

THE PIONEER OF WISDOM

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

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

VOL. II. No. 28.]

FRIDAY, JULY 12, 1889.

[PRICE 3 CENTS. BY POST 4 CENTS.]

EDITED BY JEZREEL.

CONTENTS.	PAGE
Why we Believe in Universal Salvation ...	17
Customs: Wise or Otherwise	18
Notes from Canvassers	19
Scattering and Gathering	25
Our American Columns	26
At the Metropolitan Tabernacle	27
What about Doncaster?	29
Synopsis of a Conversation at Crewkerne ...	29
Israel's Promised Inheritance	30
Reminiscences of Persia	31
A Trip Across the Atlantic	31
What is your Hope; The Glory of the Sun, the Glory of the Moon, or the Glory of the Stars?	32

Why we believe in Universal Salvation.

IT seems one of the hardest things in this enlightened century for men to understand that God will have mercy and not sacrifice. Man's ways being so precisely opposite to God's ways, he in a very great measure ignores the command that we should return good for evil, that if one take our coat we should give him our cloak also, that if we are compelled to go with a person one mile we should go with him twain, yet many will admit that such meekness was manifest in Jesus, that when reviled He reviled not again, and moreover possessed a most forgiving spirit, as witnessed in the case of the woman taken in adultery, caught in the very act: "Neither do I condemn thee, go and sin no more." Yet the orthodox Christianity of to-day would have Christ draw the sinner towards Him with cords of love to hurl him back with greater force into endless torment, because being born blind he continued so till he gave up the ghost.

And why do Christians claim that God will be so unmerciful? When pressed for an answer they will admit that they cannot tell you why, only that it is so written in Holy Writ. That firstly, Jude

states, "Sodom and Gomorrha, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire." In reply we ask, that though the fire may be eternal, are these held therein throughout eternity, for we also read in Ezek. xvi. that the Lord will bring again the captivity of Sodom and her daughters, and they shall return to their former estate. Further, Jesus warns those who reject His last message, that it shall be more tolerable for Sodom and Gomorrha than for them, proving conclusively that a share of His mercy is extended even to the inhabitants of these two cities.

Again we hear the believer in eternal punishment reasoning: "If we believe that all the rebellious will not endure the wrath of God eternally, what right have we to credit that believers will enjoy eternal bliss? If there is a doubt on the debit side, may there not be a doubt on the credit side also? "For it is also written (Mark xvi., 16): "He that believeth and is baptised shall be saved; but he that believeth not shall be damned." And now we ask, what is damned but condemned? And he that believeth not is condemned already; but the body of man is the only part of him that can be eternally damned. This leads us to the question why was man permitted to have a soul, for before his body was conceived he was simply a disembodied spirit? God permitted man to possess a soul that having lost his body he might still have a house for his spirit, an incorruptible body like unto that shown by Jesus to Mary when He said, "Touch Me not, for I am not yet ascended unto My Father." Jesus purchased all souls with His blood that was shed on Mount Calvary, ransoming them from the hand of Satan, in fulfilment of Ezek. xviii. 4, "Behold all souls are Mine."

Many imagine that the Parable of the Rich Man and Lazarus gives ample proof for a belief in eternal torment; but when

we come to consider this parable in a true light such an illusion vanishes. The rich man being the Jew who looked with scorn and contempt on the poor Gentile, outside his gate, without God and without hope, looking down on him as a dog, as unworthy the notice of God. But Jesus reverses this picture, and Judaism through unbelief, failing to come to Jesus for life, is consigned to the death of the body, and all unbelievers among them sentenced to the second death, or punishment on the soul. The Gentile is brought into Abraham's bosom for the blessings hitherto enjoyed only by the children of Abraham, and now the Jew is anxious that his brethren, the ten tribes, should not come into this plight, for now the Redeemer has come to Israel in spirit to lead and guide them into all truth.

Yet another seemingly conclusive proof that God will mete out everlasting punishment to the wicked is presented to us, and we are asked to read 2 Thess. i. 9, "Who shall be punished with everlasting destruction from the presence of the Lord and from the glory of His power." In clearing away the misunderstanding which has arisen over this verse we draw attention to another article in this issue on "The Word Everlasting," which conclusively proves that this word and the words "for ever" are only set times appointed by the Lord, whilst we now bring forward pointed quotations in support of the doctrine of universal salvation.

"As in Adam all die," says Paul, "even so in Christ shall all be made alive," but every man in his own order, for we also believe that "though hand join in hand the wicked shall not go unpunished." The believer is saved at the first resurrection, the unbeliever is cast back to the second death, and lives not again until the thousand years are finished: he shall not come out thence until he has paid the uttermost farthing in prison, but that last mite is duly atoned for, and he comes out in his appointed time, freed by the atonement of the blood of Jesus, God afflicting him unwillingly; "this sore

travail hath God given to the sons of man to be exercised therewith." "He is the Saviour of *all* men, specially of those that believe" (1 Tim. iv. 10); "God was in Christ reconciling *the world* unto Himself" (2 Cor. v. 19), for said Jesus, "and I if I be lifted up will draw *all* men unto Me." (John xii. 32.) Shall His Word fail? Nay, let God be true and every man a liar. Paul saith, "He tasted death for *every* man." (Heb. ii., 9). "Yea," saith the Psalmist, "for the rebellious also, that the Lord God might dwell among them." (Psa. lxxviii. 18.)

"If when we were enemies we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His life," (Rom. v. 10), for we believe on "Him that justifieth the ungodly." (Rom. iv. v.) "God having made peace through the blood of His Cross, by Him to reconcile *all things* unto Himself; by Him, I say, whether they be things in earth, or things in Heaven." (Col. i. 20.) "He sent not His Son into the world to condemn the world, but that *the world* through Him might be saved" (John iii. 17); "that He might gather together in one *all things* in Christ, both which are in Heaven, and which are on earth; even in Him." (Ephes. i. 10.) Peter also declares in his first Epistle (iii. 18) that, "Christ also hath once suffered for sins, *the just for the unjust*, that He might bring us to God." John speaking of the rebellious in Rev. xi. 11, 12, compares the seven thousand years to three days and an half (three and a-half dispensations of 2,000 years each) and says, "After three days and an half the spirit of life from God entered into them, and they stood upon their feet. . . . and they ascended up to Heaven in a cloud; and their enemies [the devil and his angels] beheld them," which exactly corresponds with the words of Isaiah (xlv. 23), "Unto Me every knee shall bow, every tongue shall swear:" for says Asaph (Psa. lxxvii. 10) "Surely the wrath of man shall praise Thee: the remainder of wrath shalt Thou restrain." God doth not respect any person, "yet doth He devise means whereby His banished be not expelled from Him." (2 Sam. xiv. 14.) For this cause He went and preached to the spirits in prison, signifying that at the fulness of times He would set the captive free; that though their *bodies* were vessels of wrath fitted to destruction, their souls would be saved at the final resurrection, for there shall be a resurrection both of the just and of the unjust, yea, even Pharaoh, who hardened his heart against the Lord's chosen people and pursued them to the Red Sea, even he, saith Ezekiel (xxxii. 31), "shall be comforted over all his multitude, even Pharaoh and all his army slain by the sword, saith the Lord God."

Jesus tells us in Luke vii. 41, 42, of a certain Creditor (God) Who had two debtors (the unbeliever and the believer): "the one owed five hundred pence, and the other fifty. And when they had nothing to pay (both having lost their bodies in the grave) He *frankly forgave them both*; one (the believer) at the first, the other at the second resurrection. That the evil will in the end serve God most believers for the salvation of the soul are ready to admit. Then we ask, will He punish that which serves Him, to all eternity? He came to destroy the works of the devil, and if He taught us to forgive our enemies, not only seven times, but till seventy times seven, we are fully persuaded that He also will not fail to forgive His enemies; Yea, saith God, *I will have mercy*, I will not sacrifice:" mercy is His darling attribute.

Customs: Wise or Otherwise.

One of the world's great men has visited our little island, and before this can appear in print, will have been the guest of some of the great ones both in London and provincial towns, and, in accordance with custom, will be cheered by many without knowing why they do so except that he is a great man, called the Shah of Persia, whatever that title may mean. He will be fêted and fed at great expense, carried hither and thither, flattered and worshipped by many who profess to have renounced the devil and all his works, the vain pomp and glory of the world with all the sinful desires of the flesh, so that they will not follow nor be led by them, who, however, will strive to excel each other in puffing up and honouring a man whose character may be no better than their own, bad as that is. Now it is said that we are to render honour to whom honour is due, and we would be very glad to do so, but surely we may ask the question is this the man to whom so much honour is due? if so, on what account? Is he more than usually kind to man? Does he dispense justice impartially? Is he renowned for virtue? Does he prefer that which is good for its own sake?

We prefer to worship the Creator instead of the creature and claim to be of the same lineage as Shadrach, Meshach, and Abednego, whose refusal to bow down even at the command of so great a man as Nebuchadnezzar has no doubt been commended (many times by these very worshippers of the Shah) for their sincerity. Personally we do not know this great man, and our curiosity is not very great to inquire and we only hope that those who profess to know something about him are mistaken as to his character. We have read of many great men but there is none that doeth good no not one, so that greatness and goodness do not always go hand in hand, for lands, houses, trade, position, or birth may make many great dwelling in Satan's spirit, who says I will be like the most High, but kindness, virtue, truth, honesty, in this spirit can be

dispensed with as inconvenient, whereas it is love with its companions (see Gal. xxii. 23), that makes him good. Cain was a great man, in that he set the example how great men should put their meek brethren out of the way, claiming for himself and them the right to kill, and the great men in Satan claim to hold that right to-day. We have read so much of great men that we are glad to know we are the small, poor, weak, base, despised outcasts whom God hath chosen to hand forth the truth to mankind in the *Extracts from the Flying Roll*. Nimrod was a great man and, according, to Jesephus, said he would be avenged on God if he thought to drown the world again; for he would build a tower too high for the waters to reach, so he commenced to build, Satan being the architect, but the partnership being a bad one the building was a failure. There have been so many of this class of great men that we may state their names to be Legion, tormentors of men. Napoleon I. was a great man in his time and caused countless thousands to mourn, and so great was his opinion of himself and the goodness of such stock and the necessity for the name, that he could put away his beautiful and loving wife Josephine and without much difficulty found a woman with sufficient honour and virtue to take her place. It is said some men are not fit to govern, being chicken-hearted. Well, our rulers in past ages have not been troubled with chicken hearts, except when their own life was in danger. David was a great man when he ordered Uriah to be slain to cover his sin, he being in Satan's spirit, but David was little when he went forth in the Spirit of the Lord to slay the great Goliath of Gath. The Lord hath no respect for man's greatness, which He will prove in the sight of His little ones, for He has decreed to make a special feast for the fowls of the air and the beasts of the earth, and the food will be the flesh of the great ones then alive, and it will be on the mountains of Israel. "Like as thou hast done unto My chosen, saith the Lord, even so shall God do unto thee and shall deliver thee unto mischief. They that be in the mountains shall die of hunger, and eat their own flesh and drink their own blood for very hunger of bread and thirst of water." (2 Esdras xv. 56-58.) For Israel has been and will be cast out with a rejected Christ by the Scribes and Pharisees, until the time that God lifts them up that are abased and casts down those who are exalted. "Thou Son of Man speak unto every feathered fowl and to every beast of the field, assemble yourselves and come, gather yourselves on every side to my sacrifice that I do sacrifice for you even a great sacrifice upon the mountains of Israel. Ye shall eat the flesh of the mighty and drink the blood of the princes of the earth . . . and ye shall eat fat till ye be full and drink blood till ye be drunken of My sacrifice which I have sacrificed for you. Thus ye shall be filled at My table with horses and chariots, with mighty men and with all men of war, saith the Lord, and I will set My glory among the heathen and all the heathen shall see My judgment that

I have executed and My hand that I have laid upon them." (Ezek. xxxix.) Thus we read of a terrible end to a cruel and rebellious generation, willing workers with and for Satan. The kings of the Gentiles exercise lordship over them, and they that exercise authority upon them are called benefactors; but ye shall not be so; but he that is greatest among you let him be as the younger, and he that is chief as he that doth serve. (Luke xxii. 25, 26.) "These are they who shall be great in His Kingdom. So the House of Israel shall know that I am the Lord their God from that day and forward; and the heathen shall know that the House of Israel went into captivity for their iniquity; because they trespassed against Me, therefore hid I My face from them and gave them into the hand of their enemies; so fell they all by the sword." (Ezek. xxxix.) How different the two: one is corrected and turns away from his wicked ways and, like a wise son, is benefited by the chastisement, while the other is, as Solomon says: "Though you should bray a fool in a mortar with a pestle yet his foolishness will not depart from him." Then let us seek wisdom from above while yet there is room and time, for the days hasten to an end that we may be children of light. "For unto you is Paradise opened, the tree of life is planted, the time to come is prepared, plenteousness is made ready, a city is builded and rest is allowed, yea, perfect goodness and wisdom. The root of evil is sealed up from you, weakness and the moth are hid from you, and corruption is fled into hell to be forgotten. Sorrows are passed, and in the end is showed the treasure of immortality." Amen, so let it be.

Blessed are they who are glad to have time to spare to spread the Lord's Word, and shake off all worldly impediments.

If thou desire to follow thy Master's footsteps, thou must be willing to be accounted as a fool in this world.

Spiritual comforts exceed all the delights of the world and pleasures of the flesh, but while Satan has his part in mankind, temptations and trials will assail.

Call often to mind that proverb that "the eye is not satisfied with seeing nor the ear with hearing," endeavour therefore to withdraw thy heart from the love of visible things, and to turn thyself to the invisible.

It is seldom that they who are self-wise, endure humbly to be governed by others; better it is to have a small portion of good sense with humility, than great worldly wisdom with vain self complacency.

IMPORTANT NOTICE.

An open-air meeting will (D.V.) be held in Regent's Park, also in Victoria Park, London, by the members of the New and Latter House of Israel, every Sunday afternoon during the summer months, commencing at 3.30.

Notes from Canbassers.

WHAT THE PEOPLE THINK OF THE ROLL IN DONCASTER.

