

THE PIONEER OF WISDOM

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

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

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The Duration of Satan's Reign.

IF there had been no evil the glory of God could not have been manifested, nor would the angels know from whence came their happiness. It is written: "Shall there be evil in a city, and the Lord hath not done it?" (Amos. iii. 6); "I make peace, and create evil, I the Lord do all these things." (Isa. xlv. 7.) This view of the matter is refused by many, yet by comparing spiritual things with spiritual we behold the wisdom of God in creating the evil. Without darkness light could not appear. It is the evil that shows the good, and makes a clear discernment unto man, for a remnant shall become as gods knowing good and evil.

Satan is God's officer. He was the head archangel in Heaven till iniquity was found in him. The prophet referring to him being cast out says: "How art thou fallen from Heaven, O Lucifer, son of the morning! . . . for thou hast said in thine heart, I will ascend into Heaven, I will exalt my throne above the stars of God . . . I will ascend above the heights of the clouds; I will be like the Most High." He was cast out into the earth, and permission given unto him to reign as prince of this world for 6,000 years, in order that the spirits of men

might fully discern who was the Creator, the Giver of every good and perfect gift, and after seeing the unequalness of Satan's kingdom, might more fully enjoy perfect happiness when the kingdoms of this world shall become the kingdoms of our God and of His Christ.

"Thou (Satan) art the anointed cherub that covereth; and I have set thee so: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee." (Ezek. xxviii. 14, 15.) During his rebellion against God, ages before our spirits were sent to minister to bodies, he drew a third of the stars or spirits with him; some fell not willingly; others stood loyal to God. According to the part our spirits took at that time so shall we appear in glory at the end of time; those who fell not, the spirits of the first-born, the just, will far outshine all; they stood with Michael against Satan, and will receive their reward, described as the glory of the sun. The spirits of men are permitted to take bodies that like gold they may be tried in an earthen crucible; and those who withstand Satan, by seeking strength from the God of the living, will receive their bodies in immortality. All whose bodies have gone to the grave are fallen spirits, and failing to overcome the temptation of the devil, their bodies have paid the wages of sin, death; being handed over to Satan for the destruction of the flesh, that their spirit and soul may be saved either at the first or final resurrection.

The great mystery of godliness is God manifest in the flesh. Satan, desiring to be equal to the Most High, also sought to possess a body, consequently he appeared to the woman, who is the tree of the knowledge of good and evil, and by his attraction during the unclean state the tree brought forth its seed and she sowed it in the evil state, which was the eating of the evil, yet God permitted it not to grow, lest Satan should have a temple to

dwell in. She persuaded the man to touch the tree in the same state. He then became as she was, subject to vanity, not willingly, but that the power of God should be manifested in the end. The decree or sentence of death pronounced against them if they partook of the evil now took effect, lest they should live throughout eternity in their evil, fallen nature. It was the mercy of God that pronounced this decree, but He also gave man a soul, which will in the resurrection form a celestial body for his spirit, in lieu of the earthly body which has gone to corruption. God placed life and death, good and evil, before man, and exhorted him to choose life that he and his seed might live. Instead of listening to this, man sought for the inheritance to be divided and wasted his substance in the citizen's country. Lust, when it had conceived, brought forth sin, and sin, when it is finished, brings death. Then we see that through envy of the devil death came into the world, and they that be of his side do find it. It will be proved to all that his reign is unequal. His spirit will not be permitted to possess a body, but in him the Scripture will be fulfilled: There is one alone, there is not another; yea, he hath neither child nor brother. Although the devil may have power to tempt us, though he may alter our circumstances, he can never control our will. He can place us on the topmost pinnacle of the temple, but there he can only say to us: "Cast thyself down." He cannot cast us down. Like the magnet he attracts the steel or evil in our hearts, the tares in our blood, but those who are on the watchtower, who desire that Christ shall reign over them, who seek to be clothed with Christ and Jerusalem above, will receive strength to repel his attacks and with Jesus say: "Get thee behind Me, Satan; for thou shalt worship the Lord thy God, and Him only shalt thou serve."

For nearly 6,000 years Satan has held sway over men. He is the prince of the old earth and the old Heaven, and must reign till God has made the new Heaven

and the new earth out of the old. In order that the elect of God may be saved from corruption, that they may be reprieved from death, God has shortened Satan's reign, for if the time were not shortened no *flesh* would be saved. But before Satan is bound for the 1,000 years, Israel will receive the fulness of God's Spirit, which will rest upon them as it did upon Jesus, that they may be prepared as a bride adorned for her husband. To them will be given power to bruise the head of the serpent in their hearts; they shall overcome all evil and the very appearance of evil, claiming the promise, "Blessed are they that do His commandments that they may have right to the tree of life." No man can rail against Satan until he has kept the law. Satan has power over his body until then. His synagogue is the grave, where he brings every transgressor, dust having been the serpent's meat. God placed the flaming sword (death) that evil might not put on immortality. He placed the evil to prove man was not God, and that man might know it. Yet He pleads to-day to the remnant of the seed of the woman to return unto Him, that their covenant with death may be disannulled; that they may be reprieved from that enemy of God and man, the last enemy that shall be destroyed.

During the Millennium Satan is bound, but at the end of that time he will be loosed for a little season, equivalent to the time cut off from the 6,000 years, when he will deceive the nations, and the great battle of Gog and Magog will take place. This is his last effort. God will destroy death, and him that hath the power of death, that is the devil. His power shall be totally taken away, and all will know that God alone is the Creator, the Alpha and Omega. Even the souls of the rebellious, who have been deceived by Satan, will be saved at the final resurrection, for God hath devised means that His banished be not expelled from Him. Then will it be shown that Satan was the God of the dead and liveth not; that he was a usurper who sought to exalt himself in his pride, now brought low. The whole creation will rejoice and acknowledge the wisdom of God in making the creature subject to vanity, and bringing the sore travail of evil upon the sons of men, that they might be exercised therewith. In view of this we repeat the words penned by John in Rev. v. 13: "And every creature which is in Heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever."

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The Way of Holiness.

In the way of holiness, which is the only way to God, for without holiness no man shall see the Lord, there is no need of human wisdom or teaching, no necessity to run after this or that popular preacher; it is a way, Isaiah tells us, in which the way-faring men, *though fools*, shall not err therein, and by which the ransomed of the Lord shall return and come to Zion, the *redeemed* shall walk there. Who are the ransomed of the Lord and the redeemed? Speaking of Israel, Hosea prophesies, I will redeem them from death, I will ransom them from the power of the grave. To them will this way be made known; the words of the Book will be unsealed, which neither the learned nor the unlearned could read. To them has the messenger, the interpreter, been sent, to deliver them from going down into the pit. To them pertain the adoption, and the glory, and the covenants, and the promises; and Paul distinctly tells us what the adoption is—"the redemption of our bodies." Those whose bodies are redeemed from the effects of the fall are they who shall walk in the way of holiness, for the *unclean* shall not pass over it, and for this reason a fountain is opened, as prophesied by Zechariah, to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness. John speaks of them as being redeemed from among men, and says, "These are they which were not defiled with women for they are virgins"; he gives us the number of them, 144,000. Paul heard of these things when he was caught up into Paradise, but they were

NOT LAWFUL TO UTTER

in his day, and he earnestly desired to prepare a Church which he might present as a "chaste virgin" to Christ, whom he said "are one flesh," but he spoke of it as a great mystery, knowing that it could not be received at that time; he might well have uttered the words of Jesus, "I have yet many things to say unto you, but ye cannot bear them now." It was connected with the same "mystery" that the Apostle said, We shall not *all* sleep. It was part of the vision and revelation he received when he was caught up in the Spirit, which John also saw when he was "in the Spirit." Both these favoured Apostles knew that there would be a remnant of the children of Israel in the latter days in whom the promises made to their fathers would be accomplished, who all died in the faith not having received the promises, God having provided some *better thing* for us; for, as Paul testified, Israel hath not obtained that which he seeketh for, but Jesus obtained it, and the rest were blinded that salvation might come to the Gentiles, at whose fulness Israel would be saved, and the receiving of them is to be life from the dead. "Out of Zion shall come the Deliverer and turn away ungodliness from Jacob." To deliver them from the bondage of corruption into the glorious liberty of the children of God, for he that committeth sin is the servant of sin, and receives the wages of sin—death—but if ye through the Spirit, the Deliverer now come

from Zion, do mortify the deeds of the body

YE SHALL LIVE

Thus fulfilling the petition of Jesus, "I pray not that thou shouldest take them out of the world, but that Thou shouldest keep them from the evil; "for it is the evil that takes a man out of the world. God desireth not the death of any man, but rather that he should turn from his wickedness and live. He created man to be immortal, an image of His own eternity, but through envy of the devil came death into the world and they that do hold to his side do find it. He that committeth sin is of the devil and such an one is delivered unto Satan for the destruction of the flesh that the spirit may be saved in the day of the Lord Jesus. But those from whom sin is removed, in whose hearts the head of the serpent is bruised, do not suffer the wages of sin, but are delivered from death, "For this is My covenant, saith the Lord, when I take away their sin. All Israel are commanded to seek that Deliverer, for the blindness in part is being removed, the Spirit from above is being poured out upon the remnant scattered among all nations, to gather them together in one; the dayspring from on high hath visited us, for the Lord is about to redeem His people, He will remove their iniquity and pardon their sins, and they shall all be taught of God. His Spirit will gather them, and He has chosen instruments to hand for His message, *The Extracts from the Flying Roll*, which will show them the way, the truth, and the *life*. And if this message be brought to your door see that ye refuse not Him that speaketh.

Be of Good Courage.

Sad havoc is made of the Word of God in the great Babylon of confusion by which we are surrounded, by the counsel given by Paul being unheeded, viz., failing to rightly divide the Word of truth. It is commonly taught in Christendom that those who are of illegitimate birth are lost eternally, and many a young life is blighted and made miserable. A case of this kind came under my notice some time ago. Calling upon a lady who was much interested in the truths contained in the *Flying Roll*, another lady friend came in also to hear the work made plain, being interested in the more abundant life which Jesus came to bring. After meeting together for some few times she said she clearly saw the bright light of immortality now shining in the clouds of unbelief, and this made her the more miserable, as she was of illegitimate birth, and she read in the law, "A bastard shall not enter into the congregation of the Lord;" also that this had been a sore trial to her all her life, for the clergyman of the village where she was born had told her that he would allow her to attend his Bible-class to keep her from more evil, but would not allow her to become a communicant, as to be of illegitimate birth was the sin against the Holy Ghost, for which there was no forgiveness. Some time afterward she went to live in London, and whilst there became converted, that is, realised the salvation of her soul as a finished

work in Christ, and became a communicant ; still the question often troubled her as to whether she really was an outcast from God on account of her birth, and one day she ventured to ask one of the old members of the Church some questions about it, receiving the same questions before given.

Now, as I also was of illegitimate birth and also had had a very similar experience to her own, I was very pleased to be able to show from God's Word who the bastards were that were there spoken of. She was shedding tears of sorrow, but mine were of joy, as I had fully realised the love of God to poor fallen humanity. Also that the bastards spoken of in the Scriptures were those who were conceived in the uncleanness of the woman, without the law, who were not to enter into the congregation until the 10th generation. This great evil in all its deformity is soon to be made manifest.

"Who will bear witness unto the truth? and guided by His eye, neither looking to the right hand or to the left for fear of man, in the strength of Jehovah will remove the mask of Christendom and its fig-leaved apron and point to its blood-stained lintel and doorposts ; to its puny sickly children, covered with sores, king's evil, and running matter ; thence to the overcrowded mad-houses and lunatic asylums ; thence to its orphan outcasts suffering torments, untold in hospitals, in a life long dungeon—to the gallows or a pauper's grave ; with the condemnation of a self-righteous, Pharisaic Christendom following them to the judgment-seat of Christ. There to face Him Who was born to this end for which *cause* came He into the world to bear witness unto the truth. He will point those parents to their children who were *born blind*, through the fornications and pollutions of their *blood stained lust*. Alas ! what a sad picture. Christendom says "we see, whilst their own children are *born blind*, and curse their father and their mother ; curse their illegitimate, ill-begotten birth ; curse the corrupt tree that bore them and gave them blood for virtuous sap ; their own thirst for blood being insatiable."

The above paragraph is an extract from the *Flying Roll*, Sermon III., Part 6. This seemed at once to make the matter quite plain to the mind of my friend, especially when the words of the Lord spoken through Ezekiel were brought forward : "That the son should no more bear the iniquity of the father, neither should the father bear the iniquity of the son, but that every one should bear their own iniquity. "Realising the mercy of our Heavenly Father, Who desireth not sacrifice, we rejoice greatly that our spirits have been kept back until these days, the time of the end that we also, though despised among men, might set out to Zion with our faces thitherward, taking the Word of God for our guide and His people for our companions. Our prayer is now that our feet may be kept from falling, that we may walk before God in the light of the living.

The Edomites were not permitted to enter into the congregation of the Lord until the third generation, yet these were conceived in the second seven days, or time set apart by God for the purification of the woman for sowing of seed. (Lev. xv. 28.) The

difference is shown between Jacob and Esau, of whom the Lord says, "Jacob have I loved and Esau have I hated." Jacob being conceived in the cleanness of his mother and Esau in the seven days of purification. Now the Lord is seeking the descendants of Jacob, the scattered seed of Israel, who are to receive the fulness of the promises of God, as He has chosen them to be a peculiar treasure unto Himself. Then be of good courage, and trust in the Lord with all thine heart and lean not unto thine own understanding, but seek the Lord in spirit and in truth, then shall all deep mysteries be unsealed and the way of righteousness made plain : then shall the words of Jesus be fulfilled, "And ye shall know the truth and the truth shall make you free." Seek to be preserved blameless, body, soul, and spirit, unto the coming of our Lord and Saviour Jesus Christ. Weeping may endure for a night, but joy cometh in the morning. Let no man or woman, however, think that the mercy of God, as shown in the above illustration, gives them licence for unbridled lust out of wedlock and after the tree has been purified. To him that knoweth to do good and doeth it not, to him it is sin.

