

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.*

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WHY THE SCRIPTURES HAVE BEEN SEALED UNTIL THE LAST DAYS.

THE prophet wrote: "Surely the Lord God will do nothing, but He revealeth His secret unto His servants the prophets." (Amos. iii. 7.) God is no respecter of persons, but like a wise father, He dispenses food to His children according to their strength. Daniel pronounces a great blessing on those who are kept back until the 1335 days, the period when the Scriptures will have their full accomplishment. The generations coming before, through being born out of due time, have not reached a perfect manhood, but having seen in part and prophesied in part, they have had to be content to be saved in part; their whole body, soul and spirit have not been preserved, but all who died believers in God will receive the end of their faith, even the salvation of the soul, at the first resurrection. The evil in the blood hangs as a veil between men and God, and as through the weakness of the flesh Israel of old, being unable to endure that which was commanded, intreated that the word should not be spoken to them any more, so Peter discerned that the people in his day were unable to bear

the full light and knowledge of the word of God, and said: "Why tempt ye God to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear." It was not until the fulness of the Gentiles came in that God was to write His laws in Israel's minds and put them in their hearts. "The vision," said Habakkuk, "is yet for an appointed time, but at the end it shall speak and not lie."

If you drop a stone out of your hand, is it not the law of gravitation that it will fall 12 feet in the first second, 48 in the second, 108 in the third, and if it fall for 10 seconds it will rush through 1200 feet of air in the last second? In the same way light has increased and is still progressing unto the end. In the first dispensation the light was only as the stars. As they sinned without the law, so will they be judged without the law. In the first dispensation the sentence was on the body only. In the second dispensation the light was as the glory of the moon, the law was given through Moses, and sentence was pronounced on the soul. Though man's body died, he could save his soul by faith in God and repentance, showing his faith by offering up the blood of the animal.

In the third dispensation the light increased to the light of the sun, and as the light increased it magnified the darkness, as it is written: "If the light that is in thee be turned into darkness, how great is that darkness. The light shone in darkness, but the darkness comprehended it not." The Sun of righteousness arose and brought life and immortality to light through the Gospel, but then He had to exclaim: "O Jerusalem, Jerusalem, how oft would I have gathered thy children together as a hen gathereth her chickens under her wings, but ye would not." He led the blind man out of the darkness of the town, and asked him if he saw aught, and he said: "I see men as trees walking." Paul said: "We know in part and prophesy in part;" but now the Sun of righteousness again

arises, with healing in His wings, and will the second time anoint the eyes of His children's understanding. In these days, through the fulness of the Spirit being given, the restoration of eyesight will be given, and all God's elect will see clearly.

The disciples at the beginning of this dispensation only received the Spirit by measure, it rested on them as cloven tongues, divided into two parts. Men do not light a candle and put it under a bushel, but God secretes His light in a pitcher, even as He did with Gideon's army. He did not place the light in the pitchers until the division of the three companies, typical of the three dispensations, and the three watches of the eleventh hour of the third dispensation. We are now living in the third watch of this hour, the time of the end, the time in which knowledge has been increased, and things uttered which have been kept secret from the foundation of the world. (Matt. xiii. 35.)

God at sundry times and in divers manners spake through His holy prophets unto whom He revealed His secrets, but as they could only see in part their vision was as a kaleidoscope, hence they enquired and searched diligently, searching what or what manner of time the Spirit which was in them did signify. The time for the restoration of Israel was to be revealed to Israel only; it was not for those whom Jesus addressed in the flesh to know the times or the seasons, not for them to understand the deep mysteries of God, as the time was then afar off. But in the day when the Lord binds up the breach of His people and heals the stroke of their wound, they will become as that transparent city described by John in Revelation: they shall know as they are known. Two millenniums ago Jesus declared: "I have many things to say unto you, but ye cannot bear them now." The multitude has been filled with the loaves and fishes, but twelve baskets of fragments, despised and

trodden under foot by the Jews and Gentiles, have been reserved for the true disciples, the remnant, God's elect, revealing the hope of immortality, complete redemption of body, soul and spirit, freedom from the first and second death (see Ps. cii. 18-20; Isa. xxviii. 18; Hosea xiii. 14; John viii. 51; xi. 26). In the time of Isaiah the proclamation went forth: "Go, and tell this people, hear ye indeed, but understand not; and see ye indeed, but perceive not;" but there is nothing hid that shall not be manifested, neither was anything kept secret but that it should come abroad in God's appointed time.

The secret of the Lord is with them that fear Him, and He will show them His covenant. (Ps. xxv. 14.) When our hearts become meek and mild, beaten small as sweet incense, then may we hope to enter within the veil and understand all things fully. He that followeth me, said Jesus, shall not walk in darkness. If any man will do His will he shall know of the doctrine. Again we understand that to know God is eternal life, as our Lord said: "If a man keep my saying he shall never see death."

Daniel was told to shut up the words and seal the book to the time of the end. The knowledge, had it been given in previous ages, would have made men miserable, as it did Paul who cried out: "O wretched man that I am, who shall deliver me from the body of this death?" Here then we see the mercy of God withholding a further revelation of His divine decrees from those who would not be privileged to endure to the time of the end, to abide Christ's coming and stand when He appeareth.

We find the Scriptures everywhere pointing to the time of the end as the period of their full accomplishment. Jacob on his deathbed gathered his sons together that he might state what should befall them in the *last days*. Daniel said: "At the time of the end shall be the vision." (viii. 17.) The latter house of Israel is to be greater than that of the former. It shall come to pass in the last days that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. Men at the beginning set forth their good wine, but God reserves His best until the end of the feast of creation, so very opposite to men's thoughts and ways.

Job said: "If I wash myself with snow water and make myself never so clean, yet shalt Thou plunge me into the ditch." If I wash *myself*, if I be not cleansed by the word of God, I may expect to be plunged into the ditch. If I am not brought face to face with my blackness, my true condition by nature, there is little hope for me.

Notes from Canvassers.

BROMSGROVE, WORCESTERSHIRE.

"Monday, January 27th.—We have commenced work this week by canvassing in Sidemoor, Bourneheath, Snuffhill, Fairfield, Headless Cross and Redditch. A brother gives the following: 'A grocer to whom I sold a Sermon could not at first see the advantage of seeking life for the body. I asked him what he supposed God had given man his body for. "Well," he said, "it is all right for this life, but when we have finished our course here it only proves an encumbrance and therefore we cast it off." I said, "that is a mistake: for God created man to be immortal, and has no pleasure in the death of any man, and has said, 'Turn ye from your evil ways; for why will ye die, O house of Israel?'"

"He said, 'Then you believe you will never die?' I replied: 'I have faith to believe that a portion of mankind will experience the change from mortal to immortality, because Jesus says: "He that liveth and believeth in me shall never die," and "If a man keep my saying he shall never see death." His answer was: "I don't expect you get many to believe that;" to which I replied: "It was not a question to me whether others believed it, because all sacred history shows that God's truths have ever been held by the minority. Isaiah said: "Who hath believed our report? and to whom is the arm of the Lord revealed?" And Paul says: "For what if some did not believe? shall their unbelief make the faith of God without effect? God forbid." Not one jot or tittle can pass from His word unfulfilled. He has promised to ransom man from the power of the grave, and redeem him from death, and although it is appointed unto men once to die, yet the Lord has said that He will loose those that are appointed to death. It seems a hard matter to convince men that we shall not all sleep, although the Bible is crowded with passages giving clear proof that the creature shall be delivered from the bondage of corruption into the glorious liberty of the children of God, that man shall be delivered from sin and death by the law of the Spirit of Life. We hear the still small voice of Jesus yet pleading: "Ye will not come unto me that ye might have life." He came not to destroy men's lives but to save them, and prayed for His people that they might not be taken out of this world: yet His professed followers will pray to be taught how to die, that they may go to His kingdom; which has to come to man, that mortality may be swallowed up of life, that death may be swallowed up in victory. Although in Adam all die, in Christ all will be made alive, every man in his own order: they that are Christ's at His coming, for He shall then change our vile body, that it may be fashioned like unto His glorious body. Solomon truly said that no man has any power in the day of death, "and there is no discharge in that war." Of course Satan will never agree to discharge his soldiers, but may they not desert from his ranks, and be enlisted in the army of the King of kings, and by forsaking the evil escape the wages of sin—death? Paul says: "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness."

"This young man believed that there would be some who would be made immortal at Christ's second coming, but like many more failed to see that any work was necessary to be done to prepare us for the redemption of the body at that day. The cleansing of the evil from the body he had never seen. This is the promise to Israel when the Lord takes away their sins, and delivers them from evil: 'I will cleanse their blood that I have not cleansed.' It is there where the root of evil is planted in the heart of man, which diffuses

itself through his whole system, as Ezekiel says: 'We are polluted in our own blood.' But how can any many perceive how the body is to be cleansed from all the effects of the fall unless he understands the cause? Man having partaken of the impurity of the tree of the knowledge of good and evil is a corrupt tree, which cannot bring forth good fruit, until the old leaven of evil is purged out. This is shown very clearly in John: 'Every branch that beareth fruit he purgeth it, that it may bring forth more fruit'—unto eternal life. Jesus has commanded us to cleanse first the inside of the cup and platter, that by purging ourselves from being vessels of dishonour we may become vessels unto honour fit for the Master's use. The Spirit of God, with man's own spirit, can then dwell within the temple, making it immortal. The time has arrived for believers to leave all the first principles of the doctrine of Christ and press forward to perfection. By perfection we mean immortality in the image and likeness of Jesus Christ, in a natural body. Why stop at the salvation of the soul when this more abundant life is to be obtained? The life is more than meat and the body more than raiment. Why not seek to do His commandments that you may have a right to the tree of life, why not seek for immortality, eternal life? Jesus said, 'I give unto my sheep eternal life, and they shall never perish, neither shall any man pluck them out of my hand.' Do you seek the preservation of body and soul and spirit unto the coming of our Lord and Saviour Jesus Christ, or will you still remain content to be baptised into His death, seeking only a spiritual body in the first resurrection, in the likeness of the angels? Listen 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. His flesh shall be fresher than a child's: he shall return to the days of his youth.' 'Who redeemeth thy life from destruction, . . . so that thy youth is renewed as the eagles.'

"Tuesday.—During the day we have canvassed in Stoke Pound, Stoke Prior and Redditch, and were pleased to meet in the latter place with relations of some of our London members. They were all pleased to see us, and we quite enjoyed a chat about old times, for they remembered well the visit of our brothers and sisters (Gideon's small army of five) when they were canvassing around this district about nine years ago. They agreed to display one of our transparencies, and made us all stay to partake of some refreshment.

"Wednesday.—We have laboured in Clent, Aston and Headless Cross to-day, also finishing our canvass of Redditch. There seems a great deal of poverty in the latter place, some of them talking about being nearly 'clammed.' At most of the houses you see them working with fish-hooks or needles, with a little anvil and hammer, and it is marvellous to see how clever and quick they are at their work. We brought away with us an assortment of the needles, but being fishers of men, and not anglers in the general sense of the word, we dispensed with the hooks. A woman to whom a sister sold a *Roll* at Lichfield, was called upon to-day, and thought it a wonderful book; she said it was a most singular thing that we should call upon her again. Thus the Word is carried from place to place, and as we go from town to town we generally find that the *Roll* has preceded us. Surely it is a living *Flying Roll*, but how few realise the priceless treasure: they refuse the pearl of great price without the slightest examination to ascertain its worth. But those whose minds have been illumined by a perusal of its pages, can raise their hearts to God in unspeakable gratitude for the light that has been shed upon their darkened path. These have sighed with David: 'O send out Thy light and Thy truth,' and their prayer has been answered; those joyous beams of light from the revealed Word

have shone upon the book of parable and mystery. The darkened glasses are now being laid aside that we may see face to face. The same Spirit that moved upon those holy men of old to utter those remarkable prophecies and dark sayings, has now returned in fulness to lead His people into all truth, through the same agency—the Word; but as the Saviour was rejected by Judaism when He came in the flesh, so in like manner is He rejected by Christendom in the Spirit, in this the last, the nineteenth century. They will run after this man and that popular preacher to instruct them, and finally are compelled to turn their backs to them, exclaiming, 'Miserable comforters are ye all'; and yet, when the key that fits the lock is placed in their hands, with the label and its own credentials attached—'I will utter things which have been kept secret from the foundation of the world'—they cast it aside as useless, without the least inspection.