"Monday, July 1st.—To-day two of us canvassed along the Bentley road and at Bentley, a village a mile and a half away. We met with fair attention, but many at first refused to hear us, thinking we were upholders of Mr. Baxter's prophetic notions, which the majority of them did not at all agree with. There is nothing calling for special mention to-day. Our brother J. S. canvassed in Doncaster, and altogether we sold seven *Rolls*, five *Parts*, and 46 PIONEERS. In the evening we had a grand meeting on the same spot as on Sunday evening, and the discourse on the subject of 'A seed shall serve Him' was listened to with profound attention, the language used was very plain and pointed, and the results in countless instances of the abuse of the laws of God and nature was boldly dealt upon, and the mock-modest among the crowd soon cleared off the scene—the salt of the Scriptures when faithfully applied to nature's wounds soon discovers the proud flesh of modern 'society,' and this not many can stand, the majority would rather refuse the healing balm, and continue to hide their 'wounds, bruises, and putrifying sores' under the 'religious' garb of conventionalism and pride. The subject of 'Hospitals: their uses and abuses' (see PIONEER, No. 26, p. 411), was also touched upon, and we concluded a very encouraging, impressive, and instructive meeting, selling at its close one *Roll*, and 17 PIONEERS.

"Tuesday, 2nd.—This morning two of us got early on the road to Arksey, two and a half miles away, which we canvassed well. We called as usual at the minister's residence, but could sell him neither a *Roll* nor a PIONEER. We, however, sold a copy to his curate (we presume) living in the village. There seemed to be quite a number of clergymen visiting the village and the church, at which a special service was proceeding as we came away. From appearances we concluded the services must be somewhat Ritualistic, and the church a 'High' one, and in reply to a query as to whether it was so or not, an individual (perhaps the sexton), informed us 'it was Higher that day than usual, there were so many persons there, though why they had come he knew not!' We finished canvassing Bentley, which lay on our road home, and in the evening canvassed in Doncaster, selling in all six *Rolls*, 18 *Parts*, and 58 PIONEERS. We had later a very good meeting. We have had no opposition as yet here at the meetings, the people, a goodly number, to-night again listened with rapt attention. We sold afterwards 15 PIONEERS.

"Wednesday, 3rd.—To-day we walked some 10 or 11 miles there and back and canvassed Newton, Sprotbore, and Cadeby, but did not do anything like so well as we should have liked. We called at Sprotbore Hall, Lady somebody's seat, and were glad to sell a black *Roll* and a PIONEER, to one of the servants. Otherwise we have nothing special to mention to-day. The weather was extremely hot, and this continued heat gives rise to violent and uncomfortable headaches—somewhat a hindrance to canvassing. (We hope sincerely our brethren and sisters canvassing in 'the wilderness' are receiving, as doubtless they are, all the strength and refreshment necessary to bear the burden and heat of the present weather while searching for the cast away stones in the hot sands.) We sold altogether seven *Rolls*, seven *Parts*, and 33 PIONEERS. We had another good meeting in the evening. Many attend night after night, and we have reason to believe the grand truths of the *Roll* are forcing an entrance into the heart of many, who, though

rough in appearance, may prove to be genuine diamonds, only awaiting to be placed on the anvil of the law and to be polished by the chisels of the Gospel to shine brightly in the Kingdom to be set up on this earth so shortly, and to adorn the spiritual temple to be so soon reared to the honour of Him of whom even Solomon was but a faint figure. We sold after the meeting 11 PIONEERS.

"Thursday, 4th.—To-day two of us walked out to Rossington, a village nine miles there and back. This is the only village we have canvassed to-day. A member having written promising us a visit, we concluded for once to make somewhat a short day of it, since a visit of the kind is of so rare an occurrence—in fact the reception of even a letter from interested friends, or others, is a pleasure so rarely accorded to us that we may, perhaps, be excused desiring to enjoy as much as possible the company of a dear friend and a member in Israel to boot! We had a most pleasant afternoon and evening, but did not omit the usual public meeting in the evening. This we held at about eight o'clock. Amongst the audience were two reverend gentlemen, one of whom took notes. Satan, too, was there in force and gave us some trouble, the first time he has interrupted our meetings here. The speaker had not addressed the meeting for long when a man very respectably dressed who had had more liquor than was good for him, interrupted by interjecting remarks which grew more and more frequent as he found the speaker didn't desist as he wanted; some of these were, 'You've spoken for 20 minutes, now let someone else have a go'; 'you've spoken for two hours and have have said no't all the time'; 'where's your charity?' 'it's all £ s. d., £ s. d., £ s. d., &c., &c.,' 'the £ s. d.' he repeated a great number of times. These interruptions he continued, no one interfering with him, till we had to leave off, but upon our moving from the scene he also left, when we returned to the spot, and our brother concluded a good discourse, but sold afterwards only six papers. The man referred to above who thus interrupted our meeting ought to be heartily ashamed of himself; but if the goods manager of the London and North-Western Railway, Doncaster, is not ashamed thus to present himself in public and, moreover, to interfere with the proceedings of law-abiding and peaceful citizens like ourselves, he will, perhaps, in the circumstances, think no reason exists for feeling shame when he sees his name and conduct exposed in the columns of our PIONEER, since 'There is nothing covered that shall not be revealed, and hid that shall not be known.' We sold for the day five *Rolls*, four *Parts*, and 15 PIONEERS.

"Friday, 5th.—This morning two of us canvassed Streethorpe, Long Sandall, and Kirk Sandall, and also in Doncaster, selling in all eight *Rolls*, three *Parts*, and 44 PIONEERS. We have nothing special to note as to our canvass of the above villages. In Doncaster, however, we might mention an incident or two. An elderly lady who was busy attending to the cleaning of her house, sent the canvasser out a penny, he supposed for a PIONEER, but, no, it was for himself, the PIONEER the lady would not take in. He, of course, accepted the gift with many thanks. At another house the gentleman said the *Roll* contained a pack of lies. A *Roll* was handed to him—Would he kindly point out some of the lies? 'Well,' said the gentleman, dipping his flag, but refusing to touch the book as if poisonous, 'it's full of exaggerations—perhaps not lies actually.' 'Had he read it?' queried the canvasser. 'No, certainly not,' was the reply. 'Then, sir, how can you know its contents?' No answer, the door closes—bang!

"Saturday, 6th.—To-day being our last working day here we canvassed in the town, and called upon several who have purchased books

and papers from us, to see how they were getting on with them, and whether they were anxious to purchase sermons. We found a few who were well pleased to have had the Word put into their hands, and were glad to see and converse with us on the doctrine of immortality. We are rejoiced to know that there are these, and others doubtless we know not of, who have reason to thank the Lord for the new light that has sprung up in their hearts, and this we trust will increase more and more to the perfect day. May God grant it. In the evening we found a meeting out of the question, few being about. The majority of the class we take most interest in, being away from the town on a special trip to London or Skegness. Sales for the day eight *Rolls*, six *Parts*, and 32 PIONEERS.

"Sunday, 7th.—This afternoon we walked to Bentley, a village just outside Doncaster, referred to in the course of this diary, with a view to a meeting. Instead, however (as we found no one about and a meeting out of the question), we were led by the Spirit quite inadvertently to visit a cottage hard by the spot chosen to speak from where a *Part* of the *Roll* had been sold. Here the three of us were heartily welcomed, and our friend and his wife entered into conversation with us for an hour or more, and we found them very earnest and anxious for truth. We invited them to our last meeting to-night in Doncaster, and left, rejoicing that the Lord had thus made us instrumental in feeding some of His flock with the pure Bread of Life. In the evening we had a grand meeting outside the Y.M.C.A., in Cleveland-street, a large audience assembling to hear sound doctrine and to feed upon the true Word of God, as dispensed by our beloved and faithful brother and co-worker, whose preaching is of so Scriptural and forcible a character that a very great many in this place have frankly confessed the spirit of his mouth has torn in pieces a string of false doctrines they have previously held as truth, and these rejoice greatly in the benefit they have derived from our visit under God to this town of Doncaster. May the Lord pour out His Spirit upon the true seekers found here and guide them into all truth and preserve them to enjoy His blessed Millennial Kingdom to be so shortly established on this planet. After the meeting we sold five *Rolls* and 28 PIONEERS, and left the circle after bidding good-bye to, and heartily shaking hands with, many friends whose acquaintance we have been pleased to make during our brief stay here.

"Our sales for the week are 46 *Rolls*, 43 *Parts*, and 256 PIONEERS.

"We leave early to-morrow, the 8th, for Mexboro' and Barnsley. May the Lord deign to bless us more and more at each place we visit, and prosper in our hands the grand cause He has called us, unworthy as we are, to preach and propagate."

ROUSING THE PEOPLE IN SUFFOLK.

"Sunday, June 30th.—This evening we again held a meeting in Sudbury, there being a most attentive audience of 300 or perhaps more, many of whom were waiting for us, thus showing their willingness to hear the Word of Life. We had intended this to have been our last meeting, but there being so much interest excited here, and more especially now that it is more generally known we are not Mormons, we gave out that we should hold a meeting at the same place the following Sunday evening, coming up from Bury for that purpose. After the meeting we again had the pleasure of conversing with several interested ones, all of whom were sorry to hear of our departure, there being two here in particular, who now see the glory of immortality very plainly, and several more inquiring the way Zionward.

"Monday, July 1st.—We were all astir this morning preparing for our march onward with

the standard of truth and proclamation of liberty to the captives still sitting by the rivers of Babylon, that they may see the way, the truth, and the life, and seek for freedom from the bondage of corruption into the glorious liberty of the children of God, so one of our party went ahead to find accommodation, three following to canvass the road as they went, and the remainder following with the baggage; the one ahead arriving early in the afternoon, but did not succeed in obtaining comfortable quarters for some time, but at last we located ourselves all in one street in two separate houses; those coming by road canvassed the villages of Alpheaton and Bridge-street with success.

"Tuesday, 2nd.—We canvassed to-day Bradfield, Sicklesmere, and part of Bury. One of our sisters met a woman to-day who belonged to the Salvation Army, who said she would not give the books house room, for some of her comrades had read it, and it had made them dissatisfied with the Army, seeing from reading it that outward profession availeth nothing.

"Wednesday, 3rd.—Worked to day in Harlest, Cockfield, Stanningfield, and Bury, and having a brother down from London, we had the pleasure of his company. Our sisters to-day came across much poverty, one poor old lady who had to live on 2s. per week and who suffered so much from a cancer that she could not take any solid food, but liquids, which her limited means would not allow of her taking in sufficient quantities to keep her from the pangs of hunger; and another old lady, 77 years of age, allowed 2s. 6d., 2s. out of which went for rent, leaving a margin of sixpence to exist a week on. She could scarcely stand, and trembled from weakness, being also disabled in her left arm. A few days previously she had applied to the vicar for help, but he told her she had trusted and lived so long, could she not do so still, then the curate called on her accusing her of immorality, and having had a house full of men for this purpose. Surely, dear reader, with all this under the cloak of religion, is it not enough to make the heart groan: 'How long, O Lord, how long shall this endure?'

"Another of our sisters introduced the Word of life to another lady, who said she did not believe it, for the Bible said no one knew the time Christ would come. I was able to enlighten her a little on that subject, but she said further, 'I can never understand the origin of evil.' I pointed her to the tree of the knowledge of good and evil, and how man's disobedience and partaking of the evil of it brought death, so she took a paper.

"Thursday, 4th.—We canvassed to-day in Brockley, Hawkdon, Ride, Bayton, Cockfield, and Bury. One of our brothers called at a public-house and got into an interesting conversation with the landlady who was troubled lest she had committed that sin against the Holy Ghost; she had, she said, striven to walk aright, but at times the evil stepped in and overcame her: she had taken the Sacrament of Bread and Wine, and thought because she was not so good as she tried to be, but had taken the Sacrament, she had committed the sin against the Holy Ghost. I pointed out to her the sacrifice of the Jew in the former dispensation for neglected laws which stood as a type of Jesus offering His blood, a lamb without blemish of the first year, and leaving the ordinance of the bread and wine for the Gentile, who having truly repented offered it as a sacrifice, eating thereof in shadow and obtaining by it forgiveness of sins and the life through death, but the sin against the Holy Ghost was the destruction of the body, that being eternally damned, they suffering the loss thereof, that sin resting eternally upon it, but the soul gets forgiveness through repentance. She took a gilt sermon saying she had asked many to explain that sin to her, but none could

before. Another of our sisters offered the *Roll* to a lady who said she had enough with her Bible. 'Yes, true, but your Bible is a sealed book to you, is it not?' said our sister. God said, 'Go thy way, Daniel, for the words are closed and sealed till the time of the end,' and Paul, who had the firstfruits of the Spirit, said, 'We only know in part, but in the distance of time he saw that when that which is perfect should come, man would have a greater light and he pressed towards that saying, who shall deliver me, seeking thrice for the removal of the evil.'

"Ah!" said the woman, 'I have talked to many good and learned clergyman about that thorn in the flesh and none could enlighten me.' 'That thorn of which Paul spake,' our sister continued, 'was the evil or the law of his members, that messenger of Satan to buffet him as a thorn pricking his conscience, for when he would do good evil was present, and from this he sought deliverance.'

"Friday, 5th.—We canvassed to-day in Bradfield St. Clare, Bradfield St. George, Hawsted, and Bury, one of our party selling three *Rolls* in a clergyman's house. The parson coming on the scene, the *Roll* was offered to him also, but he declined at once.

"Saturday, 6th.—To-day we canvassed Nowston, Bradfield St. Clare, and Shimpling, holding a meeting at which we had a very large and attentive gathering, selling 29 PIONEERS, there being many interested, making a total of 69 sermons, 200 PIONEERS, and 89 *Parts* for the week.

"Sunday, 7th.—To-night we again held a meeting in Bury which was well attended, good attention being shown throughout, one of our party also going back to Sudbury, the last town canvassed, there being so many interested and anxious to hear, and finding most of the well-known faces, having a very fair meeting, and had great interest shown, many afterwards asking interesting questions on the doctrine. Two friends walked with him a portion of the way back to Bury to enjoy more of the Word; so we passed a very busy and enjoyable day."

AT CHARD AND SURROUNDINGS.

EN ROUTE TO CORNWALL.

