

THE PIONEER OF WISDOM

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

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

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EDITED BY JEZREEL.

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The Testimony of the Patriarchs.



THE Apostle Paul in his Epistle to the Hebrews beautifully describes the effects of faith on our forefathers the Patriarchs. These were specially blessed by God, many with the spirit of prophecy, others with a keen insight into the mystery of godliness, God manifest in the flesh. But though these were specially selected by God they realised that there remained a glorious rest to be inherited by their descendants in the time of the end, which they, through distance of time, could not expect to attain unto. Jude adds valuable testimony to the truth of this when he says: "Beloved, when I gave all diligence to write unto you of the common salvation" (the salvation of the soul, common to all men) "it was needful for me to write unto you and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints." (Jude iii.) That this faith was the hope of the immortality of the mortal body, redemption from death, is clearly demonstrated by the testimony of the saints, our forefathers who died clinging tenaciously to that faith with their dying breath. Mighty and noble were the acts which they accomplished through that gift of God, yet, whilst giving them their full due,

Paul felt himself compelled to add: "And these all, having obtained a good report through faith, *received not the promise*: God having provided SOME BETTER THING FOR US, that they without us should not be made perfect."

Most Jewish and Gentile believers would feel perfectly satisfied with the assurance that they would attain to at least an equal glory with Abraham, Isaac, Jacob, Moses or David, but Israel only, the remnant or third church which will be gathered out from the Jews and Gentiles (Isa. xlv. 5) perceive that these noble men received not the highest promise, albeit they will assuredly get the salvation of the soul, a celestial, spiritual body in the resurrection. God has provided some better thing for us who shall be alive and remain at the second coming of Christ. To establish this we refer to the records left by our forefathers, which distinctly point to the time of the end for their fulfilment. Jacob on his death-bed called unto his sons and said: "Gather yourselves together ye sons of Jacob, that I may tell you that which shall befall you in the *last days*;" and after clearly proclaiming their ingathering at the end, when they should inherit the land, when their bodies should become the Kingdom of God, he yielded up the ghost and *his* body returned to dust, his soul awaiting the sound of the last trump to be awakened in the resurrection.

David speaks even more clearly of the greater glory to be made manifest in the remnant of Israel whom the Lord shall call. "This shall be written for the *generation to come*: and the people which shall be created shall praise the Lord. For he hath looked down from the height of His sanctuary; from Heaven did the Lord behold the earth: to hear the groaning of the prisoner; to *loose those who are appointed to death*." (Psa. cii. 18-20.) The Psalmist yearned for such a promise to be fulfilled in him and said: "Thou hast delivered my soul from death: wilt not thou deliver my feet from falling, that I may walk before God in the light

of the living?" But on his death bed he gave up all hope of this being accomplished in himself, though he knew it would assuredly be fulfilled in his descendants in the last days, for they would never pay the wages of sin, death. "These be the last words of David . . . Although my house be not so with God; yet He hath made with me an everlasting covenant, ordered in all things and sure: for this is all my salvation and all my desire, *although* He make it not to grow." That covenant was for the generation to come.

Job testifies: "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." Zephaniah says: "The remnant of Israel shall not do iniquity nor speak lies; neither shall a deceitful tongue be found in their mouth." This refers to the time spoken of by Jeremiah (xxx. 31): "Behold the days come, saith the Lord, that I will make a new covenant with the house of Israel and with the house of Judah . . . this shall be the covenant that I will make with the house of Israel after those days" (after the fulness of the Gentiles) "saith the Lord, I will put my law in their inward parts and write it in their hearts; and will be their God and they shall be My people." Isaiah describes the results of this (xxviii. 18) "Your covenant with death shall be disannulled, and your agreement with hell shall not stand." Hosea speaks much in the same strain (xiii. 14) "I will ransom them from the power of the grave, I will redeem them from death; O death I will be thy plagues, O grave I will be thy destruction; repentance shall be hid from Mine eyes."

Who can possibly imagine that the prophets here refer only to the glory of the salvation of the soul? For that glory repentance is necessary, and far from the law being written in their hearts, it is

nailed to the Cross as a burden which neither the Jews nor the Gentiles were able to bear. Israel, the elect of God, (Isa. xlv. 4), the remnant of 144,000, the sealed of the twelve tribes mentioned in Rev. vii. and xiv. are the people to whom the prophets' words pertain, a people who will receive not only forgiveness, but as it is written in Rom. xi. 27: "This is My covenant unto them when I shall *take away* their sins," which exactly fulfils the prophecy of Joel (iii. 21), "I will cleanse their blood that I have not cleansed."

Balaam pronounced a great blessing on the remnant of Israel who should be gathered out in the time of the end: "He hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel: the Lord his God is with him, and the shout of a king is among them. . . . How shall I curse, whom God hath not cursed? or how shall I defy, whom the Lord hath not defied? For from the top of the rocks I see him, and from the hills I behold him: lo, the people shall dwell alone, and shall not be reckoned among the nations." These are a few of the many promises to Israel. Whilst we earnestly uphold the doctrine of the salvation of the soul taught in the churches around us, which glory is obtained by faith and repentance, being a free gift of grace without works, we do most fervently exhort all to examine what the Scripture saith about the further faith for the redemption of Israel, now made manifest in the *Flying Roll*, which exhorts us to leave the first principles of the doctrine of Christ, and press on to *perfection*, that our *body*, soul and spirit may be preserved blameless; that we may realise the fulfilment of Solomon's words: "In the way of righteousness is life, and in the pathway thereof there is *no death*."

The world promiseth things temporal and mean, and is served with great eagerness. God promiseth things most high and eternal and yet the hearts of men remain torpid and insensible to His love.

God's children hear His words, surpassing all the knowledge of the philosophers and wise men of this world. His words that are now being sent from door to door are spirit and life and not to be weighed by the understanding of man; they are not to be drawn forth for vain approbation, but to be heard by those who have an ear to hear what the Spirit is now saying to the anxious inquirers after truth.

IMPORTANT NOTICE.

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

Light, More Light.

There is now a greater need than ever for Scripture reading, and a still greater need for that inward digestion so absolutely necessary for the nourishing of the *body*, for which the living bread was sent down from Heaven, that a man might eat thereof and not die. Our readers should be on their guard against the enticing words which lead away from the truth, so conspicuous in the teaching of Christendom to-day. All things should be strictly examined by the law and testimony, and the more light that is thrown on the truth the brighter it appears, whilst error is made more manifest. Let no man be so vain as to think he knows sufficient of the Scripture, that the things he has *observed* from his youth up are all that can be learnt of Christ in the Word.

It is a very common practice among Christians so-called to place any further revelation of truth that may be brought under their notice in one scale and their own preconceived ideas in the other, judging accordingly. They are satisfied in believing what their fathers before them believed, who all believed what the Church believed. The story of the Cross is sufficient for salvation in *part*, but such a faith does not cause a man to *increase* in wisdom and stature. There is one thing lacking which makes *their* righteousness valueless, viz., selling what thou hast, the evil, and taking up the cross to follow Jesus. A true knowledge of the doctrine of Christ is promised to him that doeth His will, by that the Word is digested; many lay up manna until it breeds worms, who are ever learning and never able to come to the knowledge of the truth. The law is the light, it is the schoolmaster to bring us to Christ; if a man desire knowledge he must seek it in the law. The Gentiles are without the law, without knowledge, and therefore seek death, having made a covenant with the grave and an agreement with hell, for where there is no vision the people perish, but he that keepeth the law happy is he, for he that doeth these things shall live in them.

The Scriptures were written in a very special sense for *our* admonition and instruction, upon whom the ends of the world are come, and we read that the words were sealed up until the time of the end. There has been no necessity to unseal the book before, for the children are only now born to whom the promise of life pertained. There has ever been sufficient light for the salvation of the soul, the Jews had it in the law, but with regard to the body, the letter killeth and the Spirit giveth life, and so for 2,000 years they only drank of that *Spiritual Rock* which they received through Moses; then the Spirit was offered them, that they might receive the full promise, and have their *mortal* bodies quickened, but they refused it, they did not discern the things which belonged unto their peace, for although they had the law, which is the light, they were found to be washed unto man and not unto God; they had made the commandment of none effect by their traditions, for the effect is life;

they chose death rather than life. Then the law was nailed to the Cross that the dispensation of grace might be opened for the Gentiles, that as the Jews received the salvation of their souls through faith in the law (which, it must be remembered, *is* Christ just as much as the Gospel, for it was the *Word* undivided that was made flesh), so the Gentiles might be placed on the same platform, that is, for the salvation of their souls, by faith in the Gospel. And now *their* fullness has come, they in common with the Jew seek death rather than life, so that they also have made the commandments of God of none effect by their tradition, for the law said, He that doeth these things shall live in them, and the Gospel said, If a man keep My saying he shall never see death.

Thus we see two classes of mankind, the two great divisions of the religious world, the Jews and Gentiles, quite satisfied to suffer the loss of the body that their souls may be saved in the day of the Lord Jesus. They have come to Jesus, and have eaten of the loaves and fishes, and are filled, but they have not come to Jesus that they might have *life*; the loaves and fishes are typical of the two sacrifices, the bread and the animal, by which they obtain life in the resurrection, but Jesus is something more than the resurrection, He is the life, so that whosoever believeth in Him, though he die, yet shall he live, in the resurrection, but he that liveth and believeth in Him shall *never die*; but it is to believe on Him "as the Scripture hath said," not as your fathers believed, or as the Church believed, or as you think or feel; and to do this a revelation is needed, not a new Gospel, for the Word is that which has been from the beginning, even the Word of *life*, but seeing that all are blinded to it, for all seek death, it was necessary that the Lion of the tribe of Judah should prevail to open the book and to loose the seven seals thereof, that the true children of Israel who are in bondage to the teachings and traditions of the Gentiles may know the mysteries which have been long hid; for it is written: Your covenant with death shall be disannulled and your agreement with hell shall not stand. Those to whom this promise belongs will form the third Church, the Church of God, and these three Churches are prophesied of by Isaiah: One shall say I am the Lord's, another shall call himself by the name of Jacob, and another shall subscribe with his hand unto the Lord and surname himself by the name of Israel. For this cause the man bound in chains for the hope of Israel is calling for you, to see you, and to speak with you, and he has written the *Extracts from the Flying Roll* that you may know the certainty of those things wherein thou mayest be instructed, for we write no new commandment unto you, but an old commandment which ye had from the beginning; it is not a new house but an old house, the house that Adam lost when he transgressed, the body. For the whole creation groaneth and travaileth together in pain until now, and not they only, but we who have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.

Eclipse not Light by Tradition.

Mr. Spurgeon when addressing his students at the Pastors' College, said: "As regarded eclipses, people took more notice of the sun when eclipsed than when he was shining, and so had it been with Christ on the Cross." This is very true, and it is the blind leaders of the blind who keep Him ever eclipsed. Is not Mr. Spurgeon and every other preacher in Christendom constantly telling their flock the old, old story; have they any other gospel to preach? Have they any further faith to announce? Have they found any other light on the Scripture than the first principle of the doctrine of Christ? It is good, but why stop there, why perpetually clinging to the Cross, laying again and again the foundation of repentance from dead works, and of faith toward God, of the doctrine of baptisms, and of laying on of hands, and of resurrection from the dead, and of eternal judgment? We are called upon to go on to perfection, to be perfect as our Father in Heaven is perfect; the rest we shall find in the rich pastures of Christ is sweeter far than the rest found at the Cross where our sins were forgiven. Do not these teachers know that they are preaching the common salvation, the soul saved by faith and repentance in the first resurrection, which a few words would suffice to explain? Believe on the Lord Jesus Christ and thou shalt be saved. They are fulfilling their mission as preachers to the Gentiles, but they should not overlook the faith once delivered unto the saints, which Jude exhorts them "that are sanctified by God the Father and preserved in Jesus Christ, and called," to earnestly contend for. This faith was not without works, for it included the laws which God commanded Moses in Horeb, with the statutes and judgments; we are exhorted by Malachi to remember them, and the law says, "He that doeth these things shall live in them." This we will do if God permit. This has no reference to the resurrection of the dead; that is obtained by first principles which are good as stepping stones to the temple of wisdom, but it is to be called, sanctified by God the Father, and preserved in Jesus Christ, in body, soul, and spirit, blameless until His coming.

To the Gentiles Christ is a light, but to Israel a glory. It is as an eclipse of the sun compared to the meridian day; there is a certain amount of light, but such that no man would seek after beholding the sun shining in its strength; for this reason the faith of the common salvation is compared to the glory of the moon, for there is one glory of the sun and another glory of the moon; the latter class of people seek Christ through the dark chambers of the grave, they will not come that they might have life more abundantly; they come like Nicodemus, by night, not willing to take His cross upon them, His yoke of law and Gospel; they enter not in by the door, but climb up some other way. The law was nailed to the Cross for their sakes, but now their fulness has come the nail which was fastened in the sure place is removed, and the burden which was

upon it has fallen, and the faith once delivered to the saints has revived and will increase to perfection, for the light of the sun shall be sevenfold in the day that the Lord bindeth up the breach of His people, and healeth the stroke of their wound. It will shine more and more unto the *perfect* day, and when that which is perfect is come that which is in part shall be done away, that which is in part being the dispensation of grace for the salvation of the soul, which is ready to vanish away before the sunrise of the great redemption of the body.

