

THE PIONEER OF WISDOM

A NEWSPAPER DEVOTED TO THE GATHERING AND RESTORATION OF ISRAEL.

(PUBLISHED MONTHLY.)

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

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JACOB CROSSED HIS HANDS WITTINGLY.

THIS statement teaches an important lesson. Many are ready to follow the example of Joseph, nevertheless Jacob crossed his hands wittingly, he acted under divine guidance. How often we ask and receive not, because we ask amiss. We desire the Lord to bless, to bestow His gracious favour on our labours, but we do not find His loving kindness flowing in the channels we would wish. The Lord crosses His hands, so to speak, and manifests His pleasure in those things which man so often despises. Here are the virtues in agreement, in unison with His Spirit: Love, joy, peace, longsuffering, gentleness, goodness, faith, meekness and temperance, perfected by obedience to His word. But, like the gorgeous blossom of the aloe, elaborated through long years of silent and unnoticed growth, so these fruits of the Spirit are but the bright consummate flower borne by lives of quiet and faithful service; the outcome of a patient continuance in well-doing.

We do well to pause and consider our walk. Listen! "The wisdom that is from above is first pure, then peaceable, gentle, and *easy to be intreated*, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace." Here then is our starting point. If the end of your faith is the salvation of your soul; if you desire nothing further than a resurrection glory, it is possible to obtain a part in the first resurrection by a faith without works, repentance even at the eleventh hour; though in that salvation there are many mansions, in accordance with our faith. But if we seek the immortality of the body, if we desire to abide Christ's coming and stand when He appeareth; if it is our hope to have the root, seed and branch of all evil removed from our bodies that we may escape the wages of sin, death, then we must take the whole yoke of Christ upon us, and learn of Him to be meek and lowly in heart, that we may find that rest which yet remaineth to the people of God. We may profess to have a hope of immortality, and yet have our prayer mingled with temporal things, seeking to be prospered in business, desiring that all things may go smoothly with us, and if our prayer were answered we should become indifferent to Him; if it were not for trials we should sleep. The petition of Israel is not mingled with base things. Let us not attempt to guide or direct His hands in blessing. Far better for us to yield up ourselves entirely to Him, to be led and guided by His eye. The true cattle of Israel will eat the food He has provided for them, and not alter that which has been given them.

Few, however, have faith to grasp the importance of this. Take our own cases. How speedily we begin to murmur, then to rail against every little matter that is not conducted according to our pleasure, and though perhaps at other times we would spurn the idea, we then blame God wholesale for permitting our path

to be hedged up, for allowing the March winds of adversity to dash to the ground the snug nest we have built in a snug crotch of the sturdy oak. We complain that it should ever be allowed that our own familiar friend, in whom we trusted, should lift up his heel against us. We find fault with all things around us, revile others that they have not a more perfect walk, and at the same time completely lose sight of the fact that we ourselves are very far below the standard, and that we are not required to overcome the evil of another, but only our own. Let us be swift to hear, slow to speak, slow to wrath. When tempted to do evil, rest, and then anger ceases. Be not hasty to charge the Lord with folly, or style His work or any portion of it as foolishness. He hath made all things good in their season: all His works shall praise Him.

The Lord acts wittingly. All His ways are judgment. Happy is the man who can accept whatsoever comes upon him, whether it be good, or whether it be evil, as from the Lord, and be admonished thereby. The true Israelite will endure all things for Christ's sake, knowing that his Creator will not permit him to be tried above that which he is able to bear. He will submit to be railed upon, and will not rail again. He will submit to have all manner of evil spoken against him falsely; knowing that whom the Lord calls, them He also will justify in due season, and whom He justifies, them also He will glorify. Then be not drawn to rail through the weakness of the flesh lest thy bones be made to shake, lest thou fear; for if it be the contrary, though thou walk through the valley and shadow of death, the promise is, thou shalt fear no evil; though thou be in the midst of death, it shall have no hold on thee.

We can all sing in the sunshine, but the way which the Lord leads is as a tonic to give us a true hungering after righteousness. To the hungry soul every bitter thing is sweet. Sweetness will

never cleanse blood: bitterness will. This sore travail hath God given to the sons of men to be exercised therewith. The creature was made subject to vanity, not willingly, for man would never have had evil if he had had his will, he would have it wiped out of the map of creation and so destroy his hope. Fortunately he was subjected by God, *in hope* of being raised to a higher position than he could have attained to had he remained in innocency. Until we fully grasp this truth we are ever miserable, dissatisfied, and disposed to resent the evil, oftentimes stooping so low as to take offence at a little word spoken. If we are of that seed to whom the promise was made, sooner or later we shall see the folly of acting thus, and then the Scripture will further find an entrance and abiding place in us. Then we shall view others as better than ourselves. Then with all lowliness and meekness, with longsuffering, forbearing one another in love, we shall endeavour to keep the unity of the Spirit in the bond of peace, *till we all come in the unity of the faith*, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ. We shall yield up ourselves entirely to the Lord and say: Not my will, but thine be done.

Israel are seeking the highest blessings, and as a sequence the highest sufferings; to fill up that which is behind of the afflictions of Christ. No cross, no crown. When chastened by sorrow through trials, when crushed we lie helpless and weak, may we see through His rod, knife and vials that His love will make our heart meek. When tempted to think that the Lord hath forsaken us, remember He hath said: "When the hope of Israel is gone, then will I work." Has your store become low, then whatsoever thy hand findeth to do, do it with thy might, and remember the widow, with but the handful of meal, and the cruse of oil. Perhaps you may be in some way responsible for your scanty fare. She was commanded to deduct from her small hoard a little cake first for the man of God, and when she had rendered unto the Lord His tithe, when she had proved her faith by her works, then she heard and realised that "the barrel of meal shall not waste, neither shall the cruse of oil fail." To obey is better than sacrifice, and to hearken than the fat of rams. We oft desire the Lord to bless our beginning, but as knowledge increases we exclaim with Job: "I uttered that I understood not." He blesses our latter end; that in the dispensation of the fulness of times He might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in Him. Let us therefore

strive to keep the word of His patience, and though friends may prove traitors, though our acquaintance may lift up his heel against us, though our relatives, even those nearest and dearest, may persecute us for righteousness' sake, let us hold fast our integrity; if reviled let us not revile again, but commit ourselves unto a faithful Creator, and then in the end those once our enemies will turn our friends, and perhaps speedily be led to glorify our Father, seeing the virtue of His Spirit manifested through us. Then we shall be able to exclaim with Joseph: "Ye thought evil against me; but God meant it unto good." "Blessed are the meek, for they shall inherit the earth." To this man will I look, even to him that is poor, and of a contrite spirit, and trembleth at My word. The Lord's ways are opposed to the wisdom of the natural man, and as much higher as the heavens are higher than the earth. Therefore where we cannot see our way clear let us learn to trust, knowing that He doeth all things well.

By Whom Shall Jacob Arise?

MANY who are desirous of seeing the ingathering and restoration of Israel may exclaim with the prophet: "O Lord, by whom shall Jacob arise, for he is small?" God knew where to find a Noah to build the ark, He knew where to find a Moses to go to Pharaoh, He knew where to find an Esther to plead for her people, and He knew where to find prophets for His ministry at all times; so in this the day of small things He knows where to find labourers for His vineyard, He knows where to find those who will build again the walls of Jerusalem, who will take pleasure in her stones and favour the dust thereof. Deliverance always comes from the most unexpected quarters; it has ever been from the most obscure places, from the roughest quarries, that God has brought forth the brightest gems. He called Abraham from a land of idolaters; David from following the sheep; prophets from among herdsmen, as Amos, and from among princes, as Daniel; He sent His Son into the world born in a manger, the friend of publicans and sinners; His companions and disciples to whom He entrusted the message of the Gospel and endowed with the power of the Spirit were from the poor and illiterate. So now in these last days He sends the Comforter to abide not on the great and mighty, not on the learned professor or the erudite divine, but on the foolish of this world, on the weak and despised; by these he will bring to nought the wisdom of the wise and the understanding of the prudent, so that no flesh may glory in His presence; by these He will gather His elect, His Bride, and usher in His new creation, for He has hid these things from the wise and prudent and revealed them unto babes.

Let us avoid what we find fault with in others.

Notes from Canvassers.

ECHOES FROM ERIN.

"We started on our third voyage to Ireland with the *Flying Roll* from Liverpool, at one o'clock in the morning, April 29th; reaching Londonderry at 7 p.m. We were not sorry when our journey of 217 miles was ended, though much enjoying the passage, with a splendid view of that most wonderful geological formation, the Giant's Causeway. It consists of three moles composed of basaltic columns. These it has been estimated, comprise about 40,000 perpendicular columns, principally heptagonal and hexagonal in shape, fitting so closely to each other that, in many instances, a sheet of paper could not be inserted between them. It is said there is only one triangular pillar. There are three of nine sides, and the proportion having four or eight sides is very small. Each pillar is separable from all the adjacent columns, and into distinct joints, whose articulation is as perfect as human exertion could have formed them; the extremities of each joint being concave or convex to fit the others. The supposition is, that the Causeway was at one period in a molten condition, and that a subterraneous upheaval brought the fused minerals to the surface, where, as they gradually cooled, they formed into the symmetrical pillars—now one of the wonders of the world.

"We commenced our canvass of Derry on May 3rd. The city gates and walls, mounted with cannon, are still in good preservation. It was from these that the shopkeepers and apprentices of Derry held out against the army of James II. for upwards of a hundred days, during the memorable siege of 1688-9.

"What a glorious time when the nations shall learn war no more. Then 'He shall speak peace unto the heathen'; but what a terrible day of retribution precedes that time! The present armament of Europe is but the shadow of the coming event. But the overthrow of the Gentiles results in the ingathering of Israel. Dan, who has judged his people—the Gentiles, over whom he was placed after removal from Israel) as one of the tribes of Israel; must in the end bite their horses' heels that they may fall backward into the grave; undermining their support and accomplishing their complete overthrow. But God's purposes will be fulfilled in restoring Israel in the midst of the tumult. But how can the Gentiles murmur when they seek not the immortality of the body? They despise that glory and desire but the salvation of the soul, which they will assuredly get; but what is that in comparison to the life of this body? The majority of Christians are led to suppose that because the soul is the immortal part, the mortal body is of comparative insignificance: not realising this great truth that the immortal life of the natural body is the promised reward for the overcoming of all evil. Of course the salvation of the soul is the first step, vouchsafed to us through faith, repentance from works of evil; but having obtained the assurance of the deliverance of our souls from the second death, why stop there? Leave these first principles, said Paul, and go on to perfection. But there the Gentiles are content to abide, and seek not for immortality by patient continuance in well-doing. But to us the life is more than meat, and the body than raiment; our hope is to be sanctified *wholly*, that our whole spirit and soul and body, may be preserved blameless unto the coming of Christ. This is preferable to the loss of the body in death, and the salvation of the soul alone. A living dog is better than a dead lion, saith the Scriptures. 'God is not the god of the dead. Those who believe in the resurrection of the body, virtually deny that truism. Paul has so clearly stated that the body which man will have in the resurrection is not the one sown in the ground (1 Cor.

xv. 37); and yet many professing to make the Scriptures the rule of faith, believe that it is the same identical body perfected and glorified. A man would be deemed insane to assert that the old corn sown in the ground was still there, after the new blade had sprung from it. Here, then, is a perfect similitude in nature; and yet men fail to see the resemblance. Fail to see that the undying part (the soul), which is quickened; is not quickened until the decaying part (the body) dies, and rots, in other words not until the resurrection. *It is not quickened the moment decomposition sets in: the soul does not immediately 'wing its flight to a better world.'* If this doctrine were true, where would be the necessity of a resurrection? If we are to believe with one church that—

'All who love the Lord below,
When they die to heaven will go,
And join with saints above.'

If, as our teachers would fain have us imagine, they are verily the spiritual successors of the apostles; still in possession of the power of imparting the Spirit to those on whom they place their hands; how singular they should uphold such doctrines in direct antagonism to the apostles' teaching! For Peter wished the believers in his day to distinctly understand that the souls of men at death remained in the grave until the resurrection; as see Acts ii. 31. If the pastors of Christendom took not the office of the priesthood upon themselves, but were 'called of God, as was Aaron,' surely they should be foremost in upholding the form of sound words' as commended by Paul. But alas, it is not so: and the worst feature of all is, that the multitude are led to accept as Gospel truth any spurious doctrine running parallel with the popular taste, providing it is interlarded with an occasional quotation from Scripture, to give the counterfeit a more genuine outside appearance. When the muriatic acid of the law and testimony is brought to bear upon the traditions of men, taught for truths in this nineteenth century of Christian knowledge, it is then that the baseness of the metal is at once detected. Still they will not believe that the soul goes into the grave at death, although David denies the opposite teaching. (Psalm lxxxix. 48). Surely Christendom has need to be taught again, which be the first principles of the oracles of God!

"A Roman Catholic priest, to whom the *Roll* was offered, contended that Peter was the rock on which Christ said He would build His church; instead of Peter's confession of faith that He was the Christ, and Son of the living God. How absurd their view must seem when it is remembered that, 'other foundation can no man lay than that is laid, which is Jesus Christ.' Paul says, 'the foundation of God standeth sure.' Now here is a stable foundation for the building against which the gates of hell—or the grave—can never prevail; because it remains rooted to the Rock. But Peter has seen corruption. The whole structure would tumble to the ground if built upon a crumbling decaying ruin. Jesus likened him who kept His sayings to the man who built upon the foundation of the Rock, and that man's house was the one left standing.

"This promise of the immortality of the mortal body could not be realised until these last days, being reserved for the 'third' day (Hosea vi. 2), or third dispensation of 2,000 years. We have this figure three showing forth the dispensations of time, ever before us in the Scriptures, as well as in nature. Christ will be perfected in the third day, when He receives His Bride—Israel. (Luke xiii. 32; 1 Cor. xi. 11; Hosea ii. 16.) On the 'third' day the marriage took place, when the natural governor was astonished to find the water changed to wine. If we gaze in the firmament, we do always behold the glories of the

sun, moon and stars. If we walk in the green fields,

WE TREAD BENEATH OUR FEET THE SHAMROCK

If we look at man, we behold him a trinity of spirit, soul and body. (1 Thes. v. 23.) So God made man on the sixth day, each day prefiguring one thousand years (2 Peter iii. 8), within which time he is to be made in the image and likeness of God.

