

# THE PIONEER OF WISDOM

A WEEKLY NEWSPAPER DEVOTED TO THE GATHERING 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.*

VOL. V. No. 120.]

FRIDAY, APRIL 17, 1891.

[PRICE 3 CENTS. BY POST 4 CENTS.]

EDITED BY JEZREEL.

CONTENTS.	PAGE
The Fall of Man and the Atonement	... 241
Are you Drawn of the Father? ...	... 242
Notes from Canvassers ...	... 243
"The Joy of the Lord is our Strength"	... 247
The Bondage of Corruption ...	... 247
The Patience of the Saints ...	... 249
The Mission of the Good Samaritan...	... 249
Signs of the Times ...	... 250
Our American Columns ...	... 251
Notes of Addresses ...	... 253
The Three Witnesses of Immortality	... 253
Our Crumb Tray ...	... 254
A Message for the Welsh ...	... 255
Vexed Points Considered ...	... 255
A Few Articles of Israel's Faith ...	... 256

## THE FALL OF MAN AND THE ATONEMENT.

THE great propitiatory sacrifice offered on Golgotha for the sin of this world is the great axle of the wheel of the eternal decrees of the Father, around which all promises centre and concentrate in the womb of wisdom. Jesus came into the world to offer the body prepared by the Father from the foundation of the world, as a propitiation for the sin of the world, that sin which had alienated all from mercy, that He might have mercy upon all, that all might have life, when the head of the serpent is bruised, when the battle which originated in heaven is completed, and evil proved to have served man, raising him to a position which he never could have obtained but for that evil. Then the great wisdom of God in placing evil in the city, the woman, will be clear and manifest, to the wonder and praise of even those who to-day are murmuring against God in permitting evil to have an existence. As above mentioned, war began in heaven; Lucifer, son of the morning, sought to exalt himself above God, and drew a third of the stars or spirits with him in his rebellion. He was cast out of heaven, with those who rebelled with him. (Isa.

xiv. 12.) But in order that these fallen spirits might have space to repent, many of them having fallen unwillingly, and that the spirits of the just, or those who stood loyal to God, might rise to a higher glory and a fulness of knowledge and appreciation of God's love, man was permitted to take a body, to which his spirit was sent to minister.

The Lord having created the male and female spirit, called both *their* names Adam, in the day they were created, and placed them in one body. This body was called a garden. That body was then an immortal body because it dwelt in the immortal Spirit, namely: Paradise. In this body God Himself placed two parts, and He called them good and evil, as it is written, "Shall there be evil in a city and the Lord hath not done it?" (Amos iii. 6.) And God commanded man to be fruitful, and multiply and replenish the earth, and subdue it; that is to say, man was commanded to subdue the evil of the body, and if he did not subdue the evil, or bring it under subjection and crucify it, then the evil would subdue him and bring the body liable to death; death being a separation of the body from the spirit. God then made another body, made from a rib, from the side of the man, and placed the female spirit so as to work the members of the body; and the man Adam called her name woman—she is the tree of the knowledge of good and evil, of which man was forbidden to partake in its evil state, and this law is clearly laid down in Lev. xv.

Adam having sought for his inheritance to be divided, God permitted his request; the creature was made subject to vanity, liable to fall, but he was subjected in hope of his posterity rising to a higher glory after being fully exercised by the sore travail of evil. Good and evil were placed before man, he was left to himself to choose, but warned of the consequences of partaking of the tree of knowledge of good and evil in its forbidden state. The fall ensued, evil was inoculated in the blood and death reigned. Blood is the

fruit of the soul, which prepares the seed for mortal bodies. Blood made sin manifest in the beginning, and Adam blamed God for giving him the woman, saying: "The woman whom Thou gavest to be with me, she gave me of the tree and I did eat," as much as to say: If you had not given me the woman I should not have fallen. God took this imputation on Himself, and said through the prophet Micah, "Shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul?" By the sin of Adam all his posterity were inoculated with evil, as said the prophet: "O thou Adam, what hast thou done? for though it was thou that sinned, thou art not fallen alone, but we all that come of thee." The fruit of the soul in the beginning was corrupt, for though Eve said: "I have gotten a man from the Lord," it was soon evident that her body had not produced good fruit; the pure seed of the woman, compared in Scripture to the wheat, had been mixed with the tares, and it is written: "An enemy hath done this." By this transgression the whole human race came under the bondage of Satan, and as prince of this world he has for nearly 6,000 years held sway, feeding on the dust of men, and at death holding also their souls in captivity. The sentence on man was just. The Lord had said: "I have set before thee this day life and death, good and evil; choose life that thou and thy seed may live." But even out of this fall good will yet be manifested; the wisdom of God will be shown in making the creature subject to vanity, for if man had not fallen how could the spirits who fell in heaven have possessed bodies? By their fall in spirit they had no hope of receiving a natural immortal body—that glory is reserved only for those who fell not—but through their spirits being sent to minister to a mortal body they received a soul, which will, by virtue of the atonement, become a celestial body for their spirit, either at the first or final resurrection, a higher position than having to remain a



disembodied spirit throughout eternity. By the disobedience of our first parents the sentence was passed that Satan should bruise the heel of the woman's seed. Woman proved herself the tree of the knowledge of evil. Eve was God's soul in the dividing and separating, but by her listening to the voice of Satan the fruit of that soul became corrupt, and her posterity came under the sentence—the wages of sin, death. Until the time of Moses the curse was only on the body, but when the law came it was written: "The soul that sinneth it shall die;" all those who died unrepenting came under the sentence of the *second* death, a thousand years' banishment after their judgment at the time of the first resurrection. But though in Adam all die, and by disobedience the race of mankind came under the power of Satan, God also promised an atonement, a ransom, to be manifested in His due time; it was His will to prove Himself the Creator, to thwart the craft of Satan, and for this reason the creature was subjected to evil, not willingly, but in hope of *all* realising the wisdom, justice and mercy of God to His creation. By the Mosaic law it was shown that blood would make an atonement for the soul, that God required the blood of man for the transgression, not the blood of the transgressor, but the blood of Him who did not transgress, prefigured by the lamb without blemish. In a word it required *obedience* to be found in some one of the woman's seed to regain the possession which Adam forfeited, and prove that God had also designed the woman to be a tree of the knowledge of good. In her clean state (see Leviticus xv.) her seed is pure, hence we read of a virgin conceiving (not by man, but by the power of the Holy Ghost) and bringing forth a son, whose blood was pure, free from the taint of evil, fulfilling the Scripture, "A body hast Thou prepared me . . . Then said I, Lo, I come (in the volume of the book it is written of me) to do thy will, O God." The seed of the woman was to bruise the serpent's head. The body of Jesus is the foundation on which God established His will in man to give him power over Satan, and by this one man's obedience, asking for and receiving strength from Christ, the debt was paid which the first Adam contracted. God gave His firstborn, Jesus, the fruit of His soul, by a body ordained before the foundation of the world to be prepared as a ransom for the sin of the first Adam, for as in Adam all die, even so in Christ shall *all* be made alive.

The woman's seed, Jesus, gave Himself up entirely to God. Being without sin He saw more clearly the corrupt state to which the human family had degenerated; He needed not to be told of this; He knew what was in man. In

His body He bore the sins of the world; every art that Satan could command was brought against Him, yet He stood true to His Father's will, and bore all evil in humility and meekness, bearing the wrong, His head bowed down; a man of sorrows and acquainted with grief. It became God in bringing many sons unto glory to make the Captain of their salvation perfect through sufferings; this sore grief through which Jesus passed was also necessary to enable Him to fully enjoy the blessedness of the Father which He has now entered. A stupendous load was placed upon His shoulders, but He found One with Him mightier than Satan; He became obedient even unto death, and thus reversed the sentence passed on the human family in the beginning; He became sin for us, that we might be made the righteousness of God in Him. It was expedient that one man should die for the people that the whole nation perish not, therefore "As Moses lifted up the serpent in the wilderness, even so was the Son of man lifted up, that whosoever believeth in Him should not perish but have eternal life." The fruit of His soul, His blood, was poured out on Calvary, the atonement for sin; He delivered up the mortal life for the immortal, as flesh *and blood* cannot inherit the kingdom of God, but His flesh and bone with the life of the Spirit now possesses immortality. His blood was a ransom for all souls, as He said: "And I, if I be lifted up, will draw *all* men unto me." He hath received gifts for men, yea, for the rebellious also, that the Lord God might dwell among men. He tasted death for every man. We believe on Him that justifieth the ungodly. He poured out His blood a sacrifice for the dead, and gave His body for the living; by this means He became a light to lighten the Gentiles, and will also in these last days be the glory of His people Israel, when He bruises the head of the serpent in their hearts, according to the words of Job: "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" (an atonement); "His flesh shall be fresher than a child's: he shall return to the days of his youth." (Job xxxiii. 23-25.) Then we observe the full mission of Christ to consist of a covenant to be made with the remnant of the seed of the woman, Israel, the 144,000, God's elect, whereby they shall receive the same power that Jesus possessed to enable them to ride triumphantly over sin, death, hell and the grave. (In fulfilment of John viii. 51; xi. 26; Isaiah xxviii. 18; Hosea xiii. 14; Psalm cii. 18-20, and 1 Cor. xv. 51.) Secondly, to free from the power of Satan

the souls of all who have suffered, or will yet suffer death; the believer securing the glory of the first resurrection, by faith and repentance, the unbeliever receiving his glory at the second resurrection, after suffering the 1,000 years' punishment in the grave. (Rev. xx. 5.) Then will Satan's power be totally destroyed. The whole substance of the Scripture points to the search for the piece which was lost in the beginning through disobedience. As in Adam all lost the piece, so in Christ shall all find it—but every man in his own order: "Christ the firstfruits" (including His Bride) "afterwards they that are Christ's at His coming. Then cometh the end, when He shall have delivered up the kingdom to God, even the Father; when He shall have put down all rule and all authority and power." (1 Cor. xv. 23, 24.) The husbandman waiteth for the fruits of the earth. Great will be the rejoicings at that day when the Lamb, standing upon Mount Zion, shall receive the firstfruits unto God, prepared as a Bride adorned for her husband.

#### Are you Drawn of the Father?

The Lord, speaking through one of the prophets in this visitation, likens His Spirit to a magnet; when the magnet overshadows the iron it draws it; but when it rests on it, it lifts it up. When the Spirit overshadows man it draws him to do the will of God, as it is written, "Draw me and I will run after Thee;" and the more man seeks unto it the more it draws him; "No man can come unto me," said Christ, "except the Father which hath sent me draw him." When the Spirit rests on man he is as Jesus was during His three years' ministry, and the works that Jesus did man will do also, and greater works, for Jesus had no sin in him, but man has the evil within to contend with as well as without.

The Spirit of God is now overshadowing the people of many nations, and it will draw them to keep the law which will prepare them and bring them into His Spirit. This is the great work of the redemption of the body, and man must seek the Spirit to do the work in him, for His reward is *with* Him and His work *before* Him; that work is to overcome all evil, and God says, I will be enquired of by the house of Israel to do the work in them. The evil in the flesh overcomes the spirit unless it seeks to the immortal Spirit, for Satan is stronger than the spirit of man, but if we look to Christ we are the strongest. "He that overcometh, the same shall be clothed in white raiment. To him that overcometh will I grant to sit with me on my throne, even as I also overcame and am set down with my Father in His throne."

The Israel of God is gold, and that which tries the gold is poison, which has no effect on the gold; and when man can bear that which tries the gold, it proves him that he is as the gold, and that soul that refuseth the refining is as the dross.



## Notes from Canvassers.

### YORK.

"Monday, April 6th.—No canvassing. It has been so wet for the last three days we have been unable to go out.

"Tuesday.—To-day our brothers have canvassed the villages of Stockton-on-Forest and Sand Hutton, coming across a good many already in possession of the *Roll*. The sisters canvassed a portion of York, and the villages of Dringhouses and Nunthorpe, meeting with good success. A sister calling at one house was answered by a pleasant-looking person, who, upon having the work offered to her, said as she had only lost her husband rather more than two months ago and had now to earn her own livelihood, she could not see her way to take the *Roll*, but would take a *PIONEER* as she was fond of good reading. However, as the sister continued her labours in the terrace she came after her before she had got many doors away to secure the *Roll*; she and another woman living with her having subscribed sixpence each to secure it. She seemed so thankful to obtain the copy, saying her friend's father was staying with them just now, and he too would delight to read it. Another person in the same terrace who took a *PIONEER* asked the sister to call as she returned for the penny, she being busy at the time. As the terrace was a long one our sister was some considerable time before she repassed the door, and found upon calling, that the person had been reading her paper and was well pleased with it, wishing she could have taken the *Roll* also. After a little further conversation she decided she would send for one some other time.

