

THE PIONEER OF WISDOM

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

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

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The First Principles of the Doctrine of Christ.

THE Apostle Paul was specially appointed as an ambassador to the Gentiles, but, said he, "I magnify mine office: if by any means I may provoke to emulation them which are my flesh, and might save some of them." Hence his beautiful Epistle to the Hebrews, intended not so much for those who were then living, but more particularly for that remnant to whom he referred in Rom. ix. 11: "For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand."

Paul saw clearly the necessity of man being first grounded in the principles of the doctrine of Christ, of firmly grasping the rudiments of his faith, of being well nourished with the milk of the Word before he could make true progress, and with this in view he very carefully enumerates these first principles: "The foundation of repentance from dead works, and of faith toward God, of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment." Had there been a few more Pauls among the spiritual guides of Christendom since the days of the Apostles, we should not have

found pastors and their flocks wandering into so many by-paths and groping about blindly and helplessly in webs of their own weaving, as they are this day.

An examination of these principles points to a free gift of grace, the reward of a faith without works, a resurrection glory, obtained by repentance, and acknowledging God as the Creator Who shed the blood of His firstborn as a ransom for all souls. It reveals the salvation common to all men, yea to the rebellious also at the final resurrection after they have paid the uttermost farthing in prison. It reveals the mercy of God in not putting a yoke upon the neck of the disciples which they would not be able to bear; magnifying the boundless love of Him Who saith, "I will have mercy, I will not sacrifice." Who commands through Paul, "believe on the Lord Jesus Christ and thou shalt be saved," in the first resurrection. Were Christendom to abide in this sweet simplicity God would be much more glorified in their midst, but alas! it is otherwise. Not content with the manna which God had meted out to them, they have applied to themselves those fragments of Holy Writ which have been hidden under seal, reserved for the remnant of Israel, and in their desire to unravel those things hard to be understood they wrest them from their proper signification, unto their own destruction.

Paul never intended that the Gentiles should leave these first principles, for they can never see otherwise than in part and prophesy in part: his exhortation was to the Hebrews, who in the end of time would cast off these swaddlings, these first helps which would be as stepping-stones on their way to the temple of wisdom, and would seek the perfection of their body, soul, and spirit. These will now cry with the Psalmist: "Thou hast delivered my soul from death; wilt not Thou also deliver my feet from falling [into the pit] that I may walk before God in the light of the living?" Having firmly grasped the principles of the doc-

trine, realising that the salvation of their soul is certain, the hope of the elect of God, the 144,000 gathered from the 12 tribes of Israel, will be to have their covenant with death disannulled (Isa. xxviii. 18); no half measures will satisfy their craving for perfection, knowing that David spake concerning them in Psa. cii. 18-20: "This shall be written for the generation to come; and the people which shall be created shall praise the Lord. For He hath looked down from the height of His sanctuary; from Heaven did the Lord behold the earth, to hear the groaning of the prisoner; to loose those who are appointed to death."

This perfection is in no sense of the word a patching up of the old garment; it is not an imputed righteousness as the Gentiles', but refers to the cleansing and redemption of the body, which will be thoroughly renovated, made anew by the washing of water by the Word, not by death. We cannot impress this fact too forcibly on the minds of our readers, that the House of Israel, whoever they may be, cannot suffer death, for the covenant which God has promised to make with them is to put His laws in their minds and write them in their hearts; the cause of death will be removed, consequently there will be no effect produced by the temptations of Satan. Such a work is beyond the ken of man until his spiritual eyes are opened by the two immortal Spirits, Christ and Jerusalem above.

Hosea speaks of a time when repentance shall be hid from God's eyes (xiii. 14), when Israel shall serve the Lord in perfect holiness, but who will believe the report? Our Lord's words might well be applied at the present day, "O fools and slow of heart to believe ALL that the prophets have spoken." The Pentecostal showers were seen in the shape of cloven or divided tongues, but the remnant whom the Lord shall now call shall not have the Spirit by measure, but in fulness, enabling them to overcome their own evil and that from without, thereby doing even a greater work than Jesus did, reaching

unto the standard to which He attained, viz.: perfection, redemption of body, soul, and spirit. This will only be reached through the two-leaved gate of law and Gospel, the union of which is essential to a clear understanding of the will of God. "To the law and to the testimony, if they speak not according to this Word it is because there is no light in them." Jesus said: "I am come that they might have life and that they might have it *more abundantly*." Take Him at His word; seek to have the root, seed, and branch of all evil removed and your blood cleansed, awaiting the washing away of that blood, according to Ezek. xvi., that this your vile body may be cleansed and fashioned like unto His glorious body, for "in the way of righteousness is life, and in the pathway thereof there is no death."

More Millennial Anticipations.

BEING THOUGHTS SUGGESTED BY THE NATURE OF BUILDINGS AND SCENERY IN AND AROUND HUDDERSFIELD.

There are few people whose occupation is better adapted for the exercise of the mind on both sides, that is, of good and evil, than the canvasser of the *Extracts from the Flying Roll* and PIONEER OF WISDOM. His or her definition of what is offered sometimes has the effect of bringing out a very pleasing and profitable conversation, which is a source of pleasure, and we hope of profit, as the glories of the time to come now so near at hand is spoken of, making their hearts burn within them on the way; at other times coldness, indifference, and insult meet the eye and ear. At one time he sees poverty and sorrow, sickness, death, and the signs of desolation around him, and in his mind he traces it back to first causes, as he knows there is no effect without a cause, and the many signs that are constantly before him as he passes through towns and villages, some pleasing, others depressing, bring to his mind passages of Scripture most suitable for the occasion. Cursed is the ground for thy sake; thorns also and thistles shall it bring forth unto thee, or they shall not labour in vain nor bring forth for trouble, for they are the seed of the blessed of the Lord and their offspring with them.

The writing of this piece was suggested by a friend as we walked together near Huddersfield, Yorkshire, and looked on the well-built cottages of stone and also large warehouses and mills, but here the contrast comes in. In man's best work at this present time imperfections are seen, but at the time of which we so frequently speak perfection will take its proper place, carried out and seen by everyone. Buildings will not only be substantial in appearance but in reality so; no jerry builders' work in either foundations or walls, either inside or out, a uniformity on certain lines which will not cease to please; a style of architecture where everything will blend with graceful proportions, not seen in this evil state. No necessity for repairs the

first few years or a need of alterations through miscalculations of an imperfect knowledge of the requirements, but roomy, well-lighted, well drained, well fenced, good roads, all of such a nature as first to excite surprise in the nations of them that are saved, then admiration and praise to Him who then will rule them in righteousness, teaching them Himself and showing the glory of His Kingdom in peace, plenty, and praise. The beautiful scenery around here also reminds us of the time to come, with this difference as a set-off, that while there is much that is natural to admire, in which man has taken no part. We found a large number of people in good sized houses who would not purchase the books because they could not read; thus then a part which man can play is frequently put aside, but in the Kingdom for which we hope the intelligence of mankind will not lie dormant, but will be quickened for good for mutual benefit, so that each one will assist to bring about that amount of happiness and joy in the service of praise which has never yet been seen in perfection.

The absence of fruit trees in any quantity reminded us of the plenty at that time when the planters shall plant vines and eat the fruit as a common thing. The few and small fields of corn brought out the remarks that in the Kingdom abundance will be the rule, a sevenfold increase, no barren land, everything so arranged as to play an important part in showing the difference of the governments of the two respective kings: first, Satan, with the many blunders, thorns, thistles, all kinds of weeds, desolation, sickness and death; next, the Redeemer's Kingdom, perfection, the arrangements throughout commenced, carried on, and finished, no jerry work in any stage of any kind, the back parts of the premises as clean as the front the inside as well as out. Mr. Self, who with his family is now so important, will esteem others better than himself. The cattle like Pharaoh's fat kine, but not devoured by the lean, neither eaten by man for 1,000 years. All these and many other changes outwardly seen will yet be small in comparison to the peace and joy which will be the portion of all from the stranger, who may be called the lowest of the servants, to the redeemed who will be as gods to them; for Saviours shall come up on Mount Zion to judge the Mount of Esau and the kingdoms shall be the Lord's.

Why, then, should man desire to prolong the present state of things and extend Satan's time to work further evil? Why not pray for God's Kingdom to come and His will to be done in earth as it is now done in Heaven, and not only so but be as though you were in possession by seeking to know what evil is in thought, word, or deed, and also for strength from above to resist the same that even before the time we may have a calm, peaceful hope, well grounded, and meet the coming time of trouble without asking the rocks and mountains to fall on us and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb. While some will weep, and wail, and gnash their teeth, and reproach each one

the other as the cause of their great anguish, others are said to be singing for joy of heart. That he who blesseth himself in the earth shall bless himself in the God of Truth, and he that sweareth in the earth shall swear by the God of Truth, because the former troubles are forgotten, and because they are hid from mine eyes.

"The earth is the Lord's, and it He'll redeem,
And all to His honour shall sound the glad theme;
Let Israel's seed join and rehearse the great song,
That the Bride is now come who tarried so long."

The Blood Purifier.

Doctors and mankind in general are agreed that the blood is the mortal life, and that if the blood gets out of order the whole system is out of order also.

Man by nature is asleep or dead to knowledge as to the location of sin and evil; they can see the blood, but fail to see the evil secreted therein, and it is this evil that causes all our aches, pains, sufferings, disease, and even death itself, as it is plainly recorded in the Word that "The wages of sin is death."

The evil in the beginning grew in the woman, and by her giving heed to the seducing voice of the serpent she did eat and also gave unto her husband Adam, and he did eat in direct disobedience to the command, "Thou shalt not eat of it," and that same evil which they partook of we have all inherited, and man by his wisdom and skill in medicine and science has been, and is to-day, vainly trying to remove it, but his endeavours have been fruitless, for we find that sin and iniquity are waxing worse and worse, and the effects must be in the same proportion.

It is a recognised fact that without a cause there is no effect. The effect of sin is death; then seek for God to remove it, root, seed, and branch, from your mortal bodies, for His words are yet on record: "This is My covenant with them when I shall take away their sin," and if these words are fulfilled in you, it would be impossible for your bodies to see corruption.

Man's efforts are feeble to mitigate disease and suffering, of which there is more to-day than ever there was, our hospitals and such like institutions being inadequate to meet the demands of this sinful and adulterous generation. The question may arise in some of our readers' minds: Seeing then that the evil is in the blood, and the effect of this evil is sin and death, and having tried man's remedy such as those advertised, blood purifiers, &c and finding that their skill and wisdom in this particular is utter foolishness, how am I to cleanse my blood? We answer: You can never accomplish that operation, for the Lord has reserved to Himself the glory of accomplishing that great and mighty work, as it is written, "I will cleanse their blood that I have not cleansed." (Joel iii. 21.)

God sent His laws by his servant Moses, with the promise that if man and woman kept them they should live in them; we know that these laws are against the flesh; therefore the natural man cannot keep them.

But God has promised that He will write them in our hearts and put them in our inward parts, and He will be inquired of by the House of Israel to do this for them, and by His keeping these laws in us it will be the means of our blood being purified, for these laws were given for that very purpose.

The Gentiles seek not the cleansing of the blood, therefore they find the Cross a very convenient place to nail the law to. The cleansing of the blood is sealed from them, as it is written, "Seal the law among my disciples," but yet there are four commands which were given to them to keep which they totally ignore, as it is recorded by James: "Wherefore my sentence is, that we trouble not them which, from among the Gentiles, are turned to God, but that we write unto them, that they abstain from pollutions of idols, and from fornication, and from things strangled, and from blood."

The shepherds of Christendom are unfaithful servants who have failed to deliver these commands to their congregations, therefore, how can we expect them to obey them, but Christendom have made a fearful error in trusting to man instead of searching the Word for themselves. Therefore the blind and their leaders shall both fall into the pit; but, dear reader, we rejoice in the knowledge that the same Spirit that opened the eyes of the blind over eighteen hundred years ago, is now here to open your eyes if you will seek Him, so that you may see and realise the way that the Lord has ordained, that thy blood may be purified from that which our first parents eat, so that we may not die but live and glorify God in our bodies and in our spirits, which are God's.

Wilt Thou be Whole?

God's last message to man is sent to warn all that the days of visitation are come, but who will believe our report? The Lord is now saying, Wilt thou be made whole? and those who through fear of death have all their lifetime been subject to bondage will cry out with joy, seeing that their deliverance is close at hand, to be made whole, body, soul, and spirit; for he that is whole needeth not a physician, but he that is sick. Our Lord says, I come not to call the righteous, but sinners, those who are hungering and thirsting after righteousness. The people which sat in darkness saw great light, and to them which sat in the region and shadow of death light is sprung up. Has not that light come upon those who are now going from door to door with God's last message, doing their Lord's will, through evil report and good report, and fearlessly exposing the gross errors of the so-called Christianity of the 19th century. May they be doubly blessed and supported who are striving so zealously to spread the Word of truth. All ye who see this glorious Word now given is truth and life, to such the Lord says, "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee."

"The Spirit now doth strong appear
The living earth to fill,
And those who pray God's voice to hear
Shall know His Heavenly will.

Notes from Canbassers.

A TOUR THROUGH KENT.

AT RAMSGATE.

"On Sunday, 28th ult., I held a meeting on the sands at which there assembled a large attentive audience. I afterwards passed by the Salvation Army Barracks whilst they were singing the hymn, "Crown Him Lord of all," and I could not help contrasting Christendom's doctrine of eternal torment with the words of this hymn which so many of them sing. Surely they cannot think He will be Lord of all when they proclaim that their erring and unbelieving brother will suffer eternal torment.