The Gentile preachers will no longer be able to keep Christ eclipsed, for He is being made plainly manifest in the Word, which is alive but was dead, for He has sent that other Comforter to quicken the bones of the House of Israel. No power can stay the truth now being proclaimed by them whom God has chosen to herald it forth; it *must* prosper; the wilderness and the solitary place shall be glad for them, and the desert shall rejoice and blossom as the rose, for the land of Israel has been laid waste but now the Spirit is poured from on high, the wilderness shall be a fruitful field, and the fruitful field be counted as a forest. Seek ye out of the book of the Lord and read, to the law and to the testimony; if they speak not according to this book it is because there is no light in them. The true light is now shining, seek it while it may be found, and the shadow of death will be turned into morning, for God has no pleasure in the death of him that dieth, and he that keepeth His sayings shall never see death. The *form* of godliness must give in to the power, the artificial light of man's teaching must in due time be eclipsed, and that utterly, by the light of the Word. The day is breaking and the shadows *must* flee away.

Man's Importunity: God's Opportunity.

Man's importunity is certainly God's opportunity. How could the Lord have raised up Moses as a *deliverer* to His people Israel, unless they had first toiled in the brick-kilns of Egypt and groaned under the oppression of the Egyptian taskmasters? How could the Lord have manifested His power to Jonah unless he had left him helpless in the fish that he might cry unto Him by reason of his affliction? Samson's loss of eyesight was but the *means* in God's hand to accomplish the overthrow of the Philistines. Elijah could not manifest the Lord's *power* to Israel until they had wearied themselves with, "O Baal, hear us." The woman of Samaria's *want*, "Sir, give me this water, that I thirst not," furnishes the opportunity for our Saviour to unfold His mission to her. The *cry* of the Philippian gaoler opens the way for Paul and Silas to declare the glad tidings of the salvation of the soul unto him.

So now it will be the poor, the maimed, the halt, and the blind with whom God will work, whilst the righteous Pharisee of the 19th century, being whole (in his own esti-

mation, having the Spirit within him), needing not a physician, will be passed by. For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble are called: But God hath chosen the foolish, the weak, the base, the despised, that no flesh may glory in His presence. One vessel used to honour and another unto dishonour from the same lump of clay.

Thus we find that the mighty and powerful, the great and rich of this world invariably reject God's last message to man, because they have received their consolation, whilst the poor, being disencumbered of worldly possessions, are able to receive the Word and fulfil it and carry out God's work. The lifeless professor of Babylon, or this apostate Christendom can never give God an opportunity of opening his eyes to the truths of the immortality of the mortal body because he says, "I have need of nothing," and knows not that he is wretched, miserable, poor, blind and naked. How well the character of the religionist of to-day answers to this citizen of Babylon is seen by their own words when the *Flying Roll* is offered them, "No, thank you, I've got my Bible."

But it must be evident that there had to be something further than the giving of the Bible to man; some further revelation, as a key to the Divine Oracles, to unlock the deep mysteries, and make plain the prophecies and parables, and link the whole together in one harmonious chain, as our Saviour has said, "I have yet many things to say unto you but ye cannot bear them now." Howbeit when He, the Spirit of Truth, is come, He will guide you into *all truth*.

Now if Christendom has this Spirit *in fulness* what need have they of a teacher, for of those who have received that Spirit, the Scripture says, "The anointing which ye have received of Him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of *all things*, and is truth, and is no lie, and even as it hath taught you, ye shall abide in Him."

The *Flying Roll* has been sent forth to lead and guide (the blind) into all truth, it being the agency whereby God conveys to our minds His truth which has long been kept hidden under the seals of parable and prophecy, even the glorious truth that man will possess the body in immortality, and triumph over sin, death, hell, and the grave: singing, O death where is thy sting? O grave where, where is thy victory? Sad to state, confessed blindness is not at all the difficulty with many to-day, but professed sight, lacking the power of the Spirit; but to those who acknowledge their blindness, it will prove the means of guiding and leading them into all truth, the Word being *spirit* and life, their importunity being God's opportunity.

The children of Israel in times past said unto Moses, Speak thou unto us and we will hear. Let not the Lord speak unto us lest we die. Not so, Lord, not so *at this time*, we beseech Thee, but with the prophet Samuel we say, "Speak Lord, for Thy servant heareth."

Notes from Canbassers.

EXPERIENCES OF HALIFAX.

"Monday, August 26th.—The weather promising to-day to be a little more settled, we determined to walk to Brighthouse, a somewhat large place four miles from Halifax, which we have felt strongly impressed to visit before leaving the neighbourhood. We, however, did not succeed so well as we had anticipated. Some were extremely poor; others were too proud to buy at the door. Some had no time whatever to look into the *Roll* and could not *make* time to read the book if they bought it, so they said. Others tell us they want 'brass,' and if brass is what we want for our books and paper they have none. A certain woman could not be bothered to look into God's last message, she was having her oven set. One man couldn't buy God's message, not he, he had just returned from Paris where he had spent all the brass he had; he must now pull up a bit, he said. Others begged to be excused for various reasons. The truth is, the great majority cannot be made even to realise what they are refusing, and if a chance is given the canvasser to explain the doctrine, they seem utterly unable to comprehend the possibilities of redemption, and reject the message with a bland smile, being apparently perfectly satisfied that no harm can possibly come to them because, forsooth! they didn't happen to buy a certain book at the door offered them by an ordinary tramp. Of course they argue it couldn't have been of great consequence, if any; if it had been surely it would have been brought to them by a gentleman, perhaps with a tall hat and a good suit of broad cloth, polished manners, and a sanctified countenance, the gentleman's speech savouring, of course, too, of college drawl; but they forget that the ways of God are diametrically opposed to the ways of men, so in all probability the poor tramp may have been sent on his errand of love and truth by the Very and Eternal I AM THAT I AM, while the polished and highly educated gentleman is sent on his errand of hypocrisy by no similar authority, but by Satan himself, who is now transformed into an angel of light and a minister of righteousness, who sits in the temple of God and says he is God and will be worshipped. We sold six *Rolls*, 14 *Parts*, and 42 PIONEERS. In the evening we had a poor audience in one of the main streets, selling after the brief discourse one *Roll* and one PIONEER.

"Tuesday, the 27th.—We have worked to-day in the town and sold six *Rolls*, nine *Parts*, and 29 PIONEERS. It rained off and on till late in the afternoon, and we have been greatly hindered thereby in our work. We worked, however, till dusk, and did the best we could in the time we had. We gained fair attention, but met with no little opposition from certain 'Christadelphians.' One poor woman who bought a PIONEER told us her health had been much interfered with in consequence of her desire to embrace the doctrines of Christadelphianism at the urgent request of a member of this sect. She could not, however, see that many of their tenets were spiritual, and she had suffered a good deal, she said, mentally in trying to reconcile with Scripture what she heard. All is confusion in Christendom, as the canvassers' experience assures them over and over again: a confusion gendering strife and contention and every evil work.

"Wednesday, the 28th.—To-day we have canvassed again in the town, selling 12 *Rolls*, six *Parts*, and 31 PIONEERS. It is amusing to listen to the speeches sometimes made to us at the doors by extraordinarily suspicious people. We have had one or more illustrations of this to-day. One woman on presenting the *Roll* at

her door exclaimed, as she noticed the trumpet and roll on the cover of the book, 'Oh, I know what that is, and who you belong to—you belong to "Hawkins' party."' The canvasser replied that he knew nothing of 'Hawkins' party,' and upon explaining the doctrine to her she again jumped at some strange conclusion in her mind about us, and said, 'Ah, now I know who you are,' but she wouldn't say this time what other 'party' she had now thought of. She wouldn't, however, buy anything. It's very amusing, too, in the evenings to see the good-humoured smile on some of the men's faces as they evidently incredulously listen to our belief. At one house, after talking to a woman at the door upon the possibility of her body being saved from going to the grave, her husband (we presume) appeared at the window, and smiling all over his face, shook his fist at the canvasser, as much as to say, 'Ah, anything to get our brass—but such yarns won't wash in this shop.' Such is Halifax and some of its inhabitants, not a whit different from our experience of other places and people!

"Thursday, the 29th.—We have canvassed again in the town and sold six *Rolls*, eight *Parts*, and 41 PIONEERS. We have worked towards the evening amongst a better class of houses, where pride and hypocrisy meet the canvasser at so many doors. At one house resided a certain missionary. The canvasser offered him the *Roll*, remarking that that would show him more truth than he had ever learnt. Said the missionary, 'That's impossible, for I was the first to work among London thieves and burglars.' The canvasser asked him if he would allow himself to be tested. He then asked the missionary whether he could tell him how the fall affected that child—pointing to one near—himself, and the canvasser. The missionary hesitated a long time, and then asked the canvasser how much he would give him if he told him, repeating the question twice. The canvasser told him he would not give him anything, for he did not know, and therefore could not tell him. This was evident from his manner, and the missionary went inside and abruptly closed his door. As a rule, pride and arrogance are written upon the features of the sons and daughters of Babylon, and is the most marked where the least cause exists for its exhibition. Babylon must fall, and the cause of her fall will be her pride.

"Friday, the 30th.—We have canvassed in the town, but our sales to-day are but poor, namely, four *Rolls*, two *Parts*, and 30 PIONEERS. We have come across many people here belonging to the Catholic Apostolic Church. One of us had a conversation with one of these to-day, in effect as follows: A lady of the Catholic Apostolic Church told the canvasser that in these last days the Lord had again called and appointed certain men apostles in His Church, and that, of course, they taught only the pure doctrine as did the first apostles. Then said the canvasser, 'Of course you observe and obey in that case the four commands given through James (Acts xv.) and never, for instance, touch "things strangled"?' She replied to the effect that that had never been taught in her church. The canvasser then alluded to the fall, and she at last confessed she had not understood the subject aright; she expressed herself pleased with the conversation and bought a *Roll* and PIONEER, remarking that what she had heard was a deeper teaching of Scripture than she had realised before. This was one of the instances where the soil had been ploughed and prepared beforehand. May the Lord water the seed sown.

"Saturday, the 31st.—We have continued our canvass of the town, and sold six *Rolls*, 10 *Parts*, and 35 PIONEERS. We have nothing to-day calling for special mention, except perhaps to allude to another somewhat contentious 'Christadelphian' met with to-day, who ad-

mitted her own inability to refute what our canvasser advanced, but she said she could refer him to two or three other 'Christadelphians' who she was quite sure could 'fasten him all ends up.'

"We have sold this week 40 *Rolls*, 49 *Parts*, and 208 PIONEERS.

"We leave on Tuesday morning, September 3rd, for Bradford, where we expect to find a successful field of labour for a fortnight or more. Our address there will be No. 4, Ashley-street, Manchester-road."

A TOUR THROUGH KENT.

AT DOVER AND FOLKESTONE.

"On Sunday afternoon, August 25th, I went out to the Market square, Dover, in anticipation of holding a meeting, but failed in my endeavours. About an hour afterwards I went down to the beach, where I found a congregation gathered around a preacher. As he concluded I stepped into their midst and commenced to address them on the ingathering of Israel; most of them stayed to listen, and one man presently objected to some of my statements, one of which was that the soul did not go to Heaven at death as was commonly taught, but that it was laid in the grave with the body. The man was quickly silenced by someone in the congregation, and I had an opportunity to prove my statements from the Scriptures. (See Psa. xvi. 10, Acts ii. 34, John iii. 13, and Psa. xxx. 3.) In the evening a Roman Catholic came to tell me about purgatory, but I told him that such a doctrine was simply popery, and was not substantiated by Scripture.

"On Monday I canvassed in Dover, the first portion of the day among the poorer class, visiting the larger houses later in the afternoon, but very great indifference was manifested, and I only succeeded in disposing of 39 PIONEERS. The people in general seem very displeased when they are told that the Lord's coming is at hand, seeming very well satisfied in their present condition.

"On Tuesday my experience was much the same as on the previous day. In the afternoon I canvassed among the servants at the larger houses, selling during the day six *Rolls* and 35 PIONEERS. If the number of houses was counted at which I called it would almost appear incredible that so many should refuse even a penny paper, which would prove a great blessing temporally and spiritually. But if there be only one of the lost sheep of Israel among those who have to-day received the *Roll* I shall be amply repaid for all my trouble during the several years in which I have been engaged on this mission.