The First and Last.

Man has but a faint knowledge of his pre-existence, when his spirit dwelt around the throne of God before the rebellion of Lucifer in Heaven, and he has but a very vague idea of the grandeur of the glory to be revealed when the kingdoms of this world become the kingdoms of our God and of His Christ. We are taken up with our vanities and surroundings ; being almost entirely absorbed with the transient things of this lifetime. And yet we remain dissatisfied. May we be among that number who will seek after that which is eternal, and endure as seeing Him who is invisible. May we not fail to speak often one to another of these things, and exhort one another to strive for life immortal, the immortality of the mortal body. May we be of those who will from within themselves eschew the evil and wait for the adoption, to wit, the redemption of our body. There remaineth a rest for the people of God.

Because the Lord changes not the sons of Jacob will not be consumed. He is the first and the last, the Alpha and Omega, the beginning and the ending. His counsel will stand and He will do all His pleasure. He has made known the end from the beginning, and declared that a seed shall serve Him. Though Satan has been permitted as prince of this world for nearly 6,000 years, yet he is God's officer, and has only his allotted time to run. The accuser of our brethren will be cast down ; his head will be bruised in the hearts of the 144,000 of Israel, for they will receive strength to overcome the evil, receiving power over the dragon. Satan's reign of 6,000 years will now be shortened for the elect's sake, but that little season is given him at the end of the Millennium, after which his power is totally destroyed ; pain, sorrow, and sighing are done away, and righteousness and peace will reign throughout eternity.

Notes from Canbassers.

BRADFORD.

"Monday, April 14th.—The weather has been beautifully fine, the sun shining brightly. We shall be very glad when the weather gets a little warmer, to hold open-air meetings and pursue our labours with still greater zeal.

"We commenced our work this morning with renewed vigour and strength after a little rest from the anxiety and opposition which we have had to contend with of late. We worked very hard in continuation of our work in Manningham, one of us leaving off at noon to make a final round in Bierly Lane, East Bierly, Burkinshaw, and Dudley Hill, meeting with very good success. We had a public meeting arranged at our friend's house at Laisterdyke, which was well attended by earnest inquirers after truth.

"Tuesday, 15th.—To-day the weather has been very unsettled ; it seemed rather inclined to be wet. We did not get to our work quite as early as usual. A number of calls were made at Allerton and Thornton at the request of some friends at various parts of Bradford. We had some very profitable conversations. A man who bought a set of *Rolls* was glad to learn that man is composed of a spirit, a soul, and body, each of these being distinct one from the other. He said he had always been taught that spirit and soul were synonymous terms. We referred him to the Scripture which states : 'The Word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of *soul* and *spirit*, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.' (Heb. iv. 12, also 1 Thess. v. 23.) We also pointed out that at death the spirit returns to God Who gave it, the body goes to the grave, and the soul lies in the grave with the body, a spiritual seed to bring forth a spiritual body. It is sown a natural body ; the soul is raised a spiritual body. (1 Cor. xv. 44.) The body goes to corruption and cannot put on incorruption. For this corruptible (the soul) must put on incorruption ; the spirit will be sent to raise the soul (not the dust) out of the grave, that soul which sleeps in the dust. 'Many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.' (Dan. xii. 2.) He grasped the above, and said that was truth and reasonable, adding that he was tired of the present teaching, it being form and ceremony and no power, only a trade ; they go to college, like serving an apprenticeship. When our Lord sent His disciples out two by two He commanded them that they should take nothing for their journey, save a staff only, no scrip, no bread, no money in their purse. (Mark vi. 8.) How very opposite to-day to their Master Whom they profess to follow. Nevertheless when the Son of man cometh shall He find faith on the earth?

"Wednesday, 16th.—One brother canvassed in Manningham, and found the people very indifferent to the warning of God's last message to man. Oh, say they, we have got as good a preacher of the Gospel as any other, and that is quite sufficient for us. If their ministers were as faithful as Noah was to God's Word in warning them of the time of trouble which is just before them God would be honoured. The other brother made a number of calls at Shelf, Bowling, Wibsey, Little Horton, Sale, Apperley Bridge, Thackley, and Saltaire. This being our final journey for the present, we felt desirous of calling upon our friends according to promise, and speak a few words of encouragement and cheer them along to follow in the same path their Master trod. We got home very late, after a very heavy day's work and very tired, having had a journey of about 26 miles over hill and valley in search of the lost ones gone

astray. We have the assurance that He Who scattered them will gather them, and keep them as a shepherd doth his flock. (Jer. xxxi. 10.) We had a meeting at a friend's house, 12, George-street, Saltaire, at seven o'clock. The people present expressed their great benefit derived through the pages of the *Flying Roll*.

"Thursday, 17th.—We canvassed in Manningham, and made a number of calls. A person who bought a copy of the *Extracts from the Flying Roll* a few days ago was visited to see how she liked the book, and if she would like Sermons II. and III. She said she had been reading it and liked it very much, and took Sermons II. and III. very readily. The *Roll* was also introduced to another who was present, and a few words were spoken on the nature of the work. Through the recommendation of her friend, this second person gave me an order for a volume. On telling the other person I was sure she would like one of the same, she said bring two copies and I'll see if I like it. On returning they were very pleased with the volumes and gave me back the three sermons. We left two volumes in one house, [which is rather a rare occurrence. Our prayer is that the Lord may give them wise and understanding hearts to walk in the teaching of its pages, which is a perfect guide to life, and say with David: 'Thou hast delivered my soul from death, wilt not thou also deliver my feet from falling that I may walk before God in the light of the living?'] Its object is not only to show man how he can escape the death of the soul, or second death, but it points out that the time is here when the sting of death is to be totally destroyed, that Israel may present their bodies a living sacrifice, holy and without blemish, acceptable to God. We took tea with a friend in Manningham, and sold to a lady visitor a volume of the *Roll*. She also paid us for PIONEERS to be forwarded to her to the end of the year. She likes the PIONEERS and the *Roll* very much.

"Friday, 18th.—We canvassed this morning until noon. The weather to-day has been very cold and damp. We forwarded PIONEERS to friends outside the town, and replenished our bags and proceeded on another long journey, calling on a person this afternoon, who had bought No. 1 and 2 of the *Roll*, to see if she would take No. 3 to complete the set. Before leaving here, while showing the book and speaking on the importance of the Word, a minister came up and inquired if Mr. ——— lived here. The lady replied in the affirmative. It appears the husband of the lady was ill, and the minister had come to visit him. Turning to me he said: 'I have followed you. You are one of those who are taking those books about. I'll tell you what, you are doing a great deal of mischief, deceiving the people by pressing those books upon them.' I handed him the book, and asked him if he would show me what was wrong in it. He said he would show me many things. After looking over a page or two he called my attention to the preface of Sermon II., page two, and pointed to the mention of the tree of life, also 'A garden enclosed is my sister, my spouse, a spring shut up, a fountain sealed.' He said that was in the Solomon's song. I replied, that it was, and asked him again if he would explain the passage pointed out. He said the garden was the Church. I proffered to give some information on the subject, as explained in the *Roll*, but he went into the house, turned his back upon me, and began to pat the dog and talk to it. The lady having gone upstairs, he said, they want nothing of you here. I replied that I had a little business. The parson called out to the lady upstairs, not considering the invalid. The lady appeared, and as I was speaking to her the reverend gentleman ordered me to get off the step and closed

the door. Unable to refute the message himself, he endeavoured to prevent another from judging it on its merits.

"Saturday, 19th.—To-day the weather has been rather gloomy. We made a long round in all the outlying districts, and are very glad it is Saturday to bring our work to a close. We have had the hardest week during our engagement in this labour of love. It has been nearly 10 o'clock every night when we have finished, with the exception of Friday night. Our work has been blessed with great success during the week, there having been great demand for the books. We had a well-attended meeting at 17, Bedford-street, Wakefield-road, the discourse being delivered from Isa. lx. 22: 'A little one shall become a thousand, and a small one a strong nation; I the Lord will hasten it in His time.' The people present expressed their benefit derived from the *Roll* and the meetings, and were sorry we are leaving.

"On Sunday afternoon we had a good meeting at 13, Prospect-street, Thornton. It was well attended, the discourse being delivered from Dan. xii. 1 and Matt. xxiv. We spent a very pleasant evening conversing on the Word and singing songs of Zion. Several present wanted to know when we should be returning. The harvest is great and the labourers few; 'Pray ye therefore the Lord of the harvest that He will send forth more labourers into His harvest.' (Matt. ix. 38.) Our total sales for the week are nine volumes of the *Roll*, 44 sermons, six *Parts of the Roll*, 209 PIONEERS, and five hymn-books. Our new address is 24, Bolton-street, Glodwick, Oldham."

CANVASSING IN SHROPSHIRE.

"Monday, April 14th.—We held an open-air meeting last night, our first for the season, a report of which we have forwarded for insertion in the PIONEER. We have commenced the week's work by canvassing in Hadley, Jackfield, Tuckies, and Oakengates. A brother says: 'I had a talk with an officer of the Salvation Army to-day. He said that hell was not the grave, and that the soul went direct to its Maker at death. I said, "Can you point me to one passage of Scripture to confirm that belief, for faith in such a doctrine is not worth much if it is not found according to the Scripture." He said, "The spirit goes to God who gave it."

"That's true," I replied, "but the spirit is not the soul."

"They're both one, they're not divided."

"I pointed him to Heb. iv. 12, after which he did not know what to answer. After a pause he added, "You say hell is the grave and that both soul and body are placed there?"

"Scripture says so," I replied, and quoted that passage: "Fear Him which is able to destroy both *soul* and *body* in *hell*." This did not, however, seem to satisfy him; he still seemed to cling to the belief that the soul is eternally tormented in a *literal flame* of fire, and proceeded to read Mal. iv. 1: "For behold the day cometh, that shall burn as an oven, and all the proud, yea, and all that do wickedly, shall be as stubble: and the day that cometh shall burn them up, saith the Lord of Hosts, that it shall leave them neither root nor branch."

"Does that allude to the soul or body?" I asked.

"He replied, "To the soul."

"Well, then, if the *souls* of the wicked are to be burnt up how can they be eternally in torment?" But it was as the old proverb says, "A man convinced against his will remains of the same opinion still."

"Tuesday.—Our work to-day lay in Oaken-gates, St. George's, Coalport, and Wellington. One of our party came across a person who had

a volume of the *Roll* which was given her by a minister. A sister says: 'One person stated that she did not think it possible that she could be of Israel, as she thought they were the Jews. I told her that all Israel were not Jews, and that God had scattered Israel into every nation, and that he has now set His hand the second time to gather them, and that the *Flying Roll* is sent forth to assemble them from the four corners of the earth, and as our Saviour said, "My sheep hear My voice and they follow Me." She said she had not looked at it in that light before, but she now thought it very feasible and hoped she might be one of Israel; she could not take a sermon, but would take a *Part*, and with a hearty shake of the hand wished me God-speed. Another said her friend had bought a *Roll* from us to-day, and he was very pleased with it. She would have liked one, but could not afford more than a *Part*. Another who could not afford the book professed Wesleyan Methodism to the backbone.'

"The weather has been very cold lately, which also seems to put a chill on the warmer feelings of the majority, who are as a rule very fearful of entertaining strangers, and would rather give them and their message the cold shoulder regardless of the importance of their errand. However, we are not surprised at this, for we know that this message, the *Flying Roll*, God's last message to man, His Word from Jerusalem (above), must be trodden under the feet of the Gentiles. But the day is close at hand when they will know what they have done to the poor of the flock of Israel, and then they will with sorrow be compelled to face their true position, at which time they will see all Israel gathered into Abraham's bosom and they themselves shut out, without a word to utter in self-justification as they recall to mind their rejection of the reprieve from death. Surely their remorse will be great when they look back to the time when the God of Israel commanded His witnesses to go forth without purse or scrip that they might have His last message brought to their very door, which they, alas! rejected. Immortality, the life of the body, was offered them, but they preferred death to life, and closed their ears to the pleading voice which exhorted them to come unto Jesus that they might have *life*.

"Wednesday.—Coalbrook Dale, St. George's, and Wellington have been taken in during to-day's canvass. One of our sisters says: 'At one house I called at I was asked in and had a pleasant conversation with the lady, and after explaining the work she asked me if I was a Jewess. I said I was not, and proceeded to show the distinction between Jew, Gentile, and Israel, the last-named being a distinct people from both, and informed her that the time being now come for their ingathering from the Jewish and Gentile churches they will recognise the voice of the Spirit speaking through the pages of the *Flying Roll*, God's last message to man, and seek to keep both law and Gospel. She said she thought every Christian kept the law. I said, "Not so, the law was not given to the Gentiles, but to Israel only; for God gave the law through Moses unto them, but the Spirit only saw fit to give the Gentiles the four commands recorded in Acts xv. 19-29: 'Wherefore my sentence is that we trouble not them which from among the Gentiles are turned to God, but that we write unto them that they abstain from pollutions of idols, and from fornication, and from things strangled, and from *blood*.'" "I rather doubt whether they keep *them*," she said. She had not noticed the passage before, but would look it up, and could not take a *Roll* to-day, but purchased a PIONEER.'