"On Monday I canvassed in the south-eastern portion of Ramsgate, among the poor people. Shortly after I set out I sold two *Rolls* in one house, to servants. During the several years I have been canvassing this Word I have found that in all the towns I have visited, without exception, a very large proportion of the books sold have been bought by servants, and no doubt many of this class of people will be among those who inherit the Kingdom of God, fulfilling Eccles. x. 7: 'I have seen servant upon horses, and princes walking as servants upon the earth.' During the day I sold six sermons of the *Roll* and 51 *Pioneers*, and gave away several of those which had been sent me for free distribution among those who are anxious for the Word but are unable to buy. I called on a minister, offering him the *Roll*, but, as is usual with his fellows, he also refused the everlasting Gospel, which in the hands of the Spirit of God will establish a remnant in truth and righteousness, proving a savour of life unto life to those who receive it, but to those who reject it a savour of death unto death.

"During Tuesday morning I canvassed among the poor folk; in the afternoon among the upper class, selling altogether 10 sermons of the *Roll* and 41 *Pioneers*. I sold a *Roll* to a servant who said she heard me preaching on the sands; her fellow-servant also bought a copy. To-day I have heard again the old excuse, 'We don't buy at the door,' repeating the same excuse when I tell them this is an especial message, even God's last message to man. The Almighty says, 'Behold, I stand at the door and knock; if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me.' Surely such as make this excuse cannot have read these words in Rev. iii. 20.

"On Wednesday my work lay among the better class of houses, and I only sold four *Rolls*, and 26 *Pioneers*. A lady with whom I had half an hour's conversation, claimed that the Immortal Bride of Christ only received a spiritual glory, and would not be terrestrial as well as celestial; in a word, would only receive the glory of the resurrection. Such a statement sounds very strange coming from a Bible student, when we read: 'In the resurrection they neither marry nor are given in marriage, but are as the angels in Heaven.' She could not discern the two faiths mentioned in Jude iii. At another house the servant was just about to pay me for the *Roll*, when her mistress came forward and would not let her have it. Satan in this way tries to impede the progress of God's last message, that message in which the dry bones of Israel will rejoice, knowing that there is verily a great famine in the land (Amos viii. 11), 'not a famine of bread, nor a thirst for water, but of hearing the words of the Lord.'

"On Thursday I sold seven *Rolls* and 40 *Pioneers*, and found much indifference manifested towards spiritual things, the pleasures of the world seeming more to the taste. On Friday I disposed of seven *Rolls* and 51 *Pioneers*. I offered the *Roll* to an old Scotch lady, who took

it readily, asking a little girl to go to a lady inside for change for half-a-sovereign. I had change, but misunderstood her message. The lady could not oblige her, when I perceived her want and handed her the change, stating that I thought she had sent to borrow the money from this other lady. 'Oh, no,' said she, 'I never borrow, for to borrow is to go a sorrowing.'

"On Saturday I canvassed among the coast-guards in the morning. The weather was very rough and showery, so that canvassing was a difficulty, but I managed to dispose of nine *Rolls* and 39 *Pioneers*, making my total for the week 43 *Rolls* and 242 *Pioneers*. May the Lord's blessing be added to His own Word for His name's sake."

IN THE VILLAGES AROUND MELTON MOWBRAY.

"Sunday, July 28th.—Although the weather this evening was a little showery we were able to hold an open-air meeting at Stamford, which was addressed by two sisters and a brother, and after the churches (there are six of them here besides chapels) had emptied, we had a large gathering. Our youngest sister had just commenced her address on the different glories of the sun, moon, and stars, when some of the people seemed to look amazed to hear the Scriptures so rightly divided, and by one so young and in a simple dress. At the close of the meeting there were some who wanted to argue on our other sister's address because she had spoken freely on the fall, showing that our first parents fell through partaking of the forbidden fruit of the tree of the knowledge of good and evil, and that it may plainly be seen that whatsoever a man sows that shall he also reap; if he sows to the flesh he must of the flesh reap corruption, but if obedient now to the voice of the Spirit reap life eternal. After the meeting a man asked our sister if she was not ashamed of herself speaking as she had done on the fall. She told him she was not at all ashamed, and quoted the words of Jesus, 'He that is ashamed of Me and of My words, of him will I be ashamed.' Satan refuses the fig-leaved apron being torn away, but Jesus said that there is nothing covered that shall not be revealed or hid that shall not be made known. One man said, I should like one of your papers, and if I take one, said he, God will forgive me (evidently thinking he was breaking the Sabbath by buying it on Sunday). Another man sent us twopenny by his little boy, and one man who could not read gave us a half-penny; both of these free will offerings were accepted with thanks; we never make public collections.

"Monday.—We make another move, our next place being Melton Mowbray; those of our party who set off on foot offered the Everlasting Gospel in Oakham. A sister met with a man, and, after telling him what she had got to sell, he said, 'Oh! no, I cannot take that for I am a Roman Catholic, and I don't think that comes from the priest.' 'Oh, yes, sir,' replied our sister, 'it does.' 'But what priest?' he asked in surprise, 'I didn't know our books were that colour.' 'Well, sir,' answered our sister, 'it comes from that Priest whom the Apostle Paul described as being a Priest for ever after the order of Melchisedec.' After a few moments' hesitation he concluded to take a *Pioneer*. Some said they bought the book about 13 months ago; otherwise our labours have not seemed very successful, and our sales have been small. Our sisters went out to a couple of small villages after they had secured lodgings. Bentingby had five houses in it, and Wyfordby eight, but each village has a church. One *Pioneer* was disposed of in each village, but not to either minister.

"Tuesday.—To-day one worked in the town; the remainder of our party set out for the villages, Kirby, Bellars, Trisby, Hoby, Rotherby,

Brooksby, Rearsby, and Thrusington being included in this day's visitation, but we found the people either very poor, and couldn't buy, or with a great disinclination to know the truth. It has been very hard pressing the Word, and we think the people seem very content with their present spiritual state, and therefore trouble little about the future.

"Wednesday.—Four of us have visited Freeby, Saxby, Garthorpe, Coston, Sproxton, Stapleford, Whissendine; two of the party working in Melton Mowbray. In Sproxton the *Roll* was offered to one man, who, directly he was informed that it is to free us from death, to bring us to perfection, viz, the redemption of spirit, soul, and body, immediately replied that all would die, and tried to substantiate it from the Bible, but he miserably failed. Our brother induced him to look on the bright side, and accept the reprieve now offered; that in the 102nd Psalm it is written: 'The Lord hath looked down from the height of His sanctuary; from Heaven did the "Lord" behold the earth, to hear the groaning of the prisoner, and to loose those that are appointed to death'; he further showed him that there is to be a full redemption of spirit, soul, and body, according to 1 Thess. v. 23. This man then inquired about the spirit, asking where it went to. Our brother told him that at death the spirit went to God Who gave it, whereas the soul with the body is laid in the grave; the body returns again to dust as it was, but the soul cannot perish, but sleeps until the resurrection, when it will be again united to the spirit, thus forming a spiritual, celestial body, fulfilling the words of Paul where he says: 'It is sown (meaning buried) a natural body, but raised a spiritual body.' The soul is a seed or substance that never can decay with the body. The man acknowledged he had not seen it in this light before. One large house where a sister called the gentleman answered the door, and on being offered the *Flying Roll*, God's last message to man, he said, 'I don't want it,' and quickly withdrew, leaving her standing at the door. At the house opposite seeing the minister's wife standing at the gate our sister approached her, but she asked in a very abrupt manner, 'What do you want?' On offering her the message of life, she shouted in a stern tone, 'I don't want anything of the kind,' and shut the gate. Our sister thought this a cold reception, for the first two in the village to refuse point-blank the message of life, but at each of the next three houses, which were poor cottages, they took a sermon of the *Flying Roll*. Our sister, while in conversation with one of them, learned that the message of life had a day or two since been received by her sister, who lived 28 miles off.

"Thursday.—To-day we have been to Burton Lazrees, Little and Great Dally's, Edmonds Thorpe, and Wymondham. The first house a brother called at in the last village the woman would have taken a sermon if he could have changed a half-sovereign, but she was just getting ready to visit her mother at the other end of the village, and promised to take one then, and when our brother called she had not got a shilling, and our brother had not sufficient change. Her mother said to her, 'You don't want that book, I have got *The Life of Christ*, and you can read that.' At the third house from there our brother found the woman could change the money, and when he went back to tell her that a neighbour could oblige, she was offended, saying that she didn't neighbour with others; thus she refused the *Roll*.

"Friday.—To-day we have visited Waltham, Stonesby, Goadby, Asfordby, Saxelby, Wartnaby, and Abb Kettleby. A sister offered the *Roll* to a young woman, who said that she didn't want it, but while standing at next door her mother called to our sister asking to see the *Roll* and ascertain the price, but said she, 'I don't

think I can have it to-day, perhaps you will be calling again.' Our sister told her that she did not think she would be round again, she had come a long way from where we were staying, and next week we should be removing to Nottingham. Again the woman said she could not take it, but just as our sister was passing a short time after the woman was coming to ask her in to see her afflicted daughter, and said that her daughter had had a shilling given her to purchase a bottle of wine, but instead of buying the wine she would take the *Roll*. Our sister told her that the *Flying Roll* is the best wine, it is a cure for both body and soul.

"Saturday.—This morning we set out in various directions to canvass Shoby, Grimston, Old Dalby, Pickereil, Somerby, Scalford, and Long Clawson. While canvassing in Long Clawson one young sister met with a man who bought the *Roll* some time since, and was delighted with it; he said that he was staying at Burton-on-Trent, when an elderly gentleman came up to him, and induced him to buy one, and that he has found it a splendid book. He was delighted to hear how the work is spreading, and wished that he lived nearer Melton, as he would like to attend our meetings. He wished us God-speed, and hoped we would meet with every success. Truly one plants, and another waters, but God alone gives the increase. We have all made a good day's work, but this week has been very dull, spiritually; but temporally very much bustle and hubbub, being the week for the Agricultural Society's Show. The result of our labours for the past week are 45 *rolls*, 79 *Parts*, and 216 *PIONEERS*.

OUR COMRADES AT MANCHESTER.

EN ROUTE FOR SCOTLAND.

Sunday, July 28th.—We attended our usual Sabbath morning meeting, finding much comfort and our strength renewed by the promises of God. After dinner we went out to Henry-square, Ashton, and held a meeting for about an hour, and although it rained nearly the whole time and many stood with their umbrellas up, still they seemed much interested, but as the rain came on very heavily about this time we were obliged to return home. The usual meeting was held in the meeting-room in Stamford-street, and a good number attended; after which we again went out to the square and held another open-air meeting, had a large congregation who were very attentive, and sold at the two meetings two sermons and 16 *PIONEERS*. One lady, who bought a *PIONEER* yesterday, was much delighted with it and wished to take them weekly. Coming forward to speak to us, she wished us God-speed, and was much pleased with what she had heard at the meeting.

"Monday, July 29th.—This morning we got our luggage packed, and sending it forward by train we walked on to Manchester, canvassing a little on the way here, arriving about 3 o'clock. We canvassed the district round about our lodgings, and sold altogether during the day four sermons of the *Roll*, and 55 *PIONEERS*.

"Tuesday, July 30th.—To-day we have canvassed in Manchester. We found it rather hard work, many beings so thoroughly satisfied with what they have, that they say it is impossible to have anything better, and so often refuse God's last message which we are striving to hand to them, saying they have the Bible, but which sad to say, very few seem to know much about, and especially concerning the *Life of the Body*. During the day we disposed of five sermons and 101 *PIONEERS*. We met with one person belonging to the Catholic Apostolic Church who had had a sermon handed to her by a friend. She was reading it, and said she liked it much. It appeared to be much worn, being one of the first printed copies. Our sister had a little conversation with her, and she seemed to have

good light upon the Word, looking more to the spirit, and not trusting to the letter alone.

"Wednesday, July 31st.—To-day we have canvassed near the Victoria Park, meeting with many Roman Catholics, very few of whom we can persuade to look into the *Roll*. One woman in particular was strong in her assertion that the Catholic was the only true Church, it was the first and would be the last; the one that Jesus founded and was united, &c., &c. To them we owed the preservation of the Scripture, and she condemned all other Churches for taking portions out of the Bible. After some little conversation she got calmed down a little, when we tried to reason with her. At last she had to acknowledge that what we pointed out to her was in the Scripture, but which she wished to turn to another meaning, when we referred her to the words of Jesus, that "He that believeth in Me though he were dead yet shall he live" (the glory she was seeking), but he that liveth and believeth shall never die; believest thou this? The glory which is now being revealed for the true Israel of God through the pages of the *Flying Roll*. We then had to remind her she was now doing what before she had been condemning others for, altering the words of Jesus; so as a last resource she confessed herself satisfied with what she had. We warned her not to find fault with and condemn those who sought more, for she was only seeking the free gift of Grace, and all who hired in the vineyard of the Lord received every man his penny—his soul's salvation, but those who kept the word of His patience, having kept the laws of God and the testimony of Jesus Christ, received their body and soul ransomed from the power of the grave and were redeemed from among men.

"At another house, where we called to-day, a lady said she had lately visited Blackburn, and going into a church on the Sunday, she was much shocked by the minister reading a novel in the pulpit to his congregation, instead of the Word of God, and she walked out of the church. She said that we should find great darkness and blindness, and very little heed given to the Word of God, which was our experience with the people to-day. In all we succeeded in selling eight sermons and 85 *PIONEERS*.