"On Wednesday I canvassed near the Dover Dock Station, chiefly amongst the poor people. In the morning whilst I was offering the *Roll* to a man at his door a minister with whom he was acquainted paid him a visit. The minister inquired if it was I who had been preaching yesterday afternoon on the beach after he had concluded a service. I informed him that not only was such the case, but that I had also previously listened to him making several statements which he could not prove from the Scriptures. He asked what they were. I stated that one was that the soul of the believer was at once transported to Heaven at death, and I also pointed out other inaccuracies. Both he and the gentleman on whom I had called were foiled on these points now that they were brought face to face with the Scriptures. They seemed rather ill pleased and the minister called me a liar. I opened my Bible and read 2 Tim. iv. 3-4 and retired. During the day I sold three *Rolls*, and 42 PIONEERS.

"On Thursday I went to Folkestone selling a *Roll* and a few papers on the way. This is a nice town and has grown considerably since I saw it 20 years ago. It presents a much more re-

spectable appearance than Dover, and there seem^s much less poverty. The people also were much more disposed to take an interest in spiritual things, so that I was able to leave behind me eight *Rolls*, and 31 *PIONEERS*. I returned to Dover in the evening, but again visited Folkestone the next day, returning at night after disposing of eight more *Rolls* and 39 *PIONEERS*.

"Saturday found me again in Folkestone canvassing all day among the gentry, selling 11 *Rolls* and 22 *PIONEERS*. I leave my lodging at Dover (D.V.) on Monday, September 2nd, and for the next three weeks my address will be 31, Rosendale-road, Folkestone, where I shall be glad to meet any inquiring friends. I hope to canvass Sandgate and Hythe before returning to Brighton. My sales for the past week are 36 *Rolls* and 214 *PIONEERS*."

AMONG THE LACE-MAKERS IN NOTTINGHAM.

"Monday, August 26th.—This morning we all resumed work in Nottingham, and have found it a pressing task to induce even a few to receive the message of life. We had hoped for better success this week as the lace operatives are grown tired of being on strike and we heard that they were going in, but it appears a settlement has not yet been arrived at, and instead of those who are out going in others are coming out which makes matters worse; it seems to have paralysed everything. On Sunday evening we held our usual open-air meeting again in the Market place, we had a large gathering, and disposed of 15 *PIONEERS* at the close.

"Tuesday.—To-day our brothers have been to Nuthall, Watnall, and Moorgreen, and our sisters have worked in the town. One lady took a *PIONEER* and refused the change out of sixpence. Another woman who had got a beautiful garden with an abundance of fruit in it, gave one brother a handful of plums, the other a handful of apples, and her husband took a *PIONEER*. Our landlady has given us some marrows, one of which took the second prize at the show. The children of this world seek to obtain prizes with the light and wisdom of this world to guide them, but those few who are now seeking the Kingdom of our God and His righteousness, say with the Psalmist, Oh, send out Thy light and Thy truth, let them lead me, to seek that I may obtain the great prize of immortality. The apostle Paul says there are three glories, that of the sun, moon, and stars, all should see that the glory of the sun is the greatest, it being figurative of Israel's redemption. The prayer of David will now be fulfilled, Oh, that the salvation of Israel were come out of Zion! when God bringeth back the captivity of His people, Jacob shall rejoice, and Israel shall be glad.

"Wednesday.—This morning a portion of our party went to canvass Kimberley, and as soon as we commenced we heard there were upwards of 400 on strike; it was rather discouraging, but still we did better than we anticipated on hearing such striking news. At one house a woman told a brother that she bought a *PIONEER* from him a few days ago at New Basford, and likes it very much; to-day she took a *Part* of the *Flying Roll*; would have taken a whole sermon if her husband were not on strike.

"POURING OIL ON TROUBLED WATERS.

"A sister, just before leaving off canvassing for the day, called in a clean, little shop, and after offering the woman the message she gave her a brief account of its contents. The shopkeeper said she believed the Jews were the only people that will be gathered, and as for the third Church we spoke of, she 'never heard the likes afore.' Our sister referred her to Isa. xlv. 5, telling her that we represent that third Church, and that we are going from door to door to offer this message, which

would by the guidance of that one immortal Spirit, Shiloh, Immanuel, gather Israel into their respective tribes, which 12 tribes are never to see death. To this the shopkeeper answered that she was sure and certain that she would not die, for if the Lord were to descend to-night she knew that she would be caught up in the air to meet Him. Our sister asked her if she thought she was free from sin. She acknowledged that she was not, repeating the words of Jesus, 'There is none righteous: no, not one.' Our sister then endeavoured to show her the necessary cleansing of the body, telling her that Christ cannot dwell with Belial, light cannot dwell with darkness, and whilst the evil still remains in our blood we are servants to Satan, and the sword of death hangs over all our heads yet, but when we are washed in the fountain that is now opened to the House of David and to the inhabitants of Jerusalem for sin and for uncleanness, then will the word of the Lord be fulfilled where He says, 'I will cleanse their blood that I have not cleansed.' 'Do you mean to tell me,' she exclaimed with an indignant toss of her head, 'that the evil is in the blood? It is no such thing, it is in the mind. It was through our first parents eating an apple that brought sin into the world.' Our sister explained to her that it was not an apple tree, nor any other fruit in the vegetable kingdom that would defile a man. Jesus said, it is not that which goeth into the mouth that defileth a man, but that which proceedeth from the heart, and in the Scriptures God speaks of men and women as trees, and the manner in which sin entered the world was through man partaking of the tree (or woman in her unclean state) for so it was proved when woman brought forth Cain, who turned out to be a murderer, and bore in his veins the curse (blackness) but another was given which was Seth (in the place of Abel) and from this seed came the children of Israel."

"Well," said the shopkeeper, in a milder tone, "I have never heard it explained in that manner before, and for the future I shall search my Bible more." She took a *PIONEER*, saying that if she liked it she would write for the *Roll*. Truly Satan is very wrath, knowing only too well that his time is very short, and that this work and those who stand up for it are for his downfall.

A BARON REFUSES THE "ROLL."

A brother called at a large house, first offering the *Roll* and *PIONEER* to the servants, but they said that neither the Baron nor Baroness would allow them to buy at the house; if they were to buy they would be dismissed at once. The Baron was gone down the village, and one of the servants seemed anxious to have a *Roll*, but fearing man she did not take one. Our brother met the Baron on his return, and learnt that he was a clergyman. He offered the message of life to him, but like most of his fraternity he declined it with, "No, thanks." One thing, they will never be able to say it was not offered them.

"Thursday.—To-day we paid a visit to Gamston, Homelane, Shelford, Bridgefoot, Wilford, Wilford Bridge, and Clifton. At Wilford Bridge our brother called at a house where the woman told him she bought the *Roll* and a paper last Christmas from a man from Lincoln. This person now took a *PIONEER*, but at another house near Clifton Hall, where the woman bought a *Roll* about the same time, she now refused a *PIONEER*. At another house a young woman received the *Roll* gladly. A woman who had no money the other day to purchase the *Roll*, told our sister to call again; accordingly our sister called to-day when the woman took the first sermon.

A WONDERFUL CASE OF ANSWER TO PRAYER.

"Friday.—To-day we have canvassed in Duns Kirk, Lenton, and Beeston. At the last-named

place a sister called on an old lady who was over 75 years of age, and when offered the *Roll* and *PIONEER* she assured our sister that she hadn't a penny, further stating that her greatest trouble was about her son, who had passed from this world into eternity without hope and without God in the world, and she had fallen upon her knees to ask the Lord to assure her, either by His still small voice or by sending her child to her, that he would even at last be saved from what she had been told was hell. She had to rise from her knees to answer this knock. Our sister pointed out to her from the Scriptures that our God in His mercy hath devised means whereby His banished (the unbeliever) be not expelled from Him for ever, and that our Lord tasted death for every man, as it is also written in Psa. xviii. 19, 'Yea, for the rebellious also.' Many other passages referring to universal salvation were also pointed out, when the old lady exclaimed with joy, Can this be true? Our sister then quoted Num. xxiii. 19, 'God is not a man, that He should lie; neither the Son of Man, that He should repent; hath He said, and shall He not do it? Or hath He spoken, and shall He not make it good?' She seemed greatly rejoiced, taking note of the references, that she might refer to them at her leisure. She thought it most singular to be praying for the Lord to make these things plain, and before she had finished speaking for our sister to bring the joyful news to her, which she believed was the still, small voice speaking to her through the passages of Scripture referred to. Our sister gave her a *PIONEER*.

"Saturday.—To-day we have been to Bilborough, Strelley, Woollaton, and Old Lenton. The message of life was offered to a gentleman who said he could not take one to-day, he was an evangelist and was away from home so much that he hadn't time for much reading, but he put the question: 'What Church do you belong to?' Our sister told him that she belonged to the New and Latter House of Israel. He asked her what she thought of the Levitical law. She told him that she was not only a firm believer in it, but in the strength of God she was striving to keep it with the Gospel. That is grand, he said, and he knew the Lord would bless and prosper us in our labours. He said he could not visit the people much as the principal part of his time was spent in the pulpit. If he can see the light and grandeur of the law of Moses and that a people will now keep it, what an opportunity he has to let his light shine from the pulpit. He took a *Part* of the *Roll*, and wished us Godspeed. Our sales for the past week have been 30 *Rolls*, 82 *Parts*, and 280 *PIONEERS*."

ROUSING BLACKBURN, WITHNELL, AND ACCRINGTON.

EN ROUTE TO SCOTLAND.

"Sunday, August 25th.—This morning we held our usual Sunday morning meeting. In the afternoon one brother and sister went to Accrington to visit some friends, and two brothers held a meeting in the Market-place, Blackburn, which was very well attended and the deepest interest shown, selling after the meeting 16 *PIONEERS*.

"Monday, 26th.—We met our three sisters from Bolton, then commenced work, canvassing again in Blackburn, selling in all 93 *PIONEERS* and five sermons of the *Roll*, not meeting with anything of note or holding any long conversations, simply delivering the message and laying the truth before the people, that they may seek for the fulfilling of God's Word to be wrought in them for the removing of all evil from their bodies for the hope of Israel, immortality. Many have received the Word gladly, and those who could not take a sermon took a *PIONEER*, which they promised to read and compare with the Scriptures. It came on to rain in the evening, so that we returned home

early, employing the evening with writing, &c.

"Tuesday, 27th.—This morning five of the party canvassed in Blackburn in the streets near our lodgings. It rained most of the morning, so we had to work in our cloaks and with umbrellas, but met with very good success, selling 15 *Rolls*, and 131 PIONEERS, and a *Part* of the *Roll*. After tea we went out to the Market-square, where we held a meeting, which was addressed by two sisters and a brother, the deepest interest being manifested, selling three *Rolls*, three *Parts*, and 18 PIONEERS, three young men each taking a sermon quite anxiously, and saying they could see they would be able to learn something from that. After we had finished speaking a young man came forward and wished to speak; we told him the market was free and he could please himself, but he wanted us to stay and reply to various points he wished to speak, but as a brother had had some conversation with him before, when he brought forth things contrary to Scripture, amongst other things contending that man had not a spirit until he was born again, our brother said unless he would withdraw that assertion and bow to the Word of God we could hold no further conversation with him, as it is written, 'To the law and to the testimony; if a man speak not according to this word it is because there is no light in him;' but he still held to his assertion, and wished to force us to remain, but the people all advised us to have nothing to do with him, as he would keep us talking all night, and agreed with what they had heard preached. We therefore left the Market-place, many of the people coming away with us, having sold during the day 18 *Rolls*, four *Parts*, and 149 PIONEERS.

"Wednesday, 28th.—To-day we went out canvassing in Blackburn, continuing to work the district where we commenced on Saturday. We found many out of work, and poverty and wretchedness in many homes, which was much increased by neglect and dirt, so there were many who would not listen to the message, seemingly not having realised the gift of God and found comfort and consolation in seeking first the Kingdom of God and His righteousness, so that God's last message was rejected and turned from the door, some not even caring to hear what was the import of the message which we had to carry to them. The weather to-day was beautifully fine, and we were able to dispose of 12 *Rolls* and 131 PIONEERS. After tea we again went out to the Market-place and held a meeting, a large number gathering round and great attention being paid to the addresses delivered by two sisters and a brother. Sixteen PIONEERS were sold, making 147 for the day. As we were leaving the market many expressed their sympathy towards the work in which we are engaged, and thanked us for the addresses delivered.

"Thursday, 29th.—This morning we took train to Withnell, which we canvassed with some small places near at hand, working our way back over the hills to Blackburn, having a splendid view of the country, which was indeed delightful. During the day we sold 16 *Rolls* and 86 PIONEERS, having several long conversations with those who showed an eager interest in the work. Many too would have taken both *Roll* and PIONEER, but had not the money, the cry everywhere being that times are so bad, yet we find only one here and there who realises that it is the fulfilling of the Word of God, and that the time is here spoken of by the prophets when God would set His hand the second time for the recovering of the remnant of His people; the time of the restitution of all things and of refreshing from the presence of the Lord; that whosoever will come and seek unto the Lord may be delivered from the evil yoke into the glorious liberty of the children of God.

