

THE PIONEER OF WISDOM

A NEWSPAPER DEVOTED TO THE INCATHERING AND RESTORATION
OF ISRAEL.

(PUBLISHED MONTHLY.)

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

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| CONTENTS. | PAGE |
|---|------|
| Man's Three Component Parts: Spirit, Soul and Body | 289 |
| Where Faith and Works are Necessary | 290 |
| Tram Car Incidents | 290 |
| Notes from Canvassers | 291 |
| Hymns | 296 |
| Notices | 297 |
| Signs of Our Times, &c. | 297 |
| A Shaking among some of the Dry Bones in Liverpool | 298 |
| Truth v. Heresy | 299 |
| Progress in Scotland | 301 |
| Our American Columns | 301 |
| Notes of Addresses | 302 |
| The Wail of the Weary Wife | 303 |
| A Conscience Void of Offence before God... .. | 303 |
| An Explanation of Jude 3 | 304 |
| Sharper than Sheffield Blades | 304 |
| Perfect Love Casteth out Fear | 304 |

MAN'S THREE COMPONENT PARTS: SPIRIT, SOUL AND BODY.

THERE are many false doctrines held by Christendom traceable to a non-discernment of the fact that man is composed of three distinct and separate parts, a spirit, a soul and a body. From this failure to rightly divide the word of truth have emanated the ideas that the souls of believers are transported to heaven immediately after the death of the body, and that there will be a resurrection of the body. Many have thus failed to discover that the bodies of all who suffer death are destroyed, consumed, turned to dust, and that the portions of Scripture referring to the immortality of the body have reference to exemption from death, a promise of the life that now is and of that which is to come, a reprieve this side of the grave.

It is true that we are unable to arrive at a correct understanding of the above points by the sight of the eye, or hearing of the ear, and man by worldly wisdom cannot find out God. The inspiration of the Almighty giveth understanding; a man can receive nothing except it be given him from above; faith is necessary for a clear view of the plan of the

Almighty; true faith which cometh by hearing, and that hearing by the word of God. Search the Scriptures, for in them ye think ye have eternal life, and these, said Jesus, are they which testify of me. Further, a sincere desire to do the will of God, a willingness to obey when that will is made known to us, is necessary if we are to be led into all truth. "If any man will do His will he shall know of the doctrine." Here then is our starting point. Now for an acquaintance with what God's word teaches concerning the questions at issue.

The spirit of man is the candle of the Lord. Without the ministry of our spirits our bodies would perish. "If He gather unto Himself His spirit and His breath all flesh shall perish together." Our spirit was one of the angels or hosts of heaven before it was sent to minister to our body, and during the rebellion of Lucifer in heaven either stood loyal to God or fell with Satan. That our spirit had a pre-existence is clear from Eccles. xii. 7, where we are informed that at a person's death the spirit returns to God who gave it. God asked Job the question: "Where wast thou when the foundations of the earth were laid; when the morning stars sang together and the sons of God shouted for joy? Answer if thou hast understanding."

The reference to the above passage in Ecclesiastes reminds us of the error made by many, who, through failing to see a distinction between soul and spirit, believing the two to be synonymous, have believed and taught that the souls of all the repentant are transported to heaven immediately after death deprives them of their body. That soul and spirit are not synonymous is clearly shown by Heb. iv. 12: "The word of God is quick and powerful, sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit." The Virgin Mary understood this distinction when she exclaimed: "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour." (Luke i.

46, 47). Then again Job gave utterance to the words: "I will speak in the anguish of my spirit; I will complain in the bitterness of my soul." (Job vii. 11.) But, proving that soul and spirit are two distinct and separate parts of man is no evidence that his soul is not, at death, transported to realms of eternal bliss. It is believed by many that Paul's hope, "absent from the body to be present with the Lord," in conjunction with our Saviour's words to the repentant thief: "This day shalt thou be with me in Paradise," are clear testimony that the souls of believers enter immediately into their mansion in glory, after the death of the body. Such a hope, however, will not bear comparison with other portions of Holy Writ. Paul himself knew that a period would elapse before his soul would form an incorruptible body for his spirit; he did not expect to receive his crown until the glorious appearing of Christ in majesty and glory. "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day, and not to me only, but to all those that love His appearing." How exactly in accordance with the prayer of the malefactor: "Lord, remember me when Thou comest into Thy kingdom." What, then, did our Lord mean by "this day"? It was a dispensation of two thousand years; "this generation shall not pass away until all these things be fulfilled." This dispensation will not close until the resurrection has taken place, and then the millennium or Sabbath of rest will be ushered in; in accordance with the prophecy of Hosea: "After two days will He revive us" (and Christ did revive the hope of Israel after two dispensations of two thousand years in each had passed by); "in the third day" (the very day in which Jesus gave the thief a hope of a part in the first resurrection) "He will raise us up, and we shall live in His sight." "No man hath ascended up to heaven, but He that

came down from heaven, even the Son of man which is in heaven." (John iii. 13.) The soul lies dormant in the grave, awaiting the resurrection. "I saw *under the altar* the souls of them that were slain for the word of God." (Rev. vi. 9.) As the living germ in a grain of wheat, so is the soul in the body: the hull or body of the wheat decays, so is the earthly body destroyed, but the soul sleeps in the dust, until the time of rising; the souls of believers sleep in Jesus, and it will only appear as a moment from the time of death until the period when they are raised from the grave to an inheritance, incorruptible and undefiled, and that fadeth not away. "David is not ascended into the heavens" (Acts ii. 34), but he spake by the spirit of prophecy: "God will deliver my soul from the power of the grave." (Psalm xlix. 15.) When? "I go to prepare a place for you. . . . I will come again and receive you unto myself, that where I am, there ye may be also." "I come quickly, and *my reward is with me*, to give unto every man according as his work shall be."

We have shown that it is *the soul* which will be raised from the grave, but there are those who see no difference between soul and body. To all such we would quote Matt. x. 28: "Fear not them which kill the *body*, but are not able to kill the *soul*; but rather fear Him which is able to destroy both soul and body in hell." "David seeing this before spake of the resurrection of Christ, that His *soul* was not left in hell, neither His *flesh* did see corruption." (Acts ii. 31.) Is it not evident from 1 Thess. v. 23 that man has *three* component parts? "I pray God that your whole spirit, and soul, and body, may be preserved blameless unto the coming of our Lord Jesus Christ."

Here we have a prayer for the preservation of *the body*, and this, coupled with other passages proving that the immortality of the body may be gained, has led many to imagine that *the body* will be resuscitated in the resurrection. But such an idea is altogether opposite to the will of God. Once the body pays the wages of sin, death, it can never, either in time or eternity, be remoulded into a body. "As the cloud is consumed and vanisheth away, so he that goeth down to the grave shall come up no more, he shall return no more to his house, neither shall his place know him any more." (Job. vii. 9.) They are as water spilt upon the ground which cannot be gathered up again. (2 Sam. xiv. 14.) "Thou sowest not that body that shall be, but God giveth it a body as it hath pleased Him. It is sown a natural body, it is raised a spiritual body." (See 1 Cor. xv.) But when God speaks of changing the vile bodies of His

elect, that they may be changed and fashioned like unto His glorious body, when He promises to ransom their bodies from the power of the grave, He speaks of a reprieve before death. Being the children of Abraham, the seed to whom the promise was made, they will now at the fulness of the Gentiles receive the fulness of His Spirit, whereby they will be enabled to walk in perfect obedience before God, keep law and testimony in every jot and tittle, and thus merit more than a free gift of grace, more than the salvation of the soul only—spirit, soul and body will be preserved. "Blessed are they that do His commandments that they may have right to the tree of life." If a man keep my saying he shall never see death." We shall not all sleep. A remnant will be delivered from going down to the pit; their flesh shall be fresher than a child's, they will return to the days of their youth: a remnant will abide Christ's coming and stand when He appeareth.

WHERE FAITH AND WORKS ARE NECESSARY.

GOD'S dealings with mankind are altogether opposite to our thoughts and ways; unlike man He uses foolish things to confound the mighty, that no flesh should glory in His presence. In these last days, or the time of the end, the God of Israel has set His hand the second time to gather His people Israel, according to His plan laid out ages before our spirits were sent to minister to mortal bodies, and although unseen by the world, and unknown but to those who now are hungering and thirsting for righteousness, a small remnant, the children of Abraham, are now being gathered out of the nations of the earth, these are coming forth to serve the Lord in spirit and in truth, and they shall be accounted to the Lord for a generation; for although the number of the children of Israel be as the sand of the sea, yet a remnant shall be saved, they being the Lord's peculiar treasure.

But although they are so specially blessed of the Lord, we find by searching the word of God that they have first to be purged from dead works, and like the Captain of their salvation, have to be made perfect through sufferings, but knowing that He who keepeth Israel neither slumbereth nor sleepeth, they cry unto Him as Daniel did of old, morn, noon and night, for strength to overcome the evil, seeking for Him to work in them to will and do of His good pleasure, that these their at present vile bodies may be changed and fashioned like unto His glorious body. The promise of God is that He will cleanse their blood that has not been cleansed, but for this he will be enquired of by the house of Israel to do it for them, because a willing people will He have in the day of His power.

The time has now come when the Lord will gather out a people who will call upon His name to work out His will in their temples, that they may be redeemed from death

and ransomed from the power of the grave; they will keep the word of His patience, observe the commandments of God, and have the testimony of Jesus. It is clear that he that doeth the will of the Father shall know of the doctrine whether it be of God or not; there will be no possibility of him being deceived, from his temple shall flow the fruits of the Spirit unto life eternal.

Rejoice then, O ye seed of Israel, that the time has now come when the Lord shall bring back the captivity of His people, the salvation of Israel will come out of Zion, and ye will be brought home to the barn. He will now bind up the breach of His people and heal the stroke of their wound. Jacob shall rejoice and Israel shall be glad.

TRAM CAR INCIDENTS.

A CHURCH officer promised me that after he had read his PIONEER he would leave it where it would come before the notice of the "Elders," he being desirous that they should be acquainted with its truths. I trust it may stand as a better witness than one I once left in the car—it was an old one, and as it lay on the seat it asked everyone, "What is your hope? There is one glory of the sun, and another glory of the moon, and another glory of the stars." For this impertinent questioning it was often cast to the floor, and once it got so many foot-marks it had to be destroyed. Still a continuous line of PIONEERS has been kept up, each of them having a distinct mission.

Once during the month an order was secured for a first Gilt Sermon (which was promptly delivered), through the paper wrapper, "Who created the evil?" Thus the little messengers open up the way.

A conductor who has had a few PIONEERS has now bought the first Sermon. He is very much interested in our music columns, and enjoys a conversation about other portions of the papers and the *Roll*.

The weather has been remarkably fine, and excursionists visiting the city have been taking ample advantage of the cars. I sold three papers to some whose attention had been taken up with the advertisement inside.

One young gentleman thanked me several times for a PIONEER I gave him, but before this he said: "I feel I am almost a sceptic."

"Why?" I asked him.

"Oh, religion is such a dry, uninteresting affair, and based as far as I can see on mystery."

"No man can come unto me except the Father which hath sent me draw him" (John vi. 44), I quoted.

"And what am I to believe by that?" he asked.

"That the Spirit is now striving with you," I replied.

He said I had given him something to think about, and that he would read the paper. I was glad he took it, for several people in his position have refused it, even as a gift.

"The time is here, O, don't refuse
The blessed call from heaven;
God's voice proclaims this joyful news,
Mankind shall be forgiven."

Notes from Canvassers.

IN THE WEALD OF KENT.

"WHILST canvassing in Rolvenden I met one who said he knew more than I could tell him, for he had heard all about this work, and did not believe the Bible was true if what the PIONEER said was right, for he 'beleft' that we all belonged to the Bride of Christ, and that all those who died believing in Him would obtain immortality; again, he said, he did not believe the Books of Moses were inspired, but looked upon them as natural history.

"I quoted the words of Jesus: 'If ye believe not Moses, ye believe not me, for he wrote of me, and if ye believe not his writings, how shall ye believe my words?'

"Next door I met a person who wanted to know why it was the Lord forgave David for the sin of Abigail, and not Saul, when he disobeyed Him in saving the best of the cattle and brought Agag alive.

"I showed her how the one repented and said: 'I have sinned, let me now fall into the hand of God and not into the hands of man': while the other said: 'I have sinned,' and yet sought to lay the blame on others, saying *the people* saved the best of the sheep and oxen to offer sacrifice unto the Lord our God. I have sinned, he said, 'but honour me now before the elders of the people.'

"She took a paper and a *Part*, would have taken a Sermon of the *Roll*, but as it was near the end of the week could not afford it.

"The grocer took three PIONEERS, and distributed them among his friends, and when he came again he had an order for a Sermon, one of his friends declaring they never saw the Scriptures explained so clearly before.

"In Swarden I have gained another subscriber for this year's PIONEERS, whilst another has just taken the whole of the PIONEERS published this year.

"One did not mind having a paper just to see what it was, but he thought that the world was getting so enlightened, and that was a sure sign of the end when the world would be converted prior to the second coming of Christ.

"I asked him if Jesus thought so when He said: 'When the Son of man cometh shall He find faith on the earth?' or the Apostle Paul when he said: 'But evil men and seducers shall wax worse and worse, deceiving and being deceived.' (2 Timothy iii. 13.) 'The time will come when they will not endure sound doctrine, but after their own lusts shall they heap to themselves teachers, having itching ears, and they shall turn their ears from the truth and shall be turned unto fables.' (2 Timothy iv. 3, 4.) (See also 1 Timothy iv. 1, 2; Matthew xxiv. 12; Habakkuk i. 5; 2 Corinthians xi. 13, 14, 15; 2 John 7; 2 Thess. ii. 7-12; Romans i. 28, 32, and the whole of the second chapter of the 2nd Peter.)

"As regards the world getting enlightened, the Scriptures say that the children of this generation are wiser in their own eyes than seven men that can render a reason. A lady at a large house took a *Part* of the *Roll* and a PIONEER, as she was very interested in the manner she saw non-eternal punishment dealt with in a piece of a PIONEER she happened to find.

"I have frequently canvassed in Ashford, and have met with several who are already in possession of the *Roll*. One whom I asked if she would take a paper said, 'No, thank you, I've got the Bible, and this (showing me the *Roll*), and I don't think any one wants or needs better books than these.' She was very pleased when she found that the PIONEER was in connection with the *Roll*. I had a very interesting conversation with her, and she took two PIONEERS (different numbers) to see how the work was progressing.

"A little further down the street I met another who said it was impossible for the *Roll* to be right.

"I asked her why.