"Thursday, August 1st.—To-day we have been canvassing in the district of Moss-lane; many showed the greatest indifference towards the message and the Word of God we have to offer, and several contended they were not religious, and were sure no reading of any kind could awaken an interest in them. One lady a sister called upon, said it was a subject she was much interested in, and some time ago had seen a leaflet something about the lost tribes, but was too busy to look at it then, but had often wondered about it since. She took a *PIONEER*, and promised to give it her careful attention, and then to call and see us at our lodgings. During the day we sold 10 sermons and 74 *PIONEERS*, and a lady gave one sister two pence, not caring to purchase the Word for herself. Another sister called upon a young woman who has the *Roll* and *PIONEER*, and is much interested in them."

"Friday, August 2nd.—To day we have been canvassing in the district of Oxford-street, and have succeeded in selling 11 sermons (seven black and four gilt), and 86 *PIONEERS*. We find it very hard work, having to converse with many for some time before making any impression upon them that this, the *Flying Roll*, is God's last message to man, sent to deliver the people of God from the hand of sin and of death, and to establish the Kingdom of God in righteousness and truth; many will say it is not in my line, others showing the greatest indifference will not listen at all to the Divine message, turning a deaf ear to all entreaty. One woman, upon whom a sister called to-day, said she was at a friend's house

when we were canvassing in that district, and her friend took a paper, also several of her neighbours, one of whom had lately been converted, and she said it was wonderful to see the change in her, and she brought the PIONEER to them and explained the three glories, pointed out on the table at the back in a wonderful way to them, as they had never heard it before, saying it was all true, revealing the Hope of Jew, Gentile, and Israelite. The tears came in this person's eyes as she was speaking of the way she talked to them, and she also took a PIONEER. Our sisters were asked in several times to-day for short conversations on the Word, and one gentleman in particular was much delighted with the conversation, and thought that private conversation by house to house visitation would be more instructive even than meetings. Our sister had a long talk with him; he decided to take a PIONEER and send for the *Roll*, taking our address. After tea we kept our usual Friday evening meeting, being joined by another brother who lives near Manchester. Our meetings seemed most refreshing, and, indeed, we find that where two or three are gathered together in the name of Christ, that He is there in the midst of them.

"Saturday, August 3rd.—To-day has been showery, so that we got some needle-work done, devoting but a short time to canvassing in Withington, selling two gilt sermons and 18 PIONEERS, making for the week 42 sermons and 445 PIONEERS. We have not held any meetings as yet in Manchester, not having found a convenient place for standing up in the open air to declare the truth, so that all the meetings we have had this week were held in Ashton on Sunday. We sincerely hope that the precious Word which is now being distributed among the masses here, will cause a shaking among the true seed of Israel, and cause them to forsake Babylon, and seek the New Jerusalem City.

"EN ROUTE TO PENZANCE.

"OUR PARTY AT EXETER.

"Monday, July 29th.—We held an open-air meeting at the top of St. Sidwell's last night, which was well attended, good attention being manifested throughout the discourse, 27 PIONEERS and one sermon of the *Roll* being sold at the close. We have canvassed during the day in Exeter, Thorverton, and Upton Pines; one lady who had previously read a part of the *Roll* purchased the complete sermon to-day. Many who have heard us preach, when we have offered them the *Roll* have gladly accepted it, realising that the time of the end is here; one who had become interested in the work through reading the PIONEER now gladly took the sermon; another lady who took it said she had heard us preach, and had also been told that it was a grand work on the Scripture.

"Many people in and around the city are becoming alive to the fact that immortality is shortly to be obtained, and the ingathering of Israel to take place. We have sold during the day 16 *Rolls*, 47 PIONEERS, and 24 *Parts*.

"Tuesday.—One of our sisters says, on offering the message of life to a gentleman he inquired whether it was treating on the Scriptures, to which I answered yes, all according to law and testimony, being a full interpretation of the mysteries of the Kingdom of God, which is now to be established, it is a message of light and truth. This gentleman was not like the majority of truth seekers, who, after asking what is truth, despise the Word when it is offered them, but he said, 'I will have the book, and see what it has to say, as we cannot understand or know what a book contains till we have read it.' I answered, 'Certainly we cannot, although there are plenty who condemn it without looking into it at all; they ask what is truth, and when it is offered them they say, I have heard all about it, but will not receive it because of the plain

spoken truths that are within its pages. It will be only those who are of the truth who will seek this pearl of great price, which will make them free from the law of sin and death, and if the truth shall make them free they shall be free indeed, no more subject to bondage, but free born of water and the Spirit.'

"We have taken the villages of Stokecanon, Rewe, and Silverton within our canvass to-day, and also held a good meeting at the fountain at the top of St. Sidwell's, at which a large number were present, and 24 PIONEERS were disposed of at the close, the total of books for the day being 14 *Rolls*, 77 PIONEERS, and 21 *Parts*.

"Wednesday.—We started out this morning to take the words of eternal life to the people of Crediton, a town eight miles from Exeter. On the road we were overtaken by a man driving a spring waggon, who very kindly offered us a ride, which we gladly accepted. On the way he asked us to sing; his wish was complied with, and we sang some of our hymns, which he said were grand. On his meeting with someone he knew in a village we passed through, he said he had learned more during the time we were in his waggon than he had in all his life. We trust the truth which was spoken to him may sink deep into his heart, and that he may receive a blessing for his kindness.

"Whilst canvassing in Crediton I came across a man who said he had separated himself from every sect and denomination, and was searching the Scriptures for himself. He gladly took the *Roll*, and said he would read it as he believed it to be a good work, and wished it God-speed. We believe there are many of these outcasts from the Jewish and Gentile churches who have obeyed the injunction of the Spirit, 'Come out from amongst them and be ye separate,' but see not as yet that they, the outcasts of Israel and the dispersed of Judah, must be gathered together, to gain the life of the body, to fulfil Balaam's prophecy, 'the people shall dwell alone, they shall not be reckoned amongst the (Gentile) nations.' The sales for the day amount to 20 *Rolls*, 62 PIONEERS, and 26 *Parts*.

"Thursday.—We have canvassed to day in Exwick and Silverton, coming across many who are sick of religion from beholding the outward formality around them, and are longing for the time when God will sweep away the cobwebs of superstition which are clinging to them, and truth shine in its primitive lustre. Having obtained permission to go round to the operatives at work in the paper mills at Silverton, we grasped the opportunity to speak a few words on the work, leaving amongst them three sermons of the *Roll*, 13 PIONEERS, and two *Parts*. We held another meeting in Bedford-circus this evening, selling at the conclusion one sermon of the *Roll* and three PIONEERS, one lady inquiring as to future meetings. We have disposed of 15 *Rolls*, 54 PIONEERS, and 15 *Parts* during the day.

"Friday.—Dunsford, Longdown, and Exeter came within our canvass to-day. One sister states that one woman she called upon refused to have anything to do with the message, because she was told that we were now living in the third and last watch, being the days of Daniel, the time when Israel would be gathered. She did not believe it, and that they (Israel) would not be gathered until we were taken away, to which our sister replied she was wrong, for God was now using His own instruments to gather them, that they might live and reign with Jesus Christ on earth for 1,000 years; being caught up to meet the Lord in the air simply meant caught up into the Spirit, like Paul caught up into the third heaven, the answer to the above being in the words following, to meet the Lord, and so shall we ever be with the Lord, and moreover that this *Flying Roll* was God's last message to man sent forth to the Jewish and Gentile churches, to gather them

(Israel) out from both, to be made and fashioned in immortality, with a body of flesh and bone like unto the man Christ; neither circumcision (the Jew) nor uncircumcision (the Gentile) profiting anything, but a new creature. We concluded the day's work with 11 *Rolls*, 31 PIONEERS, and 19 *Parts*.

"Saturday.—We have all canvassed in Exeter to-day. As one of our brothers from London was passing through the city, and wishing to get a glimpse of our own people again, we thought we would work in the neighbourhood of the station. We met with a great deal of indifference amongst the people, some treating the message of life with the greatest scorn. One of us, whilst canvassing Queen-street, called at the shop of the S. P. C. K. The proprietor asked of what advantage the *Flying Roll* would be to him, considering that his shop was full of books. Our brother replied, 'But, I presume, all the books your shop contains only tend to show man the salvation of the soul.' He answered in the affirmative. 'Well,' said our brother, 'this is to show us there is life offered to man, not only for the soul, but also for the body, for which Paul taught us to leave the first principles of the doctrine of Christ, to which the churches of to-day are clinging with a dying grip, and press on to perfection, namely, body, and soul, and spirit preserved blameless unto Christ's second coming.' The conversation happened to turn on the subject of the fall, our brother showing that man was not defiled in the beginning by that which went into his mouth, but that he became a degenerate plant of a strange vine by not obeying the command of the Lord to subdue the evil, which subdued him in the fall. Our brother then pointed him to Acts xv. 20, showing him the cause of man's fall, showing how blood made sin manifest in the first Adam, and how blood made mercy manifest in the last Adam. He asked if it was not rather late in the day to teach these things. Our brother answered that the responsibility would come upon the shepherds of Christendom, whose duty it was to teach these four commands, especially the latter command, instead of teaching an extract from Moses' law, namely '10 commandments,' which they styled a 'moral law'; the Word of God nowhere teaching that 10 commands of the law must be kept, but that he that offendeth in the least command of the Mosaic law was guilty of breaking the whole. He, however, would not take a copy of the *Roll* and prove it for himself. We have sold during the day 4 *Rolls*, 23 PIONEERS, and 8 *Parts*, with a total for the week of 81 *Rolls*, 321 PIONEERS, and 113 *Parts*. Until further notice our address will be 11, Salem-place, Exeter."

THE "ROLL" AT HUDDERSFIELD.

CONTINUED OPPOSITION.

"Monday, July 29th.—We have canvassed to-day on the outskirts of Huddersfield and met with a little more success perhaps than before. A great many, it is true, abruptly closed their doors in our faces and would give us no hearing whatever. In the course of our visits we called upon a certain clergyman, or rather more properly a Dissenting minister, whose remarks condemnatory of the *Roll* we much regret, since remarks of the kind carry their own condemnation as folly. The minister in question, who lived in the neighbourhood of Primrose-Hill, said he had never read the *Flying Roll* and knew nothing about it, yet he 'hoped the people would have more sense than to be smothered with such foolishness.' These are his own words. He further stated that the 'Roll was no more God's word than was the *Huddersfield Examiner*.' A fellow minister, standing at the door at the same time, here said that 'he would back his friend up in that statement!' Can the doctrines preached by these

gentlemen be expected to savour a great deal of light and truth? In the evening we went to the old market-place, but our meeting there did not last long. Many of the same spirits that troubled us last Saturday were there again. Our brother tried to speak, but the odds were all against us. Questions began to be asked from all sides until matters degenerated into quite a row. We would answer no questions, and soon left. We shall try once again to-morrow evening, and if the people refuse to listen to truth we shall preach elsewhere or employ our time in canvassing later while we remain here. We have sold to-day three *Rolls*, 20 *Parts*, and 42 PIONEERS.

"Tuesday, the 30th.—To-day we canvassed in the town and find little sympathy from the people who all have 'plenty of books,' Canon Farrar's *Life of Christ* included, which so many take a great pleasure in reminding us they have a copy of. Great indifference prevails everywhere, and the most emphatic and stirring language as to the momentous times in which we are living seems to be inadequate to excite the smallest attention. One woman, a Catholic, pointing her finger at the canvasser at her door, shouted, 'We don't want nothing from you; the likes of such as you are not paid to preach the Gospel.' So far so good—our pay we shall receive later; we want *nothing* that the world can give us. Another woman told us she had a later revelation than the *Flying Roll*, namely, *Nineteenth Century Miracles*. This, we understood her to say, was the title of the work. Could the book be obtained in Huddersfield? asked the canvasser. No, it was to be obtained only at Heywoods, Manchester. The *Flying Roll* she wouldn't look at, neither would she have a penny PIONEER. In the evening we went again to the market-place and after waiting till about 8.30 for a meeting of the Salvation Army to conclude, our brother spoke for about three-quarters of an hour, and faithfully delivered his testimony to the truth. A large audience gathered round, and among the people were to be seen many Christadelphians. After our meeting concluded, one of these stood up and tried to overthrow the truth of our brother's words; our brother he seemed to view as a Jew. He explained to the people that the 144,000 were Jews, and our brother was wrong in stating that no Jew as a Jew would put on immortality. He called in question a good many of his statements, and concluded by telling the people that our brother hadn't told them who he was, what denomination he belonged to, what was his name, what were the headings of the book he called a Divine revelation, &c., in short, said he, Isaiah in the 56th chapter and 10th verse speaks of 'dumb dogs that cannot bark' and I think he must be one of these? With these words he withdrew and our brother then made a few remarks, not exactly in reply, though many of the points he touched upon, but not directly as expected. The people gave us good attention, and we sold afterwards 12 PIONEERS and one *Roll*. What transpired this evening will surely work for the good of the grand cause of truth, and will not advance the cause of so-called 'Christadelphianism.' We hope to continue to preach at the same spot for the present. Altogether we sold six *Rolls*, 13 *Parts*, and 38 PIONEERS.

