

THE PIONEER OF WISDOM

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

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

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Parable of the Good Samaritan.

WE may often flatter ourselves that we are a very good neighbour, that we live at peace with those around us, pay twenty-shillings in the pound, keep up an outward show of respectability, and have little idea that we fall far short of the definition of a true neighbour as given by Jesus in answer to the lawyer, as recorded in Luke x. Many men have behaved nobly to their fellows, many women have done valiantly, but a far greater work than any yet accomplished will be performed by those women in Israel who are clothed by Christ and Jerusalem above, and under their influence pluck up the withered boughs and cleanse the Lord's vineyard, the House of Israel. The evil shall wither in the furrows where it grew; it made its appearance in the body of the woman, and it will wither there when the virgins of Israel have their eyes fully opened to realise the approach of the Bridegroom, and have trimmed their lamps, "when the Lord shall have washed away the filth of the daughters 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."

In the parable we read that a certain

man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment and wounded him, and departed, leaving him half dead. The Jerusalem here referred to is that immortal Spirit mentioned by Paul in Gal. iv. 26, Jerusalem above, the mother of the free; known in Christendom as the Holy Ghost. Jericho is a type of man in his present degenerate condition, a city which has been levelled to the ground through sin; a curse being pronounced on the one who rebuilt it, and in rebuilding the ruins of which Jesus became a curse for us, as it is written: "Cursed is everyone that hangeth upon a tree." We are now particularly concerned about His finishing the city and setting up the gates thereof in God's youngest son Shiloh, for unto Him shall the gathering of the people be. We seek the consummation of that work begun by God nearly 6,000 years ago, the fulfilment of the promise made in the beginning, that the seed of the woman shall bruise the serpent's head.

Adam left the estate of the immortal and fell among thieves; he became a prey to Satan and his angels, who wounded him and his blood became inoculated with the tares of evil, and in this fall he lost his raiment, his immortal clothing, for the immortal Spirit withdrew from him. He became half-dead, dead to knowledge, having wandered down the broad road into the citizen's country. He and his offspring have groaned and travailed in pain together until now, smarting under the wounds of the enemy, having the messenger of Satan to buffet them, feeling the sting of the thorn in the flesh. This is the condition of men by nature, an abject picture of grief, misery and despair, bound hand and foot with sin; finding our many states producing bitter herbs, accompanied by vanity and vexation of spirit. So we lie wounded in the valley of the fall. Will no eye pity us? will none raise us up? Is there no balm, no comfort, no ray of hope? Night after night we bathe our body in our tears, we

are as lone sparrows on the housetop. Surely it cannot be destined for man to be always in this condition!

In the first dispensation a certain priest, Enoch by name, came down that way, looked on the fallen race of Adam, and passed by on the other side of that broad way leading to the grave; he escaped the curse pronounced on man, he was translated without death, but he did not prove a true neighbour in binding up the wounds of fallen humanity. In the second dispensation a Levite, Elijah by name, viewed the scene, and also passed by on the other side. These two were translated as witnesses of God's promise to redeem a remnant from death, and a few taking courage at these two examples had their faith revived and believed God that He would fulfil His covenant in the remnant of the seed of the woman, though as Paul declares: They themselves "died in faith, not having received the promise, God having provided some better thing for us, that they without us should not be made perfect." Enoch and Elijah were made perfect men; they went to the spirits of just men made perfect; their bodies instead of being given over to Satan for the destruction of the flesh, are changed from mortal to immortal.

Now we come to see who is the true neighbour to fallen man. We learn who possesses the true healing balm. The prophet said: "They have healed the wound of the daughter of my people slightly, crying, peace, peace, when there was no peace." The priests of Judaism and Christendom have promised men liberty whilst they themselves are the servants of corruption. Christendom at least should have been aware of the consequences of this, seeing they had the example how Judaism fell. The hope of Israel was revived by Jesus Christ nearly 2,000 years ago, but Israel would not then come unto Him for life; the time had not arrived for Christ to become the glory of His people; that was to be accomplished at the fulness of the Gentiles, according to the words of the prophet: "After two

days will He revive us, in the third day (or dispensation) He will raise us up and we shall live in His sight." In view of this, and earnestly desiring to be freed from the evil, we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body; waiting to be seated on our own beast, the body, in immortality.