"Thursday.—We have canvassed during the day in Snidshill, St. George's, Broseley, and Coalbrook Dale. A brother says: 'Almost the first house I called at this morning I sold a gift

sermon. I briefly explained the object of the work. During my conversation the woman asked me if the breath was not the soul. I said, "Oh! no, but the spirit of man is the breath of God," and pointed her to the words of Job: "If He set His heart upon man, if He gather unto Himself His spirit and His breath, all flesh shall perish together, and man shall turn again unto dust"; and also quoted the words in Gen. ii. 7: "And the Lord God formed man of the dust of the ground, and *breathed* into his nostrils the *breath of life*, and man *became* a living soul." The conversation then turned upon the resurrection; she said something about Ezekiel's vision of the dry bones. I told her that that had *no* allusion to the resurrection, but was a parable showing forth the scattering and gathering again of the house of Israel, bone to bone, whose hope had been lost (their hope of life) until it was revived by the Spirit through the prophetic summons which had to be given in these last days, when these dry bones would hear the Word of the Lord, and seek for their blood to be cleansed and afterwards washed away, that the breath might enter into them, and that they might be changed to flesh and bone, free from blood, and be fashioned like unto the glorious body of the Man-Christ. I told her that it was my hope to be amongst that number, and that we were seeking to leave all first principles to press on to perfection by the keeping of the laws of God, which were ordained unto life and which the Lord has promised to write in the hearts of His people Israel at the fulness of the Gentiles. I pointed her to the promise of "life" made to Israel in Ezek. xvi., that they should not be taken out of this world, but be kept from its evil. She was highly satisfied with what was said, and intends to carefully peruse the *Roll* and compare it with the Scripture. I trust her eyes may be opened to see that we are now in the time when we may hope for this vile body to be changed and fashioned like unto the body of the only one Who at present possesses immortality, when, by the overcoming of all evil, we may be made pillars in the temple of God, which cannot possibly fall to the ground, of which not the least grain can fall to the earth.

"Friday.—We have worked during the day in New-works, Huntington, Little Wenlock, Coalmore, Horsehay, Preston, Horton, Whetleasowe, Leegomery, Prior's Lee, and Snidshill. The cold has been much felt to-day, making it rather trying for the canvassing. Much poverty prevails around here, so many of the colliers being unemployed at present. We have been enabled to dispose of a great many copies of the *Roll* and *PIONEER* for free distribution among the poor, which undoubtedly will bear fruit in due season to the honour and glory of God. One woman who bought a sermon said that it was a good thing when we could look upon Jesus Christ as our Saviour. 'Yes,' I replied, 'we can then with the Psalmist render praises unto the Lord for having delivered our soul from death, but we should not forget to also pray for our feet to be kept from falling, that we might walk before God in the light of the living.' That was a further prayer of David for his body to be kept from falling into the pit that he might walk on earth before God in the light of the living, for he knew that the dead could not praise the Lord, that death could not celebrate Him, and that they that go down to the pit cannot hope for the truth which is now being revealed to the living, whose prayer is to be preserved, body, soul, and spirit unto the coming of our Lord and Saviour Jesus Christ. Another said she thought the place round where she lived was worse than Sodom. She had looked for a righteous man in it, but could not find *one*.

"Saturday.—We have finished the week's canvassing in Madeley, Rockwardine, and New Hadley. A sister says: 'I have had a very

nice conversation to-day with a widow upon the work. She seemed very pleased with what I said to her, as I explained the Parable of the Prodigal Son, having reference to Israel's return, when the best robe would be placed upon him who had wandered into the citizen's country feeding upon the husks and offals of the swinish multitude; when the son who had been reckoned as dead (being dead to knowledge before he came to himself) would be brought to life again, or, as Paul's puts it, the receiving of them back again will be life from the dead; the lost sheep of Israel being then found and brought back into the barn of the Spirit at the great ingathering, shortly to take place.' Our sales for the week have been 79 sermons of the *Roll*, 158 *Parts*, and 354 *PIONEERS*."

THE "ROLL" IN SOMERSETSHIRE.

"Monday, April 14th.—To-day we moved from Bridgewater to Wells, canvassing on our way Bawdrip, Ashcott, Walton, and Coxley. We had great difficulty in arousing any interest in the people. Every day the truth of the words are more verified: 'Darkness shall cover the earth and gross darkness the people.'

"Tuesday, April 15th.—Two of our party canvassed in Wells, a small cathedral city, where we are now staying for a short time. They found many people much opposed to anything spiritual, although in a few instances some were glad to listen to the words of eternal life and receive the message from their hands. Owing to this place being canvassed last year they found several who had got the *Roll*, but apparently the languishing soul had not been quickened by the words which are spirit and life to the lost bones of the house of Israel. No doubt the Word will in God's time bring forth fruit, for we know it cannot return unto Him void. We have also canvassed Westbury, Draycot, Rodney, Stoke, Easton, Wootley Hole, and Wootley Heanton. In these places we found the people very poor, and several would have bought the *Roll*, but had no money; to these we were glad to be able to give a *Part* of the *Roll*, which had been sent for free distribution, and hope they may have fallen into the hands of those who will find the truth which is to make the true children of Abraham free from the evil, that they may ride triumphantly over sin, death, hell, and the grave.

"Wednesday, April 16th.—The weather has been very stormy to-day; a heavy thunderstorm passed over this part of Somerset, the rain coming down in torrents, which caused us to seek shelter under the hedges for a long time. We found several who spoke seriously of the thunderstorm being at this time of the year, and thought these things were sent to us for a warning. Truly these things are sent for this purpose, but only the wise will understand, for the heart of this people has grown fat, and their ears heavy, and their eyes blinded that they cannot see and wherefore? Because they have heaped to themselves teachers having itching ears, and have turned their ears from the truth, and are turned unto fables. For this cause God shall send them a strong delusion, that they should believe a lie, that all might be damned, which believe not the truth, but had pleasure in unrighteousness. A sister who called at a farmhouse sold a *PIONEER* to the lady who, after our sister had left the house, came running after her for a sermon of the *Roll*. Another lady very readily took a gilt sermon and *PIONEER*, showing great interest in our work. She also expressed great sympathy for all that were engaged in spreading the Word. On Thursday we made several attempts to start out, but the rain kept us from doing any canvassing whatever.

"Friday.—To-day we walked to Glastonbury, a distance of six miles, but were unable to

canvass but a very few houses as it came on to rain very heavily. We waited at the station until midday, and as it did not clear up we returned by train to Wells.

"Saturday.—This morning the weather looked anything but promising; however, we sallied forth, and were soon at Glastonbury. We canvassed part of this town and a village called Street, close by, meeting with good success. Many received the Word gladly, showing interest in the great glory of immortality. One lady very readily purchased a set of three sermons from a brother, after an explanation of our faith had been given. A shopkeeper, who had heard of the work, and was searching into the things contained in God's law, was pleased to buy a volume of the *Roll*, as he desired to know more of the truth. We have not been able to make much progress this week, but we trust the little seed sown may have fallen on good ground, and be raised in power to the glory of God. Our sales for the week are, one volume, 72 sermons, 63 *Parts* of the *Roll*, and 261 *PIONEERS*."

NORFOLK TO LINCOLNSHIRE.

"Fleet, Holbeach, Monday, April 14th.—Our little party of four bade farewell to Norfolk this morning, three travelling from King's Lynn to Holbeach by train, and one journeying the 19 miles on foot, canvassing Terrington Marsh on the way. Being unable to obtain lodgings in Holbeach we turned our steps to Fleet.

"On Tuesday, April 15th, we paid a visit to Gedney and Whaplode. In the evening we were pleased to greet another brother who has thrown in his lot with the canvassers, being anxious to go forth in the strength of the God of Israel, *Roll* in hand, in search of the lost ones lying bleeding and wounded by the roadside. The work here is anything but encouraging to a new canvasser. Poverty seems to abound everywhere. Some of the tales we hear are most pitiable. A poor woman, with a family of seven children, who were dining on dry bread moistened with a little weak tea, stated that her husband's wages for the last three weeks had only averaged 7s. Another, with nine children, stated that she had not a penny in the house, and would be without until Saturday. This fen district is very trying to canvass. We are anxious to warn all, if possible, within walking distance of our various stopping places, but recently we have had to walk several miles to reach half-a-dozen houses, sometimes to find the occupants entirely out of cash.

"A gentleman drew attention to an inscription on a tombstone in Fakenham Churchyard, which stated that the body *and* soul of a certain individual lay beneath it, and asked if that were our belief, being under the impression that *the soul* went to Heaven immediately after the death of the body. It was pointed out that this popular idea held by him was not supported by holy writ, which stated to the contrary that *the soul* and body lie in the tomb, the former rising in the resurrection, and with the spirit forming the celestial body like unto the angels. Another poor benighted mind, enveloped in the cobwebs of superstition, was unable to see her own condition through being absorbed in deploring the darkness of others around her.

"On Wednesday, April 16th, we bent our steps to Sutton Bridge. Having thoroughly worked this village we canvassed along the road to Long Sutton. Two sisters brought the *Roll* before the housewives of Gedney. At Sutton Bridge a lady, who had become disgusted at the absence of sound doctrine in their midst, gladly bought a sermon of the *Roll* in the hope of finding the truth. Whilst approaching a mill in Long Sutton three young men were observed enjoying a quiet laugh on seeing a brother offering religious books at some of the adjacent houses.

Presently they became somewhat sobered when the *Roll* was brought before their notice. A page was opened explaining the fall of our first parents. This was new to them, and aroused their attention and curiosity. Two of them purchased a sermon, and they called another fellow worker from the mill who also took a copy.

"On Thursday, April 17th, we visited Long Sutton and Gedney, bringing the *Roll* before the notice of many who treated it with great indifference. One poor woman to whom it was offered, but who was too poor to buy, was willing to hear the distinction between the immortal and incorruptible, though at first contending that those who die will be equal with those who live and remain. I pointed out to her the words of Jesus in Luke xx., that they who are accounted worthy to obtain that world are equal unto the angels, but Jesus hath by inheritance obtained a more excellent name than they, and now He comes to claim a people who will not see corruption, but be preserved whole, spirit, soul, and body; that as the Bridegroom saw not corruption neither will His Bride. She admitted that she never thought of the Scripture in that light, but said she would carefully read her Bible and look into that subject, thanking our brother for taking the trouble to explain it to her.

One of our sisters also met a poor old lady who said she could not read, so opening the *Roll* she began to read the introduction of the first sermon to her. Her hearer became quite interested and said she must have that book, so took the sermon.

"Another to whose notice the *Roll* was brought replied that she had read that book seven years ago, and that she had heard of the death of the author, and people said that the work would sure to go down now, but since that she had read the book again, and liked it much. Our sister told her the word was now spreading faster than it had ever done, and for the evidence of that advised her to take a copy of the PIONEER, which she was glad to do. We have also met many who have heard or read of the *Roll*; some cry, 'Away with it', ready to cast it over the brow of the hill; others again are more ready to adopt the phrase, 'Never man spake like this.'

"On Friday, April 18th, we offered the words of life in Moulton, Weston, Tidd Gote, and Fleet. One of our brothers having prevailed upon a servant to show a sermon of the *Roll* to the lady of the house, she returned with the money for the same. He then took the opportunity of asking her also if she would like one. Her answer was: 'No, thank you, sir, I never read anything but Scripture books.'

"Well, this is just the book that you ought to read, for it is to explain the Scriptures, showing the redemption of man.' She decided to take a copy. One of our party brought the *Roll* before the attention of a miller, who at first would not take any notice of it, but after explaining the object of the work and exhorting him to read and hold fast that which is good he took a sermon. We have had to work to-day amidst great coldness and indifference, being very hard to gain attention from any of the people. In the evening upon going to the station for our parcel of papers, one of the men inquired what our work was, thinking we were engaged by the Government. Producing the *Roll* I told him that was the subject of our visit.

"Oh, the *Flying Roll*. Why, I don't believe in that.'

"Indeed. Have you read it?'

"No, but I know some one that has,' was his reply. I drew his attention to the folly of condemning a thing he had not read or did not

understand. He admitted he did not know much of it, but had heard it was not according to Scripture. I was pleased to hear him ask, 'What do you believe?' Glad of an opportunity to explain the faith I spoke to him of Israel's hope, and not being able to gainsay or resist it he bought a PIONEER.

"Saturday, April 19th.—To-day we have proclaimed the message of redemption to those who would hear in Spalding and Holbeach. In the former place one of our party met a watchmaker who was greatly interested to hear of the work, saying sometime since it had been brought very forcibly to his notice by hearing a Salvation Army captain, who maintained he was perfectly holy, and at the time one of our members tried to convince him of his error. This had made such an impression upon his mind that he says he will never forget it, as he felt such sympathy for our representative. Though showery to-day we persevered in our labours, making our total sales for the week 42 sermons of the *Roll*, 55 *Parts*, and 256 PIONEERS. Our address for about a month will be 23, Queen-street Boston, Lincolnshire."

OUR SCOTCH REPORT.

GREENOCK.

"Monday, April 14th.—To-day we have continued our canvass in Greenock, working our way out into the country towards Innerkip. We met with a person to-day who recognised the *Roll* again, having had it offered to her in Dunoon nearly two years ago, when a sister was canvassing that place. Another also recognised the book and said she had seen it two or three times, but neither of them would as much as take a *Pioneer* for themselves that they might look into the work and be able to judge of its merits. Several were almost persuaded to take the *Roll*, but put off doing so by taking a *Pioneer*, seeming fearful and unwilling to give credence to our testimony concerning the merits of the book, which we declare is to-day reproving the world of sin, of righteousness, and of judgment. One woman to-day said the Bible was the only book she was ashamed of having read, for she thought it obscene and disgusting. Our sister told her that what was recorded there, and which she thought to be so dreadful, was being carried on in the world to-day. This she did not believe, and said, 'Surely you have not read it through;' to which our sister stated that she had done so many times, and it was being fulfilled, and there was not a chapter in it but what she would read before any number of people. Whatever weight the words might have had which were spoken to her she would not be persuaded to take the *Roll*.