"Wednesday.—Wet; no canvassing:

"Thursday.—To-day our brothers have canvassed the villages of Osbaldwick, Murton, and Dunnington. A minister of the Gospel said he had seen the *Roll*, and thought he had a copy. He invited our brother inside for a little conversation, and taking a *PIONEER* said there was plenty of room for good to be done. The sisters worked in the town meeting with nothing of special interest, except one conversation a sister held with a lady belonging to the Brethren, who took a Sermon of the *Roll*. Another lady said she had had a copy for some years, but her son had taken it away about six months ago.

"Friday.—To-day our brothers have visited the villages of Holtby, Warthill, and Gate Helmsley. Their sales have been very small, but they have met several who were already supplied with the *Roll*. The sisters continued their labours in the town; their sales were small also, and they found it very hard work to gain any interest in the work, which would truly make known to all the things which belong to their peace, but alas! we find but few in this proud city who are hungering and thirsting after righteousness. So many will not listen to the message. One lady called upon to-day had previously taken a *Part* of the *Roll* and now took a *PIONEER*, and another had the first Sermon and now took a paper.

"Saturday.—To-day our brothers have visited Strensall, while the sisters continued to work in the town. We all found it very hard work canvassing, meeting with much indifference, unbelief, sickness and poverty; many would not stay to listen to what we had to offer them.

"During the week we have disposed of 42 Sermons of the *Roll* and 374 *PIONEERS*.

"The weather is now a little brighter, and we hope that we may be enabled to devote more time canvassing during the coming week, our labours being much hindered during the last two weeks by the wet weather. We have heard of two or three copies of the *Roll*, which have been purchased during this time, being brought before the notice of others, and hope they may cause a stirring up among the inhabitants here, that they

may examine themselves, to see whether they are in the faith, and make their calling and election sure; for truly we are living in serious times, when the Lord will make bare His holy arm to deliver His people from the bondage of sin.

"There is a great deal of sickness prevailing in the city. We have been told that there are as many as two, and in some cases three, lying dead in one house, from Russian influenza. Yet the world slumbers on, caring not for the things which belong unto their peace."

### ECHOES FROM ERIN.

"6, Water Street, Portadown, County Armagh, Ireland, Monday, April 6th.—After bidding adieu to our brethren in the South of England, and a pleasant journey to Liverpool, we much enjoyed a visit to the body of believers in that vast city; meeting with a hearty welcome from them previous to our departure for Ireland, in search of the scattered seed of Israel. We were sorry to part from these earnest workers in the cause, but as the *Optic* sailed from Prince's Dock about 9.15 p.m. we had to bid them farewell, and were soon steaming down the Mersey en route for Belfast. The lights of Birkenhead and Liverpool on either side of the vessel looked very nice, but soon the last traces of Albion sank into the sea, and ere long we felt that sensation creeping over us, with which some of our readers are familiar; the feeling, which as a rule precedes sea-sickness. We are afraid the fishes robbed us of all the meals we had during the day, with which we unwillingly had to part. About 2.30 a.m. we passed the Isle of Man on the starboard side, and 8 a.m. found us nearing Belfast. Once more on *terra firma* we were driven in a jaunting-car to the station, from which we proceeded to Portadown, where a happy meeting among relatives took place. As our heads are still aching from the effects of the voyage across the Irish Sea we shall not start work until to-morrow.

"Wednesday.—We made a start canvassing in the Emerald Isle this morning in Portadown, at which place we intend staying (D.V.) until we have scoured the surrounding country within a radius of eight miles, that those who are 'of the truth' may hear the voice of the Shepherd of Israel calling them through the pages of the *Flying Roll* to come unto Him that they may have life. To-day's experience has been interesting and varied, for although many of the people are very poor, they have seemed warm-hearted and willing to purchase according to their ability, taking the *PIONEERS* and *Parts* when it was not convenient to take a Sermon of the *Roll*. In many of the houses we found them busy at their looms making linen pocket-handkerchiefs, and the majority of the youngsters racing about the streets barefoot, one party evidently enjoying a game of football with a bundle of rags tied together, which they were kicking from one to another with their naked feet.

"One of us had the following experience: A member of the Salvation Army to whom I sold a *PIONEER* asked me many questions about the final salvation of all, which I was pleased to reply to from Scripture. He said at first that he thought we were saved when we believed. I agreed with him that we were saved from the second death by believing in the Atonement made by the blood of Christ for the sins of the whole world; but, I said, the Atonement was settled upon the cross eighteen centuries ago, and the only part we had in it was that all our sins, past, present, and future, were there nailed to His body on the tree. He then gave Himself a ransom for all, as will be testified in due time, and freed the whole of Adam's race from an eternal death. If man rejects that salvation already purchased with the blood of Jesus, he must suffer the punishment of 1,000 years, called the second death, until every tongue shall confess that Jesus Christ is Lord, and the glory of God the Father. The believer who accepts the salvation offered

him for his soul by Christ, although his earthly tabernacle is dissolved at death, will escape this punishment merited by the unbeliever, and have part in the first resurrection by being raised to an incorruptible inheritance reserved for him in heaven. But the rest of the dead, the unrepentant, have their sentence of condemnation (already passed upon them) then carried into effect, and being returned to their prison-house, the grave, live not again until the 1,000 years are finished.

"He seemed to see the meaning of what I said, and after I had quoted to him the words of the great Apostle of the Gentiles that God 'will have all men to be saved, and to come unto the knowledge of the truth,' and asked him how any could possibly be eternally lost in such a case, the conversation turned upon the subject of holiness. He asked me if I believed that it was possible for man to live without sin. To this I replied that it was possible, but not until he had kept the law of God given through Moses, bringing forward by way of proof the words of the beloved disciple: 'Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law;' which plainly revealed the fact, that immunity from sin could not be obtained until we had kept every jot and tittle of the law given to Moses for all Israel. I said: Although many to-day, who are not striving to keep the commandments that they may have right to the Tree of Life, are claiming entire sanctification and actual freedom from sin, yet by death dividing the spirit and soul and body asunder (Heb. iv. 12) it proved beyond refutation that it was because sin had not been removed from the body that they died, because 'The wages of sin is death.' I said it is our hope to attain to pure holiness by obeying law and Gospel, which will enable us to overcome all evil, as David says: 'The law of his God is in his heart, none of his steps shall slide. And by thus having His law written in our hearts it is our hope to be redeemed from all evil and death, and receive the purification of the body promised by the Lord through Joel: 'I will cleanse their blood that I have not cleansed.' Every man who has the hope of the redemption of the body, to be made like unto the Son of God at His appearing, purifieth himself even as He is pure. The calling of God to Israel being without repentance, they, by the aid of the Spirit, forsaking the evil will then have nothing to repent of, and will fulfil the word of the Lord: 'Repentance shall be hid from mine eyes.'

"Thursday.—We have continued our canvass of Portadown to-day. A brother offered the *Roll* to one shopkeeper, who said: 'We have not time to live.' Our brother informed him that the *Flying Roll* revealed the way whereby we might obtain the immortal life of our natural bodies, but he did not seem to believe our report. One woman said she could not see the books unless she put her glass eyes on; in like manner man has only been able to see through a glass darkly hitherto, but now the time has arrived when he may receive the second touch of the Spirit and be enabled to see all things clearly. (Mark viii. 22-25.) The first touch, when he is brought to the light of the soul's salvation, being but imperfect, he errs in vision and stumbles in judgment, but when he is brought out of Christendom and has his eyes anointed to see the light of the redemption of the body his vision is perfectly restored. We counsel men to seek to have their eyes anointed with this eye-salve that they may see.

"One man grew very indignant because a brother said that all men would eventually be saved. It is surprising to think that because the Lord is such a God of love as to send His Son to be the Saviour of the world, that He by the grace of God should taste death for every man, that the doctrine of universal salvation should be so opposed by His professed followers. If when James and John asked leave of the Master to



command fire to descend from heaven to consume the unbelieving Samaritans. He turned and rebuked them, declaring that they knew not what manner of spirit they were of, in how much stronger language would He now condemn this apostate Christendom for seeking, not the annihilation of the unrepentant, but the eternal torment of the rebellious, amongst whom he is eventually to dwell? (Psa. lxxviii. 18.) How long ere Christendom learns what that meaneth: 'I will have mercy, and not sacrifice?'

"Friday.—We have finished our canvass of Portadown to-day, Seagoe also being taken during the afternoon. One lady in Portadown, whose daughter had bought a *Part* as well as herself, called me back this morning and purchased a Gilt Sermon of the *Roll*, and said she would take the complete set if I called later on. We find that already

#### OUR BOOKS HAVE SET PORTADOWN IN A BLAZE.

One man who had read a *Part* wanted to ask me several questions about the teaching. He thought the soul of the repentant thief on the cross went direct to heaven at death, misunderstanding the words of Paul, 'Absent from the body, present with the Lord.' I informed him that the Saviour's promise to him, 'This day shalt thou be with me in Paradise' was but the answer to the malefactor's request to be remembered when He came into His kingdom, for the coming of which we were told to pray; the day which Jesus spoke of being this same last dispensation of two thousand years. He said Jesus commended His spirit to the care of His Father at His death; did I believe that that went straight to heaven? 'Yes,' I answered, 'the spirits of all go to God at death.' 'Well, then,' he said, 'Jesus assured the thief he would be with Him in Paradise that same day.' Probably thinking he might be mistaking the spirit for the soul, I asked him if he believed they were one. He did. I pointed out the difference in Heb. iv. 12: 'The word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit.' 'Now,' I said, 'it is at death they are divided; the spirit goes to God who gave it, and the soul remains in the grave until the resurrection, and is not present with the Lord until the day of resurrection, for it is the only part that is left to rise, seeing that the body is destroyed. If the soul of the thief on the cross is already in Paradise, how can his incorruptible inheritance be reserved for him in heaven? for it is evident he held no hope of the resurrection of the body, he looked forward to receive the due reward of his deeds, viz.: death to his body, as the wages of his sin, in hope of the salvation of the soul after the dissolution of his earthly tabernacle, his body being given over to Satan for the destruction of the flesh, that his spirit might be saved in the day of the Lord Jesus, by being re-united to his soul, it forming a spiritual body for his spirit to dwell in. 'It is by not understanding the language of the Spirit of God that so many Bible students have erred and stumbled at that one passage: 'To-day shalt thou be with me in Paradise,' forgetting that 'one day is with the Lord as a thousand years, and a thousand years as one day.' God warned Adam that in the day he eat of the tree of knowledge he should surely die. He lived many hundred years but still died within the day.

"Saturday.—We have finished canvassing for the week in Lurgan, a good-sized town about four and a half Irish miles from Portadown. The Word has been well received here, considering the poverty of many of the inhabitants who would readily buy if they had the means. The free copies of the PIONEER come in very handy in such places.

"During our four days' canvass this week, the first in Ireland, we have been enabled to dispose of 25 Sermons of the *Roll* (which includes 1 set of the 3 Sermons), 76 *Parts* and 219 PIONEERS."

#### FAREHAM, HANTS.

"2, Hartland Terrace, Hartlands Road, Monday, April 6th.—We set out this morning for Titchfield, a large village about two miles from here, and had just begun canvassing when the rain began to fall heavily, making it impossible to continue our work, so we had to return.

"Tuesday.—We again wended our way to Titchfield and have been fairly successful, although to all appearance not much interest was manifested in this the work of the Lord. One young man appeared to grow interested when we told him the *Roll* was an inspired work, and seemed inclined to purchase a Sermon, but turning to his wife with 'What do you say?' she replied, 'I say, No,' and so he allowed himself to be overruled. Oh, that people could see now in these days the fulfilment of the words of Jesus: 'I came not to send peace but a sword.' A woman who refused the *Roll* when it was first offered her, as we returned through the village called the sister and purchased one. Another woman stopped us as we were nearing our lodgings and said: 'Aren't you those that are selling books?' asking what the *Roll* was about, and after hearing a short explanation of its mission was pleased to purchase a Sermon.

"Wednesday.—We have again visited Gosport with the message of life, and have experienced a very hard day's work, very few indeed caring to listen while we explained our errand; it has been one of the most uninteresting day's canvass that we have experienced.

"Thursday.—We have not been able to go out to-day to canvass through the inclement weather, but a sister took a Sermon to a lady who ordered one when called upon last week, and found her waiting to receive it, saying she had been longing for it to come, and promising to read it prayerfully.

"Friday.—We have to-day visited Porchester with the message of life, and have experienced a very hard day, no apparent interest being manifested whatever.

"Saturday.—We have again visited Gosport and Alverstoke meeting again with much indifference, yet were refreshed in one special instance. On offering the message to a man working in a boat-shed varnishing and renovating baats for the coming season, he said his desire was to be one of the 144,000 who would stand on Mount Zion with the Lamb, and who would sing that song which none but they could learn, the sister telling him the preparation necessary for preservation of the body was laid down in the book which was offered him; he asking the sister what she thought of the laying on of hands and of baptism, the sister replying that according to the Word these were necessary principles of the doctrine of Christ, but that if we desired perfection we must leave them. He took a PIONEER, desiring us to call again and he would have the book, but we had not proceeded far along the street when he ran after us and secured the first Sermon at once. May his desire to serve the Lord in spirit and in truth be increased as the Scriptures are unsealed to him through the pages of the *Flying Roll*.