"Thursday.—The rain has kept us prisoners indoors to-day, so we have improved the rainy hours as best we might at home.

"Friday.—We have carried the message of life to Holly Cross, Clent Hill, Aston Fields, Stoney Hill, Headless Cross and Crabs Cross to-day, and found the *Roll* already in the latter place. It is cheering to meet with one, as we travel from town to town, who is in possession of the *Flying Roll*, and much more encouraging to fall in with those who are rejoicing in its truths. How they can praise God that the canvassers ever set foot on their thresholds, bringing the joyful tidings of a reprieve from death. The more the book is read the more it is liked, the deeper one descends into the inexhaustible mine of wealth, the richer the ore becomes. Like the diamond, it shines in the darkness, but the darkness comprehends it not. How the light from its pages brightens up the dark side of life, ridding the darkest thunder clouds of trials, troubles and sorrow with golden light, cheering up our sad hours, and pointing us to the good to be brought out of all the evil that surrounds us; holding out the hope of an immortal life, free from evil, by the keeping of the law and testimony, through the promised cleansing of the blood. Then will be fulfilled the words of the prophet: 'The remnant of Israel shall not do iniquity, nor speak lies; neither shall a deceitful tongue be found in their mouth.' They alone will then be able to say, 'O death, where is thy sting?' 'The world (the bodies of mankind) passeth away, and the lust thereof; but he that doeth the will of God abideth for ever.' 'For the upright shall dwell in the land (the body), and the perfect shall remain in it.' (Prov. ii. 21.)

"Saturday.—We have laboured between the showers to-day in Shenstone, Harvington, Musto Green, Bromsgrove, Hunt End, Web Heath and Bentley. One of our sisters had the pleasure of selling a Sermon to our landlady to-day, and came across a person near our lodgings who possesses a Volume of the *Roll*, given her by her sister at her death; she had had it five years. Another woman at Hunt End we found with a second Sermon of the *Roll*. Another whose eyes had evidently been opened to see the present apostate state of Christendom, willingly gave the shilling for a Sermon of the *Roll*, all in halfpence, all the money she possessed. One woman took a Sermon for a birthday present for her daughter.

"This evening one of our interested friends paid us a visit from Birmingham; we were all pleased to hear of the welfare of our friends there, and to see that they are still pressing forward in the grand race for immortality. He also wished for another set of the three Sermons of the *Roll* for his late scholars at the school of St. Clement's. We trust the seed may fall into good ground, and bring forth fruit a hundredfold. This friend is still doing his best to promulgate the glad tidings of redemption from death, and we are sure will in nowise lose his reward.

"Our sales for the week are small, owing in a great measure to the poverty of the people and

the rainy weather. They are 49 Sermons of the *Roll* (including 3 sets of the 3 Sermons), 131 *Parts* and 263 *PIONEERS*."

OUR SCOTCH REPORT.

DUMFRIES.

"Monday, January 26th.—To-day the weather was very stormy. I canvassed a little among the shops but could gain but little attention. I held a conversation with a man on election, and the three component parts of man, spirit, soul and body. He held that the spirit and soul were one and the same thing, and that at death the souls of believers were at once made perfect in holiness. A friend of his happened to come in at the time and told him that it was written so in the Church Creed, but he could not find it in the Scriptures. I quoted from Heb. iv. 12, that 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. They said they had never looked at it in that light before and would search into it. I also had a conversation with two young women; they said they were of the opinion that the Church Creed was not according to the Scriptures, with regard to the souls of believers universal salvation was also touched upon, and they both seemed willing to receive it. One of them gladly took the *Roll* and a *PIONEER*, and the other asked me to call at the Telephone Exchange in the evening, which I did, and had a very refreshing time with them; they also took a copy of the *Roll*.

"Tuesday, January 27th.—To-day I have worked among the large houses, meeting with a great amount of indifference and incivility, a great number being Catholics. A lady stopped me in the street and asked if I was selling the *Flying Roll*. She said she bought one off my brother, and greatly approves of it, has been searching into it, and made it a matter of prayer that the Lord will lead her aright. She has been wandering from one denomination to another in search of the Church of God, but fails to find it among the Gentiles, as they do not even teach the commands that were left for them (see Acts xv. 28-29), but she believed the time had come for God to fulfil His new covenant with His people Israel, 'To write His laws in their hearts and minds,' which is recorded in Heb. viii. and Rom. xi. She wished me God-speed in my labours, and said that she would bring the book before the notice of her friends. This evening I called on a man who has the *Roll*: he is reading it carefully and says it gives him great comfort regarding universal salvation, but his wife gave me to understand that it would never turn her from her views, and that as sure as there is eternal happiness for the believer, there is eternal torment for the wicked.

"Wednesday, January 28th.—A drenching rain has fallen all day, but I managed to canvass a little in Dumfries in the morning, and in the afternoon went out to the village of Holywood, but could only dispose of a few *PIONEERS*. Most of the people said they were without money through the hard frost. On the way home I left two Sermons at farmhouses, but met with nothing of special interest.

"Thursday, January 29th.—This has been another very wet day; I was unable to get out canvassing.

"Friday, January 30th.—To-day I have canvassed Ruthwell, Clarencefield and Bankend, meeting with fair success, although the majority of the people are very poor in these villages. One lady said she had the *Roll* lent to her by a friend, and she thought it a grand book. At the Post Office the lady said she had seen the *PIONEER* and gladly purchased a copy of the *Roll*. Several told me they belonged to the Church of God, and did not need the *Flying Roll*, as they had to be caught up, then Israel would be gathered. However I got them to take a *PIONEER*, which I hope

may cause them to build upon the word of God with the material that will stand the test, and leave the traditions of men. A lady asked me to go to her husband in the blacksmith's shop. I had a short conversation with him on the faith of immortality and the common salvation; he seemed quite interested, and took a Sermon of the *Roll* and a *PIONEER*. Several asked me to call again and they would be glad to take the work. I referred them to the address in the paper.

"Saturday, January 31st.—Very wild stormy day again, it cleared up a little in the afternoon, so I went out to Lochmaben where I worked till dusk, meeting with fair success. Several persons said they had their Bible, and did not see the use of any other book, while another lady said she hoped it would be a blessing to her. At a large house a gentleman opened the door who looked like a preacher, and on being offered the *Roll* as God's last message to man got in quite a rage, saying he did not believe in any *Rolls*, or in the second coming of Christ; he had his own views: he then banged the door in my face. I have been hindered a good deal this week by the unsettled weather. My sales amount to 13 Sermons of the *Roll*, and 81 *PIONEERS*. I move on from here on Monday (D.V.) for Annan."

NOTES FROM DURHAM.

"6, Allergate, Durham, Monday, January 26th.—Haswell, also part of Sherbourne, have been warned that we are now living in the latter days when the promises of God are now to be fulfilled in a people who are now to be gathered out from both Jews and Gentiles. One poor old woman, who was nearly blind, said she was pleased to have a man with such a message call at her door. A chemist, to whom the *Roll* was offered, declined, saying he had no time for such things. Having told him the mission of the work he said that no one would be redeemed from the death of the body, quoting as they usually do that it is appointed unto men once to die. We agreed with him that it was so appointed but quoted the reprieve mentioned in Psalm cii. also other passages of Scripture, but he contended that they had no reference to the body, but the soul. An old woman, who had been lying on a bed of sickness for twelve weeks, said she had learnt that all things happen together for good to those who love God and that affliction cometh not forth of the dust, neither doth trouble spring out of the ground, for sorrow is sent by God.

'Sorrow! thou art God's angel, though thy face,
Veiled by shadowy wings, is hid awhile.
Sweet is the message on thy scroll we trace,
A holy rapture hath thy parting smile.
Upon thy path I trace the footsteps bright
Of one who for my sake with thee hath trod;
His tears still gem the thorns, until the light
Blends into radiance leading on to God.
Smite: lay on thy chastening rod on the cattle of
Thy fold,
That on Zion's hill we all may meet;
Redeemed, cleansed, purified, brought forth as
gold,
And in the body know, that all evil, all bitter is
sweet.'

"A woman to whom the *Roll* was offered and its object explained to her, said she knew more now than she could act up to, so did not want to put a further burden upon herself. She was told the reading of the *Roll* would strengthen her, and if she sought the Lord He would give her power to walk according to its light; nevertheless she did not purchase.

"Tuesday, January 27th.—We have again canvassed in Haswell, also Sherborne House, and finished Sherborne village, meeting with very fair success. A leader of a certain corps to whom we explained Eve's first sin and Adam's fall, said how he should like to stand up in one of his meetings and declare the same, but, said he, 'I am

not allowed.' It is a great mistake for anyone to bind themselves to a certain creed. The word of God is not bound, neither should those be who are seeking to follow it. A barber to whom we offered the *Roll* said he did not believe in such stuff, for God would never send a further revelation in our day. He also said the spirit and soul were one and the same thing, but when asked for Scripture proof could not bring a single passage to bear out his statement. We quoted the usual texts which are so often mentioned in these notes to prove that they were separate and distinct, but he would not or could not receive them in that light. A young woman who was offered the work said: 'It is too good for me,' but turning to her mother said, 'You can have it if you like, you will find the money in my drawer.'

"Wednesday, January 28th.—We have canvassed Haswell Colliery and a scattered district. A woman who bought a *PIONEER* yesterday called after our sister to-day and asked her if she had sold plenty of books. 'Yes,' replied our sister, 'a great many; and did you like the paper?' 'Oh yes, it was very good.' An old man who had been a great sufferer for over twenty-six years, when the *Roll* was offered to him, exclaimed: 'Did the Lord send you?' 'Yes,' replied our canvasser, 'I believe He did.' After a short conversation he ordered the *Roll*, and gave our canvasser a long list of his friends to call upon.

"Thursday, January 29th.—We have finished Haswell to-day and canvassed another scattered district. A woman said the title of the book was quite recommendation enough for her to buy it if she had the money. A man asked us if we believed in election. 'Yes,' we replied, 'but not as regards the soul, for we believe that all souls will be saved at the first or final resurrection, for Christ is the Saviour of all men. But with respect to the body it is different, for all who have died have lost the body, it being eternally damned, but according to our Lord's words flesh is to be saved, and for that reason He will shorten the days; the elect being the 144,000 mentioned in Revelation, these being those whom He foreknew and predestinated to be conformed to the image of His Son, that His Son Jesus might be the firstborn among many brethren; for we must bear in mind that Jesus was the beginning of the new creation of God.' A man said he believed the Gentiles had the word of God preached to them before Christ came, but we told him this could not be as they were a people without God and without hope in the world. He also asked if we thought it right to say the Lord's prayer, for the sect he belonged to never used it. We told him that it was the only prayer our Lord commanded His disciples to use.

"Friday, January 30th.—Pittington, Carlsville, Grange Colliery, Cassop and Quarrington Hill have been warned of the approach of the Bridegroom who is coming to receive a people who will be prepared as a bride, being holy, spotless and stainless, without a blemish, and the message which has been offered to-day will show that people how that preparation is to be accomplished ere the Bridegroom descends. A preacher in a conversation said that although he had preached about the immaculate conception, yet he had never fully understood it. Our canvasser referred him to the beginning, showing that in the body at first was placed good and evil. Satan overshadowed Eve in the evil state and she brought forth Cain, a murderer, but God promised the woman that her seed should bruise the serpent's head, so He caused the Virgin Mary to conceive of her own seed, being overshadowed by the Spirit of God, that Spirit quickening that seed, so giving life to it. The seed of the woman is pure after the appointed time spoken of in Leviticus xv., the refiner being placed within her, but the man is a marred vessel, he having no power to purify his seed, and will remain so until the harvest, then shall the tares be separated from

him, and the promise of God be fulfilled where He saith: 'I will sow the house of Israel with the seed of man and the seed of beast.' The landlady of a public-house purchased two Gilt Sermons of the *Roll* after she was told of its mission of being sent to gather those people of whom it is written: 'This people I have formed for myself and they shall show forth my praises.'

