

# 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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## HAS THE FULNESS OF THE GENTILES NOW COME ?

THE Apostle of the Gentiles wrote: "I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in." (Rom. xi. 25.) Look carefully into the utterances of the preachers in Christendom; can you note a reference to the fact that the fulness of the Gentiles is here? Do they not imagine that the Gentiles have fallen into Israel's pleasant places, and that they are a spiritual Israel? Are they not still ignorant of the mystery concerning the ingathering and restoration of Israel, the mission of the Deliverer who was to come out of Zion to turn away ungodliness from Jacob? Truly darkness covers the earth, and gross darkness the people, concerning stupendous events which are just at their very doors. Nearly two thousand years ago the light shone in the darkness and Judaism comprehended it not, and Christendom is in a like plight to-day. There was plenty of formality in the church against which Christ hurled a scathing rebuke, they boasted in the possession of the writings of Moses and the prophets, but this only intensified the charge He made against them,

the very writings condemned them. History is repeated to-day.

And what is the Gentiles' fulness? It is the closing of that parenthesis which was opened for them nearly 2,000 years ago. That simple faith pertaining to the kingdom of heaven, which Jesus after His resurrection commanded His disciples to preach in all the world, to all nations, that teaching which the Apostles watered and to which the Holy Ghost gave an abundant increase in the apostolic time, soon became permeated with the leaven of evil, causing Paul to state but a few years afterwards that false apostles and deceitful workers were transforming themselves into the apostles of Christ. And no marvel, said he, "for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works." The intermixture of evil with good has caused the great disunion in Christendom so manifest to-day. We find its members like children who have lost themselves in a wood and are trying to find their way out, some in large parties, some in companies of two or three, and some all alone. We see processions a mile long of those seeking the salvation of the soul, but take their members aside individually and you find many with an aching void which they have been unable to fill, and those who are honest have to admit that little of the power of the Spirit is felt in their midst. Yet few of these are ready to believe that the Lord will in this day raise to the ground the false system to which they continue to cling, and establish a church after His own will, a church that will hold the truth in its purity, and reject all that is not equal with the standard of the Word.

"Thou standest by faith" is the sole condition on which the Gentile church was established, but what a shock it will bring to many when they are forced to reflect on the manner in which faith has

departed from its midst, and they realise the sentence being fulfilled: "If God spared not the natural branches, take heed lest He also spare not thee. Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in His goodness: OTHERWISE thou also shalt be cut off." (Rom. xi. 22, 23.) We have in previous issues referred to the Scripture proclaiming the fall of Babylon; with the Gentiles' fulness we have little to do, save that we know its arrival has signalled the time for Israel's restoration, and we now allude to the subject in hopes that some of the remnant of Abraham's children may realise the times in which we are living, and seek the promise in accordance with Heb. viii. 10, 11: "This is the covenant that I will make with the house of Israel after those days (after the Gentiles' fulness), saith the Lord; I will put my laws into their mind and write them in their hearts; and I will be to them a God, and they shall be to me a people: and they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest."

Blindness in part happened to Israel, and the Gentiles also have only known in part and prophesied in part; they have been on one common platform. But now the elect of God are to be called and chosen, the seed to whom the promise was made, the third church of which Isaiah prophesies: "Another shall subscribe with his hand to the Lord and surname himself by the name of Israel." (Isa. xlv. 5.) They are the children of the saints, the remnant of Israel, who, as Balaam said, shall dwell alone, they shall not be reckoned among the nations. We find Jacob prophesying: "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." (Gen. xlix. 10.) The Lion of the tribe of Judah has been a light to lighten the Gentiles, and Shiloh



has now come as the Comforter or Spirit of Truth, to lead the remnant of Israel into all truth and show them things to come, to manifest Christ as the glory of His people Israel. His proclamation is the *Flying Roll*, alluded to in Jer. xxxvi. 28, Zech. v. 2-4, and Ezek. ii. 9, 10. This message adds nothing to, or takes nothing from the Scriptures, but literally fulfils the prophecy: "Take thee again another Roll, and write in it all the former words that were in the first Roll." By this means the former Roll is interpreted; the Comforter thereby leads the sealed of God into all truth. By it "ye shall be gathered one by one, O ye children of Israel." "It shall come to pass in that day," said the prophet, "that the great trumpet shall be blown, and they shall come which were ready to perish."

Jesus left on record a promise: "The works that I do shall ye do also; and greater works than these shall ye do, because I go unto my Father." This greater work could not be done until the fulness of the Gentiles had arrived, when the covenant was to be confirmed in Israel, because it is written that during the ingathering of the Gentiles, a people saved by grace without works, the testimony was to be bound, and the law sealed among His disciples. We have now reached the time when the nail that was fastened in the sure place (during the time of the parenthesis or ingathering of the wild olives: the Gentiles) will be removed, and be cut down and fall, and the burden that was upon it shall be cut off. Who will believe our report? To whom is the arm of the Lord revealed? Will the world understand? Nay, but only a remnant will be found, as the five wise virgins, with their lamps trimmed and brightly burning. Concerning those who mock and deny that God has again visited His people, it is written: "Behold ye despisers, and wonder and perish: for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you." Wilt thou believe Him, that He will bring home thy seed, and gather it into the barn? Thus saith the Lord: "I have made a covenant with my chosen, I have sworn unto David my servant, thy seed will I establish for ever, and build up thy throne to all generations." *After those days*, now at the Gentiles' fulness, Israel and Judah will ask the way to Zion with their faces thitherward; they will join themselves to the Lord in a perpetual covenant, and the shepherds who have led them astray, driving them from mountain to hill, will deceive them no more; for their trust will be in God and in Him only. The secret of the Lord will be with them, and He will engrave His everlasting covenant in their hearts.

Their hope will be to overcome all evil, and the very appearance of evil, that they may no longer be under a covenant of repentance, or content with the salvation of the soul, but claim the promise: Blessed are they that do His commandments, that they may have right to the tree of life." To them Paul said: "I pray God that your whole spirit, and soul and body may be preserved blameless unto the coming of our Lord Jesus Christ." (1 Thess. v. 23.)

### Two Important Questions.

WHY should the words of Jesus: "These shall go away into everlasting punishment," necessarily imply that the wicked are consigned to eternal torment, when we have clear evidence that the term "everlasting" is often used in Scripture to denote a set time appointed by God?

Concerning the sons of Aaron it is written: "Thou shalt anoint them, as thou didst anoint their father, that they may minister unto me in the priest's office: for their anointing shall surely be an everlasting priesthood throughout their generations." (Exod. xl. 15.) Compare this with Heb. vii. 12, 14, "The priesthood being changed, there is made of necessity a change also of the law. For He of whom these things are spoken pertaineth to another tribe, of which no man gave attendance at the altar. For it is evident our Lord sprang out of Juda; of which tribe Moses spake nothing concerning priesthood."

The sacrifice was a figure of the atonement, yet it was said to Israel: "This shall be an everlasting statute unto you, to make an atonement for the children of Israel once a year." This sacrifice has ceased, the antitype has been offered, and as David saith: "Thou desirest not sacrifice; else would I give it: Thou delightest not in burnt offering. The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, Thou wilt not despise." (Psalm li. 16, 17.) A comparison of Gen. xvii. 10-13 with Joshua v. 5 further proves the point contended for in our question.

Is it possible that Jude upheld the doctrine of endless misery for unbelievers, when he spoke of them as being "wandering stars to whom is reserved the blackness of darkness for ever?" (Jude 13.)

Granted that all Scripture is given by inspiration of God, it should be clear to every believer in the sacred volume that the term *for ever* has often been used therein to denote a limited time. If the Hebrew servant did not wish to go free in the seventh year of his servitude, "then his master shall bring him unto the judges; he shall also bring him to the door, or unto the door post; and his master shall bore his ear through with an aul; and he shall serve him for ever." (Exod. xxi. 6.) Job declares the duration of *that servitude*: "There (in the grave) the prisoners rest together; they hear not the voice of the oppressor. The small and great are there; and the servant is free from his master." (Job iii. 18, 19.) Jonah stated: "The earth with her bars was about me for ever; yet hast Thou brought up my life from corruption."

## Notes from Canvassers.

### BURNLEY, LANCASHIRE.

"21, Boundary Street, Briercliffe Road, Burnley. Monday, October 26th.—We commenced this week's work by canvassing at Nelson, in continuation of where we left off on Saturday, a much poorer part of the town than previously visited. We found it difficult to get attention, many and various were the excuses from rich and poor. How forcibly it brings to our minds the parable of the marriage supper, all excuses. The invitation is again sent out through the *Flying Roll* for the last time to gather the scattered seed of Israel, that they may escape for their lives ere the impending judgments descend upon this ungodly world. The warning voice of the Spirit is unmistakably clear: 'Come out of her (this Babylon called Christendom) my people, that ye be not partakers of her sins, and that ye receive not of her plagues.' They are exhorted to enter the race for life and immortality. Their forerunner has received that glory, even Jesus, made a high priest for ever after the order of Melchisedec.

"In the afternoon three interested friends, residents of Newchurch, paid us a visit and passed a happy evening talking upon the glorious promises in store for the faithful few who will overcome all evil. The Apostle Paul fails in describing the grandeur of that kingdom which will surpass the conception of mortal, for says he: 'Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love Him.' (1 Cor. ii. 9.) This hope gives us courage to go forth *Roll* in hand, in search of our brethren who are hungering and thirsting for the bread of life. Although we know the battle is a severe one, yet our trust is in the One who neither slumbers nor sleeps.

"One lady who obtained the Gilt Sermon from us while at Newchurch took the second and third to complete the set of three. Another lady and her husband took the Volume, the former is also a subscriber for the PIONEER OF WISDOM and as she says, 'likes it immensely.'

"Tuesday.—We again worked in Nelson. I called on a clogger who purchased a PIONEER last week, had read it, and liked certain portions of it very much. He asked several questions on the faith which were answered satisfactorily to him, and he enquired if there were any meetings at Nelson, to which we replied that if any person would open their house for the same we would be most happy to come and give an address. He took another PIONEER. At another place where the work was offered to a young married woman she listened with much earnestness, and expressed a desire for the *Roll*, although she had no money. Not knowing this I pressed her to take a PIONEER; she went indoors, and returned again shortly and asked if I would accept a postage stamp in payment, which I did willingly.

"A sister states:

"After a short talk with a woman who at first refused the work thinking it was something that denied the Scriptures, but on learning its mission she took a PIONEER.

"Wednesday.—We renewed our work where we left off yesterday. A few with whom we conversed with on our mission flatly refused at first, but when they favoured us with a hearing five out of six of these became purchasers of the *Flying Roll*, which is none other than God's interpretation of holy writ, unfolding the parables and mysteries which have been sealed until this time. We promised to pay a second visit to those who purchased.

"On Thursday we again worked in Nelson, in the poorer parts of the town. A nice conversation was held with two young men in a store, who gave great attention to what I said on certain subjects. The fall of man and other sub-



jects were discussed. One of these young men had previously read a PIONEER, and stated that it held forth a strange idea that the soul goes with the body into the grave at death. I was happy to be able to prove this was the case, and that truth needed none of our opinions or ideas. On this subject read Rev. vi. 9, Acts ii. 34, John iii. 13, Rom. vi. 5, Acts ii. 27, 31, Psalm xlix. 15 and Dan. xii. 2. When they looked carefully into these proofs they seemed quite satisfied on the point. They were also glad to receive an explanation of the fall, and said this was a subject they had discussed many times. I was pleased to sell a Sermon of the *Roll* and a PIONEER to each of them.

"A sister states :

"I had a nice conversation with a lady, a Baptist, and was pleased to find her ready to listen to the truth. She remarked that she did not now believe in eternal punishment. She is a class leader, and always shows the mercy side, and recommends her scholars to be merciful. She believes all souls will be saved, and was an attendant at the services held by a certain minister whom we mentioned in our notes a short time ago, who resigned to save being expelled for preaching non-eternal punishment in Bacup. Our sister explained that the elect of God will be the Bride of Christ; they will be redeemed from among men, preserved blameless, body, soul and spirit, unto the coming of our Lord Jesus Christ, prepared according to His word, and will abide His coming in glory and majesty; the unprepared will be consumed with the brightness of His coming. The difference was pointed out between the angels and the sons and daughters of God; the former will possess a spiritual body, soul and spirit united in the resurrection, and will minister to the Bride and Bridegroom, being children of the bride-chamber. The Bride will possess bodies of substance, being members of His body, of His flesh, and of His bones, heirs of God, and joint-heirs with Christ, being made so much better than the angels, as He hath by inheritance obtained a more excellent name than the angels. This friend endorsed all that was said, recognised it was the word of God, and willingly took the *Roll* for more light on the Scriptures.

"Friday.—We continued our work in Nelson, and met with good success. One man to whom the *Roll* was offered, could not accept it as a divinely inspired work. When I pointed out it was most necessary for a further revelation to be given, that the word of God was given by inspiration, and that an instrument inspired by the same Spirit must needs be sent to unloose these mysteries, he then decided to take the *Roll* and intends to give it a careful perusal. I introduced our work to a clerk on the railway and gave him a PIONEER, which he promised to read. Whilst in the station on Tuesday evening he told me he had read the PIONEER, and liked it well. I introduced the *Roll*, he asked the price, and decided to take the Volume and give it his study. Here we have an instance where the PIONEER has again been blessed in opening the way for the *Roll*.

"Saturday.—We worked in Nelson. We rejoice and return thanks to our heavenly Father that we have been blessed as instruments in his hands in handing forth the precious word of life to those who are hungering and thirsting for the rich food that never perishes.

"Our sales for the week are 2 Volumes, 68 Sermons, 79 *Parts* of the *Roll* and 278 PIONEERS."

#### AXMINSTER, DEVON.

"Lyme Street, Monday, October 26th.—To-day has been wet; no canvassing.

"On Tuesday we went to Alton and Small-ridge with the message of life, but had to canvass under difficulties, rain falling most of the time. We did not meet with much success.

"Wednesday.—Chard and Musbury have been

our field of labour to-day. A sister calling at a house on the way to Musbury, got into conversation on the mission of the *Flying Roll*, when the people said it was somewhat like the man's uncle believed in, he had lived in Australia, and didn't cut his hair or shave. They bought a PIONEER and said if they could afford the *Roll* they would come to our lodgings for it. Our sisters at Chard came across several who were in possession of the *Roll*, but who didn't want any more.

"Thursday.—The weather to-day and yesterday was beautifully fine for getting about. The inhabitants of Dalwood have been offered the message to-day, but very few would even give us a patient hearing; they had all they require in that way.

"Friday.—To-day Membury has been visited; we also called at the farmhouses on the way thither. Several on whom we called were in possession of the *Roll*, and remembered the visit of our brethren and sisters who visited this district before, some taking a PIONEER to see the progress of the work. Just after we started out we met a person who had purchased the *Roll* from one of us and who now smilingly came out and greeted us, saying she was reading her book and had received great blessing from it. Although she had met several who condemned it, she saw nothing to find fault with in it, and if there was anything she couldn't quite see she would leave it. We exhorted her not to let any man take away from her what she had received.

"Saturday.—To-day two of us again visited Chard; the other one going to Combyne and Rousden. We called upon the person with whom the previous party of canvassers lodged when in this district and who invited the sisters to come back and have tea, which they were very glad to avail themselves of. We also met many who had the *Roll*, but not any desirous of looking further into this glorious hope of Israel's redemption.