"Wednesday, the 31st. To-day we have canvassed a large village called Honley, some four miles from the town. We have nothing specially requiring mention. We have great difficulty in selling here; few, very few, want the Word showing them the way to life. One woman at a respectable house told the canvasser he 'didn't need to tell her anything about the *Flying Roll*,' she would not have a gilt book 'at a gift.' In the evening we again went to the market-place and spoke on the subject of the vision, speaking at the time of the end. (Hab. ii. 3.) There was silence for about 15

minutes, but when the *Flying Roll* was held up as the substance of the vision derisive laughter and jeers arise from many in the crowd. Having, however, delivered our testimony and faithfully warned all once more we came away having sold four PIONEERS only. Our sales for the day are five *Rolls*, eight *Parts*, and 29 PIONEERS.

"Thursday, August 1st. We have to-day canvassed in the town, and though we worked till 8 p.m., we cannot report any great success though we have done fairly well. In the evening at nine o'clock after the usual weekly temperance meeting had concluded we went to the market and one of us said a few words from the text, 'Why will ye die, O House of Israel,' once more faithfully warning the people here of the time of the end. Several 'Christadelphians' were present. After the speaker had concluded and had offered for sale the *Roll* and PIONEERS, speaking of the former always as a Divine revelation, a 'Christadelphian' got up and said he also had revelations to make. The speaker appeared to tremble violently and seemed to be the reverse of reassured as he glanced down and noticed one of us taking his words down in shorthand as he uttered them. Another 'Christadelphian' bitterly resented our refusal to answer questions. He spoke of the *Flying Roll* as similar to the supposed Mormon revelation. The PIONEER OF WISDOM, he said, should be called the Pioneer of Foolishness. Our calling from house to house in the daytime when the men were at work and telling 'romantic' tales to their wives, he also condemned strongly, &c., &c. As we withdrew, it being useless to contend with such spirits, we heard him tell the people we were nothing better than Jesuits; and some of the people called after us that if we came there again they would have some dish-clouts ready for us—nothing of the kind, however, no amount of opposition we hope will stop us in fulfilling our mission. We have sold to-day seven *Rolls*, 14 *Parts*, and 37 PIONEERS.

"Friday, the 2nd. To-day we canvassed Kirkheaton, and another village hard by. We have met with much poverty to-day, and our sales have been in proportion. We have nothing special to mention. Sales, four *Rolls*, 14 *Parts*, and 45 PIONEERS.

"Saturday, the 3rd. To-day we walked to Lindley, a good sized village outside the town, and canvassed till two o'clock doing very well in so short a time. We met with more civility than we have yet met with here and gained good attention from the people. Many received the good news with apparent joy and seemed very glad to hear us speak of hitherto hidden truths, our words evidently tallying with a great deal they had already been shown. In various places, more or less, we feel that the Spirit of the Lord is to-day moving upon the waters of Christendom, and where the hearts of the people are opened to receive the truth what a pleasure it is to the canvasser to hand forth the Word. Altogether we feel greatly refreshed by the manner of our reception at Lindley, and understand once more that though we must expect great opposition every black cloud has its silver lining. In the afternoon we went in another direction to Berry Brow intending to preach if possible. A cricket match, however, and other diversions, mingled with anticipations of what the Bank Holiday on Monday will produce, seemed to operate greatly against us, and we could do but little, and the short speech uttered in one of the main thoroughfares attracted but little attention. In the evening we went to the market-place and had a fairly good audience, selling six PIONEERS. After the meeting, however, a certain Christadelphian again furnished the people—the few who remained to listen to him—with calumnious and malicious statements. The words alone betray the character of the man, and his utterances we will not in pity record. We are heartily sorry

for one who so steadfastly seeks to pervert the Gospel of Christ. Sales for the day, six *Rolls*, 13 *Parts*, and 58 PIONEERS.

"Sunday, the 4th.—We had a fairly attentive audience this evening, but no very deep interest appeared to be manifested. Our brother spoke for three-quarters of an hour; a brief report of his address will be found in another place. There were a few interruptions, but the attention was fairly well sustained. At the close we sold six PIONEERS.

"In spite of the opposition met with in this town, we have determined to stay till Tuesday, August 13th, when we go (D.V.) to Halifax.

"Sales for the week, 31 *Rolls*, 82 *Parts*, and 255 PIONEERS. (This number of PIONEERS does not include the copies given gratis.)"

IN AND AROUND BRISTOL.

"1, Laura-place, Clarence-road, New Cut, Bristol. Monday, July 29th.—We canvassed this afternoon among a number of very poor people; one very deserving case we felt we should like to have done more for than leaving a *Part* and paper and a few cheering words. On Tuesday I went to Weston-super-Mare, finding the people very much taken up with the things of this life, thinking but very little of their future destiny. On Wednesday I continued canvassing the shops, meeting with many with whom I was able to hold agreeable conversations. I met two who each had a copy of the *Roll*, the first one taking a PIONEER, stating that he was glad I called as he had laid the *Roll* on one side, but should now read it.

"On Thursday I commenced to canvass some very large shops, but found the people very much against the work, most of them treating it with scorn, derision, and contempt. One man, after I had explained the work, telling him it was precisely the same faith that our Lord taught, said he did not want his faith contaminated with such a work. After dinner I canvassed among some smaller shops, where they were much more pleased to receive the truth. Friday was very wet, so that I was only able to canvass a few hours in the morning, which I bestowed on the residents of some of the private houses, but few of them seemed to have any inclination to talk on the Word. On Saturday it was again very showery, but I canvassed several small streets, almost all lodging houses, but found the people had very little time to listen to my message, being very busy preparing for Bank Holiday. I found two or three who had a copy of the *Roll*; one lady who had bought one from me on the previous day said she liked it very much. Another lady had one given her for a wedding present. She was interested in its teachings and said that as soon as she saw me she thought I must be here on a mission. Her home was at Blackheath, London, and she recollected seeing me there. During my five days' visit to Weston I sold 39 *Rolls*, 100 *Parts*, and 116 PIONEERS."

ANOTHER SISTER'S REPORT.

"On Tuesday, 30th, I canvassed some of the streets in Bedminster, Bristol, finding the poor people mostly willing to listen to the message, many saying they would try to get the *Roll* before we left. A grocer, who now took a *Roll*, had received several PIONEERS from a friend in London. Another who could not read, but who could speak out of the abundance of his heart and testify what the Lord had done for him, also bought a *Roll* for his friends.

"On Wednesday, I called at a number of warehouses and offices of various kinds, having a very hard day's work, there being so many stairs to climb. Various were the excuses offered, some saying they did not buy such books in offices, others that it was not in their line, others that they were not Christians, but pointed to one of their co-workers whom they described

as one. He, however, politely refused, saying that at another time he would like to talk with me on the subject, evidently wishing to shun being chaffed by his companions. At another office I was directed upstairs where I explained my errand to one of the principals. He replied: 'We shipbrokers are so poor and have not time for such things, but it is very nice what you say.' Taking the *Roll* in his hand he agreed to purchase that copy. I have also had the pleasure of disposing of one to several of the shipbrokers.

"On Thursday I canvassed in Clifton-down, but met with very little sympathy among the upper classes. In most cases where the servant answered the door she was quite sure her mistress would not buy any of my books, evidently having some opinion of their mistresses' tastes. One servant was just about to take a book, but her mistress coming forward would not allow her to do so. I had conversations with several on the subject of redemption from death, but many said they would be satisfied if they only received the partial salvation.

"During the week I have sold in Bristol 31 sermons of the *Roll*, 32 *Parts*, and 201 *PIONEERS*."

WARNING OVER 20 VILLAGES IN SUFFOLK.

"On Sunday evening we held our final meeting in Bury, which, however, was not altogether a success. Having canvassed in this neighbourhood for four weeks and during this time having met with much interest and kindness, many wishing us to have stayed longer, but as duty called us forward we decided to move this morning for Mellis, 20 miles, the furthest distance we have yet had between our stopping places. We were fortunate in obtaining very comfortable quarters, four of us being very tired with our walk; two came by train with the luggage. These two fell into conversation with a young man who was travelling with them and asked if they had any books as he had been at our meetings at Bury and had bought a paper out of curiosity and then a *Part* of the *Roll*, and saw from it that we had some most glorious truths. He stated that he was looking for the second coming of Christ, and the redemption of his body, and said he would take the larger book. On opening it his eye fell upon something in which the female immortal spirit was mentioned. 'Ah, here is something that I cannot see,' said he; 'where do you find in the Scriptures about Jerusalem above?' Our sisters referred him to Gal. iv. 26, 'But Jerusalem, which is above, is free, which is the mother of us all.' At this he looked astonished, and replied, 'But I never saw it in that light before, for I thought that it was merely what you all believe as a sect of people. I was not aware the Bible contained it, but I will read it more carefully.' Here their conversation was interrupted by our sisters having to change carriages for Mellis.

"Tuesday, 30th.—We canvassed Thorndon, All Saints, Botesdale, and Mellis, meeting with good success.

Wednesday, 31st.—We canvassed to-day in Wetheringsett, Brockford-street, Thwaite, Gislingham, and the Rickinghalls. One gentleman in Gislingham offering his meadow for us to hold a public meeting in, offering to get out the seats from the chapel, so we have posted some bills announcing a meeting for Wednesday evening at 7.30 (D.V.). This man very kindly having invited us all to tea on that evening. Another of our party, while canvassing at Wetheringsett, met a lady who had had the *Roll* lent her by a schoolmistress, a neighbour of hers, who remarked to her: 'Here's a book which announces that if you do all the Bible tells you, you will never die.' This rather struck the lady, and she took the *Roll* and read it through several times, and began

to realise that there was something more in it than the churches were preaching to-day, although she said she could not understand it fully. I told her I believed no man did, but if we sought the Spirit that indited it, He would reveal it and make it plain, explaining to her more of the faith of the immortality of the body which she quite enjoyed, and said she would study the *Roll* more than ever after this. I also came across two servants, one of whom had bought a *Part* of the *Roll* of one of our party at Mildon, which she had read, being greatly pleased with its contents, intending to have sent to headquarters for the sermon, but was glad to get the book from me, and got her friend to take one as well.

"Thursday August 1st.—Canvassed in Horham, Denham, Diss, and Finningham to-day, one of our party meeting with a gentleman who had purchased the *Roll* in France, and who liked the book very much."

"Friday, August 2nd.—Canvassed in Cranley, Redlingfield, Stoke Ash, Cotton, and Bacton. While canvassing in Redlingfield I called at a public-house and introduced the *Roll*. The landlady at first did not seem much inclined to have one, but after some little talk she took a sermon. While talking to another lady, to whom I sold a sermon of the *Roll*, two little girls from the aforesaid public-house came after me to get another *Roll*; there having been another lady in the house while I was talking. I concluded it might be for her, but I do not know.

"August 3rd.—Canvassed to-day in Hoxne, Bacton, and Walsham-le-Willows. It looked very heavy this morning, rain falling first thing, but soon after nine o'clock we started out; there being a good wind the rain held off. I met a lady who said there were too many books like the *Roll*, doing a great deal of harm as no one knew the time when our Lord would come. I told her that this book pointed out that it was evident from the signs of the times and from the Scripture we were drawing near to it. 'Well,' she said, 'I never will believe it.' I told her that she herself proved one of the signs of Scripture to me, for they told Noah they did not believe his warning and as those days so would it be at the second coming of the Son of Man, saying, where is the promise of His coming, and that she confirmed it and so was a sign to me that the Scripture was fast fulfilling. She told me not to judge her, asking me if I believed in Christ. I told her I had no need to judge her for her own mouth did that. Upon this she ordered me off the premises, the tree proving itself by its fruit. Though the weather had looked so threatening we had a good day after all, making a total of 70 sermons, 62 *Parts* and 167 *PIONEERS* for this week.

OUR CROYDON REPORT.

"We have been privileged again to hand forth the message of life to several this last week, and on calling a second time where I had previously sold the first sermon I was pleased to find the purchaser anxiously looking forward to see me again. She was greatly interested in what she had read, gladly taking the second sermon; she felt an inward craving for something which the churches around failed to satisfy, she feeling there was a great lack of Christian love and unity among them. She wished the third sermon to be taken to her the next time, and told me she feared I had lost her address, and therefore should not be able to find the house. A few doors further on a young girl said her father had told them to be sure and take another paper when I called again, also ordering a sermon next time, having sold all I had taken with me that day.

"Having previously canvassed a row of large houses near, I disposed of four sermons of the *Roll*, some seeming to listen very attentively to

the Word of Life. We are glad to be able to state we have received an order for two or three volumes of the *PIONEER* as advertised, also a set of gilt sermons from those who see the light and truth. On the other hand the message was treated with great indifference, and even scorn, by some. Calling at a house in another part, the young lady who answered the door told me she was in a great hurry to catch a train, and could not stop to talk with me. She had read the 'Flying Scroll' (as she termed it), and could not agree with its teachings at all. In another instance where I had sold a paper, quite a child answered the door, and I was struck with the different expression on her face as she told me I could not see her mother, and she did not require any more papers, plainly showing she had been prejudiced against it; but we rejoice in the fact that God is now visiting His people, and He that scattered Israel will gather them and keep them as a shepherd doth his flock."

ITEMS FROM GLASGOW.

"During the week I have been working in a suburb of Glasgow and am very pleased with the reception which the *Flying Roll* received. One person seemed thoroughly absorbed in wonder and delight as we conversed on this faith, and seeing that she had been in great darkness she stated that what she had heard of this faith was very interesting and she would look into it very carefully, asking for my address that she might call on me. Another person on whom I called shortly afterwards was in difficulty about the definition of 'Saints,' when I explained that they were those who had died in the faith of immortality and were now ministering spirits to the heirs of the redemption of the body: that Israel were exhorted to earnestly contend for the faith once delivered to the saints (Jude 3), that the substance of that faith might be realised in them.