"A young man asked us what we considered was the walk of a Christian. We answered, to strive to walk according to the light God had given, and to do unto others as we would they should do unto us. He said that was his opinion, "but where will you find one who does it?" We told him there would be such a people manifested in these latter days, they having been kept back as declared by Peter, ready to be revealed in the last time. A young woman, when we told her that the *Roll* further revealed the Scriptures, said that there had never been any further revelations since Christ and never would be, but we replied, 'Jesus said, when He, the Spirit of Truth is come He will lead you into all truth and show you things to come,' also Paul had revelations when he was caught up into the third heavens, and John received revelations when in the Isle of Patmos, and the Spirit told him that he should prophesy *again* before many nations, kindreds, people and tongues.' These passages she had quite overlooked, so we told her the Bible was written for a living people, and in it there was nothing covered but what would be revealed, and hid but what would be made known.

"Saturday, January 31st.—We have canvassed West Rainton, Bluff and Ludworth with very good success, meeting with many who were pleased to listen to our words of warning and also to avail themselves of the opportunity of securing a copy of God's last message to man. A Salvationist said he had been eighteen months studying the Scriptures with regard to the new birth, and he was quite sure he had received it. Our sister brought the Word to bear upon this subject, showing that those who had received it could not sin, and as a sequence could not die a natural death, for it is the wages of sin that brings death, and if the cause is removed the effect will cease. A clergyman was much pleased to purchase a Volume of the *Roll* to-day and two *PIONEERS*, treating our sister with much kindness, giving her refreshment, etc. We feel constrained to mention this as it is so seldom that the spiritual teachers will even look into the *Roll*; we trust it will be a great blessing to him, increasing his light and causing him to seek the highest of all glories, even immortality.

"Our sales for the week are 1 Volume, 88 Sermons, 90 *Parts* of the *Roll*, and 216 *PIONEERS*."

ALDERSHOT, HANTS.

"Primitive Methodist Soldiers' Home, Victoria Road, Monday, January 26th.—Yesterday the sun shone out most brilliantly, so we went out to sound the trumpet in Guildford, previous to leaving. There were but few people about, but we began by singing:

'Blessed be the Lord for ever,'

when a sister addressed those who would listen from John viii. 16, 17: 'Jesus answered them and said, My doctrine is not mine, but His that sent me. If any man will do His will, he shall know of the doctrine, whether it be of God or whether I speak of myself.' She showed forth the doctrine of immortality, another sister reading the 17th chapter of John and speaking therefrom.

"To-day one sister took train for Aldershot, the other two walking to Ash, where they took train. It was five o'clock when they got that distance. We were pleased to leave the set of Gilt Sermons with our landlady, who promised they should not lie dormant. On our arrival we found our sister could not obtain lodgings, so we

came on here, which is a Christian home for soldiers, and where apartments can be had at a reasonable rate. We hope to set out to-morrow, and by the aid of the Spirit, scatter much seed in the district.

"Tuesday, January 27th.—We were unable to canvass for long to-day on account of the rain; we were enabled to dispose of a few *Rolls*, *Parts* and *PIONEERS* in the time we were out.

"Wednesday, January 28th.—We have to-day been most successful in our labours in Aldershot.

"Thursday, January 29th.—To-day it has not ceased raining, which has prevented us going out.

"Friday, January 30th.—To-day we have offered the message in Aldershot with good success. A sister offered the message to a clergyman at his house; he had previously heard of the work and now said he was desirous of taking St. Paul's advice to prove all things, and hold fast that which is good, so purchased a Sermon to read for himself. A sister offered the *Roll* to a woman who is a Roman Catholic; this person thought it a pity the sister did not embrace Romanism, and said that members of no other religion had to humble themselves like Catholics, the sister telling her she was mistaken, for all whose desire was to walk in the narrow path which leadeth to life, must humble themselves; she bought a *PIONEER*, shaking hands heartily with the sister and said: 'God bless you; I shall pray for you.' A sister came across a woman who purchased a Sermon in Basingstoke, and who used to attend the meetings in the market-place; also a man who had had the *Roll* some years, and who had attended the meetings nine years ago, and became very interested in the teaching, to whom we were pleased to hand the second Sermon. We do hope that he may be led to cry out to the God of Israel to touch his eyes the second time that he may see all things clearly through the Word, and not stop at the first principles, but seek to go on to perfection, that the request of Paul may be fulfilled in him, that his whole spirit and soul and body be preserved blameless to the coming of our Lord and Saviour Jesus Christ.

"Saturday, January 31st.—This morning we set out for the camp to request permission to canvass the huts. We went to the office of the Adjutant-General, but were referred to the Provost Marshal, who said we were to make our request by letter, and he would send it in to the General with the *PIONEER*, which we left with him, and let us know on Monday.

"We then set out for the villages of Ash and Normandy. On offering the *Roll* to a clergyman on the road he said he had seen and looked through it, but thought it was not in his line, the sister telling him it was in every Christian's line who desired to press towards the mark for the prize. He replied: 'All had their own views,' but we told him we desired God's views, because our thoughts were not His thoughts, neither were our ways His ways. He walked on hurriedly making no reply. We met a person in Ash who had seen the *Roll* in Guildford last Thursday, and who now purchased a Sermon and *Part*. A sister came across a woman who had bought a *Part* from us in Hampton shortly before Christmas, and who liked it very much, but could not afford to purchase the Sermon. We also met a man who offered us his house to hold a meeting, and will invite several friends; he has had the *Roll* four years, and his wife had it three years previous to that, and is anxious for more light and truth.

"Our sales for the week are 37 Sermons, 62 *Parts* of the *Roll* and 169 *PIONEERS*."

TUNBRIDGE WELLS, KENT.

A sister writes: "I spent Monday morning, January 26th, canvassing in Calverley Gardens. At the first house the lady took a Sermon, sending the money out by her servant. A coachman's

wife was also pleased to take a copy; and at another house the coachman took the *Roll* and a PIONEER.

"I was unable to do much canvassing on Tuesday; weather so unfavourable. Wednesday's experience was similar, and on Thursday it rained so heavily that I was quite weather-bound.

"Friday opened fine for which I felt very thankful, and glad to be at work in the vineyard. Whilst waiting at a door, a lady came up and asked for a PIONEER; said she had bought the *Roll* and a PIONEER from me recently, which they liked very much. I met a gentleman who said he had the three Sermons of the *Roll*; his friends at Croydon sent him the PIONEER every week; added that he was pleased to see the truth going through the land so quickly, and that it is a grand work. I met with little interest on Saturday.

"My sales for the week are 14 Sermons, 13 Parts of the *Roll* and 62 PIONEERS."

ROCHDALE, LANCASHIRE.

"116, Molesworth Street, Monday, January 26th.—To-day we have lost a deal of time seeing after luggage which has been delayed three or four days, and which prevented us from pursuing our canvassing until late in the afternoon; we then worked in Cronkey Shaw, where the people gave a willing ear to the message of life. One young man, upon hearing the important mission of the *Flying Roll*, invited me inside, which gave me a grand opportunity of giving an outline of our work, which he appreciated very much, and after the difference between soul and spirit and other points in Scripture were explained he readily took a Gilt Sermon and a PIONEER. He was writing an essay, and said these were portions of Scripture he had studied and wanted more light upon these subjects. We know positively that the *Roll* will clear up mysteries which the wise and prudent understand not; the key of Holy Writ is in possession of God's chosen people Israel, to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises (Rom. ix. 4), these are about to have their full accomplishment and the promised land, the body, which is vile now, will shortly be redeemed from every imperfection, to be changed and fashioned like unto Christ's glorious body.

"Tuesday, January 27th.—To-day two of us worked in Whitworth and Millgate. We had very good success and the civility we received was so different to what our experience has been of late. One very interesting conversation was exchanged on the subject, what became of the soul after the dissolution of the body? Does it rise again? We were glad to enlighten them upon these points, stating that when the spirit returned to God who gave it the body goes to corruption and can never put on incorruption; the soul, the corruptible part which man cannot kill although he is able to destroy the body, sleeps in the dust and must put on incorruption. Job says: 'As the cloud is consumed and vanisheth away so he that goeth down to the grave shall come up no more.' (Job vii. 9.) It is also recorded in 2 Saml. xiv. 14: 'They are as water spilt on the ground which cannot be gathered up again.' These people were well pleased with the conversation and grasped what we said, but a stumbling block appeared to have been in the words of Job: 'In my flesh shall I see God,' not understanding that Job meant his descendants who would be alive at the second appearing of Christ; the kingdom and dominion and the greatness of the kingdom under the whole heaven shall be given to the people (children) of the saints of the Most High, whose kingdom is an everlasting kingdom and all dominions shall serve and obey them.' (Dan. vii. 27.) These friends were glad to learn it was the spirit, not the soul, which returned unto God, and the soul slept in the chambers of the grave until the resurrection

morn, when the spirit would unite with the soul, and quicken it and form a spiritual body like unto the angels.

"Wednesday, January 28th.—Bridge Mills and Facit were the places we visited. It was again very showery, but we had very fair success during the time we were canvassing. We had to return rather earlier in consequence of the rain.

"Thursday, January 29th.—We renewed our work in Facit and neighbourhood. On offering the *Roll*, God's last message to man, to one person, I received the reply: 'Oh, we've got the Bible, that's quite sufficient for us.' I said: 'The *Flying Roll* is the key, God's interpretation of Holy Writ, revealing prophecies and parables which have been hid from the wise and prudent, now brought to light for the ingathering of God's elect from the four corners of the earth, that their bodies, souls and spirits may be redeemed and live in a natural immortal body, and dwell with our Lord on this earth in His kingdom when evil is destroyed, during the millennium, the Sabbath of rest, when death will be unknown for a thousand years. This is a far higher glory than an incorruptible crown; we do not seek that our bodies should be unclothed of our spirits and return to dust, but that these mortal bodies be cleansed from all evil and clothed upon with Christ and His Bride, Jerusalem above. They will then be branches of the vine, Christ, the Bride, that glorious church without spot or wrinkle or any such thing, and be redeemed from among men, the firstfruits unto God and the Lamb, against which the gates of hell (the grave) can never prevail; and God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain, for the former things are passed away.

"Friday, January 30th.—We renewed our work where we left off yesterday. The people in these villages have noticed us pass up and down, and being strangers they have watched us to and fro, seemed quite concerned about our business and enquire what we are doing. They have invited us inside and listen very attentively to our message and in a great many cases took the *Roll* very readily. One man at the railway crossing, Whitworth, to whom we offered the *Roll*, as he was not prepared to get one just now I lent him a copy for a few hours, and upon calling for it he expressed his sorrow at not being able to possess it. He had read to page 48 and said he had gained great light on subjects he could not previously understand. He gladly took a PIONEER and hopes to call at our address for the *Roll*. In course of canvassing we have come across a dear friend of one of our party, who has kindly entertained us; they were glad to see each other, it being about ten years ago since they met, and were pleased to have a conversation on the faith and on things of the past.

"Saturday, January 31st.—To-day we have worked in Facit, Houldsfold and Whitworth, with very good success. One person on examining the PIONEER and reading on the back the words: 'The soul does not ascend to heaven at the death of the body,' said: 'I don't believe that,' and called out to a neighbour, 'Come here,' but after a conversation on this and other subjects she admitted the truth and force of what we said, and could not gainsay anything. She said she would take a PIONEER for curiosity and look it through. We hope she may be quickened by the Spirit of God and realise that the *Flying Roll* is not a cunningly devised fable, but light and truth.

"Our sales for the week are 51 Sermons, 52 Parts of the *Roll* and 220 PIONEERS."

MANCHESTER.

"During the past week ending January 31st, I worked on Tuesday, Friday and Saturday in Salford, and on Thursday in Sale, the unfavourable

weather, &c., on Monday and Wednesday preventing my doing any canvassing on those days.

"Tuesday, January 27th.—To-day I met with much indifference, not coming across a single person who was both able and willing to take a Sermon; however, there were some who seemed interested and took PIONEERS, and a few wished me to call again. One woman said that she did not consider the Bible to be any more inspired than many other books, such as the writings of Shakespeare, &c. Upon calling on a few persons I had visited before, I found that through sickness, &c., none of them were as yet prepared to take a Sermon, though I believe they would have done so had they been able, and wished me to call again.

"Thursday, January 29th.—During a great part of the day there was a drizzling rain, but in the finer intervals I called upon a number of persons I had visited before, without however meeting with much success, so far as sales were concerned, with the exception that a man to whom I referred in my notes of 3rd December as seeming interested immediately upon my offering him the *Roll*, but who was not prepared to take it then and wished me to call again about the middle of January, now took the three Sermons without hesitation, saying he liked the PIONEER he had had. Had an interesting conversation with a woman who had previously had a PIONEER, which she liked, and now took another, but had not yet decided whether to have a Sermon or not. Another woman told me she liked the PIONEER she had had, but could not afford to take a Sermon now, as they were all out of work.