Christ, the good Samaritan, now re-opens the vision, and brings life and immortality to light through the Gospel, which He united to the law, and has declared that by precisely the same covenant that was made with Jesus, He will cause the sealed of Israel to do the same works that He did, yea, even greater works. For them He paid the twopence, for them Jerusalem above cast the two mites into the treasury, and these twopence and two mites typify law and Gospel, by which man shall live. We shall not live by bread alone, but by *every* word that proceedeth out of the mouth of God. "This is the covenant that I will make with the House of Israel after those days, saith the Lord; I will put My laws into their mind, and write them in their hearts; and I will be to them a God, and they shall be to Me a people." He will pour oil and wine into their wounds, and heal them of the bite of the serpent; He will cleanse their blood that has not been cleansed; yea, verily, their flesh will be fresher than a child's, and they shall return again to the days of their youth. His promise is: "When I passed by thee, and saw thee polluted in thine own blood, I said unto thee when thou wast in thy blood, live!"

Raising our drooping heads, whispering words of comfort in our ear, recalling to mind the many happy hours we spent around His throne, gently loosing our tongue and anointing our eyes, He proves a veritable Comforter or Spirit of Truth. Overshadowing, then clothing us with His Spirit, He causes us to dwell in the inn, waiting until He shall abide in us, waiting for the change from mortal to immortality. This Samaritan, whilst being a light to lighten the Gentiles, being the incorruptible God and ransoming all *souls* from the hand of Satan in His appointed time, appears most nobly as the Saviour of the *bodies* of His elect. He is the resurrection *and the life*. He now comes specially to bind up the broken-hearted and heal the stroke of their wound. He causes a shaking among the bones of the House of Israel, His first-born, and makes them cry out with the Psalmist: "Thou hast delivered my soul from death; wilt not Thou deliver my feet from falling [into the pit] that I may walk before God in the light of the living?" Life they crave, even life more abundantly. Not life through death, but to have this vile body changed and fashioned like unto His glorious body, in fulfilment of

our Lord's words: "Whosoever liveth and believeth in Me shall never die. Believest thou this?" If you are of the children of Abraham you will believe it, and will not rest satisfied until He makes Jerusalem a praise and joy in the earth. Your shout of rejoicing will be: "I cried unto Thee and Thou hast healed me; Thou hast kept me alive, that I should not go down to the pit." (Psa. xxx. 2, 3.)

The Last Adam a Quickening Spirit.

That Spirit that raised up Christ from the dead is the quickening spirit that quickeneth all things, being the "resurrection" and the "life," as it is written, "He that believeth in Me, *though he were dead*, yet shall he live, and whosoever *liveth* and believeth in Me shall never die." It must always be borne in mind that in the case of the resurrection and re-animation of the dead, the flesh, the body profiteth *nothing*. The curse of death having been pronounced upon it from the beginning it returns to the earth as it was in its previous form of dust, it turns to corruption, which corruption cannot possibly inherit incorruption, therefore, we see that it is necessary for the bodies of those who will not come to Jesus that they might have "life," but who will only seek a resurrection glory, to die, that the soul may sprout therefrom and be quickened to newness of life in the resurrection. Paul alludes to this in his writings to the Church at Corinth: "But some man will say, How are the dead raised up? . . . Thou fool, that which thou sowest is not quickened except it [the body] die: and that which thou sowest, thou sowest *not* that body that shall be, but bare. . . . God giveth it a body, as it hath pleased Him."