"On proceeding towards another door I was informed by a neighbour that it would be useless to make a call as there was no religion there, but I determined to knock, knowing that Israel has been dead to knowledge, and in my experience I have found that those who make no profession are often the most sincere when convinced of the truth, and bow far more readily to the authority of the Word, casting aside their own wisdom and taking God at his word. My knock was answered by a man, who soon proved by his conversation that he was almost ready to turn an atheist. He asked me in and questioned me about the soul of man, which I defined from Scripture, to his great satisfaction, and which proved the means used by God for creating an interest to know more of spiritual things. The explanation of Scripture given by Christendom he had found unreasonable, and instead of seeing the error originated with man influenced by Satan, he had been almost inclined to discard the Scriptures altogether, in a great measure doubting their truth. May the fire which has now been kindled within him be fanned by the Spirit of God until his body, his temple, becomes one mass of light.

The just man will not be disturbed whatsoever befalleth him from God.

Take it not grievously if some think ill of thee and speak that which thou wouldst not willingly hear. Be not careful for the shadow of a great name or for the familiar friendship of many, or for the private affection of men, for these things distract the heart and greatly darken it.

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Chepstow Hall, Chepstow-terrace, Peckham-
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No. 7, Caxton-road, Wood Green, every
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No. 4, Larmas-villas, Linton-road, Barking,
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The Pioneer of Wisdom.

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

FRIDAY, AUGUST 9, 1889.

THE STANDARD OF ORTHODOXY.

THE number of conflicting opinions which at present abound in connection with religious subjects, and which are daily becoming more conflicting as well as louder and more demonstrative in expression, must impress all with the necessity of a reliable authority on matters of doctrine—in fact, a standard of orthodoxy. One by which the Christian can with confidence and at all times give every man an answer of the hope that is within him, whether he be learned or unlearned; one that will throw in bold relief the errors under which Christendom is labouring, that will disarm the wisdom of the Jew, and resist the sin of unbelief that doth so easily beset us, which is being spread abroad by those whom the god of this world hath blinded; and which will establish a firm groundwork in the heart of every one who is endeavouring to walk in the way of holiness, that he, though a fool, may not err therein. The famine is increasing in the land, not a famine of bread, nor a thirst of water, but of hearing the words of the Lord, the scarcity is being felt.

The *Christian Commonwealth* of last week raises a cry, "What is Orthodoxy?" It says:—

"Perhaps every man has his standard of orthodoxy. But what is this standard? Undoubtedly it is his own conceptions of what is right. He may tell you with the greatest amount of assurance that he is implicitly following the teaching of the Word of God, but when you come to examine carefully the position which he holds you will find that you may not agree with him that the Word of God teaches what he says it does. In other words, you may differ radically with

your friend with regard to important matters, and yet you may be quite as intelligent and quite as honest as he is. What, then, is the difficulty? Why, simply this: He follows his own interpretation of that Word, and you follow yours, but these interpretations differ, and this is precisely what makes the difference between you. No doubt the Word of God speaks the same thing all the time, but it does not speak the same thing to the same persons, because some understand it in one way and some in another. The difference is in the interpretation of the Word."

And therein lies *all* the difference, which accounts for the numerous denominations, sects, and isms of Christendom. There is no other reason why the Churches should not all be united. They all see the necessity of believing in the Lord Jesus Christ for the salvation of their souls, and they all seek a common end, death, life through death, but beyond that there is little or no agreement; there is scarcely a house not divided against itself; they differ as to the cause of their salvation, the means, and the quality and quantity of the "mansions in the sky." The journal asks the question, What must be done? And it ventures to point out the way:—

"Let us have an earnest appeal to the Scriptures with the right method of interpretation, and with an honest, loving spirit which seeks only to know the will of God, and to do that will. Let us try this, and if it should fail, then we may be ready to join in the cry of denunciation which is now supposed by some to be the safeguard against heterodoxy, and, consequently, the best way of contending for the faith once delivered to the saints."

But the next question is, What is the right method of interpretation? The various interpretations placed upon the revealed Word by individuals have wrought all the mischief, and Peter distinctly tells us: "No prophecy of the Scripture is of any private interpretation." The standard of orthodoxy is, "It is written"; there is no other, spiritual discernment is given to every man to profit withal; he that lacketh wisdom can ask of God Who giveth all things liberally, and it is written: They shall all be taught of God.

We take up another religious paper, the *Church Times*, to ascertain their method of interpretation. "Books for the Laity" is the heading of an article, the second of a series, which points to the works of men's hands as a means of obtaining light on the Scriptures, and written expressly for the aid of "Lay" students, to train them up in the way they should go, from a Ritualistic point of view, so that when they are old they will not depart from it; to enable them to guard against the assumed errors of Dissent, and equip them generally for the battle with the powers of darkness. We cannot here give a list of the books suggested for

the poor man in search of truth, but we can give our readers some idea of the number and cost, which is duly stated. If the first and third of the series of articles contain a list similar to that of the second, the number of volumes would amount to about 120, and the cost nearly £20. At the conclusion of this second paper, the writer says: "A systematic study of the Bible ought to come *next*." This is man's wisdom, to put *his* best wine first, and when men have well drunk, and are saturated with traditions of human mixture, the Word of God can come next, and the student is cautioned not to "attempt the study of textual and critical questions, but simply endeavour to acquire a practical knowledge of the contents of the New Testament in the Authorised Version, with which may be read"—two more of man's works, (11s. 6d.). "Then the Old Testament, with"—three other books. A *practical* knowledge is just what is necessary, for he that *doeth* my will, says Jesus, shall know of the doctrine. Your thoughts are not My thoughts, neither are your ways, My ways, saith the Lord. The wisdom of men is foolishness unto God, and for this reason God has chosen the foolish things of this world to bring to nought the understanding of the prudent and to destroy the wisdom of the wise. The secret of the Lord is with them that fear Him and He will show *them* His covenant, the pure in heart shall know God and see Him in the Word. The Interpreter does not require the assistance of human intellect; flesh and blood can reveal the mysteries of the Kingdom to no man, he must seek the Spirit, even the Spirit of Truth, whom the world cannot receive; the Comforter, whom Jesus said the Father would send in His name to explain *all* things.

That Comforter has come and is bringing all things to the remembrance of Israel, being now in our midst speaking with a clear and distinct voice to all who are of the truth, in the pages of the *Flying Roll*; that is the Standard of Orthodoxy, and that alone. The Scriptures have hitherto been a sealed book, which Solomon, Isaiah, Daniel, Paul, John and many more plainly testify, and this Interpreter God has sent as a key to unlock the Scriptures to a poor and despised people, foolish in the eyes of the world, that by base things and things which are despised He may confound things that are mighty. The world by wisdom knew not God and never will, it cannot receive the Spirit of Truth because it seeth Him not, neither knoweth Him. Marvel not therefore that we utter things which have been kept secret from the foundation of the world, for the knowledge proceeds not from *ourselves* but from the Father, and it has pleased Him to choose us as ambassadors in Christ to announce His second coming, and the anointing which we have received of Him

abideth with us, and we need not that any man should teach us, but that same anointing which teacheth us all things and is truth and is no lie, even as it hath taught us, so we abide in Him, waiting until He abide in us, abiding in the law and testimony, and he that hath received this testimony hath set to his seal that God is true, for in that day, saith the Lord, they shall no more teach every man his brother and every man his neighbour, saying, know the Lord, for they shall all know Me from the greatest to the least. Having this authority so we speak, for the testimony of Jesus is the spirit of prophecy, not as the Scribes, whose writings are without authority being private interpretations of the Scripture, but the *Extracts from the Flying Roll* are based solely upon what "is written."

Talking of Ritualism, concerning which a short article was written in our last issue. We notice in the *Church Times*, a sermon printed, entitled, *The Rationale of Ritual*. The text being, *Glorify God in your body and in your spirit which are Gods;* (1 Cor. vi. 20). From which it is inferred that worshipping in the body implies objective worship and outward adoration. This is certainly not the view the Apostle Paul took of the matter when he said: "Present your bodies a living sacrifice," worshipping God in faith, as seeing Him who is invisible, not by outward display, but in simple faithfulness unobserved by the world, which is your reasonable service. Faith that is seen is not faith. It is plain that the preacher bases his convictions on the things of men and not of God, finds a precedent in the court of the sovereign and the courts of law, instead of the Word, but labours hard for an inference which may seem to support it from the apostolic times and the days of Moses. He says: "It is not at all so certain that the worship of the Apostles was so simple as is commonly imagined. We are not told how the upper room was furnished, and if the fourth chapter of the Revelation of St. John is a transcript, as many think of the worship of the then Church on earth, shadowing forth the worship of Heaven, then the Church of St. John's days had already elaborated her ritual system." This alone is sufficient to show the sandy foundation on which the system of ritual is built. John tells us in the fourth chapter of Revelations that the things he saw were "things which must be hereafter," relative to the throne of God in Heaven. Another inference is drawn from the elaborate service of the tabernacle which was a shadow Paul tells us of Heavenly things, as Moses was admonished of God when he was about to make the tabernacle, for, See, saith He, that thou make all things according to the pattern showed to thee in the mount,

The law being a shadow of good things to come and not the very image of things, the substance which it foreshadowed was the second covenant which God says He will make with the *House of Israel* after those days. "I will put My laws into their minds and write them in their hearts, and I will be to them a God, and they shall be to Me a people." The Ritualists in common with other Gentiles claim to be free of the law, and therefore cannot have it put into their minds, thus avoiding or rejecting the substance and feebly imitating the shadow, hence theirs is a "form of godliness but denying the power thereof"; one of the signs of the latter days, says the Apostle Paul.

Come and Drink!

Come! is the invitation given by God in His Word; heralded forth, as we read in the last chapter of Rev. by both Christ and His Bride. The Spirit and the Bride, Christ and Jerusalem, say Come, and let him that heareth also say come, and take of the water of life freely: to possess life and that life more abundantly, which Jesus came to bring and make manifest unto all, when He brought light, life, and immortality to light through the Gospel.

When Jesus was here in the flesh during His ministry on earth He said, "I am not sent but unto the lost sheep of the House of Israel," and straightly charged His disciples, "Go not into the way of the Gentiles and into any city of the Samaritans enter ye not, but go rather unto the lost sheep of the house of Israel;" but in fulfilment of the words of the prophets they were blinded, a veil having fallen over their eyes so that they might be cast sideways, because that they had failed to bring forth fruit meet for the Kingdom of God.

Jesus came with a two-fold mission, to be a light to lighten the Gentiles and the glory of His people Israel, or in other words, to be seed to the sower and bread to the eater, the resurrection and the life, coming forth at the completion of His mission on earth as the true sacrifice of the world, and becoming seed to the sower, being the first-fruits from the dead, that whosoever believeth in Him, though he were dead yet shall he live, showing the spiritual body, which is as the angels, and like unto that received by the believer in Christ at the first resurrection, when the spirit (which at death returns to God who gave it) raises the sleeping soul of the corrupt earth to incorruption, the soul then forming that spiritual body or house for the spirit to inherit; the doctrine pertaining to this being the Gospel of the grace of God delivered to St. Paul by special revelation and preached by him and the disciples at the command of Jesus after He rose from the dead. The time of the Gentiles was opened in the dispensation granted to them, so that the disciples went forth in the name of Jesus unto all nations, beginning first at Jerusalem, preaching the Gospel, that whosoever should believe on the name of the Lord Jesus Christ should

be saved from the second death and brought forth at the first resurrection to an inheritance undefiled and that fadeth not away, reserved in Heaven in the many mansions of the Father's house which Jesus had gone to prepare. Thus, the call given by Jesus has been sounded abroad in almost all nations, Come unto Me all ye that labour and are heavy laden and I will give you rest, preached from thousands of pulpits until it has become like an old song in the ears of the people, and in many cases is unheeded, the deep meaning of that word "Come" not entering into the heart, for Jesus said, "No man can come unto Me except the Father draw him." His heart must then be ploughed by a deep conviction of sin, that he may feel the need of a Saviour before he will come to cast his load at the foot of the Cross to be freed from its weight, and realise the truth of the words that it is to him a reckoning indeed to be dead unto sin, his sin then not being imputed to him, his robe being washed and made white in the blood of the Lamb which atones for the soul, thus to receive the new birth of righteousness in Christ, when his soul will be awakened at the sound of the last trump, when the dead in Christ shall rise, and being now at the present time of relinquishing their burden of sin refreshed by the Spirit of God, that they may thus bring forth fruit meet for repentance, by obedience to those four commands left on record for them to observe, viz., to abstain from things strangled, from fornication, from pollutions of idols and from blood, from which if ye keep yourselves ye shall do well. This is the call unto all, to receive that free gift of the grace of God, given unto man through the precious blood of Jesus, shed for the souls of all men.

But now in the end of the dispensation we do realise in the Word of God that Christ will reveal Himself the second time unto salvation, both of soul and body, that the creature also may be delivered from the bondage of corruption into the glorious liberty of the children of God. Now we know up to this time that the creature has not been delivered from corruption (except the three witnesses of this glorious hope as recorded in the Scripture), for we find man has been handed over to Satan for the destruction of the flesh, that the soul and spirit might be saved in the day of the Lord Jesus, saved so as by fire, his work being burned and suffering the loss of his body in the grave, which returns to the earth as it was, becoming as water spilt upon the ground, which cannot be gathered up again.