"'Because,' she said, 'it condemns in such strong language those who had devoted their whole time to the service of the Lord.'

"'Excuse me, ma'am, you make a mistake; not those who devote their time to the service of the Lord, but those who, as the Scriptures say, are teaching for doctrines'

THE COMMANDMENTS OF MEN.

Those who are compassing land and sea to make one proselyte, and when he is made they make him twofold more the child of hell than themselves. Because while under strong religious excitement they believe as their spiritual guides tell them, that they are born again—free from sin, but as soon as the excitement has subsided they find that they sin still, and so they fall back into unbelief; as the 'Extracts from the *Flying Roll*' state on the subjects: 'If they had chosen any other colour than black cloth, the counterfeit would not have been detected and nailed to the counter so soon.'

"She took a PIONEER, and promised to give it due consideration, saying she did not think it was like that.

"Another would have taken a Sermon, but could not afford it; however, she purchased a *Part* and PIONEER, wished me every success, and said she could see from a little she had previously read from a PIONEER that it was a work destined to fulfil a great purpose, and when I told her that that great work was the destruction of Satan's kingdom and the ingathering of the lost tribes of Israel who would become the Bride of Christ, she exclaimed with emphasis: 'Oh, I hope I'm one.'

"So many have treated the message as something inferior, saying: 'Oh yes, I've seen it before; no, thank you, not to-day,' and shut the door, while another exclaimed: 'Oh yes, they have been round here before, twelve months ago. I really have not time to see to it to-day; good morning.' Here and there, however, I find one anxiously waiting for the good old corn of the land—waiting for something that will not leave an aching void. An old lady said: 'Oh I must be very wicked, for I cannot get what I want at church; I think God must have forsaken me, for I get no comfort when I go to church, and the minister tells me that I have some sin on my conscience that Christ's blood will not wash away, and by that I am given to understand that I am for ever lost.'

"I told her the blood of Jesus Christ cleanseth us from *all* sin. (1 John i. 7.) 'Him that cometh unto me I will in no wise cast out.' (John vi. 37.) 'He is the Saviour of all men, especially of those who believe.' (1 Timothy iv. 10.) 'Wherefore He is able to

SAVE TO THE UTTERMOST

all who come unto Him.' (Heb. vii. 25.) 'Though your sins be as scarlet they shall be as white as snow, though they be red like crimson they shall be as wool.' (Isa. i. 18.)

"I told her I had something here (producing the *Roll*) that would satisfy that longing—that desire for spiritual food, for it is an invitation to the marriage supper, and is to invite you—not to be simply as a guest—but as a member of the Bride of Christ. It is an invitation for us to leave the valley of the fall and journey to Mount Zion, to the city of the living God.

"She looked at the book and then at me. 'I be got one of those books; my niece sent it to me some time since. But I've never read it. If it is all you say it will indeed be a comforter to me.'

"She took a paper, and wished me God-speed.

"Whilst I was canvassing in Aylesford a person had decided to take the *Roll*, when a member of

the Salvation Army put her head round the door post exclaiming: 'Oh Mrs. C—, that's the *Flying Roll* I've been telling you about; it is no good and will only disturb your mind, destroy your faith in Jesus.'

"I asked her to be patient with me, and I would show her how it would, instead of destroying her faith in Christ, establish it all the firmer, for it was the groundwork of our faith. But she was persuaded by her friend to have nothing to do with it, thanked me for what explanation I had given, but would not trouble me for any more.

"I have canvassed in High Halden, Appledore, Boors Isle or St. Michels, Rolvenden, Smarden, Great Chart, Hothfield, Ashford, Willesboro', Levington and Aylesford, my sales being 2 Sermons, 7 *Parts* of the *Roll*, and 544 PIONEERS."

OUR CROYDON REPORT.

"We have found many and varied excuses for not taking the message of life, the most common being that they have no time for reading. Others do not care for religious literature, and already have more books than they can read.

"One young man said the inmates of the house did not believe in the Scriptures, consequently did not need an interpretation of them. Another objected to the *Flying Roll* being the trumpet our Saviour spoke of, as it is written that He (Jesus) would send the angels with it. It was explained to him that spirits were called angels, before being sent on earth to take souls and bodies.

"A lady, who took a Sermon of the *Roll*, seemed very desirous of knowing more of God's will and work, and to be found prepared, firmly believing the end of time was drawing near. Very different was the reception at another house, the man saying he had been afflicted, and as the Lord did not answer his prayers for deliverance from trouble, he would not take any message from Him. Oh that he had understood the words in James iv. 3: 'Ye ask and receive not, because ye ask amiss.' Afflictions are often sent in love and mercy to teach us to put no confidence in our own strength, but to draw us nearer to God.

"On offering the *Roll* and PIONEER to some workmen, one who had previously bought a paper condemned it, as it taught universal salvation, saying the parable of the rich man and Lazarus so plainly taught eternal torment, as also did our Lord's words, that they should not come out thence until they had paid the uttermost farthing, this to his idea proving they never would come forth from their prison. Scripture evidence was brought forward proving the contrary and explaining these passages of Scripture, but he could not accept it. He believed in the resurrection of the natural body, and could not see that Jesus showed both the resurrection from the dead (a *spiritual* body), and afterwards the glory of the immortality of the mortal body.

"In a few instances the Word was readily received, a few sets taken, together with single Sermons, *Parts*, and PIONEERS. In one or two cases we were heartily thanked for calling; the grateful ones seemed to realise that a higher power had directed us to them. These, we trust, will be guided by the Spirit of God into all truth."

ON THE BORDERS OF WALES.

"A person who bought the first Sermon of the *Roll* from one of us several months since had laid it on one side until a few weeks ago, when she took the book up to read, and thereupon became greatly interested in its teachings; now says it is a perfect book, and when she becomes more fully acquainted with it, her intention is to make it known to her neighbours.

"A poor woman, who took a small *Part* of the

Roll and a PIONEER, was pleased to learn that the soul of man does not go to heaven at the death of the body. This has long remained a mystery to her.

"A young man, a Sunday-school teacher, took the first Sermon of the *Flying Roll* willingly, as he wanted to learn more, and thought it would be a help to him. Another made an excuse, saying he had not time to read; when he got to heaven he would have more time. Another said respecting the second coming of the Lord, 'No one knows neither the day nor the hour, not even the angels in heaven.'

"It is not that we are concerned as to the moment of Christ's appearing, but the Apostle Paul speaks very plainly on the subject: 'Ye, brethren, are not in darkness, that that day shall overtake you as a thief. The prophet Habakkuk says: 'For the vision is yet for an appointed time, but at the end it shall speak, and not lie. Though it tarry, wait for it; because it will surely come, it will not tarry.' This being the time of the end, the days of Daniel, when all Scriptures will have their full accomplishment, none of the wicked shall understand, but the wise shall understand' The wise, the seed from the clean tree, shall understand, but none of the wicked who are born of fornication from the corrupt tree shall know; to them it will be a parable.

"During the past month we have visited the following places:—Goodrich, Lea, Astcn Ingham, Bromsash, Upton Bishop, Yatton, Oldcore, Howcaple, Pencreek, Harewood End, Llanwarne, Brampton-Abbotts, Grove Common, Llaugarran, Peterstow, Walford, Weston-un-Penyard, Palmer's Hill, Bishop's Wood, Ruerdean, Hoarwitthy, Linton, Ross, Blakeney, Drybrook, Broadoak, Awre, Westbury-on-Severn, Little Dean, Chaxhill, Rodley, Blaisdon, Northwood Green, Etlow, Gatecombe, Newham, Arlingham, Nibley, Slimbridge, Horsley, Frampton-on-Severn, Stinchcombe.

"Our sales since last report are 89 Sermons (including 4 sets and 1 second Sermon), 158 *Parts* of the *Roll*, and 382 PIONEERS.

"As I was leaving a house a young man on the other side of the road cried out: 'Have you got some good news?' I answered in the affirmative, and offered him the work, when he gladly received the set of Sermons, appearing well satisfied with his purchase."

SPARE HOURS WELL EMPLOYED.

"I am happy to forward report of my labours at Levenshulme and other districts near at hand, where I found several willing to receive the truth, those who bought the *Roll* from me, with one exception, needing little or no persuasion to do so.

"I met with many who expressed great dissatisfaction concerning the present teaching of Christendom, saying they attended their various places of worship, not because they derived any benefit therefrom, but because it had been their custom from infancy to attend, and they had hitherto searched in vain for the unalloyed truth; would be only too glad to meet with it. Now, then, was their opportunity, but it was difficult to make many realise this.

"A gentleman told me a shilling was a shilling to him, indicating money was scarce, but if I could guarantee the book taught truth, simple and unalloyed, he would give the last shilling he had to procure it. I had no hesitation in giving my testimonial, told him I had proved the book, and could positively affirm that it is God's work, not man's; that no one unaided by the Spirit of truth could throw such an abundance of light on the sacred pages of Holy Writ. He took the *Roll* and a PIONEER. I was pleased to find him well versed in the Scriptures, but like many others, he believed that the redemption of the body could only be obtained after death, but after I had quoted several passages of Scripture

bearing on the question, he appeared to grasp the truth of our hope, redemption from death.

"Another said he would take a PIONEER, and first compare that with the Scriptures before taking the *Roll*. I replied that he would find the paper in harmony with the Bible, and therewith left him. In about a quarter of an hour he sent after me for the *Roll*.

"At the lodge commanding the entrance to a large house I sold a PIONEER, and the purchaser told me that probably some of the servants at the Hall might be pleased to look into the book. I proceeded up the drive, and my knock being answered by the butler, I introduced my mission, but am sorry to say he became very insolent, said he did not know me, and did not want any of those books; he did not know, nor did he want to know what they were. After leaving this Hall attention was turned to the cottagers in the village, and what a contrast. The majority of them were very short of money, but many very willingly gave a penny to procure a PIONEER. Many servants have told me that they would gladly have taken both *Roll* and PIONEER, but it was as much as their place was worth to buy at the door, and they dare not take it to their mistresses and ask them to buy a copy.

"In the little time I was able to spend in the vineyard I disposed of 19 Sermons, 9 *Parts* of the *Roll*, and 178 PIONEERS, besides 5 PIONEERS distributed gratis, which were very gratefully received."

AGAIN ON FIELD SERVICE.

"I am happy to again be in the field, and have canvassed the town of Wokingham and surroundings, where I have disposed of 60 Sermons, 100 *Parts* of the *Roll*, and 283 PIONEERS. My previous station was at Portsmouth.

"I have met with many who had taken the *Roll* previously from other canvassers. To most of these I sold a PIONEER.

"During a lengthy conversation with a lady she told me she was a great sufferer, that it was very hard to bear, and it was difficult to realise that God is a God of love to allow it. I could sympathise with her, and endeavoured to point out that the Lord scourges and chastens those whom He loves, that they may profit thereby, and be brought to humility and meekness—that otherwise they would entirely forget God. The wicked, said David flourish as a green bay tree, until their destruction cometh at a moment suddenly.

"A poor woman who took the *Roll* said that the shilling wherewith she paid for it had been prized by her for a long time, but she now parted with it, believing the book would be a blessing to her daughter.

"At a large business house the principal made sport of the *Roll* when it was offered to him, but one of his servants, who had purchased it six months ago at Maidenhead, was now very pleased to take a PIONEER.

"A man and his wife were very pleased to see me and take the *Roll* and a PIONEER; said they had heard of the book from a brother in India. I met with good success at the village of Bracknell; at most of the houses they took something. Sales there: 14 Sermons, 15 *Parts* of the *Roll*, and 96 PIONEERS. Barkam, Binfield, and Finchampstead have also been visited.

"Two servants were each desirous of having a copy of the *Roll* when I called on them, but as I had only one left I promised to supply the other later, and am pleased to say that it was gladly received on my second visit."

BECCELES, SUFFOLK.

"Care of Mrs. E. Robinson, 11, Dacre Place, Beccles.—In many of the places visited we have found several *Rolls*, bought from the canvassers who were staying about four years ago at Bungay and Lowestoft. To some of them we

have been pleased to sell the second Sermon, and to others who had never seen or read it before, a few sets of three.

"One who had the first and second Sermons informed us he liked them very much, and seemed very much taken up with the explanation the *Roll* gives of the fall of man. There were some points in the books he 'could not put both shoulders to,' he said, but 'there were others one might put three shoulders to if they had them.'

"On the 15th instant we were pleased to welcome a sister who has joined us for a time in our labours.

"Calling at a farm to enquire if they had seen the work, the gentleman came to the door. Seeing I was selling books, he shook his head and informed me he didn't want any. I offered him the *Roll* to look at, giving him at the same time a description of it, that it was a valuable book to all such as were seeking truth. After talking to him some time, he put his hand into his pocket and brought out a shilling for the first Sermon, saying, 'I'll take this from you to encourage you, but don't you come no more.'

YARMOUTH.

"Care of Mrs. Drury, 16, Jury Street, Nelson Road.—Since our last report we have continued our labours in Suffolk, and now have reached Norfolk. After a stay of five weeks at Beccles and three at Lowestoft, we came on to Yarmouth.

"Our stay at Beccles we enjoyed very much with our landlady, and at Lowestoft we were again treated kindly. During our stay at Beccles we were joined by a sister who is still with us, and who has shared with us since the enjoyment of canvassing.

"The work of ingathering those who will yet subscribe with their hand unto the Lord as prophesied (Isaiah xlv. 5), and the means used, have lately moved some to oppose us and the work. Still, He who has indited this work and hath said, 'I will bring it forth' (Zech. i. 4), will surely cause it to enter into that household who are seeking truth, although the enemy may oppose and try to make it appear untrue, for the promise is, 'As the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower and bread to the eater, so shall my word be that goeth forth out of my mouth; it shall not return unto me void; but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.'

"Those who are opposed to the *Roll* have set others against it, so we have met with many refusals at the doors, one informing me she had been told not to take it in; but we are happy to say among the number cautioned thus, we have met with one who intends not to act on the advice of another so readily, and is going to give it a thorough study and see for herself. After a little talk together on the work, a few days ago she decided to take Sermons II. and III. to complete her set.

"We know it is a custom with many among the various denominations to call Israel 'spiritual Israel,' wherever they meet the word, and by thus spiritualizing the term Israel they appropriate it to themselves, and firmly believe that they are Israel. Neither do they see any difference between the house of Israel and the house of Judah, but mix both up together in utter confusion.