"Friday, January 30th.—To-day I met with several very interesting cases. One woman in a shop, after listening attentively to what I said respecting the *Roll*, took a Sermon very readily. Another woman, notwithstanding that she was very busy at the time I called, was so interested that she stood talking at the door for some time, and very gladly took a Sermon, though she could not then afford even another penny for a PIONEER, and wished me to call again for further conversation upon the work when she had more time. Whilst canvassing a girl came up to me in the street, and asked if I was selling papers, and upon receiving an answer in the affirmative ran off, and soon returned with money for one. Upon asking her if she knew what it was, she said no, but her mother had heard of it from a friend upon whom I had called. Upon hearing this I went to see her mother, who lived in a street close by, and found her talking with another woman, so had an interesting conversation with both, the former taking a Sermon and PIONEER, and the latter a PIONEER, and wishing me to call again. Upon offering the *Roll* to a young woman, she informed me she had seen a PIONEER, and would like a Sermon, but could not afford to take one. Had a very interesting conversation with another woman to whom I offered God's last message, now sent forth to gather and prepare the remnant of Israel, the Bride, for the coming of the Bridegroom. She made objection that Christ's coming would be as a thief in the night, and that no one could tell when it would be. I pointed out to her that there would be two classes—the prepared and the unprepared—and that just as the Jews disregarded the prophecies respecting Christ's first coming to suffer and to die, giving heed only to those which referred to His coming in majesty and glory to restore the kingdom to Israel; so she was noticing only those passages which referred to the unprepared, without regarding those which referred to the prepared, that although it is written respecting the former, 'The day of the Lord so cometh as a thief in the night,' it is also written of the latter, 'But ye, brethren, are not in darkness, that that day should overtake you as a thief.' (1 Thes. v. 2, 4.) 'The secret of the Lord is with them that fear Him; and He will show them His covenant' (Ps. xxv. 14); and just as surely as Noah was prepared for the flood, so surely would those who would form the Bride

be prepared for the coming of the Bridegroom, in fact that He could not come until she was ready, for 'His reward is with Him, and His work before Him.' (Isa. xl. 10, Isa. lxii. 11.) The sanctifying and cleansing work of preparation will therefore have to be performed in the Bride, by the washing of the Word, ere she can be presented to Christ, not having spot, or wrinkle, or any such thing; but holy and without blemish. (See Eph. v. 26, 27, John xvii. 17.) Other important matters were referred to, including the punishment of the wicked, which she had erroneously believed was eternal. She seemed much interested, and took a Sermon and PIONEER.

"Saturday, January 31st.—Called upon a great many persons I had visited before, and had some very interesting conversations with some of them. I was rejoiced to see the manifest pleasure with which one of them now took a Sermon, having been unprepared to do so when I first called. A PIONEER which she then took, she had read over and over again with much interest, and now took another.

"My sales for the week amounted to 8 Sermons of the *Roll* and 46 PIONEERS."

The Great and Dreadful Day of the Lord.

The prophet Zephaniah's words remind us of the great and dreadful day of the Lord which is near to come, when the sacrifice will be prepared and the guests bidden, for the wicked shall be a ransom for the righteous. The prophet says, "He will cut off them that are turned back from the Lord, and that have not sought the Lord, nor enquired for Him." It will be a day of recompense to his enemies when plague, famine, fire, and sword will perform their devastating work upon the earth, as it is written: "Before Him went the pestilence and burning coals went forth at His feet." The great multitude of unbelievers are as fatted calves prepared for the slaughter, unbelievers in the visitation of His Holy Spirit; to them He says: "Behold ye despisers and wonder and perish, for I will work a work in your day which ye will in nowise believe though it be told you." This is the great work of redemption to prepare His people Israel for His coming, that they may stand when He appeareth, having all evil removed lest they be consumed with the brightness of His coming; and He declares: "For this will I be enquired of by the house of Israel to do it for them" Now is the day of visitation, the time to seek the Lord, for He may now be found. He has set His hand again the second time to gather the remnant of His people. He has sent His last message to them showing them the way of salvation, sanctification, and holiness, without which no man can see the Lord. He calls upon them to come out and be separate and touch not the unclean thing, that they be not partakers in the sins of the surrounding nations, and receive not their plagues.

Onward we must go, no matter what there is before us, will be the cry of the true children of Abraham. All paths *will* be made straight. At present it is a *strait* gate, there is a great striving, but eventually it will be made *straight*.

Don't be Satisfied with Life through Death.

How few there are to-day who are striving to walk in the narrow path leading to life. Most prefer to keep the broad way, leading to destruction, not seeing any other road to life, save through the destruction of the flesh. These do not come unto Jesus for immortality, but for death and life through death. This is their theme, death. Life, say they, is only to be obtained through the grave. But Jesus said He was not only the resurrection, but the Life also: "He that believeth in me, though he were dead, yet shall he live; and whosoever *liveth* and believeth in me shall *never* die." Believest thou this latter part of the verse, as well as the former?

Jesus has said, "If a man keep my saying he shall *never* see death;" will *you* not come unto Him that you may have life? Remember we are now living in the 1335 days of Daniel, the time of the end, the third and last watch, wherein we may have a right to partake of the tree of life by keeping His commandments.

This mortal must put on immortality, but it is only by patient continuance in well-doing that we may hope to obtain that pearl of great price, by overcoming evil with good, until that evil withers in the furrows where it grew. If thou wilt enter into life keep the commandments, the laws of God, for it is the law of the Spirit of Life in Christ Jesus which must make us free from the law of sin and death. Man shall live by every word that proceedeth from the mouth of God. Eat up the little book, by keeping His saying, that you may never see death. Leave all first principles, and press forward to perfection, seeking in the body to be perfect, even as your Father in heaven is perfect.

A Pure Language.

God says He will turn to the people a pure language, that they may all call upon the name of the Lord, to serve Him with one consent. David says, "Thy word is very pure," but not until evil is swept away can man understand that pure language, and serve God with one consent. The builders of Christendom have been confounded in their language as in the days of the building of Babel, but the Interpreter has come, making the vision plain upon the tables, and it is he that *doeth* the will of the Father who shall know of the doctrine, for the secret of the Lord is with them that fear Him.

Knowledge increases as the veil of evil is removed. It will be removed from Israel first, for He showeth His word unto Jacob, His statutes and His judgments unto Israel, He hath not dealt so with any nation; to them pertain the promises, the giving of the law and the service of God, unto them *are* committed the oracles of God in these last days, the time of the end, when the vision is speaking. But God promises that afterward He will destroy the veil that is spread over all nations; then shall the earth be filled with the knowledge of the glory of the Lord as the waters cover the sea, they will understand the pure language and serve Him with one consent.

Our Crumb Tray.

OUT OF BABYLON AFTER TWENTY-TWO YEARS.

An interested friend, writing from Milsap, Ontario, who has read the PIONEER from the first number, says: "I have read the three Sermons of 'Extracts from the *Flying Roll*' over and over again; they have been the means of bringing me out of Babylon, where I had been for twenty-two years, and caused me to seek shelter amongst my brethren, the famishing cattle of Israel. My wife and mother, who were members of the Methodist Church are now rejoicing in the hope of Israel, and are pressing towards the mark for the prize. After reading the PIONEERS, I give them away to those that read them, but how very few become interested, but thank God there is here and there *one* asking the way to Zion, with his face thitherward."

THE WORD SWEET UNTO HIS TASTE.

It will comfort the canvassers to hear this from Hannibal, Missouri: "Enclosed please find postal note, for which please renew Mrs. N. J. M's subscription to the PIONEER OF WISDOM. The *Flying Roll* was handed to me by E. C——, while the Canvassers were here in Hannibal. My wife and I are reading and studying it, and by the Immortal Spirit we believe and see in it '*God's LAST Message to Man.*' We see and understand that woman is 'the tree of the knowledge of good and evil;' we see that the cattle were not to be gathered at high noon, but *now*, late in the evening of the 6,000 years. The abomination that maketh desolate sitting in the *Temple of God*, and know that he is soon to be cast out; that 'Jerusalem above' is with the children of Abraham causing the man and the woman to reverse the work done by the first Adam and Eve, by keeping in them the commandment, the law and Gospel, causing them to start to return now to the days of their youth. What a glorious blessing it is to know that the Lord God of Israel has chosen us to be of those who know the voice of the Shepherd. 'The Lion hath roared, who will not fear?' 'The Lord God hath spoken, who can but prophesy?' (Amos iii. 8.)"

HE SEES ISRAEL IN A NEW LIGHT.

From Quincy, Illinois, an interested reader of the *Roll* writes:—"Enclosed find fifty cents, a three months' subscription to the PIONEER OF WISDOM. I subscribed about three months ago, and think my time is about run out, but I do not want the paper to stop; I learn so much from it. I have read the three Sermons of 'Extracts from the *Flying Roll*,' which I purchased from Miss A. C——t, and am so interested that I am no longer satisfied with the salvation of the soul; I wish to strive for the life of the body and try to become one of the house of Israel.

"I have been a member of the Christian Church for about five years; before that I belonged to the Methodist Church. I love

my Bible, but since I have read the *Roll* the Bible seems to be flowing over with promises, warnings, and prophesies to the houses of Israel and Judah. I have always been taught that the Church of Christ was included in these promises to Israel. Now I see how impossible it is to mix the promises to Israel with those to the Gentiles."

He shall never see Death.

Jesus, who brought life and immortality to light through the Gospel, promised: "If a man keep my saying he shall never see death." This is in substance the same truth put forward by John: "Blessed are they that do His commandments, that they may have right to the tree of life," by partaking of which man will never die (Gen. iii. 22) but put on immortality, and by being thus clothed upon, mortality will be swallowed up of life, or in other words, death will be swallowed up in victory. In this manner the creature will be delivered from the bondage of corruption into the glorious liberty of the children of God, and receive the redemption of the body. In rightly dividing the word of truth, it will be our duty to make, or rather retain, a wide distinction between incorruptibility and the superior glory of immortality, which marked distinction may be seen in the words of the Saviour to Martha: "I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die." All believers in Christ are freed from the condemnation of the second death, and have part in the first resurrection; but those who are enabled by the Spirit to overcome all evil not only escape the second death (Rev. ii. 11) but by keeping His word, His commandments or sayings, never see death; and so it is written: "In the way of righteousness is life, and in the pathway thereof there is no death." "Wide is the gate and broad is the way that leadeth to destruction (the grave) and many there be which go in thereat: because strait is the gate and narrow is the way which leadeth unto life, and few there be that find it." And why is this? Because, as Jesus said: "Ye will not come unto me that ye might have life," for He is the way, the truth and the life.

There is no entrance to the sheepfold to obtain eternal life, that our mortal bodies may never perish, but by the door. None can enter the heavenly city, New Jerusalem, but those who pass through the gates of law and Gospel, for they do His commandments contained in both, and they only have a right to partake of the tree of life. "If thou wilt enter into life keep the commandments." "Jesus brought life and immortality to light that death might be abolished;" therefore He said: "The Son of man is not come to destroy men's lives but to save them." "I am come that they might have life, and that they might have it more abundantly." For this reason He prayed for His people who would be redeemed from among men, the remnant of Israel's tribes: "I pray not that Thou shouldest take them out of the world, but that Thou shouldest keep them from the evil;" which Paul reiterates: "The very

God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." For "we shall not all sleep, but we shall *all* be changed," either to immortality by passing over Jordan dryshod, by never tasting of death, or to incorruptibility, through death and resurrection, to fulfil the words of Jesus: "Neither can they die *any more*, for they are equal unto the angels." But it is better to have the vile body changed and fashioned like unto His glorious body. There are bodies spiritual and natural, but the difference between the glory of the celestial and that of the terrestrial bodies is as great as the difference between the light of the sun and moon. Life and death are set before you throughout the Scripture. "The wages of sin is death; the gift of God is eternal life."

"If ye follow the flesh, ye shall die, but if ye through the Spirit do mortify the deeds of the body, ye shall live." "He that soweth to his flesh shall of the flesh reap corruption; (in the grave) but he that soweth to the Spirit shall of the Spirit reap life everlasting." The life of the body, which is more than meat and raiment, must be sought after by patient continuance in well-doing, the reward for which is immortality, eternal life.