"Our sales this week are very small: 21 Sermons, 16 *Parts* of the *Roll*, and 163 PIONEERS."

#### ROCHDALE, LANCASHIRE.

"3, Manor Street, Cronkeyshaw Road, Monday, April 6th.—Very wet, consequently we could not canvass, but made a few calls on interested ones.

"Tuesday.—Again showery; we devoted our time in making second calls upon those to whom we have sold before, with a view of completing the set of three Sermons, or to give those an opportunity of getting first Sermons who have had either *Parts* of the *Roll* or PIONEERS. One man who purchased the first Sermon a few weeks ago, asked numerous questions on the work, the difference between soul and spirit, and what became of each at the death of the body. I was

pleased to enlighten him on the glories of incorruptibility and immortality, stating that we are now living in the latter days, and within the sixth day or six thousand years, when the Lord will redeem the remnant of the woman's seed from every imperfection. This friend was pleased with the conversation and purchased the second and third Sermons and three PIONEERS, and hopes to see us again shortly.

"Wednesday.—Showery all the day. In the afternoon it brightened up, and we canvassed in Rochdale. We have come across a few who are in possession of the *Roll*, but have never read it; we sold PIONEERS to these and exhorted them to read the *Roll* that it may not be a witness against their unbelief. A shoemaker on whom I called appeared full of his own ideas, and could not accept the Scripture definition of soul and spirit.

"Thursday.—This morning the weather was much finer than of late; we had better success and a few listened to our mission with marked attention. The first place I called at was a public-house, and after the explanation of the work the proprietor immediately purchased a Gilt Sermon. A good number of others asked me to be sure and call again, as they would like the book, but were short of money at present. In the evening two of us went by arrangement to have a conversation with two young lady evangelists, one of whom has bought the *Roll*. Both listened very earnestly to the faith of God's elect; the glories of incorruptibility and immortality were opened up to them and they were quite astonished to hear the word of God explained, and said: 'It is scriptural, how beautiful to hear the blessed Word expounded.' They were very pleased with our visit, and invited one of us to give an address at their meeting on Sunday night, which invitation we gladly accepted; it gave us the privilege of holding up the *Flying Roll*, God's last message to man.

"Friday.—Goats, a village four miles out, and a portion of Rochdale were canvassed to-day. The people were very indifferent in many cases, and scarcely gave us a hearing. Some were too busy, others had got plenty of books, some said they had a good minister and that was quite sufficient, not willing to listen to God's offer, a reprieve of body, soul and spirit from death, but preferred life through death, a spiritual body, a divided inheritance. Yet the Lord hath looked down from the height of His sanctuary, from heaven did He behold the earth, to hear the groaning of the prisoner (Israel), to loose those that are appointed to death. They will be like Daniel and the three Hebrew children, will not bow down to the evil one; their truth and confidence will be in their Maker who has promised to release those who rely on Him by a perfect obedience. To them He says: 'If a man keep my saying he shall never see death.' We know these sayings can never be kept in our own strength, we must seek for the Spirit of God to do the work in us, as He did in the woman's seed Jesus; then shall we inherit eternal life and never perish. In the afternoon I made a call on an interested friend, a subscriber for the PIONEER OF WISDOM, at Shaw, who got the *Roll* from me some nine or ten months ago, and is very much interested and has attended the meetings at Oldham. She now took my address, and hopes to provide means for us to hold a few cottage meetings. She has been the means of getting a good number interested in this glorious work, and was enquiring her way Zionwards. A most enjoyable conversation was exchanged and she kindly paid for twelve PIONEERS to be given away for the furtherance of this everlasting Gospel. A Spiritualist on whom I called in the evening to see how she liked the *Roll* which I sold to her a short time ago, replied that she liked it well, and had learnt a good deal from it, but had not quite finished reading it. Probably she will take the second Sermon next time. She took a PIONEER and said: 'You told me some truth last time.' It was evident she had pondered over what was said.



"Saturday.—We spent our time in making second visits, and were fairly successful. Some now gladly took either the first or second Sermons. The places visited were Spotland, Rochdale, Norden and Milnrow. One man on whom I called, his wife having bought the *Roll* from me, rather blamed her for doing so, but after a short talk on various subjects he became interested, took a *PIONEER* and promised to read the *Roll*. A few other cheering conversations were exchanged on the work, which I hope may prove profitable, and the fruit be seen like bread cast upon the waters, after many days.

"Our sales for this week are 24 Sermons, 28 *Parts* of the *Roll* and 150 *PIONEERS*."

#### GLOUCESTERSHIRE.

"Monday, April 6th.—We commenced our labours this week in the vineyard of the Lord by canvassing in Painswick and the city of Gloucester. A brother says:—

"Just when I reached the former place this morning, a young man who bought a *PIONEER* of me on Saturday came for the *Roll*. He liked the paper much, sees the fulness of the Gentiles has come and is interested in the ingathering and restoration of the lost tribes of Israel. Several others we have met believe that this is the time of the end, and that we are now in the days of Daniel. We know that the *Flying Roll* is the instrument that the Lord has chosen to gather His people, unfolding to them things that have been hidden for ages, showing them the evil of their own hearts, and the way whereby their blood is to be cleansed, that their mortal bodies may put on immortality. The Lord is now doing His strange work, for the Lord shall rise up as in Mount Perazim, He shall be wroth as in the valley of Gibeon, that He may do His work, His strange work, and bring to pass His act, His strange act. It is written: 'For, lo, I will command, and I will sift the house of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth.'

"A sister says: 'At one house where I offered the *Roll* the lady invited me inside. She told me that she had the first Sermon of the *Roll* presented to her, which she has read with delight, and today was pleased to take a complete set. She had tried to obtain the second and third in Gloucester, but failed.'

"Tuesday.—To-day two of us went out to the villages of Sheepscombe and Granham; the rest of our party have continued their labours in the city. At one house, says a sister, I was asked in to give an explanation of my mission. The woman stated that she belonged to the Catholic Apostolic Church. She was a firm believer in the second coming of Christ, and readily purchased the first Sermon of the *Flying Roll*. We know that wherever God's elect people may be squandered, and with whom they may be mixed up, when they hear the Master's voice, they will with unerring certainty be led to Zion, and the words of Job receive their fulfilment, where he says: '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.'

"Wednesday.—We have continued our labours in Gloucester, one brother going out to Granham. A poor woman, when the message was offered to her, was only able to take a *PIONEER*. She said, 'I am a believer, and go to the Communion, yet I do not feel that I am born again, for I know that I sin still; when I would do good evil is present with me.' I told her that like Paul, she saw another law in her members, warring against the law of her mind, and bringing her into captivity to the law of sin which is in her members. The Apostle felt this most keenly, and cried out: 'O wretched man that I am, who shall deliver me from the

body of this death?' Certainly the chief Apostle, speaking after the manner of men, did not realise this new birth which Christendom boasts so much of being in possession of. He said, 'For I know that in me (that is, in my flesh) dwelleth no good thing.' In John i. 13, the Apostle speaking of the sons of God, or those who will receive this new birth, says: 'Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.' God makes man His son when he puts on immortality. A brother offered the message to one woman who said: 'Oh, I have seen that book at the Railway Men's Mission Hall, and I heard them say that they wanted to get some more of them.' After a pleasant conversation on the work she purchased a copy for herself saying that she would take that down to the hall too. We had to return home early this afternoon on account of the wet.

"Thursday.—To-day we have continued our labours in the city of Gloucester. When one woman looked into the *Roll* she said, 'I see it's full of good reading,' and decided to take a shilling copy if our brother could change a sovereign, but he had not sufficient. She then said, 'I have a five-shilling piece which I intended keeping, but as it's for the Lord's work I will change that, for I do not like to let the *Roll* go, if it's what you say it is.'

"A sister states: 'One woman I called upon told me that she has been anxious for a long time to obtain the truth, that the Old Testament was hard to understand, and that she had been wanting to get a book that would explain its prophecies. Truly some are waiting for this message to be handed to them, to revive in them the hope of immortality, that they may now be raised up and live in the Lord's sight, as it is written: 'Come, and let us return unto the Lord, for He hath torn, and He will heal us, He hath smitten, and He will bind us up; after two days will He revive us, in the third day He will raise us up and we shall live in His sight.' Then shall we know, if we follow on to know the Lord. His going forth is prepared as in the morning, and He shall come unto us as the rain, as the latter and former rain unto the earth. This earth that is to be blessed is the body of man. All lovers of truth should read the *Roll*, for it has been written under the inspiration of the Spirit of truth, bringing life and immortality to light through the law and Gospel.'

"Friday.—We have continued our canvass of this large city, meeting with very good success as regards sales, but as usual some have manifested quite a different spirit to that by which the *Roll* was indited, for when the message was offered in a shop as an inspired work, the master would not have it at any price, saying that to introduce anything further than what we already have in the Bible was of the devil, he being unwilling to prove for himself that the *Roll* adds nothing to but simply interprets the parables and prophecies of Scripture. Another gentleman told me that he knew more about books than I did. I replied, 'That's quite likely, for 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; but it is written: 'I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent.'

"One lady who declined the *Roll* for herself, gave our sister a shilling for the spread of the work, for which she was very thankful; it enabled her to give a Sermon to another person less able to purchase. Our sister also says: 'A woman came up to me in the street for the *Roll*, saying that her husband bought a *PIONEER* of one of our party, which he likes much, and he said that he was willing to deny himself of his beer for one week to get the book. May he have his eyes opened to the glorious truths as he reads; it will prove a happy denial week to him.' While a sister was offering the message to another woman the greengrocery woman came up, and when she saw what it was our sister was canvassing, said:

'You should have that book Mrs. —, it's a wonderful book.' Our sister asked her if she had seen it. She made answer: 'Yes, I bought one of a young man in the Tewkesbury Road for my husband, and he declares that he never read such a grand book in his life, and he is a great reader. When I bought it, I told the young man that I had got the Life of Christ, but he made answer: "Oh that's nothing to be compared to this," and

I HAVE PROVED HIS WORDS TRUE.

You should have one.' On this testimony the woman took a *Part* of the *Roll*.

"Saturday.—To-day we have worked again in Gloucester, bringing our canvass of another large city to a successful conclusion. Our united labours have been devoted to the neighbourhood of the Cathedral. When the *Flying Roll*, God's last message to man, was offered at the Bishop's palace it was refused admission. When I offered the message to one, telling him that it showed us that life and immortality is now to be obtained, he said, as to his body he did not trouble about that; when he had done with it it did not matter to him whether they put it into the Severn, or whether it was destroyed by worms in the grave. I endeavoured to show him that the bodies of all who go to the grave are handed over to Satan for the destruction of the flesh, and are irretrievably lost, but that all would not die, for the reprieve is now held out: 'The Lord hath looked down from the height of His sanctuary, from heaven does the Lord behold the earth, to loose those that are appointed to death.' All who go to the grave have to pay the wages of sin, the death of the body, and thereby suffer loss. Man is composed of a spirit, a soul, and a body, and if the body is entirely lost in the grave, there will only be the spirit and soul to form the spiritual body in the resurrection. The Apostle says, 'I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.'

"Our sales for the week are 67 Sermons of the *Roll* (this includes 2 sets of the 3 Sermons, also a second and third Sermon), 96 *Parts* and 295 *PIONEERS*. Cheltenham is our next stopping place."

#### MANCHESTER.

"During the past week, ending April 11th, I have again been able to do but little in consequence of the unfavourable weather, &c. On Tuesday, Thursday, and Friday I worked in Sale, and on Saturday in Salford.

"Tuesday, April 7th.—To-day being rather stormy I was only out a little over two hours, making calls at places I had been to before, but without success as regards sales. One woman, who seemed to be interested when I first called, but not being then able to take a Sermon, intimated that she would like me to call again, now informed me that she had asked her husband about it, and that he was not willing to have it. The wife of a farmer, apparently in comfortable circumstances, seemed very indifferent, and declined to take a Sermon, giving me to understand that a shilling was a shilling where there were little children to be provided for. Although the canvassers cannot tell for certain whether remarks such as these are mere excuses or not, the Lord who has so graciously sent this His last warning to the world, and who looketh on the heart can; but it is to be feared that in many cases the words of Peter to Ananias are applicable, 'Thou hast not lied unto men, but unto God;' whilst on the other hand I have no doubt many poor people have made great sacrifices to obtain the *Roll*. A person was coming away from his house just as I was going to call, and wished me to repeat my visit, as he would like to have another conversation on the work.

"Thursday.—Again to-day I was only out a little over three hours, and did not succeed in selling a single Sermon, but one person with



whom I had a long conversation upon the principles of Israel's faith, and the true interpretation of many important passages of Scripture as given in the *Roll*, seemed much interested and took a PIONEER. Another person had lots of books and papers, more than she could read, but I continued speaking to her of the importance of the work, and at length she took a PIONEER. Another person said she would have none of it, believing the Bible to be all that was necessary, although the *Flying Roll* is so distinctly promised therein.