"The Gentiles, or Christendom, have no claim to the house of Israel, and for them to think so is a fearful error, for wherever they see in the Scriptures any promises made to the children of Israel they attribute these promises to themselves, whereas they do not allude to them at all, being Gentiles, and not Israelites; yet there are many Israelites scattered among the Gentiles,

and it is to those, and those only, to whom this *Flying Roll* is sent, and these will embrace the truth shown forth in the *Flying Roll*, and come out from among them, and separate themselves, and cleave to their own people again. It is further evident that some do attribute the blessings of Israel to themselves, for we have heard them say, 'Blessed be the Lord God of Israel, for He hath visited us and redeemed His people, and hath raised up a mighty salvation for us in the house of His servant David.' Now we would ask, When did all this take place? When were the children of Israel redeemed? (See *Flying Roll* for further enlightenment on this subject; Sermon I., Part V.)

"A lady called upon in Lowestoft gave us to understand that both she and her husband had given up going to a place of worship; her husband had almost become a Freethinker, and she thought it was due to the inconsistency of his fellow-workmen, who professed Christianity; and as regards the church, instead of it being as she thought it ought to be, a house of God, it was more like a house of fashion to her. After a nice little talk with her on Israel's faith, she took a PIONEER.

"An old gentleman who evidently mistook me for a Mormon, had a lot to say, and nearly all against the Mormons. After listening a time in hopes of getting in a word or two, he sobered down a bit, but as soon as I said the soul's salvation is obtained without the works of the law, and was going on further, he interposed rather loudly, saying, 'It's not any use you trying to delude me, for it would take all the devils in hell to do it,' and then banged the door.

"A lady, on the *Roll* being offered, took it in her hand and said, 'I suppose this is only man's opinion.' 'We do not accept it as such,' I replied, 'for no man of himself could write such a book. We accept this as a Divine message, believing it to be promised to us in the Scriptures, and sent to explain and unfold to us the deep mysteries of the Bible, which have so long been hid in parable and proverb.' She took the first Part of the work and a PIONEER.

"We must not forget to add that we spent several happy hours with some interested friends a few miles from Lowestoft, who have been reading both *Roll* and PIONEER for a few years.

"Whilst working in Broome one of our party came across a gentleman who gave a willing ear to a short explanation of Israel's hope, being a God-fearing man. He also wished to relate some of his experiences, and said that some years ago, through reading the third chapter of Malachi, he had been convinced that the tithe of all belonged to the Lord, *i.e.*, whilst a man has tenpence one penny is the Lord's out of that, and that by withholding the same a man must rob God, he also quoting the Scripture concerning the blessing for those who do faithfully pay the same: 'Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it' (Mal. iii. 10.) And he added, even in temporal things God was true to His word and promise, for he had given cheerfully and the Lord had prospered him, and from a poor man he became a rich man. The tithing was kept in a separate place, so that each member of the family could give it to the Lord in whatever way they chose, but when the amount of tithing reached a considerable sum, £60 in three months, he was led to keep half back, which he now very much regretted, for he afterwards became poor again, which had taught him a great lesson. He having a portion of tithe to give away, gave it to help us on our way, not forgetting to remind us we had to give a tenth of that to the Lord, which we were very happy to do. He also kindly gave the canvasser a cup of tea, and allowed her to rest awhile.

"We have visited the following places:—

Beccles, Brampton, Shadingfield, Weston, Redisham, Ringsfield, Ellough, Frostenden, Wrentham, Wissett, Spexhall, Sotterley, Stoven, Worlingham, North Cove, Oulton Broad, Carlton, Colville, Barsham, Shipmedow, Geldstone, Chedgrave, Loddon, Stubb's Green, Hales, Hales Green, Thurlton, Raveningham, Norton, Subcourse, St. Olaves, Hadiscoe, Fritton, Toftmonks, Aldeby, Wheatacre, Burgh St. Peter, Bungay, Earsham, Ellingham, Ditchingham, Broome, Kirby Cane, Stockton Henstead, Gillingham, St. Andrew, Herringfleet, Reedham, Kessingland, Somerlyton, Flixton, Blundeston, Benacre, Kirkley, Pakefield, and Lowestoft.

"Sales for nine weeks: 331 Sermons (22 sets and 21 seconds among these), 269 Parts, 3 Bibles containing the Apocrypha, 1 Hymn Book, 2,295 PIONEERS, and 150 given away sent for free distribution."

NORTHUMBERLAND.

"Since our last report we have pitched our moving tent another stage on our journey. The excessive heat has made canvassing rather trying. And now for our experience in this district.

One to whom the message was offered, listened very attentively while the sister was explaining its mission, and seemed inclined to take the book. She opened the *Roll* at page 60, where it speaks of the three grafts. 'Oh,' she replied, 'I don't believe that; I believe I have received the second birth and am born of God. I don't think there is a third birth.' The sister replied: 'No one could claim to be born of God as long as they committed sin, for it is written: "He that is born of God doth not commit sin, for his seed remaineth in him, and he cannot sin, because he is born of God." (1 John iii. 9.) The first birth is when we are born of our mortal mother into this world; the second in leaving the world to be awakened in the resurrection, when every believer in Christ is born again, a spiritual body. The third birth is for the living who are not taken out of the world through death; these are they spoken of in Revelation, who are redeemed from among men; having overcome sin, they will have a right to the tree of life and live for ever.'

"Her hearer, however, could not receive this, saying: 'You are teaching wrong doctrine; I would not read that book on any account.'

"In Haltwhistle, the manager in a bank asked how we knew the *Flying Roll* to be true. He was told it was by faith, the same as we believed our Bibles, and that the *Roll* bore its own credentials. He seemed much inclined for argument, but was told we were not here for argument, as we are told by Timothy 'to strive not about words to no profit.' He could not receive the message so we wished him good morning. At one of our open-air meetings, the last but one held in Haltwhistle, it happened that there were but two of us, as our other sister has been called away for a little season. One of us had been speaking on universal salvation, when two men came out and preached against us, saying as the serpent worked through the woman in the beginning, by saying 'ye shall not surely die,' so the devil was working through a woman to-day, who was going about saying all souls will be saved, and that there would be a people who would never see death. They grew very excited, and we left them to themselves. Some of the audience were for us, some against us. One person came running after us for a Sermon of the *Roll*. The following Sunday evening we held another meeting, without being interrupted.

"We moved to Bellingham on Monday, June 19th, and soon found clean, comfortable apartments. The town is very small, little more than a village, so that we canvassed it in one day. We have found that our meeting held here last Sunday night has caused much interest, many anxiously enquiring when our next meeting will be held; some from a few miles distant have sent here to know the time and place where it

will be held. If we had been staying another week we should have taken the town hall, for never since starting out in this work have we seen so much interest manifested. Something was purchased in almost every house, many asking us to call for further talks on this glorious faith.

"One of us in offering the *Roll* at a farmhouse near Tarssett met a young man who is studying for the ministry. The sister was invited inside to partake of tea, and a very pleasant conversation was held with the farmer and his wife and another young man from Gateshead, who was on a visit to the farmer. Many questions were asked as to the life of the body, which the sister endeavoured to answer according to the law and testimony, to their satisfaction. They said they had never heard the like before. Two copies of the *Roll* were purchased, the friend from Gateshead giving the sister his address to call when we visit there (D.V.) at the end of the autumn. As both our young friends were coming through to Bellingham they accompanied our sister, making the weary miles seem less whilst conversing of the glorious time in store for those who endure unto the end.

"A gentleman at Gunnerton said: 'I don't want the work; I have heard of you at Newcastle, you have a church there.' We informed him such was not the case, and upon opening up to him the redemption of the body he found his mistake, and in course of conversation exclaimed 'How much is that book?' and gladly purchased the *Roll* to look into the matter for himself.

"We have met with great kindness and civility in this little North country town, meeting many earnest Christian friends. We feel rather sorry to leave, yet we must not tarry, for many more are waiting for the message of life to be handed to them, so o'er the mountains we must roam till we find our scattered bones and the long-lost piece.

"We leave for Rothbury (D.V.) on Monday, June 26th.

"Our sales for the last month are 283 Sermons, 132 Parts of the *Roll*, and 394 PIONEERS."

ANOTHER THOUSAND PIONEERS IN OLDHAM.

"We have again been privileged to go out into the highways and hedges to hand forth God's last message to the mixed multitude, hoping that God has directed our steps to some house where there is an earnest seeker after truth, who may find it contained in the *Flying Roll*, and thereby be led to come out from the multitude and be separate.

"One brother met an old man who received the PIONEER very willingly, and asked him into his house to show him a very old Bible he was studying. Our brother then pressed him to take a Sermon of the *Roll*, telling him that it would assist him a great deal in the study of the Scriptures, and that without it the Bible was largely a sealed book; however, he could not prevail upon him to take one then, but he asked him to call again, and seemed to realise that no souls had yet ascended into heaven but He which came down from heaven.

"Another brother, in offering the PIONEER to a man in Ashton, was told that there was too much of that trash going about, and to go and offer it to a man a little lower down the street, he being one of the best learned men in the town, and he would talk to him. Our brother quietly replied: 'He may be one of the best learned men in the town, but without he has heard the teaching of the *Flying Roll* he cannot answer you the first question on the paper, *i.e.*, Did Adam fall by eating an apple?' This reply seemed to awaken his curiosity, so he quietly listened while our brother put before him how the *Flying Roll* was a book ordained of God, and

sent forth to gather the children of Israel, and that there were not many wise and prudent would receive it, but the poor illiterate people; 'For it is easier for a camel to pass through the eye of a needle than for a rich man to enter the kingdom,' and then in a few brief words he explained the fall, and how disobedience in the beginning brought death, and that now through perfect obedience to the word of God we could obtain life.

"Two sisters offered the PIONEER to a gentleman who said he belonged to the only church that had the truth (the Brethren of Christ), but when brought to the point to prove his assertion, was found to be wanting, as they only take their foundation from Pentecost, thereby proving they have the Spirit only in part, for it appeared unto them with *cloven* tongues as of fire; but he was told there was a people who had the truth, and who sought to keep both law and Gospel, and that by doing the will of the Father, keeping the word of His patience, they would have a right to the tree of life, and enter in through the gates (law and Gospel) into the city. He then asked them if they sought to escape death, and being told that they sought the full redemption of body, and soul, and spirit, he replied: 'On those principles he ought not to have asked them in to sit down, even to look into the Word.' After thanking him for the rest received, they bid him good afternoon, wishing to pursue their canvassing. Shortly afterwards they met a gentleman who, from his appearance, seemed to be a clergyman. They offered him the PIONEER; he stood still, took a penny from his pocket, and handing it to one of the sisters, he took the paper and hurried off without even uttering a word.

"Our united sales for the month are 1,008 PIONEERS, 4 *Parts*, and 1 Sermon of the *Roll*."

ECHOES FROM THE WESTERN COUNTIES.

"My wife and I, now staying at Cirencester, have during the past month canvassed the following villages:—Kingscote, Newington Bagpath, Berkeley, Coley, Uley, Wooten-on-edge, Dursley, Shipton Moyne, Western Birt, Crudwell, Eastcourt, Didmarton, Avening, Oldbury-on-the-Hill, Leighterton, Culkerton, Ashley, Nestley, Long Newton, Oaksey, Charrington, Rodmarton, Tarlton, Beverstone, Brokenborough, Sherston Magna, Charlton, Eastongray, and Breadstone, among which we have been enabled to dispose of 76 Sermons (including three each of the second and third Sermons), 164 *Parts* of the *Roll*, and 265 PIONEERS.

"We felt very sorry to hear from a lady that she had burnt the *Roll*, having met with something in it which she did not understand. On being questioned concerning her difficulty, she said she did not then remember what particular point had perplexed her, and she had not read the book through. It is to be regretted that she did not read the whole of the message carefully and prayerfully; the points she did not understand might then have been made plain to her.

"Whilst writing this, the case of another, who received the *Roll* with joy, is brought to mind. He said he had read the books already in his possession, was ready for another, and gladly took the set of three Sermons. Among the very great indifference to spiritual things which we have to encounter daily, it is very cheering to find one here and there receives the message with gladness of heart."

AMONG THE STAFFORDSHIRE POTTERS.

"I am happy to say that since previous report from this district—Tunstall—we have been enabled to sell 103 Sermons, 140 *Parts* of the *Roll*, and 1500 PIONEERS. Those who can afford, take the *Flying Roll* very willingly. We have called upon many who bought it two or three years ago. Some have told me it is a very good book, others did not like it, some had not even read it.

How many have eyes but see not, ears but hear not; yet we know that book will speedily accomplish the mission whereunto it is sent, in gathering out the children of God, the remnant of Israel."

LEICESTER.

"Another month spent in Leicester, but what a difficult matter to find even a few hungering after spiritual things. How many houses one visits in the large towns before meeting with one who has an ear for the truth. But here and there is to be found a Daniel with his window open towards Jerusalem. Such a case is most refreshing.

"A young man, to whom I had introduced the work, asked if it were religious, and told me he was a Socialist. Being willing to investigate the teaching we hold dear, he purchased a PIONEER. He had been perplexed why and how a loving God had permitted suffering, misery and all kinds of evil; he had almost come to doubt the existence of God. I endeavoured to point out that the bitter thing would in the end become sweet; that God had placed the evil in the city, but warned man of the result of touching it. That much of the suffering and misery was the result of a breach of God's laws, and that the Almighty had permitted this sore travail under which mankind had laboured, that we might be exercised thereby, learn our true position and dependence on our Creator, and be able to fully appreciate the happiness which He will eventually vouchsafe to His creatures. I trust that the paper may be helpful to him in creating a desire for the *Flying Roll*, wherein this subject is dealt with very fully.

"Though the general indifference manifested by the majority has been very trying, yet it has been a privilege to make the *Flying Roll* more fully known in this large city, and it has greatly cheered one to meet with a few who were willing to compare the message with the law and the testimony.

"During the past month I have been enabled to dispose of 34 Sermons, 83 *Parts* of the *Flying Roll* and 464 PIONEERS."

MANCHESTER.

