, and laughed when she heard of her remarks to me when I first introduced the *Roll*: 'O, I can't be bothered to-day, it's not in my line, thank you.' She now says she would not be without it at any price.

"I have met people here who have received the *Roll* at various places away from here; Fleetwood, Blackpool, Southport, and the Isle of Man amongst others.

"One who has very recently heard of Israel's hope, and now desires that God may give her strength to press forward for immortality, spoke about so many ministers preaching the doctrine of eternal torment. She was so pleased to find that the *Roll* shows the fallacy of that teaching, and proclaims Jesus Christ as the Saviour of all men, especially of those that believe. But that though hand join in hand, the wicked shall not go unpunished. That punishment will be 1000 years' banishment from the Lord's presence until the second resurrection, the resurrection of the unjust.

"During the past month I have canvassed in Bury, Chesham, Freetown, Pits-oth-Moor, Birtle, and Huntly Brook. My sales are 1 Volume, 31 Sermons (including 4 second and 4 third Sermons), 19 Parts of the *Roll*, 163 PIONEERS, and 1 Apocrypha."

#### ON THE BANKS OF THE TYNE.

"28, Agnes Street, South Shields.—We desire readers to note that a public meeting is held every Sunday evening at 37, North Street, Melbourne Place, North Shields, commencing at 7 o'clock. Our labours in this district continue to be blessed.

"I had a cheering conversation with one who was pleased to hear of the hope of immortality, but being too poor to buy the *Roll* took a paper. Her daughter standing by, on seeing the PIONEER, remarked that she had read a portion of one which she had seen in the waiting room of the North Shields Railway station.

"Another, who said that if she went to church she did not gain anything, was referred to the words of Amos: 'Behold the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord.' That famine is manifest in Christendom, and Israel will realise it, and return to the Lord for the bread of life, which, if a man eat thereof, he shall not die.

"A Jew, who had read a PIONEER, inquired if there were any more papers which he could have. By request a second visit was paid him, and in speaking to his wife of the hope of the remnant of Israel, she evinced much interest, and explained that her husband had acknowledged that the PIONEER had opened up to him many points,

for which he was thankful. May God abundantly bless the further reading of the Word to them.

"We had a visit from a gentleman to whom one of us sold a PIONEER in Holborn. He was delighted with the paper, and says that he never saw anything to equal the truth put forth in it, as it gave Scripture for all it asserted. He had since ordered each issue of the paper through his newsagent.

"At Preston I met a lady, who, when I first introduced my mission, said she had all she required, and that she did not think the Bible was of much profit to us; she rather preferred the researches of science. However, after I had given a few details of our hope, an interest was aroused in her, she asked me inside, and afterwards admitted that there was much more in the Scriptures than she had imagined. Several points upon which she had long desired information were cleared up to her satisfaction, and she then gladly purchased a Sermon of the *Roll*, which I trust she will read to much profit. In Preston we found many who were glad to hear the glad tidings, the news of redemption.

"One in North Shields to whom we offered the *Roll* said he did not read that kind of book. Presently the conversation turned on the subject of universal salvation. His earnest attention was gained, and he remarked that this hope was very different from the doctrine of eternal torment taught in so many churches.

"A draper kindly allowed one of us to go over his establishment and offer our publications to his assistants. One had had the first Sermon for some time, and appreciated it. Several others took PIONEERS. One who had thought this work was dying out, when he heard a brief outline of our faith and the mission of the *Flying Roll*, purchased a Gilt Sermon, being very grateful for the information received.

"During the past four weeks we have been canvassing parts of Yarrow-on-Tyne and North Shields. Many copies of the *Roll* were disposed of in the main street of Yarrow.

"Our sales for the four weeks ending Feb. 20th are 67 Sermons, 44 *Parts* of the *Roll*, 620 PIONEERS, and 2 Apocryphas."

#### COLCHESTER, ESSEX.

"Since my last report I have worked in Brightlingsea, Great Bromley, Frathing, Alresford, Elmstead Heath, Elmstead, Crockleford, Heath Wivenhoe, Wivenhoe Cross, Ardeigh, East Donyland, Rowedge, and Fingeringhoe.

"Several remembered the visit of the other canvassers. One person at Bromley who had bought the *Roll* during their visit, said she believed its teaching, but could not understand why we had not always been taught the same. Another young lady at Bromley was quite rejoiced to have a talk on the truth of Israel, said it had done her good, she was sure God had sent me to her, and was sorry I could not stay longer. A lady at Arlesford, who bought the first Sermon said she wanted the Lord to give her understanding, she believed the Lord's kingdom would come here, and she hoped it would come soon. A poor woman in a cottage was very kind to me. At Elmstead an old gentleman, who could only afford a PIONEER, said he had known Mr. Spurgeon as a boy, and hearing he was a great preacher, thought he would go and hear him, little thinking God would meet with him there, but he said, 'I have never been ashamed to own my Saviour since. I will read the paper prayerfully for I want more understanding, and I wish you every success.'

"My sales are 45 Sermons, 20 *Parts*, 362 PIONEERS, and 2 Apocryphas."

#### AMONG THE DEVONIANS.

"6, Hatcher Street, Dawlish.—My sister and I, since leaving Exeter, have visited Dawlish,

Teignmouth, Cockswood, and Starcross with the message of life. In Teignmouth we found several already in possession of the *Roll*.

"One old lady, who believed her body would rise again, when told that if laid in the grave it became the serpent's meat, it seemed more than the old lady could accept, and said: 'Away with such a doctrine,' for the dear Lord Jesus died for her soul and body as well. Very different with a gentleman, who seemed to be hungering for the truth, finding no rest in the churches, as he said they seemed to lack power, he could not get satisfied by going to them; many claimed to be born again, and yet he found that it is written: he that is born of God doth not commit sin, for his seed remaineth in him, and he cannot sin because he is born of God. He gladly took a Gilt Sermon, promising to read it prayerfully, and compare it with the Scriptures.

"A lady met us in Teignmouth, asking us to give up this teaching, she having seen an article in the PIONEER upon Jesus and Christ, and said it was blasphemy to say that there was a distinction between Jesus and Christ. We pointed out to her how that Mary was told to call His name Jesus, then, when He was baptised at the river Jordan, the Spirit abode upon Him, as John bare record, and he saw the Spirit of God descending like a dove and lighting upon Him. He was then called Jesus the Christ. After He was crucified He rose as the Man-Christ Jesus, it being written that in Him dwells the fulness of the Godhead bodily. But the lady would not receive this; she said she would condemn it. We warned her not to do so, lest haply she was found fighting against God, and, as Paul says: 'It is a fearful thing to fall into the hands of the living God.'

"As we were offering our message an old man caught sight of the words: 'Did Adam fall by eating an apple?' a question on the front of the PIONEER, also the words: 'When, how, and where will Israel be gathered?' He said he should like that answered. One of us told him the *Flying Roll* furnished the answers. Both he and his wife had well read their Bibles, and it was interesting to talk with them. They took a copy of the *Roll*, and we trust that the blessing of God will rest upon them, and bring forth fruit a hundredfold to His honour and glory.

"A Sermon was purchased by a local preacher, who could not see that those who went to the grave could never form part of the Bride of Christ. He would make it a subject of prayer.

"In Dawlish we came across an old gentleman who believed that Christ would not come again, nevertheless he took a Gilt Sermon. Perhaps he may yet be found to be one of those watching for the Master, for all things are in God's hands.

"When we canvassed Starcross we came across one or two who could not accept the doctrine of non-eternal torment, and believed the same body would rise, although glorified, and told us we should be sure to go to hell if we taught to the contrary. How many we find who like to hug the doctrine of hell torment."

"We have also visited Shaldon, Ringmore, Holcombe, Langdown, Kenton, Teignmouth, Ashcombe, Marnhead, and Exmouth. A servant bought the PIONEER from one of us at Teignmouth, and took it home to her brother at Kenton; a portion of it was read in the little chapel there, and condemned because it advocated universal salvation. Several in Kenton would not take either *Roll* or PIONEER into their hands, but for all that a good number of papers and a few *Rolls* were left there as a warning message.

"We have now moved on to Torquay, and found comfortable lodgings at 9, Albert Cottages, Victoria Road.

"During the past four weeks we have disposed of 1 Volume, 78 Sermons, 84 *Parts* of the *Roll*, and 460 PIONEERS."

#### THIRTY MORE VILLAGES WARNED.

"Since our last report my wife and I have canvassed the town of Woodstock, and the following surrounding villages:—Turkley, Kirtlington, Kiddington, Nethercot, Glympton, Bletchington, Wooton, and Cleveley. On February 3rd we moved to Chipping Norton, and from that centre have worked in Churchill, Church Enstone, Chasleton, Chudlington, Corwell, Chapel House, Little Compton, Long Compton, Sausden, Salford, Lidstone, Dean, Kinghunn, Spelsbury, Taston, Evenlode, Great Rollright, Little Tew, Heythrop, Dunthrop, Hook Norton, and Over Norton.

"Our sales for the month are 111 Sermons, 214 *Parts* of the *Roll*, and 335 PIONEERS."

#### REPORT FROM MAIDSTONE.

Our brethren and sisters at Maidstone wish residents in the neighbourhood to remember that a public meeting is held every Sunday evening at Israel's Hall, Turnbridge Road, commencing at 6.30. A sister sends us a report of her labours in this county town:—

"I began not far from my home. I had canvassed the part more than once before, but thought I would try again. I sold several papers and met with much kindness and civility at most of the houses. In reply to one who said she was of opinion that diving into deep things did harm, and was apt to unshrink the mind, I related that I had attended many places of worship, but had never been satisfied in heart or mind until I received the *Flying Roll*, which I proved—by comparison with the Scriptures—was a message long promised by God, to lead and guide Israel into all truth.

"'Ah,' she replied, 'a rolling stone gathers no moss.'

"I referred her to Deut. xxviii. 65-67, where she would see the condition of the children of Israel whilst they are scattered among the Gentiles, finding no ease nor rest for the soles of their feet, weary and sad, waiting for the message to be handed to them. I was sorry she would not take the message, and prove it for herself.

"One, who purchased a Sermon from me, said he had been to two of our meetings, and although he does not at present see clearly the life of the body, yet he was very glad to be confirmed in his belief that the punishment for the unrepentant is not eternal.