"This week closes the year since we left London, during which time we have been enabled to scatter in the various districts we have visited 2 Volumes, 1,970 Sermons, 2,426 *Parts* of the *Flying Roll*, 7,288 PIONEERS, 4 Hymn Books and 2 Apocryphas, our sales for the past week being 23 Sermons, 27 *Parts* of the *Roll*, and 106 PIONEERS.

"We propose (D.V.) going to Honiton, our next field of labour, on Monday."

#### BARKING, ESSEX.

"Holly House, Tanner Street, Barking, Monday, Oct. 26th.—This morning I started forth to canvass the south-eastern division of this county with the *Flying Roll* and PIONEER OF WISDOM; Barking being the first place on my route. As it has rained throughout the day, canvassing has been quite out of the question.

"Tuesday.—To-day I have laboured in Bonny Downs. On offering the *Roll* to one person she told me that she did not believe that God would ever reveal His secrets to man, to which I made answer that it is written in the law and testimony: 'The Lord will do nothing, without revealing His secrets to His servants,' and Jesus promised that when the Comforter, which is the Holy Ghost whom the Father will send in His name, is come, He will lead us into all truth and show us things to come. Truly until now mankind in general have only seen as through a glass darkly, and prophesied in part, sufficient being revealed to enable man to attain to his soul's salvation, but the deeper mysteries whereby God will be manifested in the flesh are now made known, causing us to leave the first principles of the doctrine of Christ, and seek the full redemption of spirit, soul and body. In this covenant of life and immortality Israel alone delight; to them pertaineth the adoption, and the glory, and the covenants, and the giving of the law and the service of God and the promises. This evening I made my way to Greenwich, and joined with our brethren and sisters

there in holding an open-air meeting. After proclaiming the glorious news of redemption, that man is now to obtain the immortality of his mortal body, a few PIONEERS were disposed of at the close.

"Wednesday.—To-day I have worked along the Rainham Road, taking in Rippleside. A person, who bought the first Sermon from the party who canvassed here sometime ago, very gladly purchased the second from me to-day, and wished me God speed.

"Thursday.—To-day I have canvassed Dagenham. A woman who is not able to read, but who bought the *Roll*, and used to take the PIONEER from a sister when she used to visit this village from Barking, took another paper to-day. As she hears the *Roll* read, the darkness and superstition of the last age of this world's history is made manifest to her perception; God's light and truth is a beacon to her.

"Friday.—This morning I canvassed Creek's Mouth, came across several who had the *Roll*, and had the pleasure of leaving another Sermon, besides *Parts* of the *Roll* and PIONEERS, to bear testimony of another visit being made to this little place with that living bread, which if a man eat he shall live for ever. Our Lord said, 'I am come that they might have life, and that they might have it more abundantly.' The Jews under the law, and the Gentiles under the Gospel, have both sought life through death and the grave, they have eaten that same Spiritual meat, and drunk that same Spiritual drink, the former being baptised into Moses in the cloud and in the sea, the latter being buried with Jesus by baptism into His death, that they may be raised in newness of life in the resurrection. Israel do not seek a resurrection glory, but the quickening influence of the same Spirit, for their bodies to put on immortality.

"This afternoon I have canvassed on the Park Estate, Barking, but very little interest has apparently been aroused in the people to receive the last message from the God of Israel.

"Saturday.—I have brought my week's labours to a close by working on the North Woolwich Road and Roman Road. I have also delivered three *Rolls* that were ordered during the forepart of the week.

"My sales are 18 Sermons, 23 *Parts* of the *Roll*, and 92 PIONEERS."

#### THE ROLL AT TYNE DOCKS.

28, Agnes Street, South Shields, Monday.—We resumed our labours in the vineyard of the Lord, canvassing in a part of Tyne Docks known as Corstorphine Town; did not meet with many who were willing to listen to anything on religious subjects, but sold a few PIONEERS and three Sermons. One who bought a Sermon said her son was working in the Salvation Army, and it would be a nice book to send him. Another who took a *Part* said that she could not read, but would buy it for her children; she only allowed them to read such like works.

"Tuesday.—We again canvassed in Tyne Docks. Several listened intently to the words of truth concerning universal salvation. One said he had a lot of spare time, and was studying the Bible. I spoke to him on the two resurrections, as it is written in Revelation xx. 6: 'Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power.' He opened a drawer, and took out a testament, and when he found it was recorded therein he was quite surprised, saying: 'I want help; I am pleased you have called with such an instructive book.' I told him that it is God's last message to man. On offering the work to a Jew, he looked at its pages and refused it, saying that he did not believe in Christ. He believed in one God, and the laws which were given by Him. I replied: 'It would be good for many more if they believed in the law also, for it is written: 'The law is holy, just and good,' and it



will only be by Israel keeping both law and Gospel that they will obtain eternal life.' I also drew his attention to the fact that the fulness of the Gentiles is now here, and at this time Israel will be gathered, as it is written: 'Hear the word of the Lord, O ye nations, and declare in the isles afar off, and say, He that scattered Israel will gather him, and keep him as a shepherd doth his flock.' They are at the present time scattered into all nations, through intermixture of marriage among the Gentiles, from among whom there will be the remnant of the ten tribes gathered, also two tribes from the Jews, twelve thousand in each tribe, being the 144,000 spoken of in Revelation, who will stand on Mount Zion with the Lamb, there being no guile found in their mouths. He said he had never heard the Scripture spoken of in that manner before, decided to take a PIONEER, and promised to read it carefully.

"Wednesday.—Still canvassing in Tyne Docks. I came to an office where it was written on the door: 'No admittance except on business.' I thought the business I was on was most important, so I entered with God's last message to man, and offered the book to one who was in the office. After he had turned over its leaves, he inquired of me if I was from the Church of England. I answered in the negative.

"He continued, 'In our church we are taught all that is here.'

"I replied that this work opens up the faith once delivered to the saints, which we are told we should earnestly contend for, and which is more than the common salvation; it is the redemption of the body, the highest glory.

"He asked what I meant by that, when I drew his attention to the three glories spoken of in 1 Corinthians xv. 41, showing that the glory of the sun stands a figure of immortality, which is eternal life.

"Then you are never going to die?" said he.

"I replied: 'I did not know that, but my hope is to be alive and remain till the coming of our Lord, yet there is a work for us to do before we can be found worthy; that work is to keep law and Gospel, walking in the footsteps of the meek and lowly Jesus, for when He was here on the earth He fulfilled the law, and said: "If a man keep my saying he shall never see death." (John viii. 51). He also declared: "Whosoever liveth and believeth in me shall never die. Believest thou this?" In this book you will read of those who will be found worthy to be made immortal, like unto the Man-Christ.'

"He decided to take a Sermon of the *Roll* and a PIONEER. Another then came forward who had listened to the conversation, and wished for a PIONEER.

"Thursday.—We resumed our work by the Docks. One lady became very much interested in a conversation on our faith, and gladly purchased a Gilt Sermon and a PIONEER, at the same time saying she hoped she would be one of Israel, and begged our sister to revisit her.

"Calling at an office and offering the work to the proprietor, he said it was not in his line, neither had he time for reading. Our sister endeavoured to show him the importance of the work, when he replied: 'I am an Atheist, and it is more than a twelvemonth since I went to church.' He was then told that he would find the teachings of this work very different to the doctrines of Christendom, for it opens up the mysteries of the Bible, showing us how to rightly divide the word of truth. It is through man not understanding the word of God that the Bible has been so often laid on one side.

"He then said: 'Well, you have spoken so highly of the book, I will take the shilling one, for I approve of truth, although I am looked upon by many to be an Atheist.'

"Friday.—Canvassing still by the side of the Tyne. One who took the first Sermon said how pleased she was to see anything like this, for

there was something wanted to stir the people up, and hoped I had been successful.

"We worked on Saturday in the neighbourhood of the Gasworks.

"Our sales for the week are 33 Sermons, 17 *Parts of the Roll*, and 195 PIONEERS."

#### ON THE KENTISH COAST.

"Folkestone.—Monday, Oct. 26th, was wet; canvassing was out of the question. The four following days I worked in Folkestone, and on Saturday visited Sandgate. My sales for the week are 37 Sermons, 50 *Parts of the Roll*, and 55 PIONEERS.

"In Radnor Street, Folkestone, I found many of the families of the fishermen were in very low circumstances; some could not read, and others who would have liked the *Roll*, but were too poor to buy, were pleased to receive a free copy of the PIONEER.

"The feudal system is not yet dead in England; it is sad to note how much some servants are kept under the power of their mistresses. One young girl was just about paying me for the *Roll* on Wednesday, when she heard her mistress coming downstairs, and fearing her, asked me to call a little later in the morning. I did so, when she was pleased to take a copy without fear of being forbidden to do so.

"At one house where six servants were kept I was asked inside, and had a nice conversation with them. They seemed to be lovers of truth, but tired of the empty profession of Christianity by which they were surrounded. I sold two Sermons and a *Part of the Roll* among them, and gave each of them a PIONEER, with which they appeared very pleased."

#### OUR EXPERIENCE IN CUMBERLAND.

"Carlisle, Monday, Oct. 26th.—We have continued our canvass of the city to-day, and have met with fair success as far as sales are concerned. Three have completed their set of *Rolls* to-day by taking the second and third Sermons.

"Tuesday.—Still at work in Carlisle. We continue to come across numbers who already have copies of the *Flying Roll*. One woman said she had purchased a Sermon from one of the young ladies who were canvassing here, and had heard them preach, but she could not agree with us in some things. One of them was that she could not see that we could be made free from sin before Christ's coming, and consequently could not get rid of disease and sickness before that time, as she looked upon them as the natural result of sin. 'There is no doubt about that,' I said; 'but if sin is not to be removed until the coming of Christ I am afraid it will not be done then. For at that day, according to His own words, He will say to every evil doer: "Depart from me, all ye workers of iniquity." That is spoken to those who believe in Him. If we hope to be made like Him at His appearing, we must purify ourselves, by seeking to abide in His Spirit; so John tells us, "Whosoever abideth in Him sinneth not." The whole matter is clearly laid before us in John xv. If we abide in His Spirit we cannot sin, though full of evil and tempted on every hand. If the branch abiding in the vine is removed from it, it must necessarily be cast forth as a withered branch and die, and be gathered up by men and cast into the grave. But if we abide in Him, then He removes the evil from us: and grafts the Spirit into us at His coming, making us immortal. He says: "Abide in me, and I in you." Then we cannot die, because the root and branch are alive for evermore, and because they live the man lives also. Hitherto man has been unable to abide in Him, and so could not overcome all evil, because of the Spirit not being given in fulness. This was what made Paul, and what makes every true believer, wretched; seeing they can but serve the law of God with the mind, in consequence of the law of

sin in their members causing them unwillingly to fulfil the desires of the flesh. And the only way to secure the fulness of the Spirit is by seeking to press into it by joining our willingness to God's power in endeavouring to keep His holy law, the only antidote for sin. "The kingdom of God is preached, and every man (of Israel) presseth into it." We must throw all evil overboard before peace and calm can be restored.'

"God gave the law to Israel that they might be made free from evil, disease and death; but they sought not His Spirit to enable them to keep it. Yet it is declared that at the fulness of the Gentiles God will again bring forward the law, and then sin will be removed. (Heb. x. 16, 17.) Those who thus walk after the Spirit are not condemned to death, because the law of the Spirit of Life in Christ Jesus makes them free from it and sin also. Of these who keep His law, He says: 'I will cleanse their blood that I have not cleansed.' When this is accomplished and the poison of evil removed from it, then our life will be redeemed from destruction, our iniquities forgiven, and our diseases healed. (Psa. ciii. 3, 4.) The physician and doctor, and the undertaker also, can then be dispensed with, because the body can then be presented as a chaste virgin to Christ, without spot, wrinkle or any such thing, holy and without blemish. Then and only then will our whole spirit and soul and body be sanctified and preserved blameless unto the coming of our Lord Jesus Christ.

"Wednesday.—During the day we have laboured in Nether Hesket, Brisco, Urray, Scaleby, Leversdale, Brunstock, and Old Wall. The last place obtains its name from the Roman wall which passed through it, being built across the country to check the frequent inroads of the marauding Picts. Scarcely a vestige of this wall now remains.

"Thursday.—We bid farewell to Carlisle this morning, moving onward to Penrith, and after securing a comfortable room, and attending to luggage, were soon in search of the long-lost sheep of the house of Israel. We were not long in discovering that there were some in the town to whose taste the Word is sweet; one lady who has the first Sermon of the *Flying Roll* took the second and a PIONEER, and another took the third. This is a picturesque border town of nearly 10,000 inhabitants, situate in the Vale of Eden. A wide stretch of lovely pastoral scenery surrounds the town on all sides, and far away in every direction is a border of mountains, prominent among which are Crossfell, Helvellyn, Skiddaw and Saddleback. The castle was dismantled by the adherents of the Commonwealth, during the Civil Wars.

"Friday.—One brother has canvassed from the town as far as Cliburn, finishing up the day there, returning home past King Arthur's round table, which is in a wonderful state of preservation. The other canvassed from Penrith almost to the other end of Ulleswater, the nearest part of which is distant five miles from the town. This is a splendid piece of water, nine miles long and one broad, partly surrounded by lofty mountains: Helvellyn in the background rearing its summit to the height of 3,118 feet above sea level. Passing the immense pine forest sloping down to the brink of the lake, and the detached residences with their boat-houses, we arrive at Lyulph's Tower, and pause to gaze on the scene of beauty before us. Here the lake seems hemmed in by the dark mountains that frown upon the pellucid water; some of them bold and precipitous, rising almost perpendicularly from the brink of the placid lake for several hundred feet. Others tower in lofty pinnacles to the skies, or are clothed with majestic pines, around which autumn has flung her amber robe. One might almost fancy that it was Switzerland in miniature. Yet man is not satisfied. Sin withholds from him the permanent enjoyment of anything and everything in God's beautiful creation. He finds all his fond hopes and plans frustrated, and



all his fairy dreams of wealth, ambition, fame and friendship vanish one by one as the soap bubbles from the clay pipe, bursting as soon as formed. Solomon tried all the pleasures that earth could yield, and yet cast them all aside as vanity. He relates his experience in Eccl. ii. Man has been pursuing fruitlessly after true happiness from the time of Adam to the present, and ever will until he understands for whose pleasure he was created. No man can serve two masters, and whilst the slave of sin and Satan, he will never know what true and lasting happiness is. Let us hear the conclusion of the whole matter: 'fear God, and keep His commandments: for this is the whole duty of man.' Those who keep His law will secure permanent happiness. All Satan's seductive arts, affording but momentary pleasure, ever leave their sting behind them, and the remorse of a troubled conscience; but though the overcoming of evil may prove bitter to the taste, it is sweet in the end, and he who obeys the holy law of God has this promise, that whosoever doeth His will abideth for ever.