"Upon calling at a small house, a woman came to the door, which she opened only a little way, as if doubtful about me or my errand; however, she listened whilst I offered her the *Flying Roll*, but before I had time to say much about it gave me to understand that she considered she could not have a better book than the Bible, and that it contained all that it was necessary for her to know for her soul's salvation. To this, of course, I gave a ready assent, but intimated that the Bible contained many mysteries which we had not been able to understand, and as 'the secret things belong unto the Lord our God' (Deut. xxix. 29), and as 'no prophecy of the Scripture is of any private interpretation' (2 Peter i. 20), God being His own interpreter (see Gen. xl. 8), it is absolutely necessary, in accordance with many passages of Scripture (such as Amos iii. 7, Matt. xiii. 35, John xvi. 12, 13, 25, Matt. x. 26, 1 Cor. xiii. 9, 10, Rev. xiv. 6, 7), that God should give a further revelation or interpretation, unsealing these mysteries or secret things, and 'the time of the end,' the 'appointed time' for this to be done (see Dan. xii. 4, 9, Hab. ii. 3) *having now come*, God has graciously fulfilled His promise to bring forth the *Flying Roll* (see Zech. v. 1-4)—His last message to man, His last warning to the world, 'the everlasting Gospel' referred to by John in Revelation—and 'whether they will hear or whether they will forbear,' it has now for some time past been offered to thousands of people a week at their own doors. I pointed out to her that the salvation of the soul is not the *only* salvation referred to in the Bible, but that there is also another, namely, 'the redemption of our body' (Rom. viii. 23), which includes the

salvation of the soul, even as the lesser is included in the greater; and this is one of the mysteries of Scripture which Paul alluded to when he said, 'Behold, I show you a mystery; we shall not all sleep' (die). (1 Cor. xv. 51) And again, 'This mortal must put on immortality.' (1 Cor. xv. 53.) And again, 'The very God of peace sanctify you wholly: and I pray God your whole spirit, and soul, and body be preserved blameless unto the coming of our Lord Jesus Christ.' (1 Thes. v. 23.) And Jesus said, 'Whosoever liveth and believeth in me' (that is when He comes), 'shall never die. Believest thou this?' (John xi. 26.)

"Still she seemed to think that having sat under some of the best of preachers, who were very clever at explaining Scripture, it was unnecessary for her to have the *Flying Roll*.

"I gave her to understand that the ministers did not know, and therefore could not give the true interpretation of the mysteries of Scripture, unless they had obtained them from the *Flying Roll* or writings connected therewith; for instance, there are those well-known words of Paul, 'There is one glory of the sun, and another glory of the moon, and another glory of the stars' (1 Cor. xv. 41): have you ever heard any minister say what these three glories are, or do you know what they are?

"As I expected, she was unable to answer in the affirmative, and I think it was about this juncture that the door was opened wider, and another woman came forward and joined in the conversation. It was quite evident from her remarks that though previously out of sight she had been paying attention to what had been said, and I soon concluded that she was much interested. I briefly explained the three glories, namely, 'the glory of the sun,' which is immortality, or life without death; the 'glory of the moon,' or incorruptibility (not immortality, mind, the two terms are not synonymous, though very generally supposed to be so) at the first resurrection; and 'the glory of the stars,' or incorruptibility at the second resurrection. The 'glory of the sun' will be obtained only by 'the elect,' 'the Bride, the Lamb's wife,' the '144,000,' who will be sanctified wholly, and have their spirits, souls, and bodies 'preserved blameless unto the coming of our Lord Jesus Christ.' The 'glory of the moon' will be the blessed portion of all who die repentant, believing in Jesus Christ as their Saviour. The 'glory of the stars' will be a happiness which God, in His great love and mercy, will bestow upon those who die unbelievers (represented in the parable as the greater debtor who owed five hundred pence), *after they have undergone their punishment of the 'second death' for a 'thousand years.'*

"In speaking upon this third glory, I remarked that Jesus is the Saviour of all men, which the first woman immediately assented to, but the second (apparently in reply to her assent) said, 'But it's not what's preached'; the first woman evidently only believing it *with man's limitation*, that is, *if they believed*, whereas the second one was looking upon it in the Scripture sense, as a positive, unconditional statement, implying that the punishment of the wicked could not therefore be eternal. There is an advantage, and a very great advantage, in believing, for those who die without doing so cannot have part in the *first resurrection* (the glory of the moon), and so escape the punishment of the second death for a thousand years; but the salvation of the souls of the banished rebellious unbelievers at the *second resurrection* is in no way dependent upon that condition, but rests simply upon the glorious truth that God 'is the Saviour of all men,' that He sent His Son into the world to 'taste death for every man,' 'to be the Saviour of the world,' to justify 'the ungodly,' and doth 'devise means that His banished be not expelled from Him.' I also explained that the words 'everlasting' and 'for ever,' as used in the Bible, were not

equivalent to eternity, but only an appointed time with God, many 'everlastings' and 'for evers' mentioned therein having long since come to an end, and the 'everlasting punishment' of the wicked will also come to an end. Scripture does not say that God *wished to be* the Saviour of all men, or that He *tried to be* the Saviour of all men, but that He *is the Saviour of all men*. Now, He cannot possibly be the Saviour of all men unless all men are eventually saved; for anyone who wished and tried to save another, if he failed to do so, could not possibly proclaim himself that person's saviour. (See Matt xxiv. 22, Rev. xxi. 9, vii. 4, xiv. 1, 3, 1 Thes. v. 23, 1 Cor. xv. 51, 53, Acts xvi. 31, Rev. xx. 6, 5, Luke vii. 41, 42, 1 Tim. iv. 10, Heb. ii. 9, 1 John iv. 14, Rom. iv. 5, v. 6, 2 Sam. xiv. 14, Matt. xxv. 46, John xii. 32, 1 Cor. xv. 22-24, John i. 29, Ps. lxxviii. 18, Matt. ix. 13, Micah vi. 18.)

"A few other points were referred to, but the conversation, though lengthy, was hurried and shorter than it otherwise would have been as the two persons were going away for awhile, and had to catch a train; in fact, their luggage was fetched soon after I left the door. However, I was thankful I had called in time to see them, and trust they may derive much light and comfort from the Sermon and PIONEER which were taken.

"I was very much impressed and refreshed with the earnest, quiet, thoughtful manner of a poor woman to whom I offered the *Flying Roll* as God's last message to man. She paid attention as if she really believed that it was such, and whilst I spoke to her at great length upon the nature and objects of the work, sundry articles of Israel's faith, and various subjects and passages of Scripture, she appeared as though she were simply drinking in what she felt to be the truth, and the Spirit of Truth must have been with her enabling her to understand, for she claimed to be unlearned, yet she seemed able at once to comprehend clearly some of the mysteries which God has now unsealed in the precious pages of the *Flying Roll*, things which I have spoken of to the well educated, and professed exponents of Scripture, without their being able to see them even faintly; proving the truth of the saying of Jesus, 'I thank Thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father; for so it seemed good in Thy sight.' (Matt. xi. 25, 26.) She was a lover of Scripture, and although comparatively uneducated, evidently knew her Bible well. She seemed glad I had called, and gave me to understand that she had never had things placed before her in such a clear light. I told her they were not my ideas, but God's interpretation as given by Him in the *Flying Roll*; and she expressed herself as being satisfied they were according to Scripture, knowing well the many passages I had referred to in proof thereof. She would like to have had a Sermon, but was not prepared to take one then, so took a *Part* and PIONEER, which I feel sure she will study very carefully, and I trust with much profit and pleasure.

"I met with a very different experience upon offering the *Flying Roll* to a schoolmaster. Upon calling at his house I was told I could see him in the school close to. I went thither, and saw him as he was coming out, but almost as soon as I showed him the book, and began to tell him about it, he left me, saying contemptuously, he did not believe in it. I followed him to the gate, on my way out, asking him if he had read it. He answered, 'No.' I then made a remark to the effect that Scripture gives us to understand that he that answereth a matter before he heareth it, it is folly and shame unto him, and made a further request that he would give me a minute but he refused and walked away.

"At one place a boy came to the door, and I asked if his father or mother were in, when (see-

ing what I had in my hand) he said they did not want any books. I referred to its importance, and said 'I should like to tell them about it, even if they did not wish to buy;' so he told his mother, who came to me shortly. She seemed a nice woman, and listened attentively whilst I offered and told her about the *Flying Roll*, and not being able to take a Sermon, took a *Part* and PIONEER willingly. Awhile afterwards, when I was on the opposite side of the street, she called to me, and upon going over to her, she seemed quite pleased, as she gave me to understand that busy as she was, she had been looking into the PIONEER and found it just to her taste, and wished to know if one of the addresses in the paper was mine. as she would like to have the Sermon, and might call for it sometime; also that she should have been very sorry if she had not seen me when I called, but the boy being in a hurry to go out, and knowing that she wanted to get on with her work, with which she was behind, was the reason for his saying at first that they did not want any books.

"An old woman, who listened very attentively when I offered her the *Flying Roll*, could not take a Sermon, but took a PIONEER very readily; and whilst I was canvassing on the other side of the street some time afterwards she came over to me wishing to have another PIONEER.

"Upon offering the *Flying Roll* to a lady she received me very pleasantly, and we had a long, interesting, and I trust profitable conversation upon the work, and sundry articles of Israel's faith. She believed firmly in eternal torment for the wicked, and that the body which rises at the resurrection will be made like unto Christ's glorious body. I quoted much Scripture to prove these views were erroneous, but my notes are already too long for me to enter into details thereof, or give particulars of the other subjects referred to; suffice it to say, that what has previously been stated with reference to Jesus being the Saviour of all men, is sufficient proof that there can be no eternal torment; and as regards the nature of the resurrection body, Jesus said, 'In the resurrection they neither marry, nor are given in marriage, but are as the angels of God' (not like unto Christ's glorious body) 'in heaven' (Matt. xxii. 30); and Paul says, 'It is raised a spiritual body' (1 Cor. xv. 44); but Jesus has a body of 'flesh and bones.' (See Luke xxiv. 39.) It is only those who obtain the *highest glory*—the 'glory of the sun'—and form the immortal bride of Christ, whose bodies will be made like unto His glorious body. She did not, however, declare herself convinced on these points—it is difficult, all at once, to give up the cherished views of a lifetime, so to speak—but she was evidently very pleased with the interview, and took two PIONEERS very gladly with the intention of looking carefully into them. With a number of others I had interesting conversations, but have also met with much indifference, and many cases of poverty.

"I have canvassed in Didsbury, and made calls at a number of places visited previously.

"My sales amounted to 15 Sermons and 7 *Parts* of the *Flying Roll*, and 150 PIONEERS. I also gave away 5 PIONEERS received for free distribution."

IN THE SOUTH-WEST OF ENGLAND.

"Leaving the precincts of Salisbury Cathedral we next took up our abode at Gillingham, and for several days made the *Flying Roll* known in the dairy farming county of Dorset.

"At Shaftesbury I met with several who had purchased the book from canvassers who were in the district, and others were glad to receive it—10 Sermons, 5 *Parts* and 40 PIONEERS have been added to its libraries. About the middle of the day, at a house where I asked to see the mistress, I was informed that she was engaged. I spoke of calling again, and proceeded with my canvass of the street: continued to meet with fair suc-

cess, when a heavy shower compelled me to seek shelter for about an hour. Again I started forth, but had a difficulty to keep my books dry. At last I turned my face homewards, and as I was about to leave the little borough I spied the house where I was to make a second call. The door was answered this time by a gentleman visitor, whom I had seen in the earlier part of the day at another house, where after a fruitless effort to dispose of the *Roll* I had sold a PIONEER to the master, a tailor. This gentleman's first words now were to inform me that the tailor had become very interested in the PIONEER, and spoke of taking it in regularly. I expressed my great pleasure at hearing this, and then explained my object in calling a second time at this house. He was very pleased to take the *Roll* inside to the master and mistress, and gave a strong testimonial concerning the PIONEER, with the result that a set of the three Sermons and a copy of the paper were left there to bear further witness unto the truth. I then repaired to the tailor's residence, found him reading the PIONEER as I entered; we had a chat on Israel's faith, and he forthwith handed me a shilling for the first Sermon of the *Roll*.

"After selling 9 Sermons, 6 *Parts*, and 36 PIONEERS on a journey through East and West Stour and Kington Magna, I called on one of the subscribers to the PIONEER, who is staying with her sister at a farm near Kington, and we had a pleasant chat on the glories in store for God's elect.

"At Motcombe I met a colporteur, offered the *Roll* to him, but I am sorry to say he considered it a book too dangerous to read. I inquired, why? In substance, because it condemned the terrorising doctrine by which many have been led to join Christendom through fear of being banished to excruciating torture for eternity; because it reveals our Creator as a God of love, whereas this colporteur was a firm adherent to the doctrine of eternal punishment, and being unable to gainsay some very striking passages of Scripture proving that Christ is the Saviour of all men, specially of those that believe, he left me with the words: 'You are going to hell.' However, I am pleased to say that an entrance was found in the village for 9 Sermons, 5 *Parts*, and 28 PIONEERS.

"Another day at Templecombe, where I found a good many Sermons, and at almost every house I heard of Mrs. Stickland (a native of the place) having visited the district last summer. Happy to say, I sold a PIONEER to almost every one of those who had previously taken the *Roll*, and disposed of seven more Sermons—the second and third to a baker's wife who had purchased the first about four years ago.

"Twelve Sermons and nearly fifty PIONEERS were left at the quiet little borough of Mere, where also I met several already in possession of the message.

"Onward we must go. Next move was to Yeovil. Although three canvassers were there last summer, and very many had received the *Roll* from them, after six days' labour in the district my stock was lightened to the extent of 59 Sermons, 29 *Parts*, and 325 PIONEERS. It was a pleasing feature to note that the majority of those who purchased last year now took at least a PIONEER.

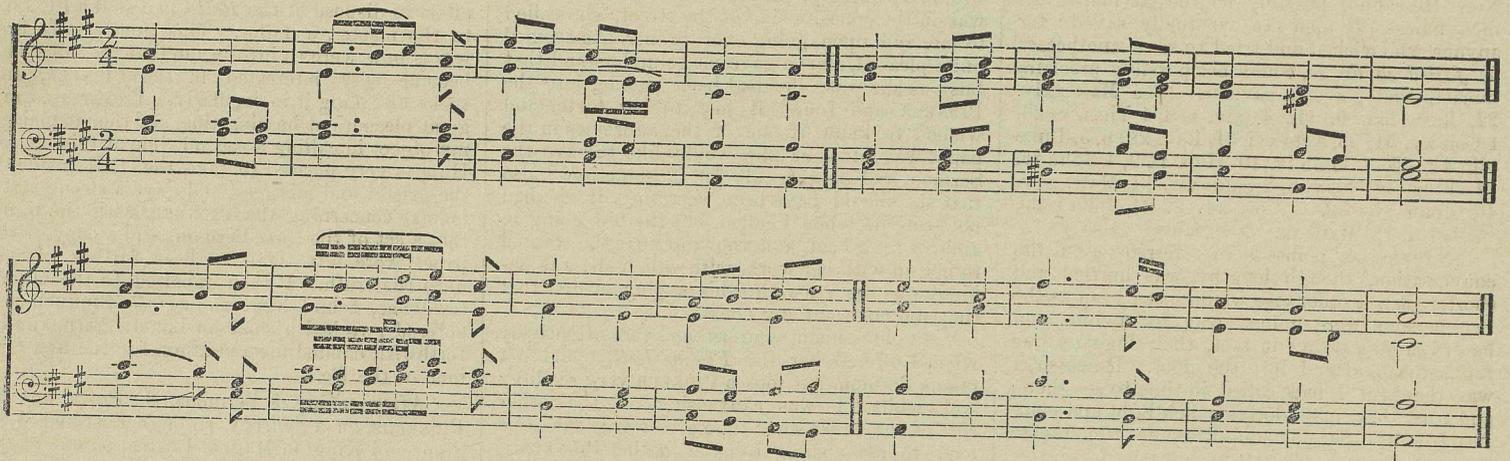
"At Axmouth I heard a good report of our sisters who canvassed Dorset, and at the small fishing village of Beer on the coast of South Devon, where 10 Sermons, 4 *Parts*, and 69 PIONEERS have been used to kindle a great interest in this work, our meetings have created a great deal of interest, the villagers turning out *en masse*. These earnest men and women gave us a good reception, appearing very thankful to have the truth brought before their notice.