"Monday, July 1st.—Our band of six walked to Ilminster this morning, canvassing the same together with White Seckington, Stocklinch, Miersey, Barrington, and Puckington, finding the people in general inclined to listen to the message of life which we had to offer them, the same message as our Lord had to offer when upon earth, 'Wilt thou be made whole?' not a partial cure for the soul only, but a complete cure for spirit, soul, and body, or in other words, life and life more abundant. Many seem to realise that we are living in the last days, and undoubtedly the people's hearts are being prepared to receive the truth which is now going forth in the *Flying Roll*, that it may lead them to seek for this vile body to be changed and fashioned like unto His glorious body. Many are groaning to be delivered from sin and evil, but see not as yet the way which the Lord has made manifest, whereby their blood may be cleansed that they may be delivered from the bondage of corruption into the glorious liberty of the children of God. To such we say take the yoke of Christ upon you, learn of Him and not of man, and ye shall find that which ye seek, the rest (from sin) which remaineth unto the people of God. We are also rejoiced to see many seeking after more light upon the prophecies and parables, and praying with David, 'O! send out Thy light and Thy truth.' We go forth to herald its arrival, and call upon the spirits of the just to recognise the still small voice of the Spirit, calling to them through the pages of God's last message, 'Come and drink of the water of life freely.' We held a large open-air meeting in the Market-place at Ilminster in the evening, sell-

ing at the close two *Rolls* and nine *PIONEERS*, the total for the day being 31 *Rolls*, 54 *PIONEERS*, and 42 *Parts*.

"Tuesday.—Chard, Tatworth, Chardstock, Titherleigh, Forton were included in this day's canvass, the words of eternal life being placed at the disposal of the inhabitants, many of whom were too poor to take the complete sermon, but would fain have had the book if the circumstances had permitted, nevertheless we meet as a rule with civility from the poorer classes, whilst the rich display a lack of the same in most cases and the utmost indifference to spiritual matters, but we know that this is their hour and the power of darkness, and therefore we do not marvel at his workings in them, knowing that he will endeavour by every means to strive to keep his kingdom and footing here, therefore he has great wrath towards the truth and those who are of it, knowing that his time is short. However, the *Flying Roll* still presses forward, and all obstacles only quicken its progress, and spread the Word more and more. We concluded this day's work

BY HOLDING A MEETING AT THE JUBILEE LAMP
IN FORE-STREET

at which great interest was manifested, three *Rolls*, and 13 *PIONEERS* being sold at the close, the total of sales for the day amounting to 15 *Rolls*, 30 *PIONEERS*, and 18 *Parts*.

"Wednesday.—Our work to-day lay in Chard, Winsham, Ford Abbey, Thorncombe, Wayford, Clapton, and Purdington, some of these places having heard of the message before. One of us had an interesting conversation with a man who bought the *Roll* two years ago, and who received its teachings as truth; another lady bought the work without a word when she knew it was the writings of Mr. Jezreel; it is a most remarkable thing that nearly all the clergy seem to have heard of, or seen, or read, the *Flying Roll* as we go from town to town, but the majority do not seem to wish to look into its teachings, their livings seeming to be the greatest obstacle that stands in their path.

"The poor gladly accept the truth, many taking the book, though they can ill afford it, realising, no doubt, that the time has come for these things to be uttered which have been kept secret from the foundation of the world, and that the Spirit is here to lead us into all truth, to such as will seek for it, and we do assuredly believe that He will bring home the seed of Israel and bring them into the barn of the immortal Spirit. We finished the day's work with 16 *Rolls*, 54 *PIONEERS*, and 29 *Parts*, rejoicing that we have been called to this great mission of sowing the seed of the Word of God, and trust it may bring forth fruit an hundredfold.

"Thursday.—Axminster and Shute were included in our travels to-day. The former is a fine, large place, and we have had some very interesting conversations with several on the Word, and we find in all places we pass through that there is, indeed, a great famine in the land, not a famine of bread, nor a thirst for water, but of *hearing* the Words of the Lord. Not a temporal famine, but spiritual; although there are thousands of churches, yet the people are thirsting for more knowledge, and the common people take and receive the truth, when it is put before them in plainness, gladly. We have sold during the day, 17 *Rolls*, 29 *Parts*, and 21 *PIONEERS*.

"Friday.—We divided to-day and worked in Chard, Hornsbury, Crewkerne, Hewish, and Misterton; some of these places have been previously done, some expressing their opinion that the *Flying Roll* is a grand book, which we fully endorse.

AND THAT IT IS THE MOST REMARKABLE BOOK OF
MODERN TIMES.

"One shoemaker seemed fairly surprised at the great light thrown on the Scripture from

the few words spoken by one of the party, and took a sermon, saying he would read and study it well, and we earnestly hope the Spirit may open the eyes of many more to see the great light of the immortality of the mortal body, which is now shortly to be obtained, the door being now opened for the last time, all being invited to enter, the vision that was to be opened in the end now speaking and making plain all mysteries. Could men but realise that God will save to the uttermost all who come to Him through Christ, they would count all things but dung that they might win the same, but alas! they are not taught to-day to take of the water of life freely, only in part for the soul. However we trust the words that may drop from our lips may be directed by the Spirit to awake men out of the lethargy of death in which they are to-day slumbering, being dead to all knowledge, surrounded by the hazy mists of traditional religion through which the sun of truth is beginning to break. We have disposed in all to-day of 13 *Rolls*, 21 *Parts*, and seven *PIONEERS*.

"Saturday.—We took in during this day's work Crewkerne and Haselbury Plucknett, meeting with many who had previously bought the *Roll*. One of these asked our brother some questions about the fall, which were cleared up to her satisfaction, she finally taking a *PIONEER*. At the latter place a parson was offered the *Roll* and said it was the most damnable doctrine that ever was preached; he was asked if he had read the book which question he answered in the negative; he said he had read various articles in the papers about it. Our brother remonstrated with him about condemning the book unread, but he seemed exasperated, and would not receive the truth that was put before him at any price; we trust he may see his error and recognise the truth in the *Flying Roll*. We have sold during the day eight *Rolls*, 35 *PIONEERS*, and 30 *Parts*, and are thankful that for the week we have been able to scatter amongst the people 102 *Rolls*, 219 *PIONEERS* and 169 *Parts*, and may they swiftly accomplish that whereunto they are sent, namely the ingathering and restoration of Israel, is our prayer."

A HALT IN CHESHIRE.

EN ROUTE TO SCOTLAND.

"June 30th, Sunday.—This morning we held our usual Sabbath meeting, and in the evening we went out to the Market-square and held a meeting which was well attended and the deepest interest shown, and the City Mission, who generally hold meetings there, having previously heard that we intended holding a meeting, gave it out to the congregation before leaving church that they would not hold a meeting that evening. The meeting was addressed by two sisters and a brother.

"July 1st, Monday.—To-day we have been out canvassing in Macclesfield, and have sold seven sermons (three black and four gilt), and 101 papers. One brother met with a minister who was at the meeting last night and said he agreed with all the speakers had said and wished us every success in our mission, and several others manifested much sympathy in our labour. After tea we went out and held a meeting again in the market square, which was very well attended, and the deepest interest was manifested by all; a sermon and 17 *PIONEERS* were sold; the meeting was addressed by two sisters, and a brother made a few closing remarks. This made a total for the day, eight sermons, two *Parts*, and 118 *PIONEERS*.

"Tuesday, July 2nd.—This morning we were kept waiting for our parcel of books and papers, which had not been delivered, so we took the opportunity of getting some little things done for ourselves, and as soon as the parcel arrived we replenished our bags and went out canvass-

ing, and sold eight *Rolls* and 57 *PIONEERS*. After tea a brother and sister went by invitation to visit a bootmaker and his wife, spending an hour with them before the meeting, which was again held in the market square, and many were there waiting to receive us. We had a large attentive meeting, and sold 22 *PIONEERS* and two *Parts* of the *Roll*, and as we left several expressed their hope that we should meet with good fortune, and be prospered in our mission through to Scotland. The meeting was addressed by two sisters and a brother and many anxious faces were seen around, most deeply interested the whole time. Before leaving we sang four verses of the hymn 'Meet, meet again.'

"Wednesday, 3rd.—This morning we arose and packed our luggage, getting it off to the station, then after getting our breakfast we set off for Stockport, one woman coming in before we left to get the *PIONEER* and to say good-bye to our sister, who on account of a cold could not go out yesterday, and the young girl who is here as a servant would go some distance along the road with us and

WISHED SHE COULD COME TO TRAVEL WITH US; she has the sermon of the *Roll*. Three sisters and a brother stayed and canvassed Poynton, on the way selling three sermons and 25 *PIONEERS*. One sermon was sold at Lord Vernon's, to the housekeeper, the family being out for a drive. The other sister and brother walked on and after some considerable search succeeded in getting lodgings, and met the rest of the party in the market square at 5.30; conducting them to our new abode, where we took tea, and then reserved the remainder of the evening for writing, being very tired.

"Thursday, 4th.—To-day we have been out canvassing Hazel Grove, where we succeeded in selling 11 sermons and 81 *PIONEERS*, and met with several incidents of note. One sister sold six sermons (three gilt and three black), and at one house where she called she was asked in, and had a long conversation with the family, who were much interested, and anxious to know more concerning the glory of immortality; they said they had never heard anyone talk like that before, and took down the references to Scripture which she made, that they might refer to them again. At another place where a brother called the woman said she had both light and truth, for her husband was the Lamb of God and had been crucified, being persecuted and rejected by all, and she meant to follow in his footsteps. Our brother told her there was but one Lamb of God in Whose footsteps it would do to follow. She replied, Oh, yes there was, for the Scripture repeated itself, and her husband was the Lamb of God, although he was dead and gone to corruption. She professed to have the Spirit, and her sack was so full it would hold no more, so our brother was glad to leave her. At another place a sister met with some Salvation Army officers, who would not look into the work, and said

IT HAD CAUSED THEM GREAT TROUBLE IN THEIR
LAST CORPS AT BURY ST. EDMUNDS,

and they knew it was going through the land, but they confessed, when pressed by our sister, to not having read the *Roll*, and also refused to do so. We found it very hard work canvassing to-day, so few caring to hear anything about spiritual things, but found one here and there anxious for the truth, and especially where we could get a patient hearing, in nearly every such instance a paper, if not a *Roll*, was sold.

"Friday, 5th.—To-day we have been out canvassing again at Hazel Grove; we found it very hard work, meeting with much darkness and spiritual blindness; we also came across a good many Roman Catholics, who would not look into the work at all, and who tried to vindicate their practice in praying to the Virgin Mary to intercede for them to the Lord. We

told them that nowhere did the Scripture teach such a doctrine, and the Virgin Mary was no more than another woman, only that she was the one ordained by God to bring forth Jesus (and which only can be understood by viewing the work of God with man from the fall until the bringing forth of Jesus, He being the pure seed of the woman, or grain of mustard seed); so that Mary being a devout woman walked close with God but yet was defiled with sin, having been born in sin and shapen in iniquity, which caused her body to die and go to corruption, so that the words spoken to her were fulfilled; that a sword pierced through her own soul, and we were commanded in God's Word to go unto Him and seek for light and truth from the fountain-head, for John in his Epistle said that the anointing which we have received of Him abideth in us, and we need not that any man teach us, but that same anointing teacheth us all things and is truth and is no lie. We had several long conversations and succeeded in selling seven sermons and 97 PIONEERS. After tea we held our usual Friday evening meeting.

"Saturday, 6th.—To-day a portion of our party went out canvassing at Shaw Heath. We found the canvassing of the Word particularly difficult, so many seeming not to care for spiritual things, and so many Roman Catholics, who claim all the promises to themselves, but if their works shine forth as their light, I fear theirs is a very lamentable case. We could gain very little attention but succeeded in selling 12 sermons and 86 PIONEERS, making in all 53 sermons, five *Parts* of the *Roll*, and 500 PIONEERS for the week, and thankful are we to see and hear that seeds of the Word contained in copies which have been sown are being carried hither and thither, and are causing a rousing and a shaking, so that we realise the promise is being fulfilled that He who indited it will cause it to be heard far and near, that it may bring forth fruit unto His glory. We went out to hold a meeting this evening, but found the thoroughfares so busy and so much drunkenness, &c., that we gave up all thoughts for to-night, but hope to hold one to-morrow. We have held three meetings this week at Macclesfield, where we had good attention and large crowded gatherings."

PETERBOROUGH IS BEING WARNED.

"Sunday, June 30th.—This evening we held an open-air meeting in the market-place, and at the close, while offering the *Flying Roll*, the constable came up to us to ask what authority we had for selling books. Our brother produced his licence, which our dutiful constable examined and found correct, and then said that he should have thought, as we consider ourselves to be Christians, we should not have sold on the Sabbath Day. We told him that when the six days are up, or the 6,000 years are expired, and the seventh day arrives we shall be quite ready for a rest, and willing to keep the seventh day holy. Moreover, the Sabbath was made for man, not man for the Sabbath, and our Lord never condemns man for doing good on any day in the week, which is our sole aim in the circulation of the *Roll* and PIONEER, and for that reason we dispose of them whenever and wherever opportunity offers. The *Flying Roll* says that when Israel are gathered there will be no difference between Jew and Gentile as regards the Sabbath. We had a few interested ones attend the meeting. One very poor woman in particular, who recently donned the Blue Ribbon Army badge, came and stood by our side, and who we rejoice to know begins to see this work.

"Monday.—To-day we distributed ourselves to work the following villages: Corby, Folksworth, Haddon, Morborne, Tansor, Upper and Lower Clapthorne and Barnwell. In Corby a

woman said, pointing to the roll on the cover of the book, that she had seen that before in a dream, and that it was full of reading, which she was able to both read and sing, but as it was 19 years ago she had almost forgotten it. She was told that if she took the *Flying Roll*, that she might possibly read it all over again; she took it eagerly to see if she could recognise the fulfilment of her dream.