"Friday.—Although I met to-day with much indifference, I also met with several interesting cases. At the first place I went to a young woman took a Sermon readily after hearing what I said about it. Another person took a Sermon and PIONEER very readily. After a long talk with another person upon the importance of the *Roll*, and the interpretation as given therein of many important passages of Scripture connected with Israel's faith, and so often referred to in the PIONEER, she said she had been quite interested, and took a PIONEER, having previously declined to take a Sermon. I also had a lengthy conversation with a man, who seemed much interested, and took a PIONEER, but declined taking a Sermon then as he expected some one I had called upon previously was going to get one and lend it to him. Towards the end of our talk his wife joined us, and asked me to call another time. They very kindly offered me a cup of tea, but not needing it I declined. Several others seemed interested and took PIONEERS.

"Saturday.—At several of the many places called at to-day I had interesting conversations, and was enabled to dispose of a number of PIONEERS.

"My sales for the week amounted to 2 Sermons of the *Roll* and 36 PIONEERS."

#### SUNDERLAND.

"1, Alexander Terrace, Hylton Road, Sunderland. Monday, April 6th.—It has been raining the whole of this day, so we have been unable to canvass.

"Tuesday.—To-day we have been able to canvass between the showers Usworth Colliery, also part of Sunderland. At the colliery those who were not Catholics were utterly indifferent to anything spiritual. One woman to whom the *Roll* was offered said that she quite understood the Scriptures, but by putting a few questions to her it was quite evident she understood very little, but we sought to remove the veil which shrouded her by explaining many things to her with regard to the calling, the special preparation, the sealing and choosing of the Bride of Christ, she being under the very prevalent erroneous idea that all who believed in Jesus would be the Bride, not discerning that as the Bridegroom saw no corruption neither will His Bride; they must be members of His body, of His flesh, and of His bones, which could not be if the body had seen corruption. After an interesting conversation she very willingly purchased a Sermon of the *Roll*. Another woman, whom I had promised to call upon again, was glad to take the *Roll*. The glorious subject of Universal Salvation seemed to lift a burden from her, for she had never been able to understand how a God of love could retain His anger for ever, when we are told that mercy is His darling attribute.

"Wednesday.—We started out, but were unable to canvass in consequence of the rain which was very heavy, so we called in to see two young men who are deeply interested in this grand work, and spent several hours with them talking on the hope of immortality and expounding the word of God to them. Our Bibles were continually brought into active service, they remarking, 'This work does make one search the Scriptures.'

"Thursday.—Washington Colliery, and part of Sunderland have been canvassed to-day, not meeting with much interest. One man wanted

our sister to explain to him what the tree of the knowledge of good and evil was, but this she declined to do, remarking that if he was anxious to know the *Flying Roll* would give him every particular, and he could have one for a shilling. This he refused to purchase, proving that it was only idle curiosity and really not for the want of light upon the Scriptures.

"Friday.—We canvassed part of Seaham Harbour, and also part of Sunderland. We found the former place had been canvassed before. One took a PIONEER to see the progress of the work, having previously purchased the *Roll*.

"Saturday.—Part of Seaham Colliery also a portion of Sunderland have been canvassed to-day. At the colliery we were not at all successful, the recent strike making money so very scarce. In the town we came across a few who had the *Roll*, but it had not aroused much interest in them. One woman said the teachings of the Bible were not true. We had to differ with her on this point, but we freely admitted that the construction man had put upon them was false, quoting for example eternal torment, and the soul going to heaven at death, these being the very things which she said she had been troubled about. She took a PIONEER to see further into these things.

"Our sales for the week are very small, being 31 Sermons, 35 *Parts* of the *Roll* and 261 PIONEERS."

#### FROM GLOUCESTER TO STROUD.

A brother writing from Stroud, Gloucestershire, sends us the following:—

"On Monday, April 6th, I canvassed in Painswick and the next day on the outskirts of Painswick and in Sheepscombe. On Wednesday I moved from Gloucester to Stroud, but was unable to canvass on account of the rain. I spent a very pleasant time at the village of Bisley on Thursday, where many seemed to be hungering for the truth, but several of these were too poor to buy; however I was enabled to leave four Sermons, three *Parts* of the *Roll* and fifteen PIONEERS among them. A few free copies of the PIONEER were very gratefully received. Canvassing during Thursday on the outskirts of Stroud I was constantly answered with the words: 'Bless thee man, we have more books than we are able to read,' and 'We haven't got a penny in the world.'

"Saturday was spent in the village of Rodborough, where I found many who firmly believe that the English nation comprises the lost ten tribes of the house of Israel. One gentleman who held this belief spoke to me for some time on the so-called 49 identifications, but after I had given him a short exposition of our faith he gladly bought a Sermon of the *Roll*. My sales for the week are 11 Sermons, 9 *Parts* of the *Roll* and 50 PIONEERS."

#### HASTINGS, SUSSEX.

Our sister writing from 27, Queen's Road, Hastings, states:—

"Monday, April 6th.—To-day I canvassed round the Rock-a-Nore, East Street, Kent Cottages, and some other small streets where I found the inhabitants very poor, chiefly fishermen's families. Many were glad to receive a copy of the paper gratis. One complained that neither of the two ministers in the parish called on them. I had only sold one Sermon of the *Roll* at 2 p.m. In the afternoon I canvassed a portion of Stone Street, disposing of three more Sermons.

"On Tuesday I canvassed for a short time in Wellington Square, but few would give me a hearing at these large houses.

"Wednesday.—I had a hard day's work; canvassing up to 4 p.m. I had only sold one Sermon, but disposed of two more copies afterwards. The majority of the people seem very poor, such a number depending entirely on visitors, and so many have their apartments empty. It is sad to

hear their tales, as they inform you they can scarcely live and pay their rent. At one house I was talking to a mother and her daughter on the mission of the *Roll*. The daughter spoke very bitterly against it, and said she would not read it, but the mother purchased a Sermon and said: 'I shall.' At another house the gentleman said he wanted wisdom. I then advised the *Roll*, stating that I was persuaded it revealed the wisdom from on high. Another gentleman was very pleased to take a copy, and wished me success in my work. I met several who had previously purchased the *Roll*. Little interest was manifested during my labours on Thursday.

"On Friday a lady met me at the door all smiles, thinking I was anxious to take apartments, but after a little talk on my mission she seemed equally pleased to take the *Roll*. There appears to be much sickness here. I canvassed Cornwallis Terrace and Priory Street on Saturday, and among other purchasers I met two who appeared to be true and earnest seekers after truth, which was very refreshing to me. A butcher who had moved here from another part said his body was feasting, but his soul was starving.

"My sales for the week are 24 Sermons, 46 *Parts* of the *Roll* and 78 PIONEERS."

#### OUR CROYDON REPORT.

"A gentleman to whom the message was offered said:—'I have had that book for some time, but cannot understand it, although I have tried to fathom its teaching.' This did not surprise me when he stated he did not believe in the immortality of the soul. I pointed him to the words in Ezek. xviii. 4: 'Behold all souls are mine; as the soul of the father, so also the soul of the son is mine.' All through Scripture we find the immortality of the soul shown forth. He replied that depended on their being connected with the Life Giver, this being perfectly true, the Lord being the only source of life and light. He took a PIONEER, which I trust may enlighten him."

"In a number of large houses the *Roll* was treated with great indifference by the ladies, but in three or four instances the first Sermon was taken by servants. In one case I was told it was too far to go upstairs for the money to purchase either a *Part* of the *Roll* or a paper, and so it was turned from the door. In two instances the everlasting Gospel was ridiculed by the inmates and those employed in their service, bringing forcibly to mind the words of one of Israel's hymns (No. 236):—

'The time appointed is at hand  
When God will visit all;  
With plagues He'll take those from the land,  
Who dare resist His call.

Therefore let none be mockers now,  
Nor think this will not be,  
For God who dwells above the sky  
Hath fixed the firm decree.'

"Very different was the reception in another quarter; a lady who had been called upon a long time ago recognised me with pleasure, taking two papers. As I approached one door a lady calling to visit her friend took a *Part* of the *Roll* and a PIONEER, saying she wished she could have spared the money for a Sermon of the *Roll*. We are pleased to state that through an interested friend giving away some PIONEERS, two first Sermons have been sold. This week a good number of PIONEERS, a few Sermons and *Parts* have been disposed of."

#### BURY ST. EDMUNDS, SUFFOLK,

An interested friend writes:—  
"This week I have canvassed in Bury and a few villages around here, and have met with several interesting cases,

"A schoolmaster who bought a *Part* of the *Roll* and a PIONEER from me a short time ago,



this week took a Sermon of the *Roll* and another PIONEER. Asking him how he liked the *Part* and paper, he stated that he was pleased with them but could not see that the words soul and spirit were not synonymous terms. After I brought the Scriptures to bear on the subject he replied: 'Yes, that's very well.' He would have prolonged the interview, but duties demanded his attention. Putting his hand into his pocket he exclaimed: 'Here, I'll take the Sermon for memory's sake.'

"I meet with many who declare they have received the new birth, but when asked if they commit sin they say: 'Oh yes, we cannot help it.' How true it is, we all have to admit that when we would do good evil is ever present with us, but alas! some will even say: 'My heart is clean.' These are of a different opinion to David, for he said: 'My loins are filled with a loathsome disease: and there is no soundness in my flesh.' (See Psalm xxxviii. 7, Prov. xx. 9, Rom. vii. 18-21, 1 John i. 8.) I had a very interesting conversation with a young man upon the new birth, showing him there were three different, distinct and separate births, which are clearly described in Sermon 1, part 3, pages 57-59, 'Extracts from the *Flying Roll*.'

"A lady when spoken to about original sin said: 'None of us know what that was.' I referred to Paul's words, where he said the law was added because of transgression; from that I was enabled to take her back to Lev. xv. 28, adding that men and women sin to-day after the similitude of Adam's transgression by not taking heed to the law. She took a PIONEER.

"Many very poor ones after expressing a wish for the *Roll*, have been very grateful to receive a free copy of the PIONEER. Living on one shilling and half a stone of flour per week many of them were unable to afford even a penny paper. My sales for the week are 12 Sermons, 25 *Parts* of the *Roll* and 53 PIONEERS."

### "The Joy of the Lord is our Strength."

(NEHEMIAH VIII. 10.)

The God to whom Daniel offered up thanksgiving when imprisoned in the lions' den, and to whom Paul and Silas sang praises at midnight, whilst bound in stocks, in the inner prison, surely did not wish that His creation should manifest gloomy sadness as the general condition of their lives. Those who view God's word aright, who realise that He is a God of love, will cast aside their old vision of sorrow, and their hearts burning within will enter into the joy of their Lord, rejoicing in His goodness to them, learning to sing even in their sleep, until sorrow cannot mar.

This will be the result of a perfect trust in God and His guidance, a complete resignation to His will, a firm reliance upon Israel's Strength, who is a present help in every time of need. Whilst Israel groan to be delivered of the evil, and keenly feel the smart of that law in their members warring against the law of their mind, whilst they mourn their many imperfections, they are nevertheless, not cast down in despair, but on the other hand rejoice with a joy unspeakable, knowing that the time of their deliverance is at hand, and the more they feel the thorn in the flesh the more earnestly will they wrestle with God for deliverance, feeling the truth of Nehemiah's words: "The joy of the Lord is your strength." There is no just ground for doubts and fears. The true Christian does not go about with a mournful countenance,

but anoints his face, and sheds joy, peace and happiness on all those with whom he comes in contact. His conversation is not seasoned with murmurings, complaints, doubts and general dissatisfaction, but being full of hope he inspires his hearers with fresh zeal, quoting the words of his Lord, who said: "Be of good cheer, I have overcome the world."

Nehemiah declares that the people made great mirth "because they had understood the words that were declared unto them." So will the true child of Abraham be seen to-day. *Happy* is that man who can receive whatsoever comes upon him, whether good or evil, as from the Lord. "If ye know these things," said Jesus, "happy are ye if ye do them." The miserable, hopeless man is he who knows the Lord's will and makes no effort to do it. Whatsoever thy hand finds to do, do it with all thy might, with thine eye single to Christ, and of a surety happiness will accompany and follow thy every step.