It is our object to point men to the highest glory attainable, viz.: the immortality of the mortal body, for if that is obtained the salvation of the soul is certain. We would say, leave the first principles of the doctrine of Christ and go on to perfection, not laying again and again the *foundation* of repentance from dead works, and of faith toward God, of the doctrine of baptisms, of laying on of hands, of resurrection of the dead, and of eternal judgment. Paul as a wise master builder laid the foundation upon the Rock of Ages, and every believer is building thereupon, but with different materials. The Gentiles who stop short at first principles are building with wood, hay, and stubble, *i.e.*, corruptible materials, which indeed prove salvation to the soul, by being built upon the only foundation, but the building, the body, is destroyed in the grave. "If any man's work shall be burned he shall suffer loss, but he himself shall be saved, yet so as by fire." The house of Israel build upon the same foundation, but with different materials, gold, silver, precious stones, over which the fire has no power; for the gates of hell (the grave) shall never prevail against it. Then, says the Apostle, if any man's work abide which he hath built thereupon, he shall receive a reward. On the one hand it is the salvation of the soul and the loss of the body; on the other hand the salvation of the soul with the redemption of the body.

The next step for you as a believer to take, is to seek strength to work out your own salvation, by doing the works that Jesus did, and greater; by overcoming evil with good, through obedience to the law of God. Remember it is God who worketh in us both to will and to do of His own good pleasure, and He has promised: "I will cleanse their blood that I have not cleansed." This is the removal of evil from the body, the taking away of the sins of His people Israel, spoken of by Paul. The body being thus partially re-

deemed, will at His second coming undergo the change from mortal to immortality, when the blood wherein we were polluted will be washed away (Ezek. xvi. 6, 9) and the Spirit will take its place, because flesh and blood cannot inherit the kingdom of God. Then mortality will be swallowed up of life.

Reader, will you remain content with the common salvation of the soul any longer? Will you remain covenanted with death, and at an agreement with hell (the grave) when by passing over death we may enter the land of Canaan and regain our lost possession, the body? Or will you be satisfied to stay on this the wilderness side of Jordan, until death parts the spirit from the soul and body? (Heb. iv. 12.) The Red Sea may separate you from the wrath of Pharaoh, but is it not better to fight for the land which is Israel's by promise and inheritance until all the enemies are driven from that land, until this vile body is changed and fashioned like unto the glorious body of the Man-Christ? Or shall we continue to hear Him plead: "Ye will not come unto me that ye might have life"? "He that believeth on me as the Scripture hath said, out of his belly shall flow rivers of living water," "And they shall never perish, neither shall any man pluck them out of my hand."

In Search of the Brethren of Jesus.

Jesus was the firstborn among many brethren, and this living *Roll* is now sent to gather the other brethren. "There is a time and a season for every purpose under heaven, a time to cast away stones and a time to gather them." At Jesus' first coming the Jews did not understand the work which God was accomplishing, and it was through their blindness that the Gentiles were called in. Now, if the fall of them (Israel) be the riches of the world, and the diminishing of them the riches of the Gentiles, how much more their fulness. "I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits. That blindness in part has happened to Israel until the fulness of the Gentiles be come in." We have now reached that fulness, and the redemption of the body is now being clearly shown to Israel, for the Deliverer has now come out of Zion to turn away ungodliness from Jacob, for this is God's covenant with them when He shall take away their sins, and if sin is removed death is taken away: so shall the Scriptures be fulfilled, for your covenant with death shall be disannulled, your agreement with hell shall not stand, for ye shall be ransomed from its power. The royal proclamation of life is now being sent forth in this living *Roll*, and the true children of Abraham will respond to the call.

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 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.

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

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FRIDAY, FEBRUARY 6, 1891.

TO ALL WHO DESIRE TRUTH.

ONE great reason why truth is not more revered is the opportunity which the professors of Christendom give to the multitude to blaspheme the cause which they profess to uphold. Christianity suffers most at the hands of its exponents, and the enemies of Christ are only too ready to notice the contradiction of teaching which exists, and the disparity between the simple life of Jesus of Nazareth and the luxury and ease indulged in by so many ministers of the Gospel. The words in Amos viii. 11 are verily fulfilled this day: "Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord." God has sent them a strong delusion that they should believe a lie; that they all might be damned who believed not the truth, but had pleasure in unrighteousness. (2 Thes. ii. 12.) Nearly 2000 years ago Judaism refused life and immortality, and to-day Christendom is ever learning but never able to come to the knowledge of the truth.

To Judaism Jesus said: "Ye have made the commandment of God of none effect by your tradition. Ye hypocrites, well did Esaias prophesy of you saying: This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me. In vain do they worship me, teaching for doctrines the commandments of men." The most learned Rabbi and doctor of the Sanhedrim was looked upon almost as a semi-god and raised to the highest position; but when Jesus came He groaned in spirit at so much empty vanity and turned the picture upside down, placing the little child on top and the learned Rabbi at bottom, saying: "Whosoever shall receive this child in my name receiveth me: and whosoever shall receive me receiveth

Him that sent me; for he that is least among you all, the same shall be great." And Paul adds: "The foolishness of God is wiser than men, and the weakness of God is stronger than men. For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble are called; but God hath chosen the foolish things of the world to confound the wise, and God hath chosen the weak things of the world to confound the things which are mighty, and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are, that no flesh should glory in His presence."

What a contrast! when we look upon the meek and humble Jesus, who, though He was rich, yet for our sakes He became poor, that we through His poverty might be made rich in all spiritual gifts. We look upon Him, the little stranger, unknown, uncared for save by the little flock, in a manger in company with the ass of the field. The foxes might have holes, and the birds of the air might have nests but He had nowhere to lay His head: a stranger in the midst of His own brethren whom He had come to seek and to save. We look upon His disciples, His humble followers, poor illiterate creatures despised by the world, buffeted, driven from city to city, working, toiling for a bare subsistence and preaching the Gospel amid opposition, insult, imprisonment and death. What a contrast! as we gaze upon Judaism in the year of our Lord and at Christendom in the nineteenth century after. What a fashionable life has the life of a preacher of the Gospel now become; what a comfortable living, with houses, land, carriages, horses and pack hounds for pastime and recreation; what a picture. (See F. R. Ser. II. Part III.)

Thousands have become sick of the powerless form of godliness by which we are surrounded, and are hungering and thirsting after righteousness, eagerly waiting to hear the voice and message of the Comforter or Spirit of truth, which Jesus promised should be sent to guide them into all truth. Habakkuk said the vision should speak at the time of the end, and in fulfilment of that prophecy God's last message, the *Flying Roll*, is now being promulgated, calling unto the remnant of Israel to come out from this apostasy, be separate and touch not the unclean thing, that they may become sons and daughters of the living God. We urge you to look into this message, read it carefully and prayerfully, for it contains things which belong unto your peace. It is the little book now open in the hand of the angel, revealing the depths of the word of God, uttering things which have been kept secret from the foundation of the world.

EPHRAIM AND MANASSEH.

THERE are two tribes of natural Jews who will come into this visitation, and ten of Israel at present scattered among the Gentiles; these are compared to Manasseh and Ephraim, Judah and Israel. In the blessing of Moses concerning Joseph it is written: "He shall push the people together to the ends of the earth, the ten thousands of Ephraim and the thousands of Judah." The "Extracts from the *Flying Roll*" is addressed to the Gentile churches to push together the "ten thousands of Ephraim," who are to be gathered first, for the prophet Micah testifies concerning the "thousands of Judah," that they are given up until she which travaileth hath brought forth; then, he says, the remnant of his brethren shall return unto the children of Israel. Jeremiah says, "In those days and in that time, saith the Lord, the children of Israel shall come, they and the children of Judah together," "that time" signifying at the fall of Babylon, which will bring deliverance to Israel. In those days Judah shall be saved and Israel shall dwell safely. The two sticks, Beauty and Bands, will be smitten together and become one, which also typifies the joining of the law and Gospel; for the two covenants, that which was made with the Jews under the law and that which was made with "all the people" (the Gentiles) under the Gospel, are broken separately, neither have been kept; they are united for the ingathering of Judah and Israel who will become one nation upon the mountains of Israel.

There are twelve thousand of each tribe mentioned in the seventh chapter of Revelation, forming the Bride of Christ. For them a special glory is in store, a glory which has been kept hid from the understanding of man from the foundation of the world, but is now being revealed, the time having come for the blessing to be inherited, as the Apostle Paul testified, "There remaineth a rest for the people of God." It is not the rest of the soul, the free gift of grace without works, which Christ gives to all that come to Him weary and heavy laden, but it is a rest they must find for themselves by being yoked with Christ, taking up the burden of the law which has fallen from the cross, as prophesied by Isaiah, placed there until the dispensation of grace had closed; they must work out their own salvation with fear and trembling, "not by might nor by power, but by my Spirit, saith the Lord;" for this is the covenant which He has promised to make with the house of Israel and with the house of Judah: "After those days, saith the Lord, I will put my laws in their hearts and write them in their inward parts." "After those days," being

at the fulness of the Gentiles when the Deliverer shall come to Zion, unto them that turn from transgression in Jacob, when, says Paul, "all Israel shall be saved." He will *take away* their sin, subdue their iniquities, bury their transgressions, which shall be sought for and not found, for they will form that glorious church, espoused as a "chaste virgin" to Christ, without spot or wrinkle or any such thing, that they may be flesh of His flesh, bone of His bone, who knew no sin, neither was guile found in His mouth, the firstfruits, as He was the firstfruits, redeemed from among men, not defiled with women, as John says, "Neither was any guile found in their mouths, for they follow the Lamb." To them pertain the adoption, to be heirs of God, joint-heirs with Christ, to have their bodies redeemed from the effects of the fall, changed and fashioned like unto His glorious body.

The prophet Micah says, "The remnant of Jacob shall be in the midst of many people as a dew from the Lord, as the showers upon the grass that tarrieth not for man, nor waiteth for the sons of men." The Spirit of the Lord which John likens to the Holy City, New Jerusalem, coming down out of heaven, has descended and is resting upon the people of many nations, they being the remnant of Israel whom God is gathering, for He promises to take them one of a city and two of a family and bring them to Zion. Many to day, although not seen by the eye of man, have set their faces towards Zion, approaching Israel's standard, for the standard of Zion is the law of the Lord given to Moses on Horeb for all Israel, and as they do the works of the law so they advance towards immortality, which is perfection; the standard will then be reached which Jesus upheld when on earth: "Be ye therefore perfect as your Father in heaven is perfect." It is to be sanctified wholly, preserved blameless in body, soul and spirit, having kept the commandments of God and possessing the testimony of Jesus, for the watchword is, "Keep my commandments and live." Whatsoever falleth short of this falleth short of immortality. The *Flying Roll* is the trumpet now giving a clear and certain sound, warning Israel to come out from amongst the nations and be separate, for they cannot serve God in spirit and in truth, whilst they remain unequally yoked together with unbelievers.

Only one thing was needful for the God-head. For this one thing Jesus left the glory of His Father and purchased the field, that His Bride might become members of His body, of His flesh, and of His bones. If He did this, is it too much to ask us for a simple obedience, which the poorest of the poor can give?

Our American Columns

BURLINGTON, IOWA.