"Saturday.—We have concluded the week's canvass in Temple Sowerby, Carleton, Edenhall and Longwathby. In the last-named place I found a man who had a copy of the first Sermon of the *Roll*, but did not approve of it, because it taught that the soul and spirit of man were two separate parts of his being. This, he thought, was opposed to the teaching of the Word. I found great difficulty in persuading him otherwise, although Paul has so plainly said that the word of God divides the soul from the spirit, and from the body. (Heb. iv. 12.) And again in 1 Thes. v. 23 he speaks of 'your whole spirit and soul and body.' It is singular that Christians can read these plain statements of the Word, and yet confound the spirit with the soul, and the soul with the body. It is utterly impossible to understand the resurrection, much less the immortality of the mortal body, unless we can grasp this great truth. Man was first a spirit dwelling with God before the earthly body was formed. (Job xxxviii. 4.) In due time he was sent to minister to the soul and body, and warned, that if he partook of the evil his body would return to dust, when that spirit would return to God who gave it, the body without it being dead. There was then no condemnation upon the soul, but because of the increase of iniquity God gave further commands through Moses, promising the immortal life of the body to those who obeyed it, and heavier punishment upon those who broke the law, namely: the second death of the soul, or, one thousand years' separation from the spirit. (Rev. xx. 6, 5.) 'The soul that sinneth it shall die.' But those who repented of sin, and offered the sacrifice of the clean animal in figure of the spotless sacrifice that would be offered on Calvary for the sins of the whole world, saved their souls. These would have their part in the first resurrection, and although their bodies turned to corruption through the evil remaining within them, yet they would escape the second death of the soul then passed upon the impenitent. The Gentile stands upon the same conditions of belief and repentance; and shows forth his belief in the sacrifice on Calvary by his offering of bread and wine, and his faith in resurrection after death by the baptism of water. In either case it must be seen that this is 'not the putting away of the filth of the flesh.' The dispensation of grace was opened when Israel refused life and immortality from their Messiah, and as they kept not the law it was removed and nailed to the cross, that the Gentiles might be saved by grace through faith without the works of the law and be grafted into the death of Jesus by faith, repentance and baptism. But in Rom. xi. Paul clearly predicts that their apostacy and subsequent fall would bring redemption to Israel. 'After those days (at the fullness of the Gentiles) saith the Lord, I will put my laws into their mind, and write them in their hearts.' Then they will obtain the immor-

ality of their mortal bodies by obedience to that law, and by keeping it will overcome all evil and have the thorn in the flesh, the sting of death, sin, removed; according to the promise: 'I will cleanse their blood that I have not cleansed.' Then, 'O! death, where is thy sting? O! grave, where is thy victory?' We do not despise the Gospel of the grace of God, but our hope differs from that of the Gentile in this respect, that we find it necessary to leave the first principles of the doctrine of Christ, to press forward to perfection.

"Our sales for the week are 68 Sermons of the *Roll* (which include 4 second and 4 third Sermons), 103 *Parts* and 137 *PIONEERS*."

#### RECEPTION IN COLCHESTER.

"During the last fortnight I have canvassed in Colchester, and have been hindered a good deal by the rain. Most of the people here treat the work with great indifference; they have plenty of books, and think it impossible for anything better than they have already to be put before them. A lady who said she saw the books at Sudbury, did not agree with them. One man said he bought them some time ago but he preferred his own way of thinking. A lady in the Roman Road was pleased to see me and bought the second Sermon, having purchased the first from the other canvassers. Another said she bought the first Sermon, and did not agree with it, but was unable to prove where it differed from Scripture. She had done away with it. 'I am sorry for you if you have burnt it,' I said. 'I did not say I had burnt it,' she replied, 'I gave it into the hands of a clergyman.' I tried to show her how wrong it was to trust in arms of flesh, but she would not listen. A young man in a shop, while looking over a portion of the first *Part*, said: 'What does this mean?' pointing to the words: 'Seek the redemption of the body, for if you obtain the redemption of the body the salvation of the soul is certain.' 'I believe in the resurrection of the body,' he said. I was then able to show from Scripture how the body once dead did not rise again. He bought the *Part* and *PIONEER* to search for himself. I also had a conversation in a public-house with a man who overheard me offering the message to the landlord, which resulted in him buying the Sermon and *PIONEER*.

"My sales for the fortnight are 27 Sermons, 9 *Parts* of the *Roll* and 178 *PIONEERS*."

#### CHESHAM TO WENDOVER, BUCKS.

"Monday, Oct. 26th.—It was wet all day; we did not canvass.

"On Tuesday we worked in Chesham. I called on a poor old woman with the *Roll*, and explained its mission. Both she and her husband are very fond of reading their Bible; they seemed troubled about the resurrection, saying it would never be understood. As they were too poor to purchase a *PIONEER* I gave them one which had been sent us for free distribution, explaining the subject of the resurrection from the dead. May the little *PIONEER* be the means of somewhat satisfying their craving appetite.

"The message was offered to a young woman who had bought a *PIONEER* from one of the canvassers who was here about five or six months ago. She could not understand it, saying we should not dive too deep into the word of God. In reply the words of Jesus were brought to her notice: 'Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me.' Several have bought a *PIONEER* to-day who have had them before, to see the progress of the work.

"Wednesday.—To-day we have canvassed Latimer, Flaunden, and Chenies. We have nothing of any interest to record, few of the people caring to look into the message we had to offer them.

"On Thursday we canvassed Amersham, a small town. Those on whom we called during the morning seemed very dark to anything spiritual, but in the afternoon we met some who were more anxious to receive the Word. A young man who bought a *Part* of the *Roll* in the morning had read some of it, and when our sister called at the shop where he was working he recommended the book to the master, saying how he liked the little *Part*, which induced him to purchase the first Sermon. We trust their eyes may be opened to see that we are living in the time of the end when man can not only receive his soul's salvation by a simple faith in the atoning blood of Jesus, which is a great glory received at the first resurrection, but that the redemption of spirit, soul and body can be obtained by seeking for the removal of the evil from our mortal bodies and keeping the commandments of God, as it is written: 'Keep my commandments and thou shalt live.'

"Friday.—We canvassed Ashley Green, Wooden Babylon, and finished our work in Chesham.

"Saturday.—This morning we made a move to Wendover, my wife going with the carrier with the luggage, and to get apartments. I walked along the road and took in the villages of Chart-ridge and Lee Common, where they received the Word freely.

"Our sales for the week are 20 Sermons (including 1 set of 3), 42 *Parts* of the *Roll*, and 85 *PIONEERS*."

#### ECHOES FROM SUFFOLK.

"Haverhill, Suffolk, Monday, Oct. 26th.—It has been wet to-day. I have only worked a short time, and that in town and among a few houses just outside it, where I found a Volume of the *Roll*. The lady in possession of it took a *PIONEER* to look into the work.

"Tuesday.—Great and Little Thurlow have been visited to-day with the *Roll*. Among the village folk I found many poor; one of them said she wished she could feel as some do, and have that assurance of her soul's salvation as many appear to have. I told her she need not fear if she was a believer in the Lord Jesus Christ, for God will know her heart, that her salvation did not rest on what she felt, but through the work wrought out for her on Calvary's tree, where Jesus tasted death for every man, even for the rebellious also, that the Lord God might dwell among them.

"Wednesday.—Not finishing the Thurlows yesterday, I again journeyed to them, and about noon was at work in Great Bradley and Little Bradley, finishing these also, taking in East Green before returning to lodgings. One lady, when told that the *Roll* would show her the difference between the kingdom of God and the kingdom of heaven, looked rather surprised thinking that these were both the same. I endeavoured to show her that Jesus alone, as yet, has become a possessor of the kingdom of God. He only hath immortality; that the least of those conformed to His image, with their vile body changed and fashioned like unto His, will be so much higher than John (Luke vii. 28), who was one of the greatest born among women, his glory being a resurrection glory, which means a spiritual body. For a further explanation of this see Sermon I., Part III., *Flying Roll*.

"Thursday.—To-day I visited Helion Bumpstead. Describing briefly the mission of the *Roll* to a man, and giving a reason of the hope within me, he, not clearly understanding me, replied: 'What's the use of hoping? The thing is to know. I know, and so can you'—meaning that I might know and rest assured it was all finished, and it rested with me to believe in what had been done for my soul's salvation.

"I replied: 'If we are hoping for that, as for a something that we do not see, then we do with patience wait for it, for the earnest



expectation of the creature waiteth for the manifestation of the sons of God. I know that my soul is delivered from death, but now my earnest desire is that my feet may be kept from falling into the pit (grave), that my blood may be cleansed (Joel iii. 21) and washed away (Ezek. xvi. 9), this vile body changed and made a fit habitation for the Spirit to dwell within.

"My friend was rejoicing in the knowledge of sins forgiven, but did not appear to be concerned about the whole debt that Israel will pay off, working out their salvation by uniting law and Gospel, and seeking strength from above to do the greater work than was done in Jesus.

"Friday.—I again visited Helion Bumpstead, finished it by one o'clock, and then went on to Steeple Bumpstead. Here a man asked my opinion on the ten virgins, asking me if I didn't think the five foolish were those who would not receive Him, meaning the ungodly. 'No,' I replied, 'I cannot think so, for we read they all went out, and the ungodly man doesn't trouble himself about starting. The foolish are they that go out with their own wisdom, or in other words, they have a form of godliness, but deny the power thereof. This he evidently grasped, and appeared satisfied with taking a *Part* and *PIONEER*, saying he was fond of truth.

"Saturday.—I canvassed again in Steeple Bumpstead. On my way out I was overtaken by a man coming along in a cart, who asked me to get up, as he was anxious to hear more about our faith. He began by first telling me he had heard Jezreel, and had the *Roll*. Then he continued: 'You people believe in an elect, don't you?'

"'Certainly,' I replied. 'Paul gave us to understand that in his day the children were not then born, neither had done good nor evil, that the purpose of God according to election might stand, not of works, but of Him that calleth.'

"Shaking his head and giving his horse a smack, he said, 'I believe the man who believes in the Lord Jesus Christ is saved, and he that does not believe goes to hell.'

"'But,' I replied, 'there is not one glory alone, there are three; the glory of the sun, the moon, and the stars, also spoken of as the full corn in the ear, the ear, and the blade; the hundredfold, sixtyfold, and thirtyfold. The first and the highest is the glory of the sun, destined for those who will stand on Mount Zion, 144,000 in number, with the Lamb, as recorded in Rev. xiv. 1, 5, who will be able to stand when He appears (see also Num. xxiii. 9; Ps. cii. 18, 20; Isa. x. 22, 27; Jer. xxxiii. 15, 16, for further references to the Bride of Christ), who go with Him to the marriage; the glory of the moon being for those who take part in the first resurrection; on such the second death hath no power, they being the children of the resurrection. They neither marry nor are given in marriage, but are equal unto the angels. The glory of the stars is reserved for those who have been put back to pay their utmost farthing, that live not again until the 1,000 years are ended, when death and hell shall then give up their dead, and every man shall be rewarded or judged according to their works (Rev. xx. 12, 13), they then receiving the gift that He hath for the rebellious, that the Lord God might dwell among them.'

"'Then,' he continued, 'your book states that the woman is the tabernacle of Satan. How do you make that out?'

"I answered: 'In the beginning God, to prove His creation, placed evil in the city, the body of the woman, and gave Adam a command not to touch it, but to subdue the evil of it, but it subdued him through his joining himself to the citizen of that country. Men and women to this

day, through ignorance and disobedience, sin after the similitude of Adam's transgression, and so give bad gifts to their children in the shape of unsound bodies.'

"My sales for the week are 23 Sermons, 86 *Parts* of the *Roll*, and 117 *PIONEERS*."

#### BEDFORD TO LONDON.

"Monday, October 26th.—To-day we left Bedford for Hitchin, but as it was raining so heavily we were unable to do any canvassing.

"Tuesday.—This morning we found the rain still continued to fall, thus preventing us from renewing our labours until the afternoon. When it had cleared off we went forth and commenced our canvass of the town, found several were already in possession of copies of the *Roll*, and some who had seen it through their friends. At one large house the butler informed our sister that the lady being engaged he was unable to introduce the *Roll* to her, so she explained its mission to him, asking if he would like a copy for himself. He was sorry he could not take one just now, and secured two copies of the *PIONEER*. At another large house, the lady having declined the *Roll*, it was offered to her maid; she in turn introduced it to the cook, who was very pleased to take a copy when its mission had been explained. At the third large house we were much pleased to leave a copy with the lady herself, who also asked very kindly if she might keep the letter of introduction. We are always pleased to meet with these exceptions in our work amongst the upper class, who are generally so ready to close the door against those who, as strangers, call upon them to offer them the message of life. Much explanation and pleading were used to the landlady of a public-house, who seemed at times almost persuaded to look into the work, but at length refused upon the plea that we had everything in the Bible, and yet concerning its teaching (judging from her remarks) she was very ignorant. At another public-house a sister was asked to come inside, she thinking it was a private door where she was knocking. She stepped forward to find she was in the midst of several customers at the bar. At once her errand was made known, but she was laughed at by the landlord and family, whereupon a young man asked what she was offering. In a few words the mission of the *Roll* was again explained, but he said he could not understand what it meant, and declined to take a copy. A *PIONEER* was then offered, which, he was told, would give him some enlightenment. He readily took this, folded it up and placed it in his pocket. May it be the means of turning him from darkness into light.

"An old man seemed to be much upset at receiving a call from one of the canvassers, and thought it was like any man's impudence to dare to write anything about the Bible; she could take the book to those who knew no better; he did; and grumbled away because the sister had called at his door.

"Wednesday.—To-day our labours have been devoted to Baldock, which place is five miles distant from Hitchin. We have met with the greatest darkness, ignorance, and indifference towards the work we have been offering to the inhabitants, and have had the door closed in our faces in the midst of pleading with them to look into the things which belong unto their peace, so with the long walk and hard work we have encountered to-day we returned very weary to our lodgings this evening.

"Not one at the very large houses where we have called to-day would take either the *Roll* or a *PIONEER*; the few that have been scattered among the people have been among the working class.

"At one house where several had been laughing at us pursuing our labours on the opposite side of the road, when one of the sisters called to introduce the work to them they gathered

round, and seemed to be much impressed, as, in answer to several questions from a man who also came up to the door, a little of Israel's faith was brought before their notice, and a *PIONEER* was left with them to carefully study it for themselves.

"A baker, who said he was a Calvinist, also seemed much surprised with the earnestness whereby he was entreated to look into the *Flying Roll*, which caused him to ask what its teachings were. A short explanation followed, upon which he said it did not agree with his views, therefore it would be of no use to him, as he would not read it. After further persuasion he consented to have a *PIONEER*. May he and many others be brought to search and try their ways, see whether they are in the faith or not, and seek to be established upon the foundations of law and Gospel, building upon Jesus Christ, the true foundation stone, with materials that will not corrupt, lest they be weighed in the balance and found wanting.

"Thursday.—To-day two sisters finished canvassing Hitchin, still meeting with the greatest indifference; in fact no interest was manifested by any, save one solitary instance of a poor woman who said that neither herself nor her husband could realise their soul's salvation. She was pleased to hear this hope described in its simplicity, and bought a *PIONEER*, also saying they might probably send for the *Roll* later.

"One sister went on with the luggage to Hertford, obtained lodgings, and canvassed a little in the town, but only sold five *PIONEERS*. More interest was centred in the circus which is visiting the town to-day.

"Friday.—To-day we have worked in Ware, and met numbers who had heard of the work before, and some who have the first Sermon of the *Roll*. One old lady especially, who has had it for five years, was much delighted with the light she had received upon the word of God, for she said it had indeed opened up things to her of which she was ignorant before. She and others took a *PIONEER* to see the spread of the news of redemption.