"Friday, 30th.—To-day we again continued

our canvassing in Blackburn, but being the end of the week found many entirely out of money, therefore it seemed of no use to try and impress them with the import of the message as they contended they could not buy; we sold in all 11 *Rolls* and 109 PIONEERS. One woman showed great interest in the work, and borrowed a penny to buy a PIONEER. We held our usual meeting in the evening.

"Saturday, 31st.—To-day we took the tram to Accrington, loaded with all the PIONEERS we had remaining and several sermons of the *Roll*. We commenced work at once after our arrival, and in a few hours had disposed of all our PIONEERS (135), 20 *Rolls*, and six *Parts*. We had intended to have held a meeting, but having sold out so early, we thought it best to return home and go to-morrow afternoon to hold a meeting. We called on a family who are much interested in the faith of Israel and very anxious for us to hold a meeting. We were so sorry we had not more papers and books, as the people had just received their wages, and seemed to be more open for purchasing the Word. One woman to-day also borrowed a penny from her neighbour to buy a PIONEER. We walked back to Blackburn, arriving about 5 p.m., rejoicing that our labours of the past week have been so much blessed, having sold 82 *Rolls*, 735 PIONEERS, and 11 *Parts* of the *Roll*. We pray that some of the lost bones of Israel may hear the cry of our Father and come forth, forsaking Babylon, and turn their faces Zionward, seeking for the will of the Father to be wrought in them, that their covenant with death may be disannulled."

OUR DEVONSHIRE PARTY.

EN ROUTE TO PENZANCE.

"Monday, August 26th.—Three of us have canvassed Ashburton during the day. A man at a shop where our brother called, could not see the difference between the soul and spirit, although much Scripture was brought to show that they were two parts of the man, and not one, yet we are happy to state that he had a clearer understanding of the salvation of the soul than many, which we are always pleased to see, knowing that it is the stepping-stone to the knowledge of the immortality of the mortal body, which knowledge is being increased as we approach the end, fulfilling Daniel's words.

"This evening we had a visit from a brother from Lancashire, being greatly rejoiced to hear of the progress of the work in that quarter, and how the light and truth of the *Flying Roll* was being circulated there. Our sales for the day amount to nine *Rolls*, 23 PIONEERS, and seven *Parts*.

"Tuesday.—This morning two of our brothers appeared before the Bench as stated in the last issue of the PIONEER. We had a good day's canvassing at Teignmouth. One of our sisters says: 'A gentleman on whom I called purchased a *Part*, and questioned me as to what I thought was the cause of man's fall. I said man in the beginning transgressed God's command by partaking of the tree of the knowledge of good and evil (woman), the evil of which he was told to subdue, but instead of subduing it he let it subdue him, thus causing him to fall from the state of the immortal to mortal, but now in this the third and last watch, man is to be raised from the fallen state by overcoming the evil which hitherto has been his downfall. He seemed very pleased to be able to grasp a little light on the subject, and hoped we might succeed in our endeavours to spread Scripture truth. The books disposed of for the day are 23 *Rolls*, 98 PIONEERS, and 33 *Parts*.'

"Wednesday.—Having seen our brother off to London we went to Chudleigh, Chudleigh-Knighton and Bovey-Tracey, canvassing the same, and were rather surprised to hear that the *Flying Roll* had even reached Chudleigh;

one woman said it was in the 'Chudleigh Book Club,' she had read it and liked it very much. It is marvellous to see where this word gets to; we should indeed like to see the book in every library in this land, both public and private. One of our party states: 'A gentleman to whom I offered the *Roll* said he was too old to buy any more books, but would take one of our papers, and did not mind giving me sixpence for it.' A lady said she did not wish to take the sermon, but would be glad to take a PIONEER to help forward the work a little; she was glad to see someone working for the Lord, but thought I must get very fatigued, also said, 'you look very tired now' (it being then about four p.m.), and considering we had walked about seven miles from our lodgings, I had to acknowledge that I did feel rather tired, but all this vanishes from the canvasser when he or she realises that it is for the overthrow of Satan's kingdom and the establishment of Christ's peaceable one, when all sighing, sorrow, hunger and thirst will be felt no more. The books we have disposed of during the day are 15 *Rolls*, 54 PIONEERS, and 24 *Parts*.

"Thursday.—We have canvassed to-day the outskirts of Teignmouth, Bishop's Teignton, and Dawlish, meeting with a great deal of the usual indifference. The people seem to be asleep to all spiritual knowledge; no one can realise it so much as the canvasser, who, going from house to house, and city to city, has a chance of seeing the state of religion, divested of its Sunday clothes, as it is. It is surprising to see how few really believe in the whole of the 'Word of God'; like an oasis in the desert to the weary traveller, so is it to the canvasser to meet with one who is searching for more Scripture truth, who truly believes on Jesus Christ 'as the Scripture hath said,' apart from all the erroneous teachings of this Apostate Christendom, whose foundation is not the Word, but the sound of men's traditions, teaching for doctrines the commandments of men; our object, however, is to lay before men the pure, unadulterated meal of life, and point them to the way, the truth and the life, that they may walk in the narrow way which leadeth unto life, and not in the broad way which endeth in being given over to Satan for the destruction of the flesh that the Spirit alone may be saved in the day of the Lord Jesus. That life, the Spirit which Israel will shortly obtain, is not, at present within them, as is erroneously supposed, but hid with Christ in God. (Col. iii. 3.)

"To-day we have sold 24 *Rolls*, 33 PIONEERS, and 20 *Parts*.

"Friday.—Ideford, Ashcombe Luton, and Dawlish were included in to-day's canvass. In the last place we managed to dispose of five sermons of the *Roll* and several *Parts* and PIONEERS in one street of about 30 houses. One man who bought the *Roll* said he could not believe in the resurrection of the body. He was pointed to the Scripture (our only standpoint): 'As the cloud is consumed and vanisheth away so he that goeth down to the grave shall come up no more' (Job vii. 9), to show him that there was no resurrection of the body; and then to Acts xxiv. 15, 'There shall be a resurrection of the dead, both of the just and unjust,' to show him the resurrection of all souls; that like as the soul of Jesus was not left in hell, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection. This he seemed to see; our brother then pointed him to the perfect figure of the death and resurrection of man as shown by Paul in 1 Cor. xv. in the corn of wheat, which corn had to die and rot like the body of man, never coming up again, and that after that the germ rose from it, as the soul the seed of the body would in the resurrection.

Our sales for the day amount to 21 *Rolls*, 50 *PIONEERS*, and 19 *Parts*.

"Saturday.—We finished up the week by canvassing in Newton Abbot, and finished up Dawlish. We were pleased to receive a letter from a friend in Exeter this morning, stating that several had been inquiring about us. She says: 'Three or four tell me they are reading and studying the *Flying Roll*, and I tell them that is what you wish them to do. Mr. T— bought one on Saturday and read a sermon at the cottage meeting that I attended on Sunday evening.'

"Thus we see how the Word is spreading far and wide and making headway against all the winds and tide of opposition. We left many interested ones behind us in Exeter, and doubt not but that the hundreds of sermons of the *Roll* left round that vast city will gather out many of the cast away stones of the House of Israel; one thing we know, they must accomplish the work whereunto they are sent and that speedily. We must not forget to state also that the behaviour of the people at the meetings in Exeter in general did credit to the city. Our sales for the day amount to eight *Rolls*, 36 *PIONEERS*, and 26 *Parts*, the total for the week being 100 *Rolls*, 294 *PIONEERS*, and 129 *Parts*. We are thankful to bear testimony that the weapon formed against us a few days ago as reported in the last issue of the *PIONEER* has not only fallen harmless, but has proved a great blessing to us during the past week; even one of the policemen who was in court last Tuesday has since bought a gilt sermon of the *Roll*."

IN AND AROUND BRISTOL.

"1, Laura-place, Clarence-road, New Cut, Bristol. Monday, August 26th.—To-day we have been working in Bedminster, meeting many who desired to take a sermon of the *Roll*, but funds were too low; we are, however, pleased to state that most of these took a *Part* of the *Roll*, and a *PIONEER*.

"On Tuesday we worked in Clifton among the gentry, from whom we received many rebuffs, even many of the servants saying it was too much trouble to go upstairs to get their money, and various other excuses.

"On Wednesday we went to Clevedon and Totterdown, calling at a great number of houses, but here money was very short, otherwise many more would have taken the message. A woman who purchased the *Roll* asked me if I was one of the 144,000. I stated that it was my hope to be one of them, but my works would have to prove it. No man or woman can yet lay claim to be one of that number, for a hope that is seen is no hope, for what a man seeth why doth he yet hope for? I was certain of the salvation of my soul, but was now seeking to leave the first principles of the doctrine of Christ and reach unto perfection, that my body also might be preserved from death, in fulfilment of the petition of Paul: 'I pray God that your whole spirit, and soul, and body may be preserved blameless unto the coming of our Lord and Saviour Jesus Christ.' We are constantly called upon to give a reason of the hope within us, and it is our joy to prove that our faith is founded entirely on the Scriptures. Thursday was also spent in Clevedon and Totterdown, but one of us only continued out a short time on account of ill-health; our united sales were therefore somewhat smaller than usual.

"On Friday we went to Lawrence Hill and Clevedon, and on Saturday we visited Kenn, Yatton, Nailsea, and Lawrence Hill, the Word being received more freely than in the city of Bristol. Our total sales for the week amount to 56 *Rolls*, 86 *Parts*, and 340 *PIONEERS*."

OUR SUFFOLK CONTINGENT.

"Bungay is at present the centre of our operations, from whence we have worked a large

number of villages lying a few miles distant. But in Bungay the bye-laws forbid open-air meetings, our attention being drawn to this on Saturday, August 24th, by an inspector of police after we had succeeded in attracting a large audience to listen to a discourse on the life of the body. Not wishing to break the laws of the land, we bowed to the authority, and closed the meeting, exhorting the people to obtain a copy of the *Flying Roll* to hear more about these glorious truths which we are endeavouring to promulgate. The next evening we went to Earsham, where we found ourselves at liberty to discourse to a large crowd of eager listeners, anxious to hear what the strangers had to put before them, and we were only too happy to have the opportunity to stand up and bear witness to the truth.

"During the week we have visited the following villages: Brome, Wisset, Chediston, Harleston, Ditchingham, Starston, Allburgh, Denton, Metfield, Ellingham, Bungay, Pulham St. Mary Magdalene, Pulham St. Mary the Virgin, St. Margaret's, St. Peter's, St. Michael's, St. Cross, St. Margaret's South Elham, St. James, St. John's, St. Nicholas, and as if there were not enough of the saints already visited, we also included 'All Saints,' leaving amongst them 56 sermons and 46 *Parts* of the *Roll* and 167 *PIONEERS*, trusting that many amongst those who received the Word with gladness may prove to be of the 'people of the saints,' spoken of by Daniel (vii. 27)."

A FEW DAYS AT KIRKCALDY.

"Our Glasgow canvasser has paid a short visit to this place and reports having met with a fair reception. Some of the points in her experience are rather interesting. She called at one house where they had had three deaths within a few weeks, which seemed to have had the effect of causing the surviving ones to think more seriously of their eternal welfare, and they readily took a sermon of the *Roll*.

"An old man said that there was much in the Bible that God had no right to put there; that he would not allow his children to read it. I pointed out to him the absurdity of such a mock modesty as is so commonly shown, that shame was only the effect of sin, and that it would not have been necessary for God to give such laws in relation to the sexes had not man grovelled so low in evil, and that thousands now refrain from warning their children of the evils which beset them, for fear their own evil deeds should be made manifest. The old man took a far more kindly view of the Scriptures after this little conversation.

"Very touching was the case of an old lady who, on examining the *Roll* expressed a great desire for a copy, as her eyes met something that brought joy to her heart. She asked her daughter to buy a copy for her, at the same time clasping the book firmly, saying: 'I know this is a good book.' The daughter paid me for one, and must have received much satisfaction to see the joy which lit up her mother's countenance as she became the possessor of God's last message to man.

"Later, whilst canvassing in Glasgow, our sister called on a lady who was truly hungering for more light and truth. She said she was quite sure of the salvation of her soul, but felt there was a further light to be obtained, which she had not yet been able to grasp. If she only knew what it was she was willing to forsake all if she could only learn His will, and gladly took a copy of the *Roll* and *PIONEER*, which our sister recommended her to read with her Bible in secret communion with God. She gave our sister a pressing invitation to call again.

"Another, who had previously refused to take the *Roll*, was much troubled in her mind because she had not accepted it, and was greatly relieved when our sister called again, saying

that she had read and re-read the *PIONEER* which she had previously taken, and she was now quite satisfied it was the truth, and now took the first sermon of the *Roll*. Another, who has had several copies of the *PIONEER*, asked this time if I had the *Roll* with me, and gladly took a copy. The work is taking deep root with many in this neighbourhood."