"Tuesday, April 15th.—This morning we met our brothers who came in by the boat from Helensburgh. One brother joined us to finish canvassing Greenock, the other two left us again to join our two sisters in Stirling. After seeing them to the station we started canvassing where we left off yesterday, but did not succeed in selling any *Rolls*, although several said they would much have liked the book but could not take it, and two or three others were almost persuaded but something withheld them, they putting it off till another time. Two or three remembered a lady calling upon them before with the *Roll*, and one would have taken the sermon but her husband was not willing. We were very tired with travelling up and down so many stairs.

"Wednesday, April 16th.—To-day the three of us continued canvassing in the town, and met with some interesting experience. One sister was asked in several times and at these places, after some conversation, they decided to take a book and promised to read it carefully, comparing it with the Bible. Several others

would have taken it, but had not the money; in these cases they would accept a *Part* of the *Roll* or PIONEER very thankfully. One woman who gladly took a sermon asked if it was at all Unitarian. She was told that it was not, but rather to the contrary, showing clearly that Jesus was the Lamb slain from before the foundation of the world to take away the sin of the world, and showing also the twofold mission of Christ to be a light to lighten the Gentiles and the glory of His people Israel. Many have seemed much moved by the few words which were spoken to them by the canvassers, while, on the other hand, some were too full to require anything more. Some said they did not sit in that Church; another, her Prayer-book was sufficient for her; others said they were Catholics, and made various other excuses. One young man who secured a sermon of the *Roll* for himself invited our sister to a mission meeting. We also met several who well remembered a sister calling about 12 months ago. One lady who took a sermon, when told that the work was doing much good and causing many to seek their Bibles diligently for themselves, said it is causing much discussion.

"Thursday, April 17th.—To-day the sisters remained in Greenock, and continued canvassing from where we left off yesterday. We met with several who said if we could call again they would take the *Roll*, some of whom secured a PIONEER, and others asked one of our sisters to call on Saturday or Monday. We also met with some who have seen the *Roll* and PIONEER in friends' houses, and one family had the *Roll* lent them, and now took a PIONEER for themselves. In one case, after we had called on the bottom flat, we heard two women speaking about our visit to them, saying, that we had come from London and that there seemed to be something in it. We seem to be making quite a sensation in some of the streets where we have called, and one lady said she knew that it was causing many in Greenock to search their Bibles. Our brother has been out to Kilmarnock and canvassed that neighbourhood. He could not make much headway among the better class, but found more attention was given among the poor, reminding us of the days of Jesus, when the common people heard Him gladly. A sister from Rutherglen arrived here this morning, and has canvassed in the town to-day, selling one gilt set, four single sermons of the *Roll*, and 16 PIONEERS. We find that our visit here is getting well noised abroad.

"Friday, April 18th.—To-day our brother canvassed in Kilmarnock and Langbank, meeting with much indifference. At the water establishment he left three copies of the *Roll* amongst the servants. The sisters canvassed in Greenock among the poorer classes, meeting with many who seemed much drawn to take the *Roll*, but said they had not the money. Our sister from Glasgow canvassed out beyond Ashton and returned home in the evening, having sold a sermon of the *Roll* and some PIONEERS.

"Saturday, April 19th.—This has been a broken day's canvassing, taking different parts of the town where there yet remained portions uncanvassed, and also calling at some of the larger houses along the esplanade. We had long conversations with two in particular, who were inquiring concerning the work and who wished us God-speed in our labours. One young man asked our brother inside and took a sermon of the *Roll*, saying he knew it to be a good book from what he had heard. An old lady asked our sisters in to take a rest and seemed quite delighted with the conversation we had upon election and fore ordination, when our sisters strove to lay before her in all clearness that Jesus was indeed the Saviour of the souls of all, either at the first or final resurrection, but He had elected a remnant to receive the

redemption of body, soul, and spirit, and *pointed out* the three glories, showing the hope of Israel *versus* that of the Gentile. As we were canvassing this afternoon an old gentleman came up to one of the sisters and taking the *Roll* from her hand looked at it and said that he had the three books and passed on.

"During the week we have sold 44 sermons of the *Roll* and 349 PIONEERS. We expect to work in Argyleshire next week."

MOTHERWELL AND STIRLING.

"Monday, April 14th.—We resumed our work in the Master's vineyard, going forth *Roll* in hand in search of our brethren who are at present held captive in Babylon, carrying them the glad tidings that their deliverance is now at hand. We have again visited Hamilton, finding several who have the *Roll* already in their possession. We have nothing special to record to-day, but have been enabled to scatter a great deal of seed amongst the people, which in due season we trust may spring up bearing fruit an hundred fold. We leave here (D.V.) to-morrow for Stirling, having canvassed the surrounding places.

"Tuesday, April 15th.—We have done no canvassing to-day, our time being wholly taken up in moving from Motherwell to Stirling and getting lodgings. To-night, as we were going to the post-office, we were delighted to meet one of our brothers, two of them having come here to canvass with us.

"Wednesday, April 16th.—To-day our party of four have canvassed in the village of Bridge of Allan, about three miles from Stirling, but have found it exceedingly hard to gain attention to the important message we carry, the people seeming to be more taken up with the pleasures of this world. How few esteem the sufferings of this life (for the sake of Him Who suffered so much for us) greater riches than the treasures of Egypt, forgetting the Saviour's words, 'If any man love Me, let him leave "all" and follow Me.' We expect to remain here a fortnight, during which time we hope to scatter a great deal of the seed of the Kingdom, which will take deep root in the hearts of many of Zion's children, that they may return to the Lord and inquire for the old paths and walk therein. Although it be a rough and rugged path, that's the way their Leader trod, and they love and keep His ways.

"Thursday, April 17th.—We have devoted the whole day to canvassing in Stirling, and a small village called Cambuskenneth Abbey, having great difficulty to engage the attention of the people. They seem to care for nothing of a spiritual nature; in some cases we have induced them to take a sermon of the *Roll* or PIONEER, but they have done so very reluctantly, yet we have striven to lay the truth before them as we have received it, and therefore leave the result of our labours in the hands of the great Husbandman to cause the seed to spring up and yield its fruit according as He hath decreed. Several would have taken the work, but were unable to do so. It has been very dull and cold to-day, and the spiritual condition of the people generally in this town seems to be as dull, the great cry being, we have plenty of religious books and are quite satisfied with our own religion. Many go so far as to say they are quite prepared to meet the Lord at any moment He may come, but we fear these will find ere long that they are mistaken, for "Who may abide the day of His coming? or who shall stand when He appeareth?" Truly none but those who have been prepared by the Spirit, and thoroughly purged from all dross and sin, for behold He cometh bringing the reward with Him, but His work is before Him.

"Friday, April 18th.—To-day we have canvassed

the villages of Charter's Hae, Bannockburn, and Whins of Milton, finding much poverty, dirt, and ignorance, consequently we have had great difficulty in gaining the attention of the people to listen to the message of life. We have nothing special to note to-day.

"Saturday, April 19th.—Cambusbarrow and St. Ninians have been canvassed to-day, but we found the people very poor, and also very indifferent, but one here and there is open to receive the truth. One sermon was sold to an elderly woman in a post-office who was very deaf, so that the sister had great difficulty to make her understand the import of the message, but she at last decided to take it, as she said she was unable to attend any place of worship on account of being so deaf, and was very glad our sister called. At another place a sermon was sold to a poor woman who had been reading a PIONEER, which had been lent her by a party to whom our brother had given a copy yesterday. She said she believed it to be a good work, and was greatly interested in the subject of the second coming of Christ. Apart from these circumstances we have found the people very hard to get at, seeming to be very dark to anything concerning the Scriptures or of a spiritual nature, but we have striven to lay the truth before them that they may either choose or refuse. Our sales for the week are two volumes of the *Roll*, 74 sermons, one *Part*, and 524 PIONEERS. We expect to remain here for another week, when (D.V.) we go further north."

NOTES FROM THE METROPOLIS.

"A sister has during the past week devoted her labours towards the spread of the Word in the district of Putney, selling nine sermons, three *Parts* of the *Roll*, and 93 PIONEERS. One little incident she mentions. Calling at a coffee-shop she found the proprietors interested in the subject of Christ's second coming, but had not previously perceived how the bodies of the elect of God are to be redeemed from the fall, nor that the 144,000 would be 12,000 from each of the twelve tribes of Israel. They were much interested in a conversation on the work, and bought a sermon of the *Roll* and a copy of the PIONEER, promising to read them carefully and prayerfully. A man who came into the shop, and overheard some of the conversation, said he had been in many parts of London, but had never come across so much religious cant anywhere as in Fulham and surroundings. On being asked to take a copy of the PIONEER, he replied that he was disgusted with religion and seldom read anything now but Bradlaugh's publications. He mentioned many professing Christians by name, and detailed several evil actions which they were supposed to be guilty of, and said, 'Do you call that Christianity?' Our sister states: 'I pointed out that whilst many brought reproach on the name of Christ, yet he should not judge true Christianity by the works of sinful individuals, but on the merits of the Scriptures which he should read for himself.' After a little more conversation he agreed to take a PIONEER, saying he believed the teaching was correct that 'he that is without sin let him cast the first stone,' and that it was only just to 'prove all things' before condemning them."

CROYDON REPORT.

"Canvassing in a few parts of the town and neighbourhood we were glad to find one here and there desirous for more light on the Word. These quite readily purchased a sermon. In one instance I was much pleased to dispose of two first sermons at the same house. Another took the third sermon greatly rejoicing in the light she had gained from the first and second.

"I was quite cheered and refreshed by one to

whom the message of life was offered for the first time. Her countenance expressed the pleasure she felt when the glad tidings of redemption from death were pointed out to her. She held the book in her hands, saying she must have it, although she had to make a little sacrifice to do so, having been confined to her bed for some months with a painful affliction. She expressed her gratitude to the Lord for raising up such kind friends to help her, and hoped the *Flying Roll* would prove a blessing to her husband as well as herself, both being believers for the salvation of the soul, but she felt something further was needed to enable them to subdue the evil which manifests itself in so many ways. Like Paul, she groaned to be delivered from the thorn in the flesh. There were times when she could hold sweet communion with God in prayer and praise; at other times her heart seemed so cold and dead she could scarcely pray at all. We find this condition truthfully described in the everlasting Gospel, and the Christian is exhorted to look away from self and feelings to Christ for comfort and support through this wilderness journey. Another being pleased with what she had read in the first sermon, took a paper, hoping to take the other two sermons later on. A few *Parts* and a good number of papers have been sold."

Ask, and Ask Aright.

Faith, Paul tells us, is the gift of God. If thou knewest the gift of God thou wouldst *ask* of Him, and He would give thee that living water. *Ask* and ye shall receive. If ye being evil know how to give good gifts unto your children, how much more will your Heavenly Father give His Holy Spirit to them that *ask* Him. Ask for that faith as a grain of mustard seed, which shall remove the mountain of death, that you may walk before God in the light of the living, for death cannot celebrate Thee, they that go down to the pit cannot hope for Thy truth, but the living, the living, he shall praise Thee. And Jesus says, "Hitherto ye have asked *nothing* in My name. *Ask* and receive that your joy may be *full*. Man has asked for nothing until he has asked for the life of the body, his soul's salvation is an accomplished fact.

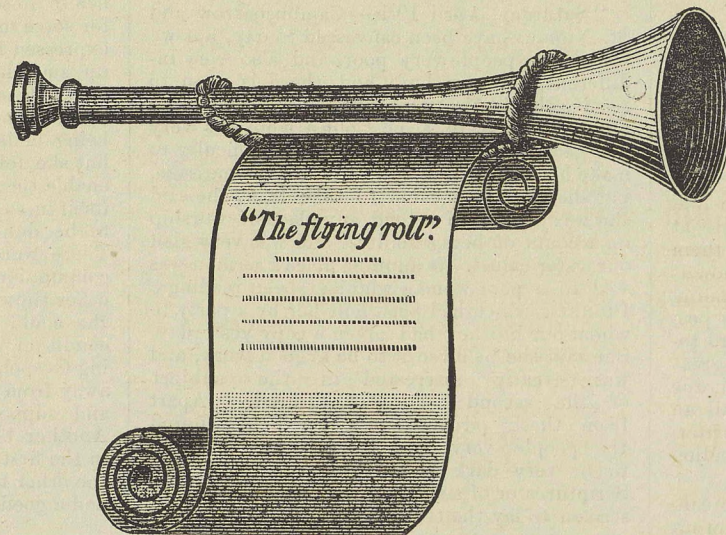
"When a rich man speaketh every man holdeth his tongue, and look, what he saith they extol it to the clouds: but if the poor man speak, they say what fellow is this? and if he stumble they will help to overthrow him."

"Who can bring a clean thing out of an unclean?" Jesus was brought forth by a sinful woman, she having her blood inoculated with the sting of evil, yet He was brought forth in the clean state of the tree, being the pure seed of the woman overshadowed by the immortal Spirit, without sin, not being marred by the tares of man. "With men this is impossible; but with God all things are possible."

The final destination of the three component parts of man is a great mystery to many. At death the spirit immediately returns to God Who gave it. (Eccles. xii. 7.) The soul is laid in the grave with the body and comes forth in the resurrection to give an account of the deeds committed in that body. (Psa. xxx. 3; xvi. 10; Acts ii. 27.) The body pays the wages of sin, which is death, being laid in the earth, never in time or eternity to be remoulded into a body. (1 Cor. v. 5; Job. vii. 9; 2 Sam. xiv. 14; 1 Cor. xv. 37.)

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The Pioneer of Wisdom:

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

FRIDAY, APRIL 25, 1890.

MARVEL NOT AT THE MATTER.