"On Saturday we laboured in Hertford and the village of Bengoe. A shopkeeper who has been interested in the theory of Anglo-Israelism was pleased to take the set of three Sermons and a *PIONEER*.

"During this week we have sold 32 Sermons, 8 *Parts* of the *Roll*, and 277 *PIONEERS*. In the evening we took train for London, and were happy to once more greet relatives and friends who were awaiting our arrival.

"It is exactly two years and six months since we left London on a tour through England and Scotland, and in that time we have been enabled to sell about 10,000 Sermons, 700 *Parts* of the *Roll* and 67,000 *PIONEERS*. Our outward journey lay through Bowes Park, Barnet, St. Albans, and Dunstable, at each of which places we stayed and canvassed the surrounding neighbourhood. We walked out from Dunstable to Newport Pagnell, hunted for lodgings, but without success, save to get accommodation for the night. This debarred us from canvassing the town, and next morning we walked into Northampton. From there we proceeded to Kettering and Market Harborough, worked these districts, made a stay for one night at Fleckney and then entered Leicester. Our next move was to Loughborough, searched in vain for lodgings, walked on to Hathern, and there also no lodgings were to be had. We had to sit up all night in the kitchen of an accommodating friend, and next morning proceeded to Derby, weary limbs and blistered feet making the walk all the more trying, so that here we were glad to make a sojourn of nearly a fortnight, and in that time worked the town and suburbs, and night after night our voices rang through the market place as we proclaimed Israel's faith.

"Ashbourne next had an opportunity of looking into the *Roll*, and after a day spent at Ashbourne, and another at Leek we entered Maccles-



field. During the week spent there we had several stirring meetings; then after the same length of time at Stockport we were glad to meet the brethren at Stalybridge. We were occupied for three weeks in canvassing this Cheshire town and surroundings, and after a similar period spent at Manchester a portion of the party journeyed to Horwich, the remainder taking up their abode at Bury. After a week we united at Blackburn. There we had some splendid meetings in the market place, and when our fortnight's residence in the town had expired many wished that the meetings could have been continued longer. We also had good meetings at Preston, our next stopping place, and after a fortnight occupied in canvassing the town and outlying districts, we spent a week in Lancaster. We moved onward, stayed a night at Burton, and then walked to Kendal, passing through Beetham and Milnthorpe, and found the people at these places very willing to receive the Word: 38 Sermons of the *Roll* and 104 PIONEERS were sold during the day. From Kendal we canvassed Windermere, and after the lapse of a week we bid good-bye to our landlady at the former place, took train to Shap, canvassed this village, and then walked nine miles over the hills to Penrith. Though we were often weary and footsore, yet we rejoiced in our labours, knowing the joy which many a poor wanderer will receive from the Word which has been spread broadcast. The lovely scenery also through which we were constantly passing was most pleasing to gaze upon, and for the time caused us to forget the many slums and the degraded humanity we met therein. We shall rejoice tenfold if through the Word which we were privileged to take to the poor and outcast, many of these almost hopeless and downtrodden people are thereby led to arouse themselves and seek to walk in the path of virtue, truth and holiness, and gain immortality.

"We next spent a fortnight in the cathedral city of Carlisle, and after a day at Longtown crossed the Scottish borders into Langholm, where we met with a splendid reception and cleared out all the books and papers we had brought with us. We put up there for the night, and next morning took train for Hawick, again met with good success and had some stirring meetings during the week's sojourn, then worked in Selkirk for nearly a week, the news of the meetings held there on the Saturday and Sunday nights being carried for miles around; at one meeting we sold nine Sermons and a great number of PIONEERS. Here also we had splendid success, 45 Sermons being sold in one day. For nearly a week we were in evidence at Galashiels and neighbourhood, then walked to Stow, canvassed that, and took train to Edinburgh, where we received a warm welcome from those of like faith. For 11 weeks we pleaded with the inhabitants of Auld Reekie, going from house to house, and exhorting them to look into the *Roll*, and search the Scriptures for the promises concerning the ingathering and restoration of Israel. Our voices were also heard several times in "The Meadows" and at Tron Church, but comparatively few books and papers were sold in the Scotch metropolis.

"We next turned our face towards Glasgow, journeying thither in two parties, one by way of Kirkliston, Linlithgow, Grangemouth, Falkirk, Kilsyth, and Kirkintilloch; the other by East, Mid, and West Calder, Faldhouse, and Holytown, all of which were faithfully warned of our errand. After labouring for a time in Glasgow, and sallying out to the suburbs, including Wishaw, Motherwell, Cambusnethan, Law Junction, and at Overtown--and we have to record that very many received the Word at our hands in these small towns south of Glasgow--we again divided, some working in Greenock and others in Renfrew, Paisley, Dumbarton, and Helensburgh, and their respective surroundings.

"Spring was now upon us, and our aim was to work our way north, and if possible carry the

Word as far as John O'Groats during the summer. Many difficulties faced us, but we knew in whom we had believed, and who had strengthened us heretofore, and in His strength we went forward. The towns in the north are small, and in some places very far between, so it was decided to be most expedient for us to work in two parties, four in one and three in the other. Stirling, so famous in history, soon had another event to chronicle--the visit of Israel's canvassers, who scoured the district, leaving behind them many books and papers bearing witness of the faith once delivered to the saints. Tillicoultry, Alva, Alloa, Dollar, Kinross, and other towns were then visited before Cupar Fife was reached. During this time party number two had shaped their course to Dunoon, and from thence down the Firth of Clyde, through the Kyles of Bute, and up Loch Fyne to Tarbert, and after sounding Israel's horn at Barmore, proceeded via Ardrishaig, Loch Gilthead, Kilmichael, Kilmartin, Kilmelfort, and Melfort to Oban, one of the party turning out of this route to pay a visit to Inverary. Then commenced a journey up the Caledonian Canal, canvassing on the way Appin, Balachulish, Ounich, Fort William and Fort Augustus, and then took up quarters at Inverness. The scenery on this route was very grand. We were now 594 miles from London, but still about 150 miles had to be traversed before we reached John O'Groats.

"Leaving Inverness the *Roll* and PIONEER were circulated at Munlochy, Avoch, Fortrose, Rosemarkie, Cromarty, Nigg, Tain, Dornoch, Brora, Port Gower, Helmsdale and Wick. One of the party then canvassed Keiss, Altwall, Freswick and Conisbay, planted the *Roll* at John O'Groats and then continued by way of Mey and Castletown to Thurso, whence the two comrades had travelled by train from Wick. But we did not get thus far without opposition. A correspondent to the *John O'Groats Journal* raised his voice against us proclaiming the doctrine of non-eternal punishment, but nothing daunted we continued to preach where we got opportunity, and many were induced to purchase and look into the message for themselves. And now commenced our journey southwards. In turn we proclaimed our message at Halkirk, Golspie, Rogart, Lairg, Bonar Bridge, Invergordon, Dingwall and Strathpeffer. From there one went to Beauly, and joined the other two a little later at Inverness.

"We left party number one at Cupar Fife. From thence they travelled through and canvassed Newburgh, Abernethy, Perth, Old Scone, Bridge of Earn and Kintully: then a month was spent at Dundee, and from this place Broughty Ferry, Layport, Newport and Lochee were visited. Pressing onwards Arbroath, Forfar and Montrose were canvassed in turn. Our dear father's health failed at Montrose and he had to return to London invalided, reducing this party to three. An effort was now made to join the comrades in the north; short stoppages were made at Bervie, Stonehaven, Kintore, Inverurie, Old Meldrum, Huntly, Keith and Rothes, and at each place strenuous efforts were made to bring the *Flying Roll* before the notice of every inhabitant. At Forres there was a happy meeting of the two parties and in company we visited the fishing villages round the coast of Aberdeenshire, travelling by way of Elgin, Garmouth, Buckie, Cullen, Portsoy, Banff and Fraserburgh. We had many touching experiences among the fisher folk, who in the majority of cases were willing to look into the message we carried. After canvassing Strichen we reached Peterhead, and with a break at Newburgh we were shortly afterwards canvassing Aberdeen, street by street.

"The inhabitants of the granite city appeared rather stiff, and needed much persuasion to induce them to look into the *Roll*. Our next journey was a hundred miles by boat to Leith, and after a short rest with the brethren in Edinburgh the next field of labour was the Southern and

Eastern portions of Fifeshire. These finished we returned to Edinburgh, again divided into two parties and worked all the principal towns in the Lowlands, one party leaving Scotland at Berwick, the other emerging from Dumfries. As we call to mind that 6,086 Sermons of the *Roll* and 35,016 PIONEERS were left in Scotland alone we praise and magnify our God that we have been so blessed as to be instruments in circulating so much of that living bread, and pray that He will give an abundant increase. We must leave you to follow in the PIONEER the weekly notes of our return journey through England, and trust that after a rest we may be permitted to spread much more of the Word in and around the Metropolis, that many among the five millions in this vast city may rejoice with us that the fulness of the Gentiles has now come, the time of Israel's ingathering and restoration."

## Our Crumb Tray.

### HE GRASPED THE DISTINCTION.

A brother writes from Ottawa, Ontario:—"Our grocer's heart seemed to burn within him when we brought the faith of Israel before his notice, and he admitted his mistake in having supposed that several passages which relate to the redemption of the body, had reference to the salvation of the soul. The resurrection glory is a free gift of grace without works, obtained at the first resurrection by faith and repentance; whilst the remnant of Abraham's children now seek to be freed from the first death, preserved from going down to the pit, by doing the works of Abraham. He grasped the distinction between these two glories when the words of Jesus were quoted: 'He that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die. Believest thou this?' (John xi. 25, 26.) To this were added John viii. 51. 'If a man keep my saying he shall never see death,' and Isaiah xxviii. 18: 'Your covenant with death shall be disannulled, and your agreement with hell shall not stand.'"

### ISRAEL WILL VALUE THE WORD.

From Hannibal, Missouri, a brother writes: "I have disposed of some of Israel's literature since my last letter, and have had many interesting talks on the subject of the ingathering of the remnant of Israel, and the redemption of the body.

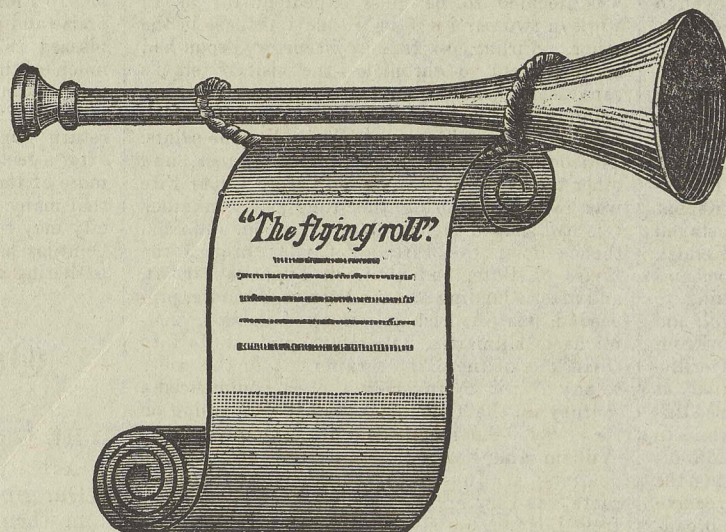
"I had a talk with an infidel, and seeing the gross darkness that now covers the minds and hearts of the people, I could not help thinking what great rejoicing hath Israel in these days as their eyes are opened through the pages of the *Roll* to see that the branch (Shiloh) from the root (Christ) has come, and is now resting upon those who are of the truth in many nations, guiding and directing them into all truth, leading them out of Babylon into Jerusalem, resting upon their bodies until it makes their temples like the body of the woman's seed, which body saw not corruption. Then as the root is holy, so will be the branches."

Jesus spoke of three glories: the hundred fold, the sixtyfold, and the thirtyfold. Which of these glories do you seek?



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- 165, Hampstead-road, N.W., every Sunday evening at 7.  
 Gordon House, 105, The Grove, Stratford, every Sunday evening at 6.30.  
 16, Vine-road, Vicarage-lane, Stratford, every Wednesday evening at 8 o'clock.  
 11, Park-road, Bridge-road, Battersea, every Sunday evening at 7 o'clock.  
 BRIGHTON—32, Park Crescent-road, every Sunday evening at 7 o'clock.  
 GRIMSBY.—124, Church-street, every Sunday evening at 7 o'clock.  
 LINCOLN—39, Little Bargate-street, every Sunday evening at 6.30.  
 LIVERPOOL.—Israel's Hall, Caradoc-road, Seaforth, every Sunday evening at 6.30.  
 MAIDSTONE—Israel's Hall, Tunbridge-road, every Sunday evening at 6.30.  
 OLDHAM.—4, North-street, off Rochdale-road, every Sunday evening at 6.30.  
 ASHTON-UNDER-LYNE—231, Stamford-street, every Sunday evening at 6.30.  
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A Weekly Newspaper devoted to the Ingathering and Restoration of Israel, published by the Trustees of the New and Latter House of Israel.

FRIDAY, NOVEMBER 6, 1891.

## ISRAEL WILL NOT BEAR THEIR FATHER'S INIQUITY.

**T**HE evil which Adam received in the fall was inoculated in the blood and was thus handed down from father to son; it has produced disease, misery and death, and these effects have been greatly multiplied through men committing the same sin that Adam did, and the sins of the fathers are visited upon the children unto the third and fourth generation. It may be asked, "If the evil is in the blood, how comes it that wicked men sometimes have good sons and good men wicked sons?" Instances of this kind are especially noticeable in the Books of Kings. We read that Abijam walked in all the sins of his father, but Asa his son "did that which was right in the sight of the Lord." Jotham did that which was right, but Ahaz his son did "according to all the abominations of the heathen," yet he had a son, Hezekiah, who "trusted in the Lord God of Israel, so that after him was none like him among all the kings of Judah, nor any that were before him." Hezekiah's son, Manasseh, did that which was evil in the sight of the Lord, "and built again the high places which Hezekiah his father had destroyed, and reared up altars for Baal;" his son Amon followed in the footsteps of his father, but Josiah the son of Amon walked in all the way of David "and turned not aside to the right hand or to the left." Josiah in his turn begat Jehoaahaz who "did that which was evil in the sight of the Lord." These examples show us plainly that there is something more than the evil in the blood to account for transgression; man is not placed helplessly in the power of evil; were it so, there would be reason for supposing we were predestined to evil; the evil is there to prove man, and the command is, "Touch not, taste not, handle not." God created man with a free will and He expects him to act on his own will; He says, "To whom ye yield yourselves servants to obey, his servants ye are to whom ye obey," and,

"He that committeth sin is the servant of sin." Although the fathers have eaten sour grapes so that the children's teeth are set on edge, the evil in some cases being greater than in others, yet if a man submit himself to God He will cause the evil to wither, for where sin aboundeth grace doth much more abound. Though the sins of the fathers are visited upon the children, it is to those that *hate* Him; if a man turn to God He saves him from his present sins and their future consequences in addition to removing the evil of his father, for His mercy unto those that love Him and keep His commandments is immeasurable. He says, "If a man that is a robber and a shedder of blood, beget a son that seeth all his father's sins which he hath done and considereth and doeth not such like, he shall not die for the iniquity of his father, he shall surely live." Although like David we are born in sin and shapen in iniquity, being nothing but wounds, bruises and putrefying sores from the sole of the foot to the head, if we turn from our evil ways we shall live, for there is a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness. Though our sins be as scarlet they shall be white like wool. Though ye have lien among the pots, yet shall ye be as the wings of a dove covered with silver and her feathers with yellow gold. Therefore, turn ye, turn ye, from your evil ways, for why will ye die, O house of Israel? Sin brought death, but obedience to God's word will bring life eternal, as it did in Jesus who "only hath *immortality*."