THE CROYDON REPORT.

"We have this week been offering the message of life in a few parts of the town. Many said they had not heard of it before, but still were not desirous to search into it for themselves. In canvassing one long road I found many of the families away from home, but in three instances servants purchased the first sermon of the *Roll*, a few taking copies of the *PIONEER*. One who seemed greatly troubled by the signs of the times and the strides evil was taking, said she thought the end of it would be people would believe in nothing at all. I replied that the Spirit of Truth whom the Lord promised to send had now come to guide us into all truth and put an end to error, and we know from the Word that truth must and will prevail in the end. As our Saviour came into the world to bear witness unto the truth, He now declares He has sent Israel forth for the same purpose. She replied that she would rather keep to the good old way, being ignorant that the Gentiles have no interest in the further faith once delivered to the saints, of which Jude speaks, but Israel is now being sought out and invited to return and walk in the good old paths which their forefathers trod. This message being brought under notice, someone remarked there was more chaff than wheat. Of this fact we are perfectly aware. It is now being handed forth to sift the chaff from the wheat, and so fulfil our Saviour's words, 'Gather ye first the tares together in bundles and burn them, and gather the wheat into My garner.' The tares being figurative of the evil which will be consumed, as will also the bodies of those from whom sin has not been taken away, and cast into the fire (the grave), as Job says, 'a fire not burning shall consume them.' 'But gather the wheat into My garner' (the Immortal Spirit Christ).

"The body of Jesus was the beginning of the new creation, the children of the Kingdom being the remnant of the woman's seed who keep the commandments of God and have the testimony of Jesus Christ. It is written: 'There shall be an handful of corn [Israel] upon the top of the mountains,' the mountains being law and Gospel. Believing there is a portion of that handful in Croydon, we seek them with the message of the *Flying Roll*, in which many are to-day rejoicing. During the last week we have disposed of several copies, also a good number of *PIONEERS*."

What God has promised He will give, what He has said He will fulfil. It is for us to remain faithful in His love, even to the end.

It is no hard matter to despise human comfort when we have divine. Unto the humble God revealeth His secrets, for he resteth on God, and not on the world.

Faith and repentance is the step to secure the salvation of the soul without the body; so it is by overcoming all evil we obtain body, soul and spirit; and if through the salvation of the soul spiritual bodies like unto the angels are obtained, so by overcoming evil and seeking the cleansing of the tree of life, terrestrial, immortal bodies like unto the Man-Christ are obtained, and so the words of Jesus will be fulfilled, "greater works than these shall ye do because I go unto My Father."

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The Hall, 126, Great Titchfield-street,
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at 7 o'clock.

The Assembly Hall, 105, The Grove, Strat-
ford, every Sunday evening at 6.30.

16, Vine-road, Vicarage-lane, Stratford, every
Wednesday evening at 8 o'clock.

Chepstow Hall, Chepstow-terrace, Peckham-
road, every Sunday evening at 6.30.

No. 7, Caxton-road, Wood Green, every
Sunday evening at 7 o'clock and every
Tuesday evening at 8 o'clock.

No. 4, Larnas-villas, Linton-road, Barking,
every Tuesday evening at 8.

LINCOLN—39, Little Bargate-street, every
Sunday evening at 6.30.

MAIDSTONE—Israel's Hall, Tunbridge-road,
every Sunday evening at 6.30.

ASHTON-UNDER-LYNE—231, Stamford-street,
every Sunday evening at 6.30.

BRIGHTON—167, Elm-grove, every Sunday
evening at 6.30.

MICHIGAN, AMERICA—45, Prentis Ave.,
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The Pioneer of Wisdom :

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

FRIDAY, SEPTEMBER 6, 1889.

DURING the last two or three weeks the trade of the first port in the world has been almost paralysed, the labourers at the docks have naturally revolted under the grinding down process to which they have long been subjected, and in the bitter struggle for a wage which will enable them to get the necessaries of life, not they only, but also their wives and families have endured terrible privations, awaking the sympathy of the whole civilised world. The god of this world has wrought desolation and woe, which is increasing as we near the end. Many causes are responsible for the present unequal yoke which the weaker element in humanity are forced to bear, yet all traceable to a breach of God's holy law; but the day of retribution is at hand for all those who oppress the poor, the widow, the fatherless, and the orphan. "If thou seest the oppression of the poor, and violent perverting of judgment and justice in a province, marvel not at the matter: for he that is higher than the highest regardeth; and there be higher than they." Not London alone is involved in this oppression, but the peace of the whole of Europe seems likely to be broken at any moment: manifold grievances are distressing the minds of all classes. The *Flying Roll* clearly pictures the present situation, as it declares:—

"In no dispensation or generation has man lived to behold such passing strange and wonderful events as those through which it is our lot now to pass. The greatest statesmen of Europe are bewildered and perplexed and are seeking counsel from the wisest astrologers of the age; who, in turn, shake their heads and

look askance at the ominous signs of the times. Learned theologians are searching the prophecies of the Scriptures, with a renewed energy, and their features betray a dread suspicion of coming troubles. The candle is lighted to throw a glimmer of light through the surrounding darkness, the sweeping has commenced in earnest, in search of a peace never possessed, but of which they have boasted and now sadly feel the need of. They have boasted in a counterfeit peace, crying, Peace! peace, when there was no peace. Nations, too, are sweeping for a peace with a vengeance, with a besom of diplomacy, but find that they are only sweeping against the wind and are bespattering themselves with their own dirt, which has accumulated for years that are past. Not only are they bespattering themselves, but they are raising volumes of diplomatic dust in an unknown tongue to the great annoyance of themselves and of their neighbours. Furniture is piled up, carpets taken up, floors uprooted in our great houses of assembly, in search of peace, but alas they can find no peace. Whilst this great sweeping for peace is going on there is another sign taking place among all the nations in Europe. Every nation is arming itself to the teeth with bones and sinews. The arsenals and dockyards of Europe are busily constructing the most deadly weapons of destruction against life and property ever before known in the annals of history. The hitherto casual observer is suddenly aroused from the mechanical and regular routine of his daily avocations to notice and take cognisance of the unusually strange signs in the times which to him appear incomprehensible. In no generation that has passed have men proved so arrogant, proud and boastful of their progress in civilisation, science, knowledge and light, as in this generation which in themselves are no doubt blessings to mankind if properly applied, but if misapplied prove curses instead of blessings, as it is written, 'for if the light that is in us be darkness, how great is that darkness.'

"To your tents, O Israel, for troublous times are coming upon this wicked world, for lo! in a few days every sword will be unsheathed and raised against his fellow in civil, religious and political strife, and it will increase and abound all over this planet, for every nation shall be engaged in it. The multitude are like fatted calves preparing for the great slaughter. Flee to the mountains, O Israel, ye are on the eve of a terrible war around you, such as has never been witnessed before since the foundation of the world. In the valley of Jehoshaphat the armies of the kings and emperors of Europe will form up in battle array, and the blood of the slain will reach even to the horses' bridles, for it is the terrible day of the

Lord, the great day of battle; the Lord himself will be in the battle, and the angels will pour out the vials of wrath in war, pestilence and disease, and famine until they be utterly consumed."

The great famine is making itself felt and the temporal shows the spiritual; there is a cry in the land, a cry of want and of scarcity. If men would but seek the spiritual bread, the temporal would follow, seek *first* the kingdom of God and His righteousness. The secular press is filled with the cry of temporal food and the religious press is calling aloud for the spiritual, but we fear they know not what they ask. A contemporary has six or seven columns devoted to a sermon on the words: "Wanted a Gospel for the century," which was the subject of an article in the *Nineteenth Century*. The same paper calls attention in one of its leaders to the necessity of unity in the matter of interpreting the scriptures, and suggests several methods for settling "all matters of faith." It is the first step to knowledge to know the want of it, a complete recognition of our own foolishness is God's opportunity for making His wisdom manifest, but how few are willing to let their own wisdom go and sit at the feet of Jesus and hear His voice. The sound of His voice is now making itself heard throughout the country, and in the midst of tumult His work will prosper rapidly and secretly. Those who really want the *truth* can have it now, and we speak with authority; that authority is not self-constituted, we know nothing of ourselves, as we have received so we hand it to you, to all who desire truth with their whole heart; it is for you to compare it with the Word, the Spirit of Truth can and will be recognised by those who are "of the truth," God has caused the famine to come on the land, that Israel, the prodigal, might return to his father's house, and He has sent the Interpreter to show the way back to Jerusalem, which is the spirit, that Adam left and joined himself to the citizen. Israel are now feeding upon the husks that the swine eat, but the *Flying Roll* will bring their father's house to their remembrance and cause them to return. This famine and rumours of wars are but the beginning of troubles, which are necessary for the ingathering of Israel; they are called upon to come out from the world that they may not be condemned with the world. The land of Goschen is here for those who would escape the plagues of Egypt, and we warn all that the cry of former Egypt, when the firstborn of man and beast were slain, is as nothing to the cry of weeping and lamentation to be heard in a few days.

The First half-yearly Volume of the "Pioneer of Wisdom" is now ready: see Advertisement on page 152.

Our American Columns.

AN ITEM FROM PORT HURON.

"I had the pleasure of offering the *Roll* to a lady who called at my house," a brother writes from Port Huron. "She asked several questions concerning where it was published, its mission, &c. I explained that the *Flying Roll* was sent out for the ingathering and restoration of Israel, who will be the third church spoken of by Isaiah in the 44th chapter and fifth verse. When these read the *Roll* they will come out of Babylon and forsake her, being dissatisfied with the empty formality of Christendom, a Church supported by the world, the enemies of Christ.

"I referred her to the circumstance of Jacob blessing his sons, particularly the verse: 'The sceptre shall not depart from Judah, nor a lawgiver from between his feet till Shiloh come,' and explained that now the time had come for the twelve sheaves of Israel to be gathered from among the Jews and Gentiles, and that God would cut the time short in righteousness for He had waited long for His precious fruits; and that this remnant of Israel would overcome death.

"She replied that hitherto all men have died, seeming to doubt the possibility of any receiving the reprieve. I explained that we had three living witnesses on record who had not seen death, and though death had reigned triumphant over each generation the time for life to be gained had not arrived until these the days of Daniel had set in, the days when God would give the remnant of Israel power to overcome sin, death, hell, and the grave.

"I asked her if she believed that the soul and spirit were immortal. She replied in the affirmative. I then endeavoured to point out that the promise, 'this mortal must put on immortality,' must therefore of necessity apply to the redemption of the body from death, in accordance with the words of Jesus, 'If a man keep My saying he shall never see death.' 'Whosoever liveth and believeth in Me shall never die; believest thou this?' I am thankful to say that she professed to have gained much light from our conversation, and expressed a desire to hear more of the doctrine. Our meetings at Sarnia show an increase of interest, there being many who are becoming more deeply attached to the truths contained in the *Flying Roll*."

EXPERIENCES IN CANADA.

A brother writing under date August 11th states:—"During the past week I have been canvassing in Sarnia, Ontario, with pretty fair success. After I had been out a very little while I came across a lady who appeared to be truly seeking the light which is being revealed in the *Flying Roll*. She told me she had for a long time been searching for something, she knew not exactly what, but she had an aching void which the teaching of Christendom had failed to fill. I pointed out to her the two salvations

spoken of in Jude iii., and told her we were seeking the full redemption of body, soul, and spirit, to present our bodies a living sacrifice, holy, acceptable unto God, which is our reasonable service. She took the *Roll* and two PIONEERS, saying she believed that she had at last come across the truth, asking me to bring the half-year's back numbers the next time I called. I delivered them the next day, when she signified her intention of attending the public meetings at Port Hudson. Another gentleman took a sermon of the *Roll* and 20 PIONEERS, saying he liked to read the 'Notes from Canvassers.'

"On Monday night I went out with a brother to see some interested friends who attend our meetings, and sold three sermons of the *Roll*. During the week I have met several others who are very interested in our teaching, and altogether have left in the neighbourhood seven sermons, three *Parts* of the *Roll*, and 60 PIONEERS."

REPORT FROM LONDON, ONTARIO.

A sister who devotes her spare time to canvassing sends the following: "On August 14th I was able to spend the whole day at canvassing. A man who kept a furniture warehouse said as soon as he saw the *Roll*, 'That is just what I wanted,' and agreed to take a copy. On inquiring why he was so willing to purchase it, he said he had picked up a paper a few days ago which was published by the New and Latter House of Israel, and which he found lying somewhere in his store, and as he read it he became much interested and wanted the *Flying Roll*. I found that his wife had bought this paper from Brother T——r last fall, during his canvassing here, and that it had got mislaid, but some of the children had found it again quite recently.