"Monday, January 5th.—The weather has been fine to-day, so warm and pleasant, and the precious Word of Life has been offered to many, but how few are willing to investigate, even to take the trouble to see if there be anything more required of a person than just to seek the soul's salvation, and yet Jesus never taught people to prepare to die, but said, 'Ye will not come unto me that ye might have life'; they never asked for life. To-day a brother had a nice conversation with a lady on the life of the body, during which her eyes were opened to see many things in a new light. She took three PIONEERS and a *Part* of the *Roll*, and wished our brother to call again. A sister called upon a man and his wife who were 'Holiness people,' and at first fought against the message, not discerning the difference between the soul's salvation and the redemption of our body; they had failed to see that a person cannot be perfect if they bury their talent (or body) in the earth, or grave, but had thought they were already perfect. They could not see how the body was to be saved, because Scripture says, 'Flesh and blood cannot inherit the kingdom of God.' Our sister replied, 'I did not say flesh and blood could, but flesh and bone; first the blood must be cleansed, afterwards washed away, and the Scripture must be fulfilled which speaks of

THE SAVING OF FLESH,

for Jesus, in speaking of the last days, says, 'And except those days were shortened no flesh could be saved,' but for the elects' sake whom He hath chosen He hath shortened the days. Here the man's eyes seemed to be opened that he could see the true meaning of this Scripture, and could not contradict any more, but could talk more quietly on the subject. He took a PIONEER, and hopes to be able to take the *Roll* before we leave. One man was pleased to take a *Part*, not believing in eternal punishment. A sister, calling upon a Catholic, was told that nothing was wanted, for the Catholic Church was the only true one. Another sister, calling at a barber's shop, was told they did not want anything of that kind, but she felt it her duty to tell them plainly what the message was, that it (the *Flying Roll*) was the key to unlock the mysteries of the Bible, to reveal

THINGS WHICH HAVE BEEN KEPT SECRET

since the foundation of the world, to show man where his spirit was when the foundations of the earth were laid, also the difference between the reward given to those who follow the teachings of the word of God, and those who are satisfied to lean on arms of flesh and never investigate for themselves, when the Word says, 'Prove all things; hold fast that which is good.' They all began to be interested and ask questions. One man said, 'Well, Jesus never had His hair cut. I should like to live; I have no wish to die, but how are we to know that we are in the time of the end?' He was pleased to hear that all souls would be saved, and receive the proper definition of hell. Three of them took *Parts*, and one a paper. At another place a widow was

pleased to hear what the first sin was, although she could not afford to take anything, but asked our sister to have some dinner with her. She was glad to receive a PIONEER gratis. Another lady at first thought the ingathering of Israel could not possibly be anything that need concern her, but on hearing of the distinction between the three Churches, Jew, Gentile and Israelite, and the different glories held out, began to think if there was anything more to learn she would like to know it, and took the *Roll* for further investigation. An old lady at another house was pleased to take a Gilt Sermon, being much interested in works of that kind.

SHE HAD HER SECOND SIGHT,

and read a great deal sometimes without glasses. Both she and her daughter were pleased to get a little explanation of the work, and hoped they would be able to remember all that was said. Another lady, without asking the sister in, said, No, she did not want anything, but soon changed her mind on hearing it was God's last message to man, to reveal the hidden mysteries of the Bible, and took the *Roll*. Another lady thought it was a preposterous idea to think that any of us who are now living would remain here in the same physical body until Christ's second coming, but owned that she had always wished to be here at that time, but had thought it too far off. She would much have liked to take a set of *Rolls*, but afraid she could not afford it, yet hopes to be able to borrow from some of her friends, so she took three PIONEERS. She said there had just been a man along with a book called the *Devil and his Angels*, but she was afraid of it on account of the name, for she never wished to think of the evil.

"Tuesday, January 6th.—One of us called upon a lady to-day whose husband had taken two PIONEERS. He had become very much interested in them, and said he had

NEVER READ ANYTHING LIKE IT,

and told his wife, when the sister called again, to take the *Roll*, which she did, and another PIONEER, and would let our sister know if they could take the other two Sermons. Another sister called upon a man who was very sick in bed—had been sick for the past four months. Our sister had a nice talk with him and his wife on the truth. He had been a member of the Methodist Church for a number of years. The tears came to his eyes as our sister talked with him about the different glories, and he could see plainly that *flesh* was to be saved, although he had never thought of it before in that light. As our sister presented him with two PIONEERS he thanked her again and again, and a new joy and comfort seemed to come to his troubled mind. As she arose to go he said he was so pleased she had called, and he could listen to her talk all night and not grow tired of it. Who knows that the little spark may not be fanned into new life yet? Our brother also had several very interesting conversations to-day; one woman had a *Part* of the *Roll*, but had not read it yet. After a little conversation, in which many dark parables and sayings seemed to be opened to her view, she just stood spellbound in wonder and amazement at God's glorious plan in bringing man back to what he was before he fell in the

beginning; yea, even holding out a higher glory: she hopes to study the work and see what there is in it. Another told our brother that she and her husband had been waiting and looking around for the truth for some time; they did not hurry to join any Church till they were more convinced of which had the truth, and they were obliged to own what had now been said was

ALL ACCORDING TO SCRIPTURE,

and felt more and more convinced that the *Flying Roll* was truth. A *Part* of the *Roll* was sold to a young man whose sister had a *PIONEER* given to her by our brother. He said he was trying to do right and find out the truth all he could, but did not like to read the *Part* until he had shown it to his minister and asked his opinion. Our brother pointed out from Scripture how wrong and foolish it is to run to a mortal man and ask his opinion on such things, instead of inquiring of our Maker. Our brother, afterwards passing by, saw him reading the little *Part*. One of us called upon a minister of the Methodist Episcopal Church, but as soon as the *Roll* was offered the minister said, 'Oh, I know all about that and you people, and I don't believe I want any *Flying Rolls*, or scrolls either. What right had that man to write a book and call it a *Roll* any more than I or any other man?' He was told that Jezreel was commanded to write the *Roll*. 'What right or authority had he to say he was inspired? You have nothing to show.' He was informed that the *Roll* bore its own credentials, and spoke for itself, and if he had read it he would see that it was God's work, and should be more careful about condemning it. Another gentleman who was present seemed more inclined to ask sensible questions and investigate, but seemed afraid of the minister. He was told that this work revealed the hidden mysteries of the Bible, things which had been kept secret since the foundation of the world, and told how man and woman by obedience are to be raised from the fall and inherit eternal life without any death. 'Oh well,' said he, 'I shall have my body raised exactly as Jesus did—flesh and bone—which is a glorified body, a spiritualised body, for a body of flesh and bone could not live as we live now; science will tell you that, and all medical works.' He said he did not want to know anything about Israel, and this was only a money-making scheme; he was quite satisfied with his Bible, and could interpret it himself, and would never read the *Roll* if he got it, and he would not even take a *Part* or *PIONEER*, but gave five cents to give a *Part* to someone else. At a large boarding house an order was taken from an old gentleman—a Jew—for a *Roll* to be delivered next week, but he argued that

THERE WAS ONLY ONE GOD.

He was told that was true; there was only one God, but that God was a Trinity—Father, Son, and Mother, or Holy Ghost. We go back to the beginning where God says, 'Let us make man in our image, after our likeness, so God created man in His own image, in the image of God created He him; male and female created He them,' showing that God must have been male and female, or how could Adam have been in the image and likeness of God? Jer. xxiii. 6 says, 'This

is His name whereby He shall be called, The Lord our righteousness.' Again in Jer. xxxiii. 16 we read, 'This is the name wherewith she shall be called, The Lord our righteousness.' 'Well,' he said, 'if you try to make me believe there are three Gods, I cannot believe anything, but bring the book and I'll take it.' A lady said she could not take anything, having just buried two little children, but just then her husband came in, looked at the work, and took a *Part*.

"Wednesday.—A card was received from a lady yesterday, saying, she would be pleased to take the *Roll*, as she was out when our sister called last time. To-day she was pleased to purchase one, and invited the sister to take dinner with her. Another of our party made some second calls, and found one family much pleased to see him again. The lady said her son had never cared to hear any minister preach, but the day our brother was there he was much interested, had been talking of it ever since, and said, 'That is something worth listening to; that is what I call preaching.' The lady's husband was also much interested, and to-day they took a Volume of the *Roll*. One of our sisters spent the evening calling upon interested friends. One family was very poor, and our sister had lent them a *Part* and two *PIONEERS*. They are English people, and are so much pleased with the work that they will try, by

HARD LABOUR AT DRESSMAKING,

to take a Volume before we leave. Called at another house to see if they could take the other two Sermons; they are Danish, and had taken the first Sermon and three *PIONEERS*. Yesterday the lady said her husband was greatly interested in it, said he had never read anything like it before. He had attended the Baptist church, and become very much dissatisfied with it, and said of late there was nothing there for him. A sister also called upon a Christian minister, who had taken a *Part* and *PIONEER*, but could not see anything in it; he thought the same natural body that went down comes up again, only it is changed into a spiritual body, quoting the passage, 'It is sown a natural body, it (the same it) is raised a spiritual body.' A lady said she did not care a cent for this old body, she did not want to save that; if the soul was saved, her body might go to the dogs for all she cared. Another lady was pleased to hear of the difference between the redemption of our body and the salvation of the soul, had never stopped to think there was any difference before. She said that she did not think she could be satisfied with a spiritual body that could not be handled and felt, now that she knew the difference; she took a *PIONEER* and promised to read it carefully.

"Thursday.—A lady and her son who had bought a Sermon of the *Roll* were visited again to-day; they were greatly pleased with it, and could plainly see the difference between the salvation of the soul and the redemption of the body; they were much pleased to be able to exchange the Sermon for a Volume. A brother called the second time at a house, where he had before sold a *Part*; they had read it, and thought

IT WAS GRAND, GOOD READING, but their friends and neighbours calling in

had tried hard to set them against it, but they had not a doubt but what this was the *Roll* mentioned in the Bible. They asked our brother to stay to tea, and afterwards took a Volume. Calling at another house, the lady took a *PIONEER*, then becoming more interested asked the canvasser inside; she was in trouble, having just lost her mother, but was anxious to learn more of God's will; she owned that she could see the difference between incorruptibility and immortality, and took the *Roll*. Another lady also became much interested and took a *PIONEER*, asking our brother in, which is a very uncommon occurrence.

"Friday.—We have had quite a snow-storm last night, and it has been snowing all day, more or less, so that we could not very well canvass, but we can always find plenty to employ ourselves with on a stormy day.

"Saturday.—The weather is not very favourable for canvassing, but our brother has worked for a short time; made some second calls, and found some for, and some against the truth. Calling upon an old lady, a minister's wife, he found she had read a *Part*, and had seen the explanation of the fall of Adam and Eve in it, which excited her anger very much, and asked our brother if he were not ashamed to advocate such a doctrine. He then asked her if she was ashamed of the Scriptures, and if she really believed in the whole of the Scriptures being inspired, which she acknowledged she did, but afterwards said the Old Testament was not for us to go by now. Our brother asked her if the New Testament did not speak of abstaining from blood, and also of Christ's second coming to establish His kingdom here. She said Christ's kingdom was already established. Such we see is the darkness of this enlightened age; where God reveals most, people see least. Our sales for this week are 2 Volumes, 13 Sermons, 50 *Parts* of the *Roll*, and 90 *PIONEERS*."

OTTAWA, CANADA.

"Monday, January 5th.—This morning we finished canvassing the main street. We are glad to get the Stores done, for most of the merchants and clerks always make excuses that they are too busy, and just as in the days of Noah they will not give heed to the sound of the trumpet, but the true children of Abraham will hear the voice of their Shepherd and come at His call, they being the dispersed of Israel now scattered among the Gentiles, but are not Gentiles. To-day the city is alive with many sleighs running hither and thither, carrying many of the people to the different polling places, electing a new mayor for the New Year, all too busy to pay any attention to the messengers who are so privileged to carry God's last message to man. In the afternoon when we called upon an old gentleman with whom we had left the first Sermon, he asked many questions in a critical manner, when the sister told him if he would read the book with a calm and tempered zeal, not in a spirit of unbelief, he could gain much knowledge. He replied that any new doctrine should be criticised, but he was shown that the *Roll* did not teach another new doctrine, but the faith which the saints died in, they not receiving the promises, but

seeing them afar off, the promise of the life of the body, this mortal to be changed in the twinkling of an eye to immortality, and become like unto the Man-Christ, flesh and bone, the spirit being the life. As long as we are flesh and blood we are liable to death through the poison in the blood. Satan has power to attract that evil and carry us to the grave, but now in the third and last watch, the end of time, God offers us a reprieve from death, and we may now live in His sight. 'The wages of sin is death, but the gift of God is eternal life, and whosoever liveth and believeth in Him

SHALL NEVER DIE.'

This gentleman returned the Sermon and took a *Part* of the *Roll* and a *PIONEER*, saying he was satisfied with the soul's salvation, which we know is a blessed hope, but we also know that to be saved in part is to suffer loss, and nothing short of full redemption will satisfy the true children of Abraham.