DAILY, yea hourly, each of us have abundant evidence laid before us proving the inequality of Satan's reign. Iniquity is abounding, evil waxing worse and worse, in spite of the many reports published that the world is getting better. In this professedly Christian country the faith of the kingdom is scarcely to be found, lust and mammon holding sway. We speak that we do know, and testify that we have seen, and if our words are doubted, let the doubter spend a month with our canvassers, a week with each of four parties in different parts of the country, and go with them from door to door, to rich and poor, and then write a truthful and conscientious report. A very great proportion of mankind have indeed fulfilled to the letter the words in 2 Tim. iii: "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy." Yes, and the list is not yet complete; the indictment is grave and heavy. They shall be and are "without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; *having a form of godliness, but denying the power thereof.*" How can the true child of God dwell amongst and form part of this Babylon, this professed Christianity saturated with the pride and manners of Belial?

A writer in a contemporary states: "I was very much struck while reading the annual budget of bequests a day or two ago by some facts which were brought to light upon dissecting the wills of the

wealthy classes. It was stated, amongst other things, that only 2 per cent. of the total wealth was left for religious and charitable purposes of every description. That only one person in every seven left anything at all to charities, and even these were principally old people who had outlived their relations." People will not give support to the cause of Christ for the love of the truth. Bazaars, tea meetings, the collection bag and plate, &c., &c., are brought forward by Apostate Christendom to extract the funds for the support of the sapless tree falsely called Christianity, whilst the widows, fatherless, and orphans stand shivering under the walls of their churches, homeless, friendless, and destitute. The rich have the poor always with them, and when they would they could always do them good. But we marvel not to see the oppression of the poor and the violent perverting of judgment and justice in the land, for the Scriptures plainly declare that these things shall be so, and their presence is evidence to us that the time is here for the Lord to accomplish a great overturn, but that He will hurt neither the earth nor the sea till He has sealed the servants of our God in their foreheads. The shepherds of Christendom have a heavy responsibility. It is true that there are among them honest men who preach and strive to walk up to the light they possess, but they are scarce. Among the many churches we have visited in years gone by we have never heard one exhort obedience to even the four *necessary* things commanded for the Gentiles to keep, viz., "to abstain from pollutions of idols, from fornication, from things strangled and from blood." The neglect of these commands has been the cause of most of the misery and wretchedness by which we are surrounded. Whilst dire distress and poverty prevails in every part of the country many of the ministers add sin to sin, upholding Christ as an example to follow, and bring reproach on His name, causing the enemies of God to blaspheme by heaping to themselves treasures on earth, where moth and rust corrupt. Only the other day the will of a late Bishop was proved, where the personalty was sworn as £23,622. We can only pity such men, knowing that at the Judgment Day it will be more tolerable for Sodom and Gomorrah than for all such. Truly it is time for the Lord to set His hand the second time to gather the remnant of His people. He has heard the petitions of the saints whose souls lie under the altar crying, "How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?" He will bind up the breach of His people and heal the stroke of their wound. He will comfort all that mourn, and give them the oil of joy for mourning, the garment of praise for the spirit of heaviness.

ISRAEL'S VIEW OF THE LAW OF MOSES.

THERE is a distinct line of demarcation drawn between Jew and Gentile, a deep gulf fixed which 2,000 years of time have not been able to fill up or bridge over. The religious Jew still clings firmly to the law of Moses, and the Gentile with equal tenacity holds to the Gospel. They have, however, a "common salvation." Paul says, the fathers were all baptised unto Moses in the cloud and in the sea; and did all eat the same spiritual meat; and did all drink the same spiritual drink; for they drank of that spiritual Rock which followed them, and that Rock was Christ. And this is what the Gentile does, in effect, but the means employed are different from the Jew in one respect, namely, he believes in the first principles of the doctrine of Christ *through the Gospel*, which the Jew finds substantially *in the law*. Therefore with respect to their soul's salvation there is, as Paul says, no difference, they are all made to drink into one Spirit, they are all one in Christ. And it is somewhat remarkable how each rejects, we might almost say despises, the means by which the other receives the knowledge of his salvation; and this accounts for the gulf which still exists between them, in spite of their salvation being "common." An example of this was to be seen in a sermon preached last week, in a Wesleyan Chapel, at Newcastle-on-Tyne, reported in a contemporary, the subject being "The Fatherhood of God." The preacher said:—

"The Almighty was the God of Love, the Father of all, with a fatherly care for all His creatures and not merely for a chosen few. Some people pointed to pictures of God as delineated in the Old Testament. He held, however, that they were not bound by that. They were not Jews but Christians. The Old Testament belonged to an age of the world we had left behind, as we left our childhood's days and books. The New Testament was the Christian's revelation and had succeeded the Old."

It is true that the Gentile believers in Christ are not bound by the Old Testament, not because it is out of date, but that the law was a burden they were unable to bear, and was therefore taken out of the way; it was nailed to the Cross that they might be saved by faith without works. The preacher above quoted appears to feel under the necessity of apologising for a belief in the Old Testament, and anxious to avoid the imputation laid upon God of the lack of fatherly care by those who misunderstand His ways and thoughts, by disclaiming any connection with it. But it is written, "I will magnify the law and make it honourable." God's ways and thoughts being contrary to the ways and thoughts

of man, He has proposed to bring in the best wine at the end of the feast. "On the third day there was a marriage in Cana of Galilee," which was a type of the marriage of the Lamb, to take place within the third day, or dispensation; and at the end of the feast "they wanted wine." The inferior wine, the "common salvation," has been preached during this third day, but so leavened and adulterated with human wisdom, that the juice of the grape is hardly discernible, the mediatory effects of the blood of Jesus are understood with difficulty, their minds having become corrupted from the simplicity which is in Christ. And now they *want* wine, for there is a famine in the land, not a famine of bread, nor a thirst of water, but of hearing the Words of the Lord; and God will produce the best wine, for when the poor and needy seek water and there is none, and their tongue faileth for thirst, I, the Lord, will help them. It is now being handed to man by Christ, Who said He came not to destroy the law, but to fulfil it, and that not one jot or tittle should in any wise pass from the law until *all* be fulfilled. It is the combination of law and Gospel that turns the water into wine, and *Thou* hast kept the good wine until *now*. At *that day*, says Isaiah, the nail which was fastened in the sure place shall be removed, and the burden which was upon it shall be cut down and fall. God hath not cast away His people whom He foreknew, but now the fulness of the Gentiles has arrived He has set His hand again the second time to gather them, and they will remember the law of Moses which God commanded unto him in Horeb for all Israel, with the statutes and judgments; for Christ will now be the glory of His people Israel.

To the Gentiles Christ has been a light, they have, like Mephibosheth, been seated continually at the King's table for Jonathan's sake, but have become high-minded, despising the law and its ordinances together with the natural branches, whom God is going to graft in again, that they, having the vine grafted into them the topmost, may bear the fruit producing the wine which will cheer God and man, for Christ will now drink that new wine with His Bride in the Kingdom of God. God's dealings with His people Israel, which many look upon as a record of cruel wars, and consider too indecent in parts for their children to read, Paul tells us were things which happened unto them for ensamples, and they were written for our admonition upon whom the *ends of the world* are come; proving that God's ways and thoughts are directly opposed to man's ways and thoughts. God declared the end from the beginning, spake by the mouths of the prophets, placing the Scriptures under a seal "until the *time of the end*," when He would make known the things which have been

kept secret from the foundation of the world. That is God's way. Man, however, places his wisdom before God's, thinks he has no need of the Old Testament, that his understanding has imbibed all there is to be received from the law, looks upon the oracles of God delivered unto the Jews, who were thereby advantaged *every way*, as the remnants of a worn-out religion, unsuited to the times. But God is proceeding to do His marvellous work, bringing to pass His strange act, which the Gentiles will in no wise believe, though a man declare it unto them, for the Lion of the tribe of Judah hath prevailed to open the book and to loose the seven seals thereof. The Messenger, the Interpreter, has come to show unto man His uprightness, to deliver him from going down to the pit, to show him the reprieve which is to be granted to those who are appointed to death, to all who turn from ungodliness *in Jacob*, to those who come out from Jew and Gentile churches and subscribe with their hand unto the Lord and surname themselves by the name of Israel, who will endure unto the end, overcoming all evil. For these He has sent a more sure word of prophecy, whereunto ye do well to take heed, as unto a light which shineth in a dark place; their shepherds, the hirelings of Christendom, to whom they are in bondage, will no longer cause them to err and destroy the way of their paths, for the true sheep will hear the voice of the shepherd and a hireling will they not follow; His voice in the *Extracts from the Flying Roll* will lead them one of a city and two of a family to Zion, which the false shepherds will strongly oppose, for by it their craft is in danger of being set at naught, and the great city, Babylon, destroyed. It will prepare Israel as a bride adorned for her husband. I have created thee, God says, for my *glory*. Christ is not glorified without His Bride. In them will the law be fulfilled in every jot and tittle, and the words spoken in the beginning be fulfilled in the end; this is *now* bone of My bones and flesh of My flesh.

There is, according to Scripture, a great difference between Jesus and Christ. Jesus was the name given to the body of the man which was fashioned according to the law; but Christ was the Spirit which rested on that body for three years at the age of 30, when a voice from Heaven was heard to exclaim, "This is My beloved Son, in Whom I am well pleased."

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Our Canvassers are willing to give their services gratuitously in distributing among the poor who are anxious for the truth, any copies which may be sent to them for that purpose.

Our American Columns.

DECATUR, ILLINOIS.

"Monday, March 31st.—Snow has fallen during the night, and it is dark, cold, and windy this morning, but we started out to canvass hoping it would not storm. I called on two doctors this morning, one of whom had requested me to order a set of *Rolls* for him. I told him they had come, but he would have to call and get them as we have no permission to deliver them, which he promised to do. They both gave me a hearty welcome, saying they had read the papers, and it was grand reading, but had not fully understood how the life of the body was to be gained. They were so much pleased with the explanations as given in the *Roll*, which I told them would answer all their questions, that the other doctor ordered a set of *Rolls*, too, and wanted me to call as often as possible. My sister also sold a *Part* to a lady who had heard of us and laid by the money, being anxious to know what original sin was. A gentleman who had heard of us bought something to-day, and another lady sick in bed was anxious to purchase, but her son had lost the pocket-book.

"Tuesday, April 1st.—This has been a fine day, and we have found many ready and willing to look into our message, although I met a good many who are content to grovel on in their darkness, spurning the idea of having any light enter their dwellings. I also called upon a German Methodist minister, who bought a *Part* and PIONEER, saying he was willing to give it a trial, as he could see it was good. I also sold a *Part* and PIONEER to a man in a shoe store, who was delighted to know we held out hopes for *all* to be saved, saying that he could not love an unforgiving God. *Five* PIONEERS we sold to a man who is seeking for *the* truth, and a PIONEER to a man who believed that being converted was being born again, and that was perfection, a spiritual body. He much enjoyed our conversation, but was afraid it was too deep for him.

"Wednesday, 2nd.—To-day we have met with a great deal of opposition, most people being perfectly satisfied with the salvation of the soul. But I met one woman whose husband had bought a *Part* from one of us. He had said it was grand reading, and wished he could get the rest of it. I gave her the address where to write and get it, and also sold a *Part* and PIONEER to a German woman who had learned to read English. She is seeking for truth and wants the whole set of sermons. Another woman bought a *Part* and PIONEER. She was in deep trouble about her little girl, five years old, who met with an accident last December; she was climbing on a fence which gave way; letting her down and crushing in her face; she did not live many hours after. The mother said she tried to think it was all for the best, but could not yet see how, although she acknowledged she had taken things more seriously since. A lady sick in bed said she knew a man who had bought a *Part* of one of us.

HE HAD BEEN AN INFIDEL FOR 30 YEARS but he sat up till 11 o'clock reading the

Part and comparing it with Scripture. He claims he never read anything like it before.

"Thursday, 3rd.—The roads are very wet this morning, rain having fallen in torrents last night, and now it looks threatening overhead. We again start out to work in the Lord's vineyard, seeking help and strength to answer aright amongst the many conflicting forces that come against us in our mission of love. It has been very uphill work to-day, door after door was closed against me, and nothing but excuses. People did not want to hear anything about God or His message, and one woman said she did not have anything to do with mysteries, and never would, she preferred to remain in ignorance so that there would not be so much required of her. How can we wonder at the dreadful calamities which are coming upon this wicked generation as they tell us they have no use for a work of this kind. The tears would come to my eyes when they would not listen or look at the book. It has been showery all the first part of the afternoon, and turned to a steady downpour later, so we have had nothing of special interest to-day. On Tuesday night last Dr. R. called for two sets of the *Roll* for himself and friend.

"Friday, 4th.—Rain prevented us from getting out this morning till near 11 o'clock. I had a nice conversation with a gentleman, who was pleased to hear we believed in a God of mercy, Who was more forgiving than man; said he was pleased I had called, for he had much enjoyed our conversation on the truth, which had given him a clearer understanding of many things which had been a mystery to him before. I also called upon a lady who was much interested from a *Part* she had seen, and read a little of at a neighbour's across the street, and was very anxious to know more about it, but only had the means to purchase a PIONEER. May the God of Israel lead her on to reach out for the fulness of the Spirit, for the true Israel of God will be satisfied with nothing less than to be saved wholly, body, soul, and spirit, a living sacrifice, that when Christ comes He may receive His own with usury. I also had a conversation with two gentlemen in an office, but one of them thought it was a dangerous doctrine to teach that man's body would be saved.