"On the 12th we took boat from 'Derry, having finished our canvass of the 'Maiden City,' and after a 'dirty' passage succeeded in lodging ourselves and baggage safely in Morecambe. We were sorry that a longer stay in Ireland was impracticable, but the country is so thinly peopled that we considered it well-nigh impossible, taking into account the fact that the Roman Catholic portion is so greatly in the ascendant. It seems almost like casting pearls before swine to speak to them upon the Word. Whilst offering the books to one, she said: 'You're only chanting a note of corruption from the windpipe of a goose.' We can only pity such; the slaves of priestcraft.

"We made another move, to Lancaster, on the 20th, and have already met with a few in possession of the *Roll*. One lady who has read the three Sermons took a PIONEER, and expressed the conviction that if any were searching for truth and read the first Sermon of the *Roll*, they would soon be wanting the others.

"One person read the enquiry on the cover of the paper: 'Which will rise in the resurrection—body or soul?' and said a friend had endeavoured to make her believe that the latter would. I assured her that such a belief was entirely a Scriptural one, and brought forward many passages to confirm the same. These she did not seem inclined to accept, and finished up by saying—after handing me her Bible to show her the passages referred to—that it was not at all important to bother about these things, it being quite sufficient to know that Christ died for us. I warned her of the Saviour's assertion: 'He that rejecteth me and receiveth not my words, hath one that judgeth him; the word that I have spoken, the same shall judge him in the last day.' It is strange that so many professing Christianity can be content with the mere knowledge that Jesus died to redeem mankind unto God. 'If ye continue in my word,' said Jesus, 'then are ye my disciples indeed. And ye shall know the truth, and the truth shall make you free.' If then the truth of the word of the Son of God has to make man free from sin, it is of importance that we understand its requirements; for how can a man obey the word of God if he cannot see it? The reason for so many being carried about with every wind of doctrine is to be found in the fact that they do not 'search the Scriptures' for truth, but rely upon the guidance of the clergy, so many of whom have the audacity to arrogate to themselves the exclusive right to teach and preach, under the spurious assumption of 'Apostolic succession.' At the time of the persecution following upon Stephen's death *all the believers* were scattered abroad, and preached the Word whither they went (Acts viii. 1; xi. 19-21). The right to proclaim the truth of God's word is not restricted to a favoured few. (See Num. xi. 25-29; Mark v. 19; ix. 39, 38; Philip i. 14-18; Rev. xxii. 17.)

"During the month our sales have been rather small; we have only disposed of 74 Sermons of the *Roll*, 197 *Parts*, and 500 PIONEERS."

MANCHESTER.

"I have met with a few interesting cases since my previous report. One morning I was very pleased to receive a letter from the invalid lady therein referred to, asking me to call upon her again, as she wanted more of the *Flying Roll*. Upon doing so, I had a long and very refreshing conversation with her. She had found the first

Sermon sweet unto her taste, and now took the second and third Sermons for herself, and two additional copies of the first Sermon to send away, also four PIONEERS. In course of conversation she gave me to understand that her father had died in the faith, namely, 'the faith which was once delivered unto the saints' (Jude 3; see also Hebrews xi. 13), 'to wit, the redemption of our body' (Romans viii. 23); or the immortal life of the mortal body, being the great and glorious change to be effected in the elect, the Bride of Christ, and to which Paul refers in 1 Cor. xv. 51-53: 'Behold, I show you a mystery; we shall not all sleep, but we shall all be changed . . . this mortal must put on immortality.' She seemed very pleased to find that the *Flying Roll* was a further promulgation and interpretation of this same faith, and firmly believed it to be God's message. Having heard that a lady wished to see me (who was out when I first called some time ago), I paid her a visit. She had read the first Sermon (which had been lent to her) with deep interest, and wished to ask a few questions respecting the work, which I believe were answered to her satisfaction. She now took the set of three Sermons, which I hope and trust may prove a great blessing to her, as she appeared to be one of the few who are hungering after light, truth, and righteousness in these days of almost universal indifference to Jesus Christ's injunction and promise, 'Seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you' (Matt. vi. 33). And it is certain that the days of visitation are come, and that through the instrumentality of the *Flying Roll* the mysteries of the kingdom are being unsealed by the Spirit of light, life and truth, which has now come to cleanse and to quicken the bones of the whole house of Israel, and lead them into all truth.

"Upon calling to see another lady, who listened attentively, when she took the first Sermon and a PIONEER from me a few months ago, I was glad to find that she was interested therein, and now had the pleasure of supplying her with the second Sermon and another PIONEER. At a place where the first and second Sermons and several PIONEERS have been taken from time to time, I had an interesting conversation with the man and his wife, both of whom seemed much interested, and (although business was not very good with them just then), I was very pleased when they decided to take the third Sermon and another PIONEER. Upon leaving I was asked to call again when in the neighbourhood, even if I had to come a little out of my way to do so. Upon offering the *Roll* to a lady (who had heard of it through a friend at whose house I had called), she manifested much earnestness, and after a short, interesting conversation upon the work took a Sermon and PIONEER readily. One day whilst canvassing, two young men who were working on a carriage-drive noticed me calling at places, and presently one of them wished to know if I was offering religious tracts. I thereupon showed them the *Roll*, and they seemed interested in what I told them respecting it, especially the one who had addressed me, who I think would have taken a Sermon had he been able; however, he took a PIONEER very readily, and lent his companion a penny to get one also. At a cottage where I called, a young woman came to the door, who listened attentively when I offered the *Roll*, which, however, the people of the house seemed unprepared to take, but I heard a voice, apparently from upstairs, saying they would have a PIONEER, which I supplied, and after a little further conversation went away; but, upon coming from another cottage, where I had had an interesting talk with a man and his wife who took a Sermon and a PIONEER, I found the young woman and her mother (as I believe) standing at their door wishing to see me again, as the mother had been looking into the PIONEER, and now wished to have a Sermon also,

which I was very pleased to supply, and seeing their interest, spoke to them further of some of the important articles of Israel's faith. On leaving, the young woman very kindly showed me a near way to a farmhouse I had enquired about, the roadway to which was very roundabout. A young gentleman to whom I offered the *Roll*, seemed very incredulous as to its really being God's last message to man; however, after a little conversation he took a PIONEER, and as I was coming away from another house he came to me for a Sermon. At a house where I could not have an interview with the lady, I delivered a message to the servant, requesting her to take in a Sermon and PIONEER for the lady to look at; however, she soon returned, and intimated that the people there did not care for that kind of thing, but that she would take the Sermon herself, and seeing her readiness to receive the message, and thinking from her manner she was not prepared to take a PIONEER also, I gave her one which I had received for free distribution. At another house, where the lady was out, the servant (as I believe) manifested much interest as I spoke to her of the *Roll* and some of the articles of Israel's faith, and then she took a Sermon and PIONEER with evident pleasure. A minister to whom I offered the *Flying Roll*, God's last message to man for the ingathering and restoration of Israel, in preparation for Christ's second coming, the third watch referred to by Jesus having now arrived, received me kindly, listened attentively, and expressed his belief we were indeed living in a time when great changes were at hand. He took a Sermon and PIONEER readily and thought he should be interested therein. Upon offering the *Roll* to a lady she at once refused it, but in a pleasant manner, giving me to understand she was a Spiritualist, and had gone through so much in arriving at her present belief that it had almost driven her crazy, that she was happier than formerly, and could not now think of inquiring into any other religious views. However, she kindly gave me opportunity of speaking to her further. I asked what were her grounds for salvation, and so far as I could gather from her reply, understood that she was trusting to a good life, doing to others as she would be done by, and a natural progression to a higher state. She stated that she could not now accept the atonement of Jesus Christ (if such a person ever lived), nor believe many things in the Bible, much of which she considered was unfit to read. She believed in a God of love, whereas the Bible represented Him as a God of vengeance, punishing the innocent for the guilty. I tried to show her that it was because the Bible was not understood that such false ideas existed concerning it, that many of the passages which were considered so objectionable were amongst the most important for our guidance, and that the *Flying Roll* is God's interpretation of the mysteries of Scripture, and clearly shows that God is indeed a God of love and mercy, and that He has ordained that in the end all souls shall be saved; and be perfectly happy; trials, sorrows, and sufferings being sent by God in kindness as a means to increase our happiness in the end; that the evil was necessary to enhance the good, bitterness to enjoy sweetness, and darkness to appreciate light. As I continued talking to her of universal salvation, the three glories, and other articles of Israel's faith her interest seemed to increase, but so far as I could tell, it was not until the true nature of the fall was brought to her notice, which evidently made a deep impression upon her, that she seemed to realise the fitness and importance of the atonement made by the shedding of the blood of the woman's seed, Jesus. She asked if I considered belief in the atonement to be necessary in order to be saved, when I distinctly gave her to understand that it is necessary in order to have part in the *first resurrection*, although through the abundance of God's mercy the atonement will avail even for the unbeliever at the *second resurrection*; for God our Saviour

'will have all men to be saved, and to come unto the knowledge of the truth. For there is one God, and one mediator between God and men, the man, Christ Jesus, who gave Himself a ransom for all, to be testified in due time.' (1 Tim. ii. 4-6.) 'Neither is there salvation in any other, for there is none other name under heaven given among men whereby we must be saved.' (Acts iv. 12.) The conversation was a long one, for some time at the door, and then the lady kindly asked me in, and before I came away she seemed pleased to take a PIONEER, and said she should be glad if I could call and see her again. She appeared to understand the difference between the salvation of the soul and the redemption of the body, that things essential to be observed in order to obtain the latter were not necessary as regards the former, and from the tenor of her concluding remarks I left in hopes that she would see the absolute necessity for the atonement of Jesus Christ, *the only foundation to build upon* both for the salvation of the soul and the redemption of the body. (See 1 Cor. iii. 11.) I am pleased to record that one evening a poor woman came to me for the first Sermon of the *Flying Roll*. Early last February, when I called at her house to offer it, she was unprepared to take it, but took a PIONEER, which she has read several times, likes it very much, and has shown it and talked about it to her friends. We had a very interesting conversation, in the course of which I found she had read the PIONEER to some purpose, and was now anxious to obtain a deeper knowledge of those precious truths of which it had given her a foretaste, and I trust she may not be disappointed. Besides these and other cases of more or less interest, I have on the other hand met with much indifference, some instances thereof being very marked. Since my previous report I have canvassed in Chorlton-cum-Hardy and Urmston, and made calls in Salford, Sale, &c.

"My sales amounted to 2 *Parts* and 28 Sermons of the *Flying Roll*, and 115 PIONEERS. I also gave away 8 PIONEERS received for free distribution."

WITH OUR PIONEER VAN.

"Last month we spoke of entering Fleckney. This is a flourishing Leicestershire village. It was found at the last moment impossible to obtain the hire of a hall there, but this is a fact over which we are greatly pleased. Truly the Lord doeth all things well. There is not a hall in the village which could have held the congregations we were privileged to address. We did not reach Fleckney until Saturday evening, and it was intended to hold a public meeting the following day. Our arrival was soon the talk of the village—we needed no handbills or newspaper advertisements here. The next morning it was whispered that (p.v.) we would hold two meetings, one from 5 to 6 p.m. and the other to commence at 7.30. As a stone thrown into the water at first makes one ripple, but is followed by succeeding ripples until every portion of the shore is reached, so this message appeared to penetrate to every house in Fleckney, and when we emerged from our lodgings shortly before 5 o'clock a large congregation was already awaiting us. We had a grand meeting, a still larger and equally attentive one at 7.30, and a most encouraging one the next evening, all in the open air. We shall long remember the singing of the Doxology by both children and adults at the close of the Monday night's meeting. It seemed as if the whole congregation had united in praise to their Creator, an appropriate finish to a lecture on universal salvation; and further, at this last gathering 1 Volume, 5 Sermons of the *Roll*, and 91 PIONEERS were sold, which will enable the purchasers to look more deeply into Israel's faith.

"Our next journey was to Lincoln, by way of Nottingham and Newark. The weather was not in our favour, and a portion of the party had to

finish the journey by train: but without bitterness we could not appreciate sweetness. Happy shall we be when we can accept whatsoever comes upon us, whether good or evil, as from the Lord. He who keepeth Israel neither slumbereth nor sleepeth.

"Our meeting at the Corn Exchange, Lincoln, was well attended, 3 Sermons and 127 PIONEERS being disposed of. Three open-air meetings were also held during our stay, and we trust the interest aroused may prove lasting, and be as a watering from the Lord to the seed sown in that city for many years. We are glad that it was our privilege to visit Lincoln. The eager and attentive faces, particularly noticeable at the last meeting, impressed us very much. Who is he that cannot rejoice to see one of Israel manifesting a keen desire to listen to the reprieve from death now offered, one who is truly hungering and thirsting after righteousness? I pity that one who, being in possession of God's *Roll* himself, cannot rejoice with exceeding joy to see others, the remnant of Israel, asking their way to Zion with their faces thitherward. His own faith is dead, or nearly so. Happy were we to hear at least two of our Lincoln brethren say that from this time forth they hoped, in God's strength to be still more zealous in preaching and spreading the everlasting Gospel. God bless their resolve. We must not omit to mention our canvass of Wellingore and Navenby. The former village is, I think, about 10 miles from Lincoln, but at the second house at which I called I was agreeably surprised to hear the housewife tell me that on the previous Saturday night she had heard us preaching on the Corn Hill, Lincoln. Before I left her she purchased the set of Sermons and a PIONEER. Twenty-five Sermons, 13 *Parts* of the *Roll*, and 84 PIONEERS were left at these two villages during the day.

"The time soon came round for us to part from our brethren and sisters at Lincoln, and travel on to Grimsby. On the way we stayed over night at Market Rasen, and canvassed it next morning. Result: 14 Sermons, 1 *Part* of the *Roll*, and 51 PIONEERS. On Saturday, May 7th, we delivered 10,000 handbills in Grimsby. Next evening, on arrival at the Town Hall, we found almost every seat filled. Speedily every inch of standing room, both in the gallery and on the ground floor, was occupied. Then we accommodated over 100 on the platform, but still many had to go away without being able to gain admission. All the PIONEERS we had with us—300 copies—were purchased in a few minutes, and we had to send to our van for a fresh supply. Thirteen more copies and 15 Sermons of the *Roll* were sold at the close. It was a most attentive meeting, one which we shall not easily forget. The 'Grimsby News,' in its impression of May 13th, gave a lengthy report. Four open-air meetings were held in the market squares, at which 4 more Sermons and 167 PIONEERS were purchased. There, also, at our closing meeting so keen an interest was awakened that we were inclined to express regret at having to leave so soon; but onward we had to go, not however, before we had canvassed a part of Grimsby and some of the villages around. Thursday, May 12th, found us on the way to Hull. Pony, van, and all of us had a trip across the ferry from New Holland, and shortly afterwards reached the house of one who, having received light and truth from God's *Roll*, is now canvassing the same during her spare time. Her address is 24, May Street, Beverley Road, where both *Roll* and PIONEER can be obtained. We stayed there for the night, and enjoyed sweet communion together. Next morning we shaped our course to Driffield, where, in the afternoon, we received a very warm greeting from more interested friends, who were aroused and prompted to look into the *Roll* through the instrumentality of the party who previously canvassed this Yorkshire town. We had an open-air meeting on Saturday night, two good meetings

at the New Market Hall on Sunday, and another meeting at Nafferton on Monday evening. There are said to be 6,000 inhabitants in Driffield. About one-twelfth of them were present with us on Sunday evening, and we were glad to leave with them 9 Sermons and 189 PIONEERS.