The body being that part of man which goes to corruption is that which is to be redeemed and saved from this sentence by virtue of the new covenant which God has promised to make with His people Israel at the fulness of the Gentiles, when He promised to bring them from all countries whither dispersed and to build them up and plant them so that none can pull down or destroy; thus binding up their breach and healing the stroke of their wound, for the Deliverer will come out of Zion and turn away ungodliness from Jacob for this is My covenant unto them, saith the Lord, when I shall take away their sins. Then it is to

this the Spirit and the Bride now calleth them, for the taking away of sin, the removal of that thorn in the flesh or evil in the blood, for the removal of which Jesus said they must forsake all and take up their Cross and follow Him, doing the works which He did and greater works than these shall ye do, because I go to the Father, was His testimony. Then the proclamation of the Spirit and the Bride is now to be sent through the length and breadth of the land for the ransom from the land of the enemy, of the brothers and sisters of Christ of whom He was the firstborn, and who will eat the true bread of life, of which a man may eat thereof and not die, so that the words of Jesus will be proved in them, "If a man keep My saying he shall never see death." These will now at this present time recognise the voice of the Comforter, proclaiming to mankind that the days of restitution are here, even that time of refreshing from the presence of the Lord, when the people of God shall no longer perish, but the last enemy, death, be destroyed by the people of God entering into that new Covenant for the taking away of their sins, root, branch, and seed; by walking in obedience to those laws which were sealed to the Gentiles, and were nailed to the cross until the time of the end. "Come then and let us reason together, saith the Lord, though your sins be as scarlet, they shall be as white as snow, though they be red like crimson they shall be as wool."

It is our earnest desire that some who read these pages will see the difference between the *power* and the *form* of godliness, and that they may seek for the power of God to be magnified in themselves, and be found standing with Michael against the dragon and his angels. Let us not delay or make light of the invitation, but come while it is called to-day, knowing most assuredly that every man shall receive according as his reward shall be. Let us seek in this our day to make our calling and election sure, that our title may be found written in the Word of God, thus to gain that glorious entrance in the Kingdom of God, and sit down with Him upon His throne, even as He overcame and is set down upon His Father's throne.

Never desire to be singularly commended or beloved by your fellows, for that appertaineth only to God, Who hath none like unto Himself.

It is a vain thing and unprofitable to be either disturbed or pleased about future things, which perhaps may never come to pass. Anxiety about future contingencies brings but sorrow upon sorrow. "My grace is sufficient for thee."

IMPORTANT NOTICE.

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

Our American Columns

NEWARK, OHIO.

A sister writes:—"I called on an artist who was much interested in what I told her about our living in the last days when all Scripture must be fulfilled, and as the fullness of the Gentiles is up the time has arrived for the third Church or Church of God to be gathered out of Babylon. She took a sermon of the *Flying Roll*, asking me to call at the house of a friend of hers. I met with very little attention during the day, but found several who had heard of our speaking in the square last night in the open-air, and who were anxious to hear more about us. Towards evening a lady invited me to take tea with her and family; they took a paper, and the old gentleman said he would have taken the *Roll* had he not been out of work so long, for they had heard of us before. In the evening we again went out to the Court House Square to hold a meeting; commenced by singing two hymns; then a brother spoke from the text: 'In the way of righteousness is life, and in the pathway thereof there is no death.' A sister spoke next on the subject of the two salvations mentioned in Jude iii, and the three Churches mentioned in Isaiah xlv. 5, Jew, Gentile, and Israelite.

"The people here are thoroughly aroused through our visit. The majority fail to see or believe anything beyond the soul's salvation, but there are a few who have been long waiting for a further interpretation of the Scriptures. Others cannot accept God as a God of mercy, but would have the wicked burning in a literal fire throughout an endless eternity, and are indignant when we speak of universal salvation. I met a Jew who became very interested when I introduced the doctrine, asking several questions on the faith, also a grocer who was particularly interested and asked when we were going to hold another meeting in the Court House Square, as he had enjoyed our former meeting very much. He asked me to call the next day, which I did, and then he took eight more papers.

"MOVING TO MOUNT VERNON.

"Feeling that our work here for the present was finished we packed up and left on July 11th for Mount Vernon, Ohio. On our arrival two of us called on the Mayor, who at once gave us permission to canvass the *Roll* and PIONEER. Next we went in search of lodgings and soon succeeded in getting very comfortable apartments. The next day a sister and I worked among the business houses, whilst the brethren canvassed in the outskirts, all meeting with very fair success. I met two different ladies who were very much interested in this doctrine. Another, who came from Canada, plied me with so many questions in her keen desire for truth, that I had a difficulty in taking leave of her. She took two papers and a *part* of the *Roll*, and asked me to call again. The next day I sold a *Roll* and a paper to a gentleman at a large hotel who said he was studying the Bible now with great interest, and desired the *Roll* if it was all that I claimed for it.

I called on a lady who at first laughed at the idea of the *Roll* being a true interpretation of the Bible, but as I spoke of different points in Scripture and their interpretation given in the *Roll*, she shortly afterwards exclaimed 'I would gladly go anywhere to hear you; you ought to preach to the people in the way you have spoken to me.' I told her that Israel would all be taught of God, who alone can reveal the mysteries of His Word. She took three papers and a *part* of the *Roll*. During the week we have sold 322 papers, 19 *parts* and 10 sermons of the *Roll*."

CIRCULATION OF THE "ROLL" IN LONDON, ONTARIO.

In a letter from a sister who is anxious to devote her whole time to canvassing, she gives one day's experience in the circulation of the Word in Canada:—

"After asking the God of Israel to direct my footsteps I went out intending to work on Queen-avenue, but shortly afterwards felt a desire to go to York-street. At the first house where I called the lady gave me an order for three sermons of the *Roll*. At the next an old gentleman came to the door, and after hearing what I had to say, said he was much interested in the ingathering of Israel, and had been waiting for something like this work; that one of his family believed as he did regarding the end of time. He gave me an order for the three sermons to be delivered in a few days. In three hours I had taken orders for nine *Rolls* and sold seven PIONEERS, making me feel that there are probably several more in this city who will come forth in the Lord's time and prove themselves valiant soldiers, fighting for immortality."

ITEM FROM GRAND RAPIDS.

"Last Friday evening, shortly before I closed my store (I close earlier on Fridays), an agent called to sell a patent medicine. When we got through with his business I seized the opportunity of presenting the *Flying Roll* to him, and was surprised to hear him say he had read it, though I must admit he had somewhat the appearance of an Israelite. On questioning him I found he had only read the first and second sermons; he was not prepared to take more at that moment, but I trust to sell him the *third* sermon before he leaves the City, for by a careful perusal of the *third* sermon he will see that 'the Days of Visitation are Come,' and only the 144 000 of Israel will know it, and receive the *true* light to place in their pitchers—(bodies)—and which is found as "The Little Book," secreted in 'The Word of His Patience,' being to them neither a stone of stumbling, nor a rock of offence, for they will eat it up and learn to rightly divide the Word of Truth.

"This gentleman was well pleased with the *Roll*, and spoke of taking a few copies with him to offer to some on his travels; he said he was aware there was no use offering it to anyone who was wrapped up in their own sect or denomination, but thought every liberal-minded man ought to read it, and saw

in the near future the breaking down of all Sectarianism. I told him it should be read with an unbiassed mind, seeking the spirit of truth to unfold the deeply hidden mysteries, for 'The full soul loatheth an honey-comb, but to the hungry soul every bitter thing is sweet.'

"I called a stranger's attention to the *Roll* this morning, and after quoting a few passages of Scripture to show the mission of the *Roll* as an instrument for the ingathering and restoration of Israel, which many were at this day interesting themselves in, he said he could not be bothered wearing himself out to find such deep things as that, and went out. If he would only have stopped a minute to consider and examine the instrument he would have found the true way to peace and prosperity, and learned the deep secret of how not to wear himself out, by being careful of the substance (body) over which his spirit has been placed as a steward."

Customs : Wise or Otherwise.

As I pass from door to door offering God's last message to man and telling the people that it is a Divine revelation, I hear many curious remarks, and what is more, a great many untruths, for not a few reply, "We don't want any more revelations." Others say, "We have the Bible and don't require other books"; others, "Our minister can tell us all we need," while some put it mildly, "We don't want any more fads." This last remark would imply that they have some fads already, and are so far satisfied or think they are. As for the ministers being able to give all they require, this does not agree with the words we hear every day on our journeys, for many express doubts and fears, and say that while they agree with many things said by their minister there are some things they are not satisfied with, and the columns of the PIONEER testify to what is here written more or less in every week's notes. Then if the Bible alone is sufficient and satisfies them, why do they tell us at quite half the houses we call that they have more books than they can read? When did they first find out that the Bible was sufficient and that they did not need any more? Why did they go to the expense of other books when they have the Bible which satisfies them? We know that neither the Bible itself, nor all the other books they have, nor all the explanations given by the ministers now alive, or the interpretations of great writers who have died, can satisfy the mind; no, nor even anything man can propose, which is short of a Divine Revelation; anything less than that is a leaning upon arms of flesh, and it is written, "Thus saith the Lord, cursed be the man that trusteth in man and maketh flesh his arm, and whose heart departeth from the Lord." (Jer. xvii. 5.) "Where there is no vision the people perish" (Prov. xxix. 18), not having a Divine revelation. Everyone of mature years and of sound mind, whether professors of religion or Secularists, all are more or less anxious for further revelations, either Divine, Human, or Satanic. This

we propose to prove, which, if proved, ought to silence for ever those who now say, "We don't want any more revelations."

What is the object of the Education Act and the pressure of School Board authorities? Is it not that the present generation may have revelations which some not educated were in former times deficient of? Why are some apprenticed to learn a trade? Does it not prove he is in need and the master undertakes to supply him with the necessary revelations? Can a child ask a question and not show the need? If you are on a journey and uncertain as to the way you see the need of a further revelation, and in many cases a child can and does supply it to your joy. All classes are our witnesses and will yet admit the truth of the need of a Divine revelation over and above and far superior to all previously given.

We readily admit the need, and, like David, cry out for more light and truth; but we do not desire man's truth nor Satan's mixture of what he as an angel of light puts forth as truth, but the light and truth from God, a Divine revelation to guide us to life without death, immortality, eternal life. Every inquiry, no matter how trifling it may appear, whether about your health or the time of the day, every fresh study of the inventor to bring out something new, every patent that is registered, every fresh mixture of herbs that is said to exceed all before known, are witness to the truth of what we here assert; there is the need of revelations. What, then, can we say? Is there this need for the human and no need of the Divine? Do any of the human revelations have a tendency to convert the Secularist to be a Christian? What need to trouble about fossils, formation, and strata, if not to find out something new and then to hand the same to future generations and make themselves a name. Why was not mankind satisfied with the old stage coach, with sailing vessels, with the handloom, with the hand press? Why all this difference? Did not men desire further revelations in all these mentioned and in thousands of others too numerous to mention, and obtained them, and now look on the same with pride? But who gave man all these further revelations, or can man have them when and where he likes? Are none of these of Divine origin? If not, who is to have the honour? Who gives man power and breath and everything? In whom do we live and move and have our being?

O man, remember King Nebuchadnezzar's words, and also his later position: "Is not this great Babylon that I have built for the house of the kingdom by the might of my power and for the honour of my majesty?" Not a word here as to the honour and glory to God, until he had been driven from men and humbled before God; then he could praise and extol and honour the King of Heaven, Whose works are truth, and His ways judgment; and those that walk in pride He is able to abase. (Dan. iv.) What is the object of the lawyer's cross questions? Is it not to obtain further revelations and strengthen his side of the case, and get as many clients in his power as possible; using

the revelations to empty their purses and fill his own? Do not the editors of our daily newspapers take care to place, whenever possible, some startling revelations before the public from which they hope to receive some profit, and is not the general public eager to purchase the same, thus proving our position? Has there not been a liberal supply this present year of such revelations? How do the professors of Christianity stand in relation to the need of a Divine revelation? Why are our great colleges erected and kept up at great expense and visited by a continual stream of young men, many of whom are afterwards seen in the different pulpits? Is it not that the same young men may receive revelations to hand forth to the public less favoured in a more or less orthodox fashion? But are these human or Divine? If they are human they will come to naught, but if they are Divine why cannot the receivers of such agree not only as to receiving their large incomes from the same source, but also in performing the duties and explaining the truth of God?

How much will the cause of truth be advanced by the public seeing one part of a church prosecute another? Divine revelations do not recommend such things, and so we must conclude that they are man's or Satan's. What do all the prayers and services of the churches generally point out to us? Do they point out their need and desire for a Divine revelation, or is it the human they desire and ask for? What is the object of the many prayer meetings held every week in the Protestant chapels? Is it for human revelations or Divine? It is to be presumed that some out of the many on whom the canvasser calls are at some of these prayer meetings, and we would like to know whether they ever ask God for any further revelations at such times, and, if so, when they get them, and why they say at their own door they don't want any more revelations? All the efforts put forth by Sunday-school teachers of all denominations go to prove our position, for their work is to show the lasting benefits to be derived from any further revelations and the books specially recommended by ministers for teachers' helps prove the same thing. We can in some degree excuse the non-professors in making such remarks, but so far as the Christian is concerned it is so contradictory to say we don't want any more revelation, and directly go and ask God in prayer for more light; are such ways and sayings anything less than mockery and insult? Has Christendom all the light? If so, why are they not all in one church? Do the revelations held by one church satisfy the members of all, or any of the others?