Thus we see that the Apostle has laid the matter down very clearly, and that he is endeavouring to show us that the quickening of the dead does not imply the resurrection of the body, but that that body is no more than the corn of wheat placed in the ground to die, to rot, that the spiritual body, the soul, may rise and be quickened from it in the resurrection. God giveth it *another body* as it hath pleased Him. This, then, is how that quickening Spirit is the "resurrection." But how that Spirit also has to be the "life," to quicken man from mortal to immortality, has been a mystery until these days. We read in Rom. viii. 11: "He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit." But we ask, How is the great change here spoken of to take place? We might answer in the words of the Great Apostle of the Gentiles, by being clothed upon with our house which is from Heaven that (being so clothed upon our mortal body with the immortal spirit, not being found naked of either in the grave) mortality may be swallowed up of "life." God will change our vile body that it may be fashioned like unto His glorious body. By the blood being washed away at Christ's coming mortality is swallowed up, and the spirit put in its place, the mortal body being thus quickened by the

spirit dwelling within it, being the "life" of that temple. Flesh and blood cannot inherit the Kingdom of God, no more than corruption (the body of man laid in the grave) can inherit incorruption; therefore, we see the necessity of the great change the body of man must undergo, to be fashioned like unto the glorious body of the Man-Christ in immortality.

Blood being the mortal life of evil, and it being God's purpose to quicken the mortal body of man in the end of time, that mortal might put on immortality, he has said in order that this might be accomplished: "I will *cleanse* their blood that I have not cleansed." For this we must leave all first principles, to which Christendom to-day are clinging with a dying grip to obtain the purification of the blood. This is the great and mighty work which the Lord is now doing in the New and Latter House of Israel, for the fountain is *now* opened to the House of David and to the inhabitants of Jerusalem (Jerusalem above; see Gal iv. 26) for the *removal* of sin and uncleanness. And this has to be done that the blood may be cleansed from every tare of evil sown by the enemy of mankind amongst the wheat in the beginning, preparatory to the great redemption of the body. We must be cleansed by the washing of water, by the Word; for as the *Flying Roll* says, "It will divide and cause a separation *in* thee, its bitterness will separate the evil from the good, the tares from the wheat, the clean from the unclean; it will cause thy uncleanness to flow out, and be cast out into the draught and burned. It will smite the rock in thy belly, and cause the great separation, for which the whole creation has been waiting, in travail and in pain. Make no mistake here: "No *branch* will be *purged* unless it is already bearing fruit now, that it may bring forth *more*. *Much fruit* will be borne by that branch that *abideth now* in the Vine. He will abide in Christ and Christ will abide in him; but the purging and separation from evil in the blood must take place first. Where there is no fruit, there will be no purging. Sweetness will not cleanse blood, but bitterness will."

When the blood is cleansed, it is washed away, that the Spirit of God with man's own spirit may be placed within the body, to be the "life" of it. As it is written 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. Then the mortal body is quickened by the Spirit, then we become members of His body, of His flesh, and of His bones, one flesh, one body with Him. Then the sinews and the flesh, free from blood, is seen upon the dry bones of Israel, whose hope had been almost dried up. "And when I passed by thee," saith the Lord, "and saw thee polluted in thine own blood, I said unto thee when thou wast in thy blood, Live; yea, I said unto thee when thou wast in thy blood, Live. Not after death in the resurrection; that also is a glorious hope, but we are now speaking of the glory of the immortal Bride of Christ, who hear the word of the Lord to 'Live' in their blood, free from sin; until the blood is washed away, that the last Adam may quicken this

mortal body to immortality. Jesus speaks of this quickening in the following words: "This is the Father's will which hath sent Me, that of *all which He hath given me* I should lose *nothing*, but should raise it up again at the last day." "I pray . . . for them which thou hast given Me." . . . "I pray *not* that Thou shouldest take them out of the world, but that Thou shouldest keep them from the evil." They are the 144,000 redeemed from amongst men, the sealed of the twelve tribes of Israel, the firstfruits unto God and to the Lamb, in whose mouth will be found no guile, for the remnant of Israel shall not do iniquity, "nor speak lies," neither shall a deceitful tongue be found in their mouth. They are the remnant of the woman's seed, who are to-day found keeping the commandments of God, and having also the testimony of Jesus Christ.

The Immortal Fold.