"Sales since last report: 193 Sermons (including 17 second and 15 third Sermons), 101 *Parts* of the *Roll*, and 952 PIONEERS."

HYMNS USED IN THE SERVICES OF THE NEW AND LATTER HOUSE OF ISRAEL.

EDEN.

4 lines 8's and 7's.



1 **B**LESSED be the Lord for ever,
For He is His people's rest ;
He that will forsake them never---
Isr'el's seed is ever blest.

2 He doth now His Isr'el gather,
With them His new cov'nant makes ;
Now they call Him Abba, Father,
He His people ne'er forsakes.

3 He's the same from everlasting,
And to everlasting He ;
He, all heav'n and earth possessing,
Three in One, and One in Three.

4 Isr'el, now lift up your voices
To the Lord enthron'd on high ;
For the Son in heav'n rejoices,
They His name will magnify.

5 Now's the hour the Lord's appointed
For to glorify His seed ;
Now's the time for His anointed
To be equal with their Head.

HEBRON.

L.M.



1 **T**HE glorious Sun, the King of kings,
Has ris'n with healing in His wings ;
And will on Isr'el's children dwell,
And in them all His law fulfil.

2 He'll call them from the north and east,
He'll bring them from the south and west,
He'll bring them to His holy hill,
And in their temples live and dwell.

3 Their temples He'll to life reprieve,
And give them vict'ry o'er the grave ;
He'll make their bodies like His own,
And place them on His glorious throne.

6 lines 8's.

1 **C**OME, O Thou Traveller unknown,
Whom still I hold, but cannot see !
My company before is gone,
And I am left alone with Thee :
With Thee all night I mean to stay,
And wrestle till the break of day.

2 I need not tell Thee who I am ;
My misery and sin declare ;
Thyself hast call'd me by my name,
Look on Thy hands and read it there :
But who, I ask Thee, who art Thou ?
Tell me Thy name, and tell me now.

3 In vain Thou strugglest to get free,
I never will unloose my hold !
Art Thou the Man that died for me ?
The secret of Thy love unfold :
Wrestling, I will not let Thee go,
Till I Thy name, Thy nature know.

4 Wilt Thou not yet to me reveal
Thy new, unutterable name ?
Tell me, I still beseech Thee, tell,
To know it now resolved I am :
Wrestling, I will not let Thee go,
Till I Thy name Thy nature know.

5 What though my shrinking flesh complain,
And murmur to contend so long ?
I rise superior to my pain :
When I am weak, then I am strong !
And when my all of strength shall fail,
I shall with the God-Man prevail.

Notices.

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The Pioneer of Wisdom:

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Restoration of Israel, published by the Trustees
of the New and Latter House of Israel.

JULY, 1893.

SIGNS OF OUR TIMES, &C.

THE following is an extract from Dr.
White's second lecture on "Spirit-
ualism," which will doubtless commend
itself to our readers as being a firm deci-
sive step in the right direction:—

"The history of king Saul and his times is a
typical representation of the materialistic side of
every civilisation. Men close the heavens against
themselves by their ungodliness and disobedience,
and then the Lord 'hides Himself' from them, and
'answers them neither by oracle nor by Urim. In
their misery and abandonment they turn to the
powers of darkness, coming as angels of
light, and hope to find there an anodyne and su-
pernatural relief for their materialism and
despair. Thus the myriads of educated people
in America, France, Italy, Germany, England,
and India, who have 'rejected the word of the
Lord,' and despised the revelation in His Son,
have during the last forty years resorted largely
to necromancers who bring them certainly some
relief against materialism in visions and commu-
nications from the dead. By the aid of these
they have constructed quite a new theory of re-
ligion and of a future state. For, setting aside
the revelation in the Son of God, they have
'sought to wizards that peep and that mutter,'
and to spiritual agents who guide their pens and
pencils in inditing written or painted communi-
cations from a sphere supposed to be superior to
that known either to Jewish prophets or Chris-
tian apostles. But they have not found God in
these new revelations from the unseen. The
Eternal Being is a greater mystery than ever.
He is seldom referred to in these spiritualistic
manifestations (as they are termed), even of the
higher quality. Amidst all the spiritualities
there is not one word, that I have ever heard of,
resembling the spiritual, heart-searching teach-
ing of the Lord Jesus, nor one word in sympathy
with the redemption taught in the Apostolic
Gospel. The upshot of the whole spiritualistic
outbreak seems nothing higher than a weaker
Buddhism, leaving man without a decisive im-
mortal hope, and 'without God in the world.' It
certainly proves, beyond reasonable dispute,
almost to the senses, the existence of some spiri-
tual world and of a future state; but its most
striking miracles seldom rise intellectually above
the level of carrying men out of window, and
bringing them in again, or lifting heavy tables
to the ceiling, and holding them there against the
downward pull of several athletic persons acting
together, as happened to two investigating
friends of my own, whose names are known to
all English-speaking people."

THERE is, however, one point in Dr.
White's lecture to which we feel bound
to raise objection; he says that Spirit-

ualism "is steadily Universalist in its
theology and therein contradicts the
word of God from Genesis to Revela-
tion." Whilst having the greatest aver-
sion to Spiritualism, so called, in all its
numerous phases, being fully persuaded
that it is utterly opposed to the truth
revealed in the Scripture, we cannot
concede that Universalism contradicts
the word of God. In our issue of last
month we quoted over ninety passages
of Scripture giving the strongest affirma-
tive evidence of the ultimate salvation of
all men, and we venture to think that
our supply from the same source is by
no means exhausted. The prevailing
error of eternal torment would speedily
lose its adherents if those who profess
Christianity would study their Bibles
more diligently. A general knowledge
of the Scriptures, of the whole plan of
creation, is necessary to clear away from
the mind the aspersion cast upon the
Creator by this awful doctrine, for it is
abundantly evident that the idea is
founded almost solely upon a wrong con-
ception of about half a dozen sayings of
our Lord, of whom it is written, "With-
out a *parable* spake He not unto them."
The parables of Jesus are often treated
as hard, dry, literal facts, but His laws
and commands are explained away with
a surprising ingenuity. There are many
who would be highly indignant at being
thought ignorant of Scripture, having
been drilled from their youth up in cer-
tain passages of God's word which their
parents and spiritual teachers were
pleased to think necessary to their sal-
vation, but who would be surprised if
you were to draw their attention to a few
homely truths contained in the fifteenth
of Leviticus, for example. The parable
of the rich man and Lazarus is fre-
quently quoted as authority for believing
in the eternal physical torture of the
wicked, whereas it has a purely allegori-
cal meaning and the word eternal is not
mentioned or implied. Being a parable
it should be treated as such. On the
other hand the revelation made to John
that death and hell should deliver up
the dead which were in them, and that
there should be no more sorrow, nor
crying, neither any more *pain*, is held to
be allegory; indeed many will tell us
that the visions of John are too mysteri-
ous to be comprehended in the mortal
life; they contain, however, some very
clear proofs of Universalism. Then
again we read that four commands were
given by the Holy Ghost for the Gentiles
as being "necessary things": but they
are regarded as quite unnecessary. We
have never heard a minister of Christen-
dom insist on these things, or so much
as refer to them.

VERY few, we think, have thoroughly
realised that Jesus ascended on high,

led captivity captive, and received gifts for men, yea, for the *rebellious* also, that the Lord God might dwell among them. (Ps. lxxviii. 18.) They fully believe that the wicked will be banished from the presence of God, but do not know that He hath devised means that His banished be not expelled from Him. (2 Sam. xiv. 14.) They have no difficulty in thinking that the wicked will be turned into hell and all nations that forget God, whilst they, as believers, will enjoy the blessings of the millennium, but have quite overlooked the fact that the "rest of the dead" will live again when the thousand years are finished (Rev. xx. 5), when the vision of John will be fulfilled in substance, where he heard "every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, saying, Blessing, and honour, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever." (Rev. v. 13.) They know with certainty that unbelievers will suffer eternal fire, even as Sodom and Gomorrah, but they know not what that eternal fire is, or that it is written, "Sodom and her daughters shall return to their former estate." (Ezek. xvi. 55.) They read of the wrath of God abiding upon sinners, but have not noticed the passage which says, "He retaineth not His anger for ever because He delighteth in mercy." (Micah vii. 18.) They believe in everlasting punishment because the word of God tells them so, but they have never troubled themselves to compare spiritual things with spiritual, and ascertain whether "everlasting" refers to time or eternity. Let them compare, for instance, Gen. xvii. 10-13 with Josh. v. 5; Exod. xi. 15 with Heb. vii. 14; Lev. xvi. 34 with Psa. li. 16, 17; Exod. xxi. 6 with Job. iii. 9; and they will see that God often speaks of a limited time as "everlasting," and therefore this meaning of the word can with justice be applied in the case of everlasting punishment.

WE are truly living in troublous times, for it is impossible for a man searching for truth to find it among any denomination of Christendom; whichever he goes to he will find some doctrines at variance with Scripture. In these days of progress, of electric lights, and other marvels of modern civilisation, we are forcibly reminded of the words of Job, "Men see not the bright light which is in the clouds." The true light is here, seen by the eye of faith, and every earnest seeker after truth can find it; although for many years he may have sought in vain, he can find it *now*, for the vision is made plain; God has sent His Spirit to lead all who

diligently seek His face into all truth, to lead them out of darkness into His marvellous light. Come and judge for yourselves whether a prophet has been sent among us or not. Come and see, is the invitation we give to all—not signs and wonders, but the kingdom of God. The harmony of Scripture is a far more convincing and lasting proof of the Creator's works and the world to come than all the miracles of Spiritualism; it sets all doubts at rest; leading step by step into the temple of wisdom, and giving a peace which the world cannot give. Signs and wonders have been permitted to the evil agency, bringing those who believe not the truth under a "strong delusion"; but those who want signs are not of the true faith, for true faith can endure as seeing Him who is invisible. Let us put away, therefore, all such desires which are sensual and devilish and not of the Father, and seek to know the truth as it is in Jesus, for that alone can make us free.

A SHAKING AMONG SOME OF THE DRY BONES IN LIVERPOOL.

AMONGST the members of the Liverpool body there has been an earnest desire to spread the glorious Gospel of full redemption for spirit, soul and body, to make known the blessed tidings that the time has now arrived for those who are earnestly seeking after truth to obtain a reprieve from death, receive eternal life, and have their vile bodies changed and fashioned like unto the glorious body of the Man-Christ.

We commenced our open-air meetings in a street opposite Israel's Hall, 12, Brow Side, Everton. After we sang a hymn—"The light of life is flowing"—the people seemed taken by surprise as each brother clearly proved from Scripture that it was the will of God that man should live and not die. What a contrast is this hope to that of Christendom! Go where you will in any place of worship a dead Jesus is ever placed before the congregation, and in the same breath the preacher will say: Prepare to die. Death is coming, coming, and the judgment day; all must die. Then follows the hymn:—

"Teach me to live that I may dread
The grave as little as my bed,
Teach me to die that so I may
With joy behold the judgment day."

Many such hymns could be quoted, put forth as Gospel truths, but through receiving God's last message to man, the interpreter, man is brought to the standard of God's word, realising that the remnant of Israel should no longer look for death, but come to Jesus that they may have life, and have it more abundantly. There is no warranty in the Scriptures to preach death; there is a command given by God to live. Thus saith the Lord: "I have no pleasure in the death of him that dieth, but rather that he should turn from his wickedness and live." Turn ye, turn ye, for why will ye die, oh house of

Israel? The last enemy that shall be destroyed is death.

We are working men, and often cannot start our week-night meetings much earlier than 9 o'clock. At three of our meetings we could not settle down until nearly 10 o'clock: it seemed as if we were held back until the right people came to hear, of which we have had sufficient proof by the rapt attention and quietude at the meetings, and the eagerness shown in the purchase of the PIONEERS. We are firm believers in the command, "Preach the Word, be instant in season, and out of season. Blessed are they that sow beside all waters. In the morning sow thy seed, and in the evening withhold not thy hand. Blessed are they that do His commandments, that they may have a right to the tree of life, that they may enter in through the gates into the city. Ye shall know the truth and the truth shall make you free. For the law of the Spirit of life in Christ Jesus will make every true believer, as the Scripture hath said, free from the law of sin and death."

After one of our brothers had finished speaking a gentleman shouted at the top of his voice: "Happy art thou, O Israel, a people saved by the Lord." This came rather unexpectedly to us as our brother who had just spoken had happened on the Sunday evening to take this particular text to preach from. A gentleman and three ladies came to help us at another meeting. After the singing the gentleman complained to us that we did not preach Christ crucified. He said we would never get the people to stop and listen. We made answer that we not only preached Christ crucified, but also a risen, glorified, exalted Christ. He could not see any further than the cross, so speedily left us. As long as faith only is preached all may go smoothly with some, but now the time has come when we should earnestly contend for the faith once delivered to the saints, faith and works combined, that faith which purifies the heart, that works by love. Love is the fulfilling of the law.

"To-day, May 14th, 1893, I have been reading an old PIONEER, of August 9th, 1889, and how glad I am that such a grand message ever came to me; and it rejoices my soul that I can see and accept it, a grand revelation to man (proclaimed more fully in the *Flying Roll*). My fervent desire is to press on towards the mark for the prize, the redemption of the mortal body in immortality."—(Chester, Indiana.)

"I have read the three Sermons of the *Roll* and do most heartily accept its teachings, seeing by it and the Bible that all souls will be saved either at the first or final resurrection. But this is not all; I find the hidden mysteries are all made known which have been kept secret heretofore: the origin of evil; the tree of knowledge of good and evil, and above all things points out the way a man may live and not see death. A favoured few will compose the third church spoken of by Isaiah xlv. 5, who will work out their salvation with fear and trembling, and it is my desire to be one of them, that I may be enabled to overcome the evil and gain the body."—(Free Trade, Miss.)