I thank Thee, O Father, Lord of Heaven and earth, that Thou hast hid these things from the wise and prudent. Surely it is unwise to go to those persons to find that which God in His wisdom has hid from them. We have already proved that man, woman, and child, of all classes, all old enough to ask a question, do so for the purpose of having something revealed to them as set forth in the question. We are well aware that many are not anxious about God, what He is, or what He gives, so long as

they have abundance of everything that contributes to their sensual gratification. We are also well informed from door to door of the desire to be let alone, as they are happy in their belief and have no desire for change. There is nothing on record which shows that Saul, when on his way to Damascus, was desirous of change, and thought he was doing God service in the action he took, and no doubt many to-day think they are doing God service in their actions and harsh speeches to the canvasser, and may probably think that God is well pleased with their zeal in quickly shutting the door lest the red book should get inside their premises. Well, they have our pity and prayers, for they know not what they do; Father forgive them and show them Thy light, Thy truth, Thy revelation; Thy word is truth whether found in the Old or New Testament, the Apocrypha, or whatever way and manner Thou deignest to speak to man in any age. Our object in this paper has been to prove how many are the witnesses on our side to show to the unbiassed mind that revelations are in frequent demand by all classes without exception. There are revelations given through Satan which are, of course, of an evil kind, and operate powerfully with mankind, sometimes of a worse than beastly nature, and at other times as an angel of light, but all of them to deceive and bring mankind to death; sought after and carried out to a fearful extent. We can scarcely expect such to wish for a Divine revelation which would be a condemnation of former things. "Therefore, be not rash with thy mouth and let not thine heart be hasty to utter anything before God, for God is in Heaven and thou upon earth, therefore let thy words be few" (Eccles. v. 2) and thine actions wise. Let the wise consider our remarks and consider the value that is sometimes given for a revelation. How much have Governments paid at different times to men for further revelations as to the manufacture of material to deal out death and destruction to their enemies or even their friends if they cease to be so, and the said Governments would not say they don't want any more revelations; on the contrary, they are ready to hand over your hard-earned cash to any man who is in possession of such and would consider themselves fortunate in the purchase. Where are the people who don't want revelations? They cannot be found. How many men are there this day who, having found out some new scheme and not keeping their own counsel, have had the same carried out by others, without reaping themselves any advantage? We have only skimmed the surface of what might be said on this subject, and would ask our readers to think out and fill up the gaps at their leisure and ask themselves why should such eagerness be shown to obtain revelations of all kinds, not omitting fortune tellers, buying tips for races, bribing persons in possession of secrets, employing spies, and finish by telling the canvasser we don't want any more revelations when perhaps they are on the look out for some and expecting them at the door.

The custom which shuts out the Divine and insults the bearer cannot be wise and

must be otherwise. Can any man in Christendom say that he understands the whole of the Scriptures, and so needs no Divine revelations? If so, where does he live? Do the speakers at the conferences held from time to time show that they understand the whole? Can you take up a commentary and not find suppositions and opinions? Would any of these persons who now condemn the *Extracts from the Flying Roll* without reading them do so if it had been given to their minister? But why should that make any difference? Is not truth the same? Is not the spirit of envy and jealousy at work? The wise will prove themselves wisdom's children by their desire for truth, through whatever instrument a wise God sees fit to give it to them. Does the law of England condemn any man before he has undergone a trial, and if there is any doubt does not the prisoner have the benefit? How one-sided man is, how different to the treatment he deals out to others is the treatment he expects to be meted out to him.

We have reason to think they did not require a Divine revelation in the days of Noah, and the foolishness of those days is being repeated by so-called Christians now. The need of a Divine revelation is seen amongst all sects and parties who hold the Bible to be the Word of God, and the sooner man acknowledges his blindness the better, for the days are few, Christendom is drifting into scepticism, so much so that when the Son of Man cometh shall he find the faith on the earth? The various doctrines preached from week to week, in many cases flatly contradicting each other, prove the need of a Divine revelation which should be gladly welcomed by all and carefully read according to the injunction, "Prove all things: hold fast that which is good." For "there is nothing covered that shall not be revealed and hid that shall not be known." Where? On this earth, for there is no work, nor device, nor knowledge, nor wisdom in the grave (where many expect to go). "If there be a messenger, an interpreter, one among a thousand (a Divine revelation) to show unto man his uprightness, then he is gracious unto him, and saith, Deliver him from going down to the pit (the grave), I have found a ransom. His flesh shall be fresher than a child's, he shall return to the days of his youth." (Job xxxiii.)

Thou wilt always rejoice in the evening if thou spend the day profitably.

Search not who spoke this or that, but mark what is spoken. Men pass away, but the truth of the Lord remaineth for ever. God speaks unto us in sundry ways without respect to persons.

When consolation is taken from thee do not immediately despair, but with humility and patience wait the Heavenly visitation, for God is able to give thee back again more ample consolation.

The longer we are negligent in resisting the evil so much the weaker do we daily become, and the enemy stronger within. It is harder work to resist vices and passions than to toil in bodily labour. He that avoideth not small faults, by little and little falleth into greater.

Notes of Addresses.

The following addresses were delivered at 126, Great Titchfield-street, W., on Sunday evening last, in substance.

The first preacher commented upon the 24th chapter of Matthew's Gospel.

In the 5th verse we are told one of the signs of the end, that many shall come in the name of Christ and shall deceive many. We are now living in the last days, the hour of temptation; take heed therefore that no man deceive you. Look around you to-day and see the thousand and one different sects and denominations; was there ever a time in which there was so much profession of godliness, so many preaching in the name of Christ, and at the same time so much sin prevailing? Vainly do they expect to convert the world, for evil will wax worse and worse; as Jesus said, iniquity shall abound and the love of many shall wax cold, until He come Whose right it is, and He will sweep all iniquity off the face of the earth. We are witnesses that the Lord has set His hand again the second time to gather the outcasts of Israel and the dispersed of Judah, who will worship Him in spirit and in truth, fulfilling both law and Gospel, obedient to His Word, that they may be made like Him in immortality. These are the days of Daniel, and the prophet was told that the words were closed up and sealed until the *time of the end*. And they have been sealed up, but now are unsealed, for the Lion of the tribe of Judah hath prevailed to open the Book, and to loose the seven seals thereof; the mysteries are being revealed in the *Flying Roll*, which is the pearl of great price God has given to Israel, that they may know the way to return to Jerusalem above, for man must travel back from Jericho to Jerusalem to receive the second birth from the immortal Mother, Who has descended out of Heaven and is leading Her children into all truth. That Spirit has come to strengthen all those who are willing to take the yoke of Christ upon them and learn of Him to be meek and lowly in heart, and will lead them into the rest that yet remaineth unto the people of God.

The wars and rumours of wars, nation rising up against nation, pestilences, famines, and earthquakes, must come to pass to fulfil the Scriptures, and these things pre-signify the redemption of Israel, for Satan knoweth that he hath but a short time, therefore Israel should rejoice; they will be hated of all nations for His name's sake. When Jesus was addressing His disciples, in this instance, He was not so much referring to them as to their seed who should inherit immortality; the seed of the twelve Apostles is here upon the earth to-day, waiting for the message of life to be handed to them, for the fathers all died in the faith, not having received the promise, God having provided some better thing for us, that they without us should not be made perfect. We know that the multitude will not receive the message; Jesus was not speaking to them; they were filled with the loaves and fishes; but there were twelve baskets full of fragments that remained, reserved until these days for

Israel. The famishing cattle of Israel will receive them joyfully, the ox knoweth his owner, and will eat what He has provided. This is the everlasting Gospel we have to preach to all the world as a witness to all nations, and

THEN SHALL THE END COME.

John saw in vision an angel flying in the midst of Heaven, having the everlasting Gospel to preach unto all them that dwell upon the earth, and to every nation, and kindred, and tongue, and people. This is not the common salvation, but the Gospel of the Kingdom of God, and is going forth to gather the elect from the four corners of the earth the 144,000, who are destined to become the Bride of Christ: the common salvation is for the soul, an angel's glory, but the everlasting Gospel of the Kingdom is for the body, the glory of immortality, the perfect image of God.

In the 22nd verse we read that God has shortened the days for the elect's sake, or no *flesh* could be saved. The third watch of the eleventh hour has set in, which is the last watch and hour; the rest has been cut off, for God promised to make man within six days, or 6,000 years; in the 11th hour He called the labourers together, and if He shall come in the second watch or come in the third watch, blessed are those servants who are found watching; to them He cannot come as a thief in the night; we say therefore to you as Jesus said to His disciples, Watch, prepare yourselves to meet the Bridegroom with your lights burning, for without holiness no man shall see the Lord. There is none holy but Jesus, for all save Him receive through Adam the inoculation of evil in the blood, the sting of the serpent, which must be removed. This is the *greater* work to be done which Jesus spoke of, to overcome the evil of our own hearts, and the evil around us. Jesus had no evil in His blood, but we are full of iniquity, and this must be removed root, seed, and branch before we can be made fit habitations for God to dwell in. This is to take the yoke of Christ upon us, law and Gospel; the Gospel alone will not do; it is no longer a free gift of grace, a faith without works, but every jot and tittle of the law must be fulfilled to obtain the greater glory; we must, as the Apostle Paul says, work out our own salvation with fear and trembling.

PROVE ALL THINGS,

hold fast that which is good; to the law and to the testimony; if they speak not according to this book it is because there is no light in them. This advice is of absolute necessity at this time, for Satan will try to deceive the very elect, but it is impossible that they should be deceived, because the mystery of their own hearts is revealed to them; they know the depths of Satan, they overcome him, and he that *OVERCOMETH* shall inherit *all* things; this is *IMMORTALITY*. Although we speak of 144,000 being redeemed, let us not be misunderstood; we do not say there will be none else saved, but, on the contrary, *all* will eventually be saved, the believer at the first resurrection, who will receive a spiritual body like the angels, a great glory, and "Blessed and holy is he that hath part

in the first resurrection, for on such the second death hath no power," but it is a secondary glory, which Paul speaks of as the glory of the moon; the unbeliever will be saved at the final resurrection, thus proving that Christ is the Saviour of all men, specially of them that believe.

The text of the second preacher was taken from John v. 6, "Wilt thou be made whole?"

He said: We have just heard in plain and simple language the hope of Israel. We know not where Israel is at present, but we know that they are living and will seek the glorious prize of the immortality of the mortal body. God created man in the beginning a noble vine, wholly a right seed, but by disobedience he became a degenerate plant of a strange vine. The curse which followed the transgression of our first parents fell upon the body: "Dust thou art and unto dust shalt thou return," and it has been the decree of the Almighty that for 6,000 years man should receive the wages of sin, death, until the time that the Spirit should descend and release him from the curse. He has shown us three witnesses of His promise, one in each dispensation, Enoch, Elijah, and Jesus; although Jesus had to pass through death that He might destroy death, His body did not see corruption, fulfilling that Scripture which saith: "Thou wilt not leave My soul in hell, neither wilt Thou suffer Thy Holy One to see corruption." This then is the earnest expectation of His Bride, Israel, who will be made like Him as He is, flesh of His flesh and bone of His bone. He was the first-born among many brethren, and He said, "Whosoever shall do the will of the Father, the same is my brother, and sister, and mother." Let us consider then what the will of the Father is. Is it that we should hand our bodies over to Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus, suffering the loss of the body, wrapping it in a napkin, and laying it in the grave, as if God were an austere man? No, but rather that we should turn from our evil ways and live, for He is now calling to His people,

"WHY WILL YE DIE

O House of Israel? I have no pleasure in the death of any man, therefore turn ye from your evil ways and live." This is the glorious message God is now causing to be published among all nations, to loose man from the bandages of sin and death, and His Spirit will overcome the evil in every one who seeks Him in sincerity; then man will no longer receive the wages of sin, for the last enemy that shall be destroyed is death. Jesus was made a temple for the Spirit of God to dwell in; as He said to the Jews: "Destroy this temple, and in three days I will raise it up." Christ raised the body of Jesus from the grave, and became the life of that temple, which was flesh and bone, in which He appeared to His disciples, when He said: "Handle Me and see, for a spirit hath not flesh and bone as ye see Me have." That is the glory He will give to His Bride, which John speaks of in the 7th, 14th, and 21st chapters of Revelation. He heard the number of them that were sealed, 144,000 of all the tribes of the children of Israel.

This is the time when Israel will return from their evil ways, for they have gone everyone his own way; as sheep that are gone astray, they have wandered into a far country, for the creature was made subject to vanity, not willingly, but by reason of him who subjected the same in hope. God has come to seek and to save them, He has pity on their helpless condition, as He had compassion on the impotent man at the Pool of Bethesda, and says, Wilt thou be made whole? Many maybe have been lying in the same helpless state, perhaps for the same length of time, seeking comfort in vain from Church rituals and ceremonies; to such these words are addressed. It is not a partial cure, for the soul only, but that your whole spirit, soul, and body may be preserved blameless until His coming. The light of the Spirit of God will show them the evil of their own hearts, for that which doth make manifest is light, that they may see the state in which they were born, the whole head sick, and the whole heart faint; from the sole of the foot even to the crown of the head there is no soundness in it, but wounds, bruises, and putrifying sores. Like the Apostle Paul, they see that in their flesh dwelleth no good thing, and cry in agony of spirit, Who shall deliver me from the body of this death? With Jacob, when the promise of immortality was given to him and to his seed, they will exclaim, O, how dreadful is this place, this is none other than the House of God. For know ye not that your *bodies* are the temples of the Holy Ghost. For this cause God has promised

TO CLEANSE THE BLOOD

and make the bodies of His chosen fit habitations for Him to dwell in. This is the redemption of the *purchased* possession, for Christ is the Saviour of the body. The whole creation groaneth and travaileth together in pain until now, and not only they, but ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of the body. (Rom. viii. 23.) Of ourselves we can do nothing; like the man referred to in our text, we are perfectly helpless: it is by His strength alone that we can overcome evil, and put forth our hand to take of the tree of life, for as Paul says, If ye *through the spirit* mortify the deeds of the body, ye shall *live*.