"Tuesday.—To-day we move on to Peterborough. Going along to the station this morning a gentleman bought a PIONEER, saying he didn't mind taking one then if he wouldn't on Sunday evening; he was alluding to what he considered breaking the Sabbath by selling the Word at that time. We canvassed Yarwell, Stebbington, Sibson, Sutton, and after the sisters had secured lodgings they worked in Peterborough. In Yarwell the clergyman said that if the non-resurrection of the body was true it would altogether upset what they are preaching; he believes in the resurrection of the same body, yet not the same, it will somehow be so glorified that man is not to suffer loss in that way, and he is going to remain by the old landmarks. 'Well,' said our canvasser, 'your body will end there if you keep those ideas' (pointing to the graveyard), 'whereas I am the bearer of the message of life to a people that never will be laid in the grave but are to be redeemed from among men, and the words of the chiefest Apostle to the Gentiles be fulfilled where he says, "I pray God that ye be preserved blameless your whole spirit, and soul, and body."'

A CLERGYMAN FROM A NEIGHBOURING CHURCH, who happened to be there, then came forward to look into the *Roll*, but neither of them recognised the voice that now calls: 'Why will ye die, Oh, House of Israel?'

"Wednesday.—The villages we worked to-day were Norman Cross, Yaxley, Eastfield, Newark, and Gartonend. One person called upon said that she had got a *Roll*. A short time since she went to visit her niece, when an elderly person came to the door, and her niece bought it from the canvasser, and then gave it to her to bring home, and she now said both she and her daughter like it much, and are thinking of having the other two sermons, and promised to attend the meeting on Sunday on Market-hill. On offering the *Roll* at an inn, the landlady took it freely, saying that she had got a large family, and could not get out to a place of worship very often, but because she lived in an inn, she said, 'People thought we could not be Christians, but I think an inn is just the place Christians ought to live, for when people begin to swear we tell them that swearing is not allowed in this house, and we do not serve people after they are the worse for drink.' She then asked how we were treated at inns. We stated, often better than at private houses.

"Thursday.—To-day we paid a visit to Farcett, Stanground, Holme, and Connington. In Stanground a sister called on a poor woman who seemed to be in despair, saying that she was once a professor, trusting in her own strength and self-righteousness, but now she is troubled, and thinks she is lost, because she has found out that her heart is deceitful above all things and desperately wicked. Our sister told her that Satan would not show her she was wrong in her own eyes; evidently it is the Lord bringing her out of darkness into His marvellous light, as she may be one of the lost tribes whom He came to seek and to save. She took a *Part* of the *Roll*, which we trust may lead her into the path of righteousness and truth. In Holme a brother was talking to some women over the garden gate, when the minister came along in his pony chaise, with papers lying on the other seat beside him. He happened to stop to hand out the *Parish Magazine* to one of the women, and asked what our brother was selling.

OUR BROTHER STEPPED FORWARD TO OFFER HIM THE 'ROLL'

but he did not seem to understand the name James J. Jezreel, and when he saw Jerusalem on the title page, and was informed that this message did not come from Jerusalem in Palestine, but from Jerusalem above the Mother of the free, he drove off saying 'it's heresy.' He seemed to be driving about all the afternoon; as we returned home we passed him again, and he looked anything but pleasant towards us, whether he was angry with us, thinking we were in error, we are not prepared to say. On the other hand we are prepared to say, that it will be no use to fight against the *Flying Roll*, God's last message to man, for it surely will conquer all the nations upon earth.

"Friday.—To-day we canvassed in Castor, Ailsworth, Water Newton, Ortonwaterville, Chesterton, and H'etton. In Castor the people received the message the readiest, although we have all made a very good day, and wish we were as successful every day. Several we came across have already got the *Roll*. One woman said that her daughter sent it to her from Peterborough. A young man said that he should be in Peterborough on Sunday, and would attend our meeting; he bought a *Part* and paper.

"Saturday.—To-day some of our party worked in the town. Two brothers canvassed Eye and Eye Green. On offering the *Roll* to one man, telling him its mission is for the full redemption of man and shows man how his vile body is to be cleansed without going down to the grave, he said that he didn't believe in such heresies, for all would have to go to the grave. He was told that God's Word does not say so, but that it is written: 'I will ransom them from the power of the grave, I will redeem them from death; O, death, I will be the plagues; O, grave, I will be thy destruction,' but he thought we picked out certain portions of the Scriptures to suit themselves. He was further told that the Scripture says we are to rightly divide the Word of Truth, which means divide incorruptibility from immortality, the one death, and the other life; Jesus says: 'I am the Way, the Truth, and the Life,' and when He put off the mortal life He put on immortality, and bids us follow Him, but when He walked on this earth He said, 'Ye cannot follow Me now,' but we read of mortal putting on immortality at His second coming, yet before this great change can take place our brother pointed out that there was a necessary cleansing of the blood, according to Joel iii. 21, also spoke of the body being the temple of God, and he that defileth the temple of God him shall God destroy. One thing this person didn't believe in, viz.: people drawing pictures. Here our brother expressed the same opinion, but when he disapproved of us wearing our hair, our brother pointed out the portion of Scripture for the Gentiles (1 Cor. xi. 14) where it points to its being a shame for the Gentiles to let it grow, and then showed the portion of Scripture (Lev. xix. 27) where it is breaking God's law for Israel to cut it; but he failed to see this. However, he bought a PIONEER, and if he reads its pages he may see that there is one glory of the sun, another glory of the moon, and another glory of the stars. Our total sales for the week are 44 *Rolls*, 84 *Parts*, 212 PIONEERS."

FINAL REPORT FROM BATH.

"On Monday, July 1st," a sister writes, "we canvassed in Chippenham, taking a good number of *Rolls*, *Parts*, and PIONEERS, trusting to the Lord to give us sufficient strength to get through the day. We met with fair success in our sales, but found few who cared to talk on the Word, although many wished us every success in the work. One lady seemed very pleased we had called on her, as she had been thinking about our Lord's second coming that morning.

She took a *Roll*, a *Part* of the *Roll*, and a *PIONEER*, saying, if we did not dispose of all our books we could call again. A man whom we called on at the County Court took a copy of the *Roll*, but could scarcely realise such a hope as life without death, but remarked, 'if what you have told me is true, I wish you every success, but not if it is otherwise.'

"Another woman to whom we had a talk on this work said she was quite sure the Lord would not send His Spirit with any greater power than it had been sent hitherto. She could not accept the *Roll* as being God's last message to man. I stated that it was verily so, and she would be unable to say that it was never offered to her. Later in the day we canvassed some of the larger houses, but here we met with very speedy refusals and bare civility, they turning the message away from their doors with a look of derision on their faces. Our Lord's words kept continually occurring to my mind where He said He was grieved for the hardness of their hearts, but must not our Lord's words be fulfilled, how hardly shall a rich man enter the Kingdom? We succeeded in selling 15 *Rolls*, 37 *Parts*, of the *Roll*, and 64 *PIONEERS*.

"On Tuesday we canvassed in Trowbridge, meeting two gentlemen in the train as we went thither. They thought they were born again of water and the spirit, but we endeavoured to show them the fallacy of such a belief. We met several who already had the *Roll* and now bought the *PIONEER*. One man had heard of the work from a friend in Australia. We disposed of 25 *Rolls*, 26 *Parts*, and 42 *PIONEERS*. On Wednesday we worked in Wallow and Midford (two small villages), and at Chippenham, selling 16 *Rolls*, 21 *Parts*, and 58 *PIONEERS*.

"On Thursday we received the address of a person who was anxious to get the *Roll*. We called on her and found that she had been reading a copy which had been previously bought by a friend of hers, but was now pleased to get one of her own, saying she thought none but true Christians, and those searching for truth, would appreciate the reading. At some houses where a copy of the *Roll* had been sold we found other members of the family or others residing in the house also anxious for a copy for themselves. I also met a man with whose mother I had some time ago left a paper, and he now took the *Roll*. During the day we sold four *Rolls* and two *PIONEERS*.

"On Friday we did not canvass, but were busy packing some of our things, &c., ready for our move to Bristol.

"On Saturday we canvassed in Bath and Claremont, calling on a poor woman with whom we had left some papers; it appears (strange to say) that she had become rather frightened because she read that all souls would eventually be saved.

AT ONE HOUSE A MAN ASKED ME IF I COULD NOT TAKE NO FOR AN ANSWER.

I replied that I did not if I could possibly leave my message, which is God's last message to man, and if people were unable to buy we were enabled to give them a paper, whereon his wife asked the price and purchased a *PIONEER*. Another woman who took a *Part* from me seemed much interested, asking me into her parlour, when I explained to her the command which Adam and Eve broke, that it was not through eating an apple, but partaking of the woman in her evil state, telling her that in the woman there was good and evil. She became very interested in what I had told her and asked me to take back the *Part*, and she purchased a sermon of the *Roll* (seven *Parts* in one book); she also asked me to find the passage in the Bible where the three churches are spoken of (Isa. xlv. 5), and she turned down the leaf that she might show it to her husband. We sold nine sermons, and 17 *Parts* of the *Roll*,

and 53 *PIONEERS*, making a total for the week of 69 *Rolls*, 102 *Parts*, and 222 *PIONEERS*.

NOTES FROM GLASGOW.

"Our sister who is still earnestly working in and around this great city, relates a few of her most recent experiences; she states: 'I called on one who had heard some of our people preaching, and she quite enjoyed the discourse. The second time she attended, she seemed to get confused a little, but would now like to hear more about it as she knew it was a want of knowledge on her part, and now she readily took *PIONEER*.'

"Many complain that they cannot accept the orthodox teachings of to-day, and have turned against the confusion of writings which they have met, now seeking only to their Bible. I say to them that such a state of things is only in fulfilment of Scripture, and now that the truth has come, many in their anxiety to shun error, also turn a deaf ear to that which harmonises with the Scriptures; it is also strange that error is in most cases read before it is condemned, but truth is condemned unread or unheard. On Saturday I disposed of one *Roll* and 35 *PIONEERS*. One lady came to me on the street, asking for another number of the *PIONEER*, as she was so much enjoying the paper she received from me the other day; the language was so rich, deep, and grand. Another family were quite angry when they read that the *body* would not rise again in the resurrection, saying such a doctrine was heresy. I was much pleased with the conversation I had with a man who had been very careless about religion for many years, and recently had suffered much from deep thought, but was now enjoying a great pleasure and confidence in the knowledge of the salvation of the soul. I told him that as that salvation was now sure to him he should not overlook the further fulfilment of the Scriptures, that the Bible was a richer and deeper book than man could yet realise, and exhorted him to follow on in the Spirit, and God would open the Scriptures far more to him, exhorting him to read the *Roll*.

"I must not close without mentioning an example of great faith and patience under suffering. I gave a paper to an old lady who had an only daughter, also well up in years, who at an early age had nearly lost her sight, and now she had lost her right leg. I remarked that if her mother was taken it would be another great affliction to her. She turned to me, her face beaming with joy and trust in her God, and said, if God removed her mother he would provide some other support. She was not afraid."

AN ITEM FROM CLAPHAM.

"In furtherance of the God of Israel's all glorious cause, the ingathering and restoration of His people Israel, and the good of mankind in general, that Christ's reign and kingship may be established here on earth, I contribute a small mite in hopes that others who have been or are in similar circumstances to this poor man herein mentioned, may be led to go and do likewise, viz.: Look unto God's truth for the supply of their need, rather than continue on in darkness or go again to man whose breath is in his nostrils and in whom there is no help, for it is written, cursed is the man that trusteth in man, and who maketh flesh his arm.

"This poor man having seen the *Extracts from the Flying Roll*, and the *PIONEER OF WISDOM* in the window came this morning to buy a *PIONEER*. For years he states he has been in an unsatisfactory condition concerning spiritual things, for although he believed for the salvation of his soul, yet, go where he would he could get no satisfaction; he liked to look into the Word, and anything pertaining thereto, and what he wanted was 'the truth.' Lately he

had been among the sect known as the Plymouth Brethren, but now feels he has come to a crisis in his spiritual experience, and therefore had come on purpose to get a *PIONEER*. He further stated that for the last few years he had no sooner seemed to get work than he was out again, and cannot account for it. He believed these trials are permitted by God for some wise purpose, and therefore he has been and is going about hungering and thirsting after truth.

"He seemed much relieved in mind and comforted over the little conversation we had together, and expressed a willingness to do God's will, and submit himself wholly to God, if he only could know what would be acceptable in His sight, and now, said he, I believe I've got it. Promising to read and compare it carefully and prayerfully with the Scriptures, and to call again soon, he took his departure, saying, as he opened the door: 'I'm so glad I came here,' as if a valuable treasure had just come into his possession.

"To all outward appearance he was most sincere in his utterances; we await the result of his reading the *PIONEER*, knowing that God is a searcher of the heart and knoweth all things, and will not cast out any though poor, weak or helpless who come to Him in sincerity and in truth, His delight being to help such out of their difficulties and to guide their feet into the way of peace. Doubtless there are many groaning in their bondage who are hungering and thirsting after truth, who can find no rest nor satisfaction, notwithstanding the enlightenment and great profession of this nineteenth century. To all such we say, get a copy of the *Flying Roll*, and search the Scriptures to see if the things therein written are according to law and testimony. Prove all things, hold fast that which is good."

No custody of our own availeth if God's Spirit be not ever present with us.

He that avoideth not small faults, by little and little falleth into greater.

How can he be lifted up with vain words whose heart is truly subject to God?

Old inbred habits make resistance, but by earnest intercession for the Spirits aid they will be overcome.

Be careful always to avoid with great diligence those things in thyself which so commonly displease thee in others.

The more thou withdrawest thyself from all solace of creatures, so much the sweeter and more powerful consolation shalt thou find in God.

Happy is he who can cast off all distracting impediments, and bring himself to the one single purpose, that the Lord's will be done in everything.

Learn to break thine own wishes and to yield thyself to all subjection; be fiercely hot against thyself and suffer no pride to dwell in thee, but show thyself humble and of a meek and quiet spirit.

It is no great matter to associate with the good and gentle, for this is naturally pleasing to all; everyone willingly enjoyeth peace, and loveth those best that agree with him, but to be able to live peaceably with hard and perverse persons or with the disorderly and such as go contrary to us is great grace and most commendable.

No China Tea.

INDIAN TEA STORE,
71 OXFORD STREET
LONDON, W.

No China Tea.

X	L
N	T

SPECIALITY :

*Fine Darjeeling, Le Bon Tea.
Invigorating.*

Fine Indian Coffee. Luxurious.