"Saturday, 5th.—Last night, when we arrived home from our day's labour in the Lord's vineyard, we were both pleased and surprised to find our brother and sister had arrived from Champaign, Illinois, having finished their canvass of that place, and bringing good reports of their labours there. Our landlady had another room, so we are quite comfortable here, and with their joint labours hope to be through here in a few days. To-day I called upon a gentleman who has written to Grand Rapids for the agency of selling the *Flying Roll* to see if he is a seeker after truth, or understands the nature of the work. I found that his wife had bought a *Part*, and they had borrowed a PIONEER from a neighbour, and were desirous of getting the three sermons, being much interested, but they were very poor, and the man thought he could canvass the *Roll* with

other things, but first wanted to study it himself. He works in the country mostly, and holds meetings, too, but lately has taken a different view of the Scriptures and has been strangely impelled to preach a God of mercy, instead of hell fire, which he cannot now account for. There can be no doubt that the spirit of God is moving upon the face of the waters. I also called upon a lady on my way, who had taken some PIONEERS from one of us when working that district. She had enjoyed the reading very much, and was so anxious to know more of the truth that I could hardly get away from her. She seemed to be almost starving for the truth, and expressed herself entirely dissatisfied with the empty form of the churches, and must, if possible, get the first sermon before we leave, if not able to get all at once, as from what little she had heard of the *Roll*, it had already caused a great longing for more. May she be led on to walk through the two-leaved gates (law and Gospel), seeking the door, Christ and Jerusalem, or the Holy Ghost, to rest upon her in fulness, that she may do the works that Jesus did, and greater works also. As I was coming from a house to-day a gentleman in a buggy, across the street, stopped his horse, and came over to inquire how I came out with the man in the office yesterday. He said he noticed that although the man did not believe, he could not bring up Scripture to prove otherwise, and added, although I am no professor, I will take a *Part*, for I felt quite interested in the way the Scripture was handled, and I wish you much success. Our sales for this week have been six sermons, 134 *Parts* of the *Roll*, and 118 PIONEERS."

CHAMPAIGN, ILLINOIS.

"Monday, March 31st.—The interested ones were few, excuses being the order of the day, yet as all have to be warned we do not feel that our labour is lost. A sister called on a doctor, who said he had not time to go into the deep mysteries in the Bible, but there was a great reward for those that would. He said the more that he studied the Bible he could see that Israel would be the only ones to gain immortality.

"Tuesday, April 1st.—To-day I called on two different parties, they being very interested, having read several of the PIONEERS and *Parts*; they had desired my wife and I to call on them before we left the city. One lady said she was going to send for the sermons shortly. We hope to leave quite a number of interested ones. Persons who believe the world is growing better, it would be well for them to take some *Pioneers* and *Parts* of the *Flying Roll*, and go from door to door for a time, that they might be fully persuaded in their own mind. I have learned more of the religious state of the world at large in the time I have travelled than the home education of a lifetime. The professing Christian is not hard to find; those who draw near to God with their mouth; but on the other hand the true, earnest, God-loving Christian is so far between that it does one good to find one who is desirous to do the works of Abraham.

"Wednesday, 2nd.—We found a few hungering after truth, and trust they will now press on in the narrow way. One man, grasping my hand, desired me to pray that he might be led in the narrow path to life, God having revealed things to him in different ways. I gave him a paper, he having no money with him.

"Thursday, 3rd.—It rained hard part of the day. We finished our labours here to-day, and hope to move on to Monticello to-morrow (D.V.), some 21 miles west of here and a little south. We have disposed of about 135 PIONEERS, 102 *Parts*, and five sermons, and one volume of the *Roll*. Trusting that by the blessing of God the increase may be great.

WE ARRIVED IN MONTICELLO

between eight and nine o'clock on Friday morning, but we were refused permission to canvass unless we paid a licence of not less than 5 dol. a day each, so we were obliged to take train for Decatur, some 25 miles further. On arriving there we were very pleased to meet our two sisters, they having worked here over two weeks, and been quite successful. My wife canvassed this afternoon, doing very well. We hope to get a good start in the morning."

DECATUR, ILLINOIS.

"Saturday, April 5th.—We found a few willing to listen to the message of truth, but the great mass seek for an excuse, and as we are promised to be answered according to the idols of our heart, the excuse comes with very little forethought. The warning is spreading with great rapidity, and although so many treat the message with contempt, yet they will soon know of a certainty that the Lord has sent His messengers, for as it was in the days of Noah so shall the coming of the Son of man be. Our sales for this week are 92 papers, 70 *Parts*, and four sermons of the *Roll*."

ST. LOUIS, MISSOURI.

"Monday, March 31st.—The snowstorm which began yesterday morning has continued without intermission until about noon and the snow is now about 1 ft. deep, and travel of all kinds is nearly suspended. We did not attempt to do any canvassing to-day.

"Tuesday, April 1st.—The streets are still in a very bad condition, and the people seem to be in a similar state—buried in the business and pleasures of the world; no room for anything else, and no desire to know any more of God's Word. They do not wish to be disturbed; it seems a hopeless task to get them to accept God's last message.

"Wednesday, April 2nd.—We found a rather better class of people to-day; some would listen to the message even though they could not buy. A minister of the Congregational Church bought a first sermon, and expressed himself pleased with our conversation, and said he was glad he had met me.

"Thursday, April 3rd.—We canvassed a

short time to-day when the rain began to fall so we returned home again; did not meet with much encouragement from the people, but received two orders from two different persons in Richmond for second and third sermons; both deeply interested.

"Friday, April 4th.—This being Good Friday we, as usual, could not do much. Many people observed this as a holiday and many were away from home."

"Saturday, April 5th.—Nothing of importance to report to-day. Sales for the week seven papers, 45 *Parts*, and eight sermons of the *Roll*."

TORONTO, ONTARIO.

"Tuesday, April 1st.—To-day I have called at several places where they gave orders to the sisters for *Rolls*, and on account of their leaving Toronto they turned them over to me to deliver. The first place I called at they were to take a first sermon. She said if I would wait another week she would take the volume instead. I called on a man this afternoon who accepted this faith at the same time that I did, and sold several of our publications, but before he was rooted and grounded in the Word the sceptics got hold of him and tried to convince him that there was no God, and for a time he continued with them. To-day he seems to be one of the most miserable men on the face of the earth; he seemed almost afraid to have me leave him. He took two papers from me, and said he should attend our meetings. As we were about to part he clung to my hand as if I was the only friend he had on earth. Well might the disciples say to Jesus the Christ, To whom shall we go? Thou hast the words of eternal life: for without Him we can do nothing.

"Wednesday, April 2nd.—To-day I canvassed in Parkdale. One lady I called on got very much interested in the few words I spoke at her door concerning the coming of our Lord to reign on earth a thousand years. She asked me in and took a *Roll* from me and a *PIONEER*, and said her husband had been telling her that he belonged to one of the lost tribes of Israel. To-night we held our public meeting, which was very well attended. The discourse was taken from the last verse of Hebrews xi. We hope very soon to be able to speak out in the open-air in the evenings.

"Thursday, 3rd.—To-day I have again canvassed in Parkdale. One man I called on did not believe in Christ coming to reign on this earth, neither did he believe that any flesh would be saved. He professed to be a Christian, but did not believe in Christ as the Scripture says. I could not persuade him to take a *PIONEER*. A lady who bought a paper from one of the sisters last year, and would like to have got more but did not know where to obtain them, took a sermon of the *Roll* to-day, and subscribed for three months' *PIONEERS*. She was very pleased to get hold of the truth again.

"Friday, 4th.—To-day being Good Friday, I did not do any canvassing. A young woman, evidently searching for more light,

came to Cottingham-street this afternoon, and had a pleasant talk with the sister there, took a set of *Rolls*, and paid for three months' *PIONEERS*.

"Saturday, 5th.—To day I canvassed again in Parkdale. One woman I called on, after telling her the coming of our Lord was at hand, she got very indignant, and said no one would ever know when he would come. I told her that God revealed His secrets to His servants, the prophets, and that Jesus said, When the Comforter shall come, He shall guide you into all truth, and show you *things to come*, and the time will come when I shall show you clearly of the Father. She said that I was a false prophet. Many people would rather see things continue as they are. Although they use the words 'Thy Kingdom come,' two or three times a day, they shudder at its approach and well they might, for it will be death to those that are at ease in Zion. Israel alone will dwell in safety, and none shall make them afraid. My sales for the week are 51 *PIONEERS*, five sermons, and one volume of the *Roll*."

WHITBY, CANADA.

"Monday, March 31st.—We left Toronto this morning, arriving at this town with a population of about 3,000. We procured lodgings quite central with a nice quiet family. The man of the house is much interested, asking us many questions, and to-day is looking into the *Roll*. One sister went into what proved a printing office, and as she gave the message, a young man began taking notes in shorthand. When our sister asked him if he were a reporter, he smiled, saying, 'You will see in print next Thursday our conversation in the *Whitby Gazette*.' The news will go on ahead of us, as the papers are exchanged all over the Dominion and elsewhere. Another sister called at a house where she presented the message, and was asked in. She saw a circle gathered in the parlour. Taking courage she stepped into the room and again told the mission of the *Flying Roll*. The ladies politely refused, smiling. She turned to a gentleman who had not yet spoken, asking him if he would not look into it, but he thought it one of the many strange doctrines that are going about, telling her that she did not know anything about the fruit in the garden of Eden, as that same fruit grew upon a tree in the cemetery in London, Ontario. True the evil has sent many to the same place, the grave, but as he would not reason according to knowledge she left him.

"Tuesday, April 1st.—To-day the same sister who had the conversation with the gentleman referred to in yesterday's notes met him again in the Custom House. Another sister met a harness-maker in his shop. She explained the faith as taught in the *Roll*, when another man came in saying he believed in Christ's second coming but could not see where the faith with 'work' came in, but, being interested, he asked our sister to call upon his wife, who, he said, was well versed in the Scriptures, and wished to hear more on the subject. To make sure of an interview he called at our

lodgings at noon to-day to arrange a meeting at his house to-morrow, which appointment our sister will keep, and has promised to take the first sermon. The harness-maker will also take the sermon.

"Wednesday, April 2nd.—Two of us called upon Mrs. Calvery, the wife of the harness maker referred to in yesterday's notes. We found her a very pleasant person. She received us very kindly, being much interested, and as the different points as explained in the *Flying Roll*, were shown forth and verified by Scripture, she was so pleased and seemed to be truly sorry for us to leave, wanting us to stay and take tea that we might again meet her husband, but we declined, and as her health is so delicate she cannot come out to the meeting as advertised to-morrow evening, so she asked us to spend Sunday evening with her and her husband. She bought the first sermon and will likely take the other two before we leave here.

"Thursday, April 3rd.—To-day a gentleman called at our lodgings to procure the first sermon, having been much pleased at what he heard yesterday from our sister, willing to agree to all she told him, but could not receive the *Flying Roll* as an inspired message from the mouth of God. To-day a sister had a conversation with a blind man who was much pleased as she talked with him, and not having anyone to read to him our sister has promised to go and read the *Roll*, which he seemed very grateful to hear. This evening we held our first public meeting in Whitby, engaging a large *upper room*, which was well attended. One of the sisters took for her text the General Epistle of Jude and the third verse, explaining the difference between incorruptibility and the immortality of the mortal body. The many persons present paid great attention for over an hour, many expressing a desire to come again, which we invited them to do next Sunday afternoon. Some young men present wished some points cleared up respecting hell being the grave.

"Friday, 4th.—This being Good Friday we are unable to canvass, as we have now only the stores to go over.

"Saturday, April 5th.—To-day, two of us finished the stores. This afternoon we visited an interested person, who desired to hear us explain more of the *Roll's* teaching. She is a woman who has had a great deal of trouble, telling us how she had seen the hand of God in his removing one of her children by death, as she thought more of that one in particular, and she acknowledges that God did so to draw her nearer to Himself. She is now hungering for more light, as she cannot find it in the churches of to-day, realising that the time is very short and not knowing what to do to fill up that aching void that the world cannot fill; and yet she thinks that the news of the redemption of the body is too good to be true. She says she cannot grasp the truth so plainly laid before her. Her husband, who attended our meeting last Thursday evening told his wife how much he had enjoyed it. We feel sorry for the poor woman, for we speak from experience when we say that

nothing short of the *Flying Roll* can fill the aching void, but flesh and blood cannot reveal it unto us but the Spirit of the living God. When we meet such as are longing for spiritual food, and yearn for that they know not what, how we would gather them together and beseech of them to read for themselves. We can only hand them the message.

"Sunday, April 6th.—Since writing yesterday's notes we were much pleased to see the husband of the woman spoken of yesterday come to our lodgings for the first sermon. We had thought that perhaps they would not take it. This afternoon we held a meeting, which was well attended and much interest shown, many young men asking questions and thinking that we were not staying long enough in this place, as the greater interest is only being awakened, but as we tell them we cannot stay but referred them to the latter part of Matt. x. 23: 'Ye shall not have gone over the cities of Israel till the Son of Man be come.' They asked us, 'Do you *think* the time so short?' 'Yes,' we replied, '*we know* that the time is *very* short.' We leave this town to-morrow. We have been received very kindly, and in all cases with marked politeness, having left with the people of Whitby six sermons and five *Parts* of the *Roll*, and 62 PIONEERS."

Notes of Addresses.

REPORT FROM WELLINGTON, SHROPSHIRE.

We held our first open-air meeting on Sunday evening, April 13th, at the Market-square, securing an attentive audience throughout. After a sister had given out the opening hymn, "The light of life is flowing," a brother took for his text Joel ii. 1, asserting that the trumpet is now giving a distinct and certain sound, calling Israel to come out from the Jewish and Gentile churches that they may gain the immortal life of the body by the overcoming of all evil. Who is this trumpet being blown to? To him who hath an ear to hear what the Spirit saith unto the churches, to him who hath the inward ear, who is capable of understanding the language of the Spirit when it speaks. It is speaking to scattered Israel, the dispersed among the Gentiles, that the remnant of that people may be assembled to gain the "better thing" our fathers who died in faith fell short of, now that the Lord has set His hand the *second* time to recover them, that they may form the third Church spoken of in Isa. xlv. 5 distinct from the Gentile and Jew, namely, the Church of God, the Israel of God, His elect.