## IT APPEARED A HARD SAYING.

**J**ESUS said, "All that ever came before me are thieves and robbers." This must have been a "hard saying" to the Jews who boasted in Moses and the prophets, but what did our Lord mean? He said just before, "He that entereth not in by the door into the sheep-fold but climbeth up some other way, the same is a thief and a robber." It is then evident that none before Jesus had entered in by the door; that door is spoken of as the "two-leaved gate" by Isaiah; the two leaves are the law and Gospel, it is the entrance to immortality, and Paul tells us that Jesus "only hath immortality." He opened unto us a new and living way into the holiest of all, which is to be made in the image of God; none else have been made in that image and likeness; Enoch and Elijah did not see death, but they are only perfect men, not as Jesus, in whom dwelleth all the fulness of the Godhead bodily. Jesus is called the firstborn among many brethren, the

firstborn of every creature, and the time has come for His brethren to be made like Him "as He is," their vile bodies being changed and fashioned like unto His glorious body. Hitherto the redemption of the body has been sealed from the understanding of man because the time had not come for the promise to be fulfilled; the door has been shut, but to-day the words spoken by John are going forth, "Behold, I set before thee an open door which no man can shut." To the Gentiles and Jews the door remain shut, for they see nothing but the salvation of their souls; the two-leaved gate of immortality is thrown open that Israel, the seed of the free-woman to whom the promise was made, may enter in and possess the life of the body.

Jew and Gentile climb up some other way, their souls ascend to heaven through the portals of death, not when they die, as many imagine, but at the resurrection. Their mansions are gained by faith and repentance, the Jew through faith in the law, and the Gentile in the Gospel, neither believing fully in the Scriptures. The house of Israel must keep both law and Gospel, for by *every* word that proceedeth out of the mouth of God doth man *live*. In order that we may be made like Jesus we must do the same work and a greater work, as He said those that believed on Him should do. But do either Jew or Gentile do that work? Jesus kept the law, but the Jews could not, as Paul testified, who was himself of the strictest sect a Pharisee: the Apostle found the law to be unto death, man being carnal and unable to keep it, but it became life in Jesus because through the Spirit Christ He fulfilled it. Now the Gentiles say He did it *for them*, and that their faith is counted for righteousness; but it nowhere says Jesus *fulfilled* it for the Gentiles; He took it out of their way, nailing it to His cross, that they might be admitted to the same covenant the Jews were under, namely, repentance; for until then there was no way of coming to the knowledge of God but by the law. Through the blood of Christ they receive the free gift of grace bestowed on every one who "worketh not but believeth on Him that justifieth the ungodly." Now Paul says, "To him that *worketh* there is a *reward* not reckoned of grace but of debt." The Gentiles are not under the law but under grace, therefore they are not debtors to the law, nor are they entitled to the *reward* but only to the *gift*, which is of grace. The law was given and intended for Israel, and not one jot or tittle shall in anywise pass from the law till all be fulfilled.

Where Malachi warns us of the second coming of Christ, alluding to



an event now at our doors, he exhorts us to remember the law of Moses with the statutes and judgments, given for all *Israel*. But if the law were nailed to the cross at the first coming of Christ there would be no necessity to call them to mind prior to His second coming; if Jesus finished the work for *Israel* there is nothing left for them to do. *Isaiah* prophesies on a clear ground concerning this matter; he says: "In that day shall the nail that is fastened in the sure place be removed, and be cut down and fall; and the burden that was upon it shall be cut off; for the Lord hath spoken it." *Jeremiah* speaks of this as the second covenant which is to be made with *Israel* after those days, God putting His laws in their inward parts and writing them in their hearts. "After those days," signifying the fullness of the Gentiles, which now is, when *Israel* will take up the burden which falls from the cross, taking the yoke of Christ, leaving the principles of the doctrine of Christ, and going on to perfection. They will ask the way to *Zion* with their faces thitherward, *Zion* being the city of the living God. But it is written, "No stranger uncircumcised in heart and uncircumcised in flesh shall enter into my sanctuary": and Paul tells us, "He that is circumcised is a debtor to keep the whole law." *Israel*, therefore, by keeping the law as well as the Gospel, will receive the reward not reckoned of grace but of debt. That reward is to become a citizen of the Holy City, *New Jerusalem*; *Zion* and *Jerusalem* are one, being the two immortal Spirits which are to be put *within man*, for, as Jesus said, "The kingdom of God cometh not by observation, neither shall they say, lo here, or, lo there, for behold the kingdom of God is within you." They will enter by the door Christ, as Jesus did; Christ is the Spirit of the living God, the only way, truth and life, without which, Jesus said, "I can do nothing." It was by that Spirit He kept the law and Gospel, and *Israel* must do likewise in order to gain the immortality of the body. He that climbs up some other way must leave his body in the grave and "suffer loss;" he is a robber because he makes a covenant with death agreeing with Satan to rob God of his body which was originally designed for the temple of God.

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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.

OTTAWA, ILLINOIS.

"Monday, Oct. 5th.—Saturday night we had quite a downfall of rain, and since that quite a change in the weather from extreme heat to extreme cold; on Sunday night a sharp white frost, and a slight earthquake in this city, other parts of *Illinois* and some parts of *Indiana*; we did not notice it, but others felt quite a shock. Three of us had good success to-day as regards sales, although one of us laboured almost entirely amongst *Roman Catholics*, but found most of them willing to take a *PIONEER* where they had the means. At the house of one the gentleman asked me inside to see his wife, and after a little conversation on the fall and other important subjects, she took a *PIONEER*, but declined the *Roll* on the plea that she had no time to read it, but as I was coming from a house on the opposite side of the street her husband came and beckoned me to come over, saying his wife would take one of the books. He then left the house, and his wife said she had been telling her husband some of the explanations which had been given concerning the fall and the separation of *Israel* from the *Jews* and *Gentiles*, and he had thought she was very foolish in not taking the *Roll* when it was at such a reasonable price. As her husband was now out of work he would have time to read it, for although they were *Catholics* they were not prejudiced, and could agree with me in the doctrine of non-eternal torment. Her husband had been saying to her of late that he could not think that the wicked would be burned in a literal fire time without end, after going through so much here to get a bare living. He thought that God must be forgiving. She wished me to call again. On going to the back door of another house, angry tones and terrible oaths greeted my ears, but on appearing all was still. A man came out and looked at the *Roll*, condemned it as man's work, but on offering the *PIONEER* he said he would take one as it was only three cents, and then pass his judgment on it. The woman then came out, and said she did not want anything around her that was not *Catholic*, as that was the Church of God and there was none other. I drew her attention to the fact that that church was not free from sin, any more than any other sect or denomination, for they all like sheep have gone astray, *Jew* and *Gentile*, have been concluded in unbelief, but God in mercy sent His only begotten Son to die, and

REDEEM ALL SOULS.

"Now in this third and last dispensation God has sent His last message, the *Flying Roll*, which reveals even a greater salvation, not only that of the soul, but a full redemption of body, soul and spirit, and the question is put to all alike: 'Wilt thou be made whole?' Others took *PIONEERS*, and gave me a present from the garden. Thus we are provided for here, although our sales have been very small.

"Tuesday.—Two of us made second calls to-day, and did a little canvassing until after dinner, when rain prevented further opera-

tions. One of us called the second time upon an old lady who could not read, but on the sister reading a portion to her from a *PIONEER* she said it was so good she would like three of them, and if the sister would call again she would either pay her for them or take the *Roll*, as she had not she change now. To-day she had the money ready for the *PIONEERS*, saying she could not take the *Roll* now, but as she could not read herself would like to send the papers to her son-in-law in *California*. Our sister offered to address and put them in the Post Office for her, but she had forgotten the address, so sent her to one of the neighbours to get it. When she returned she read some of the *Roll* to the old lady when she exclaimed that it was grand reading, and she must have that too, and send it to some other relatives here, as they would all appreciate these things more than money, having plenty of that. A lady whose husband had ordered a set of *Rolls* was very sorry that she had forgotten all about it, and her husband had the purse at his work, but she would try and borrow the money from a neighbour. She did so, and took the set, much enjoying a conversation on the truth. After making another call the sister was re-passing when the same lady came out and invited her to stay to dinner, as she had forgotten to ask her when there before. The sister thanked her, then had a little opportunity to talk with her husband, but he could not agree in the universal salvation of souls, and having to hurry back to his work there was not time to make it plain to him. Rain came on after dinner and an interesting conversation was exchanged with his wife, she bringing the Bible and referring to many promises concerning *Israel*. She also wished all of us to come and spend an evening for more talk with her husband. An interested friend was called upon who had previously taken the *Roll* and *PIONEER*. She was pleased to see one of us, and says she cannot help thinking there is something wonderful in *Israel's* faith, as her thoughts are upon it all the time, and she now wished to know how we could tell that we were living in the last day, or dispensation. She was referred to the time, times, and a half-time spoken of by *Daniel* the prophet, a time being 2,000 years, times 4,000, and a half-time 1,000, and 6,000 years is the allotted time for Satan to reign in the earth, the six days in which God took to make heaven and earth and all therein being a type of the one literal day for each thousand years Satan was to reign, and the seventh day or Sabbath day of rest being a type of the 1,000 years or millennial reign of Christ upon this earth,

SATAN BEING THEN CHAINED DOWN,

but Christ's second coming is to take place before the 6,000 years are up, for according to our Saviour's own words (*Matt. xxiv. 22*), the time is to be shortened, and just as much as Satan's time is cut short now he will get at the end of the millennium, when he is to be let loose again for a little season. (*Rev. xx. 7*.) We are now living in the third day or dispensation—there being 2,000 years in each dispensation—the time when the Lord has promised to bind up the breach of His people, and heal the stroke of their wound. There being 666 years and eight months in



each watch, we are now living in the third watch of the eleventh hour; the second watch ended in 1875, and if He shall come in the second watch, or come in the third watch, and find them so, blessed are those servants. She wished also to know more clearly what the punishment was for the wicked, which was satisfactorily explained to her, and she now says that she must contrive to have the second and third Sermons of the *Roll* before we leave, and may later have the opportunity of sending for the PIONEER. Another young woman came in, who is waiting upon her sick sister, and asked many questions regarding Israel's hope. She says if she had her time over again she would do exactly as we are doing. This morning one of us had a very interesting conversation with our landlady, who has taken a *Part* and several PIONEERS, and says she must have the *Roll* before we leave. We also received a nice letter from an interested friend in Rock Island this morning, in which she says: "My hope grows stronger every day, my whole trust and stay being in God, and I think I am gaining in strength, and am asking God to show me my duty and give me a willing heart to perform it. I thank God for sending me the *Roll*, and I think so much of the PIONEERS; am fully persuaded that the end is nearer than many think it is, and all I want is to be ready that I may receive Him with joy, and not with grief. I will send the money for those *Rolls* that were left, and if I cannot sell them will give them away."

"Wednesday.—One of us worked among the large houses to-day with poor success, as is usual, and two others of our party have canvassed and made second calls, but we meet with many disappointments after travelling long distances; many allow the advice of others to turn them from the truth. One who had taken a *Part* and two PIONEERS now said that she had read a few articles in the PIONEERS to her husband, who, having left the Catholic Church several years ago, now belonged to none, and they both thought it was

#### THE MOST REASONABLE DOCTRINE

they had ever read, and although she herself was a Presbyterian, she would like more light on the Scriptures, and hopes to send for the *Roll* as soon as possible. Another said her daughter who had just gone away on a visit had bought the *Roll* from one of us, and having found it very interesting had taken it with her, but she herself had become almost disgusted with the churches. One minister had called upon her in the afternoon and stayed a long time pleading and praying her to come to his prayer meetings and join his church at once, and when she told him that she would not think of joining in such a hurry, neither could she promise to attend all his meetings, he became very angry indeed, and told her from that time she would be a lost woman, living in sin, and there was no hope for her. She told him she did not feel so, and thought when she joined a church it must be voluntarily. She was now told that all these things are permitted that Israel, now in Babylon, may have their eyes opened to come out and be separate people, and seek unto their God, instead of these false shepherds who feed themselves and not their flock.

"Thursday was a wet day; no canvassing. One or two calls were made, a *Part* and two PIONEERS being sold in a newspaper office. This evening an interested friend called for a further conversation on the truth. She says she is convinced that we have truth, and has warned her son who took a *Part* or paper from one of us to be sure not to say anything against it, when he made the reply that he could not, for there was nothing to be said against it. She is in hopes that all her children will be able to accept it, and wishes to know what step she should take after we are gone should she desire to be one of us. We told her that if she was led of the Spirit she would find the door, and all would be made plain. Jesus says: 'I am the way, the truth and the life.' For further information she could apply to the general agent at 249, Jefferson Avenue, Grand Rapids, Michigan.

"Friday.—This morning we received a nice letter from an interested friend in Galesburg, Illinois, in which she says: 'We are getting along very well, seem to get more light every day. I have sent three subscriptions for the PIONEER OF WISDOM to Mr. Baxter, Grand Rapids, just now, and some more are going to send; I know they will pioneer the way for the *Roll*. An interested friend came over from Knoxville, Illinois, to bring some money to send to you for some PIONEERS. God bless your efforts and send light and truth, and hasten the day of His coming, and may we get rid of the evil, root, seed and branch, so that we may be able to abide. There is quite a growing interest here. Another friend is going to send for the *Roll*. God is in the work, and it will grow. Our love to each one of you, and pray for the work here in our midst.' Thus we see God raises up friends to carry on His work, as we travel on to carry it to others. As the message was offered to one woman to-day she just stood and looked at the canvasser for a minute or two, and then exclaimed: 'And this is the *Flying Roll* that was to come, is it? Why, as I understand it, that *Flying Roll*, when it came, was to bring devastation, and that is something that has never been done yet.' She was informed that it had surely come now, and was to be a curse to all evil, but on the other hand it would prove a blessing and a beacon light to all who wished to be led out of Babylon and serve the Lord in the beauty of holiness. She became much interested in the ensuing conversation, but said she had not the wherewithal to take anything, so was thankful to receive a free copy of the PIONEER.

"Saturday.—Our labours to-day have been principally among Roman Catholics, and nothing of any particular note has transpired; sales very small. This evening a sister called the second time by request on a lady and daughter, who hail from Devonshire, England. A very pleasant evening was spent conversing upon the truth, after which they took a set of *Rolls*, and wished our sister to call again.

"Our sales this week are 21 Sermons, 20 *Parts* of the *Roll*, and 116 PIONEERS; also 26 PIONEERS have been distributed amongst those unable to buy, these copies sent by kind friends for that purpose."