"Tuesday.—This morning we went to Aylmer, starting to the market in Lower Town, enquiring among the farmers if any were going to that place. One old man asked a sister if she were a Salvation lass, when she explained the difference in our teaching, the Army looking for life through death, while we seek to disannul our covenant with death, and thus seek life. This old man paid for a *Part*, saying if he knew of anyone going to Aylmer he would be glad to tell us, so we started on foot, trusting that we would get a lift, and just as we got out of Hull a farmer kindly gave us a ride to within two miles of the village of Aylmer, which we found a small place. We visited the mayor, who, although a Roman Catholic, gave us permission to canvass. This is a 'holy day' and the place was very quiet. We were able to scatter quite a number of papers, considering it to be a French Catholic settlement. We left 3 Sermons of the *Roll*, 19 *PIONEERS*, and 4 *Parts*, and gave the message of life to all we came in contact with, all meeting us civilly. One woman who bought a *PIONEER*, whom we asked if we might stay and eat our lunch at her house, kindly gave each of us a cup of tea, which was very gratefully received after our nine miles' drive. The Methodist minister bought a *PIONEER*, after reading in the Sermon of the *Roll* for fully ten minutes. We started for the city about three o'clock, and walked back, reaching here about six o'clock, very tired, but so grateful to Israel's God for the strength given to us in our time of need.

"Wednesday.—This was another nice day to work in the vineyard. We received a nice letter from an interested one in Kingston, with order for *Rolls*, Hymn Books and *PIONEERS*, which is very cheering.

"Thursday.—Tried to work among the French but found it almost

TIME SPENT IN VAIN,

for we can do nothing among them. One very interested friend in the city says, 'Where she used to speak to people about their souls, now she must tell them of the life of spirit, soul and body.'

"Friday.—Nothing of note. Soft, fine weather once more, which we welcome.

"Saturday.—To-day we met with good success. Great earnestness among the interested ones. A meeting is arranged for next

Monday evening and again on Thursday. We have the town of Hull to canvass, which is made up of the French, which language we do not speak, so can make little headway among them, but trust to scatter among them the *PIONEERS* which have the message in French.

"Our sales this week are 21 Sermons, 15 *Parts* of the *Roll*, 73 *PIONEERS* and 4 Hymn Books."

JEFFERSONVILLE, INDIANA.

A sister commencing her canvass of this city says: "I went to see the mayor yesterday, who granted me the right to canvass. I took some Sermons, *Parts* and *PIONEERS* along, and sold during the afternoon 15 first *Parts* and 1 first Sermon.

"The Sermon I sold to a gentleman who came into a barber's shop with his son while I was there, showed a great deal of interest, and gave me his address to call with Sermons II. and III.

"A milliner, formerly a Christadelphian, said they knew a good deal. I told her they were ignorant of the origin of evil. She had her Bible lying on the counter. I explained the fall of man. She was astonished, took a *Part* and *PIONEER*, and said she was glad I came in and will tell all her friends."

TORONTO, CANADA.

"On January 5th we called on a lady who had bought the first Sermon of the *Roll* some time ago; she professed herself well pleased with it and bought the second and third Sermons. Another lady who had received a *PIONEER* from a sister said it was the only paper she or her daughter cared to read; she was too poor to buy the *Roll* but took another *PIONEER*. Many would gladly buy but the scarcity of money prevents them. The weather is so cold and stormy that those who have work are unable to do it.

"Tuesday, January 6th.—Our work to-day was principally in the stores; it being very cold we could do but little at the private houses. One said he did not believe in the teaching of the churches; he bought a *Part* to see if it was any better than what he already knew. An interesting conversation was held with a gentleman in a coal office. He said he was much pleased with what he heard, could not buy the *Roll* at this time but might later on. He took a paper. Another took the first Sermon, asking the brother to call again, and if it suited he would take the other two or the Volume. The *Roll* is beginning to be better known in Toronto, and more people are willing to give it a trial.

"Wednesday, January 7th.—We called at the house of a young lady we met at Stratford; she was visiting her brother, and was pleased to see us again, bought a Sermon and invited us to come again to make them a visit and explain the faith of Israel. We have met several who said they had the *Roll* but were not particularly interested, and a few who were really anxious to get it, but had not got the money to do so at present, hoped to become purchasers soon.

"Thursday, January 8th.—We have met several to-day who have the *Roll* or some part of it. One lady said her son bought the

first Sermon about a year ago, and was delighted with it, but had not the money to buy the others. Another lady was met who had

BROUGHT THE "ROLL" FROM ENGLAND, and she had a friend there who was in the house of Israel, from whom she got letters, and she could now tell her she had met the canvassers here. Another lady said she had read some of the papers and the first *Part* of the *Roll*; she would be delighted to sit down and read that book, but her husband was out of work, hence she could not get it now, but asked to have it brought to her next month. We have received several orders to be delivered later on. Many have heard of the *Roll* and nearly all spoke very highly of it.

"Friday, January 9th.—We find the scarcity of money interferes very much with the spread of the *Roll*. We meet many who have had the papers and are pleased with them and would gladly take more if they could. One young woman said she had read the papers and would get the *Roll* the first money she got; she was out of work at present. A brother had a very interesting conversation with a man and his wife, which resulted in them taking a set of the *Rolls*.

"Saturday, January 10th.—This morning a brother called on a rich lady who lives alone and devotes the most of her time and money to missionary work about home, amongst the poor and fallen in her own city. When the *Roll* was offered her she took the set willingly, saying, she had heard of the *Roll* and had a desire to obtain it, and if it was what she wanted she would require a good many of them to give to those who are unable to buy for themselves. She said she was completely disgusted with the churches, could have no fellowship with them, but was doing what she could independent of them. The brother left her, praying that she might have her eyes opened to the deeper mysteries of redemption contained in the pages of the *Flying Roll*.

"Our sales for the week are 27 Sermons, 108 *Parts* of the *Roll* and 11 *PIONEERS*."

Hear ye this, O House of Jacob.

Give ear O earth, and hearken O ye people! The two-leaved gates are now thrown open to the whole world—to Jew and Gentile, but as Jesus said: "Ye will not come unto me, that ye might have life." Nevertheless, the children of Abraham, the seed of Israel, and the dispersed of Judah will come and enter the two-leaved gates of immortality. We shall not all sleep (die), but shall be changed in a moment, in the twinkling of an eye. "There are three that bear witness in earth, the Spirit, and the water, and the blood." "There are three that bear record in heaven, the Father, the Word, and the Holy Ghost; and these three are one." What is this record? First, in regard to His Church, "That He might sanctify and cleanse it with the washing of water by the Word; that He might present it to Himself a glorious Church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish" (see

Eph. v. 26-27). Second, in regard to the blood; "I will cleanse their blood that I have not cleansed: for the Lord dwelleth in Zion." (Joel iii. 21.) "Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God." (1 Cor. xv. 50.) Wherefore the blood must be first cleansed, and then washed away, as is recorded in Ezek. xvi. 9: "Then washed I thee with water; yea, I thoroughly washed away thy blood from thee, and I anointed thee with oil," fulfilling the Scripture: "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" (1 Cor. iii. 16.) Spoken as if done, but yet to be fulfilled, for when the blood is washed away, and the Spirit of God takes up its abode in His people, His Bride, they will be immortal; these will be the true branches of the living vine, of whom it is written: "In that day shall the branch of the Lord be beautiful and glorious, and the fruit of the earth shall be excellent and comely for them that are escaped of Israel. It shall come to pass that he that is left in Zion, and he that remaineth in Jerusalem shall be called holy, even everyone that is written among the living in Jerusalem (being that new Jerusalem which John saw descending from God out of heaven, prepared as a bride adorned for her husband), when the Lord shall have washed away the filth of the daughter of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the Spirit of judgment and by the Spirit of burning." (Isa. iv. 2-4.) To those who cannot see farther than the millennium, there is the promise to them to live a thousand years without death, Satan being bound during this time, and the difference will be seen at the resurrection, between those who die in the faith of Abraham, Isaac, and Jacob, and those of the common salvation; for those who die in the faith will be ministering angels to the throne of God, and those who die in the common salvation will only be as the angels of God returned to their former estate. "In my Father's house are many mansions." Blessed, yea, thrice blessed, saith the Spirit, is that man and woman who is now drawn to seek Zion, and come to Zion and Jerusalem above. Blessed are those *who will come* to Jesus, that they might have life.

Christ has purchased this world with his own precious blood for the sake of the pearl, Israel, His own long lost Son, who will believe as the Scripture hath said, and not as man has taught them; who confine themselves to the law and testimony that they may enter into the womb of Jerusalem above and be born, not of the will of the flesh, but of God.

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.

Notes of Addresses.

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

SUNDAY EVENING, JANUARY 25TH, 1891.

The first speaker commented upon the thirty-sixth chapter of the Book of Ezekiel.

We esteem it a great privilege to bring before your notice the grand subject of the redemption of man, not only that redemption which was brought about by the shedding of the blood of Jesus, which was for the souls of all men, but the redemption of this mortal body. The Apostle Paul, although he knew only in part, distinctly foresaw that in the end of time this complete deliverance from death would take place, and he prayed that our spirits, souls, and *bodies* might be preserved blameless unto the coming of our Lord Jesus Christ. Satan in the beginning caused the curse to be pronounced upon the body, and if all come under that curse he will have gained the victory over God; but the Lord will shortly manifest His power, and show, as the prophet Ezekiel testifies, that He formed the earth (the body) to be inhabited. In the chapter on which my remarks are based we have the promise of God to restore man to the condition in which he was created, to bring him from under the curse. Man became subject to death through breaking the laws of his Maker, and if we now live according to those laws it is not possible for our bodies to see corruption. The *Flying Roll* is being sent to the children of God scattered among all religious denominations, showing them that the time of their restoration is at hand. These are the days which the Prophets foresaw when the glorious promises they wrote of would have their

COMPLETE FULFILMENT,

when the seed of Israel would be gathered and saved from all their uncleannesses, and the evil which is the cause of death removed from them. Evil became inoculated in our blood through the sin of our first parents, but God promises in Joel that He will cleanse the blood; it has ever been on the increase since the day it entered, to-day iniquity abounds; our great philanthropists, moralists, and social reformers are at their wits' ends to know how to cope with it. The efforts of man will never remove evil; it is only by the fulness of God's Spirit being poured out upon Israel that they will be enabled to overcome sin, that will bring about the cleansing. We have not attained to that perfection, but like the Apostle Paul we press forward towards the mark of the high calling of God, the standard Jesus upheld, "Be ye therefore *perfect*, even as your Father in heaven is perfect." Many will tell you they are perfect through the merits of Christ's sacrifice, that His righteousness is imputed to them; but that is to the soul in the first resurrection, which every believer will enjoy; we know we are clean every whit for the soul, but the curse hangs over our heads which was pronounced on Adam, "Dust thou art and unto dust shalt thou return." God has promised to destroy *death* and him that hath the power of death, that is, the devil; he it is who has taken man down to destruction, for wide is

the gate and broad is the way that leads to the grave, and many there be that go in thereat; all save three, Enoch, Elijah, and Jesus have been handed over to Satan for the destruction of the flesh, one in each dispensation being saved as a witness of

THE LIFE OF THE BODY.

The promise remains to be fulfilled in 144,000, they will attain to the glory of immortality as Jesus. Enoch was translated without death, and Paul says before he was translated he had this testimony that he pleased God. Jesus had this testimony also; the voice which was heard from heaven said, "This is my beloved Son in whom I am well pleased." Those who go to the grave cannot please God. The 144,000 will have this same testimony; for as St. John tells us, they follow the Lamb whithersoever He goeth. None else follow Him; they are enabled to follow Him because they eat up the little book. The Word will become life in them, it will quicken their mortal bodies, it was made flesh in Jesus and dwelt among us; His body could not see corruption, neither can those who eat His word. He was free from all evil, but with us it is not so; our bodies must first be cleansed before His word can be placed within us, then death will have no power; it has reigned for nearly 6000 years; but the kingdom of God is about to be established on earth and Satan dethroned.

We do not make void the hope of Christendom by preaching the life of the body, it is a further glory. Paul saw this, but knew he could never reach it, which caused him to groan: "O wretched man that I am, who shall deliver me from the

BODY OF THIS DEATH?"

And he says: "The whole creation groaneth and travaileth in pain together until now, and not they only, but we who have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our *bodies*. We know that through faith in the atonement of Christ our souls *are* ransomed from the second death; but we seek, as Paul sought, to have the thorn in the flesh, the messenger of Satan, removed; we seek to be delivered from the bondage of corruption unto the glorious liberty of the children of God; we seek the *rest* that *remaineth* for the children of God. There can be no rest for Israel whilst Satan goes about as a roaring lion seeking whom he may devour; he has come down having great wrath, for he knoweth that his time is short; but Israel will be plucked as brands from the burning; they will be kept by the power of God unto salvation, ready to be revealed at His coming. God will show His power in them by preserving, not their souls only, but their bodies. The body of man was not intended for destruction; he lost it through disobedience to God's law, but strength will now be given to keep the law that man may *live*: "For 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 minds and write them in their hearts, and I will be to them a God, and they shall be to me a people." The Scripture

says: "Christ is the end of the law for righteousness to

EVERY ONE THAT BELIEVETH,"

but Israel must be brought back through the law, for theirs is a reward not reckoned of grace but of debt; the imputed righteousness of Christ is a free gift of grace through faith at the first resurrection. The law was given to Israel and the promise of fulfilling it is to them; they will seek for the Spirit to aid them and thus gain the inheritance man lost in the beginning.