INDIAN TEA AND COFFEE

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

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

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

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

CONNAH'S
TRAVELLING BAGS
AND PORTMANTEAUS.

Ladies' Dress Baskets from 21/-

BALL DRESS BASKETS.

*Connah & Co.'s Handy Bag, 10/6.
LIGHT, LARGE AND ROOMY.*

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

CONNAH & CO.,
Trunk Manufacturers,
73 & 75, OXFORD STREET
LONDON, W

THE
First Half-Yearly Volume

OF THE

"PIONEER OF WISDOM"

IS NOW READY.

Bound in Red Cloth, Gilt Lettering,

PRICE 3s. 6d.,

CARRIAGE FREE, 4s.

Orders should be received early, as the number is limited.

"Extracts from
the Flying Roll."

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

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

WANTED.

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

Liberal Discount. Apply to Editor.

MR. THOS. A. BAXTER,

249, Jefferson Ave.,

GRAND RAPIDS,

Wishes to hear of respectable
persons either in the United States
or Canada willing to sell the
Flying Roll and PIONEER OF WISDOM
on liberal commission.

The New and Latter House of
Israel.

PUBLIC MEETINGS

Are held at the undermentioned places
as follows:—

LONDON.

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

The Assembly Hall, 105, The Grove, Stratford,
every Sunday evening at 6.30.

16, Vine-road, Vicarage-lane, Stratford,
every Wednesday evening, at 8 o'clock.
Chepstow Hall, Chepstow-terrace, Peckham-
road, every Sunday evening at 6.30.

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

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

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

MAIDSTONE—Israel's Hall, Tunbridge-road,
every Sunday evening at 6.30.

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

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

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

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

LONDON.—165, Hampstead-road, N.W.; 75
Oxford-street, W.; 20, Denman-road,
Camberwell, S.E.; 7, Caxton-road, Wood
Green, N.; 36, Giesbach-road, Upper Hol-
loway, N.; 35, Beaconsfield-terrace,
Chandos-road, Leytonstone, E.; 88,
Bromell's - road, Clapham Common,
S.W.; 4, Larnas - villas, Linton-road,
Barking.

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

BOURNEMOUTH.—J. Sturton, Haviland Road,
Boscombe.

BRIGHTON.—167, Elm-grove.

BURY ST. EDMUNDS.—14, Mustow-street.

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

GLASGOW.—175, West-street; Miss J. Hunter,
17, Farie-street, Rutherglen.

GRIMSBY.—4, Cromwell-avenue.

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

LINCOLN.—39, Little Bargate-street.

MAIDSTONE.—41, Grecian-street.

MARGATE.—37, Clifton-street.

OLDHAM.—243, Ashton-street.

EDINBURGH.—GEORGE H. BRYCE, 23, Ard-
millan-terrace, Dalry.

MASS. (AMERICA).—220, Lexington-street,
East Boston.

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

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

NOTICE.

All letters and manuscripts should be addressed to the Editor, 165, HAMPSTEAD-ROAD, LONDON, N.W.

P.O. Orders to be made payable to MRS. ANN ROGERS.

SUBSCRIPTION.

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

TERMS FOR PREPAID ADVERTISEMENTS.

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

The Pioneer of Wisdom.

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

FRIDAY, JULY 12, 1889.

THE Bishop of Manchester, in addressing the clergy of the diocese in his cathedral yesterday on the subject of cremation referred to the resurrection in the following words:—"According to the teaching of St. Paul, flesh and blood could not inherit the Kingdom of God; neither doth corruption inherit incorruption." The body in which the dead would meet their Lord was not that corruptible body which they laid in the earth: it was not a natural, but a spiritual body. Whether, therefore, the body of their flesh returned to dust by the natural process of decomposition or was reduced by man to ashes, as in the case of those martyrs who were burnt at the stake, they could still cherish the hope, in a Christian sense, of the resurrection of the body."

In the first place Dr. Moorhouse makes a mistake by confounding the glory of the resurrection with the Kingdom of God, for though flesh and blood cannot inherit the Kingdom of God, the same flesh and bone, quickened by the Spirit after the blood is washed away in the twinkling of an eye, will become the Kingdom of God, or place where He will reign and take up His abode, Christ reigning therein for a thousand years, at the end of which time we read He will give up the Kingdom to God, even the Father. "The Kingdom of God cometh not with observation, neither shall they say lo! here, or lo! there, for behold the Kingdom of God is within you." The body, if laid in the grave, goes to corruption, and as Paul says, "corruption cannot inherit incorruption: that body is eternally damned through the transgression, it is annihilated, returning to dust, having paid the wages of sin. Solomon says in Ecclesiastes that at death "the dust shall return to the earth as it was, and the spirit shall return unto

God who gave it," and Job says (xxxiv., 14, 15), "If He gather unto Himself His spirit and His breath, *all flesh shall perish together*, and man shall turn again to dust." The body of man is the only part that can perish; the spirit and soul are immortal, and it is the soul which is laid in the grave with the body at death (Acts ii., 27; Psa. xxx., 3) which will form the spiritual body of the resurrection, when it is united with the spirit on the resurrection morn; the *corruptible* (not corruption) must put on incorruption.

We fail to see how any can cherish a hope in the resurrection of the body. Dr. Moorhouse, who professes to, seems unable to express his hope very clearly for he previously states: "the body in which the dead would meet their Lord was not that corruptible body which they laid in the earth." Man is simply composed of spirit, soul and body (1 Thess. v., 23) and not a vestige of the *body* is preserved if we receive the wages of sin. Job states the matter very clearly (vii., 9): "As the cloud is consumed and vanisheth away, so he that goeth down to the grave shall come up no more, he shall return no more to his house, neither shall his place know him any more." Again in 2 Sam. xiv., 14, we read, they "are as water spilt on the ground which cannot be gathered up again." But there really seems no necessity to go further than the words of Paul for a final answer to this question: "Thou sowest not that body that shall be, but God giveth it *another* body as it hath pleased Him." For this purpose God gave man a soul, that having lost its body through its being given over to Satan, for the *destruction* of the flesh, his soul might form a house or spiritual body for his spirit, that he might not remain a disembodied spirit as he was before his spirit was sent to minister to a body.

The words "everlasting" and "for ever" have been so misunderstood in their relationship to the word eternal, especially when the doctrine of universal salvation has been opposed that we think it advisable to draw attention to the fact that these words are used to imply only a set time appointed by the Lord, that their meaning more generally applies to "time," which is only as it were a parenthesis inserted somewhere in eternity, that which is eternal having neither beginning nor ending.

Many read Matthew xxv., 46, "and these shall go away into everlasting punishment," and imagine it conclusive evidence that the wicked will be punished throughout eternity, but the Scripture referred to in the first article in the present issue should satisfy every unbiased mind that all souls will eventually be saved, a glory summed up so beautifully by John in Revelation (v., 13) "And every creature which is in Heaven, and on the

earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, blessing and honour, and glory and power be unto Him that sitteth on the throne, and unto the Lamb for ever and ever."

In Genesis xvii. 13, we read that God speaking to Abraham said, the covenant of circumcision "shall be in your flesh for an *everlasting* covenant," yet we read that circumcision ceased during the 40 years in the wilderness. The laws of burnt offerings and other sacrifices were to be a statute "for ever" in the generations of the children of Israel, yet Jesus did away with all their sacrifices and offerings at God's appointed time, by the sacrifice of himself. Sacrifice and offering thou wouldest not. The priesthood established in the tribe of Levi was described as an *everlasting* ordinance, yet with Jesus it was transferred to the tribe of Judah, a tribe of which Moses spake nothing concerning priesthood. The Mosaic law also ordered that if a servant refused to go free on the seventh year when he was entitled to liberty, and shall say, "I love my master, my wife and my children; I will not go out free: Then his master shall bring him unto the judges; he also shall bring him to the door, or unto the door post; and his master shall bore his ear through with an awl; and he shall serve him *for ever*." Yet both master and servant have died and been laid in the grave, where Job says: "the servant is free from his master." Precisely as in these cases "everlasting" and "for ever" were only for a set time, so the punishment of the wicked terminates after the time appointed by the Lord; viz., 1,000 from the first resurrection.

Scattering and Gathering.

Much is written in the Word of God respecting the scattering of the children of Israel in all nations, like as corn is sifted in a sieve, and to the letter have the prophecies on this subject been fulfilled until they have become a proverb and bye word in the mouths of the Gentiles; these very Gentiles who once were without God and without hope in the world. But now the scene changes, the Gentiles have had their day and have risen in power and honour, and many have acted up to their profession in Christ as far as the flesh would allow. They have had the Word of God freely circulated among them, whilst the Jews have been a down-trodden and despised people for many years, even in England their persecutions have been great, though as nothing to what they have undergone in other countries.

Now the fulness of the Gentiles has indeed come and the Lord has set His hand again the second time to gather the remnant of His people, to gather out from the Jew and Gentile Churches a people to His name, and for His own especial glory, a people who, uniting law and Gospel, will keep the com-

mandments of the Lord, and love Him with all their hearts, proving their love by their works. The time of scattering is passed, and the time of gathering arrived. We read in Eccles. iii. 1-5 "to everthing there is a season, and a time to every purpose under the Heaven, a time to cast away stones, and a time to gather stones together," stones for the living city, New Jerusalem, which after having been brought into shape by the hammer of the law, and finished by the finer chisels of the Gospel will be cemented together in love, they becoming one with Jesus, even as He is one with His Father.

These will be the firstfruits to God, not dead and corrupt fruits coming through the grave, but living fruits, brought to perfection by the husbandman, God, who, having taken from them every branch that bore no fruit and purged every branch that bore fruit, that it might bring forth more fruit even unto life eternal, brings them unto the life that is in Christ Jesus, who, being in the form of God, thought it not robbery to be equal with God, but made himself of no reputation, and was made in the likeness of man. So shall man be made in His likeness by obeying all God's commands, and be gathered unto Him; gathered first into His Spirit, to be prepared to meet Him at His coming, and then be made in His likeness, spirit, soul, and body, for unto Shiloh shall the gathering of the people be.

He shall send His angels with a great sound of a trumpet, and they shall gather together His elect from the four winds, from one end of Heaven to the other. Many at the present time believe that when All Israel is spoken of in Scriptures, it refers to the Jews only, but the Jews are but two tribes, called the Kingdom of Judah, the remaining ten tribes are known as Israel, and were dispersed among the Gentiles. It was to these 10 tribes Jesus referred, when he said, "I am not sent but unto the lost sheep of the House of Israel. 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 Sion 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.)

It was necessary that the Word of God should first have been spoken to you (Israel) but seeing ye put it from you, lo, we turn to the Gentiles." "Behold, therefore, the goodness and severity of God; on them which fell, severity; but towards thee, goodness, if thou [Gentiles] continue in His goodness, otherwise thou also shalt be cut off." (Rom. xi. 22.) "The branches [of Israel] were broken off, and thou [the Gentiles] being a wild olive tree, wert grafted in among them. But have the Gentiles continued in the goodness of God? Have they not only boasted against the branches [Israel] but have ignored the four commands which were given them as necessary things (see Acts xv. 28); and what is the consequence? Look at the state of things around you for an answer.

Our American Columns

THE CANVASSERS AT DAYTON, OHIO.

A sister writes:—"On Monday, June 10th, I was canvassing in a street along by the railroad. They were a pretty rough class of people, and there were many saloons. One young man to whom I offered the paper said it was no use for him to buy anything of the kind as he had done things during the last few years which he knew never could be forgiven. He was brought up by Christian parents, but he had searched the Scriptures for one ray of hope, but could find none. I told him it was because he did not understand the Bible aright, for while there is life there is a chance to repent; Jesus died to save *all* souls, and there is none lost save the son of perdition, which is Satan, who never had a soul.

"Another young man, a clerk, took a couple of papers, and told me that the ingathering of Israel was a subject he had studied for years. He said he had studied for the ministry, but had failed to get satisfaction from all the books he had read, and would probably get the *Roll* as soon as possible. I called on Dr. Adams, who said he tried to do right as far as he knew, and to be kind to everybody, and thought that was all that could be expected of him; but he had now left off studying, as he did not know what to believe. I began to tell him that it was high time to wake out of sleep, for we must work out our own salvation with fear and trembling, and spoke of the two salvations. He became quite interested, and the paper which he had purchased and intended to give to someone else, he now agreed to keep and read, asking me to be sure to call again, as he would like to hear more on the subject. I afterwards learnt that he was a Roman Catholic.

"I also called upon Dr. E——, who gladly received the *PIONEER*, listening very attentively to all I said, saying he longed for the truth, but could not accept the many doctrines he heard in the churches around him, and had now given up attending them. The *PIONEER* seems to have awakened a fresh interest in him. Another sister and I called on him again the next day; he told us that he sat up a good while last night and read the greater portion of the paper, in which he was much interested, and intended to read it again.

"A young lady, on whom I called at first, refused the *Roll* and *PIONEER*, but when I explained that the *Roll* had come according to prophecy, and that it was God's interpretation and went right to the root of the matter, showing how sin and death first came into the world, she stated that she would like to understand the Old Testament as well as the New, and took the first sermon of the *Roll*, promising to send for the other two if she became interested in that one. I sold during the day 26 *PIONEERS*, one *Part*, and one *Roll*.

Tuesday, June 11th.—This being our last day's canvass in Dayton sister M——s and I thought we would call on some of the persons who had asked us to call again. One

man stated that we might be doing good, and if we were right in the doctrines we were preaching we were doing a good work, but

HE COULD NOT BELIEVE IN NON-ETERNAL PUNISHMENT.

Another who had taken the *PIONEER* did not have the money for the *Roll* now, but would send to us for the sermons as soon as possible if we would send him our address. After we had made these calls we canvassed in a fresh district till five o'clock. I called on one old lady who said she had plenty of papers, but when I told her that this was a message of life, not death, she consented to take a *PIONEER*, but could hardly believe that anyone could live for ever without dying. Strange to say a gentleman soon afterwards brought forward the same excuse as this old lady, but a little explanation caused him to think more favourably of my errand, and he presently exclaimed, 'Why that's a subject [the ingathering of Israel] in which I have long been interested. I have read many works on it, and studied the Bible, but am still seeking more light, and where to get it I know not.' He took a *Roll* and *PIONEER*, and as I continued to talk of the doctrines contained in them he asked for another copy of the *PIONEER*.