"A lady told me she had several *Parts* of the *Roll*, but looking into the deep things contained therein had made her unhappy in her mind, hence she had discontinued reading them. I explained that to all those who desired to do the will of God, the *Roll* is a great comfort; that it pointed out the salvation of the soul in a much clearer light than the subject is taught in Christendom, besides explaining the greater promises in store for the remnant of Israel. I left her a PIONEER, and she promised to re-read the *Roll*."

#### MY EXPERIENCE IN SURREY.

"I was very pleased to have a conversation with, and sell a Sermon of the *Roll* to a widow in East Grinstead, who had lost her second husband, her five brothers and all their wives through the 'influenza' epidemic. Another copy was sold to a young woman who had been weakened through the same cause, and who, when I called was so feeble, she had barely strength to speak to me. Sorrow had made them hunger for the healing balm, the truth, which will make Israel free.

"At the small village of Dormans I sold something at almost every house. One who had bought the *Roll* previously spoke well of it, and said that everybody should look into it, for we were living in serious times. This speech caused a friend of hers to take a copy. Another who

was just recovering from the influenza also took one.

"During a fortnight spent in East Grinstead and neighbourhood I have been enabled to sell 49 Sermons, 100 *Parts* of the *Roll*, and 171 PIONEERS.

"Canvassing in Redhill I called on a lady, who said she was looking at a copy of the *Roll* only the night before, at her sister's residence, and this sister had exhorted her to be sure and take one if a canvasser came to the door. She thought it strange I should have called so shortly afterwards, and gladly became a purchaser. I call at very many houses before meeting one who rejoices in the truth.

"One was quite offended because I could not agree with her that she was already a temple of the Holy Ghost. I pointed out that God 'speaketh of those things which be not, as though they were,' and that this glory would only be revealed in those who walked in perfect obedience to the Word, keeping law and Gospel. She would not have this, and as I left exclaimed that we were the same as Christ now. Truly gross darkness covers many.

"I spent a day at Three Bridges, but found a copy of the *Roll* at almost every alternate house in the principal part of the village, but I succeeded in leaving 6 more Sermons, 10 *Parts*, and 24 PIONEERS to further fan the flame.

"At a small cottage on the outskirts of Redhill a woman told me that she had been warned against the *Roll* by one of the clergymen. She did not know if he had read it. I asked her if she would not take the small *Part* or even a PIONEER to prove it for herself by the word of God, and see if they do not speak according to the law and testimony, as we should not be led by one another in preference to the word of life. 'No,' she said, 'I will not have any of it.' The clerical warning, however, appeared to have done good among others in this immediate neighbourhood, for in four houses I sold 7 Sermons, besides *Parts* of the *Roll* and PIONEERS.

"Among the inhabitants of Earlswood I met with great indifference to spiritual matters. On Feb. 20th and 22nd I canvassed in Reigate. A publican's wife, who was suffering great bodily pain from erysipelas, and was also much troubled spiritually, not having come to the knowledge of her soul's salvation, was, after a little conversation, glad to take the *Roll*, said the Lord had led me to her, and asked me to pray for her.

"My sales from Feb. 1st to 22nd are 97 Sermons, 151 *Parts* of the *Roll*, and 336 PIONEERS."

#### OUR BRETHREN IN ESSEX.

"We are still meeting with good success in Essex. Have been happy to meet with one who purchased the *Roll* some time since. She believes its teaching, and now took a PIONEER to see the progress of the work. Just then her husband came home, but he could not realise that God in His mercy will liberate the unbelieving captives at the final resurrection; he failed to see that 1000 years is the appointed term of punishment to the ungodly. Another woman, who had previously bought the first *Part* of the *Roll*, has now taken the first Sermon. A gentleman in Maldon who is in possession of the *Roll*, thinks that some of it is rather far fetched; he was advised to read it again, in the order laid down, and he would find it weight and measure with the law and the testimony. He promised to give it another reading, and also took a PIONEER.

#### IS THERE A PERSONAL DEVIL?

"Another gentleman said that he had been reading one of our papers, and that he is a firm believer in non-eternal punishment, but does not believe in a personal devil, and fancies the Revelation is all symbolical, that man is his own devil, that a Peter may be a Satan. We know that Jesus had no evil or Satan in Him, but that He

was tempted by Satan. In the Revelation the Apostle says: 'And there was war in heaven, Michael and his angels fought against the dragon, and the dragon fought, and his angels, and prevailed not, neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the devil, and Satan, which deceiveth the whole world; he was cast out into the earth, and his angels were cast out with him. The will of the Lord was then done in heaven, and Jesus taught us to pray, as in heaven so in earth, for it is in the animate earth, the body of man, where the war is now raging. The Apostle Paul testifies of this in the seventh chapter of Romans: 'I see another law in my members warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.'

"We left Maldon on the 8th of February for Witham. We have had some interesting conversations during our travels; one with a man on the full redemption of the three component parts of man, spirit, soul and body, was particularly encouraging. He seemed to grasp the scriptural teaching that at the death of a person the spirit returns to God who gave it, and that the soul and body are laid in the grave, that the soul sleeps in the dust of the earth—to which the body has crumbled—until the resurrection, at which time every believer in the atonement will be raised a spiritual body, it being the incorruptible blessing to Jew and Gentile, whereas the Israel of God are to be redeemed from among men, whose blood will be cleansed, previous to their gaining the immortal life of the flesh.

"On the 17th of February we made another move forward, this time to Braintree.

"Since our last report we have canvassed in Maldon, Tollesbury, Tolleshunt, D'Arcy, Tolleshunt Major, Goldhanger, Heybridge, Great and Little Tothams, Beckingham, Langford Ulting, Woodham Walter, Woodham Mortimer, Munden, Colickey Green, Broad Street Green, Purleigh, Bold Norton, Hazleigh, Rugeley Green, Fazey Common, How Green, Gallow Green, Runsell, Witham, and its surrounding villages, Braintree, Coggeshall, Bradwell, Pattiswick, and Stisted.

"Our sales for the four weeks are 115 Sermons (including two sets and two second Sermons), 108 *Parts* of the *Roll*, and 1,090 PIONEERS."

## Our Crumb Tray.

#### AN EX-SOLDIER'S HAPPY RESOLVE.

"A few days ago I sent some PIONEERS away to India, South Africa, Nova Scotia, China, Burmah, Egypt, and to various places in the United Kingdom, to the libraries of regiments stationed at home and abroad. I hope to supply each regiment, battery, and company, including cavalry, with one each at the least." Thus writes a friend from Cambridgeshire.

#### TWO MONTHS AGO SHE RECEIVED THE "ROLL."

From a Manchester suburb one reports:—"I bought the first Sermon of the *Roll* from one of your canvassers. I read it most eagerly, and am now reading the second one, and every page that I turn over impresses me more and more of its truth.

"As a child I used to wonder about many things, and I have dived into all sorts of beliefs, but nothing satisfied me, and I have long since prayed that just one ray of God's own pure, true light might reach me, and now my prayer is answered abundantly.

"Already I find that Satan is troubling me in many little ways, and I see in the not far distant future that I shall suffer persecution and scorn from relatives and friends. I will trust wholly in the Lord, and try to be meek and patient, and overcome the evil within and without. I only fear my own weakness. O pray for me that my faith fail not, that I may be strong.

"Deep in my heart I long to be a member of this, the true church, as I feel it would strengthen me, but perhaps I ought not to ask yet, as I have not read the three Sermons through, but I feel that I am a member in spirit, though my name is not written there yet. Excuse me writing so openly, but nothing ever affected me like this before."

#### THEY WALKED MANY A WEARY MILE, AND THEN —

One writes from Cheltenham to a party of canvassers:—"As soon as the tea things are put away at night we have the book (the *Roll*). It is something glorious, something real. There is a satisfaction after reading it that you cannot get in any other book. Praise the Lord you ever came to our door that night tired and footsore. May the Lord fill your cup with great blessings. I went to see the old gentleman on the Gloucester Road. He was so delighted to see me. Godwin has lent him the first Sermon. He said he is sure it is inspired, and did not know when to put it down; had been trying to save enough money to get one, but had not succeeded. I lend the PIONEERS to some and then call and change them. They like the papers, but are so poor they could not buy. Thank you so much for sending the PIONEERS. We want to be Israelites indeed, true and faithful."

#### A COMPOSITOR'S TESTIMONY.

A young man writes from Tunbridge Wells:—"I have had the *Roll* barely seven months, but with that and my Bible I have learned more in that short time than in all the rest of my life. I am now reading the *Roll* for the third time, and I firmly believe it is the work of the Holy Spirit. My hope is (with God's will and blessing) to get more light day by day, so that I can go forth with God's last message to man."

#### INCREASING INTEREST IN NORWICH.

A correspondent, in applying for more books says:—"A lady, having read one of the Sermons and a paper, wishes to have the three Sermons, also the PIONEER OF WISDOM for herself, being greatly interested in reading them. I wish also to say, having read them myself, I believe the *Flying Roll* to be God's last message to man, and have been greatly blessed through reading it. It has led me to search my Bible for deeper truths; in fact, the Bible now seems a book we never read before."

"Be not hasty in thy tongue, and in thy deeds slack and remiss."

"In no wise speak against the truth; but be abashed of the error of thine ignorance."

### Israel's Horn is Sounding.

MOST successful meetings were held on the following dates: January 17th, 24th, 31st, and February 7th, at the Assembly Rooms, Wood Green. The hall is capable of holding 600 persons, and on each occasion there was a very good attendance. The various subjects were advertised each week, and judging by the very great interest manifested we may expect that many have received much blessing from the Word brought before them. Our prayer is that the Lord may give an abundant increase. A total of 23 Sermons and about 320 PIONEERS were sold at the four meetings.

\* \* \*

The members of the Stratford Body are extending their borders. Regularly meetings are held at Gordon House, 105, The Grove, Stratford, every Sunday evening at 6.30; 16, Vine Road, Vicarage Lane, Stratford, every Wednesday evening at 8 o'clock, and at the Club Room, 137, Barking Road, Canning Town, every Tuesday evening at 8 o'clock. On Sunday evening, February 14th, there was a special meeting for the inhabitants of another district, in the large hall known as the Tate Institute, Silvertown. There was a very good attendance, the band of harps, piano, violins and piccolo no doubt attracting many. Well, let it be any legitimate means used, if it will help to bring the people under the power of the Word. May this meeting be the forerunner of many in this district.