"On our way across the country to Ashton-lyne we canvassed Street House, a small colliery village near Wakefield, and also three villages between Wakefield and Holmfirth, viz., Dirstear, Cumberworth, and Shepley. We had an experience of hill climbing between Holmfirth and Ashton, crossing the "Old Moss," styled the backbone of England. Not a very enviable position when you find yourself in a cloud, as we were, surrounded by a most humid atmosphere severely testing the waterproof qualities of your garments, and so dense that you are unable to see but a few yards ahead. We were grateful to descend from such a giddy height. Needless to say we appreciated our tea on arrival at 229, Stamford Street, Ashton.

"There was a fair attendance at the Co-operative Hall, Ashton, on Sunday evening, May 22nd, a very attentive audience. It was very cheering to meet over twenty of our brethren and sisters who came over from Oldham to be present with us for the evening. As iron sharpeneth iron, so doth the countenance of a man his friend. Our sales at this meeting were 10 Sermons of the *Roll* and 124 PIONEERS, making a total for the month of 107 Sermons (including 12 second and 8 third Sermons), 21 *Parts* of the *Roll*, and 1,012 PIONEERS."

SEED SOWING IN HERTFORDSHIRE.

"Since my last report I have canvassed Buntingford, with the villages surrounding it. A Sermon was purchased by one young farmer with whom I conversed on the faith of Israel. His mother also became interested in the conversation and took a copy of the PIONEER OF WISDOM, and she wished me to make a call at a neighbouring farm, which I did, and the gentleman there, seeing the *Roll* to be a good book, purchased the set of three Sermons.

"A preacher of the Gospel invited me in to read me an extract from an old manuscript, written in the time of Oliver Cromwell, treating on the fall, which far surpassed the apple theory of this the nineteenth century. I trust that the 'Extracts from the *Flying Roll*, which is a divine message to man, may explain these deep mysteries to his entire satisfaction.

"When I offered the *Roll* to a group of women, one said she did not believe that anyone knew when the world was coming to an end. I replied: 'I was not expecting the end of this planet, for one generation passeth away, and another generation cometh, but the earth abideth for ever, and that the Apostle Paul tells us that a dispensation of the Gospel of the grace of God was committed to him for the Gentiles, that the end of this dispensation is approaching, bringing in the fulness of the Gentiles and the redemption of Israel.

"When the message was offered to a publican a gentleman in the bar asked for another copy of the PIONEER to send away; he had previously bought a copy from me at Braughing, and told the others in the bar that it was different to anything they had ever read. This caused all of them, including the landlord, to purchase the PIONEER OF WISDOM.

"My sales for the month are 104 Sermons (including two second and one third Sermon), 91 *Parts* of the *Roll*, and 523 PIONEERS."

AMONG THE DERBYSHIRE HILLS.

"I have made a house-to-house canvass in Street Lane, a place about half-way between Ripley and Belper; sold 20 PIONEERS, and found several of the poor grateful for a free copy. I had a conversation with one whom I believe to

be a local preacher. On hearing our belief in the *Roll's* inspiration he at once began to denounce it in strong terms. Upon being asked if he had ever heard or read any of the work he confessed he had not. I pointed out how unscriptural and unreasonable it was to pronounce judgment on anything unheard, and quoted Prov. xviii. 13: 'He that answereth a matter before he heareth it, it is folly and shame unto him.' I also drew his attention to the fact that the Apostle Paul taught us to despise not prophesyings, to prove all things, and hold fast that which is good. Likewise that God had promised to bring forth the *Flying Roll* (see Zech. v. 1, Ezek. ii., Jer. xxxvi.) He was unable to confute the Scripture brought forward in support of Israel's hope, and took a PIONEER.

"Offering the work to a minister whose surroundings seemed pretty comfortable, he pointedly refused it, saying he was not going to waste even a penny upon a PIONEER. I had several pleasant conversations with others.

"Whilst on my way to Sleek Moor, to pay a visit to a very interested friend, I canvassed several houses on the way, and sold 23 PIONEERS. Several spoke in favour of the paper, having taken a copy from the party which canvassed Alfreton. A gentleman called on the above-mentioned friend during my visit, when I had a conversation with him on the difference between the body brought forth from the Virgin Mary, called Jesus, and the Spirit, Christ, which descended at Jordan and abode on Him three years, being afterwards, at His resurrection, grafted into Him. This person was delighted with the explanation, and said it was a point which had puzzled him for years."

OUR CROYDON REPORT.

"Canvassing in a fresh district it was gratifying to dispose of a good deal of Israel's literature. A gentleman who purchased a Sermon and a PIONEER thought the doctrine of universal salvation a grand one, and more in accordance with a God of love than anything he had previously heard. He had been greatly puzzled by the teaching in the churches, and thought the Scriptures contradictory, but when the three churches were pointed out to him, the Jew with the law, the Gentile with the Gospel, and Israel with the whole Word, he said he would read and see if he could understand it. Another took a *Part* and a PIONEER, saying he wished for the Sermon of the *Roll* the next time I called: he had been wishing to obtain it, having heard of it. A similar remark was made by a young man who took a PIONEER.

"A young person took a Sermon after a long conversation, being desirous to know the truth, wishing her husband had been present that she might have had his opinion on it. She was exhorted to seek to the Spirit and the Word for guidance.

"The Word was well received in another part, a lady wishing the second and third Sermons taken to her, being very pleased with the first. A woman with a sick husband took a paper, and gratefully accepted another copy, seeming anxious to grasp its teaching. A second and third were also taken by another family greatly interested in Israel's faith. It was pleasing to leave a first Sermon with one who, although very young, was earnestly striving to do the Lord's will.

"A good number of first Sermons, several *Parts*, many PIONEERS, and one Volume of the latter have been disposed of."

WARMINGTON, NORTHAMPTONSHIRE.

"Since last report I have had a fresh field of labour. On the 16th April I left March (Cambs.) on a visit to Peterborough for the purpose of meeting with the little party of preachers now on a tour through the country, with whom I spent a

week, which I enjoyed very much. Since their departure from Peterborough I have been canvassing around the above-named village in company with another canvasser.

"We have spent together about four weeks, and during this time we have visited several of the surrounding villages. We soon found the *Roll* had been on before us, some canvassers having visited the neighbourhood about three years ago. Although many seemed to be acquainted with the book (the name of it more than the contents of it), we have been enabled to hand to some of these a Sermon and a paper here and there, and besides (as usual), we have found some who did not remember seeing it before, who bought from us a portion of the work. With some we have had a lengthy conversation on the faith once delivered unto the saints, some buying sets. A lady who had had a PIONEER for a few days, on my calling canvassing the village with the *Roll*, said she had been reading the PIONEER, and liked it very much; she now understood something about that verse, Ezek. xviii. 2. After reading to her a portion of the first Sermon on page 19, she said she would take it, and after giving her an outline of the faith, she decided to take the set. She was also pleased to learn from the PIONEER and God's word that the words 'for ever' and 'everlasting' denote a set time appointed by God and not an eternity, and that all souls would eventually be saved—proof texts: Ezek. xxi. 6 with Job iii. 19, Lev. xvi. 32-34 with Ps. li. 16, Ex. xl. 15 with Heb. vii. 11-14, Gen. xvii. 10 with Josh. v. 5, etc.—and how can there be a punishment for man for all eternity if He says: 'I will have mercy and not sacrifice,' 'Every tongue shall confess that Jesus Christ is Lord to the glory of God the Father,' 'I will not contend for ever, neither will I be always wroth'?

"Our united sales are 1 Volume, 35 Sermons (5 sets, 2 seconds, and 1 third), 63 *Parts*, and 319 PIONEERS.

"Villages visited: Morborn, Folksworth, Oundle, Barnwell, Stoke, Pilton, Kingscliffe, Apethorpe, Fotheringay, Woodnewton, Polebrook, Upper and Lower Benefield, Glapthorn, Tansor, Cottestock, Ashton, Nassington, Hemington, Luton, and Yarwell."

BRIGHTON.

A brother sends us a paragraph from this seaside resort. Though but a youth he has a great zeal for the truth, and we trust many may follow his example in spending their leisure in the spread of the everlasting Gospel. He says: "Having a little time to spare one afternoon, I thought I could not do better than go forth with the *Flying Roll*. Whilst waiting in the station I brought the *Roll* before a lady as God's last message to man, sent abroad for the ingathering and restoration of Israel. She seemed interested, but was at the moment unable to take even a PIONEER. Whilst in the carriage I offered it to a gentleman, had a nice conversation with him, and he took a PIONEER. Another gentleman overhearing our conversation also took a paper.

"I found Upper Portslade hard to canvass; some who had heard of the work took a paper. Though I was out about two hours and a half and only sold one *Part* and seven PIONEERS, I do not feel daunted, but hope to canvass three more adjacent villages when I get the opportunity."

Another writes from Brighton: "Five of us took a trip to St. John's, Burgess Hill. We had only about three hours to spare, but disposed of four *Parts* of the *Roll* and twenty-six PIONEERS, and distributed about a dozen papers free to the very poor. We seemed to realise the work as a source of satisfaction to our minds, had several refreshing conversations, and returned home strengthened, feeling better able to go forth the next opportunity.

"On a trip to Eastbourne, visiting my sister at

the Home, I introduced the work to the matron, and left three PIONEERS, also sold three PIONEERS in the town whilst waiting for my train. On my way home I introduced the work to two missionary ladies, but they refused it. A gentleman overhearing the conversation took a PIONEER, and when leaving the train waved it, saying: "Here's success to a good cause."

MORE NOTES FROM HERTFORDSHIRE.

"Since my last report I have visited the following places: Bengoe, Hertford, Hertingfordbury, Welwyn, Codicote, Knelworth, Kimpton, Whitwell, Paul's Waldon, Ayott, Wheathampstead, Garsted Wood, Peter's Green, Breachwood Green, Bendish, Harpendon, Walkern, Offley, Lilly, Streatley, Barton, and Ickleford.

"Whilst canvassing in Hertford, I had a very refreshing conversation with a young woman, who had purchased a Sermon from the previous canvassers. She said she couldn't quite understand some of it; she had shown it to many who had disapproved of it, yet could not show her where the false teaching was; therefore she had read it the more, and was happy to have the opportunity of taking the second and third to complete the set, also a PIONEER to see the progress of the work. She was glad to have a conversation on the work, which she said had opened to her understanding many things she hitherto could not see clearly. The two faiths mentioned in Jude 3 were touched upon, and she was glad to see the difference pointed out, and the cleansing necessary to abide Christ's coming, and stand when He appeareth.

"A lady in Welwyn, whom circumstances prevented from purchasing the *Roll* or PIONEER, was very thankful for a free copy of the latter. She was also very grateful to me for the conversation I had with her, and can clearly see the condition of Christendom, that its fall is very close at hand. She sincerely desired more light upon the Word, and felt sure the Lord would help her to get that priceless boon, God's last message to man.

"On offering the *Roll* to a gentleman in Codient, after spending some little time in examining the book, he handed it back, saying he had been trying all his life to gather Israel in. I queried if he were not a preacher of the common salvation. He answered in the affirmative. I then informed him that the ingathering of Israel was the work of the Lord, and their glory was not one in common with the Gentiles, who only saw in part. I explained how the Lord is now bringing Israel's restoration to pass; for that purpose He has commanded that the *Flying Roll* be sent forth among the nations of the earth, to rescue the outcasts of Israel and the dispersed of Judah. As he proceeded to close the door in my face he replied very politely that I was a poor enthusiast, and he didn't want such trash.

"A set of three Sermons was taken very readily by a lady at Kimpton Bottom. A lady at Ansel's End, after hearing a short description of the *Roll*, said she was very thankful to have the opportunity of purchasing such a book, and took a PIONEER also. I am very thankful for the PIONEERS sent for free distribution, and have disposed of nearly a hundred among the poor, which I trust will lead many to the light and truth. A lady and gentleman who had a PIONEER from me whilst at their door in Barton-in-the-Clay, saw me passing the door some little while after, called me in, and took the first Sermon.

"Since my last report I have disposed of 55 Sermons of the *Roll* (including 2 sets, 1 second, and 1 third), 49 *Parts*, and 411 PIONEERS, which I trust will bring forth fruit a hundredfold."

BLYTH, NORTHUMBERLAND.

"We returned to our labours in the Lord's vineyard on the 10th of May, after a few days' rest with our sisters in North Shields to recover

ourselves after the rough sea passage which we experienced on our return from London, and have thus far been much encouraged in our labour of love. We have canvassed in Blyth, Old and New Hartley, Seaton Delaval, Seaton Sluice, Hollywell Dene. We left three Sermons, one *Part* and a PIONEER in a business place in Seaton Delaval, where much interest appeared to be manifested on the difference between the common salvation and the faith which was once delivered to the saints. The books were shown to a few of the employes, and in the same village a man readily purchased a Sermon, he having read a *Part* which had been sold near there three weeks before. At a house where a mission woman was visiting a sister offered her the message, but she was not willing to receive it. Not so with the poor old lady she was visiting, who said she was no respecter of persons, and if anyone spoke the word she could receive it, and bought a PIONEER to look for herself. Called upon a lady who believed the time was fully come when the redemption of the body was to be attained, and who asked the sister to call again to have a little conversation. Another gladly purchased a Sermon, on the faith of Israel being shown her as distinct from the hope of Jew and Gentile, which she had not previously seen, but which she now appeared to grasp.

"We have been very much cheered and encouraged in our labours. During our canvass we all met at a house where an old lady and her son with whom she is living drank in the words of life; he asked many questions concerning the faith, and had within the past few days been led to read in his Bible that the son should not bear the iniquity of his father, whereas all from Adam had borne his transgression. His little son, five years of age, went up to his mother and asked her to make us a cup of tea; it would do us good. She willingly did so, which we gladly accepted. A man with whom a sister had a conversation willingly purchased a Sermon to look into the work for himself, on the hope of Israel being explained to him, he never before having seen there was a reprieve from death held out, and although conversant with the words of the Lord: 'If a man keep my saying he shall never see death,' he had not realised that it had reference to the body. Called upon a lady who is interested in the mission to the Jews, and who was pleased to take a Sermon. Met a minister and offered him God's last message to man. He thought that if he read that book and preached it to his congregation it might frighten them. The sister asked him if he preached to please the people, and if he preached the four necessary things which were laid upon the Gentiles, which he appeared ignorant of until they were quoted from Acts xv.