#### CLEVELAND, OHIO.

"Monday, Oct. 5th.—After a refreshing rest on Sunday we all started out this morning to hand out the words of truth contained in the *Flying Roll*, the brothers going to the eastern side of the town, and the sisters taking the stores on one of the principal streets, and the private dwellings near them, where they found many ready to receive the Word. One woman was not satisfied to have a copy of the *Roll* for herself, but took one for her mother and one for a friend. Several ladies bought very readily after hearing a part of the faith explained. May the God of Israel cause them to see plainly, that they may come out and be separate, and touch not the unclean thing, that they may seek the God of the living, and enter the two-leaved gates into the city, that city which hath foundations, whose maker and builder is God.

"Tuesday.—Two sisters and a brother were in the field to-day. Calling on a lady who purchased the three Sermons yesterday, she was now the means of the brother selling another Sermon to her next-door neighbour, and also gave him the address of another friend who would like it. For this service she will not go unpaid. May God give her a great blessing, in showing her the mystery contained in the *Flying Roll*, the more abundant life. The sisters also found some nice people willing to listen to the message, to whom they sold books, *Parts*, and papers, and exhorted them to go on to perfection, leave the first principles, and not be for ever laying again and again the foundation of repentance.

"Wednesday.—This is our last day's canvassing in Cleveland. Two brothers went to the eastern side to finish some small places left undone, and to visit some interested ones and deliver Sermons ordered. We were driven in about noon by rain, and

#### FOUND A LETTER AWAITING US,

with our route laid out for future work, commencing at Hudson and ending at Youngstown. Our canvassing of Cleveland has been altogether encouraging considering what we have had to contend against: unbelief and darkness, foreigners of all kinds, infidels, &c., but we know the message of the Lord will not return unto Him void. The exertion put forth on our part was in weakness, but, praise be to God, He will give the increase. The seed sown amounts to 165 first Sermons, 1 set of the 3 Sermons, 195 *Parts* of the *Roll*, and 504 PIONEERS.

"Thursday.—A brother left this morning to seek permission to canvass and get rooms at Akron, a city of 30,000, but was refused. From there he went to Kent, where permission was obtained, and rooms rented for all in one house. The rest of the party came on next day in answer to telegram.

"Friday.—My companions arrived in Kent about 11.30, and after getting to our quarters, which are very comfortable, we had a little dinner, and then went forth to spread the glorious news of life, the new covenant, which will bring together the scattered of Israel, the chosen of the Lord. The people received us very kindly, and some good work was done. An English lady invited one of us into the house, when a very cheering conversation was held, and the faith laid before



her. She told what suffering and persecution for Christ's sake she had endured. She has certainly been led by the Lord, who has been her great strength and consolation in these times of trouble. She is a widow, and now has to earn her living at the washtub, but she is rich in faith, if not in this world's goods. Another old lady, on having the *Roll* presented to her, and told it was God's last message to man, said right away, 'I want it.' She is

#### EARNESTLY SEEKING TRUTH.

I know she will not go wanting. The rest of the party found some very nice people, and had some very refreshing talks on the faith once delivered to the saints, now made so plain in the *Flying Roll*. Kent, which has a population of 4,000, is situated in a lovely district among hills and dales; everything is so different from the crowded city of Cleveland; the air is pure and bracing, for which we praise the Maker of all things. May He cause the people to seek for truth, and that we may be led by his overruling power to all who hunger and thirst for the bread of life.

"Saturday.—The two brothers packed their bags with a good supply of the precious bread of life, and started afoot for Ravenna, seven miles distant, where we arrived at 9.45 a.m., and commenced to canvass after getting permission, which was readily granted by the Mayor, a very young man. We found the people very hard to deal with; the majority wanted nothing of a religious nature, and are as ignorant of Scripture as those who had never seen a Bible. Here also we found many kinds of beliefs. One of us had a conversation with a Spiritualist on the faith of Israel; she was pleased to have her attention drawn to the Scriptures which declare that all will be saved, every man in his own order, and took the first Sermon of the *Roll*. Another lady, who was keeping a boarding house, bought a Sermon. She seemed to grasp much of

#### THE FAITH OF ISRAEL,

and asked many questions. A painter, on hearing the message explained, would have taken a copy, but had not the change. He will have one next week. A lady, on seeing the *Roll*, and hearing that it is God's last message to man, said she wanted that book, but on searching her pocket book was not able to take it. I promised to bring it to her next week; she took a *Part* of the *Roll* now. About three o'clock we started back to Kent, which we reached, footsore and weary, about 5.30, and were glad to sit down to a refreshing meal which the sisters had ready for us, to which we did ample justice. The sisters had canvassed in Kent, but found much darkness and unbelief.

"This week we lost two whole days. Our sales for the remainder are 25 Sermons, 25 *Parts* of the *Roll*, and 45 PIONEERS."

#### THE RECEPTION AT ST. JOHN, NEW BRUNSWICK.

"On Sunday evening, Oct. 4th, two of us held a meeting, which was very large, and good order prevailed. We distributed some PIONEERS among the crowd, and announced another meeting for the next evening (D.V.)

"Monday.—The three of us started early to canvass the stores. We were out only about three-quarters of an hour when we were obliged to return, owing to the rain, which continued all day and evening, preventing us holding a meeting.

"Tuesday.—Sales very good. Whilst a sister was explaining the mission of the *Roll* in a grocery store, a clerk came forward telling the young man the sister was talking to that the *Flying Roll* was the book he had been telling him about, saying he should get one as it is grand; he had read it through, hunted up the references and found it true with the Bible.

"This evening we held a meeting, a sister explaining the distinction between the glory of those who put on incorruptibility at the first resurrection, and those who will receive immortality. Another sister spoke on the fall of man. At the close of the meeting we sold 2 Sermons and 17 PIONEERS. A gentleman who bought a Sermon said: 'I am very much interested in your discourse, for I have a new thought from your explanation on the fall of man. I recognise you hold the truth, for all you say is so scriptural.' He asked how long we intended remaining, and when we would have more meetings.

"Wednesday.—Met with good success in the matter of sales, although working among the poorer class, but we know that in Christ's day the common people heard Him gladly; so in this our day they hear this message gladly; the PIONEERS are taking well. This evening our landlord came to our room, took the Gilt set of Sermons, said he had learned very much from reading the first Sermon and wanted the work complete. As a sister offered a PIONEER to a woman she gladly took one, saying her son had brought a copy home the evening before which he had received at a meeting, and she was so pleased with it that she took another; also going into a store near by where another sister was, she too pleaded with the storekeeper to take one, telling him

#### WHAT ENJOYMENT SHE GOT

from reading hers. On offering the *Roll* at another house, the servant who answered the door said: 'This is what I want,' and readily paid for the Sermon of the *Roll* and a PIONEER. In the evening we held another meeting. Again a large crowd gathered, many already waiting for us, and at the close we sold 2 Sermons, 19 PIONEERS and *Parts*.

"Thursday.—To-day the rain has continued to pour; no canvassing. There are several in this house interested, and wish us to hold a meeting some evening in the parlour. Our landlady has attended our open-air meetings, appreciated them highly, and speaks on the *Roll* every opportunity she gets. Again we believe we have been directed to the right house.

"Friday.—To-day a woman questioned and cross-questioned a sister as to the authority of the writer, and when the sister gave her much Scripture concerning the teaching of the *Roll*, the woman then questioned the respectability of the canvasser, saying how did she know but that our sister came off a certain street, this street being notorious for bad women. Our sister, seeing the futility of reasoning with this person any longer, left as

soon as she regained possession of the book which this woman held.

"Our sales for the week are 10 Sermons, 10 *Parts* of the *Roll* and 261 PIONEERS."

#### Israel shall be Set Free.

UNDER the law the servant who would not go free when his time was up had his ear nailed to the door by his master. Those who prefer to remain in bondage to Satan are nailed by the ear; in hearing they hear but do not understand, the door of their hearts is closed, God sends them a strong delusion that they should believe a lie, that they all might be damned who believe not the truth but have pleasure in unrighteousness; they choose their own ways and God chooses their delusions, hence it is that truth is never popular, but lies in every shape and form are well received. This is one of the signs of the last days when iniquity shall abound; they no longer endure sound doctrine, but heap unto themselves teachers, having itching ears, they listen with astonishing credulity to the fables cunningly devised of men, many of whom have transformed themselves into the ministers of Christ but are in reality the servants of Satan, he now appearing as an angel of light with all the deceivableness of unrighteousness in them that perish.

But in the midst of this great darkness which covers the earth, God sends out His light and truth, for the year of His redeemed is come, the year of jubilee of which the prophets sang, when Israel shall come from under the bondage of Satan to serve the living God, who says, "Thou art my servant O Israel, I have redeemed thee." They will hear the everlasting Gospel, the *Flying Roll*, which will lead them to Mount Zion for the redemption of the body, that the curse of death may be removed, for if this Gospel be hid it is hid to them that are lost, who are willing to give their bodies over to Satan for the destruction of the flesh that their spirits may be saved in the day of the Lord Jesus, having served Satan instead of God, receiving the wages of sin, death; whereby they suffer loss. Their house, their building is destroyed, howbeit their souls will be saved either at the first or second resurrection, according to their faith.

Man's body is leased to him during his mortal life, and he is told to "occupy till I come"; if he yields to Satan his house is broken up in the grave, but if he watches and suffers not his house to be broken up he is preserved in spirit, soul and body blameless unto the coming of our Lord Jesus Christ. Although Satan has entered all our houses, the sting of the serpent being in the blood, God promises to cleanse our blood, to cast out Satan, that man may live for ever and not see corruption. We are all under the sentence of death, but He says He will "loose those who are appointed to death"; it will not, however, be those who agree with Satan, who make friends with the mammon of unrighteousness, but those who cry out morning, noon and night to be avenged of their adversary, who seek to be set free, for He says, "He will have a willing people in the day of His power," which now is.



## Notes of Addresses.

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

TEXT.—“How terrible art Thou in Thy works! through the greatness of Thy power shall Thine enemies submit themselves unto Thee. All the earth shall worship Thee, and shall sing unto Thee; they shall sing to thy name.” (Psa. lxxvi. 3, 4.)

The subject of the resurrection of the unjust to which our text refers is not often alluded to. The doctrine of eternal punishment is more generally believed, and has been the means of turning many away from Christianity. The Word declares that God is love, He is not a hard Master, but it says: “Though hand join in hand the wicked shall not go unpunished.” As in Adam all die so in Christ shall *all* be made alive, but every man in his own order, Christ the first-fruits, afterward they that are Christ’s *at His coming*. Then cometh the end, when He shall have delivered up the kingdom to God, even the Father; when He shall have put down all rule, and all authority and power, for He must reign till He hath put *all enemies* under His feet. Satan’s power being destroyed, those souls whom he has held in bondage will be freed. This is not a salvation to the believer only, but through the greatness of Thy power shall Thine *enemies* submit themselves unto Thee. He will destroy him that hath the power of death, and all souls will sing praises to Him. Many who profess Christianity will say, if the wicked are to be in heaven we do not want to go there, forgetting that nothing unclean can enter; they will have been purified through the filtering worm and live in perfect harmony; all things will be made new: “Behold I create a new heaven and a new earth, wherein dwelleth righteousness.” All the earth shall worship Thee and sing praises unto Thee. This could not be if, as some imagine, the verse which says, “The smoke of their torment ascendeth up for ever and ever,” refers to eternal punishment. The terms “for ever” and “everlasting” have blinded men’s eyes to the truth; they are set times appointed by God. Eternal damnation refers to the body, death is nothing more than the

#### WAGES OF SIN;

If evil be not removed before death the body is consumed; as drought and heat consume snow waters so doth the grave those that have sinned. They go down, says the Scripture, through transgression. If they had not transgressed it would have been impossible for their bodies to see corruption. Jesus’ body did not, He laid down His life and He had power to take it again, for there was no evil in Him. There are also two other witnesses of the life of the body, Enoch and Elijah; these walked with God and were preserved. If men walked in obedience to God’s laws their bodies would not corrupt. God made not death, neither hath He pleasure in the destruction of the living; He created man to be immortal and made him to be an image of His own eternity, but through envy of the devil came death into the world and

they that do hold on his side do find it. Through listening to Satan our first parents came under the curse of death, and when we see how the evil came into the blood we shall understand God’s mercy in not permitting man to live eternally in evil. It was through the good seed mixing itself with the tares that man’s body became corrupt; the tree of knowledge of good and evil brought forth evil fruit, but it was proved to be a tree bearing good fruit at the birth of Jesus, He being born without evil. If we do not touch that evil but let it lie still, it will wither in the furrows where it grew, for God promises to cleanse our blood. This cleansing is more than forgiveness; if a man is only forgiven he is still liable to sin, because the evil

#### REMAINS IN THE BLOOD.

Out of the heart proceedeth all manner of evil, the heart is the reservoir from which the blood flows; but God has promised to cleanse, purify and wash away the blood. A remnant will be prepared to abide the day of Christ’s coming. His reward is with Him but His work *before* Him. When the blood is washed away the Spirit of God with the spirit of man enters the body, which then becomes the kingdom of God. This kingdom cometh not with observation, neither shall they say, lo here, or lo there, for behold the kingdom of God is within you. Our Lord told us to pray for the kingdom to *come*. All Israel will use the words of the Psalmist, “I will not give sleep to mine eyes, nor slumber to mine eyelids, until I find out a place for the Lord, a habitation for the mighty God of Jacob.” These bodies are to become the temples of God. If we expected the Queen to visit us, should we not see that our house was clean and tidy? How much more should we prepare our bodies for the reception of God. He will not dwell in an unclean vessel. New wine must be put into new bottles, or the bottles will burst and the wine be spilled. Our text refers to those whose vessels are broken up, whose bodies have gone to corruption, who have walked in disobedience, the curse of the second death resting upon them. The souls of all rest in the grave until the resurrection morn; and *all* that are in their graves shall hear His voice and shall come forth; not until then does the believer enter into the joy of his Lord. Many mistake the words of Paul, “Absent from the body, present with the Lord,” to mean that the soul goes to heaven immediately at the death of the body, but the Apostle leaves no doubt on that point, for he said, “Henceforth there is laid up for me a crown of righteousness which the Lord, the righteous Judge, will give me

#### AT THAT DAY,

and not to me only, but to all those that love His appearing.” There is nothing in the Word about the soul ascending to God at death. The spirit goes to God, but there is a great difference between soul and spirit: Mary said, “My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour.” Again, it is written, “The word of God is quick and powerful, sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit.” At death the soul and spirit are separated, the dust returns to the earth as it was and the

spirit returns to God who gave it, but not until the first resurrection does the soul of the believer receive the free gift of grace, for His reward is *with Him*. All who have died having repented, are saved in the first resurrection, but the rest of the dead live not again until the thousand years are finished, they come not out from thence until they have paid the uttermost farthing in prison. Eternal damnation refers only to the body. Paul speaking of the resurrection, says: “Thou sowest not that body that shall be; it is sown a natural body, it is raised a spiritual body.” He compares the body to a grain of wheat sown in the earth which dies, but there is a germ within it that comes forth at spring time; so it is with the soul; at resurrection time it rises and forms a spiritual body for the spirit to inhabit in lieu of the body destroyed in the grave. In Matthew we read, that the wicked shall go into everlasting punishment, and we read also that the smoke of their torment ascendeth up for ever and ever. How are we to get over this? As I have already said, the words, “everlasting” and “for ever,” are set times appointed by God, and this we shall see by contrasting a few passages of Scripture. It is written, “My covenant shall be in your flesh for an *everlasting* covenant.” (Gen. xvii. 13.) This is in reference to circumcision, but if you will turn to the fifth chapter of Joshua and the fifth verse, you will find that this covenant ceased whilst the children of Israel were in the wilderness; all the people that came out were circumcised, but all the people that were born in the wilderness by the way as they came forth out of Egypt, them had they not circumcised. Again, it was said to Moses concerning the sons of Aaron, “Thou shalt anoint them as thou didst anoint their father, that they may minister unto me in the priests’ office; for their anointing shall surely be an *everlasting* priesthood throughout their generations.” (Exod. xl. 15.) But, as Paul tells us, “Our Lord sprang out of Juda, of which tribe Moses spake nothing concerning priesthood.” (Heb. vii. 14.) With reference to the law of sacrifice, it was said: “This shall be an *everlasting* statute unto you, to make an atonement for the children of Israel for all their sins once a year.” (Lev. xvi. 34.) David, however, says, “Thou desirest not sacrifice, else would I give it; Thou delightest not in burnt offering. The sacrifices of God are a broken spirit; a broken and contrite heart, O God, Thou wilt not despise.” (Ps. li. 16, 17.) Christ came to do away with sacrifice by the sacrifice of Himself, and that which was to be an everlasting statute was put away.