\* \* \*

#### A GRAND MEETING AT KILBURN.

It was a time of refreshing at the Town Hall, Kilburn, on Sunday evening, February 21st. The hall was crowded, numbers having to go away, unable to gain admission. Two sisters gave addresses on Israel's faith, clearly pointing out the distinction between the salvation of the soul and the redemption of the body. A brother followed with a discourse on universal salvation, taking as his text Psalm lxvi. 3, 4. The audience was most attentive. It was almost 9 o'clock when the meeting ended, and then many were loth to go, being entranced by the sweet strains of "Meet, meet, again," sung by the members, accompanied by the band, as a parting salute. One Volume, 7 Sermons of the *Roll*, and 150 PIONEERS were sold at this meeting. We had insufficient PIONEERS with us to supply the demand.

\* \* \*

During the past month there have been times of great refreshing at Bradford. Two brethren and a sister left Lincoln for this Yorkshire town, and in company with the members of the Church at Bradford have been holding meetings wherever there was a door of utterance.

At the first meeting attention was drawn to the words in Zech. xiv. 4: "His feet shall stand in that day upon the mount of Olives." It was pointed out that in order to understand the second coming of Christ we must realise in what manner His first coming took place. Christ is compared to the true vine, and when Jesus (who is called by Paul the good olive) was thirty years of age, the Spirit Christ descended on Him at the river Jordan,

and abode on Him for the space of three years. By the anointing or unction of this Holy Spirit Jesus did all His mighty works: raised the dead, healed the sick, restored hearing to the deaf and sight to the blind. Though that Spirit withdrew from Him for a season, when He cried: "My God, my God, why hast Thou forsaken me?" yet it returned, raised His body from the grave and was grafted into that body. Paul, in Romans xi. compared the Gentiles to a wild olive and Israel to a natural olive. The natural olives were scattered and blinded until the fulness of the Gentiles came in. He that scattered Israel is now gathering him, ten tribes from among the Gentile churches, and two tribes from the Jews, twelve thousand of each tribe, 144,000, to be redeemed from among men and ransomed from the power of the grave. When the evil is removed from their bodies, and Joel's prophecy fulfilled in them: "I will cleanse their blood that I have not cleansed, for the Lord dwelleth in Zion (see Joel iii. 21 and Phil. iii. 21), they will be made like unto our Lord, pure and holy. Christ's presence will be manifested in them, an army terrible with banners. The olives will be changed and become branches of the vine.

During the first two weeks four public meetings were held, on Tuesday, Thursday, Saturday and Sunday evenings respectively. The following weeks we had meetings on Wednesday, Saturday and Sunday evenings, and have been favoured with full rooms. Israel's faith is once more coming strongly before the public. Many fresh faces have been in our midst, and I am glad to say that several, since their first visit, have become deeply interested in the faith which was once delivered to the saints, and are now regular attenders, having expressed from time to time how marvellously the Lord has blessed them through the Word. Unto Christ and Jerusalem, the two immortal Spirits, all our praises belong.

A lady who has been a member among the Wesleyans and Baptists, forty-four years between the two, has just finished reading the three Sermons of the *Flying Roll*, and acknowledges they are the grandest work she has ever read. She rejoices much that ever she was privileged to be a possessor of the precious message of God which holds forth eternal life of spirit, soul and body. This person is desirous of doing God's heavenly will, she prayed for the Lord's guidance, and opened her Bible for an answer and read Deut. xxx. 15, 16: "See I have set before thee this day life and good, and death and evil. In that I command thee this day to love the Lord thy God, to walk in His ways, and to keep His commandments and His statutes and his judgments that thou mayest live and multiply, and the Lord thy God shall bless thee in the land whither thou goest to possess it." Her earnest desire is to follow the Spirit whithersoever He may lead and enter the race for the pearl of great price, immortality of spirit, soul and body.

Another lady states how good the Lord has been in blessing her with an understanding of Israel's hope. At one time she was almost drifting into scepticism through not understanding certain parts of the Word.

## Notices.

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#### PREACHERS ARE GOING FORTH.

God willing, a party of preachers will leave London a few weeks hence to take a tour through the country, and as far north as Edinburgh. Those who are able to hire a hall—a large one, if possible—for at least one meeting, should communicate at once with Mrs. Ann Rogers, 165, Hampstead Road, London, N.W. We have already received an offer from Glasgow.

#### A PUBLIC MEETING

Will (D.V.) be held at THE ASSEMBLY ROOMS, CLAPHAM, S.W. (immediately facing Clapham Road Railway Station), on Sunday evening, February 28th; also at THE LARGE PUBLIC HALL, GEORGE STREET, CROYDON, on Sunday evening, March 6th, commencing at 7 o'clock. A band of harps, violins and piccolo will play from 6.30 to 7.



## NOTICE.

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**The Pioneer of Wisdom:**

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

MARCH, 1892.

## ISRAEL WILL BE A TRIED PEOPLE.

A LETTER just to hand from a sister in Washington, U.S.A., again brings to our mind the necessity for the children of Abraham to endure suffering and sorrow in the furnace of God's love, to be tried that they may come forth as gold. Speaking of the many cries of Lo! here is Christ, or Lo! there, by which our ears are assailed she says: "These things are foretold, and therefore we are forewarned to go not after them. Oh, if we could only fully realise that *the word is Christ*, then would perfect peace reign in the house; we would eat it up that it should be in us, for I do know that this is the fulfilling of the words of Christ, spoken through Jesus: 'I am that living bread that cometh down from heaven, that a man may eat thereof and not die,' and if I know my own heart, it is my desire to eat up the little book, and go on to perfection, to be clothed with the two immortal Spirits, that I may do the works that Jesus did, yea, and greater works; that I may overcome all evil, and so ride triumphantly over sin, death, hell, and the grave, if God permit, for I know of myself I can do nothing. This makes me tremble and fear for myself lest I should fall, but as nothing can happen apart from God's will, He can overrule all for good. The desire of my heart is to do His will. Every trial I have been called to pass through drives me closer to the Word."

Can we say that every trial we have passed through has been a blessing? The true children of Abraham will be able to say this in all truth. They will find comfort in the words: "I have chosen thee in the furnace of affliction." (Isaiah xlvi. 10.) "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you; but rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when His glory shall be revealed, ye may be glad

also with exceeding joy." (1 Peter iv. 12.) If it were not for trials we should sleep. They, however, will soon prove the counterfeit Christian; he is unwilling to keep the word of God's patience, and assuredly gets his desire by following a strong delusion.

Knowing the tendency of this age, made up of a mixed multitude, with mixed principles, to mix and amalgamate truth with error, we warn those who are earnestly seeking after truth to be even more watchful, to analyse their hope minutely, to place themselves under a most rigid self-examination, and see if all their belief is founded entirely upon the Word, if they are building upon the rock Christ, or if they are following a phantom, looking for a phantom, or in any wise leaning upon an arm of flesh. The time is here when every man's work will be tried by fire, every man will make his faith manifest in his works. The remnant of Israel, God's elect, will be meek as a lamb, but bold as a lion for the truth. Half-heartedness or lukewarmness will depart from them; and though their way will be often hedged up, though barriers will be placed in their path, they will prevail and come forth more than conquerors, through Christ. They will not shudder at the mouth of the furnace, but will put their whole trust in Him who hath said: "I will turn my hand upon thee, and purely purge away thy dross, and take away all thy tin." (Isai. i. 25.)

We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Satan himself is transformed into an angel of light, and comes down with great wrath against the remnant of the woman's seed. The man of sin is revealed in the human heart. Who will stand? who will prevail? who will abide Christ's coming and remain? Thus saith the Lord: "To this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word." (Isaiah lxvi. 2.) "When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof *by the spirit of judgment and by the spirit of burning*," then will the Bride of Christ enter into that rest which remaineth for the people of God. As fire hardens clay but softens wax, so will temptation burn and destroy or cleanse. In the day of temptation, in the wilderness, the hearts of former Israel were hardened. Let it not be said that in time of temptation thou didst fall away. "Blessed is the man that *endureth* temptation; for when he is tried, he shall receive the crown of life." (Jas. i. 12.)

## A VERSE WHICH HAS PUZZLED MANY.

(EZEKIEL XXI. 3.)

GOD says, I "will cut off from thee the righteous and the wicked." And does He not cut them off by death? Do not all go to the grave? All go to one place; and Job tells us, "He that goeth down to the grave shall come up no more." God says in another place, "All souls are mine," and Paul tells us He is the Saviour of *all* men, specially of them that believe. It is evident, then, firstly, that concerning the body there is no difference between the righteous and the wicked; and secondly, that all souls, whether righteous or wicked, will be saved. The question suggests itself, What is gained by being righteous? God answers through the prophet Isaiah, "Say ye to the righteous that it shall be well with him, for they shall eat the fruit of their doings. Woe unto the wicked! it shall be ill with him: for the reward of his hands shall be given him." God declares that the wicked shall not go unpunished; and this is the difference between the future of the believer and the unbeliever. The faith of the believer is counted for righteousness at the first resurrection; he will then inherit the blessing Christ gained for him: "Blessed and holy is he that hath part in the first resurrection, for on such the second death hath no power." The wicked will undergo this second death; they live not again, says John, until the thousand years are finished; the second death, therefore, is not extermination, but banishment for one thousand years, or during the millennial age, after which they will be ransomed from the hand of Satan and receive the glory which Christ purchased for them when He ascended up on high, for He received gifts for men, David tells us, yea, for the *rebellious* also. Jesus declared: "In my Father's house are many mansions, if it were not so I would have told you; I go to prepare a place for you." There are glories prepared for the believer and unbeliever, a gift for every man according to his measure of faith. Those who die believing sleep in Jesus until the sound of the last trump; Paul calls them the dead in Christ. To them it will seem but a moment to the resurrection morn. The unbeliever, on the other hand, is dead to God, and awakes in the resurrection as from an evil dream, to be judged and sentenced to the second death; he will remain in banishment or hell until the final resurrection, when death and hell deliver up the dead that are in them. They are the least in the kingdom, being far inferior to the glory of the believer.