Jesus said: "Other sheep I have which are not of this fold, and I give unto them eternal life and they shall never perish." Not of the incorruptible fold, that is of those who receive the salvation of their souls only, but of the immortal fold, whose spirits, souls and bodies would be preserved blameless unto His coming, of whom He said, I pray not that thou shouldest take them out of the world but that Thou shouldest keep them from the evil. These children were not yet born, having done neither good nor evil that the purpose of God according to election might stand, for whom He did foreknow He also did predestinate to be conformed to the image of His Son, Who shall change their vile bodies that they may be fashioned like unto His glorious body.

Willingness and Obedience Necessary.

"If ye be willing and obedient, ye shall eat the good of the land." (Isa. i. 19.) Hitherto men have not eaten the good of the land because they have rebelled against the laws of God, and eaten of the evil, causing evil men and seducers to wax worse and worse, and the love that many had for the "truth" will wax cold because iniquity will abound until the overthrow by wars, pestilence, famine, and sword destroy them as the flood did in the days of Noah. That the remnant of Israel may be saved from this destruction, God in His mercy hath sent His last message in the *Flying Roll*, that they may turn unto Him and "live," and we would exhort *all* to be warned in time, and seek the Lord while He is to be found, and call upon Him while He is near.

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 from Canvassers.

MANCHESTER.

"During the past week, May 19th to 24th, I have again been doing a little canvassing. On Monday, in Lower Broughton, and on the five following days in Salford. The people visited were mostly poor, some of them very poor, and Whit week being near, when the earnings of many of them will be less than usual, and something extra being wanted for clothing, &c., for the holidays, they did not like to spend even a penny for a PIONEER, and some, I believe, could really not afford it. I met with a few who gave me to understand they could neither read nor write, and others who could only do so with difficulty. Although many seemed perfectly indifferent when I offered to them the *Extracts from the Flying Roll*, notwithstanding that it is God's last message to man, and was handed to them as such, a few seemed to be impressed with the importance of the same, and, I believe, would have taken it willingly had they been in a position to do so, and of these latter some who were able took a PIONEER, and a number asked me to call again after Whit week. On Monday three poor women listened with great attention (two of them being moved to tears) whilst I spoke of the nature and importance of the message, and of the times in which we are living, and each of the three took a PIONEER but could not afford the *Roll*. On Tuesday I had several conversations with some who appeared interested, and one woman seemed very wishful to have the *Roll* but could not afford it then, but may take it in two to three weeks time. On Wednesday I met with a poor woman who seemed very willing to let her baking stand a while that she might hear of the important things contained in the *Roll*, of which she would like to have had a copy, but could not take it then. However she took a PIONEER, and wished me to call again after Whit week. A woman in a small shop, who was evidently alive to the importance of the times in which we are now living, after a little profitable conversation took the first sermon of the *Roll*, a man whom I took to be her husband also seeming wishful for her to do so. She spoke to me of a relative of hers at the other end of the street, and upon calling I was very pleased to meet with an earnest, God-fearing Scotchman, who had lived for some time in Toronto, and who much lamented the religious indifference of the present day. I had a very interesting conversation with him, and he took two PIONEERS, which he gave me to understand he would read carefully, also the sermon purchased by his relative. After going from door to door, and meeting with so little attention, it is like a fertile spot to a weary traveller in a sandy desert to come upon such an one as I have just mentioned. On Thursday I met with a poor woman who, though very busy attending to the numerous needs of a large family, was very willing to attend to the message, and after a little conversation, purchased (apparently with much pleasure) the first sermon of the *Roll*, asking me to call again after Whit week. On Friday, upon offering the *Roll* to a young woman, she said she had it, and showed me the first sermon, having purchased it when the canvassers were in Manchester last summer, and having removed to her present residence since that time. She said she liked it very much, was glad to hear the work was going on so well, and wished it success, and may take the other two sermons in about three weeks. On Saturday I was out only a little over three hours, and met with two persons only who were sufficiently interested to buy a PIONEER each, and one who said I might call again after Whit-week. My total sales for the week amount to three sermons of the *Roll* and 31 PIONEERS.