Respecting the term “for ever,” we read of the Hebrew servant who would not go free at the year of release: “Then his master shall bring him unto the judges; he shall also bring him to the door or unto the doorpost; and his master shall bore his ear through with an aul; and he shall serve him *for ever*.” But this was only for his lifetime. Job says, speaking of the grave, “There the wicked cease from troubling, and there the weary are at rest; there the prisoners rest together, they hear not the voice of the oppressor; the small and great are there, and *the servant is free from his*



master." (Job. iii. 17-19.) There is also another instance in the command given to the sons of Aaron to blow the trumpets; this was said to be "an ordinance for ever throughout your generations." (Num. 10. 8.)

Jude speaks of *eternal* fire; eternal is that which has no ending. He says: "Even as Sodom and Gomorrah and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth as an example, suffering the vengeance of eternal fire"; but although the fire is eternal it is evident that no one remains in it eternally, for it is written, "Sodom and her daughters shall return to their former estate." (Ezek. xvi. 55.) The wicked are, in the words of Isaiah, gathered together as prisoners are gathered in the pit, and shall be shut up in prison, and *after many days* shall they be visited. (Isaiah xxiv. 22.) The pit is the grave where they are banished from the presence of God, yet hath He devised means that His banished

BE NOT EXPELLED FROM HIM.

Jesus went to preach to the spirits in prison, to those who died before the flood. The Lord says: "I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, that unto me every knee shall bow, every tongue shall swear. Surely, shall one say, in the Lord have I righteousness and strength; even to Him shall men come; and all that are incensed against Him shall be ashamed." (Isaiah xlv. 23, 24.) David desired to fall into the hands of God and not into the hands of men; he knew that God was more merciful than man. "All the earth," he said, "shall worship Thee, and shall sing unto Thee; they shall sing to Thy name." But no one could sing praises in eternal torment. "The Lord will not cast off for ever, but though He cause grief, yet will He have compassion according to the multitude of His mercies. For He doth not afflict willingly, nor grieve the children of men. To crush under His feet all the prisoners of the earth." (Lam. iii. 31-34.) There is hope for all men; although this is kept hidden from the ungodly, it will be testified *in due time* that Christ died for all. He doth not afflict willingly, but to bring men to knowledge; His punishment is remedial, that they may know He is the giver of every good and perfect gift. David says, "Thou hast ascended on high, Thou hast led captivity captive, Thou hast received gifts for men, yea, for the rebellious also, that the Lord God might dwell among them." (Psalm lxviii. 18.) Many tell us Christ is the Saviour of all men *if* they come to Him to be saved; but if any perish how can He be their Saviour. A saviour is one who saves, and Christ is the Saviour of *all men, specially* of those that believe. (1 Tim. iv. 10.) The three glories of the sun, moon and stars will all be manifested in due time.

ALL SOULS ARE MINE;

the soul that sinneth it shall die. What is the death of the soul? Punishment for 1,000 years. Ezekiel tells us, "All the trees of Eden, the choice and best of Lebanon, all that drink water, shall be comforted in the nether parts of the earth." This is Pharaoh and all his multitude who went down into

the pit. The prophet does not refer to the natural trees, but to men; it is the prophetic language of Scripture, used in all the writings, which is evidence of their being indited by the same Spirit. Woman is called the tree of knowledge of good and evil, men are compared to stones, sticks, dry bones, &c., Christ is called the chief corner stone. The souls of all men in the nether parts of the earth will be comforted at the destruction of Satan's power. Even those who died fighting against God, as Pharaoh and his host, shall be comforted. (Ezek. xxxii. 31.) "Who is a God like unto Thee, that pardoneth iniquity, and passeth by the transgression of the remnant of His heritage? He retaineth not His anger for ever, because He delighteth in mercy." (Micah. vii. 18.) Jesus did not hesitate to rebuke those who taught for doctrine the commandments of men, but there is hope for them, for He said, "They shall be called least in the kingdom of heaven." Peter asked our Lord how oft he should forgive his brother. Jesus told him, "I say not unto thee, Until seven times, but until seventy times seven." If He commanded us to so forgive our enemies, think you He will not forgive His enemies? He will not smite the blind who have died without hope and without God in the world. The wicked servant who would not have mercy was delivered to the tormentors, *till* he should pay all that was due. Christ has paid the debt, for the believer at the first resurrection and for the unbeliever

AT THE SECOND RESURRECTION.

"Blessed and holy is he that hath part in the first resurrection, for on such the second death hath no power." The rest of the dead live not again until the thousand years are finished. The woman of Tekoa, pleading with David for his son Absalom, showed him he was less merciful than God; she said: "We are as water spilt upon the ground which cannot be gathered up again, yet doth God devise means that His banished be not expelled from Him."

This is only a tittle of the evidence in God's word concerning universal salvation, that none will be lost save the son of perdition. As Solomon says, "There is one alone and there is not another, yea, he hath neither child nor brother." When his power is taken away he can hold the souls of men no longer; for God will destroy him that hath the power of death, that in the dispensation of the fulness of times He might gather together in one all things in Christ, both which are in heaven and which are in earth (Eph. i. 10); when the vision of John will be fulfilled: "Every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto Him that sitteth upon the Throne and unto the Lamb for ever and ever." (Rev. v. 13.) There is a greater glory for the believer, compared to the glory of the moon, for to him that worketh not but believeth on Him that *justifieth the ungodly* his faith is counted unto him for righteousness, and if, *when we were enemies* we were reconciled to God by the death of His Son, much more being reconciled we shall be saved by His life. (Rom.

v. 10.) The glory of the unbeliever at the second resurrection is compared to the glory of the stars, for *in due time* Christ died for the ungodly. For it pleased the Father that in Him shall all fulness dwell; and, having made peace through the blood of the cross by Him to reconcile *all things* unto Himself; by Him, I say, whether they be things in earth or things in heaven. (Col. i. 19, 20.) And God shall wipe away all tears from their eyes and there shall be no more death, neither sorrow, nor crying, neither shall there be *any more pain*, for the former things are passed away. (Rev. xxi. 4.)

### A Report from Kentucky.

BEFORE leaving Dayton, Kentucky, I was enabled to leave three first Sermons, one set of three Sermons, one Volume of the *Roll* and a *PIONEER* in addition to my last report. The party to whom I sold the Volume had ordered the first Sermon; on seeing the Volume she decided to take it, saying her father would like to read it. I find this a difficult place to get a hearing ear for God's last message of love to man, who hath said "He will not contend for ever, neither will He be always wroth" (Isa. lvii. 16), having a willing people turning to Him at His reproof, that He may pour out His Spirit upon them and bless them in causing every *one* of them to turn from their iniquities, which if a man do he shall surely live. This is the glorious hope of Israel, for "why will ye die O house of Israel?" but who will believe our report? Only the 144,000 outcasts of Israel and dispersed of Judah to whom this message of the *Flying Roll* is sent, that they may not be snared by the cunningly devised fables of the apostacy by which they are surrounded. These, we know, will receive this *Roll* with joy, and with this knowledge we go forth in the strength of the Lord to hand it to them.

Fifty-three *Parts*, 11 Sermons, 1 set of 3 Sermons, and a *PIONEER* have been left in this city to bear witness to the truth of immortality.

### Fanning a Spark in Guildford.

A FRIEND who resides near Sutton, and who has shown great zeal in endeavouring to spread the message of full redemption, the "Extracts from the *Flying Roll*," sends a short account of an interesting visit made to Guildford, where several of her relatives live. She had many pleasing chats with a married sister who listened most attentively, deplored the erroneous teachings of the present age, and could see the fallacy of such doctrines. She gladly took the set of three Sermons, and ordered the *PIONEER* to be sent every week, being pleased to have such glorious revelations unfolded to her mind. Many Sermons were sold in the neighbourhood of Guildford, and a large quantity of papers given away, which were in many cases gladly received, and pleasant chats on our faith followed, which we trust may induce further research into Biblical truths.

Canvass among your friends for subscribers for the "PIONEER OF WISDOM." We send one copy weekly for six months on prepayment of 39 penny stamps.



## A Message for the Welsh.

### CYHOEDDIAD I'R BOBL GYMREIG.

Y mae goleuni mawr wedi tarddu i fyny yn eich plith, mae Udgor Silo y Tywysog Tangnefedd, yr hwn sydd i dywys Israel sydd yn awr ar wasgar i'r holl wirionedd, wedi ei chwythu gyda sain eglur a sicr, ac y mae yn cael ei gynyg yn awr i'r byd yn yr ERTHYNIAD o'r FLYING ROLL, y llyfr sydd yn dal ei gred llythrau, ac a sefydlith ei ddwyfol genadaeth.

Mae y FLYING ROLL yn cynwys geiriau "anrhaethadwy ac yn anghyfreithlawn i ddyn eu hadrodd," am hyny, yr oedd yn rhaid eu crynhoi hwynt i'w dull presenol o ERTHYNIAD, fel y bydd i'r bydd cryf fod yn dreuliadwy, a'r darlennydd yn cael ei arwain yn mlaen o nerth i nerth, i ddeall y dyfnion ddirgeledigaethau teyrnas Dduw, pa rai sydd wedi bod dan sel hyd y dydd hwn, tra mae cyflawnder y cenedloedd wedi dyfod i mewn, sef yr amser y mae yr Apostol Paul yn cyfeirio ato, pan yr ysgrifennodd "Ni ewyllysiwn frodyr eich bod heb wybod y dirgelwch hwn, fel na byddoch ddoethion yn eich golwg eich hun; ddyfod dallineb o ran i Israel, hyd oni ddel cyflawnder y cenedloedd i mewn" (Rhuf. xi. 25.)

Dueddeng mil fydd yn awr yn cael eu casglu allan o bob un o ddeuddeg llwyth Israel sydd wasgareidig dros wyneb yr holl ddaear, (Dat. vii.), y rhai hyn a ffurfient y briodasferch, Gwraig yr Oen, y rhai ni phroffant farwolaeth yn dragywydd; eithr ynddynt hwy y cyflawnir y gyfraith a'r efengyl, "Os ceidw neb fy ymadrodd i ni wel efe farwolaeth yn dragywydd" (Ioan viii. 51), "Pwy bynag sydd yn fyw ac yn credu ynof fi, ni bydd marw yn dragywydd" (Ioan xi. 26), "Diddymir eich amod âg angau, a'ch cynghrair âg uffern ni saif" (Esaiah xxviii. 18), "O law y bedd yr achubaf hwynt, oddi wrth angau y gwaredaf hwynt" (Hosea xiii. 14), "A hyn, medd y Salmydd, a ysgrifenis i'r genhedlaeth a ddêl (y genhedlaeth yn awr ar y ddaear), a'r bobl a greir a foliant yr Arglwydd, canys efe a edrychodd o uchelder ei gysegr; yr Arglwydd a edrychodd o'r nefoedd ar y ddaear; i wrando uchenaid y carcharorion; ac i ryddhau plant angau," addewid yr Arglwydd ydyw; "Y Gwaredwr a ddaw allan o Sion, ac a dry ymaith annuwioldeb oddiwrth Jacob. A hyn yw yr ammed sydd iddynt genyf fi, pan gymerwyf ymaith eu pechodau hwynt" (Rhuf. xi. 26.) Mae yr Iuddewon a'r Cenedloedd wedi bod yn foddolawn ar dderbyn maddeuant o'u pechodau, tra yr ydoedd gwreiddyn y drwg eto yn aros yn eu gwaed, a thrwy hyny, y maent o hyd yn agored i syrthio, o'r diwedd, yn talu y cyflog am bechod, marwolaeth, er hyny, y mae iddynt obaith ogoneddus o dderbyn corph Nefol, yn debyg i'r angylion yn yr adgyfodiad cyntaf, yr hwn sydd i'w gael trwy ffydd ac edifeirwch, y maent yn gyfranogion o'r "iachawdwriaeth gyffredin," ond mae y "Flying Roll," "yn cyhoeddi i Israel" y ffydd a roddwyd unwaith i'r saint, sef gwaredigaeth o Gorph, Enaid, ac Ysbryd oddiwrth farwolaeth; ac a gyrhaeddir drwy yn gyntaf lanhau eu gwaed (Joel iii. 21; Zech. xiii. 1), ac wedi hyny ei olchi ymaith (Ezec. xvi. 9), eu cyrph hwynt wedi d'od yn gyffelyb i'r corph a feddianwyd gan Iesu Grist, "yr hwn wedi ei wneuthur o hyny yn well na'r angylion, o gymmaint ac yr

etifeddodd efe enw mwy rhagorol na hwynt-hwy. Ffydd heb weithredoedd a ddiogela ogoniant yr adgyfodiad tebyg i'r angylion, ond y rhai sydd yn ceisio anfarwoldeb y corph, mae yn rhaid iddynt gadw gorchymynion Duw, a chanddynt dystiolaeth Iesu Grist, fel y bydd iddynt fraint yn mhren y bywyd, i dderbyn bywyd heb farwolaeth.

Mae Esaiah yn tynu llinell neillduedig gydrhwng yr Iuddewon a'r Cenedloedd, pa rai sydd ar yr un esgynlawr yn gyffredinol, ac yn ceisio yr un gobaith, ac Israel Duw, pa rai a gesglir allan oddiwrth y ddwy eglwys yma i ffurfio y drydedd eglwys, sef eglwys, y rhai cyntafanedig, fe ddywed: "Hwn a ddywed, eiddo yr Arglwydd ydwyf fi (y cenedlddyn), a'r llall a'i geilw ei hun ar enw Jacob (yr Iuddew), ac arall a ysgrifena â'i law, eiddo yr Arglwydd ydwyf, ac a ymgysfennu ar enw Israel. Y mae yr Apostol Paul hefyd yn tynu sylw at y tair Eglwys yma pan y dywedodd: "Byddwch ddiachos tramgwydd i'r Iuddewon ac i'r Cenedloedd hefyd, ac i Eglwys Dduw." (1 Cor. x. 32.) Fe fydd y drydedd Eglwys yma yn awr yn amlwg; fe wnel plant Abraham weithredodd Abraham. Ew cyndadau wedi marw yn y ffydd, ni dderbyniasant yr addewid, Duw yn rhag-ddarparu peth gwell i ni, eu hiliogaeth, pa rai sydd yn disgwyl y mabwysiad, sef prynediogaeth ein corph. "Yma y mae amynedd y saint: yma y mae y rhai sydd yn cadw gorchymynion Duw, a ffydd Iesu." (Dat. xiv. 12.) "Eu had a'i gwasanaetha ef; cyfrifir i'r Arglwydd yn genhedlaeth." (Ps. xxii. 30.)