There is, however, another point to be considered in connection with the passage of Scripture we quoted at the

commencement. We can well understand that the wicked will be cut off, and we admire the great love and mercy of God in vouchsafing salvation to them in the end, but how is it that God says: "I will cut off the righteous"? for it is written: "In the way of righteousness is life, and in the pathway thereof there is *no death*."

Jesus said: "If a man keep my saying he shall never see death." "The righteous," says David, "shall inherit the land and dwell therein for ever." Solomon also declares that "Righteousness delivereth from death." We know that when the house of the wicked is overthrown, when his body goes to corruption, he does but receive the wages of his sin; but it is written: "The house of the righteous shall stand." Jesus showed the difference between the man who kept not His sayings and him who kept them, the one building his house on the sand and the other on the rock Christ; the latter fell not, because it was founded upon a rock. The Scripture abounds with evidence showing that there is *no death* to the righteous, either soul or body. Paul prayed that our whole spirit and soul and body might be preserved blameless unto the coming of our Lord.

#### RIGHTEOUSNESS AND IMPUTED RIGHTEOUSNESS.

But one will say, Many righteous men have died, their bodies have gone the same broad road to destruction as the others. The difficulty is explained in this way:—there are two classes of the "righteous." The man who believes in God, whether under the law or Gospel his faith is *counted* for righteousness, that is to say, although he still finds a law in his members warring against the law of his mind continually bringing him into captivity to the law of sin *which is in his members*, through faith the righteousness of Christ is imputed to him, and thus his soul is saved at the first resurrection, howbeit his body suffers the wages of sin, the thorn in the flesh not being removed. It is the sin *which is in his members* that carries a man's body to the grave, and that evil entered the blood through the transgression of our first parents, so that all in whom that evil remains, whether they be righteous or wicked, believers or unbelievers, their bodies are handed over to Satan for the destruction of the flesh that the spirit may be saved in the day of the Lord Jesus, either at the first or final resurrection.

Faith and repentance save the soul in the first resurrection by the merits of Christ's blood; this covenant was made with the Jews, their sacrifices standing a type of Jesus who did away with sacrifice by the sacrifice of Himself and admitted the Gentiles to the same covenant; Paul

was appointed as their Apostle, and he says he was determined *among them* to know nothing but Christ and Him crucified; he knew that was the end of their faith, and that as Gentiles they could advance no farther. That is called the "common salvation," and the righteous under that covenant, although clean every whit for the soul, lose the body, they are saved so as by fire, their work is burned, they suffer loss, for as drought and heat consume snow waters so doth the grave them *that have sinned*. Never mind how much they may have believed and repented, unless sin be taken away root, seed and branch, their bodies must go to corruption. For nearly two thousand years this faith has been preached to the Gentiles, the majority of whom are firmly persuaded they by faith attain to the *fulness* of the stature of Christ; they are, however, of those who "believe to the saving of the soul" only, they stop short at first principles and have no knowledge of the redemption of the body, although Paul distinctly tells them the whole creation groan and travail in pain for it.

This greater promise, this further faith of the redemption of the body from under the fall, delivering the *creature itself* from the bondage of corruption unto the glorious liberty of the children of God, has been reserved until the time of the end for Israel, of whom it is written, "Thy people shall be *all righteous*. They will not be cut off by death." The promise was rejected by Israel of old but was never offered to the Gentiles; it is again offered to Israel now at the fulness of the Gentiles, when, as Paul says, Israel will be saved, as it is written, "There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob, for this is my covenant unto them when I shall *take away* their sin." It is not a covenant of repentance, repentance from dead works is only one of the principles of the doctrine of Christ and cannot bring us perfection, but the covenant God promises to make with Israel and Judah, after those days (at the fulness of the Gentiles), is to put His laws in their hearts and minds, enabling them to keep the sayings of Christ that they may never see death. He will take away the root of evil from their blood which entered with the fall, causing it to wither in the furrows where it grew. The evil will wither through the Spirit of God shining in the heart of man, as a tree withers when the lightning touches it, and we are told this is the sign of the coming of the Son of man: "As the lightning cometh out of the east and shineth even unto the west," it will overcome the evil in man's heart. The man of sin will be revealed, whom He will consume with the brightness of His

coming; he sits in the temple of God, the body of man, showing himself that he is God, and he reigns until He (Christ) comes whose right it is. Christ could have wrought this work in Israel at His first coming, but they received Him not, and it was so ordained that salvation might come to the Gentiles.

Jesus wept over Jerusalem because they knew not the days of visitation, but the time has come for Him to rejoice over His people, for it is written: "As a bridegroom rejoiceth over his bride so shall thy God rejoice over thee. Fulfilling the words of Isaiah: "The days of visitation are come and Israel *shall know it*." They will hear and come to Him for the more abundant life, that they may eat of that living bread, not as their fathers did eat manna in the wilderness and are *dead*, but partake of the bread which has come down from heaven that a man may eat thereof and *not die*."

#### The Weightier Matters of the Law.

- Judgment is more acceptable to the Lord than sacrifice. Prov. xxi. 3.  
 Uncircumcised in heart . . shall not enter into my sanctuary. Ezek. xlv. 9.  
 Do justly, love mercy, and walk humbly with thy God. Micah vi. 8.  
 God requireth that which is just. Eccles. iii. 15.  
 Make your confession unto the Lord God of your fathers. Ezra x. 11.  
 Every idle word that men shall speak they shall give an account thereof. Matt. xii. 36.  
 Nothing covered that shall not be revealed. Matt. x. 26.  
 Thine own wickedness shall correct thee and thy backslidings shall reprove thee. Jer. ii. 19.  
 Mercy and truth shall be to them that devise good. Prov. xiv. 22.  
 Eschew evil and do good. 1 Peter iii. 11.  
 Render not evil for evil . . but contrariwise blessing. 1 Pet. iii. 9.  
 Consider one another to provoke to love. Heb. x. 24.  
 Ye pay tithe of mint, anise, and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith. Matt. xxiii. 23.  
 Faith cometh by hearing and hearing by the word of God. Rom. x. 17.  
 All things whatsoever ye ask in prayer, *believing* ye shall receive. Matt. xxi. 22.  
 If ye have faith as a grain of mustard seed . . nothing shall be impossible. Matt. xvii. 20.  
 Thy faith hath made thee *whole*. Matt. ix. 22.  
 Hast thou faith in God? have it to thyself before God. Rom. xiv. 22.

WE shall be pleased to receive news from any interested friends of the spread of the "Roll" and "Pioneer" in their district, and any other items that would be edifying to our readers. How did you receive the "Roll"? Please send full particulars, with an account of your search after truth.

## Once Sealed, Now Revealed.

By a careful study of the 12th chapter of Daniel we see that the Lord revealed things to this prophet which were not to be fulfilled in his day, for the Lord, in answer to Daniel's question, "Oh, my Lord, what shall be the end of these things?" said to him, "Go thou thy way till the end be, for thou shalt rest and stand in thy lot at the end of the days." "The words are closed up and sealed till the time of the end." Whatever these mysteries are that are contained in those "closed up" and "sealed" words, one thing is certain, and that is, that they were not to be revealed till the time of the end. In order, then, for man to know when to seek to know these secret things, it is necessary for him first to know something of the days referred to here as "the time of the end." Had the wise men of Christendom understood the dividing of times and seasons, and how to rightly divide the Word of Truth, much fruitless labour might have been saved which has been spent in their efforts to interpret those hidden mysteries which God, in His holy Scriptures, has so plainly told them "is of no private interpretation"; that is to say that no man, unless he be divinely inspired, or dwells in the immortal Spirit, can understand the deep mysteries of the kingdom of God.

On the day of Pentecost the immortal Spirit, or Comforter, was given *in part*, as was indicated by the form in which it came, in cloven or divided tongues, and guided the Apostles and disciples into all truth as to the knowledge of "the common salvation," or the salvation of the soul (Jude 3), and this Comforter has been with, and rested upon, God's people in different measure ever since, but has rested upon but one (Jesus) in His fulness in this dispensation of two thousand years. The Apostle Paul's testimony on this subject is: "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 (1 Cor. xiii. 9-10.) The immortal Spirit (Christ) descended upon Jesus at the river Jordan, and abode upon Him three years, or during His ministry, but mark the difference in this manifestation and that at the descent of the cloven tongues. It rested upon Jesus, not *in part*, but in its fullness, as shown by the bodily shape or form of a dove, *not divided*, but whole and complete. This was shown also to Abraham in answer to his question concerning the promise of God to him that he should inherit the land, the body, in immortality, of which the land of Canaan was a type. He was commanded to take three animals, one to represent each of the three dispensations, and kill them and *divide them in the midst*, and place the pieces, one against the other; also to take a *turtle dove* and a *young pigeon*, but these he was not to divide (Gen. xv. 8, 9, 10.) This was to show Abraham that his children would know when the promise was to be fulfilled by the descent of the *two immortal Spirits*, which are one (Christ and Jerusalem above), Christ and His Bride. The man is not complete without the woman.

When the Apostle Paul speaks of "that which is perfect," he refers to the male and

female immortal Spirits, which would rest upon and clothe man at some time in the (then) future. This future time is that shown to Daniel, and called the time of the end, at which time he should stand in his lot. He will stand in his place in the resurrection, but the days to which he referred are here. The declaration has gone forth with trumpet sound: the time of the end is here! The days of Daniel, and the Interpreter *now* stands in his lot to interpret the deep mysteries of the Word to all who have ears to hear with. We are now living in the third and last watch of the eleventh hour of the third dispensation. Daniel *is here*, and the handwriting *is now on the wall*. The interpretation is being handed to the people in all nations in the pages of the *Flying Roll*, a book of prophecy. It is a warning of death to the world, and of life to Israel, showing to the children of Abraham that the time is come for them to obtain the fulfilment of the promise made to their fathers, that they should possess the immortal life of their natural bodies, spirit, soul, and body being preserved blameless; according also to the words of Jesus: "And they shall *never perish*, neither shall any man pluck them out of my hand." "He that *liveth* and believeth in me shall *never die*." "Except that the Lord had shortened *those days*, no *flesh* would be saved, but for the elect's sake, whom He hath chosen, He hath shortened the days." (Mark xiii. 20.) Their covenant with death is to be disannulled by keeping both law and Gospel, these two being every word that proceedeth out of the mouth of God by which man doth *live*. It is evident that the time had not then come for the "mystery of Godliness," "God manifest in the flesh," to be revealed at Christ's first coming, for He said unto His disciples: "I have many things to say unto you, but you cannot bear them *now*." It would have made the disciples miserable at that time to have known of the immortal life of the body, seeing that the time was too far distant for them, that they could not live to the time of the end "when the vision would speak," and the promise be fulfilled. Jesus also said to them: "These things have I spoken to you in proverbs, but *the time cometh* when I shall no more speak unto you in proverbs, but I shall show you plainly of the Father." (John xvi. 25.)