"Here is, indeed, a remarkable case; this paper lies dormant, hidden amongst rubbish for nearly a year, and is then, as if by chance, brought again to light, and its contents eagerly devoured by this man, creating an appetite for more truth. He longs for the *Roll*, and my steps are directed to him that the Scripture may be fulfilled, 'Blessed are they that do hunger and thirst after righteousness, for they shall be filled.' He gave me an order for the three sermons of the *Roll*, the fruits of my labour for that day being eight *Rolls* and nine PIONEERS.

"On the 15th I again spent the whole day in the vineyard; had an interesting conversation with two ladies who bought the *Roll* four years ago in Waterford. They listened eagerly to all I said, being much affected, tears coursing down their cheeks as they realised that such great promises were in store for Israel as the cleansing of the blood and the redemption of the body from death. On parting they gave me a pressing invitation to call again, and gave me an order to send them the PIONEER regularly for three months. So the good work rolls along. I find many interested and anxious, fully believing the end is near, but failing to see God will have a prepared people in the day of His power; still my labours have been much blessed and during this week I have sold 22 *Rolls* and 45 PIONEERS."

THE "FLYING ROLL" AT DETROIT

A sister writes: "We have now been home from Sandusky about two weeks. Two of the brethren are canvassing in Windsor, Ontario, on the other side of the river, and are meeting with very fair success. Another brother is also selling very well at Sarnia, opposite Port Huron, on the Canadian shore. My sister and I have determined (D.V.) to thoroughly canvass Detroit once more before we proceed further afield. On Wednesday, August 14th, I was enabled to dispose of 30 PIONEERS and one *Roll*, and called on a gentleman and his wife to whom I had sold the *Roll* two years ago, and who have also had all the papers, having a conversation with the wife, whom I found to be a nice kind-hearted woman, but although her husband is so deeply interested in the faith, she seems unable to grasp the doctrine, only seeing the common salvation. (Jude 3.) We have taken the opportunity of inviting many of those on whom we have called to attend the public meetings at 45, Prentiss-street, Detroit. One lady told me she had heard about the *Roll* from a lady who had just come from Niagara, and had been attending meetings there, where the *Flying Roll* was much spoken of. She gave me several addresses to call at, thinking they might be interested to hear of the work. On the whole canvassing seems very difficult in this city."

A VOICE FROM MOUNT VERNON, OHIO.

A person who has just come across the PIONEER writes: "I have been reading one of your little papers that I got from a Mr. Mills whilst here in our city, and after reading its contents my mind was somewhat aroused with it, that I thought I would like to have one of those books. I went to find him, but he had gone to Mansfield. I send 50 cents. in stamps; you will please send me a copy of the *Flying Roll* and oblige."

THE PUBLIC MEETINGS IN SARNIA, ONTARIO.

The interest at this place is very much on the increase. The last report is as follows: "We held our first public meeting in the Victoria Temperance Hall yesterday (Aug. 18th); there were about 50 present, and we are told by those who are interested and who will make the meetings more widely known, that the next time we come we shall probably have the hall filled. On the whole the audience was very quiet and attentive. The meeting was opened with the hymn, 'God moves in a mysterious way,' after which the Lord's Prayer was repeated, and then the first article in No. 31 PIONEER was read. We sang another hymn, after which I read and commented on the 6th chapter of Matthew, and another brother then gave a very telling address, pointing out the distinction between incorruptibility (the glory of the salvation of the soul) and immortality (redemption of the body), the hope of Israel. A good number of PIONEERS were distributed at the close of the meeting. Later,

another public meeting was held in the Market-square, Sarnia, at which there were about 200 present."

AMONG THE MINERS AT CARDONIA, INDIANA.

A letter just to hand from that neighbourhood states:—"During the past few weeks I have again been privileged to offer the message of life to the people in Cardonia. I believe that more interest has been manifested just recently than at any previous time. One young man has come out of Babylon and is now pressing forward for the prize. Several are making anxious inquiry, and were it not that the miners have been on strike against a reduction of wages many would buy the *Roll* and subscribe for the PIONEER."

Another writes: "I received Sermons II. and III. (of the *Roll*) all right. Many thanks for the valuable treasury. As soon as the work starts and the miners receive wages I will try to get some subscribers for the PIONEER OF WISDOM, and sell some sermons of the *Roll*."

SPREAD OF THE WORK IN BOSTON.

We have just heard: "There are a number in this vicinity who are becoming interested in the work through the medium of the PIONEER OF WISDOM, and say that the Bible has become a more interesting book to them; that through reading the articles in the PIONEER many hitherto dark and seemingly inconsistent passages are explained, and they can truly say, 'Whereas once we were blind, now we see.' I have some inquiries for the bound volume of the PIONEER as advertised. One of our members thinks of canvassing in this vicinity."

CANVASSING IN OHIO.

"An elderly sister, named C. Schertz, who has for many years been a preacher of this faith is visiting many places in Ohio, and reports having preached at Broadway, in a Baptist chapel. After the meeting a gentleman came forward for a sermon of the *Flying Roll* and a PIONEER. On the previous Sunday she preached in the open air at Covington, a jeweller taking a *Roll* and a PIONEER at the close; also she sold many papers during her short stay in that place.

"Since this she reports having preached to a large congregation in the open air at Green Camp, Ohio. She sold a sermon of the *Roll* to a Methodist. Her landlord saw him in the evening, when he stated that he would not take five dollars for his book. A good many PIONEERS have also been disposed of by our sister at a place called Marion.

A gentleman writes from Cleveland, Ohio:—"I have been reading with great profit *Extracts from the Flying Roll*, sermons I., II., III., which I bought from Mr. Mills when he was in our city this spring. I am deeply interested as well as my wife, and we are very anxious to learn all we can about it and from it. I have shown it to several of our friends, and some are so interested they have sent for a copy, and others have been reading mine.

"There is nothing gives us so much satis-

faction and pleasure as to learn about the great truths of the Bible, and then to try and give them to others. Sometimes I think I ought to engage in the work, and at others that I am not worthy and do not know enough."

As an instance of the remarkable manner in which this work has been circulated in many parts of the world, we have just heard from a friend in St. Louis, Mo., that whilst canvassing she called on a lady who has the *Flying Roll*, and states she brought it there from Switzerland. She was very pleased to hear of its spread and wants our friend to call on her again.

The Children's Bread.

The Last Message of God to man declares that the spirits of the just, who cast Satan out of Heaven with Michael, are this day ministering to mortal bodies. It is a common error among Christians to think that the spirit is within the body, but it is not, any more than the fire is in the boiler, although the strength of the fire is, and the spirit of man causes his blood to circulate and sets in motion the members of his body. It is sometimes spoken of in the Word of God as if in the body, but it must ever be borne in mind that God calleth those things which be not as though they were, for the spirit was destined to inhabit the body, and in the beginning was created so, but was driven out in consequence of the first transgression, outside the garden, where it has remained to this day; and when that evil, which entering caused the departure of the spirit, is driven out, and the blood wherein it was secreted washed away, the spirit will again enter the temple and become the life of it, for the spirit of man is the candle of the Lord, and if thine eye be single thy whole body shall be full of light. This is the covenant which God made with the spirits of the just before the foundations of the earth were laid, when the morning stars sang together and all the sons of God shouted for joy. Their mortal bodies are destined to become natural immortal bodies like their elder brother, Jesus, Who hath by inheritance obtained a much more excellent name than the *angels*, who are only spiritual bodies, which those who are accounted worthy to attain to the resurrection from among the dead will be like. That body He showed to His disciples when He told them He was not a spirit, but flesh and bone, is the glory of His brethren, of whom He was the firstborn, who will *do* the will of the Father; that is the sign.

When Jesus was upon earth He taught His disciples to pray, and He was not so much talking to them as to their seed, who would inherit the promises, for the children were not then born, having done neither good nor evil, that the purpose of God might stand according to election; these He taught to say, "Thy will be done in earth, as it is in Heaven," for they were in Heaven, when the evil was cast out, and they cast it out, and in like manner will they cast it out of the earth, that God's will may be done in the earth, that is, their bodies, thus proving their birth to be of the free woman

brothers and sisters of Jesus, *doing* the will of the Father, keeping the law and the testimony, which is to be a lamp unto their path, that they may keep from the paths of the destroyer, and their feet may be delivered from falling into the grave, where they cannot praise God, for it is the living only that can praise Him; and for this reason He tells them to pray, Give us day by day our daily bread, which is the Word, the living bread, which if a man eat thereof, he shall not die. That Word was made flesh in Jesus, and it will be again made flesh in His Bride, Israel.

"THE EXTRACTS FROM THE FLYING ROLL"

are being sent out to gather this people; they have been so sandwiched and arranged that the strong meat may be digestible, and the true sheep will hear the voice and understand, but the Gentiles will not understand, their minds will become confused. The *Extracts* were not written for their sakes; that which is holy cannot be given to the dogs, for it is not meet to take the children's bread and cast it to the dogs, but they will sort Israel from among them, for the Word is given as the snare of a fowler. Paul tells us that at the fulness of the Gentiles Israel will be saved, or gathered, and their fulness is proved by their rejection of the true bread which came down from Heaven that a man may eat and not die, not as our fathers did eat manna in the wilderness, and are *dead*, for he that eateth of this bread shall *never see death*. This promise belonged to our fathers but they did not inherit it; they died in the faith not having received the promise, Paul tells us, and the things which happened to them in the wilderness were for ensamples for *our* profit upon whom the *ends of the world* are come, showing that the best wine is reserved until the end of the feast. The multitude cannot appreciate the riches of the Kingdom; they have eaten and are *filled* with the loaves and fishes, but the twelve baskets full of fragments which were gathered after they were filled, have been reserved until these days, and were partly included in the faith which was once delivered unto the saints; they savour of a glory altogether distinct from the common salvation, or salvation of the soul, which the Gentile and Jew are contented with.

The *Flying Roll* will prove every man whether he is seeking life or death, whether he is sowing to the flesh or to the spirit, whether he is bringing forth corruptible fruit or immortal; hence it is a savour of death unto death to some, and a savour of life unto life to others. To the Gentile who seeks life through death it takes nothing away, but gives him his request, which will shortly be granted; he is no loser, whereas Israel are gainers, for they know of a surety that their souls are delivered from death by a simple faith in the Atonement, and it points out the way that their feet may be kept from falling, that their bodies, souls, and spirits may be preserved blameless unto the coming of the Lord and Saviour Jesus Christ. They leave the first principles of faith and seek to believe on Jesus "*as the Scripture hath said*," so that out of their bellies may flow rivers of living waters and they shall *never perish*.

Customs : Wise or Otherwise.

How different are the aims and wishes of the people we meet with in a single day, how varied their features, how different their walk, how distinct their tone of voice, how varied their garments in colour, shape, quality, and even the mode of putting them on, admiring themselves in gorgeous apparel or otherwise. With what authority one man will open his mouth, and expect his word to be carried out under pain of his displeasure if resisted, while another is shy and of a retiring disposition, as if afraid to take his place in the world. How calm is the voice of some, pleasant, yea music itself, as if the whole being was just at concert pitch, whilst others in speaking make you wonder whether they ever were in tune or ever will be. With the one you feel quite safe and at home at any time and under any circumstances, but with the other nothing gives you a calm sense of security, however they may strive to make you happy; a hidden something wholly prevents such a thing. Some delight in acts of cruelty; it is their very Heaven gloating over the tortures inflicted on living beings, whether animals or mankind, while others could not practise such things, and detest those who do practise them as fiends. Some appear to think they have all knowledge, and ought to be listened to at all times, and that their definition of things and laws ought never to be doubted or questioned, while others will take a lesson from a child and gather wisdom there. Some use the learning they have to swindle their fellow men, women, or even children of their rights to enjoy them, while planning villainies on others, while some labour in comparative obscurity and even poverty and leave posterity to reap the benefit. Some are content with food and raiment, and that of a common kind, while others are not, and never can be, satisfied; the more they have the more they want, grasping all they can, and then, like spoilt children, crying for more.

These two principles so opposed to each other are embodied, the one in Christ Jesus and the other in Satan; the first the Author and Giver of everything that is good, and, so far as man is concerned, is love, joy, peace, long suffering, gentleness, goodness, faith, meekness and temperance. The other, the work of Satan, also seen in man, which is adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revilings, and such like. What a long list is here set down for everyone of us to seriously consider whether we are clinging to the good or the evil. Here is light and darkness, life and death. Man in the beginning took the side of Satan, and tried to screen himself by blaming the woman, and God for giving her to him, and finds it very convenient still to throw the blame on the woman for his faults and failings, and by his laws and customs seeks to prevent woman from attaining to his level except to suit his own base and selfish motives, so here we are after nearly 6,000 years of man's experiments a world of

shams, smothered with laws, but almost bare of justice, everything or nearly everything so counterfeit. His works are like himself, painted and grained, his laws incomprehensible, his words electro-plated, his religion a gilded hypocrisy. If he gets in a difficulty he wants a wife to get him out. If he wishes to make an entertainment a success he finds himself compelled to call to his assistance the ladies, as he calls them at such times. If he wants to make a fortune in a short time he employs female labour if possible, even to work in iron, making nails and chains and even the making of bricks. In this last case it appears worse than Pharaoh, who so far as we know never employed females as is done in these enlightened times to make bricks. The so-called lords of creation have hitherto in many cases looked upon woman as lower than themselves, after the manner of a slave or a toy, and expect to carry out any amount of trickery and deceit towards them, to be settled in any case by a money payment, and then pass amongst their friends and acquaintances honoured and respected, while the poor victims are scouted and despised.