"I had an invitation to take tea with a lady and her husband and have a conversation with them on the work. Some time ago I sold two papers to this gentleman in a piano store. Shortly afterwards one of our brothers called on his wife, when she took two more papers, and quite enjoyed a conversation on the redemption of the body. Her mother asked her why she stayed so long talking to a pedlar. She said, because it was one out of the common line, and she could have stayed all the evening and listened. During this evening she stated that she was a Christian scientist, and was looking for the life of her body, but had not previously seen the right way to obtain it. She had taken the first sermon of the *Roll* from our brother, and now she took the second, her eyes beginning to be opened to see the true way God would have us seek for life. Her husband came in soon afterwards and asked for the third sermon also, and would have taken all the back numbers of the *PIONEER*, but his wife thought he would concentrate his interest more on the *Roll* if he did not get too much at once. We spent a very happy evening, they wishing we were staying permanently at Dayton. A gentleman also called on some of our party on Sunday and Monday night, seeking to learn all he could before we left. He is looking for the life of the body, having obtained great light through searching the Scriptures, although there were still several difficulties in his path and points which he cannot yet understand.

MOVING TO SPRINGFIELD.

"On Wednesday, 12th, as we were about to leave Dayton for Springfield, this gentleman called again to bid us good-bye and wish us God-speed in our work. Four of us left for the latter place, by the 9.15 train; another of our party went to Richmond,

Indiana, to thoroughly canvass that district. We reached Springfield about 11 o'clock; after some time we found comfortable lodgings, two rooms in one house for the four of us, more convenient than any we have had yet.

"On Tuesday we started out to canvass, two in one direction and two in another. I called on many who treated the ingathering of Israel as a very light matter, still there were several who appeared as the smoking flax, there seemed a spark within which only needed fanning with the wind of the Spirit of God. One young man talked with me for some time saying he could perceive from the Scripture that a further revelation of truth must be made manifest, and the Spirit was fast leaving the churches. He bought a PIONEER saying he could see the need of some good literature going forth amongst the people.

"As I went towards the gateway of a house, I noticed a young woman coming out with a pitcher in her hand to get water. I stopped her at the gate to tell her of the living water that was now being offered in this the third and last watch of the 11th hour of the sixth day. She invited me in to see if her mother would take a PIONEER. The mother seemed at first inclined to refuse it, but being pressed by the daughter, she consented to have one, and expressed a desire to know the outlines of our faith, which I briefly explained. Sister M—s called on one lady who said she would give anything to know for a certainty the right path to take and which Church to join. After a little exhortation from our sister, she took two PIONEERS, asking her to call again. Brother S— called on a person who had lost 11 relatives in the Johnstown flood. At a joiner's shop I sold four or five PIONEERS, two of us having sold during the day 52 PIONEERS and one Part. One woman upon whom we called told us she had got six copies of the Bible and wanted nothing more. On Saturday we were unable to canvass on account of heavy rain. Four of us sold in the first two days at Springfield 103 PIONEERS and three Parts."

RICHMOND, INDIANA.

Our brother who has just arrived here writes very encouragingly of the prospects before him. In a letter dated June 18th he says:—"The papers sell more readily here than at any place I have been yet. During my first three days' canvass I disposed of 111 PIONEERS, one Part, and one sermon of the Roll, and found three who believed in the life of the body and were preaching it to others, but had not seen the Roll, which I now introduced to them. One man said he never heard anything like that, and two of them are now reading God's last message. I think that there will be many more in this city. Oh that the Lord may send forth more labourers into the vineyard, for the harvest truly is great. I had a very interesting conversation with an Episcopal minister; he took a paper which he said he would read very carefully, and asked me to call again, shaking hands with me very cordially when we parted.

"Richmond is a very pretty little city of about 20,000 inhabitants. I have very pleasant lodgings at a very moderate figure. I have been told that there are many at Indianapolis who are searching for truth. I feel that I need the prayers of the Church that the immortal Spirit may guide me and give me strength and wisdom to stand steadfast and do the work that He has appointed for me, for truly of mine own self I can do nothing, but I trust the Lord will supply all my need."

A FEW WORDS FROM ST. LOUIS, MO.

Two sisters are using every effort to spread the news of redemption in this city, and send the following report of their labours: "Many are the refusals we meet with, and strange excuses rendered for rejecting God's last message to man, one stating, 'I have no time,' another, 'I am a Catholic,' another, 'I have so many papers,' &c., that it is doubly cheering to meet with the few, who, as the salt of the earth, relish that which will supply their spiritual need.

"One lady took a PIONEER, promising she would subscribe for it regularly if it explained the Scriptures on which her Sunday-school lessons treated. One who has purchased the Roll now says that to throw away such a book would be to throw away the Bible. It is a grand book, and she likes to read it. One refused to take even a circular."

THE "ROLL" AT ROCK CITY FALLS.

One who has embraced the teachings of the *Flying Roll*, and takes the PIONEER regularly, states:—"The world now affords us no comfort or sympathy, a dreary wilderness and a waste of waters, a Dead Sea of indifference to the Word of God. Where can we moisten the parched lips thirsting for the water of life, eternal life?"

"The PIONEER is a source of great joy and comfort to us, and my mother and sister both value it beyond expression. We realise that we are privileged to hear and see and understand in a great measure God's mighty work which is now going on, and I trust that we may be made useful and faithful instruments in God's hands of helping in the grand cause, that at least we may not be found indifferent and become absorbed with the material things of this life. It seems that I am being gradually weaned from the world for what purpose the future will develop; God knows."

ACROSS THE BORDERS, FROM MICHIGAN, TO INDIANA.

An elderly sister reports a few incidents on the journey into the next State, saying, "I left Sturgis after selling a great many PIONEERS in the neighbourhood. My first stopping place was Lima, Michigan, where I canvassed for a few hours, leaving the same day for La Grange, Indiana. In this last place I have been very successful, disposing of quite a number of PIONEERS and Parts of the Roll. Coming up to a large hotel I found several gentlemen sitting in the cool shade just outside. I offered the PIONEER but

several declined, one gentleman offering me the price of one but said he did not want the paper. I declined, stating that I had come there to sell, but not for the sake of charity, and would rather he took a paper. Presently I was successful in getting most of them to purchase a copy, this gentleman included; they also had a little conversation with me, and I hope some of them will profit by the same and reading the Word of Life. I leave here after another day's canvass."

At the Metropolitan Tabernacle.

Last Sunday evening we attended the Metropolitan Tabernacle, and heard the Rev. C. H. Spurgeon preach. The first chapter of Romans was read as the lesson, the rev. gentleman making several comments upon it, and the text of the address was the seventh verse of the same.

There are two very important verses in the writings of the Apostles which we fear Mr. Spurgeon has not sufficiently taken into consideration, and which affect in a very special manner Paul's Epistle to the Romans, and the whole of his writings generally, for in them, as Peter says, "are things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other Scriptures unto their own destruction." One of the passages referred to is the third verse of Jude's Epistle, in which mention is made of two distinct faiths: "Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints." The other passage has a direct bearing upon the former, being an exhortation from Paul to Timothy: "Study to show thyself approved of God, a workman that needed not to be ashamed, *rightly dividing the word of truth.*" It is the right dividing of these TWO FAITHS that is most essential to a right understanding of the Scriptures. Mr. Spurgeon said, "The Gospel of God is the Old Testament as well as the New. The sum and substance of the Gospel is, 'The just shall live by his faith'; and the law says, 'The man that doeth these things shall live in them.'" They are truly the same and must not be separated in order to obtain the full promise contained in both, which is life. Christ brought in the Gospel not to destroy the law, but to fulfil it, and said, "If a man keep My sayings he shall never see death." Is not this the same as the law which says: "The man that doeth these things shall live in them." The law of Christ is love, and love is the fulfilling of the law, but if the law be put on one side it cannot be said to be fulfilled, therefore, neither law or Gospel are kept by those who separate one from the other, and the full promise is not gained, viz, life, in accordance with the prayer of Paul that the whole *spirit, soul, and body* be preserved blameless unto the coming of Christ.

Now, we would ask, are those who go to the grave preserved blameless? Certainly not, for thereby they receive the wages of sin, as Paul says: "The wages of

sin is death, but the gift of God is eternal life"; they are saved *in part* so as by fire, having suffered loss, *i. e.*, the body. This full promise or whole redemption is the faith once delivered unto the saints, for Paul says: "Our fathers all died in faith *not having received the promise.*" Our fathers were saved, nevertheless, in the same degree as the Gentiles, by faith in the law, through which "they drank of that spiritual Rock which followed them and that Rock was Christ," thus proving that they received the salvation of their souls, which the Gentiles also receive by faith in the Gospel; for Christ by ushering in the dispensation of grace, as a parenthesis, for the Gentiles who were without hope and without God in the world, placed both Jew and Gentile on one common platform, for the salvation of the soul, this being the *common salvation* mentioned by Jude. It will now doubtless be understood that to separate law and Gospel is death to the body, but faith in either, separately, is life to the soul in the first resurrection. In respect to *works* the law and Gospel are one and therefore cannot be separated, but regarding *faith* only, they are separated. Here we have three distinct classes of people, first, the Jew who believes in the law, his body goes to corruption and his soul is saved; second, the Gentile who believes in the Gospel and goes the same way; third, the Israelite who joins the law with the Gospel, "*working out his own salvation,*" and is preserved blameless in body, soul, and spirit. Hence the Apostle Paul says: "Give none offence, neither to the Jew nor the Gentile, nor to the Church of God." We see then how necessary it is to rightly divide the Word of truth so as to give none offence, but to give to each their portion.

Mr. Spurgeon said: "Paul was sent to preach the Gospel to the Gentiles and James to the Jews, but Paul's was the larger bishopric." This is only partly true and liable to great misconception. We will consider the three statements separately; first, Paul's mission; second, James's mission; and third, the larger bishopric. Paul was the specially appointed Apostle of the Gentiles he was determined, he said, to know nothing but Christ and Him crucified. "We are not of them which draw back unto perdition, but of them that believe *to the saving of the soul.*" This is the common salvation which is by faith: "Believe on the Lord Jesus Christ and thou shalt be saved;" and for the sake of the Gentiles, to whom he was sent, the law with its ordinances was nailed to the Cross, being separated from the Gospel, and thereby, as we before explained, incurring the loss of the body; for they were of "them that believe to the saving of *the soul* only; for this no works were required, it was a free gift of grace. But someone will ask if Paul preached only the salvation of the soul to the Gentiles, why did he pray for their whole spirits, souls, and *bodies* to be preserved blameless? His own words will best answer the question; he says, "I speak to you Gentiles inasmuch as I am the Apostle of the Gentiles"; but he continues,

"I MAGNIFY MINE OFFICE, if by any means I may provoke to emulation them *which are my flesh.*" Again we see how essential it is to rightly divide the Word of Truth. He wrote to the Gentiles concerning the soul, but that which refers to the body or the full and perfect promise belongs to the Israelites, as he says, to whom pertain the promises, the covenants, the glory, and the giving of the law, and of whom concerning the flesh Christ came. The Apostle said: Now we know *in part*, and we prophesy in part, but when that which is perfect is come, that which is in part shall be done away." For blindness in part happened unto Israel until the fulness of the Gentiles be come in. The Gentiles are full and want no more than the salvation of the soul; if you want more than this your inheritance is not with them on the wilderness side of Jordan, but you must pass over to the land of Israel, and fight for possession; the Gentiles are not required to fight, they plunge into Jordan and perish instead of crossing "dry shod." But if the casting away of former Israel were the reconciling of the world, what shall the receiving of them be but life from the dead. The world was reconciled to Christ for the soul, for He shed His blood for the sin of the world that the world through Him might be saved, and that was at the casting away of Israel; but the receiving of Israel is life from the dead, *viz.*, "the full promise, the redemption of the body, or, as Paul says, that which is *perfect*, for the whole creation groaneth and travaileth in pain together until now, and not they only but we who have the firstfruits of the spirits, even we ourselves groan within ourselves, waiting for the adoption, to wit, *the redemption of the body.* This great mystery was revealed to Paul when he was caught up into the third heaven and heard unspeakable words which were not lawful to utter, not lawful in his day because of the distance of time before the promise could be gained; but he said: "Behold I show you a mystery we shall not *all sleep.*" This is still a mystery to the Gentile but not to Israel, for he wrote it for them. He was as one "born out of due time," and knew that he could not gain the promise, "being made conformable unto His death, if by any means I might attain unto the resurrection of the dead. Not as though I had already attained or were already perfect, but I follow after. . . . I press toward the mark for the prize of the high calling of God in Christ Jesus." He knew that he himself would sleep (although we shall *not all sleep*) until His *appearing*, and that henceforth, there was laid up for him a crown of glory, which the Lord the righteous Judge would give him at that day. Therefore to him to live was Christ but to die was gain, but it is in no sense gain to anyone in these days, for the time is here when the promise will be fulfilled. The sum and substance of this is, Paul preached faith without works to the Gentiles, but he spoke *as mysteries* things concerning Israel.

Respecting the mission of James, he wrote for the children of Israel, and not to the Jews only, the Jews consisted of two tribes at that time and do to this day, the remaining 10 were

and are scattered among all nations, and it will be remembered that James addresses his epistle to the "twelve tribes scattered abroad." These are now to be gathered out from the nations, for the Lord has set His hand again the second time to gather the remnant of his people. These are the children of those who died in the faith not having received the promise, for, as Paul said, the children being not yet born, having done neither good nor evil, that the promise of God might stand according to election. The fathers died in the faith of immortality of the body, that being the faith once delivered to the saints; and David very distinctly tells us in Psalm cii. concerning the reprieve from death, which was the curse pronounced upon all men, being the wages of sin (and all have sinned), that it was written "for a generation to come and a people that shall be created shall praise the Lord." There is a very marked difference between the mission of Paul and of James, and an apparent contradiction in their teaching. Paul preached faith without works, and James said, "faith without works is dead." This is easily accounted for when it is considered that Paul was the apostle of the Gentiles, and James wrote for Israel scattered abroad. The former bring faith only through the Gospel, and the latter faith and works, including law and Gospel; their respective glories being the salvation of the soul in the first resurrection on the one hand, and the redemption of spirit, soul and body—in short *perfection*—on the other. These were the two covenants promised to Abraham and to his seed, the seed include both Jew and Gentile, "For in thee shall all nations of the earth be blessed," these gain the salvation of the soul, but the *children* of Abraham will possess the land, *i. e.*, the body. Jesus showed the difference when speaking to the Jews, He said, "I know that ye are the seed of Abraham . . . but if ye were the children of Abraham, ye would do the *works* of Abraham."