He that is true, He that hath the key of David, He that openeth and no man shutteth and shutteth and no man openeth, now saith to the Bride of Christ: "I know thy works; behold I have set before *thee* an open door, and no man can shut it, for thou hast a little strength, and hast kept my word, and hast not denied my name. Behold, I will make them of the synagogue of Satan, which say they are Jews and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee. Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation which shall come upon all the world to try them that dwell upon the earth. Behold, I come quickly, *hold that fast which thou hast*, that no man take thy crown. Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out, and I will write

upon him the name of my God, and the name of the city of my God, which is New Jerusalem, which cometh down out of heaven from my God; and I will write upon him my new name."

## Come Out, Love, Come, Beware the Threatened Rod.

TIME was that Paul could write to Rome a n then  
To Ephesus—Galatia—or to men  
Of Corinth—Philippi—the wide world o'er,  
Arabia unto Spain; 'twas but one door  
Of faith, one God, one baptism, and but one  
The race in which the Christian was to run.  
But could the great Apostle stand to-day  
Upon the dome of our St. Paul's and say:  
See far and near these Christians all agree—  
Are one in spirit? Look abroad and see.  
One cries: I am of Cephas, I of Paul,  
And I of Christ, confusion over all.  
Disunion, chaos, discord, darkness, light,  
Lo, Christ with Belial, blind men claiming sight,  
Believers yoked unequally along  
With unbelievers. See the motley throng,  
Whose mingled garments vary limb by limb,  
Where righteousness walks arm in arm with  
grim  
Unrighteousness. See every temple dimmed  
By windows stained with idols, music hymned  
By opera choirs; see money changing rife  
Where doves are sold; see hatred, deadly  
strife.  
Yet where are men so arrogantly proud?  
Whose boastings of humility so loud?  
We've light and knowledge, and we've raised  
the cross  
On high; and so the Lord may know no loss,  
Our missionaries long have dared the breeze  
That sweeps in fury over southern seas.  
Ah, yes, He said, you'd compass sea and land,  
To find men suited for the beast to brand,  
And when you'd found one proselyte, you'd  
bind  
Him twofold more the child of hell, ye blind,  
Than e'en yourselves. He said, that in the land  
A wonderful and horrid thing is planned:  
The prophets speak but falsely, and the priests  
Are rulers by their means, while at their feasts  
My people love it should be so, for then  
They teach as Mine commandments framed of  
men.  
Though with the mouth they shew much love,  
their heart  
But after covetousness will depart.  
Oh, shame! Indeed, such language, really,  
why,  
I'm sure St. Paul in silence would pass by  
And spare his censure where he did not praise.  
A moment, friend; could Paul have seen these  
days  
He'd ask in wonder, What! advowson sales?  
What! devil's doctrines mixed with old wives  
tales,  
Are these now taught? And who this man who  
sells  
His merchandise with sound of many bells,  
Fine linen, purple, silk, and cinnamon,  
And wine, and oil, and slaves, and souls of men?  
What! he a preacher of the man who bled!  
Then why so decked in trappings for the dead?  
And who is this one by the crowd so prized,  
Whose sermons seem but politics disguised?  
What! he another? Come, thou follow me,  
Take up the book, read, tell me what you see—  
Who's changed again, an angel born of light?  
What! Satan? What! The demon of the  
night?  
His servants, too, are ministers of what!  
Of righteousness? Ah, well, we may not blot  
Out God's decrees. 'Twas written once of old,  
And once, again, the Man of Sorrows told,

That when ye see abomination's face  
Of desolation in the holy place,  
Know that the end is near, e'en at the doors.  
See wounds, and bruises, putrefying sores.  
'Tis for unclean and hateful birds a cage,  
A habitation where the devils rage,  
A hold for each foul spirit, yea the beast  
With all its horns. The greatest, as the least,  
Speak lies in their hypocrisy. And, hark,  
'Tis written there—these dogs that will not bark  
May hear—Is not this house that bears My name  
Become a den of robbers and of shame?  
For e'en I've seen it, said the Lord. And see,  
This day, around us, that Great Mystery  
Of Babylon with all her harlot train.  
Each nation, drunken, maddened, reels to drain  
Her cup of wrath—her fornication's wine.  
But, hark! on high, another voice divine,  
Come out of her, my people, that ye be  
No more partakers of her sins, that ye  
Receive not of her plagues, for now her sin  
Hath reached to heaven, where she, and all her  
kin,  
Have come in full remembrance to our God.  
Come out, love, come, beware the threatened rod.

### A Search for Truth.

THE following account received from a friend residing in the Potteries, Staffordshire, will doubtless be of deep interest to many who are dissatisfied with the traditions of men heralded from the pulpits of Christendom:—

"Paul's Gospel was received by the Gentile world, and after his death Rome, the empire city, became the head-quarters of Christendom, and at the time of Constantine we find it an apostasy; in fact, Christianity, Paul's Gospel, grafted into Paganism, partaking of the root, idolatry; the mystery of iniquity being already at work, even in Paul's lifetime. The Emperor of Rome, considering that his bishop should be higher in dignity, and rule over every other bishop the world over, as he himself ruled the world in temporal affairs, placed him supreme over every other church—whosoever disagreed with him in doctrine was forbade the house—and when the seat of empire was transferred to Constantinople, and Rome at length in danger from the Barbarians, the Romans were at last forced to place their destinies in his hands, so the temporal power of the Pope began; and increased to such an extent that he could crown or discrown, and all kings were but his vassals.

"In the sixteenth century Luther made a pretence of reforming the Church, because he did not consider that the community to which he belonged were getting their proper share of the good things that were going; thence we have the reformed churches. But if reformed, it is still the Roman Church, teaching its doctrines and traditions, which they profess to have done away with, because they put aside some of the most inconvenient; but they took care that it was still a mighty instrument in their hands to acquire ascendancy over the people, to grind the faces of the poor. They took this power from the Pope to divide it among themselves. 'They have healed the wound of the daughter of my people slightly, crying: Peace, peace, when there is no peace.' They took care to alter none of the old ecclesiastical names, and as a necessary consequence, the old eccle-

siastical offices remained in all the vigour of their craft and superstition. Here we have the mystery of iniquity, the mother of harlots—for there has been above one daughter. As the inferior clergy deposed the Pope at first, others, following their example, deposed the bishops; each one striving for ecclesiastical power as a means to respectability and emolument, until their various sections are too many to enumerate. Look around and see the Great Babylon and her daughters.

"These things were brought plainly to my mind by travelling through them all, from the Roman Catholics to the Plymouth Brethren. These latter boasted of having obeyed the command: 'Come out from among them and be ye separate, and touch not the unclean thing,' and I fondly imagined that I had found rest. I was truly astonished at the knowledge of Scripture displayed by even their young men, until I saw the use to which a reference Bible can be put by even those who know but little of Scripture. They asserted that they were all saved and born again, and that every unbeliever would be eternally tormented. They pointed me to John: 'Whosoever believes that Jesus is the Christ is born of God.' I said all the world believed that as well as I did. They said, not as a personal Saviour. I remarked that I did not see anything about a personal Saviour in the Scriptures, and that I did not exactly comprehend their meaning. They told me I had nothing to do but believe. He that believeth on the Son *hath* eternal life. Christ had done everything. *That even those who, from among them, had returned to their wickedness were saved, and already in possession of eternal life.* I pointed them to: 'Whosoever hath this hope within him purifieth himself, even as He is pure.' This they would not have, and as they could not clearly explain, nor I understand, what was itself but a mist, that is, how they were born again, I ceased to continue with them, and I said: 'Can it be that no one is searching for the truth but me?'

"Oh, how I longed to find even one that was travelling the same rugged path. I knew Elias truly cometh first, and restoreth all things. I said: 'I will set anything I can in order; I am bound to find Elias some day, and get the key of knowledge from him.' They soon said I was mad, and put me in a mad-house. My thoughts, certainly, were in sad confusion. I escaped from the mad-house, and managed to lie concealed until I had convinced my friends that I was in my right mind.

"Where to begin I did not know, all seemed such darkness. I laid the blame on the translations, and tried the Greek Testament, although my Greek was very rusty. Here I was at a standstill. I thought I had not only to go through the Greek Testament, but that I would afterwards have to learn Hebrew, to search the Old Testament. I would search Moses and the prophets, with the Gospels and Revelation, nothing doubting but that I would find the key of knowledge, for He said: 'Search and ye shall find, knock and it shall be opened to you.'

"As a horse gathering himself together, preparing for a leap, I was holding still

before I commenced, when a young lady placed the first volume of the *Flying Roll* on the table before me, as I was vainly trying to bring my mind to bear on what place I should begin at, and she asked: 'Tell me what you think of this book.' I looked over a few pages, and exclaimed: 'I have found what I was in search of.' I had never received the smallest help from priest or parson, but here I saw that Satan was actually living in my heart, the pit of hell, from which proceeded all manner of wickedness and uncleanness, and I had but to heap on fire, and this evil became a roaring lion within me, blazing from my eyes, and speaking with my mouth. I had been asking, 'Create in me a clean heart, O God,' and He had shown me that it was to be attained by letting my own evil lie still, and by overcoming evil with good. This was my first step in knowledge, and this would be sufficient reason for me to desire membership with the Church whose teacher brought it so vividly to my mind, but I can also use his own words and say, that whereas I was blind, now I see, and translations matter but little. Paul saw in part, and said, 'When that which is perfect is come, then that which is in part shall be done away.' The Lord said: 'The time cometh when I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father.' John saw the angel with the everlasting Gospel to preach to the nations. What is it? Jezreel comes and opens my eyes, and I find it written: 'It shall come to pass that in the place where it was said unto them: Ye are not my people, there it shall be said unto them: Ye are the sons of the living God.' Then shall the children of Judah and the children of Israel be gathered together, and appoint themselves one head, and they shall come up out of the land, for great shall be the day of Jezreel. I have found Elias and the everlasting Gospel."