### The Bondage of Corruption.

This sore travail hath the Lord permitted to prove His creation. Man was brought under bondage to Satan through listening to the subtle and enticing words of the devil, who through envy persuaded Eve to partake of the evil, by telling her she should not die, and that God did know that in the day she ate thereof her eyes would be opened, and become as God, knowing good and evil. How bitterly have the posterity of our first parents known the evil without the power to avoid the same. Sorrow has been multiplied; in each dispensation the fathers have eaten of the sour grape and the children's teeth are set on edge, and through this inoculation of evil in our blood man follows the will and evil of the flesh, consequently our ways have become unequal and the tree still brings forth corrupt fruit. We must either make the tree good, and its fruit good, or else make the tree corrupt and its fruit corrupt, for the tree is known by its fruit. God has given to man His laws to show him how to do this, but we find one witness only in each dispensation who has escaped, Enoch and Elijah both kept the laws of God, and thereby secured the glorious liberty of life without death. The way which leads to this liberty is very narrow and few there be that find it. This is the glory which all have fallen short of, having had to pay the wages of sin which is death to the body.

The ground (or body) in the beginning was cursed for the sake of the soul, or out of the ground was man formed, and to it again has he had to return, the dust being the food of the serpent; handed over unto Satan for the destruction of the flesh, that he may receive a spiritual body like unto the angels in the resurrection, and become the friends of the Bridegroom. These cannot be presented blameless before Christ, having lost the body (or talent), and can never after going to corruption, be fashioned like unto Christ's glorious natural immortal body; they can never become bone of His bone and flesh of His flesh; this glory or higher calling, which is to be made so much better than the angels, can only be given to those for whom it is pre-

pared, even those who will seek to do the will of God in subduing the evil which subdued our first parents and brought the condemnation of both the first and second death on the world.

If we live after the flesh we shall die, but if we through the Spirit do mortify the deeds of the body we shall live, for as many as are led by the Spirit of God, they are the sons of God. But unto which of the angels said He at any time, thou art my son, this day have I begotten thee? Israel is God's son, even His firstborn, the elect whom He foreknew, and did predestinate to be conformed to the image of His Son by the cleansing of the blood from the inoculation of all evil, which will deliver them from the bondage of corruption into the glorious liberty of the sons of God, and for which hope our twelve tribes instantly serving God day and night hope to come. The whole creation groaneth and travaileth in pain together until now, and not only they, but ourselves also, which have the firstfruits of the Spirits, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.

Jesus prayed for those whom the Father had given him, "Not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil," but for all this, saith God, "I will be enquired of by the house of Israel to do it for them. The natural man who walks after the flesh will never understand this great mystery of Godliness, "God manifest in the flesh," it is to him that overcometh who shall inherit *all* things, (body, soul and spirit). Behold then the difference between those for whom the Kingdom was prepared of the Father, and those for whom mansions are being prepared in heaven. These mansions are many, for one star differeth from another star in glory, so also is the resurrection from the dead. Israel will pray for the kingdom to come to them, they will seek not to be unclothed of their earthly tabernacle, but ask to be clothed upon, that mortality may be swallowed up of life, and these who have this hope will purify themselves even as He is pure, by being willing in this the day of power to be doers of the Word and not hearers only.

The just walk by faith, not by sight. Let us then seek to endure as seeing Him who is invisible, for in due time shall we reap the full reward of our labours if we faint not: but if we faint in the day of adversity our faith is small,

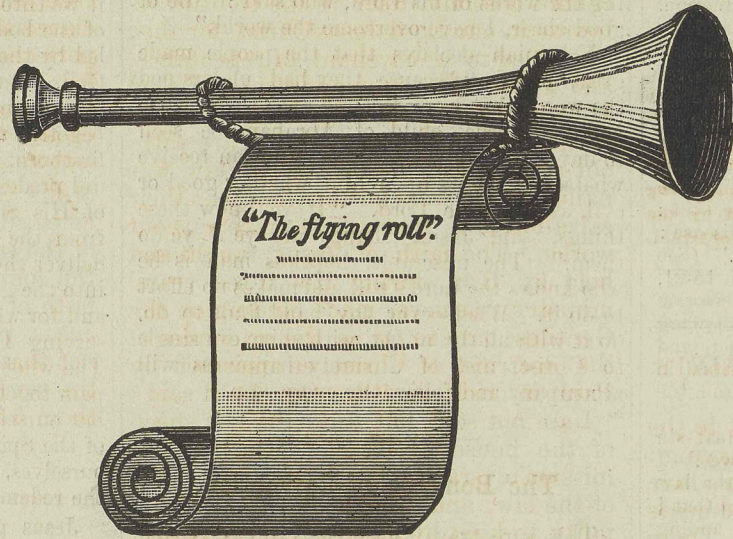
When Jesus was reviled He reviled not again; when He suffered He threatened not, but committed Himself to Him that judgeth righteously. Those who seek to follow in His footsteps will not rest content until they also receive strength to bear the wrong with their head bowed down, and shrink from taking revenge in thought, word or deed.

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



# "EXTRACTS FROM THE FLYING ROLL."

GOD'S LAST MESSAGE TO MAN FOR THE INGATHERING AND RESTORATION OF ISRAEL.



Sermons I., II. and III., bound in Cloth, black lettering, 1s. each, post free 1s. 3d. each; in Cloth Gilt, 1s. 6d. each, post free 1s. 9d. each.

Volume I. (Sermons I., II. and III.) handsomely bound in Roan, gilt lettering and edges, 5s. 6d., post free 6s.

Every Father should prize it.

Every Mother should teach its truths.

Every Young Man should study it.

Every Maiden should cherish it.

**Publishers: THE NEW & LATTER HOUSE OF ISRAEL, 165, Hampstead Road, London, N.W.**  
**General Agent for America: Mr. THOS. A. BAXTER, 249, Jefferson Avenue, Grand Rapids, Michigan.**

## The New and Latter House of Israel.

### PUBLIC MEETINGS

Are held at the undermentioned places as follows:—

#### LONDON.

- 165, Hampstead-road, N.W., every Sunday evening at 7.  
 The Assembly Hall, 105, The Grove, Stratford, every Sunday evening at 6.30.  
 16, Vine-road, Vicarage-lane, Stratford, every Wednesday evening at 8 o'clock.
- LINCOLN—39, Little Bargate-street, every Sunday evening at 6.30.
- LIVERPOOL.—12, Bedford-place, Seaforth, every Sunday evening at 6.30.
- MAIDSTONE—Israel's Hall, Tunbridge-road, every Sunday evening at 6.30.
- OLDHAM.—4, North-street, off Rochdale-road, every Sunday evening at 6.30.
- ASHTON-UNDER-LYNE—231, Stamford-street, every Sunday evening at 6.30.
- BRIGHTON—167, Elm-grove, every Sunday evening at 6.30.
- DETROIT, MICHIGAN, U.S.A.—47, Hamlin Avenue, every Sunday evening at 7.30.
- TORONTO, CANADA.—93, Marlborough Ave., every Sunday evening at 7 o'clock, and Wednesday evening at 8 o'clock.
- JANTERBURY, NEW ZEALAND—Israel's Hall Manchester-street (between Hereford and Cashel streets) Christchurch every Sunday evening at 6.30.

Copies of *The Extracts from the Flying Roll*, also *THE PIONEER OF WISDOM*, can be obtained as under:—

- LONDON—165, Hampstead-road, N.W.; 75, Oxford-street, W.; 20, Denman-road, Camberwell, S.E.; 7, Caxton-road, Wood Green, N.; 35, Beaconsfield-terrace, Chandos-road, Leytonstone, E.; 88, Bromell's-road, Clapham Common, S.W.; 11, Park-street, Bridge-road, Battersea.
- ASHTON-UNDER-LYNE—229, Stamford-street.
- BRIGHTON—167, Elm-grove.
- BURY ST. EDMUNDS—14, Mustow-street.
- CROYDON—The Oaks, Duppas-hill; 99, Church-street.
- GLASGOW—175, West-street; Miss J. Hunter, 17, Farie-street, Rutherglen.
- GRIMSBY—4, Cromwell-avenue.
- HOLBEACH—Mrs. Andrew, Star Cross, Penny Hill.
- HOLYHEAD (N. WALES)—17, Armenia-street.
- LINCOLN—39, Little Bargate-street.
- LIVERPOOL.—12, Bedford-place, Seaforth.
- MAIDSTONE—17, Hope-street.
- MANCHESTER—2, Kent-terrace, Stretford; 33, Larch-street, High Town.
- MARGATE—37, Clifton-street.
- OLDHAM—Mrs. Lord, 37, King-street.
- ROCHESTER.—27, Union Street.
- EDINBURGH—George H. Bryce, 23, Ardmillan-terrace, Dalry.
- MASS. (AMERICA)—220, Lexington-street, East Boston.
- MICH. (AMERICA)—A. Richardson, Port Huron; 706, Wabash Ave., Detroit; 249, Jefferson Ave., Grand Rapids.
- CANADA—764, Yonge-street, Toronto.
- CANTERBURY (NEW ZEALAND)—A. W. Martin, St. Asaph-street East, Phillipstown, Christchurch.



NOTICE.

All letters and manuscripts should be addressed to the Editor, 165, HAMPSTEAD-ROAD, LONDON, N.W.

P. O. Orders to be made payable to MRS. ANN ROGERS.

SUBSCRIPTION.		s.	d.
6 months, post free, prepaid		3	3
12 " " " "		6	6

**The Pioneer of Wisdom:**

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

FRIDAY, APRIL 17, 1891.

THE PATIENCE OF THE SAINTS.

IN the Revelation John alludes to the 144,000 on Mount Zion, saying: "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." There are several points in this verse which demand the serious consideration of all who desire to accept the Man-Christ as their pattern and waymark. Patience is an attribute absolutely necessary to our peace with God and our continuance in well-doing. "He that believeth shall not make haste," It teaches us to wait on the Lord, to bow in humility and meekness to His will, to discover and avoid our own shortsightedness, and springs from a firm faith, a childlike trust in our Creator. He who has patience is rich indeed; combined with the comfort of the Scriptures it is a double blessing, a lively hope of immortality; it is the patience of the saints. James states that the trying of our faith worketh patience, and adds: "Let patience have her perfect work, that ye may be perfect and entire, wanting nothing." Happy is that man who is "rejoicing in hope, patient in tribulation, continuing instant in prayer." Though those who have become lukewarm are heard crying: "Where is the promise of the Lord's coming, for since the fathers fell asleep all things continue as they were from the beginning?" though their hearts have become sick through their hope being deferred beyond the time when they imagined it would receive its fulfilment, yet he who is content to watch and wait will hear the words: "Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth." When the desire cometh they will find it a tree of life. The word of God appeals to each one individually: though the world around us slumbers and sleeps, each true child of Abraham will not thereby be led to follow the same example of unbelief, but instituting an inward

search, a self-examination, will strive to set his own house in order, so as to be ready, prepared to meet Christ at His coming.

The words of John above alluded to cannot possibly refer to the Gentile believers in our Lord Jesus Christ, for they are called to a covenant of repentance, and where the commandments of God are kept there is no need for repentance—the gifts and calling of God are without repentance. Moreover the law was nailed to the cross for the Gentiles; their salvation is a free gift of grace without works. The faith of Jesus, taught and held by Him during His three years' ministry, was never made binding on the Gentiles, only so far as the principles of the doctrine of Christ, enumerated by Paul in Heb. vi. 1-2. Our Lord said: "I am not sent but unto the lost sheep of the house of Israel." During His mission to Israel he taught the observance of the law, and brought life and immortality to light by uniting it to the Gospel as His words testify: "I am not come to destroy the law or the prophets, but to fulfil. If a man keep my saying he shall never see death. The Scribes and Pharisees sit in Moses' seat; all therefore whatsoever they bid you observe, that observe and do. One jot or one tittle shall in no wise pass from the law, until all be fulfilled."

Blindness in part happened to Israel, they could not accept His teaching, and lo! He turned to the Gentiles, salvation by grace was offered them after His resurrection, and Peter then wrote: "Why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?" James, taking up the same subject said: "Wherefore my sentence is that we trouble not them, which from among the Gentiles are turned to God, but that we write unto them that they abstain from pollutions of idols, and from fornication, and from things strangled and from blood." A dispensation of the Gospel was granted to them, and now their fullness has come, and with it the time for Israel's ingathering and restoration, when the blindness is to be removed from the eyes of that little remnant, the 144,000, who will stand with the Lamb on Mount Zion, according to Heb. viii. 8: "Behold the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah; . . . this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts; and I will be to them a God, and they shall be to me a people." Though Paul, who was not one whit behind the chiefest of the Apostles, found even unto the day of his death that whilst he would do good evil was ever present with him,

for he found a law in his members warring against the law of his mind, continually bringing him into captivity to the law of sin and death: though our forefathers the saints died in faith not having received the promise, yet God hath declared that their descendants shall reach perfection and be able to worship the Lord in the beauty of holiness; He hath provided some better thing for them, for by virtue of the anointing of the Spirit it will be said of each of them: "The law of his God is in his heart, none of his steps shall slide." "Here is the patience of the saints: here are they that keep the commandments of God and have the faith of Jesus." Here are they for whom Jesus petitioned the Father: "I pray not that Thou shouldest take them out of the world, but that Thou shouldest keep them from the evil."

THE MISSION OF THE GOOD SAMARITAN.