It would be well for the lords of creation to know that a great change is at hand, a complete turning round, or, more properly, a turning upside down, for while our Heavenly Mother, Jerusalem above, has been unnoticed and unknown, our earthly mothers have, in a great measure, been slighted and uncared for, cruelly treated, and millions murdered outright or put out of the way in some slow but cruel manner, which amounts to the same thing. We desire in the columns of the PIONEER OF WISDOM to see man's ways and thoughts contrasted with God's ways and thoughts, knowing that the wise will choose the good and refuse the evil, and seek to be a co-worker with the immortal spirit now gathering Israel, who will understand the depths of Satan. Woman, who has been put last under man's government in Satan's spirit, will stand first in the Kingdom of Christ, now shortly to be established here on earth, for which mankind has long prayed that God's will may be done here as it is now done in Heaven. What great rejoicings will there be with those whose eyes are opened to see in a great measure the good things that God has laid up for those who love Him and prove their love in the only true way, by keeping His commandments, so that the two debts or curses with which mankind stands chargeable may be crossed out and their name written among the living in Jerusalem, where there shall be no death, neither sorrow nor pain, for the former things are then passed away, Israel then possessing a body of flesh and bone without blood, dwelling in light, life, and immortality, an undisturbed peace, a rest without end, a joy that is full—the joy of their Lord.

Learn to despise that which savours of the flesh and to give thyself fully to know and do God's will, and thou shalt perceive the Kingdom of God to come fully in view. If thou continue to labour faithfully in the Lord's vineyard thy reward will be very great.

Notes of Addresses.

The following address was delivered in substance, last Sunday evening, at 126, Great Titchfield-street, London, W. We earnestly exhort any who are anxious to learn the deep things of God, now being revealed to the House of Israel, to avail themselves of the opportunities afforded by these meetings, where everyone that thirsteth can come to the living waters, and drink, without money, and without price. All seats are free and there is no collection.

After singing the 59th hymn in Israel's Hymn-book, the preacher said:—

"The whole creation groaneth and travaileth in pain together until now, and not they only, but we who have the first fruits of the spirit, even we ourselves, groan within ourselves, waiting for the adoption, to wit, the redemption of the body. This is the news we have to lay before you to-night, to any who have not heard the sound of the *Flying Roll*, God's last message to man. As we have sung in the hymn—

"Glorious treasures are in store,
And He will manifest His pow'r,
When all the world together sing,
And praise and glorify their King."

That will indeed be a glorious time when the words of John will be fulfilled; Every creature which is in Heaven and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing and honour, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever." With such testimony as this what becomes of the doctrine of eternal damnation, where are those souls whom Christendom tells us are for ever lost, when every creature will be heard saying, "Blessing, and honour, and glory, and power, be unto the Lamb?"

"They now behold the happy day
When evil will be swept away;
When all the kingdoms under Heaven
Will unto Israel's seed be given."

For of Israel, that chosen people of God, a small number though they be, it is written: Strangers shall stand and feed your flocks, and the sons of the alien shall be your plowmen and your vinedressers. Here we see the glorious things God has in store for man, and everyone will receive his reward according to his faith, works and fruit.

Let us now turn to John xi. 25, 26: "Jesus said unto her [to Martha] I am the Resurrection and the Life; He that believeth in Me, though he were dead, yet shall he live; and whosoever liveth and believeth in Me shall never die. Believest thou this?" From every pulpit in Christendom we hear the glorious news heralded forth that Jesus is the resurrection. But we have found the Messiah, we have found there is a higher glory to be attained by taking the yoke of Christ upon us, we find that He is able to save to the uttermost, not only our souls, but our bodies, so that it is not necessary for us to look upon Jesus as the resurrection, but as the life. He that believeth in Me though he were dead, yet shall he live; it is encouraging to think though a man die yet

shall he live in the resurrection, but Jesus continues: "Whosoever liveth and believeth in Me shall *never die*."

BELIEVEST THOU THIS?"

We ask you the same question to-night. But first of all we must say a few words concerning the resurrection, for strange to say there is very little agreement in Christendom on this doctrine. It was well understood by the patriarchs. Solomon tells us that the dust shall return to the earth as it was, and the spirit shall return to the God who gave it. We are born into the world a spirit, soul, and body. In the Book of Esdras, which Christendom in their wisdom term apocryphal, and refuse to have it in their Bible as being of doubtful authorship, it is written that God gave unto Adam a body without soul. The soul was given when through transgression he lost the body, that his spirit might have a spiritual house in the resurrection to dwell in, and we find two great classes of men for the resurrection body, the believer, and the unbeliever; the unbeliever is under a double curse, he not only pays the penalty of the death of the body, which is the wages of sin, handed over to Satan, for the destruction of the flesh, but he dies the death of the soul, as it is written, The soul that sinneth it shall die. At the resurrection morn they come forth to be judged according to the deeds done in the body; and are cast back until the final resurrection, they shall not come out thence until they have paid the uttermost farthing, for though hand join in hand, the wicked shall not go unpunished; but there is hope for them, they will be raised

AT THE SECOND RESURRECTION

for *all* souls are Mine saith the Lord, and this is hidden from them until that time. God took upon Himself the blame that Adam charged Him with, when he said, The woman whom Thou gavest to be with me, she gave me of the tree, and I did eat; and he said, Shall I give my first-born for my transgression, and the fruit of my body for the sin of my soul. The blood of Jesus was given for the souls of *all* men, but He not only did this, but He gave His body for the *living*, that through death He might destroy him that hath the power of death, that is the devil; thus proving that He was the *resurrection and the life*. God tells us to forgive our enemies, and will He not forgive His enemies and extend His mercy to those who were born blind, being made subject to vanity, by reason of Him who subjected the same in hope? He declares that He will have mercy and not sacrifice, and if *when we were enemies* we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His life, for He ascended up on high and led captivity captive, and received gifts for men; yea, for the *rebellious* also, that the Lord God might dwell among men; and we read that there shall be a resurrection of the just and of the unjust. So much for the final resurrection.

Not only is God the Saviour of the unbeliever at the second resurrection, but of the believer at the first resurrection. He is

the special Saviour of those that believe, and blessed and holy is he that hath part in the first resurrection, for on such the second death hath no power. But what becomes of his body? Some say they believe in the resurrection of the body; we do not, because the Scripture does not teach it, and we should like everyone here to have a clear understanding of the Scripture on this point. Job says, "In my flesh shall I see God." This does seem to be a proof of the resurrection of the body, but he refers to Jesus and Israel, whose flesh will not see corruption, he does not speak of himself, he had no hope of the body, he knew that after death worms would

DESTROY THIS BODY,

yet his seed would inherit the promise. Jesus was made the Son of God after His resurrection by the graft of the Spirit, and Israel must be made equal with Him, joint heirs with Christ, for it is written Ye are gods. But Job tells us: 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.) This is a proof of the destruction of the flesh, and there is no distinction in this respect between the believer and the unbeliever who go to the grave, He destroyeth the perfect and the wicked. The type is shown by the two debtors, the one owed 500 pence and the other 50, also by the two thieves crucified with Jesus, the believer and unbeliever both their bodies were handed over to Satan for the destruction of the flesh, and when they had nothing to pay, He frankly forgave them both, the one at the first resurrection, and the other at the second. We further read that "a fire not blown shall consume them," which is the grave; and again, Job says, "If He set His heart upon man, if He gather unto Himself His Spirit, and His breath; all flesh shall perish together, and man shall turn again into dust." We are, as the woman of Tekoa said to David, "as water spilt on the ground, which cannot be gathered up again." The Apostle Paul tells us, too, "Thou sowest not that body that shall be, it is sown a natural body, it is raised a spiritual body. If any man's work be burned, if his body is cast into hell, which is the grave, he shall suffer loss, but how many there are who think that death will be a gain to them, misconstruing the words of Paul, For me to live is Christ and to die is gain. It is in no sense gain in these days; it was a question with Paul whether it would be better to live for the benefit of the younger disciples or whether God would be more glorified by his martyrdom; he knew he would not live until that time, for which the whole creation groaneth and travaileth in pain, waiting for the adoption, to wit, the *redemption of the body*." From these words it is evident there

MUST BE A HIGHER GLORY

in store for man than the resurrection glory, and the Apostle prayed that our whole spirits, souls, and bodies might be preserved blameless unto the coming of our Lord and Saviour Jesus Christ. If we see in Christ nothing more than the resur-

rection, we despise the body and there is no hope for it: it is a common idea to think nothing of the body; death is the wages of sin, and God tells us to keep His commandments and *live*, and he that keepeth my sayings shall *never see death*. This is the doctrine we have to hand forth to you; it is not for the Jews or for the Gentiles, it must ever remain a mystery to the Gentiles. Paul says, "Behold I show you a mystery, we shall not all sleep"; but this was written for Israel. To the Gentiles he said, "We know in part and we prophesy in part, but when that which is perfect is come, then that which is in part shall be done away." That which is perfect is the second covenant that God will make with His people, the house of Israel, to put His laws in their minds and write them in their hearts.

The Apostle speaks of the three Churches, as the Jews, the Gentiles, and the Church of God. A small remnant will come out from the two former and serve the Lord in spirit and in truth, for in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but *a new creature*; he that becomes a new creature is made and fashioned like unto the glorious body of the Man Christ. That is our hope, is it yours? He that hath this hope purifieth himself, even as He is pure; he will seek to have his blood cleansed, and be able to see Christ, not only as the resurrection, but the *life*; he was willing at one time to lay his body in the grave, and suffer loss, but now he says, Thou

HAST DELIVERED MY SOUL

from death, wilt Thou not keep my feet from falling? This was the cry of the Psalmist, but he knew he could not obtain it, for on his death-bed he said, Although my house be not so with God, yet He hath made with me an everlasting covenant, ordered in all things and sure; for this is all my salvation, and all my desire, *although he make it not to grow*. We cannot realise the privilege it is to be living in these last days. Jacob said to his sons before his death, gather yourself together, that I may tell you that which shall befall you *in the last days*. When the Comforter should come to lead them into all truth; He came as Jesus the Christ unto His own, but His own received Him not, and 2,000 years have rolled on for the dispensation of grace; the fulness of the Gentiles has come and consequently the time for Israel to be gathered. Paul told them that if they continued not in the goodness, they would be cut off, and Israel grafted in again. God will grant this to you, if you seek Him, not only your soul's salvation, but keep your feet from falling into the grave, that your mortal body may never perish.

This redemption of the body may be seen in the vision of dry bones shown to Ezekiel. It is evident when the prophet speaks of the "valley which was full of bones" he was not referring to the grave, any more than David, when he said, Though I walk through the valley of the shadow of death, I will fear no evil. For in the grave, there is no remembrance of Thee, says the Psalmist. It was

the valley of the fall where man is at present full of wounds, bruises, and putrefying sores, of little faith, but God will fan that faith into a flame if we seek Him, for a bruised reed will He not break, and the smoking flax will He not quench, He will help us to overcome that evil, and will cause breath to enter into these dry bones, and they shall *live*. In the eleventh verse we read that these bones are the whole house of Israel, and they say, Our bones are dried, and our hope is lost, we are cut off for our parts. This is not the cry of a ransomed soul in the resurrection, his is a shout of release, his spirit raises his soul a spiritual body.

LIKE UNTO THE ANGELS.

No, this sounds more like the cry of those who have the firstfruits of the Spirit, groaning within themselves, waiting for the adoption, to wit, the redemption of the body; like the Apostle Paul when he cried, O wretched man that I am, who shall deliver me from the body of this death; and as David when he said, I will not give sleep to mine eyes or slumber to mine eyelids, until I find out a place for the Lord, a habitation for the mighty God of Jacob; those who are seeking to have this vile body made and fashioned like unto the glorious body of the Man Christ, not to be handed over to Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus; who recognise Christ not only as the Resurrection, but as the Life, not only for life through death, but life more abundantly, leaving the first principles of the doctrine of Christ, of resurrection from the dead, and eternal judgment, and going on to *perfection*.