"Our sales for the past fortnight are 89 Sermons, 52 *Parts* of the *Roll*, and 355 PIONEERS."

TORQUAY, DEVON.

"9, Albert Cottages, Victoria Road, Ellacombe. —After seven weeks' rest we have again resumed our labours in Torquay and the surrounding districts, namely, Babbicombe, Upton, Torre, and Paignton. In Babbicombe we came across a young man who had the *Roll*, but had not read it through, for there were many things in that and the Bible which he could not understand; Jesus' saying that 'In my Father's house are many mansions, if it were not so I would have told you; I go to prepare a place for you,' being one thing which puzzled him. The different glories spoken by Paul in 1 Corinthians xv. was explained to his entire satisfaction, his face beaming with delight; also the difference of those who die in full faith of the redemption of spirit, soul and body, and those who die only in the common salvation. He remarked that he had never heard it explained like that before and would now read the *Roll*. We also came

across a lady who bought the *Roll* from one of us at Lyme Regis.

"A *Part* was purchased by a person whose friend had bought a PIONEER from one of us, and which she had read; in fact, they had read it together, being much pleased with it. A *Part* was taken by one who had seen the PIONEER in Dawlish, so we find the work is often on before us, either in its favour or against it. We know that everyone cannot receive it, but he that is able let him accept it. Covet the best gifts.

"One poor woman mourned because of the evil, wondering why God permitted all the evil that was in the world. She was told that without evil we should not appreciate the good, and the evil in the end would praise God. She was prevailed upon to take a *Part* of the *Roll*.

"A lady who purchased the *Roll* said that undoubtedly those who were preserved, body, soul and spirit, would have a higher glory than those who went to the grave. She was told that death was an enemy to God and man, but that now the flaming sword death would be removed from all those who sought for its removal. She wished us success. In calling at a large house the servant said she had been to one of the meetings at Maidstone, held by the New and Latter House of Israel, which she enjoyed very much, for there was an address given by a young lady, and the singing and playing was beautiful. A paper was left with this person, and a Gilt Sermon with her mistress. May it bring forth fruit abundantly to the honour and glory of God.

"A paper was sold to a person who has had them from Warrington, she having lately come to Torquay. We rather amused an old gardener the other day. He asked if we had garden books for sale. The sister replied, 'Yes, for this garden' (pointing to her body), to show how to root up all the weeds that are growing in it. He would not listen to any more, but wheeled his barrow away, seeming to be highly amused.

"We have now finished our canvass of Torquay, Dartmouth being our next field of labour.

"During this last fortnight we have been enabled to sell 56 Sermons of the *Roll*, 30 *Parts*, and 319 PIONEERS."

WARWICKSHIRE.

"Since our last report we have finished our canvass of Warwick and surroundings, when we left for Harbury on May 9th. One young man, after hearing a little explanation of the *Roll*, said he would purchase one if it would show to him what the garden of Eden was. He was told it would if he sought the Spirit to give him understanding. He took the first Sermon. One man said he would rather be a clerk to a Conservative club, than be a clerk to the Bible. He believed when a man died he was no more, he could not believe in the resurrection. If there be no resurrection of the dead then is Christ not risen, and the key of the Arch of Creation is wanting. And if Christ be not risen, then is our preaching vain, and we are found false witnesses of God; because we have testified of God that He raised up Christ: whom He raised not up, if so be that the dead rise not. For if the dead rise not, then is not Christ raised, and we are yet in our sins; and all those who have fallen asleep from the days of Adam are perished. For if in this life only we have hope in Christ, we are of all men most miserable.

"On May 16th we left Harbury for Byfield. The person we stayed with at Harbury was very pleased with the PIONEER, and when we left she gave us the order for the next two months' papers, and also purchased the first Sermon of the *Roll*, she having her eyes opened to see that it is high time to awake out of sleep.

"Since our last report we have canvassed the following towns and villages: Rowington, Wroxall, Haseley, Beansal Common, Honily, Wasperton, Barford, Bishop's Saehbrook, Leek Wotton, Ill Wotton, Warwick, Ladbrook, Long

Itchington, Bishop's Itchington, Chesterton, Southam, Stockton, Upton, Bascote, Bascote Heath, Napton-on-the-hill, Harbury, Prior's Marston, Prior's Hardwick, Upper Boddington, Lower Boddington, Morton Pinkney, Aston-le-Walls, Wormleighton, Claydon, Eydon, Farndon, Badby, Preston, Staverton, Woodford, Hinton, Charwelton.

"Our sales amount to 69 Sermons, including one second, one third, and two sets, 139 *Parts* of the *Roll*, and 441 PIONEERS."

DORKING TO GUILDFORD.

"I have a few facts to record which may be of interest to the readers of the PIONEER. I have been much pained seeing the great indifference exhibited by many, who have pointedly refused to give me a hearing after they found I was introducing a religious work, and by shutting the door in my face shut themselves out for the time being from the great benefit within their reach, the wonderful revelation and interpretation of the deep mysteries in the Scriptures, so grandly and clearly treated in God's last message to man.

"On the other hand I have met with a few cases which cheered me much. One who had purchased a paper about three years ago had very much enjoyed reading it, and now took the *Roll* with pleasure. Often those who are unbelievers are made instruments in spreading the truth. One who had purchased the *Roll* could not understand it. He gave it to a friend. I called on this friend, who acknowledges it to be the work of God, and was now very pleased to take the second Sermon. One who took a *Part* of the *Roll* sent after me for a Sermon after I had left her house.

"I spent two days at Horsham, where I met many who were pleased to receive the *Roll*. This finished my canvass of Dorking and the surrounding villages, which occupied five weeks, during which time I have been enabled to dispose of 196 Sermons, 218 *Parts* of the *Roll*, and 540 PIONEERS.

"On May 19th I moved to Guildford. This seems to be a very poor town. I have met numbers here who have the *Roll*. One of these gladly took a PIONEER. Another, who took a copy of God's last message to man, said she hoped it were true that Christ is the Saviour of all souls, but at present she cannot see it from the Word. I met a grocer who recollected having bought some PIONEERS from me at Bath, and was pleased to take the current issue. He has promised to take the *Roll* before I leave.

"Between May 12th and 21st I sold 54 Sermons, 68 *Parts* of the *Roll*, and 154 PIONEERS."

THORNTON, NEAR BRADFORD.

"One Saturday afternoon, between Thornton and Manningham, twenty PIONEERS and eight *Parts* were disposed of. A sister was pleased to take four of the latter, her desire being to spread the everlasting Gospel as much as possible, and for the same object I have also canvassed in Bradford, and Thornton, telling a good number of the large public meeting soon to be held there (D.V.), and hope many who are earnestly seeking light and truth will attend the same. For although so much darkness covers the earth, and gross darkness the people, there is a bright light shining in the clouds of unbelief, which will lead Israel home to the barn, 'the Immortal Spirit.' A minister told me, 'Israel had all been gathered long ago.' That this is an error, is, however, easily discerned. The Word says, 'There is a time to cast away stones and a time to gather stones.' Israel were cast away to admit the ingathering of the Gentiles, and now at the Gentiles' fulness they are to be gathered, and after they are polished and prepared they will be used to build up that temple, of which Solomon's was but a type. After passing through the refining

process and purified as by fuller's sope, their bodies will be cleansed until they shine like the transparent city mentioned in Revelation.

"No wonder the princes of Zion's holy hill are commanded to cry out and shout, with gladness and joy, seeing their redemption draweth nigh, namely, the redemption of their body, for which the whole creation has groaned since the day that Adam sinned, travailing in pain to be delivered from the enemy, death. Now the Deliverer has come out of Zion, and whosoever will may come and take of the water of life freely. God's last message is now sent out to all, and it rests with each whether they accept or reject it. But if they escaped not which refused Him which spake on earth, how much more shall not we escape if we refuse Him who speaks from heaven.

"Several in Bradford were pleased to take a portion of the Word, and wished me to call again."

"Keep My Commandments and Live."

THE benefit arising from the keeping of the law of God is fully shown in the above title. Many have overlooked the fact that the immortality of the mortal body is the reward for that work, thinking that the sole blessing promised to Israel for obedience to the same was that they should eat the fat of the land and live in uninterrupted prosperity. To lose sight of the above is to miss one of the most sublime causes for hope in the human breast. Paul says that man was alive without the law once, that is, previous to the giving of the Mosaic Law man was under no condemnation of the second death of the soul, only under the first death of the body. Therefore, "without the law sin was (so to speak) dead." The commandment came, ordained to life, and if they had kept it they would have lived, but alas! sin revived and man died. The conditions, then, placed before man were these: The death of the body if he disobeyed the first command. After this God gave His laws and commands through Moses, with the promise of immortality if they were kept. "For Moses describeth the righteousness which is of the law, that the man which doeth those things shall live by them." If this law was broken they would still continue to perish bodily; and if they did not manifest repentance for their transgressions—sin being but transgression of the law—they would come under the condemnation of a second death; "The soul that sinneth it shall die." This is shown by John to be one thousand years' punishment in the grave. (Rev. xx. 6, 5.) "The wicked is reserved to the day of destruction. *They shall be brought forth to the day of wrath.*" Who shall declare his way to his face? And who shall repay him what he hath done? *Ye shall he be brought to the grave, and shall remain in the tomb.*" (Job xxi. 30-32.) Until the uttermost farthing of punishment is paid. If the Hebrews repented, and showed the same by the offering of sacrifice, they escaped this second death, and the Gentiles were brought in under the same covenant of repentance at the day of Pentecost; bread and wine showing forth the atonement made for sin as the sacrifice of the animal had previously done. By the Gentiles not being called upon to

observe the law, and by being admitted in part to Israel's blessings, they were both made one as far as the salvation of the soul was concerned, but no further. (Rom. iii. 22, 28-30; x. 12, 13.)

Notwithstanding; it is of vital importance to remember that Israel are now, at the fulness of the times of the Gentiles, to be gathered out from among the Gentiles to keep the law and obtain immortality. They will leave the first principles of Christian doctrine, and go on unto perfection; they will do this in the strength of God by obedience to the law of God given by Moses. Jeremiah uttered a prophecy concerning them: "Behold the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah: I will put my law in their inward parts, and write it in their hearts." It is evident that Christ did not fulfil this at His first coming, seeing they refused Him; but by the aid of His Spirit they will now obey His law and get immortal life. "Blessed are they that do His commandments, that they may have right to the tree of life." "Because thou hast kept the word of my patience, I also will keep thee from (the evil of) the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth." The consequence is they are not taken out of the world by death. (John xvii. 15.) They attain to a sinless condition. "The law of his God is in his heart, none of his steps shall slide." Who does not yearn for such a condition. For to overcome sin is to conquer death. (Rev. ii. 7.) Sin is transgression of the law; the keeping of the law frees man from sin; freedom from sin is an escape from death. The truest word that Satan ever spoke was: "All that a man hath will he give for his life." If the miser will sacrifice his hoarded gold to have his life prolonged, what should not we sacrifice to obtain immortality? "If thou wilt enter into life, keep the commandments."

But you say, most likely I am not one of the favoured few; in all probability a Gentile and not an Israelite. Work out your salvation, my friend, on the conditions stated, and you will make your calling and election sure. "To him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness." The latter is the blessing of the salvation of the soul bestowed upon the believer at the first resurrection; through faith without works, *i.e.*, without the keeping of the law; the former the reward of the immortal life of the natural body for obedience to the law; they having built with the same upon the first principles of the doctrine of Christ, unto perfection. Israel were commanded to strive for this: "Be ye therefore perfect, even as your Father which is in heaven is perfect." Repentance from works bringing death, faith toward God, baptism, the laying on of hands and belief in the resurrection and eternal judgment, these alone will never enable us to scale this height. We must do the works that Jesus did, and the greater works of overcoming all evil by doing good, ending in a final triumph over death.

This is the bruising of Satan's head under our feet. Where then is the power of death? But mark: the Lord says He will be *enquired* of by the house of Israel to do this work in them. Those who are content with a resurrection glory, and do not seek for immortality by a patient continuance in well-doing, will never experience this deliverance.

Report from Vancouver, British Columbia.

"I spent an afternoon canvassing in the east end of the city, and met with several who bought the first Sermon of the *Roll* from us last spring, but none were interested enough to take the other books. A lady who refused the *Roll* with great scorn, admitted she had not read it herself, but heard a very great friend of hers condemn it, and having the greatest of confidence in this friend's decision, she would on no account look into a copy. On further enquiry she said it was her clergyman she had heard preach against the *Roll*. Just then a gentleman who was passing shouted out: 'You must be born again.' Evidently he had heard us on the street corner, or heard of the work before, for he began to oppose the work violently, calling two ladies to witness that he had told me, and warned me that I was going to a

BURNING HELL.

I endeavoured to lay the truth before him in its simplicity, adding, 'If a man is born of God he *can* of sin.'

"Ah!" he replied, 'this old Adam, this old nature, *will* sin, but that which is born of God will not sin. That seed of Christ which is in me does not sin.'

"In handing forth the Word of eternal life, we find most of the Gentile believers confused and in great darkness over the new birth. While admitting they are sinners, they will contend they are born again, and that it is the *seed* of Christ which is planted in them that does not sin. Anyone reading 1 John iii. 9. with an earnest desire to *know* the truth, must see clearly that he that is born of God doth not commit sin, for his seed remaineth in him, and he cannot sin because he is born of God. Those who sin are the servants of sin, and "the servant abideth not in the house (the body) for ever, but the son ever." Those who die pay the wages of sin; the body returning to the dust as it was, and the spirit to God who gave it. At the resurrection the soul is born again, not of corruptible things such as silver or gold, but of the incorruptible, by the word of God, which *liveth* and abideth for ever, which agrees with the words of Paul, the dead are raised *incorruptible*.

"I disposed of 11 PIONEERS OF WISDOM, and received orders for 9 Sermons of the *Roll*.

"In the evening I gave an address on the corner of Carral and Cordova Streets. Speaking from Romans vi. 23: 'The wages of sin is death, but the gift of God is eternal life.' I had not said much before a young man began interrupting. I answered several of his questions, still he persisted to interrupt, others joining with him. As he appeared bent on disturbing the meeting with

questions, I gave him the privilege of speaking, which he refused. Seeing there was a contentious spirit abroad I closed the meeting after selling 16 PIONEERS.