### Are any Yet Born Again?

MANY at this present time claim to be born again; but if we contrast their condition with the state of man when he will have received the new birth, as shown forth in the word of God, we at once see how vain it is to make such an affirmation. In the first place we are distinctly told that: "Whosoever is born of God doth not commit sin; for his seed remaineth in him, and he cannot sin,—because he is born of God." The language is too plain to allow of misconstruction. The majority of those who profess the attainment of this new birth acknowledge that they are still sinners. But it is this inability to sin that distinguishes the possessors of this birth—the children of God—from the children of the devil. The Apostle makes his remarks the more striking by saying: "*Whosoever doeth not righteousness is not of God.*" This shows the fallacy of a belief that mortal man, subject to sin, is born again. This birth is in no way connected with our fallen nature or mortal life; a birth *not of blood*, nor of the will of the flesh, nor of the will of man, but of God. It is as Jesus said: "Except a man be born again, he cannot see the kingdom of God." When that kingdom is estab-

lished the Spirit of God placed within man, then and then only he is born anew. "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, or whither it goeth, so is everyone that is born of the Spirit." Where is the believer who can yet move about in that manner?

The new birth of water and the Spirit is not the pouring of the new wine of the Spirit into these old bottles, or the patching of the new piece of cloth to these old garments; but an entire change from a mortal existence to immortality. It is an exchange of the stony heart of blood for a heart of flesh. First, by the cleansing of all evil from the blood, where it has remained since the fall. (Joel iii. 21.) The blood will be washed away at the coming of Christ. (Ezek. xvi. 9.) The Spirit of God then taking its place, mortality being thus swallowed up of life. In the case of those who die, those who go down to the grave as believers are born again, a spiritual body at the first resurrection. Those who are born again from a mortal to an immortal life, undergo the great change; not being taken out of the world by death, but by being kept from its evil; by remaining in that Spirit they are enabled to overcome all evil; and by that Spirit are delivered into immortality: Jerusalem above, the female part of the godhead, being the mother of us all. "Whatsoever is born of God overcometh the world." That is, the evil of it. No one as yet, beside the Saviour, has accomplished that great work, and so man has continued to receive death as the wages of sin.

It is evident, however, that some will do the works that Jesus did, and a greater work; having the evil in themselves to overcome, as well as that of others, as it is written: "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." When man's body is cleansed from evil, the new heavens and earth will be formed, wherein will dwell righteousness.

Some there are who contend, from the words, "Whosoever believeth that Jesus is the Christ is born of God," that they are in reality regenerated. But it must always be remembered in reading Scripture that "God calleth those things which be not as though they were." As already shown, the believer in Christ will be born again at the first resurrection, but not before.

### Delusions v. Law and Testimony.

THINK of your pastor (Mr. Spurgeon) as having been seven days in heaven. Why, he knows more to-day than all the philosophers and wise men on the face of the earth.—*Dr. Pierson.*

David is not ascended into the heavens.—*The Apostle Peter.*

The dead know not anything.—*Solomon.*

\* \* \*

Christ has taught the future resurrection of the body as completing the life beyond the grave.—*Canon Liddon.*

Thou sowest not that body that shall be;—it is sown a natural body, it is raised a spiritual body.—*The Apostle Paul.*

The tomb is not the final resting place of the bodies of those whom we have loved.—*Canon Liddon.*

As the cloud is consumed and vanisheth away, so he that goeth down to the grave shall come up no more.—*Job.*

Like the slain that lie in the grave whom Thou rememberest no more.—*David.*

\* \* \*

The moment a man dies—dies in the Lord—he rests from his labours—rests from the assaults of sin and Satan, of an evil world and a yet more evil heart. Oh yes! never, until he crosses the threshold of that Sabbath world, will a man get entire respite from his conflicts with evil; from thorns in the flesh, which mar his usefulness; from besetting sins, which hinder him in running the race set before him.—*Rev. Daniel Moore.*

Blindness in part is happened to Israel until the fulness of the Gentiles be come in. And so all Israel shall be saved; as it is written, There shall come out of Zion the Deliverer and shall turn away ungodliness from Jacob; for this is my covenant unto them, when I shall take away their sins.—*The Apostle Paul.*

This shall be the covenant that I will make with the house of Israel: After those days, saith the Lord, I will put my laws in their inward parts and write them in their hearts.—*Jeremiah.*

He shall redeem Israel from all his iniquities.—*David.*

The iniquity of Israel shall be sought for and there shall be none, and the sins of Judah and they shall not be found.—*Jeremiah.*

It shall wither in the furrows where it grew.—*Ezekiel.*

A new heart also will I give you; I will put my Spirit within you and cause you to walk in my statutes.—*Ezekiel.*

I will cleanse their blood that I have not cleansed.—*Joel.*

He will subdue our iniquities.—*Micah.*

I will remove the iniquity of that land in one day.—*Zechariah.*

In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness.—*Zechariah.*

\* \* \*

The body of our humanity, though formed out of the dust of the ground, is too sacred a thing to be destroyed utterly.—*Rev. Daniel Moore.*

The dwelling place (body) of the wicked shall come to nought.—*Job.*

He destroyeth the perfect and the wicked.—*Job.*

I go whence I shall not return, even to the land of darkness.—*Job.*

A man hath no pre-eminence above a beast—all are of the dust and all turn to dust again.—*Solomon.*

Deliver such an one unto Satan for the destruction of the flesh that the spirit may be saved in the day of the Lord Jesus.—*The Apostle Paul.*

CANVASS among your friends for subscribers for the "Pioneer of Wisdom." We send one copy monthly for a year, post paid, on receipt of 1s. 6d.

## Notes and Comments.

### A WORD FOR RICH MEN.

One cannot help but admire the Christian benevolence practised towards the poor by Cardinal Manning during his lifetime, and his refusal to amass or retain riches whilst any of his brethren were in want, when we read that at his death less than £100 in consols and a miscellaneous collection of books represented his worldly possessions, with the exception of a sovereign, a half-sovereign, a shilling, and a sixpenny piece which were found in his purse. Alas! there are on the other hand very many who profess Christianity, but who continually grind down the faces of the poor, their avarice being insatiable. Let all such read James v. 1-4 and i. 27.

\* \* \*

### WE DO NOT BELIEVE IN THE RESURRECTION OF THE BODY.

Members of Mr. Spurgeon's congregation posted up the announcement that their pastor "entered heaven" at 11.20 on January 31st. At his graveside Mr. Brown said: "Thou shalt rise soon at the first dawn of the resurrection day of the redeemed. . . Here for a little while shall rest thy precious dust. Then shall thy well-beloved come, and at His voice thou shalt spring from thy couch of earth fashioned like unto His glorious body. Then spirit, soul and body shall magnify thy Lord's redemption."

We leave others to reconcile these contradictory passages, if they are able, whilst we assert that Scripture most plainly teaches:—

(1) That the soul does not enter heaven at death, but sleeps in the chambers of the grave. (See Rev. vi. 9; Acts ii. 24, and John iii. 13.)

(2) That it is the soul and not the body which will rise in the resurrection. The dust will not rise, but "many of them that sleep in the dust shall awake." "Thou sowest not that body that shall be, . . . God giveth it a body as it hath pleased Him. . . it is sown a natural body; it is raised a spiritual body." (1 Cor. xv.) "As the cloud is consumed and vanisheth away, so he that goeth down to the grave shall come up no more." (Job vii. 9.) They "are as water spilt on the ground which cannot be gathered up again." (2 Saml. xiv. 14.) The body has paid the wages of sin, death. In the resurrection they are as the angels, a spiritual body; they have suffered loss (being spirit and soul, minus the body), hence their spirit, soul and body cannot magnify the Lord's redemption. Their glory is nevertheless very great, but the end of their faith is the salvation of their souls. Only the remnant who abide Christ's coming and stand when He appeareth will receive immortality, the redemption of the body.

\* \* \*

### WAS IT "THE FAITH ONCE DELIVERED TO THE SAINTS"?

With Mr. Spurgeon there passed away probably one of the most energetic, faithful, and zealous preachers of the salvation of the soul that this century has seen. From early

childhood to his death he was instrumental in the hands of God in proclaiming the tidings of free salvation to many of that vast multitude which no man can number, of all nations, and kindreds, and peoples, and tongues. But the dispensation of grace has now closed; that which is in part must be done away, for we have reached the *fulness of the Gentiles* when Israel are to be gathered. The Gentiles have become high-minded, and are boasting against the natural branches; they have been weighed in the balances and found wanting, the Spirit of God has withdrawn from their systems, and, like the Jews of old, they are now cut off that the true branches may be grafted in.

The various remarks of Press correspondents and others made during last month relative to the decease of Mr. Spurgeon manifested the great amount of error accepted as truth by the vast majority of people. One related that "it was the proud boast of Mr. Spurgeon that he had kept the faith which was once delivered unto the saints. And there would, we think, be very few who would doubt it." But was not the late preacher "of them that believe to the saving of the *soul*" only? Was not that his theme throughout his life's ministry? He doubtless held the beginning of his confidence steadfast to the end so far as light was given him, but he held the faith—not "which was once delivered unto the saints," but "of the common salvation"; and there is a great distinction between the two, as Jude shows in the third verse of his epistle. The promise of the redemption of the *body* was delivered unto the saints, who, as Paul says, died in faith *not having received* the promise. Mr. Spurgeon died in faith of the *soul's* salvation which is "common" to all men.