In the same chapter, concerning the vision, Ezekiel speaks of the union of Judah and Israel; it must be remembered that Judah is only a portion of Israel, there are 10 tribes among the Gentiles, to whom the Jews referred when they said, will he go to the dispersed among the Gentiles, and the prophet goes on to say that they, that is, the dry bones, that is, the whole house of Israel, shall dwell in the land that I have given unto Jacob My servant, and they shall dwell therein, even they, and their children, and their children's children. There can be no doubt that this has no reference to the children of the resurrection, who, Jesus said, neither marry nor are given in marriage, for marriage tolerates the bringing forth of children, and without that ordinance children would be base begots. This refers to those who will go into the marriage of the Lamb, those whom John saw on Mount Zion, who will be made like Christ, having a body, not of spirit only, but

OF FLESH AND BONE,

for He cannot be married to a spirit Bride, she must be like Him, as He is; it would be a breach of God's law for Him to marry a Gentile, she must be a virgin of His own people, Israel. He has watched over the seed of Israel, watched over their bodies in the conception, and gave to them the law that they might be begotten in the clean state of the tree, as Jesus said

to the Jews: Ye *know* how to give good gifts unto your children. Paul said, I see another law in my members warring against the law of my mind, and bringing me into captivity to the law of sin, which is in my members; he saw that his body would have to go to the grave, not living in the time when the Lord would fulfil His promise to cleanse the blood, and he said, "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, will give me at that day—at His appearing."

Ezekiel speaks of a covenant of peace, which God will make with them when they shall dwell in the land, and this is the covenant, as Paul told the Hebrews, quoting from Jeremiah, "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 in their hearts." We wish you to notice particularly that it is

AFTER THOSE DAYS,

for those days are now here, the fulness of the Gentiles, when all Israel will be saved. It is written that the days should be shortened for the elect's sake, or no flesh could be saved; the Gentiles do not look for their flesh to be saved. God says He will put His laws in the *hearts* of Israel. Here we see the law of Moses brought into requisition again; it was nailed to the Cross for the sake of the Gentiles, and four necessary things were given to them, which are binding upon Jew, Gentile, and Israelite, viz., to abstain from pollutions of idols, from fornication, from things strangled, and from blood. But it is written, In that day the nail which was fastened in the sure place shall be removed, and the burden which was upon it shall be cut down and fall, Israel will take up the burden, and will seek to be yoked with Christ, and keep God's commands as He did; He came not to destroy the law or the prophets, but to fulfil them, He proved that it was not impossible for man to keep the law *by the power of the Spirit*. We can do nothing of ourselves, Jesus could do nothing of Himself, but God will fulfil the law in the children of Israel, and from Him is their fruit found.

In conclusion, Jesus said: "I am the Resurrection and the Life." Do you now understand the distinction between the two words? It is simple and plain, so that a wayfaring man, though a fool, need not err therein. If the first is your only hope, it is a great one, but we cannot agree to stop there. Though your body be laid in the tomb, you will be raised a spiritual body in the resurrection, as Jesus said: "He that believeth in Me, though he were dead, yet shall he live." But there is another side to the question. "Whosoever

LIVETH AND BELIEVETH

in Me shall *never die*." There is no death here, for in the way of righteousness is life, and in the pathway thereof there is *no death*. Although it is appointed unto man once to die, because of the evil in the blood, the prophecy of Joel will yet be fulfilled: "I will cleanse their blood which I have not cleansed"; and in Ezekiel we read that the blood

will be washed away. We are here on this earth to-day waiting for the reprieve, for David says: The Lord hath looked down from the height of His sanctuary, from Heaven did the Lord behold the earth, to hear the groaning of the prisoner, and to loose those that are appointed to death. And who was He speaking of? Not the people living at that time, or that lived before, but He says, It shall be written for a generation to come. There can be no reprieve to a man after he has suffered death, it is as with a condemned criminal, the reprieve must come before he is hanged, it is of no use afterwards. We see then a certain hope, that whosoever liveth and believeth in Christ shall NEVER DIE. *Believest thou this?*

THE SERVICES AT ASHTON-UNDER-LYNE.

The following is the substance of an address recently delivered at the meeting-room, 231, Stamford-street, Ashton-under-Lyne, on the text: "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee." (Isa. lx. 1.)

It is evident that the words of the prophet Isaiah contained in the passage before us were intended for a time to come, and for a people not then born. No prophecy of the Scripture is of any private interpretation. Man of his own wisdom need not attempt to unravel the deep parts of Holy Writ; prophecies came not of old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost. In most cases these prophets did not understand the words which were given through them, hence they diligently searched what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ and *the glory that should follow*; yea, the angels also desire to look into these things, viz., the burden of the words of the text.

Paul, in his day, was anxiously waiting for the manifestation of the subject of our text, and earnestly desired the removal of the thorn (the evil) in his flesh, that he might be a participator of the glory recorded in the words now before us; but the time not being come, like Daniel he was to be content with the salvation of the soul at the end of days (now come), when the glory of the Lord will be manifested in His people Israel. We rejoice to know that we are living in the end of days, yea, in the end of the third and last watch of the 11th hour of the sixth day or six thousand years, and we are also rejoiced to know by the Word of interpretation as contained in the *Flying Roll*, that the scattered seed of Israel is now to be gathered, the seed to whom the promise was made. These are all born of women, conceived in the cleanness of the tree, and to whose mortal bodies the spirits of the firstborn are now ministering. These are the spirits who shouted for joy when they heard the plan in God to give man a natural immortal body in which he should dwell throughout eternity.

These will hear the voice of the Shepherd of Israel, Come Israel to Me: they will come

out from the mixed multitude of Christendom, they will arise and shine, for they will recognise in the living *Flying Roll* that it is God's light and truth, the answer to the petition of the Psalmist (xliiii. 3), "O send out Thy light and Thy truth, let them lead me, let them bring me to Thy holy hill, and to Thy tabernacles." It is written that all God's children must be taught of Him; that being so their teaching must come direct from the Spirit of the Lord, through an inspired source, free from being marred by the touch of man; and such is the *Flying Roll*, and being held as it is in the hands of Shiloh, the gatherer, it will gather the cattle of Israel from all parts wherever they are scattered. This glorious news must be proclaimed in all the world, that they may hear the Word and fulfil the words of the text, for Israel's light is now come and the glory of the Lord has arisen upon them.

Wherever Israel is they will come forth and unite themselves in one Church as co-workers for the suppression of the powers of darkness and to aid in the establishing of Christ's glorious Kingdom here on earth, for all the kingdoms of this world are to become the kingdoms of our God and of His Christ. They will shake themselves clear of the dust of erroneous teachings which hang over the religious professors of this 19th century, and will recognise that true light that will and must light every man that cometh into the world, the new world, even the world to come of which Isaiah and Paul speak, Christ, by the brightness of His appearing, will destroy death and him that hath the power of death, that is the devil, and will deliver Israel, who all their lifetime have been subject to bondage through fear of death, and admit them into the glorious liberty of the sons and daughters of the living God. He is not the God of the dead, but of the living; His elect shall live for ever and not see corruption. These are precious promises, to be realised by those whom God foreknew and predestinated to be conformed to the express image of His Son Jesus Christ. Before the foundation of the world this decree was fixed by Jehovah, and now that the full time has arrived for the accomplishment thereof, these scattered bones, the remnant of Israel, the 144,000, will be drawn together, bone to bone, by the magnet of the Word of Truth, and be placed in the true ark of safety, the Spirit of the living God, which the ark of gopher wood only prefigured, and as the Lord warned Noah of His purposes respecting the inhabitants for their wickedness, and instructed Noah how to save himself from the overwhelming destruction, so now hath the Lord in these latter days given a further revelation declaring what He is about to bring upon this faithless and most perverse generation, and all the true and faithful Israelites now scattered over the planet will embrace this further revelation, and recognise that it is in reality the last message of God to man. They will be willing co-operators with Him, hence they will strive to overcome all evil; they will mortify the deeds of the body that it may live eternally; moreover they will crucify the flesh with all its affections and lusts,

To be carnally minded is death, but to be spiritually minded is life and peace.

All Israel will now realise that the times of refreshing are come from the presence of the Lord, that the Sun of Righteousness has arisen with healing in His wings, and that He hath come to bind up the breach of His people, and to heal the stroke of their wound. He hath come to deliver from thrall and every effect of the fall, that they may ride triumphantly over sin, death, hell, and the grave, being able to sing, "O grave, where is thy victory, O death where is thy sting." They will be the precious sons and daughters of the living God, co-heirs with Jesus Christ.

In conclusion, our invitation to ye to-night is to come with us and we will do thee good, for the Lord has spoken good concerning Israel. The Spirit and the Bride say Come, and let him that heareth say Come, and let him that is athirst come, and whosoever will let him take the water of life freely. Arise and shine, for thy light is come, and the glory of the Lord has risen upon thee.

The Interpreter has now Come.

The Scriptures truly have become a looking-glass unto those who have read the *Extracts from the Flying Roll* with an unbiassed mind, who cry out with the Psalmist: "As the heart panteth after the water brooks, so panteth my soul after Thee, O God. My soul thirsteth for God, for the living God: when shall I come and appear before God." (Psa. xlii. 1, 2.) Truly the God of the living will manifest Himself in that flesh who so crieth out, feeling themselves burdened with the evil, to which they have been slaves. All men have been slaves to the evil, although few men know it. "I had not known sin but by the law," said Paul, "for I had not known lust, except the law had said, thou shalt not covet." (Rom. vii. 7.) Through man being such a slave to the evil, he positively refuses to come under the law, lest it should make his deeds manifest.

If man had a sincere desire to overcome evil, and look into the laws of God, it would show him what he is by nature. He would no longer see himself a man without sin, with the Spirit of God in him (as many do to-day), but would see himself fallen from a noble vine, wholly a right seed, into a degenerate plant of a strange vine unto God. And thus we see the strange vine (man and woman) obliged to lay their bodies in the grave to pay the wages of that sin which they are powerless of themselves to overcome through the tares in the blood; not realising that the heavenly Spirit which our Lord promised is here to enable man to subdue that which overcame our first parents in the beginning.

Great and manifold were the blessings which Almighty God, the Father of all mercies, bestowed upon the people of Eng-

land when He sent the mighty Prince James by the grace of God, King of Great Britain, France, and Ireland, the great Defender of the Faith, to rule and reign in England, whose memory is still precious in the heart of every Englishman as an instrument in God's hand to have translated out of the original sacred tongues one more exact translation of the Holy Scriptures into the English tongue. So that now a copy of God's pure Word may be seen in the humblest cottage, yea, that heavenly Word which was so highly prized by the saints of old, who have been martyrs for it, who have stood up before rebel multitudes and declared without fear the Word of God in its purity. Take for example John the Baptist, who was beheaded because he would not deny God's Word, and bring it down unto man's level, that they might consume it upon their lusts.

Many professing Christians to-day prefer to lay the Bible upon the shelf and go and listen to some professor who is profound in his learning, and hear from him a flowery discourse, seasoned with politics: such is sure to be popular. But should they happen to hear anything said against the great goddess Diana, whose magnificence shineth as much to-day as ever it did, they would be ready to make the same request as Herodias made. And that request might be made by one of the daughters of this great Babylon, for they are crying out as loudly now as ever they did: Up, make us gods, for we wot not what has become of this Moses. Surely this religious world called Babylon has decked herself out with most powerful charms, she has cast off the grossness of the Middle Ages, and is calling to her aid all the resources of refined taste, and fashioning herself to this highly-cultivated and enlightened age. While she would scorn the sound of a golden calf or other graven images, she drinks down delusions from a golden cup and receives treasures into her lap to prepare a powerful opiate to lull the deluded multitude into deeper sleep.

If, then, we can see the blessedness of the Bible being translated to us, how we ought to rejoice that we are living in the very time when the heavenly Spirit is now sent unto us, and is revealing unto us through the *Extracts from the Flying Roll* the gross darkness which we have been walking in, showing us that the time has come that the law of the spirit of life in Christ Jesus shall free us from the law of sin and death. In those in whom the law and testimony is kept, there will be no condemnation, for they will not walk after the flesh, but after the spirit. If ye live after the flesh, ye shall die; but if ye through the spirit do mortify the deeds of the body ye shall live. They who sin without the law shall perish without law, for these having not the law are a law unto themselves. But Jesus said His sheep should never perish, neither should any man pluck them out of His hand. If many rejoiced when King James encouraged the free circulation of the Scriptures, how much more will Israel now rejoice to receive also the true interpretation of those Scriptures.

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

Immortality.

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

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

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

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

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

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

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

The hundredfold. (Matt. xiii. 8.)

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

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

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

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

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

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

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

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

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

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

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

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

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

Incorruptibility at the First Resurrection.

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

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

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

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

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

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

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

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

The ear. (Mark iv. 28.)

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

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

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

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

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

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

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

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

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

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

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

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

Incorruptibility at the Second Resurrection.

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

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

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

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

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

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

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

The thirtyfold. (Matt. xiii. 8.)

The blade. (Mark iv. 28.)

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

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

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

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

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

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

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

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

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

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

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

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