In conclusion, I should like you to bear in mind that man is composed of three separate and distinct parts, which may be seen in the words of Paul to the Thessalonian church (1 Thess. v. 23). "I pray God your whole spirit, soul, and body be preserved blameless." If the body dies, which is the case with all but the remnant, for whom the time will be cut short, or no *flesh* could be saved, the spirit returns to God Who gave it, and the soul sleeps in the chambers of the grave until the resurrection, when it will be raised a spiritual body, like the angels, either at the first or second resurrection; it is sown a natural body, it is raised a spiritual body, for, as Paul says, "We know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens";

but we (Israel) do not wish to be unclothed, but clothed upon with our house, which is from Heaven, that mortality may be swallowed up of life. This is the hope, the great prize, we exhort you to press towards. Come thou with us, for we will do thee good, for the Lord hath spoken good concerning Israel.

IN THE MARKET-PLACE AT HUDDERSFIELD.

A DISCOURSE ON THE SUBJECT OF "SPIRIT, SOUL AND BODY." ALSO A WORD AS TO "ETERNAL PUNISHMENT."

Under the heading of "Canvassers' Notes" our readers will have read, doubtless with much interest and some profit, the reports to hand of the opposition our canvassers have had to contend with at Huddersfield. In their efforts to circulate the Gospel of the Kingdom of God their labours have been much hindered by men calling themselves Christians who, nevertheless, in their prayers are continually asking for this Kingdom to come, but not understanding the nature of the Kingdom or the way it will be set up on this earth, ask amiss; and when the truth of the gospel of Christ in the matter is plainly put before them they, in some cases, violently oppose it. This is the result of not searching the Scripture, with a single eye, and of neglecting to compare spiritual things with spiritual." Let those who want to know the truth whereof we testify cry earnestly with David, "O send out Thy light and Thy truth, let them lead me," and their eyes will be anointed with the eyesalve of the land, and they will "see," and their prayers will be answered and they will be given a heart duly prepared to receive and understand the deep mysteries hidden from the foundation of the world which the Spirit is now uttering in the ears of those who have ears to hear, eyes to see, and hearts to understand.

The following report has been received from Huddersfield of a meeting held by our canvassers in the market place there last Sunday evening. It runs as follows:—

"We commenced by reading aloud one of Israel's songs, and afterwards our brother commenced his discourse, selecting his text from the Apocrypha (which, by-the-by, the speaker said he did not reject as uninspired because it happened that the Council of Trent had so rejected it; he sought not to lean in any way upon arms of flesh but to hold fast to what he *knew* to be the truth of God). He quoted 2 Esd. chap. iii., 4, 5: O Lord, Who bearest rule, Thou speakest at the beginning, when thou didst plant the earth, and that Thyself alone, and commandest the people, and gavest a body unto Adam without soul, which was the workmanship of Thine hands, and didst breathe into him the breath of life, and he was made living before Thee." The preacher then continued: "If I studied my own ease and comfort I should not have been here to-night."

In our text we have three articles mentioned and it is for us to understand first of all what the part was that is here called "Adam." It says a body was given unto Adam without soul; the soul was the last part that man

received. Now, the word "man" is used in connection with a period ages before the creation of the body, and its application is to that part of man which existed far back in the ages before the earth was dropped into space from the fingers of Deity. Let us read here 2 Esd. ix. 18, 19, "And now when I prepared the world, which was not yet made, even for them to dwell in that now live, no man spake against Me. For then everyone obeyed; but now the manners of them which are created in this world that is made are corrupted by a perpetual seed, and by a law which is unsearchable, rid themselves." Here you have the word "man" used before the world was created. This, then, is the spirit—that is the oldest part of man, and this part existed long before the body was added. In speaking of the spirit I am not alluding to the atmosphere which some men call spirit; I am alluding to that which causes the body of man to walk, talk, eat, do everything that it does, *i.e.*, the spirit. By way of showing you how ridiculous it is to speak of the spirit as the air we breathe, and that the air is the quickening power of the body, I will appeal to any married man and woman present before me who is the father and mother of children, and ask them if they are not satisfied that there is a quickening before birth and long before any atmospheric gas has entered the lungs of the child. They will, of course admit that there is, and this quickening ensues months before the birth, and, therefore, of course before the child has breathed in air at all. So it is evident the spirit is *not* air; *it is the breath of Almighty God, and has nothing whatever to do with the air we breathe.* The spirit comes from God and quickens the child before birth, and at death returns to God Who gave it. The spirits called "men" in the Scriptures existed long before flesh came upon this earth, and, as we have said, is used in connection with Adam before a body—substance—was given to him. When we are teaching Scripture truths it is incumbent upon us to take the Word as we find it.

Now some say soul and body is one and the same thing, others that the spirit and the soul is one and the same article, but what saith the Scripture? I once asked a certain preacher what was the soul, and he would not at first answer my question. I pressed it, and he replied, "This is the soul"—putting his hands to his side. I then quoted the words, "Fear not them which kill the body, but are not able to kill the soul" (Matt. x. 28), which shows the preacher in question to have been in error, for what he referred to they can kill, but the soul they cannot. Now Esdras likens the grave to the womb of a woman, and speaks of both as the chamber of souls. The seed is sown, and the soul is there in the womb in the formation. It is the seed-bud of the plant, the plant being the body, but prior to birth it requires the quickening influence of the spirit, which is sent from God, to bring it into full activity. Again, the soul is the intelligence, and at death sleeps in the body with all its faculties in a semi-conscious state awaiting the resurrection. Paul, in one of

his Epistles, says, "I pray God your whole spirit, and soul, and body be preserved blameless." In speaking of the spirit does he mean air—breath, think you? If 50 men were shut up in one room, would they not all breathe one breath? But would they be all of one spirit? Are we not told to try the spirits? If 50 men were all breathing one breath or one spirit. How ridiculous this seems! What I want to point out to you is that the Word of God clearly shows a distinction between spirit, soul, and body. Now, the body, being substance, is consumed if put in the grave, the earth. "He that goeth down to the grave cometh up no more," says Job. The spirit, as we have said, existed ages ago, before a body of flesh had been created, when there was war in Heaven. That was man's first estate when as a spirit without soul or body he lived around the Throne of God. The present condition of man is his second estate—mortality, subject to vanity in hope. The soul is the seed of the body, and is given to beget other bodies; out of the loins of Jacob came 70 souls. (Exod. i. 5.) At death the soul as a spiritual seed is sown in the earth, and sprouts again at the resurrection by the return of the spirit, and forms a spiritual, not material, body in the resurrection, like an angel, and angels "neither marry nor are given in marriage," and, therefore, cannot be the Bride, the Lamb's wife. The bones of the Bride of Christ, on the other hand, are preserved alive without tasting death, body, soul, and spirit intact to the coming of the Bridegroom.

The above is a very brief report of what the preacher said on the subject of the composition of man. He further spoke on the subject of eternal punishment and clearly showed that though everlasting punishment was mentioned, the Scriptures in no place teach the horrible doctrine—the pagan idea—of eternal punishment. During the 1,000 years when Satan is bound, the condemned souls are undergoing their term of imprisonment, and at the close of this period having paid the uttermost farthing in prison they are released and freely forgiven by the Almighty Creditor, the blood of Jesus having purchased *all* souls either at the first resurrection—that of the just, or at the final resurrection—that of the unjust. *Everlasting* in this case being as usual a *limited period* with God, namely, *one thousand years.*

"Let every man and woman," concluded the preacher, "who in public and private preach and uphold this fearful doctrine, which originated in the dark vaults of Popery, ask himself and herself this question: Where will they find the hell they preach about, and where will the damned souls be when John's words are fulfilled: 'And every creature which is in Heaven, and in 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.' Death and hell will then have delivered up the dead which were in them (Rev. xx. 13), and every creature will be found blessing and praising God."

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

Immortality.

There is one glory of the sun. (1 Cor. xv. 41.)

Whosoever liveth and believeth in Me shall never die. (John xi. 26.)

In the way of righteousness is life and in the pathway thereof there is *no death*. (Prov. xii. 28.)

If a man keep My saying he shall never see death. (John viii.)

This mortal must put on immortality. (1 Cor. xv. 53.)

The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. (Rom. viii. 2.)

Another shall subscribe with his hand unto the Lord, and surname himself by the name of Israel. (Isa. xlv. 5.)

The hundredfold. (Matt. xiii. 8.)

The full corn in the ear. (Mark iv. 28.)

Deliver him from going down into the pit, I have found a ransom. (Job. xxxiii. 23, 25.)

If the Son, therefore, shall make you free, ye shall be free indeed. (John viii. 36.)

The Bride, the Lamb's wife, who go unto the marriage of the Lamb. (Rev. xxi. 9.)

Israel is My son, even My firstborn. (Exod. iv. 22.)

I will bring the third part through the fire. (Zech. xiii. 9.)

In that day Israel shall be the third. (Isa. xix. 23.)

I heard the number of them which were sealed 144,000 of Israel. (Rev. vii.)

God having provided some better thing for us. (Heb. xi. 40.)

I will show thee my faith by my works. (James ii. 18.)

The glory of His people Israel. (Luke ii. 32.)

Your covenant with death shall be disannulled. (Isa. xxviii. 18.)

Every man in his own order, Christ (and His Bride) the firstfruits. (1 Cor. xv. 23.)

Incorruptibility at the First Resurrection.

And another glory of the moon. (1 Cor. xv. 41.)

Whosoever believeth in Me though he were dead yet shall he live. (John xi. 25.)

Blessed and holy is he that hath part in the first resurrection, for on such the *second death* hath no power. (Rev. xx. 6.)

If any man's works shall be burned he shall suffer loss, but he himself shall be saved, yet so as by fire. (1 Cor. iii. 15.)

This corruptible must put on incorruption. (1 Cor. xv. 53.)

Reckon yourselves to be dead indeed unto sin. (Rom. vi. 11.)

One shall say I am the Lord's, and another shall call himself by the name of Jacob. (Isa. xlv. 5.)

The sixty-fold. (Matt. xiii. 8.)

The ear. (Mark iv. 28.)

Thou shalt be recompensed at the resurrection of the just. (Luke xiv. 14.)

A certain creditor had two debtors, one owed 50 pence (Luke vii. 42.)

In the resurrection they neither marry nor are given in marriage. (Matt. xxii. 30.)

Unto which of the angels said He at any time, thou art my son? (Heb. i. 5.)

Two parts (one part the unbeliever) shall be cut off and die. (Zech. xiii. 9.)

Cut off from thee *the righteous* and the wicked. (Ezek. xxi. 3.)

After this I beheld and lo, a great multitude, of all nations. (Rev. vii.)

These all died in faith, not having received the promise. (Heb. xi. 13.)

But to him that worketh not, but believeth . . . his faith is counted for righteousness. (Rom. iv. 5.)

A light to lighten the Gentiles. (Luke ii. 32.)

Make to yourselves friends of the mammon of unrighteousness. (Luke xvi. 9.)

Afterward they that are Christ's at His coming. (1 Cor. xv. 23.)

Incorruptibility at the Second Resurrection.

And another glory of the stars. (1 Cor. xv. 41.)

Twice dead, plucked up by the roots. (Jude 12.)

There shall be a resurrection of the dead, both of the just and unjust. (Acts xxiv. 15.)

All that are in the graves shall hear His voice. (John v. 28, 29.)

Yet doth He devise means whereby His banished be not expelled from Him. (2 Sam. xiv. 14.)

For Christ also hath once suffered for sins, the just for the unjust. (1 Peter iii. 18.)

Thou hast received gifts for men, yea, for the rebellious also. (Psa. lxxviii. 18.)

The thirtyfold. (Matt. xiii. 8.)

The blade. (Mark iv. 28.)

They shall not come out thence *until* they have paid the uttermost farthing. (Matt. v. 25, 26.)

The other owed 500 pence, and when they had nothing to pay, he frankly forgave them both. (Luke vii. 42.)

She saith, I sit a queen, and am no widow, and shall see no sorrow. (Rev. xviii. 7.)

Ye are of your father the devil (*i.e.*, their bodies). (John viii. 44.)

Two parts (one part the believer) therein shall be cut off and die. (Zech. xiii. 9.)

Cut off from thee the righteous *and the wicked*. (Ezek. xxi. 3.)

And *every* creature . . . heard I saying blessing and honour. (Rev. v. 13.)

Believeth on Him that justifieth the ungodly. (Rom. iv. 5.)

Surely the wrath of man shall praise Thee. (Psa. lxxvi. 10.)

I, if I be lifted up, will draw *all* men. (John xii. 32.)

{ He tasted death for every man. Heb. . . 9.)
{ Yea, for the rebellious also. (Psa. lxxviii. 18.)

Then cometh the end when He shall have delivered up the Kingdom to God. (1 Cor. xv. 24.)