\* \* \*

#### WHEN DOES THE SOUL ENTER HEAVEN?

It was perhaps with a certain amount of propriety that the officers of the Tabernacle applied the words of Paul to their late pastor: "I have fought a good fight, I have finished my course, I have kept the faith"; but they fell into a serious error when they announced the date on which he entered heaven, for had they read the verse following the one quoted they would have seen that Paul had no expectation of going immediately to heaven; he said: "Henceforth there is laid up for me a crown of righteousness which the Lord, the righteous Judge, shall give me *at that day*,"—at His appearing, when the Lord Himself shall *descend* from heaven with a shout, and with the voice of an archangel, and with the trump of God, when the dead in Christ shall *rise*. One clergyman, from whom at least an elementary knowledge of Scripture is expected, is reported to have said, "The champion is *now crowned*!" There is no warrant in God's word for such teaching; it is perhaps only a question of time; he doubtless will be crowned, for as Paul said: The reward will not be "to me only, but to all those that love His appearing"; but these ideas arise from a false notion of the soul going to heaven at death.

\* \* \*

#### BEWARE OF FALSE SCIENCE!

The *Christian Commonwealth*, commenting upon the cavils of science, falsely so called,

in relation to Scripture, very pointedly observes:—

"It is certainly a monstrous demand to ask us to discredit the word of God while scientists are far from agreeing among themselves as to the very facts which are alleged to contradict Moses. Two things must always be taken into account when we are considering science and revelation. First of all let us be sure that our science is not guesswork, and in the second place let us be equally sure that we have found the true meaning of the Bible."

This exhortation is very necessary alike to professed Christians and to scientists, especially in these days when men of both classes are boasting of the light they possess above all former generations. The cross of Christ is raised to the highest pinnacle, the form of godliness has reached a degree of counterfeit which is often difficult to detect; whilst men are crying, "We have the truth, we do see," the greatest spiritual darkness reigns around them, and the voice of Jesus may be heard saying, "If ye were blind ye should have no sin, but now ye say, we see, therefore your sin remaineth." That great advancement has been made in matters of science of late years goes without question, and this is one of the signs of the latter days. God has given great wisdom to the world in these things; "the children of this world *are* wiser in their generation than the children of light," in this they exceed the house of Israel. But the secrets of nature will be made known in due time; for the present our attention may best be occupied in the study of ourselves. The mystery of their own hearts is a revelation of nature Israel will be chiefly concerned about; they will seek to find out how that reservoir of evil may be cleansed, for out of the heart proceed all manner of evils which are the things that defile a man, and render him unfit for the kingdom; they will seek first the kingdom of God and His righteousness, and all things will be added. "The true meaning [of the Bible]" referred to by our contemporary cannot be found by the wisdom of man; no man by searching can find out God, but He has revealed it in these last days to a poor and despised people. It is truly a light shining in a dark place, but it is within the reach of all; everyone who desires light and truth, who hungers and thirsts after righteousness, may find it *now*; and they are earnestly exhorted to compare it with the Scripture, to weigh it in the balance with God's word, to prove for themselves that it is in truth that Interpreter which Jesus promised to send to guide us into *all truth*.

\* \* \*

#### WHERE THERE IS A DOOR OF UTTERANCE.

Those who wish for a public meeting in their town or city, and are able to rent a hall for at least one meeting, should notify us not later than March 6th to insure a visit during the tour now about to be undertaken. The use of a hall at each of the following places has already been promised:—Colchester, Peterborough, Fleckney, Lincoln, Ashton-u-Lyne, Oldham, Rochdale, Littleboro, Nelson, Bradford, North Shields, Edinburgh, Leith, Glasgow, Liverpool, and Coventry.

\* \* \*

#### LAW ABIDERS AND LAW BREAKERS.

General Booth, at a recent meeting held in Exeter Hall, said: "We do not see our way

to sit down and submit to injustice when the laws of the country are on our side," and intimated that under some conditions "we are not opposed to breaking the law." Peter, however, exhorts us to "submit to every ordinance of man for the Lord's sake." Paul speaks very emphatically about going to law before the unbelievers; he says: "Why do ye not rather take wrong? Why do ye not rather suffer yourselves to be defrauded?" And with regard to breaking the law the Apostle reminds us that "the powers that be are ordained of God; whosoever, therefore, resisteth the power resisteth the ordinances of God, and they that resist shall receive to themselves damnation."

## Notes of Addresses.

A large and appreciative audience were assembled at Tate's Institute, Silvertown, one Sunday evening during last month to hear a brother and two sisters expound the hope of Israel, the promise of God made unto their fathers. The meeting opened with an appropriate hymn, commencing, "The light of life is flowing," which was followed by a discourse from one of the sisters, who took as her text:—

"For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel until the fulness of the Gentiles be come in. And so all Israel shall be saved, as it is written: There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob, for this is my covenant unto them when I shall take away their sins." (Rom. xi. 25-27.)

It is, said our sister, generally taught in Christendom that the Gentiles have fallen into the pleasant places of Israel, that they have received the promises intended for the chosen people of God, but they do err not knowing the Scripture. That which is written concerning Israel is for Israel, and the same with the Jews and Gentiles. It is very necessary to ever bear in mind the exhortation of Paul to Timothy, and rightly divide the word of truth; and we have the Interpreter to show us how to divide it. The prophet Isaiah speaks of three classes of people: "One shall say, I am the Lord's; another shall call himself by the name of Jacob, and another shall subscribe with his hand unto the Lord, and surname himself by the name of Israel." Here are the three churches, Gentiles, Jews, and Israelites. And we shall see by searching the Scripture that the promises to each are quite distinct. Our text says that blindness in part happened unto Israel until the fulness of the Gentiles; and that time having now arrived, the Spirit of Truth is sent to open their eyes, to show them things which have been kept secret from the foundation of the world. These things cannot be interpreted by the wisdom of man; if any man lack wisdom, we are told, let him ask of God, who giveth to all men liberally, and upbraideth not; but

CURSED IS HE THAT TRUSTETH IN MAN, that maketh flesh his arm. We exhort you not to turn a deaf ear to the message of the

*Flying Roll* now offered to you; be careful not to condemn it unheard, for it is written: "He that judgeth a matter before he heareth it, it is folly and shame unto him." This *Flying Roll* will be instrumental in the hands of God in gathering Israel from among the Jews and Gentiles; no man is able to accomplish this great work of ingathering; it is by God's Spirit alone, and if your hearts burn within you whilst you peruse this message, be sure it is because He speaks with you. Israel cannot remain satisfied with the teachings of the Gentiles, death has no charm for them, they desire the more abundant life; this is their hope to be as Jesus, and he that hath this hope purifieth himself even as He is pure. God says: "I will yet for all this be inquired of by the house of Israel to do it for them. For it is not by might, nor by power, but by my Spirit, saith the Lord." We must, however, be willing and obedient; God will have a willing people.

Israel will not take a part of the Word only, for it is by every word that proceedeth out of the mouth of God that man lives. Law and Gospel must be combined. The law was taken out of the way of the Gentiles, they being saved by grace without works; a simple faith will secure the salvation of the soul in the first resurrection, but if you desire to be made in the image of Jesus Christ you must follow in His footsteps, keeping the laws of God. Our text speaks of a covenant God will make with Israel, "when I shall take away their sins," and "this is the covenant that I will make with the house of Israel and with the house of Judah; after those days, saith the Lord, I will put my laws in their hearts, and write them in their inward parts." "After those days," signifying the fulness of the Gentiles, spoken of in our text. God says: "In the seed of Israel will I be glorified." But if we go to the grave we do not glorify Him: as Isaiah says: "The grave cannot praise Thee, death cannot celebrate Thee, they that go down to the pit cannot hope for Thy truth; the living, the living, he shall praise Thee, as I do this day." But when sin is taken away death has no power.

#### THE VIALS OF GOD'S WRATH

are being poured out upon this evil generation, but all will be without excuse, for life and death are placed before them in this *Roll*, and all are exhorted to choose life that they may live. Think not that God will turn his face from you because you have done evil, for He says: "Turn ye from your evil ways, and live, receive immortality, the life of the body, the hope of Israel." Simeon prophesied that the child Jesus was set for the fall and rising again of many in Israel. Christ's own people rejected Him once, but now they will return to Him; God says: "He will do a short work upon the earth, He will cut it short in righteousness." The everlasting Gospel of the *Flying Roll* is going forth to prepare a people for His coming; it is not the Gospel of the "common salvation," but that of which John wrote; he saw an angel flying in the midst of heaven having the everlasting Gospel to preach to all the dwellers upon earth; it calls to Israel: "Come out from among them, O my people,

and be ye separate, and touch not the unclean thing, and I will be a Father unto you, and ye shall be my sons and daughters, saith the Lord." This modern Babylon or Christendom has departed from the truth, it has a form of godliness, but denies the power thereof; Israel must come out and be separate that they may worship God in spirit and in truth. They will overcome sin, they will have no need of repentance. God says, "Repentance shall be hid from mine eyes." When sin is taken away repentance will not be necessary. "All things" are promised to him that overcometh. The tree of life was placed before our first parents in the beginning, but they were overcome of the evil, and a sword was set there to guard the way to the tree of life;

#### ISRAEL WILL OVERCOME EVIL

and the appearance of evil, they will keep the commandments of God, and thus have a right to the tree of life. The Spirit of God is here ready to help all that seek it, it will cleanse their blood, and preserve them in spirit, and soul, and body blameless unto the coming of our Lord Jesus Christ. They must work out their own salvation with fear and trembling, for His reward is with Him, but His work before Him. "Where is the house that ye build unto me, saith the Lord, and where is the place of my rest?" He dwelleth not in temples made with hands. "Know ye not," says Paul, "that your bodies are the temples of the Holy Ghost?" It is the body of man that will be His dwelling place when prepared. But except the Lord build the house they labour in vain that build it, and except the Lord keep the city the watchman waketh but in vain. Like Jesus, Israel will be made perfect through sufferings; He, through the joy that was set before Him, despised the shame and endured the cross, and is seated on the right hand of the Father; Israel, also, for the joy of immortality which is now set before them, will suffer all things, following in Jesus' footsteps, bearing His reproach.

After a second hymn had been sung, another sister addressed the audience from the words:—

"O Lord, the hope of Israel, all that forsake Thee shall be ashamed, and they that depart from Thee shall be written in the earth; because they have forsaken the Lord, the fountain of living waters." (Jeremiah xviii. 13.)