Whose then was the larger bishopric, that which comprised the Gentiles, or the Israelites? The question needs very little answering, Christ was a light to lighten the Gentiles, but the *glory* of His people Israel. If the firstfruit be holy the lump also is holy. The light of the moon is borrowed from the sun, so the salvation of the soul is but a lesser glory compared with the immortality of the body; but it is written that the light of the moon shall be as the light of the sun, and the light of the sun sevenfold, as the light of seven days, in the day that the Lord bindeth up the breach of His people and healeth the stroke of their wound. The larger and in fact only bishopric is Israel, for all nations will flock to Israel in a few days for spiritual and temporal food. "The Gentiles shall come to Thy light and kings to the brightness of Thy rising."

A few words respecting the subject of Mr. Spurgeon's address: "Beloved of God called to be saints." The rev. gentleman said he believed there were many saints in the church at the time, and that they had heard the call as Abraham did. We would remind him, however that none can be called saints unless they hold the faith of immortality of the

body for that was the faith once delivered unto the saints, and the teaching of Mr. Spurgeon is concerning the common salvation only. For as many as were baptised into Jesus Christ were baptised into his *death*, and by taking of the Lord's Supper which was celebrated last Sunday evening they showed forth His *death* until He come. Howbeit, He has come *in spirit*, if ye are able to receive it. It is written, He comes in clouds, the bright light is *now* in the clouds of unbelief which overshadow this planet, for darkness covers the earth, and gross darkness the people.

What About Doncaster?

Amongst the many places we, as canvassers, have laboured in, few, if any, will serve to supply us with more pleasant recollections than that of our recent visit to Doncaster. It is true we have met with some strange, and in some cases, unnecessarily rough and unkind treatment when offering for sale the words of light and truth as contained in the *Flying Roll* and its accompaniment, the weekly PIONEER, but on the whole our visit has been a very pleasant one, and our efforts, especially at the public meetings held in Cleveland-street, we have reason to believe have been crowned with signal success, and that in the end it will be proved that the seed sown on these occasions has brought forth and yielded much fruit to God's glory. While the poor, and amongst this class are principally the ones we refer to, have received the Word in some cases with great joy; the rich and learned on the other hand reject the message—as usual, shall we say? and ask us the question in sarcasm: "Do you think we are all so bad because the races are held here?"

There is no doubt the influence of the racing public acts as a check on the advance of pure religion, but if the amount of pure religion is to be gauged by the extent of its profession then there is doubtless an abundant stream of pure religion to water the town of Doncaster. But if on the other hand pure religion is to be seen in the outward and visible effects of good wrought on the minds and hearts of the people here by its numerous professors, then our testimony must be that the stream of such pure religion is well nigh, if not altogether, dried up, and wickedness abounds in Doncaster as elsewhere. Nothing exists in the shape of a remedy for such a state of things but the faithful and earnest preaching of the pure Word of God in its entirety, the law and Gospel in its fulness, and until the people are warned of the necessity of obedience to at least the four commandments given to the Gentiles (Acts xv. 19, 20), the mere preaching of salvation in part, and the echo of its joyful *sounds* will avail but little. We have heard much street preaching here while waiting our turn, and the invariable rule we found to invite serious thought and provoke attention has been the recital of anecdotes in which death bed scenes figure largely, and men and woman are warned to prepare for death, and invited to learn to meet it and even expect it shortly, instead of being urged to leave

these swaddlings, and press on to perfection, to life without death, and to expect and work for the reward, the possession of the body, the inheritance in immortality.

We should like to say a great deal more as to the visible good results which have resulted from our visit to Doncaster, but our time is extremely limited. We leave early this, Monday, morning for Barnsley, and are expecting the way before us to be prepared by the faithful ministering spirits who have died in this faith, as it has been so hitherto. One word, however, as to the discourse delivered last night by a brother in Cleveland-street. He took his text from the verse: "These are they that are redeemed from among men," and while proceeding to unfold the fall, before dwelling on man's rise or redemption, most faithfully dealt upon the present day abounding in iniquity, and spoke of the secret and hidden deeds of evil committed by all classes, which is sapping the very life of modern society. He then showed the remedy for the thousand and one forms of disease following upon this wholesale violation of the laws of God, which lay only in obedience to the commands of that law which we repeat is holy, just, and good, for there is no knowledge of sin without the law, neither can any lasting reformation be effected while it is altogether ignored. This fact is ignored, or perhaps not understood by the many earnest men and women who we have heard preaching in the streets of Doncaster, and, consequently, whilst their earnestness is greatly to be commended, it must be seen that the people, though attracted sometimes in large numbers by music and singing, undoubtedly of a stormy and very hearty character, yet feel a want of more substantial food, more searching truth and a deeper knowledge of sin, cause and effect, than can be supplied by Gentile Christians, for now the law is being unsealed, which will lead man to forsake first principles. These preachers and others who are not now willing to follow the Spirit into the *fulness* of the blessing of the Gospel of Christ (which includes the cleansing, and consequent preservation of the body from death) can find no satisfactory remedy to offer to the public to heal its crying sores, and the masses therefore continue to sicken and grow weary of so much empty profession which is stated to have for its aim and object the glorification of God (?) and yet herein is implied a preparation for death and an entrance to the Heavenly mansions through the gates of corruption! Is God in any way "glorified" by such unscriptural preaching? We trow not.

Corruption (the body when laid in the tomb) cannot inherit incorruption, but this corruptible (the soul) shall put on incorruption, and this mortal will put on immortality, *i.e.*, without tasting death. The time has come, the fulness of the Gentiles being here, for these two seeds to be separated. The citizens of Babylon seek life only for the soul through the gates of the grave, whereas Israel seeks a full redemption without death, and to obtain this the command must be obeyed: "Come out from among them and be ye separate, and touch not the unclean thing," for in Christendom they know nothing of the

cleansing of the body, their range of vision only takes in Mount Calvary and the sacrifice on its summit—the blood-shedding to save the soul.

What about Doncaster? Who will obey this command there? Undoubtedly there are many of the seed in that town held captive by the Babylon that surrounds them; will these now hearken to the voice and obey the Word delivered them at our hands, or will they prefer to linger and wait until the rains of judgment descend, and an unwilling obedience is *compelled*? We hope not, we trust not, but this we leave in the hands of Him Whose we are and Whom we strive to serve. If there be but ten righteous (and in using this word we mean righteous in the strict adherence *to law as well as testimony*) found therein, doubtless the Lord will spare the place for ten's sake—yet it shall be more tolerable for Sodom and Gomorrhah in the Day of Judgment than for the towns and cities wherein this present apostasy is flourishing.

Synopsis of a Conversation at Crewkerne.

"Would you like to take a copy, sir, of the *Extracts from the Flying Roll*, God's last message to man, sent forth to make plain the deep mysteries of Scripture which have not been understood till now through the Spirit only being given to man in part hitherto?"

"How do you prove that from Scripture?"

"Why, does not the Word tell us that when He, the Spirit of Truth is come, He will guide you into all truth, and does not the fact of our not being led into all truth as yet prove that that Spirit has not come before in fulness?"

"But does it not say that the Spirit is not given by measure?"

"Quite true, in allusion to the Saviour, but not in allusion to man, for we read at the Day of Pentecost the Spirit came upon the disciples in the shape of cloven tongues, or in a *divided* form, it being *divided* severally to every man according to the will of God. But we say that that Spirit has now come in fulness which is proved by men being led into all truth through the *Flying Roll*, which the Lord promised to send in Zech. v., which shows the grand truth hid in Scripture that Jesus Christ will give unto His people *eternal life*, and that they shall never perish, that is, their mortal bodies shall never perish."

"Oh, no, I can't accept that."

"Why, can anything perish about a man but his body?"

"Well, no; but I look at it this way, that Jesus was speaking of the soul that it should not suffer eternal death."

"But you see, sir, if we want truth as it is in Christ Jesus, it will not do for us to put *our* private interpretation upon the prophecies of Scripture, but we must compare spiritual things with spiritual. First, you own that the body only can perish, and if Jesus promises that His people shall never perish, it is proof positive that they must regain their bodies. But we read of the

man who dies that he loses the body *never* to regain it, for Scripture tell us 'If He gather unto himself his spirit and his breath [the spirit going to God at death] *all* flesh shall *perish* together, and man shall turn again to dust, the bodies of *all* men thus being lost, whether they be good, bad, righteous, or wicked, death making no distinction, being no respecter of persons.'

'But we read that the body is changed; 'who shall change our vile body that it may be fashioned like unto His glorious body.'

'That is quite true, my friend, but we must draw the line of demarcation between the glory of the dead and the greater glory given to the living, the latter *only* gaining that promise, the dead being made as the angels.'

'But I believe that whether I live or die I shall gain the same glory.'

'Decidedly not, sir. Just turn with me to 1 Cor. xvi. 41, 42. 'There is one glory of the sun, and *another* glory of the moon, and *another* glory of the stars, for one star *differeth* from another star in glory so also is the resurrection from the dead.'

'Yes, but in what way do they differ?'

'Why, read the verses again; one star differeth from another star *in glory*, so also is the resurrection.'

'The glory of the dead is a celestial body, that of the living a natural, immortal, or terrestrial body. The dead being raised incorruptible, and *we* the living shall be changed, to be made like unto the man Christ. That the body in no wise rises again is shown you in the 50th verse, 'neither doth *corruption* inherit incorruption.'

'But in the 53rd verse it says this corruptible must *put on* incorruption, although it may not inherit it.'

'Certainly the *corruptible* must put on incorruption, and, consequently, inherit it, for if that is the glory you are looking forward to, it must be your inheritance, but in no case does *corruption* inherit incorruption, consequently there must be a vast *difference* between the two. The corruption being the body, and the corruptible the soul, being called *corruptible* because it lies with the corruption or body till the resurrection, as it is written in the 37th verse, thou sowest *not* that *body* that shall be, but that it bears a grain which is the soul, which rises from the body in the resurrection, like the corn sown in the ground which never comes up, but the germ secreted within springs from it to life. Of course we do not wish to underrate the resurrection glory, but it is inferior as compared with the immortality of the body; whilst you wish to be made as the angels, or spirits, we are seeking to be made members of *His body*, of His flesh, and of His bones, flesh and bone like unto the Man-Christ, to obtain which glory we must overcome all evil, and have our blood cleansed from the tares of evil, secreted there and sown in man's body by Satan, the enemy, at the fall. This will be accomplished by keeping the law of the spirit of life in Christ Jesus which will free us from the law of sin and death, then we shall not reap the wages of sin, which is

death, but receive the gift of God, eternal life; for if a man keep My sayings, says Jesus, he shall *never* see death, but reach perfection by obtaining the life of body, soul, and spirit, preserved intact until the second coming of Christ, Who shall then change our (at present) vile bodies, that they may be fashioned like unto His glorious body in immortality.'

Israel's Promised Inheritance.

It is said that upwards of 20,000 vines have been planted of late by the Jews in Palestine and are likely to be a great success. A Jew of considerable eminence in France recently expressed an opinion that very few of his nation would care to return to their own land and establish themselves as a nation; be this as it may, it is very clear that at no distant date they will be in possession of Palestine. But what then? Will the abundance of their wealth coupled with the fact of their being again reinstated in their own country afford a higher gratification than is at present within the reach of most of them? Will any temporal benefits, convenience, or aggrandisement bring them that peace which the world cannot give? Was it a life of sensuous indulgence, a life of comparative idleness, of grandeur and worldly pomp that God Who chose them unto Himself, a peculiar people, meant, when He promised to lead them into a land flowing with milk and honey? Moses when blessing Israel before his death, said: "Thou didst drink the pure blood of the grape." Was this fulfilled? Did Israel inherit the promise? No, for Paul says: "Our fathers all died in the faith, not having received the promise." They drank of that spiritual rock which followed them, and that rock was Christ; but they drank not of the pure blood of the grape, for the children who were to inherit the promise were not then born, having done neither good nor evil, that the promises of God might stand according to election, He having provided some better things for us (Israel); therefore, there remaineth yet a rest unto the people of God. This was spoken of as if done, for God calleth those things which be not as though they were. The return of the Jews and the planting of vineyards is a figure of what is about to take place in Israel. The land of promise is the immortality of the body, for we shall not *all* sleep, but we shall all be changed; there will be, as John tells us, 12,000 of each of the 12 tribes of Israel redeemed from among men. The curse pronounced on the body in the beginning will be removed which was incurred by Adam taking of the vine tree in its separation, which was the woman, and the blood of the grapes became impure. Jesus, having no earthly father and begotten in the purity of the tree, had no impurity in His blood, and He said, "I will not drink of the fruit of the vine until I drink it new in the Kingdom of God"; for the wine He spoke of was as He said His blood, and the new wine of the Kingdom is when the Bride, His Church, has received the cleansing of the blood as promised in Joel iii. 21; for the vineyard

of the Lord is the House of Israel and the men of Judah His pleasant plant. The law was given to Israel for life if they kept it, but seeing they kept it not it was taken out of the way for the sake of the Gentiles until their fulness, when the nail which was fastened in the sure place should be removed and the burden that was upon it should be cut down and fall; the fulness has come and the dispensation of grace closed, for the multitude have eaten and are *filled*, but the 12 baskets full of fragments are now being handed to the Gentiles in order to gather Israel from among them, for God speaking through Esdras says: "Let the multitude perish which was born in vain but let My plant be kept. Every plant which My Heavenly Father hath not planted shall be rooted up, and cast into the grave, but God has promised to plant Israel afresh." All are grafted into the vine Christ for the salvation of the soul, for "I, if I be lifted up, will draw all men unto Me," but although nourished by the sap from the root, they bear of their own kind death, and by virtue of the sap which is the spirit bear incorruptible or spiritual bodies in the first or final resurrection. But Israel are not only to be grafted into Christ for the soul but will have Christ grafted into them, they dwelling between the root and the branch, "I in you and you in Me," bearing the fruit of immortality. Jesus said: "If ye abide in Me and My words abide in you, ye shall ask what ye will and it shall be done unto you." Now He also said: "Hitherto ye have asked for nothing in My name." But they had received the salvation of the soul, for David says: "Thou hast delivered My soul from death"; it is evident then there was a greater salvation to be asked for, and for this cause He came, not only that we might have life, but have it more abundantly: "ask and receive that your joy may be *full*"; and the whole creation groaneth and travaileth in pain together until now, and not only they, but we ourselves also, who have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of the body. The whole creation groan and travail under the curse of death waiting for the adoption, for the earnest expectation of the creature waiteth for the manifestation of the sons of God, as Paul says, the *creature itself* shall be delivered from the bondage of corruption, for it was appointed unto man once to die, but the Lord hath looked down from the height of His sanctuary, from Heaven doth the Lord behold the earth, to hear the groaning of the prisoner and to loose them which are appointed unto death, then the remnant that is escaped of Israel shall take root downwards and bear fruit upwards unto immortality. For if the casting away of Israel were the reconciling of the world what shall the receiving of them be but *life from the dead*.