"A gentleman from the Kensington Prairie spent a Sunday with us. His daughter having bought the *Roll* from us last spring in New Westminster, he became greatly interested, and is now earnestly contending for the faith once delivered to the saints. Already he has succeeded in disposing of six Sermons of the *Roll* and several PIONEERS OF WISDOM, and took another supply of *Rolls* and PIONEERS to circulate among the neighbouring farmers, being anxious that all in reach of his home should have the opportunity to buy the truth.

"Later I had another day's canvassing, meeting with great indifference. At one house a young man called out from the inside: 'Believe on the Lord Jesus Christ and thou shalt be saved.' I replied that it was a grand truth, a simple faith in Christ secures the soul's salvation. But for the redemption of the body it requires more than faith alone. The salvation of the soul was all he wanted, if he got that he would be satisfied, adding that he heard me preach last fall and could have proved many things he heard me say to be false; however, he could not remember what those points were.

"I offered the *Roll* to a Jewess, but she refused it. I had a conversation with her on the laws, but found they were very few of them kept by the Jewish people out here.

"Calling on a lady who purchased a *Roll* from us last spring, she appeared disappointed in the book. After a little conversation she promised to re-read the *Roll*.

"I disposed of 6 PIONEERS and took orders for 15 Sermons of the *Roll*."

Is it too Lowly for You?

WERE truth arrayed in gorgeous robes her popularity would be assured, but she comes dressed in a lowly garb, and few receive her. Satan, who knows the hearts of men to be evil, attires falsehood in fashionable raiment, doctrine is arranged to suit the times, error has the aid of genius, and thus the "strong delusion" has become all but universal. We are living in the last hour, the hour of temptation, when, as Isaiah says, the Book is delivered to him that is learned and he cannot read it, for it is sealed, and it is delivered to the unlearned, who says, I cannot read it, for I am unlearned. But there is a people who will make no excuse; they will read the Book and keep the word of His patience, and God also will keep them during the hour of temptation from the troubles which are shortly coming upon the world. To them is the message of truth sent, because they are "of the truth." All will have an opportunity of testing this message; many like Pilate will exclaim, "What is truth?" and, in the presence of truth, turn on their heel without searching for it; or like Jehudi, read three or four leaves and cast it into the fire; but those who are hungering and thirsting after righteousness will find all their wants satisfied in this *Roll*.

Notices.

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NOTICE OF MEETINGS.

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Will (D.V.) be held at

THE HALL, NEW MILL, LITTLEBOROUGH,

On SUNDAY, JUNE 19th, 1892,

Afternoon at 2.30; Evening at 6.30,

And in the

CO-OPERATIVE HALL, TOAD LANE, ROCHDALE,

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The Pioneer of Wisdom:

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

JUNE, 1892.

PROMISE UNTO THE WOMAN:
TO BE THE TREE OF THE
KNOWLEDGE OF GOOD.

THREE events in Scripture history forcibly illustrate the promise made in the beginning to the woman that her seed should bruise the serpent's head, which signifies the overthrow of Satan's power. On these three occasions man's unaided resources had come to an end, and deliverance was wrought by the hand of a woman. When the Lord sold Israel into the hand of Jabin, King of Canaan, because of their evil doings, and they cried unto Him in their oppression, Deborah arose and commanded Barak to go out against Sisera, the captain of the Canaanite host, but Barak would not go alone, and Deborah said, "I will surely go with thee; notwithstanding the journey that thou takest shall not be for thine honour, for the Lord shall sell Sisera into the hand of a woman." Barak did his part, the host of Sisera was annihilated, but the glory of the day fell to Jael, the wife of Heber, the Kenite, who smote a nail into the temples of Sisera. Again, when Abimelech fought with the men of Shechem, victory was nearly complete; he encamped against the city of Thebez and took it, and in a short time he would have demolished by fire the strong tower into which the people had fled for refuge, but "a certain woman cast a piece of a millstone upon Abimelech's head, and all to brake his skull," and Abimelech told his armour-bearer to thrust him through lest it should be said a woman slew him. Satan may utter the same vain cry, but the hand of the woman will nevertheless strike the fatal blow at his power.

On a third occasion the children of Israel were, in their extremity, about to deliver themselves up to the besieging army; all hope of succour had gone, the host of Holofernes was encamped around their city Bethulia, and had cut off their supplies of food; they had to face famine on the one hand and the oppression of a tyrant on the other, and they

had chosen the latter as the lesser of two evils, when a woman, after rebuking their want of faith, exhorting them to stand steadfast, and bringing to their remembrances the former times of God's deliverances, ventured into the enemy's camp, and brought back the head of Holofernes which she had cut off with his own sword.

These three events were types of the great deliverance of Israel from the bondage of Satan in these last days when "a woman shall compass a man," as the prophet saith. She will drive out the man of sin who sitteth in the heart of man exalting himself above all that is called God. The woman Jerusalem above will cleanse the mortal woman that she may drive away the evil in man which she handed to him in the beginning. Infirmary was made permanent in Adam's posterity through the fall, but the restoration of the seed of the promise to the estate Adam fell from will be accomplished in these days, and the evil must exit by the same door at which it entered. The woman became a tree of death to man in the beginning, but now she is to be a tree of life, for the Lord will wash away the filth of the daughter of Zion and purge the blood of Jerusalem from the midst thereof by the spirit of judgment and the spirit of burning, that she may be an instrument to cleanse the man. The evil must wither in the furrows where it grew; if no fuel be added to a fire it will go out, so by overcoming evil it will wither and die. Lust made an entrance for Satan's kingdom; by him came death into the world, for as Paul says, "To be carnally-minded is death." The carnal mind contains the substance of death, that which must eventually take the body to corruption; the removal of this is a tree of life, and man puts forth his hand and partakes of the tree of life by letting his own evil lie still, by overcoming that which overcame him at first. The help-meet promised to man is that Spirit which will help him overcome evil and separate the tares from the wheat in him, for man cannot take of the tree of life whilst that not of the purity is sown in him. But if the tares be not sown the evil withers, and they are removed. Can man say that he has yet received this help-meet? Is the earthly woman by your side your help-meet? Do you hope to enter glory through the *two-leaved gates of corruption*? Did Jesus? A man must have his blood cleansed before he can enter the womb of the Spirit to be born again, there must be nothing in him for Satan to attract; he must pass through the two-leaved gates of law and Gospel before he can enter the Holy City, Jerusalem above. The promise is not to the man alone, for the man is not without the woman or the woman with-

out the man in the Lord. They together must seek for Jerusalem above to abide with them that all carnal-mindedness may be subdued, that the flesh with its affections and lust may be crucified. They partook of the evil together at the suggestion of Satan, lust conceived and brought forth sin, and sin when it was finished brought forth death; he appealed to the imagination, to the thoughts from whence spring all our actions, and so in order to gain life we must forsake the very appearance of evil; as Paul says, "Whatsoever things are pure, lovely, and of good report, think of these things." We are not to wrestle with the evil, but to let it alone; not to touch, taste or handle that which belongs to Satan, for then he has no power to hurt or destroy.

SPECIAL COVENANTS WITH A
SPECIAL RACE.

"NATIONALITY is of no account to God," says the Rev. F. B. Meyer. This is only partly true, for the very beginning of nationality was by Divine ordination, which is shown to us in the inspired words of Noah, when he pronounced the destinies of his three sons: "And he said, Cursed be Canaan; a servant of servants shall he be unto his brethren. And he said, Blessed be the Lord God of Shem; and Canaan shall be his servant. God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant." Thenceforth racial distinction was established and remains to this day. Who can read Old Testament history without seeing the immense privileges of the children of Israel as a nation? God called Abraham out from among the nations purposely to make of him a great nation, a nation which should become His peculiar treasure, a chosen people. David says, "Thou showest Thy word unto Jacob, Thy statutes and judgments unto Israel, Thou hast not dealt so with any nation." Paul said, "I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh, who are Israelites: to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the fathers, and of whom as concerning the flesh Christ came." And did not Christ say, "I am not sent but unto the lost sheep of the house of Israel"? It was prophesied that He was to be a light to enlighten the Gentiles and the glory of His people Israel. Nationality has always been, and still is, of great account to God, and will be of greater account in the near future. "He exalteth the horn of His people, the

praise of all His saints, even of the children of Israel, a people near unto Him." (Psal. cxlviii. 14.) "The vineyard of the Lord of Hosts is the house of Israel, and the men of Judah His pleasant plant." (Isa. v. 7.) The children of Israel were forbidden to have intercourse with other nations, or to make marriages with them, that their nationality might be *preserved*, because they were a people sanctified unto the Lord. "I appointed the ancient people," says God. And again, "This people have I formed for myself." "Thou art my servant, O Israel, in whom I will be glorified."

The blessings and promises yet to be fulfilled in the children of Israel are too numerous to mention here; but it will suffice to say that Christ has not been the glory of His people Israel; the Lord hath not yet redeemed Jacob and glorified Himself in Israel, as foretold by the prophet Isaiah. All has been the reverse of this, but the Gentiles not seeing that the promises will be fulfilled at the end, or as Daniel calls it, "the time of the end," when Michael shall stand up for the children of thy people, not seeing that their dispensation is but a clause in the mandate of the Deity, vainly imagine that they themselves are the recipients of the blessings which belong to the children to whom the promise was made, because the Jews did not accept Jesus. But if this were the case, what fulfilment could there be of such passages as these: "The Lord shall arise upon thee: and His glory shall be seen upon thee; and the Gentiles shall come to thy light, and kings to the brightness of thy rising." (Isa. lx. 2, 3.) "Their seed shall be known among the Gentiles, and their offspring among the people; all that see them shall acknowledge them that they are the seed which the Lord hath blessed." (Isa. lxi. 9.) "The Gentiles shall see Thy righteousness and all kings Thy glory." (Isa. lxii. 2.) "The remnant of Jacob shall be in the midst of many people as a dew from the Lord. . . . The remnant of Jacob shall be among the Gentiles in the midst of many people as a lion among the beasts of the forest." (Micah v. 7, 8.) Israel are always spoken of as being distinct from the Gentiles, and inheritors of a far greater glory.

In one sense only "nationality is of no account to God," and that is with regard to the "common salvation," for in Christ Jesus there is neither Jew nor Greek, bond or free, they are all one in Christ. He broke down the barrier, the middle wall of partition, between Jew and Gentile that they all might drink the same spiritual drink. The error the Gentiles have fallen into is that the Jews were cut off that they might inherit all the blessings pertaining to Israel, whereas

they were only admitted to the privileges then existing under the Jewish dispensation, and which had existed since the law was given to Moses. Under the law sacrifice was made in atonement for the *soul*, and even before the law was in operation Paul says our fathers were baptised unto Moses, drinking of that spiritual Rock which followed them, and that Rock was Christ. Now this is neither more nor less than the Gentile receives under the Gospel. "We are of them," says Paul, "which believe to the saving of the soul." Peter also says, "Receiving the end of their faith, even the salvation of their souls." Theirs is a great glory, but there is a greater; theirs is a faith peculiar to themselves, a free gift of grace, but there is a further faith, a faith which brings a reward, not reckoned of grace but of debt. The faith of Israel unites law and Gospel, seeks not only the forgiveness of sin but the removal of all evil; for the iniquity of Israel shall be sought for, says the prophet, and there shall be none, and the sins of Judah, and they shall not be found. This cannot be said of the Gentiles; their sins are forgiven, they are clean every whit for the soul, that is, those who believe and are not hypocrites to their profession; but for the redemption of the body they have need to be washed from *all* filthiness, to have the blood cleansed; and this God has promised to do in Israel at the fulness of the Gentiles. He says the Redeemer shall come to turn away ungodliness from Jacob, and that He will *take away* their sin. This is His Church, the mountain of the Lord's house, which is to be established on the tops of the mountains in *the last days*. At *that day* shall there be a fountain opened to the *house of David*, and to the *inhabitants of Jerusalem* for sin and for uncleanness. The glory of Israel will shortly break forth on the world, and the Gentiles will marvel and stand in amazement when they behold the children of Abraham, who will do the works of Abraham, flocking to Jerusalem to build their temple, meet for the habitation of God. Jerusalem above, the mother of the free, will bear Israel from mortal to immortality, making their bodies the temples of the Holy Ghost. That Spirit will gather them from all nations, making them one nation, a royal priesthood, a peculiar people, two tribes from among those who are natural Jews, and ten tribes from among the Gentiles. These ten tribes are not Gentiles, but descendants of the ten tribes of Israel, but having lost all trace of their genealogy are counted as Gentiles. The time is here for their ingathering, when the Lord will have mercy on Jacob, and will yet choose Israel, and set them in their own land. "The house of Judah," says

Jeremiah, "shall walk with the house of Israel, and they shall come together out of the land of the north." God hath now set His hand again the second time to recover the remnant of His people, to assemble the outcasts of Israel and the dispersed of Judah; they will hear His voice and forsake Babylon, and join themselves to their own people.

"The Master's Call."

O THAT the inhabitants of the earth would give ear to the voice of the Shepherd of Israel, who to-day is calling to the true seed of Abraham to stand for their lives against the enemy; who has come down with great wrath against the small remnant of the woman's seed, knowing that he hath but a short time to reign ere he shall be chained down for a thousand years; but the world is asleep and knoweth not that the time of Israel's redemption draweth nigh, they hear not the voice calling: "Come out from amongst them, my people, and be ye separate and touch not the unclean thing." Neither do they understand that the vision of which Habbakuk spoke as being yet for an appointed time, is now open to lead Israel, the chosen people of God, in the narrow path, the way of righteousness and life wherein is no death, but which leads to immortality.

But Israel will hear and recognise their Shepherd's voice, and will follow the Spirit wherever it may lead them; their hearts will burn within them as none but the true heirs of the kingdom can do, as they realise how the promises of God to His children are now being fulfilled through the mission of the Comforter or Spirit of Truth, who is here to guide us in the way of truth: for out of Zion has come the Deliverer to turn away ungodliness from Jacob, and fulfil in them the new covenant, by taking away their sins, removing them, root, seed, and branch, by the washing of the water of the word of God, that they may be prepared to abide the day of the Lord's coming, and stand when He appeareth, being blameless, without spot or wrinkle, or any such thing, Israelites indeed in whom there is no guile; spirit, soul, and body preserved whole without passing through the grave. Their houses, or bodies, will not crumble to dust or be broken up in the grave, but by God writing His laws in their hearts, and giving them strength to keep them, it will preserve their vessels, that they may be fit for the Master's use. By keeping the sayings of Jesus they will not see death, for having kept the word of His patience, God promises, "I also will keep them from the hour of trial and temptation, which shall come upon all the world to try them that dwell upon the earth."