It is my purpose to speak to you concerning the hope of Israel, the hope of the promise of God made unto our fathers, unto which promise our twelve tribes, instantly serving God day and night, hope to come. The hope of Gentile believers is the salvation of the soul, that is the "end of their faith"; they look forward to the first resurrection, when their souls will be raised, having suffered the death of their bodies; they suffer loss, for their body which was ordained to be the temple of the Holy Ghost is delivered unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus. Their glory is a free gift of grace through faith, purchased by the blood of Jesus Christ shed on Mount Calvary for the sins of the whole world, that all men might have hope in Him, as He said, "I, if

I be lifted up, will draw all men unto me." He placed Jew and Gentile on one common footing for the salvation of the soul.

#### THE HOPE OF ISRAEL

is far greater; and God is calling together His elect from the four corners of the earth, that they may know the promises in store for them, made unto their fathers who embraced those promises, seeing them afar off and were persuaded of them, but all died in faith, not having received them, God having provided some better thing for us. Who does the word "us" refer to? The Bride of Christ, the 144,000 bones of Israel, the Church of God, who will disannul their covenant with death, and their agreement with hell; they will hear the call and come out and subscribe with their hands unto the Lord, and surname themselves by the name of Israel. They will take up the burden of the law, as it is written, "At that day shall the nail which was fastened in the sure place be removed, and the burden which was upon it shall be cut down and fall, for the mouth of the Lord hath spoken it." Jesus had a twofold mission, He came to be a light to lighten the Gentiles and to be the glory of His people Israel. He was not sent but unto the lost sheep of the house of Israel, but their rejection made a way for the Gentiles to be admitted into the covenant of grace. Blindness in part happened unto Israel until the fulness of the Gentiles, those afar off, without hope and without God in the world, were brought nigh by His blood, that they might by faith without works receive the salvation of their souls

#### AT THE FIRST RESURRECTION;

losing the body, which at death returns to the dust as it was. But now the fulness of the Gentiles has come; the parenthesis which was opened for them being closed, the law comes into force again for Israel. The law was never intended for the Gentiles. Christ blotted out the handwriting of ordinances, which was against them, nailing it to His cross; but He came not to destroy the law or the prophets, but to fulfil them, and said: "Not one jot or tittle shall in any wise pass from the law till all be fulfilled." He declared, "The works that I do shall ye do also, and greater works than these shall ye do." This promise refers to Israel at the end, their hope is to be perfect even as their Father in heaven is perfect. Perfection cannot be reached by those whose bodies are delivered unto Satan for the destruction of the flesh, by those who go to the grave; for their hope is confined to the resurrection, and Paul tells us that the resurrection of the dead is one of the first principles of the doctrine of Christ, and the Apostle exhorts us to leave these principles and go on to perfection. Paul admitted that at that time they knew in part and prophesied in part, but said, "When that which is perfect is come, then that which is in part shall be done away." When is this to be? At that day when the Lord shall bind up the breach of His people and heal the stroke of their wound; at the fulness of the Gentiles when all Israel shall be saved; at the end of the sixth day, the third and last watch of the eleventh hour of that day; this is the generation of which Jesus said,

"This generation shall not pass away until ALL THESE THINGS BE FULFILLED.

We realise that the Lord has now set his hand again the second time to gather together the outcasts of Israel, the remnant of His people, and Jesus said, "My sheep hear my voice, and will follow me, and a stranger will they not follow." He is now calling to them to follow Him, and we ask you to prove what we say by the Scriptures: "To the law and to the testimony, if they speak not according to this book it is because there is no light in them."

The faith of the Gentile believer is good, it is as an anchor to their souls sure and steadfast, gaining for them admission into the heavenlies with Christ, but it is not all that is to be found in Christ. Paul tells us to covet earnestly the best gifts; the gift of God is eternal life, even the immortality of the mortal body. The dead are raised in incorruptibility, but those who are alive and remain will be changed from mortal to immortality. There must, however, be a preparation for this change, or who should abide the day of His coming and stand when He appeareth? This then is the day of preparation, the day when the "greater work" will be accomplished in Israel; they will prove the words of Jesus: "He that liveth and believeth in me shall never die." This is now their hope, they will earnestly contend for this faith, God working in them both to will and to do according to His good pleasure, being born again of water and the Spirit, having their consciences purged from dead works to serve the living God.

The third speaker took for his text:—

"But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets; and have hope toward God which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust." (Acts xxiv. 14, 15.)

The Jews were not ignorant of the resurrection, they were well aware that "there shall be a resurrection of the dead, both of the just and unjust"; but they could not understand the words of Jesus when He said, "If a man keep my saying he shall never see death." The words are plain and simple, they need no explanation, yet the Jews replied: "Now we know Thou hast a devil; Abraham is dead and the prophets are dead, and Thou sayest, If a man keep my saying he shall never see death!" The prophets wrote of this faith as well as of the resurrection, but Judaism had fallen away from the truth, they taught the precepts of men for the commandments of God, and rejected their Saviour. When Paul uttered the words of our text, he saw a far greater glory than the resurrection which they themselves allowed, he believed *all things* which are written in the law and the prophets. Has not Christendom of to-day lapsed into a far worse state than Judaism had then? Do they believe in the law and the prophets? The law was taken out of their way. "Why tempt ye God, said the Apostle, to put a yoke upon the necks of the disciples which neither we nor our fathers were able to bear? God in His love and mercy opened for the Gentiles

the dispensation of grace, removing from them the burden of the law. "Wherefore my sentence is," said the Apostle, "that we trouble not them which from among the Gentiles are turned to God, but that we write unto them that they abstain from pollutions of idols, from fornication, from things strangled, and from blood." These things are binding upon the Gentiles; if you have not before noticed them bear them in mind from to-night, for it was said, "From which if ye keep yourselves ye shall do well." They are called

#### FOUR NECESSARY THINGS.

Christendom do not regard these things, and this is why our prisons, hospitals, and lunatic asylums are overcrowded. As I have said, Christendom have lapsed into a far worse condition than the Jews of old; the Jews, as Paul testifies, did allow that there shall be a resurrection of the dead, both of the just and unjust, but how few in Christendom believe it! When a man comes to the knowledge of his soul's salvation, he appears to consider it his first duty to condemn those, who but a few moments ago were his companions, to hell fire, to suffer eternal torment. Surely God must be a demon to such as these; but He says, "Go ye and learn what that meaneth, I will have mercy and not sacrifice." Do you believe there will be a resurrection of the dead, both of the just and unjust? Do you believe that God hath devised means that His banished be not expelled from Him? Search the Scriptures, for in them ye think ye have eternal life, and these are they that testify of His will and purpose towards all mankind. Jesus said, "And I, if I be lifted up, will draw all men unto me." Yes, some will say, if they are willing to come. But how can Christ be the Saviour of *all* men if only a part come to Him? There is, it must be remembered, a great difference between the glory of the just and unjust. Though hand join in hand the wicked shall not go unpunished; but the Word does not state they shall be punished eternally. David speaks quite to the contrary; he says: "Thou hast ascended up on high, Thou hast led captivity captive, and received gifts for men, yea

#### FOR THE REBELLIOUS ALSO,

that the Lord God might dwell *among them*." As in Adam all die, so in Christ shall all—the same all—be made alive. We therefore have hope toward God that there shall be a resurrection of the dead, both of the just and unjust. Through faith and repentance salvation from the second death may be obtained, but there is something left for the unbeliever; there is a time when the rebellious will receive the gifts Jesus gained for them. We are aware there are many objections to this, but they are all made plain in the *Flying Roll*; Jude, for example, speaks of Sodom and Gomorrah suffering the vengeance of eternal fire. That fire consumes the bodies of all that are placed therein; "As drought and heat consume snow waters, so doth the grave them that have sinned." "A fire not blown shall consume them." Job also tells us: "As the cloud is consumed and vanisheth away, so he that goeth down to the grave shall come up no more." There is no hope for the body, it is eternally damned, but with

the soul it is otherwise. Although Sodom and Gomorrah have suffered in eternal fire, Ezekiel says that Sodom and her daughters shall return to their former estate. This will be in the dispensation of the fulness of times when He shall have gathered together all things in Christ, when 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 will be heard saying, Blessing, and honour, and glory, and power be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever. There is, according to these words of John, no possibility of one being left out. But where, it may be asked, is the distinction between the believer and the unbeliever? At the resurrection the souls of all will be raised to give an account of the deeds done in the body, all that are in the graves shall come forth, they that have done good to the resurrection of life, and they that have done evil to the resurrection of damnation. For there shall be a resurrection both of the just and unjust. At the first resurrection the souls of the believers enter into the joy of their Lord; they receive spiritual bodies like unto the angels, but they have suffered loss, they have lost their natural body. Faith and repentance secure that glory; "Blessed and holy is he that hath part in the first resurrection, for on such the second death hath no power." But, says John, "The rest of the dead lived not again until the thousand years were finished." They come not out from thence until they have paid the uttermost farthing. The Lord doth not afflict willingly nor grieve the children of men, to crush under His feet all the prisoners of the earth; His mercies are boundless; He made the creature subject to vanity in hope; this sore travail hath God given to the sons of men that they might be exercised therewith, for though He cause grief, yet will He have compassion according to the multitude of His mercies. And He says, "I will have mercy and not sacrifice." From these passages of Scripture it must appear evident that there shall be a resurrection of the dead, both of the just and unjust, and we hope that those who have held the opposite view will be persuaded to put aside their own ideas and listen to the word of God. "To the law and to the testimony, if they speak not according to this word it is because there is no light in them." Let God be true and every man a liar. It is almost certain that you will be thought heretic, for truth is never popular, but lies are always well received; if your eye be single to God you are right; men may hate you because they lack the power to teach the Word in its purity, but remember the command: "He that hath my word let him speak my word faithfully."

Solomon said: "The hope of the ungodly is like dust that is blown away with the wind; like a thin froth that is driven away with the storm; like as the storm which is dispersed here and there with a tempest, and passeth away as the remembrance of a guest that tarried but a day. But the righteous live for evermore; their reward also is with the Lord, and the care of them is with the Most High."