The second speaker then proceeded to read 1 Cor. xv. 51-55, and said: This was what the Apostle Paul could only show in a mystery in his day, the immortality of the mortal body, "we shall not *all* sleep, but we shall *all* be changed." He could not put this grand truth before the people in plainness, because it was part of the unspeakable words which he heard which were unlawful

to be uttered in his day, but the time being now here for mortality to be swallowed up of life those things which have been kept secret from the foundation of the world have *now* to be uttered.

Christendom says *we must all die*, but my text says we shall not, for this mortal *must* put on immortality, not unclothed of the spirit in the grave, but clothed upon with the Spirit of God, "immortality," that mortality may be swallowed up in life, that death may be *swallowed up* in victory, that we may gain the *victory over death*, and its sting, sin, that we may be delivered from the bondage of corruption into the glorious liberty of the children of God, not bound hand and foot in corruption, but loosed and made free, and if the Son make us free we shall be free indeed. Before we can understand that which is now no longer a mystery, namely, this mortal putting on immortality, we must first understand that God has made the promise of eternal life with man since the beginning, one of the first promises being that by the seed of the woman He would bruise the head of the serpent under His people's feet (shortly to be accomplished), which signifies that the whole of His power, including death, will be removed from the remnant of her seed, Israel, the only people who will be found keeping the laws or Commandments of God, having also the Gospel, the testimony of Jesus Christ. Satan being thus placed under their feet, while they stand in the body, they will be able to look downwards and exclaim, "O! grave, where is thy victory? O! death, where is thy sting?" Like the Saviour they will be able to say at that day, "which of you convinceth me of sin."

Time rolled on, and the law was given through Moses, with the promise that whosoever kept it should live: "The man that doeth these things shall live in them"; but only one kept it and gained that life, namely, Elijah, as Enoch had done in the previous dispensation by walking with God in His commands and not sinning after the similitude of Adam's transgression. In the fulness of time God sent forth His Son to offer His people, Israel, that same life and immortality through the Gospel, and He blamed them because He had given them the law, which was life, through Moses, and they had kept it not, for He said, "*None of you keepeth the law*," therefore the commandment which was *ordained to life* was found to be unto death, because it was unkept. They refused Him who would have given them the life of the body, which is more than meat and raiment, and so the Gentiles were called in to receive the salvation of the soul, without the promise of the life of the body, the receiving of the end of their faith being the salvation of their souls, but now, at their fulness, all Israel will be saved, and have the promise in Heb. viii. 8-10 fulfilled in them, when they will have the law written upon the fleshy tables of the heart; then none of their steps shall slide, their feet will be kept from falling into the pit, and they will walk on earth before God in the light of the living. Thus their sins will be taken away and the sting of death be removed; thus they will

gain the victory *over* sin, death, hell, and the grave, and receive the promise made to the fathers, the better thing reserved for them which their fathers fell short of, but died in faith of, unto which promise our twelve tribes instantly serving God day and night hope to come by the keeping of the law and Gospel.

Then, as it is past dispute that the whole substance of the Scriptures from Revelation to Genesis is "life," and points to the preservation of *body*, and *soul* and *spirit*, what remains to be done to secure the redemption of the body, which includes the salvation of the soul? First, we must get the salvation of the soul by accepting that gift of God, by grace through a simple faith in the merits of the Atonement, "for by grace are ye saved, through faith, not of works." Having received this salvation we endeavour to seek the conversion of our comrades in crime, as did the dying thief whilst suspended upon the accursed tree, after he had secured the salvation of his soul without works, by the grace of God, through faith; but after this comes the exhortation of Paul to leave the foundation of first principles and press forward to perfection, not laying down again and again the doctrine of repentance, faith, baptisms, the laying on of hands, the resurrection and eternal judgment, but to seek for the *law* of the Spirit of life in Christ Jesus to make us free from the law of sin and death, not only seeking the forgiveness of sin, but deliverance from evil, for which we are groaning, knowing that the removal of the same is the redemption of the body. We are looking forward to the time when the God of Israel will take from our bodies all things that offend, that by the old leaven of evil being purged from our bodies we may become a new lump, that the vessel which has been marred in the hands of the potter may be made of *the same lump*, another vessel unto honour, fit for the Master's use. This, then, is what remains to be done, that we may at that day be presented as a chaste virgin to Christ, without spot, wrinkle, or any such thing.

But there may be some among you who now hear me who may ask the question, "How is this to be accomplished, for from my youth up I have attended all means of grace, yet I still feel that when I would do good evil is ever present with me; I still feel that other law in my members warring against the law of my mind and constantly bringing me into captivity to the law of sin and death; watch and pray as I will, I find that I still sin?" In answer to this question we point you to the law of God as the *only* means of deliverance from evil, and when the works that Jesus did have been done in you, then you may look forward to perfection, and when the *greater work* of the overcoming of all evil has been accomplished in you through the keeping of the law by the power of the Spirit, then you will be freed from sin and death, for through your keeping of the law the prophecy of Joel will be fulfilled in you, "I will cleanse their blood that I have not cleansed," which cleansing must take place before we can even hope for the re-

demption of the body. The blood of Jesus Christ will cleanse you from all sin for the soul, and the salvation of your soul be secured to you through a simple faith in the sacrifice of Calvary without the works of the law, but before your body can be redeemed from the effects of the fall, including death, you must *work out* your own salvation and fulfil that which Jesus came not to destroy.

After the law has been kept and the blood cleansed, the great change takes place in this vile body, the fashioning of it to the likeness of the glorious body of the Man-Christ, the change from *flesh and blood* (which cannot inherit the Kingdom of God) to *flesh and bone* in His image. We shall be changed from mortal to immortality, mortality being swallowed up in life; then we shall receive the new birth which is not of blood, but of the Spirit; then shall we be made members of His body, of His flesh, and of His bones. For this we groan, the redemption of the body. To us the life and the body is more than meat and raiment, our prayer is to be ransomed from the power of the grave and redeemed from death, that we may not be called upon to pay the wages of sin, but receive the gift of God, eternal life. Wherefore, dear friends, we exhort you to seek the life of the body, for if you secure that, the salvation of your soul is certain. Come unto Jesus that you may have life and that you may have it more abundantly. Remain not content until the sting of death—sin—is removed from your body; groan for deliverance from your burden until the thorn in your flesh is extracted, and your blood cleansed. Seek not to be unclothed, for that is to suffer the loss of the body and receive only the common salvation of the soul, but seek to be clothed upon that your mortal body may put on immortality. Then with the priest and Levite, Enoch and Elijah, you will be enabled to pass by on the other side of the grave, singing, "O! Death, where is thy sting? O! Grave, where is thy victory?" For you the twopence of law and Gospel will be paid that you may be cared for in this the day when the Lord bindeth up the breach of His people and healeth the stroke of their wound. Pray not to be taken out of this world, but to be kept from its evil, that by the overcoming of the same you may be enabled to eat of the tree of life, from which you have been kept by the flaming sword of death, which has turned every way till this time, that yours may be the victory over sin, death, hell, and the grave.

We concluded the meeting with the 28th hymn from Israel's Hymn-book, several PIONEERS being sold at the close.

DISCOURSE DELIVERED AT 165,
HAMPSTEAD ROAD.

SUNDAY, APRIL 20TH, 1890.

TEXT:—"He that hath My Word, let him speak My Word faithfully." (Jer. xxiii. 28.)

This is a most solemn commandment, one to which every man should take heed, and is closely allied to the exhortation of Paul, "Study to show thyself approved of God, a workman that needeth not to be ashamed,

rightly dividing the Word of truth." If we do not speak the Word faithfully, there is but one thing before us, death. "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." How glorious it will be to hear these words spoken to us by the God of the living: "Because thou hast kept the Word of My patience, I also will keep thee from the hour of temptation which shall come upon all the world to try them that dwell upon the earth." It is he that endureth to the end, keeping the word of His patience, who shall be clothed in white raiment, and receive life, yea, and life more abundantly. A man can receive nothing except it be given him from above, if then he has not God's Word he will not be held accountable for it; those who have the law are judged by the law, and those who have not the law are judged without the law; to whomsoever much is given much will be required, and God winketh at the times of ignorance. The heathen who live without hope and without God in the world, of them nothing is required but the body, the soul being saved in the resurrection, but a greater condemnation rests on the rebellious, to those who have tasted the Word of life, but turn back to the wallowing in the mire. Let us then be careful how we handle the Word; he that hath My Word let him speak My Word faithfully. The Word has

NOT BEEN PREACHED FAITHFULLY

in the world, for there is a famine in the land, the famine prophesied by Amos. There shall be a famine in the land, not a famine of bread, nor a thirst of water, but of hearing the Word of the Lord. If you have experienced that famine, it is a proof that you hunger and thirst after righteousness, and Jesus said, "Blessed are they that hunger and thirst after righteousness for they shall be filled." If you cannot see that there is a famine of truth in the land your eyes are holden, you are still in the dark, and cannot see your own condition by nature, as Isaiah expresses it, full of wounds, bruises, and putrefying sores, from the sole of the foot even unto the head, there is no soundness in it. A heavy condemnation will rest on those who have the Word and do not speak it faithfully. Jew and Gentile have only the Word in part; they see in part, as Paul says, and prophesy in part; but if they hold their faith steadfastly, they will receive the reward they seek, the salvation of the soul in the first resurrection, and, "Blessed and holy is he that hath part in the first resurrection, for on such the second death hath no power." But the Apostle says, "When that which is perfect is come, then that which is in part shall be done away." When the Comforter, the Spirit of Truth, is come, He will lead you

INTO ALL TRUTH,

and will show you things to come. He will declare the truth to Israel, and they will speak the Word faithfully, as He has delivered it to them, so they will speak forth the words of truth and soberness, preaching immortality, not the life of the soul only, but the life of the mortal body, in them only

will the words of our text be fulfilled. Have the preachers of Christendom declared the Word given to them, namely, the principles of the doctrine of Christ? Have they with their eyes single to the Scriptures delivered that great but simple truth; believe on the Lord Jesus Christ and thou shalt be saved? Have they taught their congregations the four things the Holy Ghost commanded them to abstain from, namely, pollutions of idols, things strangled, fornication, and blood? Have they declared these faithfully? If not, they have not continued in His goodness, and will be cut off, and their city of Babylon destroyed. Babylon has been a golden cup in the Lord's hand, which has made all nations drunk with the wine of her fornications; therefore the nations are mad, running hither and thither, seeking peace, but cannot find it, nor will they be able to find it. This great city of Babylon we see around us today, wherein all is quarrelling and jangling, one denomination against the other, where for doctrine is taught the commandments of men, must fall, and out of its ruins will arise a people who will speak the Word faithfully; they will hear a voice behind them saying, "This is the way, walk ye in it." Like the dove loosed from the ark, they will find no rest for the sole of their foot in Babylon; they will hear His voice now speaking through the Word, telling them

THE TIME HAS COME

for them to be gathered. They seek a city which hath two foundations, law and Gospel, the Word is a light unto their path, it will deliver them from death and the grave, they know and can speak with certainty that Babylon will fall, and its teachers will soon realise their craft is in danger. For the time to favour Zion, yea, the set time has come, and the servants take pleasure in her stones, and favour the dust thereof. He that toucheth her toucheth the apple of his eye.

"He that hath My Word, let him speak My Word faithfully." What does the Word say? The last of the Old Testament prophets tells us: "Remember ye the law of Moses, My servant, which I commanded unto him in Horeb, for all Israel, with the statutes and judgments." The Word declares there shall be three classes of people. One shall say, I am the Lord's; another shall call himself by the name of Jacob; and another shall subscribe with his hand unto the Lord, and surname himself by the name of Israel. And says the Word in another place, "In that day Israel shall be the third." Israel shall be to God a peculiar people, who shall take the yoke of Christ upon them, the yoke of law and Gospel, walking in the footprints of Jesus, attaining to His perfection, fulfilling His words. Be ye, therefore, perfect as your Father in Heaven is perfect." Nothing less than *perfection* is the standard of Israel, they will have the Word and speak that Word faithfully, not the Gospel only, but

BOTH LAW AND GOSPEL.

They will be faithful witnesses of the Word. That Word says also "If there be a messenger, an interpreter, one among a

thousand, to show unto man his uprightness, then he is gracious unto Him and saith, Deliver me from going down into the pit, I have found a ransom, his *flesh* shall be fresher than a child's, he shall return to the days of his youth." To Israel is that messenger sent with the words of deliverance and ransom. The prophet mourning over the condition of his people says, They have healed the wound of the daughter of My people *slightly*. They have only been healed for the soul, and the body has been delivered unto Satan for the destruction of the flesh. Had they looked through the telescope of time, they would have seen that for 6,000 years all would go to the grave. Three only have escaped, one in each dispensation, as a witness of the life of the body; Enoch in the first, Elijah in the second, and Jesus in the third; and there will be more, for God has reserved for Himself a remnant who will be saved, who will keep the word of His patience and keep it unto the *end*, doing the works that Jesus did and greater works than He, because He has gone to His Father, and sent that other Comforter to prepare His people to receive Him when He comes. They will be His Bride, the 144,000 on Mount Zion, having the Father's name written on their foreheads, prepared as a bride adorned for her husband, without spot or wrinkle. This will be done in all that come to Jesus for *life*. Let no one think he is too vile or unworthy, for God has promised

TO CLEANSE THE BLOOD

that He has not cleansed. We declare to you that this *body*, the *land* promised to our fathers, the *temple* of the Holy Ghost, will in a few days be possessed, cleansed, and purified by the children of the saints. Those children to whom Jacob referred, when he said to his sons on his death bed "Gather yourselves together that I may tell you what shall befall you in the *last days*." This *Flying Roll* brings to you the same report as Joshua and Caleb brought when they returned from spying out the land, that it is a land flowing with milk and honey; it brings the news of the reprieve, and that the children of Israel are now to *go forward* and take possession. The Word plainly declares that the land at present is full of evil which must be overcome, but says, "As thy day is so shall thy strength be. For He that keepeth Israel neither slumbers nor sleeps." Though a sea be in front of you, and the Egyptians behind you, He will make a way in the sea, a path in the mighty waters, He will make rivers in the desert for His chosen ones, leading them through the wilderness, over Jordan's stream, into the land of promise, giving them the victory over sin, death, hell, and the grave.