IN the parable of the Good Samaritan we have the history of man from his fall to his complete redemption. To the natural mind the parable would appear merely as an illustration used by our Lord to show a certain lawyer who his neighbour was. They who believe to the saving of the soul, who see in part, who read the Word as through a glass, darkly, can understand how the Good Samaritan represents Jesus who came to save all souls, who had compassion on the helpless, sinful human race and offered Himself as a sacrifice for the sin of the world; but they see not the deeper teaching the parable was meant to convey, they see not the redemption of the body. The Spirit of truth which has come to lead us into all truth is now revealing things which have been kept secret, for the time has come of which Jesus spake, when He should no more speak to us in proverbs, but show us plainly of the Father."

Man in the beginning "went down," says the parable, from Jerusalem to Jericho, and he "fell" among thieves. Here is depicted the fall of man from the state in which he was created. Solomon tells us, "God created man to be immortal and made him to be an image of his own eternity." He was planted, as Jeremiah says, "A noble vine, wholly a right seed." We read that Adam dwelt in Paradise. Paul was caught up into Paradise where he heard unspeakable words unlawful for man to utter; he was "in Christ," whether in the body or out of the body, he could not tell; it was the Spirit of God to which he was caught up, as John also was "in the Spirit on the Lord's day." Christ and Jerusalem are the two Spirits of the Godhead and these two are one. When a man is in either



of these two Spirits he is in Paradise where Adam was in the beginning, he was in Jerusalem above, which is, says Paul, the mother of us all. But how came he to leave his mother Jerusalem and go *down* to Jericho? Through partaking of the tree of the knowledge of good and evil in its evil state, which was the body of the woman: he was made subject to vanity, not willingly, but by reason of Him who subjected him in hope, in hope that he might be delivered from the bondage of corruption unto the glorious liberty of the children of God, having a glory seasoned with knowledge, which is far higher and enhances the goodness and wisdom of God in a much greater degree than if man had remained in innocence, in the enjoyment of creation blessings. Evil was placed in the body of the woman by God, as it is written, "Shall there be evil in the city and the Lord hath not done it?" In her is good and evil, she is called a city, in her clean state she is Jerusalem below and in her evil or unclean state the city of Satan, typified by Jericho, where the harlot dwelt. Thus Adam left Jerusalem above, the mother of the free, and went down to Jericho, the mother of harlots, and he fell among thieves. Satan is the thief which cometh not but to kill and to destroy, he was a murderer from the beginning, he goeth about as a roaring lion seeking whom he may devour; through envy of the devil, says Solomon, came death into the world, and they that do hold on his side do find it.

Man through the fall was stripped of his immortal raiment, wounded and left half dead. The Spirit with which he was clothed left him because of transgression, and the evil he fell into has been productive of all the ills that flesh is heir to. Adam fell not alone, but all we that come of him. Well might Esdras exclaim, "O Adam, what hast thou done?" All suffering, and misery, and death is traceable to that evil which Adam partook of, and which many in ignorance partake of this day, although the laws of nature and of God loudly proclaim that whatsoever a man soweth that shall he also reap. While men continue to sow in corruption, so long will they reap sickness and death. While they daily abuse the laws of God sowing in corrupt earth, the ground will continue to bring forth thorns and thistles. This iniquity abounds to-day, and we behold vast fields ripening for the prison, the lunatic asylum, the scaffold and the pauper's grave. Man through the fall is as Isaiah describes him, full of wounds, bruises and putrefying sores, from the head to the sole of the foot there is no soundness in it. This is the wound Satan has inflicted upon the human race, which finally carries the body to the grave, and *all* are lying half dead by the roadside,

having the sentence of death upon them through sin, for that is Satan's warrant for claiming the body.

For nearly six thousand years man has been in this condition, and in spite of all the human doctors and physicians, has grown worse; no one has been able to meet the necessities of man through the fall. During this time the priest and the Levite passed by on their way back to Jerusalem. Enoch in the first dispensation was the priest who passed by on the other side of the grave; we read, "He was translated without death, and before he was translated he had this testimony that he pleased God;" he saw the condition of his fellow men, but could do nothing for them. Elijah in the second dispensation was the Levite who escaped death, but could not heal man's wounds. In due time came the Good Samaritan to pour in oil and wine and set man on his own beast; He came bringing life and immortality to light through the Gospel, but the light shone in the darkness and the darkness comprehended it not. He came to show man how to get back to Jerusalem; He opened unto us, as Paul says, a new and living way; He voluntarily took upon Himself the sufferings and temptations of humanity that He might raise us up to His standard and glory; for we have not a high priest which cannot be touched with the feeling of our infirmities but was in all points tempted like as we are; He took not on Him the nature of angels but of the seed of Abraham. Man, however, in his blindness refused his only true Samaritan, crucifying Him; but by that crucifixion He became a ransom for all souls, so that the wounds of man are healed in part, as it is written by the prophet Jeremiah, "They have healed the wound of the daughter of my people, slightly." He is healed for the *soul*, but he is not set on his own beast, which is his body. Not only is Christ the Saviour of the soul, but of the *body*; "*the creature itself*," says Paul, *shall be delivered* from the bondage of corruption—sin, the cause of death." Sin must be taken away for the body to be preserved; forgiveness, obtained through the blood of Christ, will only do for the soul. Sin is not taken away yet; man is not made *whole*; he is saved in part; he is not redeemed from the effects of the fall, the greatest effect of the fall being the death of the body; "and," says Paul, "the whole creation groaneth and travaileth in pain together until now, and 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*."

The time has arrived for the complete deliverance; the Good Samaritan has come to pour oil and wine into man's

wounds; He will now bind up the breach of His people and heal the stroke of their wound; the Deliverer has come from Zion to turn away ungodliness from Jacob, "for this is my covenant when I shall take away their sin." This is the covenant He promises to make with the house of Israel and with the house of Judah "after those days," after the times of the Gentiles are fulfilled, "I will put my laws in their hearts and write them in their inward parts," thus paying for them the two pence, for when man has the law within his heart none of his steps shall slide; he will keep the Gospel also, the law and Gospel being the two pence. He will cleanse man from the evil that he may be prepared to enter Jerusalem above, seated on his own beast, made like Him in immortality. Jew and Gentile receive the one penny which is the partial salvation; they hire for the soul, but Israel hire for both soul and body.

### Signs of the Times.

There is greater need than ever in this our day to cry out; "O send out Thy light and Thy truth," because there is a famine in the land. The Spirit expressly warned us that there would be a great famine in the latter days, not a famine of bread nor a thirst for water, but of hearing the word of the Lord. This is shown to us more clearly each day as we go from door to door seeking out those who are hungering and thirsting for the pure word of God, who are going from church to church in search of food, but finding none give up in utter despair. Is it to be wondered at that many like these become twofold more the child of the devil than before, crying out, "My God, my God, why hast Thou forsaken me?" At a moment least expected the *Flying Roll*, God's last message to man, is brought to their door, and offers them not only life through death ("he that believeth on me though he were dead yet shall he live," in the resurrection) but the full redemption of body, soul, and spirit, fulfilling that passage: "He that liveth and believeth in me shall never die. Believest thou this?"

Who will believe our report? None save the scattered and dried bones of the whole house of Israel; and the outcast and dispersed of Judah. The agreement which they made with death shall be disannulled through the everlasting covenant of Israel; their minds need no longer be troubled about those things which once perplexed them, nor need they run after this or that popular preacher to instruct them, for all things will be clearly laid before them in simplicity. The Spirit is now here and as St. Paul said: "When He the Spirit of Truth is come He will guide you into all truth." The unbelieving will say it will not be in our day. Be not deceived, the God of Israel will surely accomplish that which He has so clearly revealed to His people Israel in this the third and last watch in which we are so privileged to live. Blessed and holy are they who wait and come to these 1335 days of Daniel.



Coming events cast their shadows before them, the unbeliever and scoffer are becoming aroused to the fact which to-day stares them in the face, that there is a black cloud as a death pall overhanging this planet; they cannot close their eyes to the signs of the times which surround them, they see the great depression in trade and commerce, the bad harvests staring them in the face, and they are bound to acknowledge at least that strange and unusual events are coming to pass. Then how earnestly and most solemnly should we warn the people as we go from door to door that the end of all things is at hand, and it is for them to choose which mansion they are running for: the glory of the sun, the moon or the stars. (1 Cor. xv. 41.)

A great light has sprung up to lighten the cities of this world, a light to lighten the Gentiles for the salvation of the soul, but this *Flying Roll* is sent forth to proclaim the redemption of spirit, soul and body, and to exhort every child of Abraham to earnestly contend for the faith once delivered to our forefathers the saints, that we may be preserved blameless unto the coming of our Lord and Saviour Jesus Christ. Wherefore go forth all ye children of Israel who have been called and chosen to this mighty work of gathering in the outcasts of Israel; go forth ye children of Abraham whose eyes have been opened, and may your bowels yearn within you: go, save them from death. Be strong in the Lord, nothing doubting, for your weapons are mighty through God in pulling down the strongholds of Satan. Ye hold the truth, and the truth must prevail in the end.

This is the true Israelite who can never seek revenge, and who will always seek to overcome evil, by doing good. Herein is the counterfeit Christian detected; he cannot bear many trials, especially trials from his own household: he takes offence at them and goeth away.

"The true child of Abraham is always crying out for more light to see and understand truth in all its beauty. He will not suffer another man to stand between himself and that light; he will not accept light marred by the hand of man. He will have the whole light to shine fully upon himself, whilst he himself advances nearer towards that light, that he may see himself just as he is by nature, and as he will be in immortality, if he hold the beginning of his confidence steadfast unto the end."

Persons desirous of further promulgating the knowledge of redemption by free distribution of the "PIONEER OF WISDOM," can be supplied with back numbers at a reduced price. For terms, apply to Editor, 165, Hampstead-road, London, N.W.

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

## Our American Columns

GALESBURG, ILLINOIS.

"Monday, March 16th.—Yesterday, Sunday, two of our party had some interested friends call to see them and talk on the truth; there were three ladies who belonged to the Baptist Church, and a gentleman who had been interested in Seventh-day Adventism. Their minister has preached against the *Roll*. He took for his text Col. ii. 4, 8, 14, and during his discourse spoke of the lady who had called on him with enticing words, speaking of the body being saved, and advised his hearers to beware lest any spoil them through philosophy and vain deceit. After the meeting a part of the congregation was gathered around the minister's wife, when one of these ladies said she had received a visit from the canvassers, heard an exposition of their faith and could see quite plainly the mission of the *Roll*, and the hope for the life of the body. Our visitors are going to try and arrange a place for us to have a meeting. The gentleman also said that he liked the teachings of the *Roll* so much better than Adventism, and that he had left the churches long ago.

"This has been a nice warm day for canvassing, but there is a great cry of hard times, and many men out of work. One gentleman who is interested in the ingathering of Israel took five papers. An old lady, after hearing the rudiments of Israel's faith explained, became curious to know more, and when her husband came in she asked him for money for a paper, but on hearing the two resurrections explained, and that hell was the grave, he became greatly incensed, saying the punishment was eternal, time without end. He would not keep the paper, and told his wife not to listen to such a woman preaching such terrible doctrines. His wife also said that if she thought people who had committed murder and done terrible things ever got to heaven,

SHE WOULD NOT WANT TO BE THERE.

Calling upon two young ladies they became very much interested, fully believing that all souls would finally be saved; they also wished their uncle had been there to have talked with our sister, and were also very much pleased to have original sin explained, and took two PIONEERS, hoping to call on us for the first Sermon. A sister called at the house of a Swedish Lutheran minister. His wife took a paper upstairs to show her husband, when he came to our sister, picked out three PIONEERS, and took them. He was just going to leave the city in company with several other preachers, so could not stop for any explanation, but his wife said he took the papers on account of seeing a few words about all souls being saved. She had thought a good deal about these things since her brother died four years ago, leaving them all in doubt whether he was saved or not, and she asked the sister to call when her husband returned.

"Tuesday.—This morning we received word from a sister who went to a small place called Knoxville, five miles out, to get permission to canvass, which she readily received, and sent for us all to come this morning. She stayed all night at the house of a gentleman

and his wife who obtained the three Sermons about six years ago, when Sister Schertz was here canvassing. She had left a gilt set in a store, and someone had bought the third Sermon, which left the other two, and this old gentleman had bought the first and second Sermons at this store, and sent to New York for the third, and he has studied them ever since with great pleasure, and lent the books, but has met with great opposition on nearly every side, so imagine his surprise and pleasure on meeting a canvasser of the *Flying Roll*. He was reading the *Roll* at the time, and had longed to meet someone who was interested in it. He wanted to see us all, and would have liked much to subscribe for the PIONEER if he had had the means; he says he believes in it fully.