Then all ye seed of Israel, listen to the voice of your Shepherd, follow Him, and He will lead you unto fountains of living waters, of which you may drink and never thirst again. The Spirit and the Bride now invite you to come and take of these waters freely, that they may become in you a well of living water, constantly springing up unto everlasting life.

Our American Columns.

VOICES FROM NEW JERSEY.

A reader of the *Roll* writing from Patterson, New Jersey, says:—"I thank God with all my heart for the 'light and truth' I have been enabled to draw from the *Flying Roll*, and the little paper, the PIONEER OF WISDOM, and earnestly hope and trust that I may be enabled to so far overcome the evil in my body that I may be worthy of His divine approbation and hear Him say: 'Well done, good and faithful servant, thou hast been faithful over a few things.' I know I have overcome many evil things since I began to read the *Roll*, but I cannot yet say that I have overcome all evil, but pray to be kept from the evil."

* * *

Another writing from the same place to order Sermons of the *Roll*, says: "I have not much time to read, as I go to work early, and am generally tired when I get home at night, but I thank God for giving me understanding of what I read. I have lent the *Roll* to many, trusting to find 'one' who would recognise the truth, for it is written, 'Ye shall be gathered one by one, O ye children of Israel.' (Isa. xxvii. 12.)"

GOOD NEWS FROM BRITISH COLUMBIA.

An interested reader of the *Roll* writes from Kensington, B.C., as follows: "I have endeavoured to hand those blessed truths all I can among my neighbours, but I find this is far too slow. I believe they must have a chance to buy for themselves, accept or reject. Israel will 'buy the truth and sell it not.'

"My time is not my own for a few days, but if you will send me a few first Sermons and about four sets of Sermons and some PIONEERS, I think between my children and myself we can dispose of them this week. We will only be too glad to give every moment of time we can, and desire to give our entire time, for if we can do any good to our fellow man, brother and neighbour, our time will be welcome without pay or money. There is a wonderful darkness in this valley for the want of 'the true light.' I trust it may come and shine and terribly shake the dry bones. 'O send out Thy light and Thy truth,' for surely the people must awake and see the light. May the God of Abraham, Isaac and Jacob push this great work."

GRAND RAPIDS, MICHIGAN.

"One of three to whom I offered the *Roll* was inclined to examine it. This man had a faint glimmer that those who were alive and remained at the time of Christ's coming would have a greater glory by being 'caught up,' than those who went down to the grave. I quoted Paul's words: 'Behold I show you a mystery: we shall not all sleep,' and added, but there is need of a preparation, and the *Roll* teaches the necessary cleansing. He took a *Part* to look into it."

"Another man came in looking for a

bakery. I handed him the *Roll*, the living bread, which if a man eat he shall never die, never perish. After a few explanatory words he showed an interest, but having no money to spare no sale was made.

"A lady was pleased to hear the twofold mission of Christ explained, as shown in 'a light to lighten the Gentiles, and the glory of His people Israel,' and to learn that Israel are now to have their blindness removed by the further revelations of the *Flying Roll*, opening up the Scriptures to their understanding. She took a PIONEER to look into the work which was new to her.

"A gentleman, while waiting, picked up a Sermon of the *Roll* twice, and read a portion. I explained its mission, which he heard patiently, and then took a PIONEER to read and compare with Scripture.

"I am always pleased to hand forth even a fragment of the word, feeling assured that the true seed of Israel will never rest satisfied until they are possessors of the *Flying Roll*, which testifies unto the people of God scattered abroad that the decree or sentence of death obtained by Satan is now to be withdrawn. It calls upon all to awake, for now their redemption draweth nigh, even the redemption of their body, and they are called to go on to perfection, if God permit. The sentence of death will now fall on Satan, and men will be freed from it if they agree for his power to be taken from them. 'The days of visitation are come,' when the promises of God made unto our fathers, Abraham, Isaac and Jacob, shall be fulfilled, and the seed of the woman bruise the head of the serpent. The God of peace shall bruise Satan under our feet (now) shortly, sanctifying us wholly, that our whole body, soul and spirit may be preserved blameless unto His coming. 'Faithful is He that calleth you, who also will do it.' Come and see."

What is the "Flying Roll"?

"THE *Flying Roll* is to every true believer in Christ a savour of life unto life, and to every unbeliever it is a savour of death unto death: it is the two-edged sword which goeth out of the mouth of Him that rides on the white horse. By it the Lord will go before the children of Israel by day in a pillar of cloud, to lead them to the land, the inheritance of the body; and by night in a pillar of fire, to give them light to go by day and by night. It will go before to lead them—and behind them to divide the Egyptians from the children of the kingdom. To all Egyptians it will be a cloud of darkness.

"This *Roll* is the '*Flying Roll* of life,' it is spirit and life, it is not a cunningly devised fable, but light and truth—the word of the living God—God's last message to man.

"It will be sent to all who cry out earnestly with the Psalmist: 'O send out Thy light and Thy truth'; and whosoever receiveth it into his house and seeks light and truth, that household shall be thrice blessed; yea, Blessed shalt thou be in the city, Blessed shalt thou be in the field, Blessed shall be the fruit of thy body, the fruit of thy ground, Blessed shall be thy basket and thy store, Blessed

shalt thou be when thou comest in, and goest out. When the ark rested the dove found rest for the soles of its feet; wherever this ark of the *Roll* is received with gladness prosperity shall attend that house; like David who placed the ark in the barn of a poor man, then they were envious at the poor man and David removed it; 'And it was told king David, saying, the Lord hath blessed the house of Obed-edom, and all that pertaineth unto him, because of the ark of God. So David went and brought up the ark of God from the house of Obed-edom into the city of David with gladness.'

"In this *Flying Roll* the pure unadulterated meal of the word of God is offered to the people for the first time.

"This *Flying Roll* is now printed and called '*Extracts from the Flying Roll*,' compiled for the Gentile churches, but really intended only for the lost tribes of the house of Israel. And we know that they will hear, accept, rejoice, and return to their Shepherd from whence they have been scattered. . . . These *Extracts* are so sandwiched and arranged that the strong meat may be digestible. Strangers and all the true seed of Israel will receive it with joy, but it will never rest on a Gentile's stomach. Knowing that some of the strangers and seed of Israel are scattered in every country on this planet, this *Flying Roll* will be translated into every tongue spoken by man. It has been ordered to be promulgated in England first, because the majority of the ten tribes have emigrated to the northern isles. It will meet with great opposition, but He who has indited the same and commanded it to be sent forth, will cause it to be heard far and near even to the uttermost ends of the earth.

"They (Israel) are this day in bondage among the Gentiles, they are groaning in their bondage waiting to be delivered, anxiously waiting and looking for this *Flying Roll* to be handed to them, which will show them the way to Zion."—*Extracts from the "Flying Roll."*

I Bore a Harp to Sing.

A MINSTREL wandered on his way
To seek for friends long strayed,
A harp upon his shoulders lay--
The harp once they had played:
But they forget the songs we sang;
They can't remember yet
The chords that thrilled while music rang
In tones--O, they forget.

He played his harp from door to door,
The way seemed bleak and long,
His burden made his shoulders sore,
But yet he sang this song--
"A burden once was carried by
The shoulders of a King,
He bore a heavy cross to die,
I bore a harp to sing."

TUNE--"The Harp that once through Tara's
Halls."

Every man is commanded to work spiritually and temporally, for if ye give all your time and attention to the temporal, ye shall lose the spiritual. Seek *first* the kingdom of God and His righteousness and all things shall be added.

The Shibboleth of Christendom.

CHAPTER III.

Our Saviour's denunciation of "eternal damnation" to those blaspheming against the Holy Ghost does not relegate the wicked to the infernal regions for eternity. To obtain a correct view of the meaning of His words concerning this unforgiven sin, it is necessary to understand that the sin against the Holy Ghost is a denial of the truth after professing belief in it. Consequently the unbelieving world cannot sin against His Spirit, because they know Him not. (John xiv. 17.)

The Hebrews had the promise of the immortality of the mortal body by keeping the law (Lev. xviii. 5); "And Joshua said unto the people, Ye cannot serve the Lord: for He is an holy God; He is a jealous God; He will not forgive your transgressions nor your sins. *If ye forsake the Lord, and serve strange gods, then He will turn and do you hurt and consume you, after that He hath done you good.*" "The Lord, having saved the people out of the land of Egypt, afterward *destroyed them that believed not.*" Here, then, is the "eternal damnation" upon those who lost their faith, by their carcasses falling in the wilderness (Psalm cvi. 24-26), this condemnation upon their *bodies* being eternal, inasmuch as "they were but flesh, a wind that passeth away, and cometh not again." Because they thus provoked the angel of the Lord, and obeyed not His voice, their transgressions were not pardoned, and so they slept in the dust, from which their bodies will never rise. (Exo. xxiii. 20, 21; Job vii. 21.)

"The world to come" is the kingdom of God, which has to come on this planet for a thousand years, it being the Spirit of God placed within man's body. (Luke xvii. 21.) It will, therefore, be readily seen how those whose bodies are condemned to die, never to rise again, are not forgiven in this world or the next. The parable of the unjust steward illustrates our Saviour's meaning. Having been unfaithful, the Hebrews were put out of the stewardship, and were commended for seeking the salvation of the soul with the Gentiles. Jesus offered them the immortality of their natural bodies for their obedience to the Word they professed belief in. This they rejected, and condemned the Spirit that offered it them. (John viii. 52.) The door of immortality was then closed against them, nothing remaining to them but to seek their souls' salvation in common with the Gentiles.

If a man, after believing that immortality is to be obtained by obedience to the word of God, denies the visitation of God's Spirit and loses his faith, he can never put on immortality. (Matt. v. 13.) The salvation of the soul he may obtain at the first resurrection, by faith in Christ's sacrificial atonement and repentance over sin. If the Gentile also, after believing in salvation through Christ, denies Him, he will go back to the final resurrection. He will then be saved, because *Christ has bought those who deny Him.* (Matt. x. 33; 2 Tim. ii. 12; 2 Peter ii. 1.) This rejection of Christ by those previously believing in His atoning blood is the sin unto

death spoken of in 1 John v. 16. Those who commit this sin are condemned to the second death. All other sin which the believer may commit, if he shows true repentance or sorrow for the same, is not a sin unto (the second) death. But "it is impossible for those who were once enlightened . . . if they shall fall away (from the faith they once possessed), to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put Him to an open shame." He that despised the law of Moses died the death of the body; but he is judged worthy of greater punishment who hath "trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace." It is a fearful thing to fall into the hands of the living God; nevertheless, the punishment of the man is nowhere spoken of as eternal. God doth devise means that those banished from His presence for their sins may not be expelled from Him for eternity. (2 Sam. xiv. 14.) "But as the Jew stood upon *conditions* before the atonement was completed on the Mount, even so does the Christian now stand upon the same conditions after the atonement. That is to say: the promise is to him *and to him only who continues unto the end in well-doing.*" (*Flying Roll*, Ser. I. pp. 197-8.) Those only who retain their faith will be rewarded at Christ's coming. We are Christ's house, "if we hold fast the confidence and the rejoicing of the hope firm unto the end." "Take heed, brethren," said Paul, "lest there be in any of you an evil heart of unbelief, in departing from the living God." "We are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end." "Cast not away, therefore, your confidence. . . . The just shall live by faith: but if any man draw back, my soul shall have no pleasure in him." "Looking diligently lest any man fail of the grace of God. Lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright. For ye know how that afterward, *when he would have inherited the blessing he was rejected*; for he found no place of repentance, though he sought it carefully with tears.

From the foregoing it must be evident to an unbiassed mind that the words of our Lord concerning "eternal damnation" had no allusion to the soul but to the body. Those who strenuously oppose the doctrines of the universal salvation of all souls and the non-eternity of punishment, will, however, readily grant that the literal lake of fire, and the condemnation of the wicked to abide in it throughout endless ages, is primarily the work of Satan; yet when their attention is drawn to the fact that the purpose for which the Son of God was manifested was, "that He might destroy the works of the devil," they will still not have it that all men will finally be saved. These ministers of the Gospel evidently think it is absolutely necessary to preach eternal torture to the unregenerated, that through sheer fright—and not through that perfect love that casteth out the fear which hath torment—they may be led to accept salvation. In the language of one of them: "We must shake the sinners

over the mouth of hell, and let them hear the moans and shrieks of the damned, crying 'For ever; for ever!'" We prefer to accept the teaching of the Word, which asserts that when the Lord comes to punish the unjust, who, by-the-bye, are reserved for punishment until the day of judgment, "they shall be gathered together, as prisoners are gathered in the pit, and shall be shut up in the prison, *and after many days shall they be visited.*" "As for thee also, *by the blood of thy covenant I have sent forth thy prisoners out of the pit.*" (Isa. xxiv. 22; Zech. ix. 11.) Where, then, is the endless torture to which our teachers would subject them? O Christendom, "go ye and learn what that meaneth—I will have mercy and not sacrifice."

"The Lord hath made all things for Himself," and "His tender mercies are over all His works"; but how can these divine truths be reconciled with the heinous and repulsive doctrine that He *created them to be eternally damned*, body and soul? Supposing it were so, they would not have been made for His glory; but according to the accepted notion, for the glory of his Satanic majesty. One would almost fancy it impossible for anyone believing in the sacrifice made by Christ for the redemption of man, to think that Satan should be able to triumph over the atonement, and drag down to hell for eternity those souls whom Christ bought so dearly with His precious blood. He must have poured it out in vain, if those for whom He died—and it is generally admitted that He did taste death for every man—are not saved in consequence. But despite all teaching to the contrary, "He shall see of the travail of His soul, and shall be satisfied"; when "all nations whom Thou hast made shall come and worship before Thee, O Lord, and shall glorify Thy name." For as certain as He was lifted up from the earth to draw all men unto Him (John xii. 32), as certain is it that they must be finally saved.

But, saith one, "I read of a certain rich man, who was cast into hell, who, in the midst of his torments in the flames, sought the aid of a departed saint, that the least drop of water might fall upon his parched tongue; but even a momentary cessation of agony was denied him. His condition was but aggravated by a reference to his former state of happiness; and he was taunted with the hopeless information that he could never exit from the burning dungeon. Surely this must truthfully represent the condition of the lost throughout eternity?"

[For answer to this enquiry see next issue of Pioneer.]

Willing hearts and hands are needed for every noble work; the Lord requires a willing people for His work. Pray ye the Lord of the harvest to send forth more labourers; for the harvest truly is great, but the labourers are few.