CORRECTION.—June issue, third column, third line, p. 278, should read: "For his seed remaineth in him."

Truth v. Heresy.

HOW very far from the thoughts of the professing church is the idea of a further revelation. A report of a sermon preached in St. Paul's Cathedral a short time ago afforded a decided proof of this. The rev. gentleman took his text from the speech of Peter on the day of Pentecost: "This is that which was spoken by the prophet Joel, And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh." The preacher inferred from these words that

"Come what may the last word of God had been spoken. . . . No fresh succour could ever be sent man from the Father than the succour of His own Son. . . . God has no new move to make on our behalf, no new offer to propose for us. . . . When the earth tumbles to pieces, dissolved in fervent heat, Christ will still be where He is to-day, no more no less."

Let us examine these points separately, and see whether they are exactly in accordance with the Scriptures, for the errors of Christendom afford an excellent opportunity of bringing out the truth. Let us see whether these things are just weight and measure with the revealed Word.

* * *

(1.) "Come what may the last word of God has been spoken." Jesus said, "As the days of Noah were so shall the coming of the Son of man be." Noah was "a preacher of righteousness," sent of God to warn the world prior to its destruction. God never punishes without first warning, as witnessed in the case of the Sodomites, the Egyptians, the men of Nineveh, and the Jews. And it is written: "Surely the Lord God will do nothing, but He revealeth His secrets unto His servants the prophets." (Amos iii. 7.) "New things do I declare," God says; "before they spring forth I tell you of them." (Isa. xlii. 9.) We have then very good reason for expecting a warning specially sent of God to the world, before He comes to judge the earth, before the vials of His wrath are poured out upon this wicked generation; fulfilling also the words of Malachi, "Behold I send you Elijah the prophet before the great and dreadful day of the Lord come." It is true that the Spirit which descended at Pentecost was that spoken of by the prophet Joel concerning the last days; but it was only a partial fulfilment of his words, as the shadow compared to the substance; for if the fulness of the Spirit of prophecy were given then, how was it that Paul, who received visions and revelations unlawful to utter, who was not one whit behind the chief of the Apostles, how was it that he said, "Now know we *in part* and prophesy in part, but when that which is perfect is come then that which is in part shall be done away"? (1 Cor. xiii. 10.) These words clearly indicate a time when prophecy would be perfected, when the Spirit will be poured out, as Joel says, upon *all flesh*; they cannot refer to the consummation of all things when the mystery of God will be finished, for then prophecy must cease, but to the "last days,"

so often alluded to in the Scripture, the time of the end, prior to the coming of Christ.

The Pentecostal outpouring was a figure of what will take place in these days; they were then standing in the last days of the Jewish dispensation and the commencement of the Gentile ingathering; but now the Gentile dispensation is closed and the ingathering of Israel commenced. This Paul foretold in his Epistle to the Romans. "I would not, brethren, that ye should be ignorant of this mystery lest ye should be wise in your own conceits, that blindness in part hath happened to Israel until the fulness of the Gentiles be come in, and so all Israel shall be saved"—by the blindness in part being removed. It was said, "Bind up the testimony, seal the law among my disciples." (Isa. viii. 16.) They have been bound up and sealed to this day. When the disciples asked our Lord whether He would at that time restore the kingdom to Israel, He said, "It is not *for you* to know the times and the seasons which the Father hath placed in His own power." It was not given to the disciples who lived contemporary with Jesus to know the mysteries of the kingdom of God. Jesus spoke to them in proverbs, but said, "The time cometh when I shall no more speak to you in proverbs." This could not have been fulfilled at Pentecost, for after the Spirit had been given they knew only "in part," and Jesus said that when the Spirit of truth should come He would lead us into *all* truth. (John xvi. 13.) The word of God is still largely a proverb to Gentile and Jew, the law is sealed to the Gentile and the Gospel to the Jew. "The vision of all," as Isaiah says, "is become unto you as the words of

A BOOK THAT IS SEALED,

which men deliver to one that is learned, saying, Read this, I pray thee; and he saith, I cannot, for it is sealed: and the book is delivered to him that is not learned, saying, Read this, I pray thee; and he saith, I am not learned." It has confounded all to understand the vision, for as Habakkuk tells us, "It was for an appointed time, but at the end it shall speak and not lie." (Hab. ii. 3.) "At the time of the end shall be the vision," says Daniel. And the Lion of the tribe of Judah hath *now* prevailed to open the book and to loose the seven seals thereof. The vision is *now* made plain upon the tables, so that he may run that readeth it; it is made plain in the "Extracts from the *Flying Roll*," so that man may run for the highest prize, hitherto sealed from his understanding. We see, therefore, two reasons for expecting a further message from God; first as a warning to the world and second as an Interpreter to His chosen people, Israel, that they may be led into *all* truth and enter the rest that *remaineth* to the children of God.

Ah, says one, do you not know that it is written, "If any man shall add unto these things God shall add unto Him the plagues that are written in this book"? And that Paul said, "Though we or angel from heaven preach any other Gospel unto you than that ye have received, let him be accursed"?

THE "FLYING ROLL,"

however, does not add to the words or preach another Gospel, but reveals what is in the Book; it fulfils the mission of the Comforter,

who, Jesus said, "shall take of mine and show it unto you." It utters things which have been kept secret from the foundation of the world, although the letter has ever been before men. Christendom, on the other hand, by asserting that no further revelation is needed, that the last word God intends to speak was spoken under the influence of the descent of the cloven tongues, are taking away from the Scriptures, for as we have shown, the Word speaks of an open vision at the *time of the end*, and many things were written, to use the words of David, "for the generation to come," that a people which "shall be created" might praise the Lord. And by thus taking away from the Scriptures they bring themselves under the curse pronounced in Revelation: "If any man shall take away from the words of the Book of this prophecy, God shall take away his part out of the Book of life and out of the holy city, and from the things which are written in this book." Let us therefore give heed to the exhortation of Paul, and despise not prophesyings, but prove all things, and hold fast that which is good. (1 Thess. v. 21.)

* * *

(2.) "No fresh succour can ever be sent man from the Father than the succour of His own Son." Is this unalloyed doctrine? Jesus said, "I will pray the Father, and He shall give you *another Comforter*." (John xiv. 16.) "It is expedient for you that I go away, for if I go not away the Comforter will not come unto you." (John xvi. 7.) The fulness of this Spirit has not yet been given to man, but will shortly descend and rest upon Israel, as John saw in vision. Paul calls it Jerusalem above, the mother of us all; and Israel, says Isaiah, shall suck of her breasts and be satisfied; "As one whom his mother comforteth so will I comfort you." They will no longer know in part, or wander among the Gentiles hungering for the living bread, but be led into all truth, and "delight themselves in the abundance of peace." Who can say that he has found peace? Who can say he is satisfied with the fruit he produces? Who can say he is contented in his present sinful condition? No one but those whose vision the fall has beclouded with the darkness of Egyptian night; or those who are held captive by the strong delusion of the Babylonian mystery. All others must acknowledge that they are full of wounds, bruises, and putrefying sores, that there is no soundness in them, that when they would do good evil is ever present, that there is a law in their members continually warring against the law of their mind, bringing them into captivity to the law of sin. This has been man's condition since the fall, but now Jerusalem above, the female Spirit of the Godhead, brings fresh succour to the human race. "And this is the name," says Jeremiah, "wherewith *She* shall be called, The Lord our Righteousness." (Jer. xxxiii. 16.) She has come to loose man from the bandages of sin and death, to enable him to overcome all evil and keep the sayings of Christ, and so live for ever, that he may never see death.

Seeing that the devil still goeth about as a roaring lion seeking whom he may devour, fresh succour must be sent in order that the

words of Paul may be fulfilled, "The God of peace shall bruise Satan under your feet shortly." (Rom. xvi. 20.) This promise was made to the woman in the beginning, and will be fulfilled in the end. In that day, the Scripture declares, he that is weak among them shall be as David. He will send fresh succour, for He says "I will strengthen the feeble knees, and make her that halteth a remnant." A remnant is the last of anything; the Gentiles are not called a remnant, but a great multitude whom no man could number. The remnant is Israel about to be gathered. "He that scattered Israel will surely gather him, and keep him." (Jer. xxxi. 10.) "He will bind up the breach of His people and heal the stroke of their wound." (Isa. xxx. 26.) "At that day," says Zechariah, "there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem, for sin and for uncleanness." (Zech. xiii. 1.) Not for the forgiveness of sin, that can be obtained by the blood of Jesus shed nearly 2,000 years ago on Calvary, but this is to

REMOVE THE UNCLEANNESS

which caused man to fall and to bring him full redemption. As he fell through the woman so will he rise through the woman. God has sent Jerusalem above to rest on the mortal woman, Jerusalem below, to make her a cleansing vessel; for He promises to wash away the filth from the daughters of Zion and purge the blood of Jerusalem from the midst thereof by the spirit of judgment and the spirit of burning. And God will cause the woman to bring man to the same state, cleansing the blood which He has not cleansed, in fulfilment of the words of Joel. (iii. 21.) In order that these and many other promises should be accomplished, a succour must be sent from the Father in excess of that which has been sent during the dispensation of grace. This succour has come, the fulness of the Spirit is here, waiting for man to receive it; it has come to be a spirit of judgment to them that sit in judgment and for strength to them that turn the battle to the gate. It was not sent in Paul's day; the great Apostle of the Gentiles sought the Lord thrice that the evil, the thorn in the flesh, might be removed, which alone hindered him from reaching the mark of the high calling of God in Christ Jesus, from attaining to the highest glory, the glory of immortality; but God said, "My grace is sufficient for thee." Paul was of them that believe to the saving of the soul, for whom grace is sufficient, though he died in full faith of the greater glory, the redemption of the body (Rom. viii. 23), and is to-day a ministering spirit to the heirs of that promise, who will work out their own salvation with fear and trembling (Phil. ii. 12) by the power of Jerusalem above.

* * *

(3.) "God has no new move to make on our behalf, no new offer to propose for us." What! Listen to the Scripture: "Behold the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah. This shall be the covenant that I will make with the house of Israel; after those days, saith the Lord, I will put my law in their inward parts and write it in their hearts." (Jer. xxxi. 31, 33.)

After what days? After the dispensation of grace has closed, when the fulness of the Gentiles is come, for then Israel will be saved, "the Deliverer shall 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." This is not a covenant of faith and repentance as was made with the Gentiles, but a new covenant. God has a new offer to make to man: "Keep my commandments and live." Faith and repentance will secure the salvation of the soul, which is a resurrection glory, to be made as the angels of God, but under this new covenant man will be made as Jesus, who hath by inheritance obtained a more excellent name than the angels, for He only hath immortality. The soul is saved by faith without works, but the body perishes, goes to corruption and cannot be raised again; as the cloud is consumed and vanisheth away, so he that goeth down to the grave shall come up no more. Thou sowest not that body that shall be, it is sown a natural body, it is raised a spiritual body. That is a covenant made with both Jew and Gentile; faith saves the soul but the body receives the wages of sin.

THE COVENANT OF ISRAEL

is to overcome all evil that the body may not receive the wages of sin, but with the soul and spirit be preserved blameless unto the coming of our Lord Jesus Christ. They disannul their covenant with death and the grave, and seek the more abundant life, by having the laws written in their hearts and minds. "For he that keepeth my sayings shall never see death," said Jesus, never perish, never die. These are the terms of the new covenant, they have ever been before man, but who has regarded them or understood them? It is no new commandment but the old commandment which ye had from the beginning; again, it is a new commandment because the darkness is past and the true light now shineth. As we have already said, man will do this work by the power of Jerusalem above, who shall be a true helpmeet for him. The Lord, says Isaiah, "hath created a new thing in the earth. A woman shall compass a man." The immortal Spirit will overcome the man of sin, Satan, who sitteth in the temple of God, the body of man, showing himself that he is God. "I will work a work in your days, saith the Lord, which ye will in no wise believe, though a man declare it unto you." He will lead Israel in a path the world knows not of. "Behold I will do a new thing; now it shall spring forth, shall ye not know it? I will even make a way in the wilderness and rivers in the desert." God has a new move to make on our behalf, for He will say to the north, Give up, and to the south, Keep not back; bring my sons from afar and my daughters from the end of the earth. He will teach them as it were a new song, the song of Moses and the song of the Lamb—law and Gospel. Nearly everything connected with the great work God is about to perform is new, it is the beginning of His new creation, the new heavens and the new earth which He will create, the new wine of the kingdom of God. God has no new move to make on behalf of the Gentiles, with respect to giving them

further light, for their fulness has come, things in part must disappear, like the mists at sunrise; and that which decayeth and waxeth old is ready to vanish away.

* * *

(4.) "When the earth tumbles to pieces, dissolved in fervent heat, Christ will still be where He is to-day, no more, no less."

By far the majority of Christians believe that Jesus is already perfected, that He will ever be the same as He is to-day, no more and no less; but as Paul says, Christ is not glorified without His Bride, the man is not without the woman in the Lord. "I do cures, said Jesus, to-day and to-morrow, and the third day I shall be perfected." At the end of the third dispensation, when He shall receive His Church, His elect, the 144,000, whom John saw, in vision, standing with the Lamb on Mount Zion. Many talk of the finished work of Christ, but He has yet to see the travail of His soul in Israel's redemption; His work was to destroy death and him that hath the power of death, that is, the devil; but the power of Satan is not destroyed at present, and death still claims its victims, the curse is not removed. By His blood He freed the souls of all men, those who believe, at the first resurrection, but the rest of the dead live not again until the thousand years are finished. He was lifted up that He might draw all men unto Him. This is a glorious truth, but it is not all that may be learnt of Christ, for He is both the resurrection and the life; he that believeth on Him, though he were dead yet shall he live, but whosoever liveth and believeth on Him

SHALL NEVER DIE.