"We also met a woman who procured a whole set at that time, six years ago, but owns she cannot live up to it. Another woman has borrowed and read them all through, but feels badly that she did not strive to live up to them. One of these ladies ordered a Hymn Book. We have met a few interested ones here to-day, but also had

A GOOD DEAL OF OPPOSITION,

one or two denouncing the *Roll* in very strong terms without being able to give their reasons, but we have been able to dispose of quite a number of *Parts* and PIONEERS, several Sermons and a Volume of the *Roll*, and took a late train home to-night, not being able to finish to-day.

"Wednesday.—One of our sisters has gone to Knoxville, Illinois, to try and finish up there. Our landlady tells us that whilst we were gone yesterday a man who had before come for a set of *Rolls* for himself, called again to get another set for his son, who was going away next morning to Clinton, Illinois. Our landlady let him take a set, so one of us went to see him to-day, and found the old gentleman very much pleased with the work. He says it is without doubt the best key to the Scriptures he ever read or heard tell of, and something he has felt the need of for years. He could never before understand the different steps Jesus took until he put on immortality, nor did he see before the difference between Jesus and Christ. Another thing that delighted him was the explanation given in the *Roll* of the three crosses on Calvary. It had been advertised that a certain preacher would give three sermons on that subject, and he had gone to hear them all, but came home very much disappointed, none the wiser. He was much pleased also to get an explanation on the difference between being converted and being born of God, as he had laboured under the impression that the Holy Spirit abode in him since his conversion, although he could never understand why after this that he was not free from sin, and failed to see how some people could say they had no desire to do wrong. He also said that he never could reconcile a loving and merciful Father with the kind of a God that was pictured in the pulpits. Sometimes when at work by himself, and thinking of the punishment for the wicked, he would get so worked up and angry inwardly that he could hardly contain himself, and he had almost felt that he hated such a God that would never forgive. His wife said she never could believe that God would



never relent, when she would look at her children, whom she did not want to obey her

THROUGH A SLAVISH FEAR,

but through love. His mother also, who lives with them, has lived in bondage for years over this one point, hoping against hope that God's mercy and forgiveness extended to all. This gentleman says, although he has only read once through the first Sermon and half through the second, his heart seems overflowing with gratitude for the light he has got, and he is very anxious to go out and help to spread the glad tidings. He is out of work and his means are very limited, but he could not bear to see his son go away without the *Roll*, and could not spare his own, so he now paid our sister for the second set, and thinks he shall want a third to lend, as he is anxious to get it before the public as much as possible. They invited the sister to call on her way home and take tea with them, and a very enjoyable evening was spent; in fact, they insisted on the sister making her abode at their house that night.

"Thursday.—After breakfast the gentleman took our sister over to one of the neighbours, thinking they would be pleased to get the *Roll* for their daughter who is studying such works, but they said they had more books than ever they could read, and would never read it if they took it, also did not wish their daughter to read it as she had too much to read now. Although this kind old gentleman pleaded on the recommendation that

HE HAD READ AND PROVED THE WORK,

they could not be persuaded even to take a paper to investigate the faith. We left them and the old gentleman went off in the rain to see about getting us some place to preach the everlasting Gospel. It has been raining and freezing all the morning, so our sister, finding she could not work, called again as requested at the house of the Swedish Lutheran minister who had taken three PIONEERS a few days ago, but she found he had them spread out before him, and with the Hebrew Bible was trying to pick flaws in them. He contended that soul and spirit were one, and the same identical body laid in the dust would come up again, and there would be no difference between the immortal Bride and the incorruptible, that the soul was not put in the grave, neither were there three different churches, and the idea of a second resurrection for the wicked enraged him. He told the sister to never mention the word *Roll* to him again. He had never read it, but looked at the outside, and said it was not God's *Roll*, but more likely the devil's *Roll*, and the man who wrote it. He was told if he could not believe the Scriptures when placed before him, and from which he was supposed to preach, he would simply have to wait and see if these things were so or not. There is yet another day's work at Knoxville. A young man purchased a *Part* of the *Roll* last night from one of us in a store; his mother and sister had been reading it, and thought it was a grand explanation of the Scriptures: they now took a Volume, and the mother spoke of the terrible

DELUSION OF CHRISTIAN SCIENCE, and Spiritualism, and many other such things of which the world is full.

"Friday.—We have met with several interested ones to-day. One lady took a paper, saying that one of her lady boarders had met one of us at another house, and told her if any of us called to be sure and stop to listen, no matter what she was doing. She asked the sister to call again, when she would be in. At another house where they have a set of *Rolls* the lady says she can hardly get her husband to leave the *Roll* to come to his meals. He reads aloud to them also, and his heart indeed burns within him as he reads.

"Saturday.—This is our second wet day this week and no canvassing, but this morning a gentleman called, who is much interested in our work, and took two papers and a *Part* of the *Roll*. He also thinks of getting a commission to canvass the *Roll* in other places after we leave. Two ladies called in the evening and took the first Sermon and eight PIONEERS.

"Our sales for this week are 2 Volumes, 10 Sermons, 34 *Parts* of the *Roll* and 223 papers.

"Sunday.—This afternoon eight interested friends called to talk on the truth, four ladies and four gentlemen. They have ordered two sets and a Volume of the *Roll*, and wish us to call on them.

CORNWALL, CANADA.

"Monday, March 16th.—This morning we started out early, canvassing the main street, for the stores are not so busy on a Monday. We met with fair success. While in a drug store the druggist bought the Sermon; a gentleman standing by said he had bought a PIONEER from my sister in a hotel, and from it he judged the book to be very good. In another store the *Roll* was shown to a Jew who seemed much pleased with all he heard, the object of the *Roll* being explained. He said he would be pleased to take a copy, agreeing that God's laws were sadly neglected. Another gentleman said: 'I bought the *Roll* from you in Brockville last summer, and I like it well.' He took a PIONEER to see how the work is progressing. One to whom we sold the *Roll* last week, when called upon to-day said that already she had got more solid comfort from reading the *Roll* than she had ever expected. She added: 'Surely you did understand my case when you told me that the *Roll* would prove a comfort to me.' She ordered the second Sermon.

"Tuesday.—We met much to cheer us on our way to-day. Truly our steps have been guided to the doors of some of the hungry ones, they grasping the truth eagerly. We find quite a number of Roman Catholics among them; one woman asked if this is the book that the priest was talking about, they having been warned against any book that has not the cross marked on it. A French Roman Catholic who had told the sister this, afterwards bought a *Part* in a store where we met her later, having at first refused.

"Wednesday.—A heavy snowstorm prevented canvassing.

"Thursday.—To-day we have met with very good success. The people of this town are so far

RECEIVING THE MESSAGE VERY GRACIOUSLY. We have met with some who really seem

hungering for spiritual food. One woman said she had read an account of our visit when in Brockville, also the Troynois papers had made mention of our stay there. Another said that her son who had seen us here, recognised us from the time we were in Gananoque, saying he had been at our meetings there. As a woman was about to buy a PIONEER her husband came upon the scene saying, 'I saw one of those papers in a store down town; it's a very good way of circulating universal salvation.' The sister said, 'Certainly, Jesus died for all souls.' He was very angry.

"A minister of the Free Methodist Church would not take the *Roll* into his hand, saying there were to be found all over the world people setting themselves up to write works saying they were Bible truth. Another, a Baptist Minister, taking the *Roll* in his hand smiling, said: 'Oh yes, I am deeply interested in the ingathering of Israel, and in watching the papers I see they are fast gathering to Jerusalem.' 'But,' replied the sister, 'though the Jews are going to Palestine that will never satisfy them, for that is but typical of Jerusalem above. (Gal. iv. 26.) By Israel we do not mean the Jews; the *Flying Roll* will gather out from Jew and Gentile the true children of Abraham.' He was reminded that the kingdom of Israel was divided after King Solomon's death, two tribes known as the Jews remained under Rehobom, and the remaining ten tribes were placed under Jeroboam and called the kingdom of Israel. These ten gave themselves up to great wickedness and were scattered among the Gentiles.

"Friday.—This morning as a sister offered the *Roll* at a door to a young man, he asked her in, and whilst looking through it his mother who sat by listened to what was said concerning it, and grasped the distinction between Israel and the Gentiles. She bought a PIONEER as she could not afford the Sermon. As I passed on to the next door and explained the *Roll* the same young man followed me, asking if I would please return to the house, they wished to see me again. I said I would do so, but whilst still engaged at this second house the mother of the young man came out saying: 'I will save you returning, give me the *Roll*, I have

OFTEN READ OF IT IN THE BIBLE,

and I want it now.' The person at whose door I was standing also bought the *Roll*, sending me to her neighbour saying: 'I know she will buy, for we all just want what you are explaining.' Her recommendation bore fruit, her neighbour became a purchaser, and said she believed there were to be found many of the bones of the Bride of Christ, they were just waiting for the message as contained in the *Flying Roll*. This afternoon a storm of sleet and rain hasset in, preventing us canvassing.

"Saturday.—This morning we found it a very difficult matter to keep our feet; after yesterday's rain and the frost the streets are in a most slippery state. One on whom we called became much interested, saying he had become disgusted with all the churches, having once professed conversion, and as he could not live up to what the churches expected of him, which was holiness, he drifted away from all religions, but to-day as he heard an exposition



of Israel's faith he felt his old desires return. He bought a Sermon of the *Roll*, asking the sister to return and have dinner with the family. While one of us was talking with him in his office the other was next door talking to his wife, who was also much interested, calling both her husband and our sister into the house. About noon we again returned where we took dinner with the family, they asking us to go in any time near a meal hour and have a meal with them. This afternoon it has again rained, when we had to return to our lodgings. Our sales for four days are 35 Sermons, 11 *Parts* of the *Roll* and 93 PIONEERS."

#### TORONTO, CANADA.

"The week ending March 21st has been very stormy here: we have only been able to dispose of 17 Sermons, 26 *Parts* of the *Roll* and 14 PIONEERS.

"Monday, March 16th.—No canvassing. On Tuesday the weather was more favourable and our sales were very fair. We had only been out a short time on Wednesday when a blinding snowstorm compelled us to return. Thursday's experience was very similar, but we had a good number of interested ones at a public meeting in the evening. Very little was done on Friday; the next day we delivered some Sermons of the *Roll* that were ordered."

#### CHATHAM, ONTARIO.

A brother who spent a week in this Canadian town, selling 5 sets of the 3 Sermons, and 5 first Sermons, 4 *Parts* of the *Roll* and 20 PIONEERS, reports:—"I first visited the authorities to obtain permission to canvass, which was readily granted. Proceeding to the outskirts of the town I found much interest shown by the majority of the people, but few could buy, so many having been out of work all the winter, nevertheless I endeavoured to do my duty in acquainting them with the fact that God's last message, the *Flying Roll*, has now been sent for the ingathering of Israel.

"One who opposed me at first afterwards became a willing listener as I drew attention to several portions of Scripture, showing that no prophecy is of any private interpretation, and that the same Spirit which caused the Scriptures to be written will interpret them. He seemed to comprehend many points which he had misunderstood before, and we parted with a warm shaking of hands. I left him a PIONEER.

"The next morning following this incident I worked among the business houses and in the afternoon in another quarter, finishing the canvass of the town. One old lady agreed to take a set of the three Sermons. I left them promising to call back for the money. On my return I found their preacher had called in the meantime and condemned the book. I then more fully explained its mission and succeeded in impressing her with the necessity of giving it unbiassed attention; it bears its own credentials."

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

## Notes of Addresses.

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

SUNDAY EVENING, APRIL 12TH, 1891.

TEXT: "Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same, that through death He might destroy him that had the power of death, that is, the devil." (Heb. ii. 14.)