SPILSBY AND NEIGHBOURHOOD.

"Pioneer Cottage, Halton-road, Spilsby, Lincolnshire.

"Sunday, May 18th.—Despite the threatening look of the weather we again proceeded forth to sound the notes of redemption in the market-place, but though we had a very fair attendance as regards numbers yet many seemed wanting in interest to give earnest heed to the warnings.

"Monday, May 19th.—The inhabitants of Burgh-le-Marsh and Marham-le-Fen have been invited to look into the message of life and immortality to-day, but our two sisters who worked nearer home had to return on account of the May market for hiring the servants, where the majority of the inhabitants of the surrounding villages assemble, making it impossible to canvass, but our brothers, by going further afield, found better interest.

"Upon introducing the *Roll* to a young man, one of our brothers had quite an interesting conversation, he wishing to understand the Immaculate Conception and to show it him more clearly. The tree of the knowledge of good and evil was defined, when the young man exclaimed: 'Why, that is just what I have thought for years, but it would not do for you to preach it; they would call you a fool or a madman.' Our brother replied, 'Well, I cannot help what they call me, but I must do my duty to my God.' At this point his hearer called to two other men, saying, 'Come here. Here is a man that can tell you things I have wanted to tell you for years, and I have not liked to' (it subsequently transpiring that both the new comers were local preachers), and our brother began to explain it to them when they were joined by another, who, hearing the topic was upon the fall of man, joined in also, and soon began explaining the whole subject to our brother's astonishment, using some very familiar quotations, and when he had ceased speaking our brother asked him where he had got his light from. The reply was from the Bible. After finishing the conversation much to his first hearer's satisfaction, our brother then had a further talk with the last new comer, who told him he had 40 years ago been a member of the *Christian Israelites*, but for many years had thought that visitation had died out, yet he added: 'Young man, I tell you what I then learned has always stuck to me, and if anyone once sees that faith it can never leave them, for it is on my mind morning and night, and, despite all my wanderings, it is as fresh as ever,' but he thought the work had ceased, and had wandered back to the Gentile mode of living, nor did he possess any of the Word, and being too poor to buy he gladly accepted a PIONEER. He had heard of this work 40 years ago at Lincoln, through a fellow workman.

"Tuesday, May 20th.—We canvassed to-day in Burgh, Revesby, Great and Little Steepings. One of our sisters met a lady who had the *Roll* from Peterborough, and is greatly interested. At one house I asked for a drink of water; the woman having none in the house, gave me a glass to go to the yard and pump for myself. Finding a young man there, introduced the *Roll*, and he gladly took a sermon. Another woman who bought a *Part* yesterday, seeing me again to-day, and having read it, gladly procured the sermon.

"Wednesday, May 21st.—To-day the *Roll* has been introduced to the inhabitants of Orby, East Kirkby, Toynton St. Peter's, and Little Steeping. One gentleman, as soon as he saw the book, told me they had it in the circulating library, and he had read it. On being asked what he thought of it, he replied, 'Oh, I think the author had a message, and he wrote it too.' He gladly took a PIONEER. A woman to whom the *Roll* was offered thought she was going to

show one of our party a rare curiosity, viz., a portion of the forbidden fruit from India in the form of some dry fruit, but methinks we need not go as far as India for some specimens of that noted tree. Some meetings concerning faith-healing having been held in one district we have canvassed, some took *Parts* and a sermon of the *Roll* to see the further faith of Israel contained therein.