Our time, like a stream, glides swiftly away. Let us therefore improve each moment, and miss not an opportunity to magnify the mercy and love of God, to proclaim His truth, and to order our own ways aright.

Notes of Addresses.

MEETING HELD AT 165, HAMPSTEAD ROAD, LONDON, N.W.

TEXT : "Be ye therefore perfect, even as your Father which is in heaven is perfect." (Matt. v. 48.)

This is a work to be wrought in the Lord's people; it is not the perfection we hear of in Christendom, it is not a patching up of the old garment, but a new birth of water and of the Spirit; to be born of God, born again in spirit, soul and body through the washing of water by the word, our consciences purged of dead works that we may serve the living God; it is to be made like Jesus, our vile bodies changed and fashioned like unto His glorious body, made members of His flesh and of His bones. This work has reference to a special people, for at the beginning of the chapter in which our text occurs we read that Jesus spake these things to His *disciples*. Christ had a twofold mission, He was to be a light to lighten the Gentiles and the glory of His people Israel. He delivered to His disciples the word of the kingdom of God which was not to be revealed until the fulness of the Gentiles had come in, "when the Deliverer should come to Zion and turn away ungodliness from Jacob, for this is my covenant unto them, saith the Lord, when I shall take away their sins." This has nothing to do with the Gentiles, they are a people saved by grace, the end of their faith is the salvation of their souls, they are saved in the first resurrection not through works but by faith in the blood of Jesus which atoned for *all souls*, the believer at the first resurrection and the unbeliever at the second. Perfection is to be attained by His people Israel, who at His first coming were

BLINDED IN PART

in order that a parenthesis might be opened for the Gentiles; that parenthesis being now closed the law is taken from the cross and the word of God revealed by the Spirit of truth which comes to Zion and turns away ungodliness from Jacob, leading Israel into all truth, bringing them to the standard of our text. We realise that the time has come, the third and last dispensation of which Jesus said, "This generation shall not pass away until all be fulfilled. The Gospel of the common salvation has been proclaimed throughout the world, "Come unto me all ye that are weary and heavy laden and I will give you rest"; that is a free gift to all men through faith. But the time is here for the everlasting Gospel, the law and Gospel combined, to go forth over the whole earth, now being made plain by the Spirit of truth in fulfilment of the words of Jesus, "The time cometh when I shall no more speak to you in proverbs but shall show you plainly of the Father." We are exhorted not to stop at first principles, but to go on to perfection, walking in the footsteps of Jesus, learning of Him to be meek and lowly in heart, doing a greater work than He did in accordance with His promise, "Greater works than these shall ye do." This will be done by those who are called and predestinated from before the foundation of the world, who will be delivered

from the bondage of corruption unto the glorious liberty of the children of God, delivered from the evil, have the thorn in the flesh removed which Paul groaned for, their blood being cleansed that death may have no power over

THEIR MORTAL BODIES,

receiving the reprieve for which they now groan and travail in pain, promised by God through David: "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 those that are appointed unto death." We are all creatures subject to vanity, and all have fallen short of the glory of God, but evil is to be removed and man made in the image of God. This is the work Israel seek to have accomplished in them that they may have within them a well of living waters springing up to everlasting life, their bodies becoming the temples of God. It is the Word that will cleanse them, as Jesus drove all things that offended out of the temple with a whip of small cords, so will the evil be driven out of the bodies of Israel. God is now seeking His people, gathering them from the four corners of the earth; they will hear His voice and a stranger will they not follow. God promises to ransom them from the power of the grave; this hope was held by our fathers the saints, and it will be fulfilled in their children. The saints mentioned by Paul in the 11th chapter of Hebrews, all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them and embraced them, confessing that they were strangers and pilgrims on the earth. Jesus told His disciples that He had ordained them that they should go and bring forth fruit and that their

FRUIT SHOULD REMAIN.

The descendants of the twelve Apostles, the children of the saints, are on the earth this day, and they will enquire of the Lord that the work wrought in Jesus may be accomplished in them; but theirs will be a greater work for Jesus had no sin, and they are full of sin, from the head to the sole of the foot there is no soundness in it, but wounds, bruises, and putrefying sores. The nearer we approach the light of God's word the more we must exclaim with the prophet Isaiah, "Woe is me, for I am undone, for I am a man of unclean lips." Israel are to be purged from this uncleanness, redeemed from the evil of the fall; their number is 144,000: they will stand with the Lamb on Zion's hill. God will cause them to walk according to His word, for of themselves they can do nothing, but as the Apostle Paul said, "I can do all things through Christ that strengtheneth me." He will give us strength to overcome the evil, for to him that overcometh, saith God, will I give to eat of the tree of life; he that overcometh shall inherit *all things*.

* * *

A second speaker addressed the meeting, taking for his text:—

"I will be as the dew unto Israel; he shall grow as the lily and cast forth his roots as Lebanon. They that dwell under his shadow shall return, they shall revive as the corn and grow as the vine, the scent thereof shall be as the vine of Lebanon." (Hosea xiv. 5-7.)

Many years ago God called Abraham out from among the heathen and made a covenant with him promising that his children should be blessed above all others; these are the elect of God, a peculiar people, a royal priesthood, predestinated to be the bride of Christ. To them God says, "I will be as the dew unto Israel." We read that as drought and heat consume snow waters, so doth the grave those which have sinned; to them God is not as the dew, they are cut off as a withered branch. There is now a drought in the land, a famine, as Amos says, not of bread, nor a thirst of water, but of hearing the word of the Lord. They shall wander from sea to sea to hear the word of the Lord but shall not find it. Such is the condition of the world to-day, but strange to say there was never such a profession of godliness as at present. The day of the Lord cannot come except there be a falling away first. When the Son of man cometh shall he find faith on the earth? He will not find it in the churches of Christendom who are divided amongst themselves, one saying, I am of Paul; another, I am of Cephas; and another, I am of Christ. He will find the true faith in Israel who will be gathered out from the Gentiles; they will come to the Lord's granary for the bread of life, they shall grow as the lilies and cast forth their roots as Lebanon, they shall run and not faint. If a man does not receive this dew from the Lord, this latter rain, his body must

GO TO CORRUPTION.

"As the cloud is consumed and vanisheth away, so he that goeth down to the grave shall come up no more." Israel look for their covenant with death to be disannulled, and these are the times of refreshing which have come from the presence of the Lord, for the Lord has set His hand again the second time to gather together the outcast of Israel and the dispersed of Judah. Hosea prophesies, "After two days will He revive us, and in the third day will He raise us up, and we shall *live* in His sight." Israel hope for the life of the body, but there is no hope for the body that turns to dust; as Paul says, "Thou sowest not that body that shall be; it is sown a natural body, it is raised a spiritual body." The natural body is given over to Satan for the destruction of the flesh that the spirit may be saved in the day of the Lord Jesus. It is the serpent's meat, and has been since the curse was pronounced upon Satan; "Dust shalt thou eat all the days of thy life." Only three have escaped the cold clammy hand of death. Enoch of the first dispensation, Elijah of the second, and Jesus of the third. Although Jesus suffered death, Satan had no power over His body. He declared, "I lay down my life, and I have power to take it again." He poured out His blood as a ransom for all souls, fulfilling the Scripture, "The last enemy that shall be destroyed is death." If a man's body go to the grave his hope is not lost; by faith his spirit will raise his soul in the day of the Lord Jesus; "And blessed and holy is he that hath part in

THE FIRST RESURRECTION,

for on such the second death hath no power." This is the common salvation, and it is very

plainly taught in Scripture ; "Believe on the Lord Jesus Christ and thou shalt be saved." Many have troubled themselves with the question : What must I do to be saved ? but there is no occasion for doubt, simply believe on the atoning merits of Christ's blood shed on Mount Calvary, in fulfilment of God's words spoken through Micah, "Shall I give my firstborn for my transgression and the fruit of my body for the sin of my soul ?" Adam in the beginning cast the blame on God for giving him the woman, and God took upon Himself the imputation, giving His son for man's transgression, so that He who had not transgressed suffered for the transgressor. As blood made sin manifest in the first Adam by his taking of the tree of knowledge of good and evil in its evil state, which was the woman in her uncleanness, so the blood of Christ ransomed all souls, bringing life and immortality. A man by going to the grave suffers loss ; he loses his body, but he himself (that is, his soul) is saved, but so as by fire. At the resurrection the dust does not rise, but they who sleep in the dust. Man has a spirit, a soul, and a body ; at death the spirit returns to God who gave it and the body to corruption, and the soul sleeps in the grave until the spirit rejoins it in the resurrection. If we lose one of these three parts we cannot reach perfection, but if all three are preserved the petition of Paul is granted to us : "I pray God that your whole

SPIRIT AND SOUL AND BODY

may be preserved blameless unto the coming of the Lord Jesus Christ." This is a special glory in store for Israel, and there are many other passages of Scripture showing the promise reserved for the remnant of the seed of the woman in the time of the end, when God would make a new covenant with them : "This is the covenant that I will make with the house of Israel and with the house of Judah ; after those days, saith the Lord, I will put my laws in their hearts and write them in their inward parts." When the Gentiles were admitted to the covenant of the soul's salvation nearly 2,000 years ago, blindness in part happened unto Israel until the fulness of the Gentiles. It was a very important event when they who were without hope and without God in the world were brought nigh by the blood of Christ, but these are far more important times to be living in, for the days of Daniel have set in, the time arrived for the ingathering of Israel, and no man can hinder them. God says He will be enquired of by the house of Israel to do the work in them, so it is not of their own strength. God is not less powerful than He was in the days of Enoch, or of Elijah, or of our Lord ; He is able to do the same work in Israel as He did in Jesus. Man has been in bondage to Satan for 6,000 years, but the promise is that the yoke shall be destroyed because of the anointing ; the anointing of that Spirit which did the work in Jesus. Jesus was brought forth without sin, and at the age of 30 the Spirit rested upon Him when He was baptised in Jordan, and He became Jesus the Christ—Christ meaning the anointed Saviour. Christ was that well of living water which if a man

drink thereof he shall never thirst. But Jesus said on the cross, "I thirst."

CHRIST HAD LEFT HIM,

and He said, "My God, my God, why hast Thou forsaken me !" Had it been otherwise they could not have crucified Him, and He could not have been the Saviour of the world. "Of myself," He said, "I can do nothing" ; it was Christ who did the work in Him. God will pour out His Spirit in these days in the same manner upon Israel, fulfilling the words of Jesus, "The works that I do shall ye do also, and greater works than these shall ye do, because I go to the Father," redeeming their bodies from the fall, helping them to overcome sin, death, and the grave. Is this your hope ? or is the end of your faith the salvation of your soul ? The latter is a great glory, but we cannot tarry there ; we seek the complete redemption that patience may have a *perfect* work, that this mortal body may put on immortality, and thus become the temple of the Holy Ghost. "For 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." We pray, "Thy kingdom come" ; we do not seek to go to the kingdom and be made as the angels in the resurrection, but to be as Jesus in whom dwelleth all the fulness of the Godhead bodily. This is the great mystery of godliness, God manifest in the *flesh*. Our text says, they shall grow as the lily, and cast forth their roots as Lebanon. They shall be found without spot or blemish, they shall take root downwards and bear fruit upwards, unto immortality. God has sent His Spirit to prepare Israel for the great change to immortality at His coming, when their blood will be made flesh, fulfilling the words of Ezekiel, "I said unto thee when thou wast in thy blood, *live*." The blood has first to be cleansed, and this is the work about to be accomplished by the overshadowing of the Spirit. "They that dwell under His shadow shall return," says our text. The remnant shall return, even the remnant of Jacob, to the mighty God. And the consumption decreed shall overflow with righteousness. This is the reprieve David speaks of, "The Lord will loose those that are appointed to death." They that die believing are not hurt of the second death, but "in the way of righteousness is life, and in the pathway thereof there is *no death*."

Why we are not content with Repentance.

A MAN by faith and repentance can obtain an entrance into the heavenlies with Christ at the first resurrection, but to gain the life that now is and that which is to come he must forsake all that he hath, he must forsake all Satan's works, abstaining from the very appearance of evil. The young ruler had observed the commandments from his youth up, but one thing he lacked, and that was a barrier betwixt him and the life of the body. We must offer ourselves a living sacrifice upon the altar of faith, that is our reasonable service.

Notes and Comments.

LOOK AT REVELATION XX.

A few Sundays ago, Dr. Pierson, the *Christian Commonwealth* tells us, preached from the words : "These shall go away into everlasting punishment, the righteous into life eternal." Contrary to his usual custom, says the report, Dr. Pierson read Rev. xx. without comment, saying it was one of those chapters where comment was out of place, it being so awfully solemn. We also are of opinion that comment would have been out of place, but at the same time we would point out that it is one of those chapters where the doctrine of eternal punishment which the preacher sought to establish, is completely disproved. It tells us when the joy of the believer begins, and the exact duration of the unbeliever's punishment :—"Blessed and holy is he that hath part in the first resurrection ; on such the second death hath no power, but they shall be priests of God and of Christ and shall reign with Him a thousand years." "But the rest of the dead lived not again until the thousand years were finished." Showing that they do live again at the second resurrection, when death and hell deliver up the dead which are in them, and *death and hell* are cast into the lake of fire, and whosoever was not found written in the book of life. It is Satan and his angels who are judged at the final resurrection, they are *not* written in the book of life. Judgment was passed on the unbeliever at the first resurrection ; what reason can there be for bringing him out of hell and throwing him back again ? The punishment of the wicked is then finished, he has paid the uttermost farthing in prison, the debt incurred through not accepting the free gift of grace in this lifetime ; for in due time Christ died for the ungodly ; He received gifts for men, yea, for the rebellious also that the Lord God might dwell among them. He is the Saviour of all men but especially of those that believe ; every man being saved *in his own order*, Christ the first-fruits afterwards they that are Christ's *at His coming*, namely, at the first resurrection, then cometh the end when He shall have delivered up the kingdom to the Father, having put all enemies under His feet and the last enemy that shall be destroyed is death. These words of Paul exactly correspond in meaning with those of John in Revelation xx., where death and hell are cast into the fire, for he continues, "There shall be no more death, neither sorrow, nor crying, neither shall there be any more pain, for the former things are passed away."