At the commencement of this chapter the Apostle Paul exhorts us to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. Doubtless there are many of you who have given heed to the salvation of your souls for several years, believing that the blood of Jesus shed on Mount Calvary was given as a sacrifice for all souls, that not one may be lost; but God has sent forth His message to proclaim to you a far greater salvation, that of the body, soul and spirit, to be made perfect, as He is perfect, in the image of our Lord Jesus Christ, who is seated at the right hand of power, making intercession for us; how much more therefore ought we to give heed to these things. Many will say, "It is appointed unto men once to die." True, we are all under that appointment; the sword of death hangs over every one of us, but the word of God tells us of a reprieve, that man will be brought from under the curse. Did not Jesus say, "He that keepeth my saying shall never see death"? Man dies because he keeps not the sayings of Jesus; through disobedience he fell in the beginning, he came under the dominion of Satan, who has had six days to reign over the evil, and the time has now come for the fulfilment of our text, for Christ will destroy death and him that has the power of death from His people Israel. Satan knoweth that his time is short. Death is the great enemy of mankind, but it will be taken out of the way that the kingdom of God may be established. No one can say with truth that death is destroyed yet, for we are daily surrounded with it; we are in the midst of death. This great deliverance is now offered to Israel, the kingdom of God will be placed within their mortal bodies

#### MAKING THEM IMMORTAL.

God calls upon them to prepare for His coming that their bodies may become fit habitations for His Holy Spirit; how shall we escape then if we neglect so great salvation, which at the first began to be spoken by the Lord? Jude calls it the faith which was once delivered unto the saints, and exhorts us to earnestly contend for it; he makes a distinction between this faith and the common salvation or salvation of the soul. The common salvation is only a partial salvation obtained by the first principles of the doctrine of Christ; we exhort you not to stop at first principles, not to lay again, as Paul says, "the foundation of repentance from dead works, of faith towards God, of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment, not to remain content with your soul's salvation, but to press on to perfection, the preservation of spirit, soul and body." God has sent forth the Comforter, the

Spirit of truth, to lead us into *all* truth, for the time has come for the Bride of Christ, the 144,000, to be gathered out from Jew and Gentile, that their blood may be cleansed from the effects of the fall and their bodies delivered from death. These things could not have been made known before, for the time had not come for the promise to be realised. Jesus said to the Jews, "Ye will not come unto me that ye might have *life*. They preferred darkness rather than light, they preferred their own evil ways, they sought life through death as the Gentiles do this day, but He came

#### TO DESTROY DEATH

and him that hath the power of death, that is, the devil. It is the evil that causes death. Many think God unjust for permitting evil, but He will deliver man from it; as he fell through disobedience, so by obedience will he receive life. God says, "Turn ye, turn ye from your evil ways, for why will ye die, O house of Israel?" "Behold," says the Apostle John, "what manner of love the Father hath bestowed upon us, that we should be called the sons of God;" and, he continues, "It doth not yet appear what we shall be, but we know that when He shall appear we shall be like Him." Like Him as He appeared to His disciples, when He said, "Handle me and see, for a spirit hath not *flesh and bones* as ye see me have." Not a spiritual body as He showed to Mary and said, "Touch me not." Are you looking to have that body of flesh and bone, or that your body may be handed over to Satan for the *destruction of the flesh*, that the spirit may be saved in the day of the Lord Jesus? If the former, you must do the works that Jesus did, and greater works, you must keep both law and Gospel, not of yourselves, for Jesus could do nothing of Himself, but through Christ you can do all things. If you seek a spiritual body only it can be obtained by faith and repentance without works. Both are placed before you, every man will be saved in his own order, Christ and His Bride the firstfruits, afterwards they that are Christ's at His coming. God says, His Spirit shall not always strive with man; He has sent His Spirit in these last days that man may become that which God ordained him for, that he may be made in His image and likeness, that his body may be a temple of the Holy Ghost. "Wherefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip." Seek then to overcome sin, death, hell, and the grave; hold fast that which thou hast—the body, that you may be alive and remain unto the coming of our Lord Jesus Christ.

### The Three Witnesses of Immortality.

All God's dealings with His creatures have been in love. Who can measure that love which offers to share with man His throne of glory? But before this could be done with safety the spirits had to be tried, to see who were able to bear such a weight of glory, and thus far only one has been found worthy. At first God brought the bodies of man and woman on this planet and placed them on trial in Paradise, or the Spirit of God, with



only one command to test their obedience; that was, "Of every tree of the garden thou mayest freely eat, but of the tree of the knowledge of good and evil thou shalt not eat of it, for in the day thou eatest thereof thou shalt surely die." Now if man had been obedient to the command he would have been the honoured instrument of bringing forth this exalted race, sons of God; but by listening to the tempter he lost the prize, being found unworthy of so great a glory. The sentence of the death of his body was now pronounced on him in love and mercy by God: "Dust thou art and unto dust shalt thou return."

When the guilty pair were brought into judgment the woman was found with the truth, and laid the blame on the serpent where it belonged, saying: "The serpent beguiled me and I did eat." But the man cast the blame on the woman, and on his Maker for giving him the woman, thus imputing sin to God, or as much as saying: "If you had not given me the woman I would not have disobeyed." Thus we see Satan in man charges God with folly and a mistake in creating the woman for a helpmate to the man. God accepted the imputation, and replied through the prophet Micah: "Shall I give my first-born for my transgression, the fruit of my body for the sin of my soul?"

Man, having now joined himself to the citizen Satan, was sent into the field to feed swine, and has been eating the husks ever since, as it was said in the beginning: "In sorrow shalt thou eat of it all the days of thy life." Thus we see he who was planted a noble vine, wholly a right seed, by listening to the tempter became the degenerate plant of a strange vine. Man having become dead to knowledge wandered farther and farther from God, until all flesh had so corrupted itself before God that He in His love and mercy to poor fallen man destroyed all but four men and four women by the flood. Thus in the first dispensation we see not one became entitled to the life of the body, save Enoch, who by keeping the command and walking with God, escaped death, and became the first witness of the life of the body.

After the flood, in the second dispensation, we see the same evil again, introduced by Ham, the second son of Noah, discovering his father's nakedness by committing the same sin. In this dispensation the law was added because of transgression, until the seed should come which was promised at the fall, the seed of the woman which is to bruise the serpent's head. The law was given to Israel and not to the Gentiles; the latter have nothing to do with it, it is contrary to them. The commands for the Gentiles are written in Acts xv. 19-20, and if they keep these they do well; but the law was given for life, it was given in love to bring man up from his fallen state.

The penalty attached to breaking the law of Moses and dying unrepenting was a second death. The first death was on the body, which was passed upon all men, and that death is eternal, for when once the sentence is executed on the body there is no reprieve for that body, it is eternally lost, but the second death on the soul is only executed on the unbelievers, and is for one thousand years, as it is written: "The rest of the dead live not

again until the thousand years are finished." The Jews were tried under the law, and came short of perfection. At the fulness of time God sent forth His Son, made of a woman, made under the law, to redeem them who were under the law. He came unto His own, but His own received Him not. Jesus was the seed of the woman without the seed of man, a pure body, for He had no evil in Him; He could say: "The prince of this world cometh and hath nothing in me," proving the woman good, capable of bringing forth good fruit, and removing the imputation cast on God by Satan in man, clearing the honour of the woman, and showing God's love in giving the woman. Jesus showed to man that the law was holy, just and good, and how a man might walk as He walked and thereby gain the more abundant life, showing that God had not given a law which man could not keep, for He said: "The works that I do shall ye do also, and greater works than these shall ye do." For three years He besought them to come to Him and receive life, until they rejected all His offers of love and mercy and still chose the murderer to reign over them.

Only one in the second dispensation, viz., Elijah, was found worthy to be made immortal; by keeping the law and commandment he escaped the death of the body and became the second witness of the life of the body. But in the beginning of the third dispensation we see the greatest manifestation, God's love to His creatures in the fulfilment of the word spoken through the prophet: "Shall I give my first-born for my transgression, the fruit of my body for the sin of my soul?" The first one found worthy to be made in the image of God was now to be offered as a sacrifice for the sin of His younger brother Adam, who had devoured his living with harlots. "God so loved the world that He gave His only begotten Son, that whosoever believeth on Him should not perish but have everlasting life," their natural bodies should never perish, as Jesus said: "And I give unto them eternal life and they shall never perish, neither shall any man pluck them out of my hand." But we would ask, who has believed on Him fully? For He said: "He that believeth on me, the works that I do shall he do and greater works than these shall he do." It is evident that none have believed but in part, all but one have come short of the glory of God, for none who are laid in the grave and see corruption will ever be raised in the image of God; to them the summer is past and the harvest ended, they have lost the opportunity which will never return; they must return to their former estate in the image of angels; but to all who are alive now and have eyes to see, and ears to hear, and a heart to understand, the message is now offered through the *Flying Roll*, God's last message, the last opportunity to obtain this glorious prize is offered; only those who are willing and obedient shall eat the good of the land.

Persons anxious to devote their time to canvassing the "Extracts from the FLYING ROLL" and the "PIONEER OF WISDOM" should send in their names to the Editor, 165, Hampstead-road, London, N.W. If you are disencumbered and anxious for the spread of the news of redemption, don't miss an opportunity of being an ambassador in the service of the God of Israel.

## Our Crumb Tray.

### SOMETHING ABOVE RUBIES.

From Compton Dundon, Somerset, we have the following:—"I herewith enclose a further subscription for the PIONEER. I have hoped sometimes to get others to subscribe for the paper, and have lent several numbers, with this end in view. Some have been very much interested.

"I delight in the canvassers' notes, they being always ready with Scripture to prove the point they are discussing. May God bless every true labourer in His vineyard. I have got great comfort while reading the *Flying Roll* and PIONEER. My interest for other Christian papers and books seems to die away, but I feel I can clasp the Bible, *Flying Roll* and PIONEER together. I feel doubts arise sometimes, and make up my mind to study the Bible only, asking God's blessing upon His word, but I feel an aching (a yearning) for them again, and return to read all three.

"Many say: Why trouble after hidden mysteries? Solomon says, the merchandise of silver, gold and rubies are not to be compared with wisdom and understanding; the fear of the Lord is wisdom and to depart from evil is understanding. I pray God to direct my steps aright."

### TESTIMONY FROM LIVERPOOL.

A sister writes from Liverpool:—"We had two interested ones at our meeting on Sunday whom my daughter had met whilst travelling from Leeds. She had a conversation with them on the faith of Israel. They said they knew there were a few somewhere who were the chosen people of God, and they had been trying to find them. Strange to say the people they at present worshipped with went by the name of the Church of Christ. They expressed themselves very pleased to meet with us, and took a PIONEER, and desire to obtain the *Flying Roll*. Two friends from Rock Ferry, Birkenhead, have also attended our meeting.

"We were very pleased to receive our two brethren on their way to Ireland. Though their time with us was short we were very much refreshed and blessed. A Christian friend who was at my house when we returned from the station was much blessed through one brethren's conversation, as the Scriptures were opened up to her as she had never seen them before. On the day following she purchased the *Roll* and a PIONEER. It does make our hearts rejoice to see the work going on so rapidly all around us. I am sorry I have not been able to do any canvassing this week, the weather has been so bad. I did try last Saturday, but had to return after I got drenched through, yet there was one to whom I sold a Sermon, who said as soon as she looked at it: 'Why, this is the very book I have been wanting: my brother has it.' I went inside and had a nice conversation with her, and she promised to come to our meetings, so I was amply repaid for getting wet."

As iron sharpeneth iron, so doth the countenance of a man his friend.



**A Message for the Welsh.**

**CYHOEDDIAD I'R BOBL GYMREIG.**

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

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

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

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

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

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

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

Pregeth I., II., a III., pob un yn cynwys saith ran yn argraffedig yn Seisneg, ac yn rhwym mewn llian, pris 1s., trwy y post am 1s. 3d., mewn llian eurog, 1s. 6d., trwy y post, 1s. 9d. y bregeth. Y gyfrol I. yn cynwys tair pregeth, yn rhwym mewn brych, a llythyrenau y'nglyd ac ymlau eurog, pris 5s. 6d., trwy y post, 6s., copiau a anfonir drwy dderbyn stamps neu P. O. O. yn uniongyrchol o HEAD QUARTERS, THE NEW AND LATTER HOUSE OF ISRAEL, 165, HAMPS-STEAD ROAD, LONDON, N.W.

Neu oddiworth y goruchwyliwr cyffredinol dros Gymru.

MR. EVAN LLOYD HUGHES,  
17, Armenia Street, Holyhead,  
NORTH WALES.

Lle hefyd y gellir ymholi yn Gymraeg neu Seisneg.

**Vexed Points Considered.**

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

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

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

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

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

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

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

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

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

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

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

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



## A Few Articles of Israel's Faith.

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

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

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

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

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

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

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

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

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

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

**THE FULNESS OF THE GENTILES** is to witness the ingathering and restoration of Israel. "Blindness in part is happened to Israel, until the fulness of the Gentiles be come in." (Rom. xi. 25.) "The sceptre shall not depart from Judah, nor a lawgiver from between his feet until *Shiloh* come; and unto him shall the gathering of the people be." (Gen. xlix. 10.) Shiloh has now come as the Comforter or Spirit of Truth, to lead the remnant of Israel into all truth and show them things to come, to manifest Christ as the *glory* of His people Israel, after having been a light to lighten the Gentiles. His proclamation is the *Flying Roll* (Jer. xxxvi. 28; Zech. v. 2-4; Ezek. ii. 9, 10) which declares the fall of Babylon, this apostate Christendom, to be at hand, and that out of its ruins is being raised up the holy city, New Jerusalem, composed of 144,000 lively stones. "Ye shall be gathered one by one, O ye children of Israel. And it shall come to pass in that day, that the great trumpet shall be blown, and they shall come which were ready to perish." (Isa. xxvii. 12, 13.) The *Flying Roll* coming to them as the interpreter of God's will to the remnant of His chosen people, holds out the reprieve from death. (Psalm cii. 18-20; Job xxxiii. 24, 25; xxxix. 12; Jer. xxxi. 10; Numbers xxiii. 9; Rom. xi. 15; Exodus iv. 22; Isa. x. 20-27; Jer. xxxiii. 15, 16; Hosea i. 11; Hosea ii. 21, 22; Rev. xiv. 12.)

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