He that hath My Word, let him speak My Word faithfully. Let him declare Christ to be the Saviour of *all* men, specially of them that believe. The believer at the first resurrection and the unbeliever at the final resurrection. He has also reserved unto Himself a remnant who will be preserved in

BODY, SOUL AND SPIRIT,

for in the way of righteousness is life, and in

the pathway thereof there is *no death*. How can we tell you that all must die, when the Scriptures declare so plainly that your covenant with death shall be disannulled, and your agreement with hell shall not stand? We wait for the redemption of the purchased possession, for God took upon Himself the imputation laid upon Him by Adam, whose sin brought death into the world; he said, "The woman whom thou gavest to be with me, she gave me of the tree and I did eat." God took upon Himself the blame, and said through the Prophet Micah, "Shall I give My firstborn for My transgression, and the fruit of My body for the sin of My soul?" God required the blood of Him Who had not transgressed for the transgressor. If a man believe that the blood of Jesus was shed for all souls, he will receive the salvation of his soul in the first resurrection, though his body be laid in the tomb. He can say with the Psalmist, "Thou hast delivered my soul from death"; but he cannot say, "Thou wilt keep my feet from falling." Jesus died a ransom for all souls, and that He might destroy death, for He is the Saviour of the *body*. This is expressed very clearly in His own words: "He that believeth in Me, though he were dead, yet shall he live." That is to say, though a man's body be placed in the grave yet his soul will be raised in the first resurrection, "as the angels." "But," He continues, "whosoever *liveth* and believeth in Me shall *never die*." The first resurrection can be attained by a man who believes at the last moment of his life, as shown by the thief on the cross, no works are required; it is a free gift of grace, the unbeliever being raised at the *final* resurrection, for God has extended His mercy even to the rebellious. He hath devised means that His banished be not expelled from Him, for John tells us he heard

EVERY CREATURE

which is in Heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, saying, Blessing and honour and glory and power be unto Him that sitteth upon the throne. Faith and repentance are necessary to escape the second death, which is the punishment of the wicked for 1,000 years, an adherence to the principles of the doctrine of Christ, which Paul enumerates in Heb. vi.; faith, repentance, baptism, the laying on of hands, the resurrection of the dead, and eternal judgment. The Apostle urges you to go further than these principles, to go on to *perfection*, and this *we will do* if God permit. These principles are held by nearly every denomination in Christendom, and there they stop, but we exhort you, having come to the knowledge of these things, not in any sense to deny them, but to press onwards. No one can obtain perfection who looks forward to the *resurrection* as his glory, whose body is laid in the tomb; his soul and spirit only are saved, he is, therefore not perfect. These principles will not save the body, forgiveness of sin is not sufficient; the blood of Jesus frees the soul from the second death, but it does not *take away*

sin, and there is to-day a fountain opened to the House of David and to the inhabitants of Jerusalem for sin and for uncleanness, for sin must be removed for

THE REDEMPTION OF THE BODY.

In the first instance, it is faith without works, but in the second, faith *and* works. If a man *keep* My saying, said Jesus, he shall *never see death*. But, you say, it is appointed unto man once to die, and death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression. True, the sentence of death is upon all men without exception, but there is a promise in the Scripture which has not yet been fulfilled; "The Lord hath looked down from the height of His sanctuary," says David, in Psa. cii. "from Heaven did the Lord behold the earth, to hear the groaning of the prisoner, and to *loose those that are appointed to death*." You may be unable to realise this at once because you have not seen it with your eyes; you have never seen a man over whom death has no power; you know perhaps, by a sad experience, the certainty of the Scripture that says, "It is appointed unto man once to die," but the reprieve you have not seen. We exhort you, however, to let your faith be grounded on the Scripture alone; it speaks as emphatically of the reprieve as it does of the appointment of death, and blessed are they which have not seen and yet have believed. Belief is useless unless it be founded on the Word; to the law and to the testimony, if they speak not according to His Word it is because there is no light in them. And be ever ready to say, "Lord, I believe; help Thou mine unbelief." The Word says, "I will redeem them from death; I will ransom them from the power of the grave." He shall change our vile bodies, and fashion them like unto His glorious body, making us in His perfect image, our three component parts, body, soul, and spirit, preserved blameless unto the coming of our Lord Jesus.

True virtue is the sacrifice of self for the benefit of others. But let us not despise virtue because it is not yet holiness, for to do so is to despise the blossom because it is not yet the fruit.

Small injustices are but the wet and slippery stepping-stones down into deeper waters. The grain of evil sown in the beginning has become a mighty tree; the little leaven has almost leavened the whole lump of mankind.

Throughout the Scriptures the prophecies point with unerring certainty to the end of time, when knowledge was to be increased and the glory of the Lord manifested in His elect. Habakkuk says: "For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry."

The time for the ingathering and restoration of Israel is now here. The fulness of the Gentiles has come, their dispensation of grace is accomplished, and the unalterable word of Jehovah declares: "The days of visitation are come, and Israel (the elect people of God) shall know it."

Many Reasons why Israel will now be Gathered.

THIS GENERATION cannot pass until this be fulfilled. The branch of Israel is now putting forth leaves, and is taking root downward that fruit may be borne upward. We are now living in the third and last watch of the eleventh hour of the sixth day, there being twelve hours in a day and four watches in an hour. The last waterpot, or sixth thousand years, is nearly full to the brim; the 1,335 days of Daniel have arrived, wherein the Scriptures are being unsealed, and blindness removed from Israel's eyes.

THE BRANCH, Shiloh, the Comforter or Spirit of Truth, has now come, not as with cloven or divided tongues, as on the day of Pentecost, but in fulness, that the chosen people of God may be led into all truth and shown things to come; in a word, it is revealing the mystery of Godliness, God manifest in the flesh. Christ and His Bride, Jerusalem above (Gal. iv. 26), now unitedly say Come. Jeremiah, speaking of their mission, says this is the name whereby *He and she* shall be called: "The Lord our righteousness." (Jer. xxiii. 6 and xxxiii. 16.)

JOB'S PROPHECY is receiving its accomplishment: "If there be a messenger with him, an interpreter, one among a thousand, to show unto man his uprightness, then He is gracious unto him, and saith, Deliver him from going down to the pit; I have found a ransom; His flesh shall be fresher than a child's; he shall return to the days of his youth." Both Jew and Gentile fail to realise the possibility of such an event, but the Interpreter, or Spirit of Truth, is now revealing through the pages of the *Flying Roll* how the elect of God (Isa. xlv. 4), will receive this ransom and enjoy the immortality of the body.

THE FULNESS of the Gentiles has arrived. The dispensation of the Gospel granted to them has closed. Blindness in part happened to Israel until the fulness of the Gentiles (Rom. xi. 25), but at that time Israel are to be saved, and there has now come out of Zion the Deliverer, Who shall turn away ungodliness from Jacob, in order that they may escape the death of the body.

WE ARE at the time of the end referred to by Habakkuk when he said: "The vision is yet for an appointed time, but at the end it shall speak, and not lie; though it tarry, wait for it; because it will surely come, it will not tarry." (Hab. ii. 3.) "Where there is no vision the people perish." (Prov. xxix. 18.) For nearly 2,000 years the vision has been closed up and sealed. The Jews would not come unto Christ that they might have life, and Paul states that the Gentiles only see as through a glass darkly. The third Church (Isa. xlv. 5) must now make themselves manifest by walking according to the vision now opened, speaking and doing according to the law AND to the testimony.

WITH THE OPENING of the vision there is now "a fountain opened to the House of David and to the inhabitants of Jerusalem for sin and for uncleanness." (Zech. xiii. 1.) This is not the fountain filled with blood, which flowed from Immanuel's veins, securing the salvation of all souls, but it is opened only to the children of Abraham—to the House of David and to the inhabitants of Jerusalem—that they may be washed wholly, their blood cleansed (Joel iii. 21), the root of evil removed,

the tares plucked up and burned, and their land, or body, thoroughly purified and glorified, so that it will be impossible for them to pay the wages of sin, death.

THERE IS ABUNDANT evidence that there is a famine in the land, "not a famine of bread, nor a thirst for water, but of hearing the word of the Lord." (Amos. viii. 11.) Israel, wherever they may be, are like Noah's dove in that they cannot feed or rest on death. Their condition through this famine is best described in Deut. xxviii. 65-67: "Among those nations shalt thou find no ease, neither shall the sole of thy foot have rest, but the Lord shall give thee there a trembling heart, and failing of eyes, and sorrow of mind, and thy life shall hang in doubt before thee, and thou shalt fear day and night, and shalt have none assurance of thy life: in the morning thou shalt say, would God it were even! and at even thou shalt say, would God it were morning! for the fear of thine heart wherewith thou shalt fear, and for the sight of thine eyes which thou shalt see."

CHRIST IS TO BE the Glory of His people Israel. Most Christians believe the second coming of Christ in person to be at hand. His reward is to be with Him, but His work is before Him, therefore His Bride must be prepared to be without spot or wrinkle or any such thing. Jew and Gentile, having no greater hope than the resurrection cannot become Christ's immortal Bride, they cannot be married to the Lamb, for in the resurrection they neither marry nor are given in marriage, but are as the angels. The remnant of Israel, being of the same lineage, will become His Bride, and in preparation for this they must now be gathered into the Spirit.

A SEED shall serve Him. Hitherto all save three (Enoch, Elijah, and Jesus) have paid the wages of the transgression of God's law. But "this is the covenant that I will make with the House of Israel after those days (after the fulness of the Gentiles), saith the Lord; I will put my laws in their mind, and write them in their hearts: and I will be to them a God, and they shall be to Me a people." God has promised to make man in His image on the sixth day, or sixth thousand years (2 Pet. iii. 8), and if that time were not shortened no flesh should be saved.

THERE IS A TIME to cast away stones, and a time to gather stones together. (Eccles. iii. 5.) The casting away of Israel was the reconciling of the world, but the receiving of them now shall be life from the dead. They are a remnant, or among the last generations on this earth; the remnant of the seed of the woman who shall through the power of Christ and Jerusalem above bruise the head of the serpent.

HOSEA'S PROPHECY must be fulfilled: "After two days will He revive us; in the third day He will raise us up and we shall live in His sight." The hope of Israel was revived by Christ at the end of two days, or dispensations, and now in the third day, or this dispensation of 2,000 years, He will raise them up from the valley of the fall, and they shall live in His sight.

THE FULFILMENT of Isa. xxvii. 13 is being made manifest in the *Flying Roll*, which bears its own credentials. "And it shall come to pass in that day (the sixth day) that the great trumpet shall be blown, and they shall come

which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the Lord in the holy mount at Jerusalem." (See also Matt. xxiv. 31.)

BEFORE CHRIST'S COMING in majesty and glory a church must be formed distinct from Judaism and Christendom. Paul says: "Give none offence, neither to the Jews, nor to the Gentiles, nor to the Church of God. This third Church has yet to make its appearance as the redeemed of the Lord, His elect, His firstborn. It is referred to by Isaiah (xlv. 5) after he has alluded to the Gentiles and Jews: "and another shall subscribe with his hand unto the Lord, and surname himself by the name of Israel."

THE EARNEST EXPECTATION of the creature waiteth for the manifestation of the sons of God. Israel is God's son, even His firstborn. (Exod. iv. 22.) We ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body; knowing that He is faithful Who hath promised: "Your covenant with death shall be disannulled, and your agreement with hell shall not stand." (Isa. xxviii. 18.)

A SEED has been kept by the power of God, "ready to be revealed in the last time." "I will not utterly destroy the House of Jacob, saith the Lord. For, lo, I will command, and I will sift the House of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall to the earth." (Amos ix. 9.)

THOUGH THE KING of terrors has laid low so many of Jacob's seed, yet when the Lord's hand descends by the sword, famine, and pestilence so near at hand, "therein shall be left a remnant that shall be brought forth, both sons and daughters." (Ezek. xiv. 22.) "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." (Rev. xiv. 12.)

"THERE SHALL BE a highway for the remnant of His people, which shall be left, from Assyria; like as it was to Israel in the day that he came up out of the land of Egypt." (Isa. xi. 16.) It shall come to pass in that day that the remnant of Israel, and such as are escaped of the House of Jacob, shall no more again stay upon him that smote them; but shall stay upon the Lord, the Holy One of Israel, in truth. (Isa. x. 20-27.)

THE ALMIGHTY saith: "I will for this be inquired of by the House of Israel to do it for them." Even as seed shoots forth in spring time, so will the hearts of the children of Abraham burn within them now that the fulness of the Gentiles has arrived. They will prove to be wrestling Jacobs, wrestling with God to make them prevailing Israelites. "Ye shall be gathered one by one, O ye children of Israel."

THE LITTLE BOOK is now open in the hand of the angel; it is the interpretation of Scriptures which have been sealed before the foundation of the world, the *Flying Roll* revealing the Interpreter, that Israel may feed on that bread which if a man eat he shall never die. It is the fulfilment of Hosea ii. 21: "And the earth shall bear the corn, and the wine, and the oil, and they shall hear Jezreel." "Then shall the children of Judah and the children of Israel be gathered together, and appoint themselves one head, and they shall come up out of the land: for great shall be the day of JEZREEL." (Hosea i. 11.)