The resurrection glory is one that may be obtained by going no farther than the first principles of the doctrine of Christ, but the Apostle Paul exhorts us to leave these principles and go on to perfection, unto the measure of the stature of the fulness of Christ. And in Him dwelleth all the fulness of the Godhead bodily. This cannot be attained by those whose bodies go to the grave, for the body once dead can never be remoulded into shape; they can never possess more than a spiritual celestial body, "as the angels," and as Jesus had when He first arose from the dead and appeared to Mary. (John xx. 17.) Theirs is not the highest glory, for "the grave cannot praise Thee, they that go down into the pit cannot hope for Thy truth; the living, the living, he shall praise Thee." (Isa. xxxviii. 18.) Those who will be alive and remain unto His coming, having had their blood cleansed in preparation, made ready as a bride adorned for her husband, they will be made as He is; in their temples the Godhead will dwell, fulfilling the words of Jesus, "the kingdom of God is within you." They will be flesh and bone as He is, as when He showed Himself to His disciples and said, "Handle me and see, for a spirit hath not flesh and bones as ye see me have." (Luke xxiv. 39.) The Man-Christ has ascended up far above all principality and power, being at the right hand of the Father, but He will be much more glorified when He comes the second time without sin unto salvation, when He comes to claim His bride and to reign a thousand years on earth. And when the seven thousand years of creation are over, and

the power of evil totally destroyed (for it is only bound down during the thousand years) then the mystery of God will be finished, and the seven Spirits of the Godhead be complete and perfected in Christ and His Bride.

PROGRESS IN SCOTLAND.

LEITH has been the centre of my canvassing during the last month, where a large number of PIONEERS and *Rolls* (including four second and two third Sermons) have been sold. Other six regular subscribers to the PIONEER have been added to my list, all possessing the whole or portions of the *Roll*. Whilst calling at a house in my usual way, a lady was surprised to find me offering for sale a copy of the book she was just reading, a first Sermon of the *Roll*. I knew this place had been canvassed before, for just along the street a family had a Volume and another a set of three Sermons, but the last-mentioned person had had it lent to her, which gladdened me very much to see an unknown hand interested in the cause of truth. I received an invitation to call again. Other five names and addresses were taken for either a paper or a book, which I shall be able to supply in my spare time.

Another lady was moved to tears as I backed up by the Scriptures the sureness of God's promises to preserve our souls, and also to keep our feet from falling, dealing with great earnestness on the life of the flesh without death.

The grocer spoken of last month has now taken the other two Sermons. I also came across his landlady, who is very much taken up with them and the PIONEERS.

A Sermon and a PIONEER were readily purchased by a wife and husband, who listened with rapt attention to my entreaty. A Dutchman said he might have taken the Sermon if he had not discovered it was of a religious order.

My last call was at a baker's shop, where I made a purchase, and after a long talk with the master, I sold him a *Part* and a PIONEER.

A Sermon and PIONEER were bought from us by a young woman who was paying us a visit from Perth, and my brother, stationed at Aldershot, has sent a letter ordering four PIONEERS, he being very much interested in some correspondence we were having.

Lean not to thine own understanding, and put no confidence in private interpretations of the Scriptures, or in the opinions of others if you are not first able to see they coincide with the teaching of Holy Writ. Trust not to arms of flesh; they will fail. God, and God alone is Israel's strength and song. Remember the experience of one who said: "It was not an enemy that reproached me; then I could have borne it: neither was it he that hated me that did magnify himself against me: then I would have hid myself from him. But it was thou, a man mine equal, my guide, and mine acquaintance. We took sweet counsel together, and walked unto the house of God in company." Above other things keep a watch that thou art not overcome of thine own evil. "A man's foes are they of his own household," his own body.

Our American Columns.

FREE TRADE, LEAKE CO., MISS.

WE were pleased to sell a second Sermon to one who had bought the first, and who said it was a most wonderful book. We know if this friend will study the three Sermons he will find therein sufficient to help him on in the way of righteousness, to prepare him to meet his God in peace.

"Another who purchased a first Sermon says he is highly pleased with it, and thinks it contains more than he can ever comprehend. We exhorted him to seek the Lord for guidance, and earnestly pray for the Spirit to unfold the hitherto hidden things, now made known in the pages of the *Roll*."

NICOMKLE MILLS, KENSINGTON PRAIRIE, B.C.

"I went out from Blaine, three or four miles into the country, but found no one wanting the *Roll*. One man concluded to buy a PIONEER. I had no change for his money, so left him a copy of the paper, hoping he may become thirsty for the waters of life.

"I gave away a few PIONEERS that the people may be without excuse that the warning and call: 'Come ye out from among them,' has been sounded in their ears.

"A gentleman from Victoria called to see me; I took the opportunity to introduce the *Roll* to him as God's last message and interpreter of the Scriptures, striving to show the simple difference between the chosen 'few' who will be preserved blameless in body, soul and spirit unto His coming, and the innumerable multitude of all nations, tongues and people, who will seek and obtain the salvation of the soul at the first or second resurrections. He condemned the *Roll* (without a reading), and said I was only bringing about an apostasy.

"I called on one who has the *Roll* to get his subscription to the PIONEER, but could not prevail."

MOUNT PLEASANT, B.C.

"The work of God is surely progressing here. Many who at first refused the *Roll* and PIONEER are now willing to investigate, and some acknowledge the divine message sent to man. It is pleasing to meet with those who search the Scriptures for themselves, whose eyes are opened to see the signs of the times and the lack of the truth in the great apostasy by which we are surrounded. To all such as seek 'light and truth' the *Flying Roll* will prove a great blessing, and a beacon light, and they will receive it with joy, increasing as they go forward in the glorious truths revealed in its pages to every diligent searcher and anxious enquirer.

"One young man bought the three Sermons to send to his father in Ireland.

"I met with a Spiritualist who endeavoured to prove that the miracle-working power he claimed to possess was sanctioned by the Scriptures, quoting 1 Sam. xxviii. 7-10. I referred him to Deut. xviii. 10-12 to show that all such would not be found

among His people Israel. He found the Word too sharp for him, and bowing to its authority, took a PIONEER, promising to look more carefully into this subject.

"Many who attend our afternoon meetings are seeking for truth and willing to acknowledge the interpretation as given by the *Roll*, comparing Scripture with Scripture, endeavouring to prove all things, and to hold fast that which is good, the way in which we may seek the redemption of the body, and learn to rightly divide the word of truth, proclaiming to our fellowmen the great mystery of godliness—God manifest in the flesh—which things the prophets of old enquired and searched diligently for, who prophesied of the grace that should come, searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified before hand the end from the beginning, uttering things in parables, now being revealed to the heirs of the promise, the generation that was to come.

TROY, REUSAULER CO., NEW YORK.

A sister writes: "The love of Christ constraining me, I felt that I could not longer remain idle, and have again entered the field, with a desire and hope to be instrumental in the hands of the Lord in spreading abroad Israel's literature, that the scattered bones of Israel may receive the glorious message of the *Flying Roll*, and that all those whose desire is to learn righteousness may have the plain truth presented to them in simple language. With this intent I left Ballston Spa for Mechanicsville, where I succeeded in leaving 3 Sermons, 44 *Parts*, and 42 PIONEERS OF WISDOM as fragments of the truth, that will in a short time put an end to all false doctrine and errors.

"Coming on to Troy, I easily obtained lodgings, and settled down to canvass between the showers of rain. I sold a set of three Sermons to a man who was hanging paper in the landlady's house. I went three miles out of the city to a small village—Cohoes—leaving 21 *Parts* and 13 PIONEERS there.

"A lady who purchased a set of Gilt Sermons was very much pleased with them, and has since bought a Hymn Book and PIONEERS. She says I was sent to her. The *Roll* says Israel will receive this *Roll* with joy, and are waiting to receive it to turn their faces Zionward.

"I took a trip to Green Island, leaving 2 first Sermons, 7 *Parts*, and 7 PIONEERS to perform their mission in the near future.

"I find here, as at other places, the multitude are busy with other things, such as: What shall we eat, and what shall we drink, and wherewithal shall we be clothed? for it is written that the Gentiles will seek all those things, and so the *Roll* does not find an entrance, for they close the door too quickly. O Israel, hear the words of our Lord and Master: '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.' (Rev. iii. 20.)

"I have left in this city 2 sets of Sermons, 5 first Sermons, 74 *Parts*, and 58 PIONEERS OF WISDOM, and am in hopes of going forward to Albany—the State capital."

Notes of Addresses.

DURING our recent visit to the city of Salisbury, at a meeting held in the Market Place one Sunday evening, the attendance was good and many appeared interested. Thirty-three PIONEERS were sold. The following address was delivered, in substance:—

Christ said, "I am come that ye might have life, and have it more abundantly." In these words there is a further glory held out to man than is usually hoped for. There are millions who rejoice in the salvation of their souls, but the Scripture makes mention of another glory, namely, that our spirits, souls and *bodies* may be preserved blameless unto the coming of our Lord Jesus Christ. Our Lord spoke of two "rests"; He said, "Come unto me all ye that are weary and are heavy laden and I will give you rest." Then He says, "Take my yoke upon you and find rest." This is the rest that remaineth to the people of God, the other is to whosoever will, to both Gentile and Jew. For Jesus came with a twofold mission, He came to be a light to enlighten the Gentiles and to be the glory of His people Israel. He has been a light to the Gentiles for the salvation of their souls, but He has yet to be the glory of Israel by redeeming their bodies from death. He said, "He that believeth on me, though he were dead yet shall he live; but whosoever liveth and believeth on me shall never die." God willeth not the death of any man, but rather that he should turn from his wickedness and live. And this will be fulfilled in 144,000. Paul speaks of three glories; He says, "There is one glory of the sun, and there is another glory of the moon, and there is another glory of the stars." The glory of the moon is called the "common salvation," or salvation of the soul; all can obtain it by faith alone without works. The glory of the sun is for Israel only, and can be obtained not by faith alone but by faith and works; their bodies as well as their souls are redeemed from death, they are made perfect and entire, wanting nothing. If the body goes to corruption it cannot be raised again. "As the cloud is consumed and vanisheth away, so he that goeth down to the grave shall come up no more." (Job. vii. 9.) "The dust shall return to the earth as it was, and the spirit shall return to God who gave it." (Eccles. xii. 7.) Corruption, says Paul, doth not inherit incorruption. In the resurrection the soul will form a spiritual body like unto the angels of God. "But to which of the angels said He at any time, Thou art my son, this day have I begotten thee. Jesus, we read, hath obtained a more excellent name than the angels. Israel, therefore, who will not go to the grave, will abide the day of His coming, when they will be made like Him, higher than the angels. Prior to His coming their blood will be cleansed; there is a great preparation to be made, fulfilling the Scripture, "His Bride hath made herself ready." The work is to overcome all evil, keeping both law and Gospel. Jesus said, "The works that I do shall ye do also"; and He came not to destroy the law but to fulfil.

This Israel will do by the power of the Comforter Jesus promised to send, whom Paul speaks of as the Deliverer which is to come from Zion at the fulness of the Gentiles. In them will the words of David be fulfilled, which he said were written for the generation to come, "The Lord hath looked down from the height of His sanctuary, from heaven doth the Lord behold the earth, to hear the groaning of the prisoner, and to loose those that are appointed to death."

The glories of the sun and moon comprise both classes of believers, but there is a glory for unbelievers—the glory of the stars, for as in Adam all die, even so in Christ shall all be made alive. This takes in the whole creation. "Every man shall be saved in his own order," says Paul: "Christ the firstfruits, afterward they that are Christ's at His coming; then cometh the end, when He shall have delivered up the kingdom to God, even the Father, when He shall have put down all rule, and all authority, and power, for He must reign till He hath put all enemies under His feet. The last enemy that shall be destroyed is death." (1 Cor. xv. 22-26.)

Some will tell us this doctrine of universal salvation gives the wicked a licence to sin, but we know God will by no means clear the wicked; "though hand join in hand the wicked shall not go unpunished." That punishment, however, is not eternal, it is to bring man to knowledge. God made man subject to vanity, in hope of deliverance; this sore travail hath He given to the sons of men to be exercised therewith; and in the end all His works shall praise Him, for He created them for His glory. There are two or three passages of Scripture that appear to favour eternal punishment, and it is but right that we should refer to them, although there are at least one hundred passages that speak distinctly of universal salvation. The parable of the rich man and Lazarus is often taken as proof of eternal torment, but there is no warrant for such an interpretation. The parable has direct reference to the relative condition of Jew and Gentile at the time Jesus spake. The Jews treated the Gentiles as dogs without the gate, they looked upon themselves as the only people God would recognise, and in their pride and fulness they rejected their Messiah, and thus those who were afar off were brought nigh and made participators in the blessings promised to the seed of Abraham. The middle wall of partition was broken down between Jew and Gentile by the death of Jesus. Another passage of Scripture tells us of Sodom and Gomorrah suffering the vengeance of eternal fire. By comparing spiritual things with spiritual we find that eternal fire is the grave. Concerning those whose bodies go to the grave, it is written, "A fire not blown shall consume them." Again, "As drought and heat consume snow waters, so doth the grave them that have sinned." There is no other eternal fire. One generation passeth away and another generation cometh, but the earth abideth for ever. We are expressly told by Ezekiel that Sodom and her daughters shall return to their former estate. The words of Jesus recorded in the 24th chapter of Matthew are also used as evidence of eternal torment. "These shall go away

into everlasting punishment." Now what does the word everlasting mean? We are not asking for the nineteenth century meaning of the word, but what the word of God means by it. If we can find any passages of Scripture in which the word is used to denote a limited time, we shall be right in concluding, in view of the numerous direct evidences of universal salvation, that "everlasting" has reference to *time* in relation to the punishment of the wicked and not to *eternity*. There are many such passages, and this you can verify by looking up the word by means of a Concordance; we will take three instances, and we think these should suffice. In Genesis, 17th chapter and 13th verse, the covenant of circumcision is said to be an *everlasting* covenant; but in Joshua, 5th chapter and 5th verse, it is written, the children of Israel born in the wilderness were not circumcised, so that it ceased for forty years, and it has ceased with the ten tribes until now. The priesthood is declared to be *everlasting* in the tribe of Levi (Exod. xl. 15); yet Christ sprang out of Judah, whereof, says Paul, Moses spake nothing concerning priesthood. We read, too, that the sacrifice was to be an everlasting statute (Lev. xvi. 34), but it is written that Christ did away with sacrifice by the sacrifice of Himself. These instances show that the word everlasting is used sometimes to denote a limited period of time, and this meaning applied to the everlasting punishment of the wicked fully accords with other parts of the Scripture. For example: John, after speaking of those who have part in the first resurrection, says, "The rest of the dead lived not again until the thousand years were finished." They shall not come out thence, we learn from the words of Jesus, till they have paid the uttermost farthing. They shall be gathered together, says the prophet Isaiah, as prisoners are gathered together in a pit, and after many days shall they be visited. Christ went to preach to these spirits in prison, to tell them that as in Adam all die, even so in Christ shall all be made alive. As the Psalmist says, "Thou hast ascended on high, Thou hast led captivity captive, Thou hast received gifts for men, yea for the rebellious also, that the Lord God might dwell among them." The wicked undergo the second death, the death of the soul for one thousand years, and after that the vision John saw will have its accomplishment, for "every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever." (Rev. v. 13.)