A second speaker addressed the meeting, giving additional proof of the further faith and glory in store for Israel, taking for his text, "To him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness." (Rom. iv. 4, 5.)

On Mount Calvary we behold three crosses, figurative of three glories; on the centre one is Jesus, who is the Christ, Christ dwelling in Him; this is the highest glory, compared to the glory of the sun, and it is written: "The glory which Thou gavest me I have given them," spoken as if done but yet to be fulfilled in His chosen people, His Bride; He said, "I pray not for the world, but for them which Thou hast given me, for they are Thine." These are the firstfruits unto God and to the Lamb mentioned in the seventh chapter of Revelations; 12,000 of each of the twelve tribes of the

CHILDREN OF ISRAEL,

for He was not sent but unto the lost sheep of the house of Israel, to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises. They are the called according to His purpose, and whom He called them He also justified, and whom He justified them He also glorified; they are the seed He has preserved for Himself, for except the Lord of hosts had left us a remnant we should have been as Sodom. Unless God had watched over that seed it would have come to nought through its contamination with the tares, the seed of the wicked one. The servants asked their Lord, in the parable of Jesus, whether they should go and pluck up the tares, but he said: "No, lest ye pluck up the wheat also; let both grow together until the harvest." This is the time of the harvest when he says to the reapers, "Gather ye up first the tares and bind them in bundles and burn them, but gather the wheat into my barn." The children of the Kingdom are being separated from the evil. Noah was of that seed and was preserved, and as the days of Noah were so shall the coming of the Son of man be. The world will not be converted but destroyed, and except the days were shortened there could be no flesh saved, but for Israel's sake, the elect, He hath shortened the days.

Concerning the other crosses, one thief is a figure of the believer, of him who worketh not, but believeth on Him that

JUSTIFIETH THE UNGODLY;

to him there is a promise of the salvation of the soul at the first resurrection. The other thief is the unbeliever who remains in darkness until death and hell deliver up the dead

which are in them, viz., at the second resurrection, he being the least in the kingdom of heaven. Christ is the Saviour of all men, specially of them that believe, but though hand join in hand the wicked shall not go unpunished. The repentant thief loses his body but gains the soul; he is not made like Jesus, who showed His body to His disciples, saying, "Handle me and see, for a spirit hath not flesh and bones as ye see me have." His body was the temple of God, for God dwelleth not in temples made with hands. The Holy Spirit manifested itself in the Holy of Holies of Solomon's temple until it came to rest on the body of Jesus when He was baptised in Jordan; it afterwards left Him that the word spoken in the beginning might be fulfilled: "Thou (the serpent) shall bruise His heel." He was left in the power of Satan, who caused His body to be laid in the grave, but the Spirit entered it and raised it, thus overcoming death, for He saw not corruption. The promise is that the seed of the woman shall bruise the serpent's head; this remains to be accomplished, and the time is here when Satan's power will be destroyed in the seed of Israel. He is to be bound for 1000 years in the heart of man, that is, in the nations of the earth who will live during the millennium, as it is written in Daniel: "Hew down the tree, cut off his branches, shake off his leaves, and scatter his fruit; nevertheless, leave the stumps of his roots in the earth." After this he will be loosed for a little season to deceive the nations and gather them against the Holy City. Satan will then be proved to have been the transgressor from the beginning, and his power will be totally destroyed. He overcame the woman, for Adam was not deceived, but the woman being deceived was in the transgression; the woman, however, will overcome Satan in the end, for the evil is to wither in the furrows where it grew; she will cleanse the blood of man by the power of the Spirit, which is bruising the serpent's head; the sting of death will then be removed and man restored to his former possession, and the work of God finished.

Testimony from New Zealand.

DUNEDIN.

"Monday, December 15th.—Since our last report we have canvassed in the districts of Kaikoria Valley, Mornington, Musselburgh and South Dunedin. We have sold in the above places 36 Sermons and 4 *Parts* of the *Roll*, and 79 papers. Other than these facts there does not seem much of interest to record save an utter indifference to spiritual things by both young and old; we have verified the truth of the words, 'we are living in a very sceptical age,' addressed to us shortly after our arrival here, and, in the words of the 'red,' 'speckled' and 'white' horses whom the Lord hath sent to walk to and fro through the earth, we can say that 'all the earth sitteth still and is at rest.' If we ask ourselves why it should be so, we have not far to look for an answer; the secular system of education, without the Bible even read in schools, which has been in force here for

about sixteen years, has doubtless alienated the minds of the young from spiritual things, and the stereotyped religious forms of to-day appear to have lulled to sleep those more advanced in years; it is evident also that the Spirit has left the churches. It will be no wonder then that the day of the Lord will come as a thief in the night.

"Though this is the case with the great mass of mankind, there are a few whose eyes are being opened to the signs of the times, and who are longing for a better state of things. These, as a rule, have been brought through some trouble or affliction, and who, feeling the effects of the 'famine in the land,' are anxious for a crumb of spiritual food, even though it has fallen from the rich man's table, reminding us of the words, 'The Lord will have mercy upon his afflicted,' and will take you 'one of a city' and 'two of a family' and bring you to Zion.

"In addition to the spiritual indifference we have to contend with, we find many are prejudiced against buying books at their doors in consequence of having been 'taken in' by book canvassers. Wherever we go there are several engaged in this occupation, either in advance of us or upon our heels, and of late letters have appeared in the newspapers protesting against their tactics in obtaining orders. Against one company legal proceedings have been taken in various parts by those who have given orders for their book; also against an agent for them in this district who appears to have found it necessary for his own safety to deliver his books under the point of a revolver. As a rule the books are American, of an inferior order, for which a high price is asked. At one house where a sister offered the *Roll* she was answered by the lady (?) 'I don't buy books of a book fiend.' At another house a brother was explaining the object of the *Roll* to the lady when the husband came to the door, saying, 'I suppose you don't carry a revolver, do you?' to which he replied: 'I have no need of such formidable weapons.' Here they purchased the first Sermon and a paper. The weapons of our warfare are certainly mighty through God to the pulling down of strongholds, but they are not carnal but spiritual. In Kaikoria a young married woman was called upon, who on hearing and reading the title of the *Roll*, remembered having seen in Glasgow, about two years ago, a large placard in a shop window, with the words, 'Extracts from the *Flying Roll*, God's last message to man,' and wondered what it meant; but her friends of whom she enquired could give her no information. She thought it strange the book should be offered her two years afterwards at the antipodes, and she purchased a *Part* of the first Sermon."

If we suffer only for the deeds which we have committed we do no more than we are bound to do; but if we bear blame falsely, and suffer false charges, we take up the cross of Christ.

Seated inside the camp, whilst the Bridegroom went outside the camp, how many say they want to be the Bride. Have such believed on Christ as the Scripture hath said? Let us all examine ourselves to see if we are in the faith or not.

A Message for the Welsh.

CYHOEDDIAD I'R BOBL GYMREIG.

Y mae goleuni mawr wedi tarddu i fyny yn eich plith, mae Udgor Silo y Tywysog Tangnefedd, yr hwn sydd i dywys Israel sydd yn awr ar wasgar i'r holl wirionedd, wedi ei chwythu gyda sain eglur a sicr, ac y mae yn cael ei gynyg yn awr i'r byd yn yr ERTHYNIAD o'r FLYING ROLL, y llyfr sydd yn da ei gred llythrau, ac a sefydlith ei ddywfol 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 byd cryf fod yn dreuliadwy, a'r darllynydd 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 cenhedloedd wedi dyfod i mewn, sef yr amser y mae yr Apostol Paul yn cyfeirio ato, pan yr ysgrifonodd "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 ddal cyflawnder y cenhedloedd 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 ag angau, a'ch cynghrair ag uffern ni saif" (Esaiah xxviii. 18), "O law y bedd yr achubaf hwynt, oddi wrth angau y gwaredaf hwynt" (Hosea xiii. 14), "A hyn, medd y Salmydd, a ysgrifenis i'r genhedlaeth a 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 uchenaidd y carcharorion; ac i ryddhau plant angau," addewid yr Arglwydd ydyw; "Y Gwaredwr a ddaw allan o Sion, ac a dry ymaith annuwioldeb oddiwrt h Jacob." A hyn yw yr ammod sydd iddynt genyf fi, pan gymerwyf ymaith eu pechodau hwynt" (Rhuf. xi. 26.) Mae yr Iuddewon a'r Cenhedloedd wedi bod yn foddolawn ar dderbyn maddeuant o'u pechodau, tra yr ydoedd gwreiddyn y drwg eto yn aros yn eu gwaed, a thrwy hyny, y maent o hyd yn agored i syrthio, o'r diwedd, yn talu y cyflog am bechod, marwolaeth, er hyny, y mae iddynt obaith ogoneddus o dderbyn corph Nefol, yn debyg i'r angylion yn yr adgyfodiad cyntaf, yr hwn sydd i'w gael trwy ffydd ac edifeirwch, y maent yn gyfranogion o'r "iachawdwriaeth gyffredin," ond mae y "Flying Roll," "yn cyhoeddi i Israel" y ffydd a roddwyd unwaith i'r saint, sef gwaredigaeth o Gorph, Enaid, ac Ysbryd oddiwrt farwolaeth; ac a gyrhaeddir drwy yn gyntaf lanhau eu gwaed (Joel iii. 21; Zech. xiii. 1), ac wedi hyny ei olchi ymaith (Ezec. xvi. 9), eu cyrph hwynt wedi d'od yn gyffelyt i'r corph a feddianwyd gan Iesu Grist, "yr hwn wedi ei wneuthur o hyny yn well na'r angylion, o gymmaint ac yr

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

Mae Esaiah yn tynu llinell neillduedig gydrhwng yr Iuddewon a'r Cenhedloedd, pa rai sydd ar yr un esgynlawr yn gyffredinol, ac yn ceisio yr un gobaith, ac Israel Duw, pa rai a gesglir allan oddiwrt y ddwy eglwys yma i ffurfio y drydedd eglwys, sef eglwys, y rhai cyntafanedig, fe ddywed: "Hwn a ddywed, eiddo yr Arglwydd ydyw 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 ydyw, ac a ymgysfennu ar enw Israel. Y mae yr Apostol Paul hefyd yn tynu sylw at y tair Eglwys yma pan y dywedodd: "Byddwch ddiachos tramgwydd i'r Iuddewon ac i'r Cenhedloedd hefyd, aci 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; cyfrifi 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 oddiwrt 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

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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. ix. 1.) "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 behid 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. xliii. 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 *narrow*." (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. 23; 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: "When lust hath conceived it bringeth forth sin: and sin, when it is finished, bringeth forth death." (James i. 15.) By this means the blood of their offspring also became inoculated with evil; from the heart, the reservoir of the blood, proceeding all manner of uncleanness. (Matt. xv. 19.) The wages of sin is the death of the body; if we are enabled to overcome sin we shall conquer death. Where the evil is not removed the body must die. We shall not all sleep; 144,000 of Israel must put on immortality, and to this end God has promised: "I will cleanse their blood that I have not cleansed, for the Lord dwelleth in Zion." (Joel iii. 21.) "He will subdue our iniquities." (Micah vii. 19.) "In that day there shall be a fountain opened to the House of David and to the inhabitants of Jerusalem for sin and for uncleanness." (Zech. xiii. 1; see also Rom. xi. 26, 27; Isa. i. 25; xiv. 30; xxv. 7; xxvii. 9; lix. 20; Jer. l. 20.) *Flesh* and *blood* cannot inherit the kingdom of God, but the elect (Isa. xlv. 4), having their blood cleansed, will be changed from mortal to immortality; their blood will be washed away and made flesh, in a moment, the twinkling of an eye, at Christ's appearing in majesty and glory." (Ezek. xvi. 9; 1 Cor. xv. 52.)