Many are fond of quoting: "It is appointed unto man once to die," losing sight of Psalm cii., 19, 20, where it is stated God will "loose those that are appointed to death."

Reminiscences of Persia.

The visit of the Persian monarch to modern Babylon, or rather its greatest centre, for it comprises all Christendom, recalls to our minds the time when our forefathers dwelt in his land in the reign of King Ahasuerus; having been taken captive by Nebuchadnezzar, they were dispersed throughout the countries of the Medes and Persians. And it is very significant that some of the most influential Jews in London have petitioned the Shah on behalf of their poor brethren in his dominions, as Esther in former times pleaded for the lives of her people. The substance, however, of what that foreshadowed is now here, waiting only for the fulfilment of the King's decree to release Israel from the bonds of death. The Bride of both Heaven and earth, the Holy City, New Jerusalem, has descended to gather together in one the true children of God, the Church of God, which is neither the Jew, nor the Gentile, but Israel; for circumcision profiteth nothing, nor uncircumcision, but a new creature; it is to form this new creature and present it as a chaste virgin to Christ, that the female part of the Godhead has now descended, whom Paul tells us is the mother of us all. The decree which Satan, of whom Haman was a figure, succeeded in having passed upon us all was death, through tempting our first parents to partake of the tree of knowledge of good and evil; the curse was pronounced on the body "dust thou art and unto dust shalt thou return"; thus it was appointed unto man once to die. But now in these days God has chosen the mortal woman by the help of the immortal to withstand Satan, who caused the gallows to be erected, and by her will the sentence be withdrawn and executed upon Satan. For the Lord hath set His hand again the second time to gather the outcasts of Israel and the dispersed of Judah, and He will bring them which were ready to perish from the land of Assyria, He hath looked down from the height of His sanctuary to hear the groaning of the prisoner and to release them which are appointed unto death. The promise was in the beginning that the seed of the woman should bruise the serpent's head, which is about to be accomplished as Paul says: "The God of peace shall bruise Satan under your feet shortly." The bruising of his head means that his power will be taken away, and out of Zion shall come the Deliverer, and shall turn away ungodliness from Jacob, for this is My covenant when I take away their sin. It is no longer imputed righteousness, but the removal of sin, root, seed, and branch. The Gentiles are accounted worthy to obtain that world and the resurrection from among the dead by the merits of Jesus' death, but Israel leave the first principles of the doctrine of Christ, baptisms, laying on of hands, resurrection of the dead, &c., and press forward to perfection, that their whole spirits, souls, and bodies may be preserved blameless unto the coming of our Lord and Saviour Jesus Christ. The Gentiles are saved by faith, "so as by fire" they suffer loss; and are not preserved whole, their bodies being handed over to Satan for

the destruction of the flesh that the Spirit may be saved in the day of the Lord Jesus, as it is written: "I will destroy the righteous and the wicked, the righteous or believing Gentiles being raised at the first resurrection," and the wicked at the final resurrection," but, "Blessed and holy is he that hath part in the first resurrection, for on such the second death hath no power" for there shall be a resurrection of the just and the unjust. Israel have nothing to do with the resurrection, they will overcome evil and be found *worthy*, no longer *accounted* worthy by the blood of Christ, for they work out their own salvation with fear and trembling. It is not enough for them to know that their souls are saved, they cry out with the Psalmist: "I know that Thou hast delivered my soul from death, wilt Thou not keep my feet from falling"? They wish to be kept from falling into the grave and worship the God of the living, for "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." The prayer of Jesus will be fulfilled in them: "I pray not that Thou shouldest take them out of the world, but that Thou shouldest keep them from the evil." And this they will do by the help of the Holy Spirit which has come for that purpose, and by this Spirit the craft of Haman will be defeated, their covenant with death shall be disannulled, and their agreement with hell shall not stand, having previously made a covenant with death through the famine which is in the land, not a famine of bread, nor a thirst of water, but of hearing the words of the Lord, feeding on the husks of the Gentiles who have corrupted their minds from the simplicity which is in Christ Jesus, and teaching that all must die in order to go to Heaven, yet all the while praying "Thy Kingdom come." The Spirit and the Bride are now saying, "Come out from among them My people, that ye be not partakers of their plagues, for they which lead thee cause thee to err, and destroy the way of thy paths."

A Trip Across the Atlantic.

We left Liverpool on the "City of Rome," on Wednesday, June 12th. During the afternoon we were all on deck, it was a beautiful sight all around and the water was very calm. We passed New Brighton about 7.30 p.m. On Thursday it was cloudy, turning to rain in the afternoon, accompanied by a thick fog, so that we were unable to land at Queenstown, but the "Flying Squadron" came out to meet us with about 60 second-class and a good few steerage passengers on board. I don't think I shall ever forget the sight at this time; a great many were so sea-sick they could scarcely walk. Sixteen Catholic girls in charge of a "sister" came on board; they were going out West to a convent in Texas. I had but very little to say to them, as the sister watched them very closely. Whilst sitting in the porch I heard two men conversing about the creation; presently another gentleman sat down on the other side of them and soon became interested. I heard one of them say the body would

rise after death. I could listen no longer, but excusing myself for the interruption, I quoted Job. vii. 9, and 2 Sam. xiv. 14, and explained the resurrection and Christ's second coming: they listened very attentively. Having the *Roll* in my hand, I offered it to them, briefly explaining its mission. The one sitting nearest to me soon passed it back, but the gentleman who came up last acknowledged that what I had said was very good, and told me he had been an atheist, but now seemed to have already believed for the salvation of the soul. I told him that we were looking for something greater. He admitted that he had thought there must be something greater, a higher glory. I offered him the book and he bought it gladly, also a *PIONEER*, and called a friend who also bought a *PIONEER*. I sold a *Part* to a young lady, who seemed interested, and was afterwards reading it carefully. I was sorry I did not have a few more first sermons with me, I gave away my own to a lady and gentleman named Foster; they were very kind to us and often invited me into their room. I went to spend Sunday afternoon with them, taking my *Roll*. We soon got in conversation about religion and the signs of the times. He believed in his Bible, but perceived that religion had become a trade. He would have bought the *Roll* gladly, but they had been so kind I gave it to him with a copy of the *PIONEER*. They had only had it a day or two when his wife told me he had read it through.

On Thursday, 20th, they came to me stating what a nice book it was, he saying that he did enjoy reading it, and that he must have been a smart man who wrote it. I told him that no man of himself could write such a book, but it was, indited, by the Spirit of Truth, the Comforter, whom Jesus promised to send. I mentioned about the second and third sermons, and he asked for my address and gave me his, saying I would be sure to hear from them, also speaking of his sister, said she loved her Bible, and that would be just the book for her, and as soon as he could get settled he would send her one. I gave away a few *Parts* and papers to others who seemed interested. The nurse who waited on us stated what a nice book the *Roll* was. She was with the Fosters a great deal, and no doubt they talked about it, so I gave her a *Part*.

I heard that one of the gentlemen I was talking to on Thursday was a minister, and was going out West. He did not believe in any further revelation being given and thought the second coming of Christ was summed up in a few words, watch and pray, for no man knoweth the time. I offered him a *Part* of the *Roll*, but he declined to take it, saying I put my own interpretation on the Scriptures. I afterwards avoided bringing up the subject now that I had offered him the message, but several times he came to me again, seeming as if he were not satisfied to let the subject drop.

We landed at New York on June 21st, and embraced the many anxious ones who had come to meet us, with whom we were soon driving to 180, Jay-street Brooklyn, and shortly afterwards discussing the principal items of interest during the voyage, over a refreshing cup of tea.

What is your Hope: the Glory of the Sun, the Glory of the Moon, or the Glory of the Stars?

Immortality.

There is one glory of the sun. (1 Cor. xv. 41.)
 Whosoever liveth and believeth in Me shall never die. (John xi. 26.)
 In the way of righteousness is life and in the pathway thereof there is *no death*. (Prov. xii. 28.)
 If a man keep My saying he shall never see death. (John viii. 51.)
 This mortal must put on immortality. (1 Cor. xv. 53.)
 The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. (Rom. viii. 2.)
 Another shall subscribe with his hand unto the Lord, and surname himself by the name of Israel. (Isa. xlv. 5.)
 The hundredfold. (Matt. xiii. 8.)
 The full corn in the ear. (Mark iv. 28.)
 Deliver him from going down into the pit, I have found a ransom. (Job. xxxiii. 23, 25.)
 If the Son, therefore, shall make you free, ye shall be free indeed. (John viii. 36.)
 The Bride, the Lamb's wife, who go unto the marriage of the Lamb. (Rev. xxi. 9.)
 Israel is My son, even My firstborn. (Exod. iv. 22.)
 I will bring the third part through the fire. (Zech. xiii. 9.)
 In that day Israel shall be the third. (Isa. xix. 23.)
 I heard the number of them which were sealed 144,000 of Israel. (Rev. vii.)
 God having provided some better thing for us. (Heb. xi. 40.)
 I will show thee my faith by my works. (James ii. 18.)
 The glory of His people Israel. (Luke ii. 32.)
 Your covenant with death shall be disannulled. (Isa. xxviii. 18.)
 Every man in his own order, Christ (and His Bride) the firstfruits. (1 Cor. xv. 23.)

Incorruptibility at the First Resurrection.

And another glory of the moon. (1 Cor. xv. 41.)
 Whosoever believeth in Me though he were dead yet shall he live. (John xi. 25.)
 Blessed and holy is he that hath part in the first resurrection, for on such the *second death* hath no power. (Rev. xx. 6.)
 If any man's works shall be burned he shall suffer loss, but he himself shall be saved, yet so as by fire. (1 Cor. iii. 15.)
 This corruptible must put on incorruption. (1 Cor. xv. 53.)
 Reckon yourselves to be dead indeed unto sin. (Rom. vi. 11.)
 One shall say I am the Lord's, and another shall call himself by the name of Jacob. (Isa. xlv. 5.)
 The sixty-fold. (Matt. xiii. 8.)
 The ear. (Mark iv. 28.)
 Thou shalt be recompensed at the resurrection of the just. (Luke xiv. 14.)
 A certain creditor had two debtors, one owed 50 pence (Luke vii. 42.)
 In the resurrection they neither marry nor are given in marriage. (Matt. xxii. 30.)
 Unto which of the angels said He at any time, thou art my son? (Heb. i. 5.)
 Two parts (one part the unbeliever) shall be cut off and die. (Zech. xiii. 9.)
 Cut off from thee the *righteous* and the wicked. (Ezek. xxi. 3.)
 After this I beheld and lo, a great multitude, of all nations. (Rev. vii.)
 These all died in faith, not having received the promise. (Heb. xi. 13.)
 But to him that worketh not, but believeth . . . his faith is counted for righteousness. (Rom. iv. 5.)
 A light to lighten the Gentiles. (Luke ii. 32.)
 Make to yourselves friends of the mammon of unrighteousness. (Luke xvi. 9.)
 Afterward they that are Christ's at His coming. (1 Cor. xv. 23.)

Incorruptibility at the Second Resurrection.

And another glory of the stars. (1 Cor. xv. 41.)
 Twice dead, plucked up by the roots. (Jude 12.)
 There shall be a resurrection of the dead, both of the just and unjust. (Acts xxiv. 15.)
 All that are in the graves shall hear His voice. (John v. 28, 29.)
 Yet doth He devise means whereby His banished be not expelled from Him. (2 Sam. xiv. 14.)
 For Christ also hath once suffered for sins, the just for the unjust. (1 Peter iii. 18.)
 Thou hast received gifts for men, yea, for the rebellious also. (Psa. lxxviii. 18.)
 The thirtyfold. (Matt. xiii. 8.)
 The blade. (Mark iv. 28.)
 They shall not come out thence *until* they have paid the uttermost farthing. (Matt. v. 25, 26.)
 The other owed 500 pence, and when they had nothing to pay, he frankly forgave them both. (Luke vii. 42.)
 She saith, I sit a queen, and am no widow, and shall see no sorrow. (Rev. xviii. 7.)
 Ye are of your father the devil (*i.e.*, their bodies). (John viii. 44.)
 Two parts (one part the believer) therein shall be cut off and die. (Zech. xiii. 9.)
 Cut off from thee the *righteous and the wicked*. (Ezek. xxi. 3.)
 And *every* creature . . . heard I saying blessing and honour. (Rev. v. 13.)
 Believeth on Him that justifieth the ungodly. (Rom. iv. 5.)
 Surely the wrath of man shall praise Thee. (Psa. lxxvi. 10.)
 I, if I be lifted up, will draw *all* men. (John xii. 32.)
 { He tasted death for every man. Heo. . 9.)
 { Yea, for the rebellious also. (Psa. lxxviii. 18.)
 Then cometh the end when He shall have delivered up the Kingdom to God. (1 Cor. xv. 24.)