* * *

In the course of his sermon the preacher said, "The same word was applied to the punishment of the wicked as to the reward of the righteous, and they must both stand or fall together." But such reasoning is vain, for God is "of great kindness and *repenteth Him of the evil*," but the Word nowhere says He repenteth Him of the good ; and He declares, "I will have mercy and not sacrifice." Dr. Pierson also observed that "when character is fixed beyond reformation the condition is settled ; there is no reason for believ-

ing character will be changed after death." But we ask, Will not character be changed when "Thine enemies shall submit themselves unto Thee and all the earth shall praise Thee and sing unto Thy name," when they shall look upon Him whom they have pierced and shall mourn for Him as one mourneth for his only son? Will not the character of the "rebellious" be changed when as David says, "the Lord God will dwell among them" (Psa. lxxviii. 18)? Do not the doctors and metaphysicians of Christendom know that evil character is of Satan and exists through his influence? Then if God destroy death and him that hath the power of death, that is, the devil, will not man be freed from his influence and cease from sin? All creatures will then be delivered from the bondage of corruption to which God made them subject, and will be heard saying, "Blessing, and honour, and glory, and power, be unto Him that sitteth upon the throne and unto the Lamb for ever and ever." (Rev. v. 13.)

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WHAT MATTERS THIS BODY?

Those of the common salvation or salvation of the soul, say: What matters this body; I shall get another far better than this? But how do they know it will be better? If a man dies his natural body perishes and he is raised a spiritual body as the angels in heaven, but those who are alive and remain unto the coming of our Lord will have these their vile bodies changed and fashioned like unto His glorious body, which is far higher than the angels. Let us seek therefore to be made in His image, that God may be glorified, for He made not death, but created man to be immortal. Through envy of the devil came death into the world and they that do hold on his side do find it.

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The Gift of God—Eternal Life.

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WHEN Paul said that eternal life was the gift of God, he did not mean that its bestowal upon man was dependent upon a faith without works, as is generally supposed in Christendom. This is evident from Rev. xxii. 14: "Blessed are they that do His commandments, that they may have right to the tree of life." Death truly is the wages of sin—its natural outcome and result; but a never-ending life is the promised reward for the keeping of God's commands. For obedience to these He promises man eternal life. In this sense only it is a gift. It must be understood that the Apostle's words have reference to the eternal life of the flesh spoken of by Jesus in John xvii. 2; and do not allude to the soul, which in itself is an "eternal" entity. The immortality of the soul is a fact which should be recognised by every believer; though the opposite doctrine is upheld by many, and we venture to say is calculated to undermine the faith of the Christian if accepted. For what hope of resurrection can he entertain if the soul is destroyed, or if it were the body, seeing that that cannot rise? (1 Cor. xv. 37.) The soul of Jairus's daughter was still alive, though her body was dead. (Luke viii. 52.) When Jesus spake

of giving eternal life to His sheep, He alluded to the eternal life of their mortal bodies, but only in connection with those who would follow Him. The promise, then, of immortality to man is conditional, and the reward is not reckoned of grace, but of debt, owing to that man who has obeyed the word of God. "If a man keep my saying he shall never see death."

"But to him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness." Christ did not die to bring destroyed souls into life—by resurrection, but to ransom living souls from the power of the grave. The souls of the martyrs in Rev. vi. 9-11 are represented as having distinct existence from their bodies, already dead. Their souls only are to be resuscitated. (Rev. xx. 4, 5.) Belief in the atoning work of Christ coupled with repentance shields them from the power of the second death, their faith being counted for righteousness. But these are not the recipients of the eternal life mentioned in Rom. vi. 23. "If," said Jesus, "thou wilt enter into life, keep the commandments."

The salvation of the soul is a free gift of grace, bestowed upon all men through the merits of Christ's sacrifice. It is assured to us at the first resurrection providing we believe and repent (the same being manifested by baptism), and withheld from man until the final resurrection for unbelief and impenitence. "The rest of the dead lived not again until the thousand years were finished." The immortal life of the natural body is not granted to the believer for manifesting faith alone, but for working out his salvation by obeying the word of God. Jesus likened the man who kept the Word of His patience to one building upon a rock, whose work would remain immovable, whose building or body would be able to successfully resist the destroying element or death. "But," said Paul, "let every man take heed how he buildeth thereupon." All believers are building upon the one only foundation, but their faith and works and doctrine do not preserve their temples from dissolution, so they may be compared to wood, hay and stubble. But it is possible to build with incombustible material. The man who thus builds is the one on whom the reward will be conferred, namely, immortality. His work abides. The gates of hell—the grave—have not prevailed against him, because he built on the Rock with the proper materials. He saw that the baptism of the believer was good as a figure of salvation after immersion in death—by resurrection; but he also saw that this alone could not remove the evil of the body (1 Peter iii. 21), and so sought to have it taken away by overcoming all evil with good, in consonance with the promise: "I will cleanse their blood that I have not cleansed": that being thus purified by a gradual process through obedience to the purifying Word, he might be found without spot, wrinkle, or any such thing at Christ's appearing, and then be made immortal.

This man left the first principles of Christian doctrine, which the religious teachers in Christendom were ever placing before his notice. He saw that something further was required to gain perfection than to be con-

stantly harping upon faith, repentance, baptism, the laying on of hands, resurrection, and judgment. He saw that the great promise of the immortality of the mortal body was made to Israel only, as a reward for keeping the law of God (Lev. xviii. 5), that it was not of faith, but the fruit borne by faith (Gal. iii. 12); that it was for a time put aside because of their unbelief—that the Gentiles were then made partakers with them of the salvation of the soul by faith and repentance, but that the sins of Israel, and consequently death, were to be removed from them at the fulness of the Gentiles, by their observance of the law; and so he sought to "keep the commandments and live." (Heb. viii. 8-12.)

"As the whirlwind passeth—passeth away never to return—so is the wicked *no more*: but the righteous is an everlasting foundation." But if a man is content with the salvation of his soul, and does not seek for immortality by patient continuance in well-doing, can he expect eternal life? Can he hope to have this vile body cleansed—changed and fashioned like unto Christ's glorious body? Nay! Only they who hunger and thirst after righteousness shall be filled with it. Those alone who overcome all evil are permitted to partake of the fruit of the tree of life, to live for ever.

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Lo, Satan is Revealed—The Foe That Slew.

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WHERE is this pit—the bottomless of hell?
Thine own black heart, O man, can answer well.
Thine own, thine evil heart—'tis there, nay start,

Not so—above, *yea all things*, is the heart
Of man deceitful,—for it *is* the seat
Of him who is the father of deceit.
O, seek no more for visionary hells,
'Tis there, that evil—there that Satan dwells.
O, tempt him not from his foul lair to rise
In blood within thy breast—he lives on lies,
And feeds upon revenge—touch not the fire,
Or, with a roaring lion's rage, his ire
Bursts through thy lips, and blazing from thine
eyes,

Proclaims thy shame—thou slave to him of lies,
Lo, Satan is revealed—the foe that slew
The fox unearthed, and helpless in thy view;
Yea, bare, and empty so you help him not:
Watch thine own evil—that of others blot
For ever from thy view, yea, out of sight,
For he who seeks, while walking in the night,
Another's, he can blind unto his own,
And thus he steals a heart, usurps a throne,
And he, as God, sits in His temple, there
To show he's god of this world: from his lair,
Opposing all that's worshipped, he, instead,
Now rules, as God, the dying and the dead.
When all the kingdoms of the earth were laid
Before Him—their magnificence displayed
By subtle craft, when Satan questioned,—

"Thine
Shall all this power, this glory be, 'tis mine.
Come, worship me, *I give it whom I will*."—
Did He dispute with him the word? Yea still
Remember how, when they would come and
take

Him forcibly to crown Him there, and make
Him king; He went away Himself, *alone*,
Into a mountain—none were His, no throne
In Satan's wide dominions—*then*, He taught
"The prince of *this* world cometh, and has
nought
In me." Again, He said, "*This* is your hour"—

With swords and staves to murder—"and the power Of darkness." In the pangs of death, *alone*, This wounded man upheaved his braggart throne;

With naked breast rent by the battle spear, He overthrew his power in conflict here, And reeling underneath the mountain load Of sin, while fast the hot blood gushing flowed From wound and gash, as stroke fell thick on stroke,

He burst through their dividing ranks, and broke

Away, through death with that stupendous mass Of sin, and shame, and guilt, that we, alas, Worked hard to heap. Whose hour is this *now* come?

Hark! how the gathering beats on every drum. The signal gun's been fired far in the east, The fowls of heaven are bidden to the feast-- Blood's crimson carnival;--and lo, a pall Whose shadows, in a shroud of darkness, fall In lengthening lines upon a world which sleeps, While inactivity's dread silence creeps With slaughter weapon, and the fuse in hand To fire the train that desolates thy land.

The seals are loosed, the thunder's roar is heard, And yet, say they, "O, this is long deferred, We shall have peace." Let hungry wolves cry peace

With teeth in blood entangled in the fleece.

Rewarded at the Resurrection.

WHILST our mission is primarily to preach the redemption of the body, a reprieve from death to be granted to the remnant of Israel, to 12,000 of each of the twelve tribes, we also find it expedient to add many words of comfort to those who can see no further than the salvation of the soul, the resurrection glory, and draw attention to the Scriptures concerning their hope, that they may be firmly established, and base their faith entirely upon the word of God. This is particularly necessary in these days when the man of sin is so powerfully revealed in the heart of man and in the midst of Christendom, teaching for doctrines the commandments of men, the multitude having heaped to themselves teachers, having itching ears, who have turned them away from the truth and turned them unto fables.

How often we hear it declared by these spiritual teachers that at death the soul of the believer immediately enters heaven, and the unbeliever's soul is consigned to eternal torment. Yet proof of such cannot be found in Holy Writ. The words of Paul in 2 Cor. v. 8 are often quoted with the idea that he confirms their opinion concerning the glorification of the believer. But, although at death *the spirit* returns to God who gave it, the soul sleeps in the chambers of the grave until the resurrection morn. The soul of Jesus lay there until His resurrection—(see Acts ii. 31.) They are buried with Him by baptism, in the likeness of His death, that they may be raised in the resurrection.

It is very clear that the body once dead will never rise—it is turned to dust. "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." His body is as water spilt on the ground which cannot be gathered up again. Thou sowest not that body that shall be. As with a grain of wheat, the hull or body

decays, but there is a living germ which comes forth at spring time; so does the soul lie dormant in the dust of the body, but comes forth in the resurrection, when all that are in the graves shall hear His voice, and shall come forth; they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation.

It is then that the repentant will enter into the joy of their Lord, and not at the death of the body. They then receive a glory which is reserved in heaven for every true believer. Paul corroborates this where he says: "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me *at that day*, and not to me only, but to all those that love His appearing." Thus Isaiah prophesied of Christ: "*His reward is with Him*, and His work before Him." And thus said Jesus, through John in Revelation: "I come quickly, and *my reward is with me*, to give every man according as his work shall be. I go to prepare a place for you . . . that *when I come* I may receive you unto myself." In connection with this hope the Lord said to Daniel: "Thou shalt rest and stand in thy lot at the end of the days." It was distinctly said of the Psalmist, by Peter, that he was dead and buried and his sepulchre was with them unto that day. "David is not ascended into the heavens."

Patience.

THE Apostle James, in his epistle to the twelve tribes scattered abroad, exhorts them to "Let patience have her perfect work, that ye may be perfect and entire, wanting nothing" (James i. 4). The marvellous beauty of these words are made manifest as we fall into "divers temptations" in the race for immortality, endeavouring to "earnestly contend for the faith once delivered (to our forefathers) the saints" (Jude 3).

That patience is needed every moment,* we need only to have our eyes opened to the darkness, oppression, and bondage of Egypt on the one hand, and the moral and mixed principles of a *religious world*, called Babylon, on the other; made Babylon by reason of the "lie" which they have received through the "strong delusion," and by which the mixed multitude, with mixed principles, mix and amalgamate truth with error, professing to be followers of Christ, but are of the synagogue of Satan. What a contrast as we compare the Church of God as it was in its purity in the days of the Apostles, with the chaos, babel, and confusion of tongues of those calling themselves *bodies* of Christ.

The whole lump is leavened by the "strong delusion" which prevents them seeing that you must "either make the tree good, and his fruit good, or else make the tree corrupt and his fruit corrupt," for every tree is known by its fruit. Who but a man labouring under the strongest delusion would go to a thorn bush to gather grapes, or figs of thistles? Do you ask for the cause of it all? There is but one answer: "They kept not the word of His patience."

The words of the Bible have been closed up and sealed until the time the *Flying Roll*

was brought forth as a key to unlock the prophecies, for "no prophecy of the Scripture is of any private interpretation," and "all Scripture is given by inspiration" to every man who seeks with patience that he may profit withal, and which is only to be attained by a patient continuance in well-doing, for it is as impossible for us to jump into the fulness of the stature of the Man-Christ as it is for a child to be a man in one day. "The truth" is unfolded "line upon line," "precept upon precept," as we grow in strength to bear it; so Jesus said to His disciples: "I have many things to say unto you, but ye cannot bear them now." The visions and revelations which Paul received from the Lord, and the unspeakable words he heard when caught up to the third heaven, only increased his misery, causing him to cry out: "Oh wretched man that I am," through the "thorn in the flesh." Because of the weakness of their flesh, all these things were spoken in parable: "Without a parable spake He not unto the multitude."

The fulness of time has come, when He will no more speak in proverbs, but will show us plainly of the Father; and the Spirit of Truth in the pages of the *Flying Roll* will open up to the eyes of those who are of the truth that they may see the way the Lord has made known by which the "thorn" will be removed, by having their blood cleansed (Joel iii. 21), that they may have strength to bear all things He has to say unto them. Before any advance can be made towards having the blood cleansed, we must learn to subdue or overcome our own evil passions, and it is here patience shows her perfect work, an indispensable "virtue" to every would-be Israelite. The Israel of God are commanded to rest and try all things by weight and measure—law and Gospel; then they will be safe. If a man rest not, and try not his thoughts by weight and measure, he stands in evil. The man that rests has studied; if we do this passion ceases, because we have patience to rest. When a man rails upon you wrongfully, by resting patience crowns you with the truth which no light can exceed. "Blessed is the man that waiteth on the Lord with patience," for ye have heard of the patience of Job, and have seen the end of the Lord, that He is pitiful and of tender mercy.

May it Reach your Ears. Listen!

WHERE, O where are the faithful Calebs and Joshuas who are willing and anxious to go forth *Roll* in hand to find and feed their famishing brothers and sisters, who are hungering and thirsting for the truths opened to them in the pages of the *Flying Roll*, and this day fainting by the wayside for the want of some good Samaritan to help them up.

In this world we may have tribulation, but fear not. He has overcome the world, and His reward is with Him to give to every man as his work shall be, so let us go forth, nothing doubting to find "the lost sheep of the house of Israel," verily they will be gems in our crown of glory.