Datguddir yn eglur yn y *Flying Roll* i ba un o'r eglwysi yma yr ydych yn perthyn, ac os ydych yn wir blentyn Abraham, fe fydd yn achos i'ch calon chwi losgi oddi mewn, tra y datguddia i chwi guddiedig ddirgeledigaethan Duw, pa rai oedd wedi eu selio oddiwrth bob oesoedd, ond y maent yn awr yn adseliedig i bawb sydd yn deisyfu yn unig i wasanaethu Duw mewn ysbryd a gwirionedd, ac i weled sefydliad o'i deyrnas ef mewn cyflawnder a thangnefedd, fe'u harweinir hwynt o gam i gam drwy agor y gyfraith a'r dystiolaeth, ac fel y darllenant y naill bregeth ar ol y llall, fe wna iddynt waeddi yn iaith Brenhines Seba, "Ni fynegasid i mi yr haner." Gogoneddus a rhyfeddol yw y doethineb sydd yn awr wedi ei ddatguddio yn y llyfr yma, ac fe ddylai fod yn meddiant pob un sydd yn caru y gwirionedd (I. Ioan i. 1)—yr hwn sydd âra eglur yn yr

### ERTHYNIAD O'R "FLYING ROLL."

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Lle hefyd y gellir ymholi yn Gymraeg neu Seisneg.

## Vexed Points Considered.

There are several passages in Holy Writ which the natural man, unaided by the Spirit of God, pronounces as contradictory, and have given rise to many vexed questions, but when we come to compare spiritual things with spiritual and seek to rightly divide the word of truth, we discover the harmony and perfect symmetry of the Scriptures. We quote a few of these apparently conflicting statements.

"Christ is the end of the law for righteousness to every one that believeth" (Rom. x. 4), AND "The law is not of faith; but, the man that doeth them shall live in them." (Gal. iii. 12.)

"By grace are ye saved through faith" (Ephes. ii. 8), AND "To him that worketh is the reward not reckoned of grace, but of debt." (Rom. iv. 4.)

"To him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness" (Rom. iv. 5), AND "Work out your own salvation with fear and trembling." (Philip. ii. 12.)

"In the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven" (Matt. xxii. 30), AND "Prepared as a bride adorned for her husband." (Rev. xxi. 2.) "I will shew thee the Bride, the Lamb's wife." (Rev. xxi. 9.) "The marriage of the Lamb is come, and His wife hath made herself ready." (Rev. xix. 7.)

"Blotting out the hand-writing of ordinances . . . nailing it to His cross" (Col. ii. 14), AND "Blessed are they that do His commandments, that they may have right to the tree of life." (Rev. xxii. 14.)

God "commandeth all men everywhere to repent" (Acts xvii. 30), AND "The gifts and calling of God are without repentance." (Rom. xi. 29.)

"Go ye therefore and teach all nations" (Matt. xxviii. 19), AND "I am not sent but unto the lost sheep of the house of Israel." (Matt. xv. 24 and x. 6.)

"Come unto me all ye that labour and are heavy laden, and I will give you rest" (Matt. xi. 28), AND "Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest." (Matt. xi. 29.)

"To him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness" (Rom. iv. 5), AND "Faith, if it hath not works, is dead, being alone." (James ii. 17.)

"Ye ask and receive not, because ye ask amiss" (James iv. 3), AND "Ask and it shall be given you." (Matt. vii. 7.)

The interpretation of these passages is fully given in the "Extracts from the *Flying Roll*," to which we earnestly invite the attention of all lovers of truth. In each of the above paragraphs we have contrasted at least two quotations. If in each case we apply the former to those who only seek the "common salvation," a free gift of grace, the salvation of the soul (which hope both Jew and Gentile hold in common, both seeking a resurrection glory), and the latter to the remnant of Israel, the elect of God, the third church mentioned in Isa. xlv. 5, who seek the immortality of the body, we shall by the aid of God's Spirit see the beauty of the application.



## A Few Articles of Israel's Faith.

**THE PRINCIPLES OF THE DOCTRINE OF CHRIST**, viz., repentance from dead works, faith towards God, the doctrine of baptisms, the laying on of hands, the resurrection of the dead, and eternal judgment (Heb. vi. 1, 2), do not constitute the *fulness* of the Spirit, but give us only a partial view of God's purposes with mankind. The above principles embrace the whole of the faith of Christendom, but are not sufficient for the remnant of Israel who desire to go on to perfection, praying that the mystery of godliness—God manifest in the flesh—may be revealed to them by the Spirit of Truth, who is promised to lead them into all truth. (Matt. v. 48; 1 Cor. xiii. 10.) The Gentiles are called to a covenant of repentance, with that they are content. But as there was a time for the law to be nailed to the cross, and the Gentiles to receive salvation as a free gift of grace, so there is a time for the Scripture to be fulfilled: "In that day, saith the Lord of hosts, shall the nail that is fastened in the sure place be removed, and be cut down and fall." (Isa. xxii. 25.) The time is now at our doors when Hosea xiii. 14 will receive its fulfilment: "Repentance shall be hid from mine eyes." "The gifts and calling of God are without repentance." (Rom. xi. 29.)

**THERE ARE THREE CHURCHES** spoken of in the Scriptures (Isa. xlv. 5; 1 Cor. x. 32.) Two of these have been manifested previous to this time. "One shall say, I am the Lord's:" the Gentile Church, Christendom, claiming the merits of our Lord's blood. "And another shall call himself by the name of Jacob:" the Jewish Church, Judaism, claiming God's promises to Jacob. The third Church is now being formed, gathered out from the two former, and is the remnant of Israel who will seek the fulness of the Spirit that they may sing the song of Moses and the Lamb, and by the union of law and Gospel have a right to the tree of life, and become Israelites indeed in whom there will be no guile; i.e., "Another shall subscribe with his hand unto the Lord, and surname himself by the name of Israel."

**THE BODIES OF ALL WHO GO TO THE GRAVE** are consumed, eternally damned, turned to dust. (Job vii. 9; 2 Saml. xiv. 14.) There is no hope for the resurrection of *the body*, but *all souls* which have been sleeping in the dust shall awake: "all that are in the graves shall hear His voice, and shall come forth; they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation." (John v. 28, 29.) *All souls* are the Lord's (Ezek. xviii. 4), and will be saved in God's appointed time; the soul of the believer entering into the joy of his Lord at the first resurrection, whilst the unbeliever is cast back to the second death, banished from the presence of God for a season: "The rest of the dead lived not again until the thousand years were finished." (Rev. xx. 5.) "Though hand join in hand, the wicked shall not be unpunished" (Prov. xi. 21), but their punishment is not eternal (2 Saml. xiv. 14; Psalm lxviii. 18; Rom. iv. 5; 1 Peter iii. 18; Ephes. i. 10; Rom. v. 10; 1 Tim. iv. 10; Rev. v. 13, etc., etc.)

**WE SHALL NOT ALL SLEEP**, all will not go to the grave or see corruption; the *flesh* and bone of a remnant must be saved, and that remnant will be the elect (Isa. xlv. 4), the first-fruits of God, 12,000 of each of the twelve tribes of Israel. (Rev. vii. 4-8; xiv. 1.) They will obtain a reprieve from death (Psalm cii. 18-20) by keeping the word of God's patience, by being cleansed in the fountain now opened to the house of David, and to the inhabitants of Jerusalem for sin and uncleanness (Zech. xiii. 1; Joel iii. 21), and presenting their bodies "a living sacrifice, holy, and acceptable unto God." (Rom. xii. 1.)

This is the faith once delivered to the saints, as witnessed by Job (xxxiii. 23-25) and a host of others (Rom. viii. 2, 11; John vi. 49, 50; John viii. 51; xi. 26; Rom. viii. 23; Ephes. v. 23; 1 Cor. xv. 53, 54; Hosea xiii. 14; 1 Thess. v. 23; Phil. iii. 21; Isa. xxv. 8; xxviii. 18; 1 Cor. xv. 51; John x. 28; Ezek. xviii. 20, etc., etc.)

**MAN HAS THREE COMPONENT PARTS**—a spirit, a soul, and a body. (1 Thes. v. 23.) That these three parts are distinct from each other, and no two synonymous, is clearly proved by Scripture. "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*." (Heb. iv. 12.) "Fear not them which kill the *body*, but are not able to kill the *soul*; but rather fear Him which is able to destroy both *soul* and *body* in hell." (Matt. x. 28.) David, "seeing this before, spake of the resurrection of Christ, that His *soul* was not left in hell, neither His *flesh* did see corruption." (Acts ii. 31; see also Isa. x. 18.) "A *spirit* hath not *flesh* and bones." (Luke xxiv. 39.) Job said, "I will speak in the anguish of my *spirit*; I will complain in the bitterness of my *soul*." (Job vii. 11.) "Mary said, My *soul* doth magnify the Lord, and my *spirit* hath rejoiced in God my Saviour." (Luke i. 46, 47; see also Isa. lvii. 16; xxvi. 9.)

**THE SOUL DOES NOT ASCEND TO HEAVEN** at the death of the body. "I saw under the altar the souls of them that were slain for the word of God." (Rev. vi. 9.) "David is not ascended into the heavens." (Acts ii. 34.) "No man hath ascended up to heaven, but He that came down from heaven, even the Son of man, which is in heaven." (John iii. 13.) "They have been planted in the likeness of His death." (Rom. vi. 5.) The soul of Jesus was laid in hell—i.e., the grave. (Acts ii. 27, 31.) "God," says David, "will deliver my soul from the power of the grave." (Psalm xlix. 15.) The soul sleeps in the dust of the body, and is as the germ in the grain of wheat; the body decays, but "many of them that sleep in the dust of the earth shall awake." (Dan. xii. 2.)

**JEWS AND GENTILES** are on one common platform for the salvation of the soul. "In Christ Jesus neither circumcision availeth anything, nor uncircumcision." (Gal. v. 6.) "There is no difference between the Jew and the Greek." (Rom. x. 12.) God "commandeth *all men* everywhere to repent." (Acts xvii. 30.) "By one spirit are we all baptised into one body, whether we be Jews or Gentiles." (1 Cor. xii. 13.) "Even us, whom He hath called, not of the Jews only, but also of the Gentiles." (Rom. ix. 24.) Jude alludes to their glory as "the common salvation," but this must not be confounded with "the faith once delivered to the saints." (Jude 3.) Judaism "drank of that spiritual Rock that followed them; and that Rock was Christ." (1 Cor. x. 4.) The Gentile also drinks of the same Rock; both by faith and repentance receive a free gift of grace, *the end of their faith*, the salvation of their souls, a resurrection glory.

**THE HOPE OF THE BRIDE OF CHRIST** is not a resurrection glory. "In the resurrection they neither marry nor are given in marriage, but are as the *angels of God* in heaven." (Matt. xxii. 30.) Jesus said: "He that believeth in me, though he were dead, yet shall he live." John xi. 25.) Here we have the resurrection glory, but the glory spoken of in the next verse far outshines this: "Whosoever liveth and believeth in me shall never die. Believest thou this?" The Bride is to be a joint-heir with Jesus Christ, and He hath by inheritance obtained a more excellent

name than the angels. (Heb. i. 4.) "Blessed and holy is he that hath part in the first resurrection: on such the *second* death hath no power." (Rev. xx. 6.) But "in the way of righteousness is life, and in the pathway thereof there is *no death*" (Prov. xii. 28), freedom from the first death, the curse on the body. (John viii. 51; Isa. xxviii. 18; Psalm cii. 18-20; Hosea xiii. 14, etc.) "Unto the *angels* hath He not put in subjection the world to come." (Heb. ii. 5.) Jesus Christ, being an Israelite, in fulfilment of the law must take His Bride from among His own people: "I heard the number of them which were sealed, and there were sealed 144,000 of all the tribes of the children of Israel." (Rev. vii. 4.)

**THE FULNESS OF THE GENTILES** is to witness the ingathering and restoration of Israel. "Blindness in part is happened to Israel, until the fulness of the Gentiles be come in." (Rom. xi. 25.) "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." (Gen. xlix. 10.) Shiloh has now come as the Comforter or Spirit of Truth, to lead the remnant of Israel into all truth and show them things to come, to manifest Christ as the *glory* of His people Israel, after having been a light to lighten the Gentiles. His proclamation is the *Flying Roll* (Jer. xxxvi. 28; Zech. v. 2-4; Ezek. ii. 9, 10) which declares the fall of Babylon, this apostate Christendom, to be at hand, and that out of its ruins is being raised up the holy city, New Jerusalem, composed of 144,000 lively stones. "Ye shall be gathered one by one, O ye children of Israel. And it shall come to pass in that day, that the great trumpet shall be blown, and they shall come which were ready to perish." (Isa. xxvii. 12, 13.) The *Flying Roll* coming to them as the interpreter of God's will to the remnant of His chosen people, hold out the reprieve from death. (Psalm cii. 18-20; Job xxxiii. 24, 25; xxxix. 12; Jer. xxxi. 10; Numbers xxiii. 9; Rom. xi. 15; Exodus iv. 22; Isa. x. 20-27; Jer. xxxiii. 15, 16; Hosea i. 11; Hosea ii. 21, 22; Rev. xiv. 12.)

**GOD CREATED THE EVIL.**—"I form the light and create darkness: I make peace and create evil: I the Lord do all these things." (Isa. xlv. 7.) "Shall there be evil in a city and the Lord hath not done it?" (Amos iii. 6.) It was placed by God in the tree of knowledge of good and evil, the body of the woman, to prove His creation. Our first parents were warned not to touch it, but they fell into disobedience, or as James says: "When lust hath conceived it bringeth forth sin: and sin, when it is finished, bringeth forth death." (James i. 15.) By this means the blood of their offspring also became inoculated with evil; from the heart, the reservoir of the blood, proceeding all manner of uncleanness. (Matt. xv. 19.) The wages of sin is the death of the body; if we are enabled to overcome sin we shall conquer death. Where the evil is not removed the body must die. We shall not all sleep; 144,000 of Israel must put on immortality, and to this end God has promised: "I will cleanse their blood that I have not cleansed, for the Lord dwelleth in Zion." (Joel iii. 21.) "He will subdue our iniquities." (Micah vii. 19.) "In that day there shall be a fountain opened to the House of David and to the inhabitants of Jerusalem for sin and for uncleanness." (Zech. xiii. 1; see also Rom. xi. 26, 27; Isa. i. 25; xiv. 30; xxv. 7; xxvii. 9; lix. 20; Jer. l. 20.) *Flesh* and *blood* cannot inherit the kingdom of God, but the elect (Isa. xlv. 4), having their blood cleansed, will be changed from mortal to immortality; their blood will be washed away and made flesh, in a moment, the twinkling of an eye, at Christ's appearing in majesty and glory." (Ezek. xvi. 9; 1 Cor. xv. 52.)