"Did the Lord in His great wisdom cast thy spirit down from heaven into the pit of this earth, into the miry clay and stony quarry, sold as a slave to Satan—placed under the sledge of the law to bring thee to shape—placed under the Gospel to be chiselled into perfect symmetry—to be no longer a soulless spirit—to give thee a habitation to dwell in, with Zion and Jerusalem—and wilt thou continue to murmur at God's dealings with thee? Crying, and wrestling as a child in its mother's arms against the washing, and saying: Why hast Thou made me thus?"

THE WAIL OF THE WEARY WIFE.

A DISCUSSION under the above heading has recently been appearing in the *Christian World*. In the letters printed many a weary mother, broken down in constitution, has cried out in agony of soul, groaning under the burden of a heavy family, the straitened circumstances to which herself and husband have been reduced in consequence, the physical weakness resulting from rapid child-bearing, and the harassing of mind and body, emanating from the almost incessant watchfulness and care over her numerous offspring, standing as steps one above another: these weaklings, with, in many cases, scarcely a year's difference in their ages, being degenerate in mind and body, demanding more than ordinary care, the burden of which falls upon the unfortunate mother, reducing her to a state of abject slavery, sowing seeds of sickness, which in only too many instances lead to her early death, the motherless children being then left to make their way in the world alone, further hampered by weak constitutions.

In a letter, closing the above-mentioned discussion, appears the following paragraph, which, alas! is only one of many thousand cases that might be quoted:—

"I am acquainted but too closely with the case of a minister's wife who married at 18, had thirteen children in as many years, and was reduced by excessive maternity to physical prostration, a prostration which inevitably reflected itself in the feebleness of her offspring. She finally was left a widow, shortly after the birth of the thirteenth; with the responsibility of having to place out in the world a dozen boys and girls, of whom all but the oldest ones were both physically and mentally incompetent to fight the battles of a breadwinner's life."

And so it is when lust overcomes justice. If such takes place in the families of numerous ministers, what may we expect from the laity! Unrestrained lust works untold evils; it not only enfeebles the constitutions of the parents—and few realise the extent to which most men and women are weakened through their incontinency—but through a non-observance of the law of the sowing of seed, as laid down in Leviticus xv., a diseased offspring is produced, who early manifest an inherited sensual craving, an unhallowed passion, stronger in them than in the preceding generation. Their thirst for blood is insatiable. Such offspring fill our prisons, our hospitals, and our lunatic asylums.

If parents only understood their responsibility, if they could but estimate the suffering, the misery, the disease, which in future generations of their family will be manifest as the result of satisfying their unlicensed appetite, they would shrink from populating the world contrary to God's commands. As a result of the breach of these: "This know also, than in the last days perilous times shall come. For men shall be . . . *disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God.* The fathers have eaten a sour grape, and the

children's teeth are set on edge. After our first parents had fallen, broken God's command, as again given in Levit. xv., after they had partaken of the tree of knowledge of good and evil in its evil state, God said to the woman: "I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children."

"Up to this time a voice has been heard on this planet, a cry of lamentation and bitter weeping. Eve weeping for her children and refusing to be comforted for her children because they are not. Death, the wages of sin, has fallen upon *all* her children, save one in each dispensation—as a testimony and a witness of the redemption of the body to come. The whole creation has groaned and travailed in pain together until now. The weeping and lamentations of the daughters of Eve will continue unto the end; until the judgments of God descend upon this planet, and they begin to say to the mountains, fall on us, and to the hills, cover us. 'The day of the Lord, or day of vengeance, will come upon them as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.' In the midst of the lamentations and bitter weeping, in the midst of this chaotic tumult, and above the sounds of moans, groans, and deep bass voices, will be heard to exclaim: 'Blessed are the barren, and the wombs that never bare, and the paps which never gave suck.' In the text before us we behold the beginning of the creation and the end of the world in a span on the one hand, carrying upon its surface for six thousand years, lamentations and bitter weepings. . . . Behold then, O woman, the evil side of the picture with its dark and hopeless background which is suggested by our text. But, O woman, there is also a bright side, a good side, for woman! thou art the tree of knowledge of good and evil." (See *Flying Roll*, Ser. II., pp. 193, 194.)

The Lord said to Rebekah, "Two nations are in thy womb, and two manner of people shall be separated from thy bowels." The time or the end fully manifests the meaning of this prophecy. We find God saying through Malachi: "Was not Esau Jacob's brother? Yet I loved Jacob and I hated Esau." That is, He hated the evil in which Esau was conceived. Though the multitude have corrupted themselves, and their bodies will be destroyed, yet the Lord hath reserved to Himself a seed, the seed of the woman, the children of Abraham, who will be mindful of God's commands, and be found as a bride adorned for her husband, without spot or wrinkle or any such thing; who, on coming to knowledge, will forsake their evil ways, enter into covenant with their God, and in accordance with law and testimony will be temperate in all things. Having been begotten and conceived by their parents in accordance with the law of God aforementioned, yea, their descent having been watched over by the Almighty for several generations back, they will be preserved, as David prophesied: "A seed shall serve Him; it shall be accounted to the Lord for a generation." (Psalm xxii. 30.)

A CONSCIENCE VOID OF OFFENCE BEFORE GOD.

"THE remnant of Israel shall not do iniquity, nor speak lies; neither shall a deceitful tongue be found in their mouth." Such a people will have a conscience void of offence before God. The Lord has set His hand the second time to gather His people Israel, but ere they appear as a bride adorned for her husband, without spot or wrinkle or any such thing, a refining process must be endured.

Whether we fully realise it or not, the time is at our doors spoken of by the prophet Daniel: "a time of trouble such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book." The time is here when if we wish to remain, we must be *doers* of the word, not sayers only—we must not simply *appear* unto men to be religious, we must not use religion as a cloak of lasciviousness, but we must be real, thoroughly in earnest that truth and truth alone should prevail.

We profess to be anxious that we should be found among the wise virgins; then let us examine ourselves to see if we are in the faith or not. Are our lamps filled with oil and burning brightly, or is our flickering flame almost choked with the foul damps of unbelief? do we mourn over our many shortcomings and wrestle with God for strength to overcome the lust of the flesh, the lust of the eye and the pride of life; do we seek the washing of water by the word, that we may become meek and lowly in heart? or do we kick against the pricks, and murmur like a child crying out against the washing? Are we, instead of putting implicit faith in the guidance of God, instead of diligently seeking to keep the unity of the Spirit in the bond of peace, cherishing envy and malice in our hearts, and thus marring our peace and working discord among the brethren? How sweet and how pleasant it is for brethren to dwell together in unity. How powerful for good, how much mightier is such an example than all the precepts we may give utterance to. How is our time spent? the moments are precious, our privileges are many, our responsibility is great. Are we wasting valuable hours with those who gossip and slander? We cannot have a conscience void of offence towards God, if we are unequally yoked with those who have their conscience seared as with a hot iron. Our walk cannot be acceptable to God unless we have the threefold cord of faith, hope, and charity. He that soweth to the Spirit will produce the fruits of the Spirit, love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance, and an implicit child-like obedience to the mind and will of God. Covet these things. How can we be children of Abraham unless we do the works of Abraham? The conscience, that inward monitor, will give no rest to the remnant of the woman's seed until they present their body a living sacrifice upon the altar of faith, that their every thought, word and action may be brought into conformity with the word of God. There remaineth a rest to the people of God. How is it to be secured? "Take my yoke upon you, and learn of me to be meek and lowly, and ye shall find rest."

AN EXPLANATION OF JUDE 3.

"BELOVED, when I gave all diligence to write unto you of the *common salvation*, it was needful for me to write unto you, and exhort you, that ye should earnestly contend for the faith once delivered to the saints." (Jude 3.)

Christ broke down the middle wall of partition between Jew and Gentile, making twain one; that there should be no difference between Jew or Greek, bond or free, they are all one in Christ Jesus—whosoever will may come: hence we find Jude alluding to their hope as the *common salvation*—common to all men. Those who will participate in it at the first resurrection are a great multitude which no man could number, of all nations, and kindreds and tongues and peoples, who will stand before the throne and before the Lamb, singing praises unto Him. The free gift of grace came upon all men. As in Adam all die, even so in Christ shall all be made alive. It is a common salvation because of the promise, "In thy seed shall all families of the earth be blessed." It is a covenant of repentance, a free gift of grace without works, and the way in which it may be obtained at the first resurrection is laid down so clearly, so plainly, that a wayfaring man, though a fool, need not err therein.

But the Apostle speaks of another faith, a higher, a brighter hope, "the faith once delivered to the saints." These worthies all died in faith of this glory, not having received the promises, God having provided some better thing for us, that they without us should not be made perfect. It is perfection we are now referring to: not simply a partial salvation, whereby only soul and spirit are saved, forming a spiritual body like unto the angels, the natural body being lost in the grave, but the redemption of body, soul, and spirit, immortality, exemption from death, these our vile bodies changed and fashioned like unto Christ's glorious body. It is a glory in store for God's elect, the children of the saints, the children of Abraham, a remnant of the twelve tribes of Israel, who, having come to the knowledge of the common salvation, knowing that through faith and repentance they are assured of a participation in the merits of Christ's blood, an atonement for their souls, they exclaim with the Psalmist: "I will render praises unto Thee O God because Thou hast delivered my soul from death; wilt not Thou also deliver my feet from falling, that I may walk before God in the light of the living?"

Jew and Gentile have not this hope; they are content with the common salvation; they can see no further than life through death, whereas the faith once delivered to the saints is the hope, the assurance of a reprieve from death, immortality, to all those who are enabled to "keep the commandments of God and have the faith of Jesus." Those who have died in this faith are called saints. Being born out of due time they fell short of the promises, but died in faith that God would fulfil them in their children, this fulfilment being reserved for the time of the end, hence that noble saint, Jeremiah, uttered the prophecy, which is quoted by Paul in Hebrews

viii. 8, proving that it was not until the fulness of the Gentiles had set in that God would make a new covenant with these descendants of the saints. "This is the covenant that I will make with the house of Israel after those days, saith the Lord. I will put my laws in their minds and write them in their hearts, and I will be to them a God, and they shall be to me a people." It was no vain idea, no fallacy of the human mind, that led the saints to proclaim their faith in the eventual fulfilment of God's promise made in the beginning: "Let us make man in our image, after our likeness." They spake as they were moved by the Holy Ghost. Job puts it very clearly: "If there be a messenger with him, an interpreter, one among a thousand to show unto man His uprightness, then He is gracious unto him and saith: Deliver him from going down to the pit, I have found a ransom: his flesh shall be fresher than a child's, he shall return to the days of his youth." (Job. xxxiii. 23.) "Your covenant with death shall be disannulled, and your agreement with hell shall not stand." (Isai. xxviii. 18.) "I will ransom them from the power of the grave, I will redeem them from death." (Hosea xiii. 14.)

SHARPER THAN SHEFFIELD BLADES.

THE word of God is quick and powerful, sharper than any two-edged sword. And so it is proved here in Sheffield, as well as in other places. The *Flying Roll* (which can be obtained at 46, Broughton Road, Owlerton, together with information concerning public meetings) is opening the eyes of many here to see that heretofore their hope has been largely mixed up with the opinions and traditions of men.

I have met a few who, before coming here, had procured some of our literature and profited thereby. A lady told me that her husband had purchased a copy of the *PIONEER* at Prescott in February, 1892, and had been deeply interested in its contents. As we were speaking the husband came up, corroborated his wife's statements, said he had read the above-mentioned *PIONEER* several times, had stored it with much care, and intended reading it again, and often desired to obtain later issues, but evidently the idea of writing to the publishing office for one had never struck him. He asked a few questions concerning non-eternal punishment, and appeared to grasp the truth, viz.: that though the unrepentant are, at the first resurrection, banished from the presence of God for one thousand years, and will not come out thence until they have paid the uttermost farthing, until they have suffered adequate punishment for their misdeeds, sufficient to bring them to knowledge, they will then be released, for Christ will in due time "justify the ungodly." He is the Saviour of all men, specially of those that believe. "The wrath of men shall praise Thee, the remainder of wrath shalt Thou restrain."

A friend in Bradford sent me an address to call upon one of his relatives. I was

pleased to fulfil his request, and am happy to say a Sermon of the *Roll* was purchased after a conversation on Israel's faith.

A gardener with whom I had a chat on the hope of God's elect was elated with joy as point after point became clear to him, eagerly desired a Sermon of the *Roll* that he might learn more of the things which belong unto his peace, but pleaded that he had no money with him. However, I left a copy with him, and on calling at his residence for the cash a week later, I found that he had read it through and desired the second Sermon, saying he had derived much light from the first. Many similar testimonies have recently been given here.

The Word continues to be freely received in Sheffield. Sales during the past month: 119 Sermons, 134 *Parts* of the *Roll*, and 490 *PIONEERS*.

PERFECT LOVE CASTETH OUT FEAR.

"DEATH is the great mountain which causeth fear and trembling to the whole world. It is death which clotheth the whole world with a pall of darkness. And now the time is come, that God will give power to trample upon it. All have feared it since the days of Adam, and those who are seeking grace at this present time fear that mountain—death; but those who have that faith as a grain of mustard seed fear not that mountain; they can say: Be thou cast into the deep." (*Flying Roll*, Sermon II., p. 250.)

Love is the fulfilling of the law, and as the love of God is made perfect in us we shall serve Him in joy and gladness of heart; we shall live as if in possession of immortality; we shall cast aside the spirit of heaviness for the garment of praise; thus will the fear of death vanish, and in its place we shall receive a perfect trust and confidence in God, a firm reliance upon His promises, and by keeping the word of His patience we shall also be kept during this hour of temptation which is come upon all the world to try them that dwell upon the earth. "Say to them that are of a fearful heart, be strong, fear not." O for the assurance of David: "Though I walk through the valley of the shadow of death I will fear no evil: for Thou art with me; Thy rod and Thy staff they comfort me."

Jesus said to His disciples, "To you it is given to know the mysteries of the kingdom of God, but to them which are without in parables." He also said to them, "It is not for you to know the times and the seasons which God hath placed in His own power." This appears contradictory, but it must be borne in mind that Jesus was referring to the time when the Comforter should come to lead us into all truth, which came in part only on the day of Pentecost. He said, "I have yet many things to say unto you, but ye cannot bear them now." He was referring to the seed of the disciples who should live in the time of the end, when all mysteries would be made known, as Habakkuk said, "The vision is yet for an appointed time, but at the end it shall speak."