"Thursday, May 22nd.—We have canvassed to-day in Croft, Stickford, Stickney, Halton Fenside, and Spilsby. In last week's notes we mentioned that a brother canvassed on the road from Boston to Spilsby, having some interesting conversations with some young men. To-day he saw them again, and fell into conversation upon the subject of the redemption of the body, they believing that the body that entered the grave would come forth again, but our brother convinced them of their error, resulting in three of them taking a sermon each. Upon another of our brothers going to a house, the door was opened by a woman, who, as soon as she saw the *Roll*, exclaimed: 'What? the *Flying Roll*? Brought that *blessed Roll* here? Why, I was only talking of the *Roll* yesterday, and wondering where I could get one. I had the volume, and lent it, and it was never returned.' To-day she only had a shilling, and that she wanted to get necessary articles with, but she continued: 'I cannot let you go without having that book.' So she took a sermon, trusting God to make up the deficiency. I might also note the fact of having received a letter for the second sermon of the *Roll* from the woman who, our readers will remember, had a PIONEER instead of a *Sloper*, and who, through that simple incident, is to-day rejoicing in having seen the bright light now in the clouds.

"Friday, May 23rd.—To-day we visited Thorpe, Keal-Coales, Miningsly, Claxby Pluck Acre, Asgarby, Eastville, and Spilsby.

"One of our party sold a sermon of the *Roll* to a man interested in the ingathering of Israel. Leaving him and going to the wheelwright's shop opposite he introduced it to its occupant. While engaged in explaining the mission of the book a man came in saying: 'Are you going to have one?'

"'Have you got one?' said the wheelwright.

"'No, but 'Arry has.'

"'Oh, I suppose I can't hurt taking one too then.' He forthwith produced the shilling. On going to the Post-office and telling the postmistress that the wheelwright and the other gentlemen had each purchased a copy, she also took one, and advised me to call at a house opposite and mention that she had become a purchaser, adding, 'She will take one, too.' I found her words came true. At the next door I explained the work, and stated that her neighbour and the postmistress, the wheelwright, and another gentleman had become purchasers. Without any further hesitation she also took a copy, making five sermons. As one of our sisters was returning home she had the opportunity of introducing the *Roll* to a person who had attended our meetings, but who could not agree that Christ's Kingdom would be established on the earth, believing that this earth was to be destroyed entirely. She pointed him to the illustration of the days of Noah; in those days it was the evil of the earth or body of man, and that is the earth the God speaks of in His Word. The evil that is of Satan is to be burnt up. Finding he could not gainsay what was proved from Scripture he said he would read the *Roll* more carefully. Another who had heard of the work before very gladly took a PIONEER, saying though she had heard it spoken so much against yet she had read some of it which she believed, and invited our sister to call again.

"Saturday, May 24th.—We have canvassed Firsby, Irby, Spilsby, Moorby, Wood-Endby,

and Eastville. One woman who had the *Roll* offered to her yesterday seemed inclined to buy it, but had no money; neither would she give a decided answer that she would take it if our brother called again. She was visited again to-day, and, to our joy, she gladly became a purchaser of a sermon. In the evening we held a meeting in the market-place, but there did not seem much interest in spiritual matters. Some took copies of the PIONEER, making our total sales for the week 63 sermons of the *Roll*, 71 *Parts*, and 296 PIONEERS."

OLDHAM, LANCASHIRE.

"24, Bolton-street, Glodwick, Oldham.

"Monday, May 19th.—To-day the weather has been beautifully fine. We canvassed in Crompton and Shaw with very good success; the people showed greater attention and earnestness than usual to this work. There is a great amount of poverty in this part. In the evening we held our first public meeting in Oldham at 9, Pleasant-street, Glodwick. The room was well filled, some friends having come from Royton, a distance of three miles. All listened with attention to the discourse delivered on the glories of incorruptibility and immortality.

"Tuesday, May 20th.—We continued our work in Crompton. This being a stronghold of Roman Catholics, a number of them neither wanted to see us nor our message. O, say they, 'sure enough,' we don't want any; nothing from the likes of you. Calling at a public-house the landlord gave a listening ear to our mission and readily bought a gilt sermon and PIONEER. We hope he will prayerfully read and consider the importance of the *Flying Roll*, and the work it is sent to accomplish in gathering together the remnant of Israel scattered abroad, that they may be gathered in one and receive the fulness of the spirit or the double robe of righteousness. In the evening we held a public meeting at King-street, Royton. Our friends invited many to this meeting, which was fairly well attended, the subject being the three churches mentioned in Isa. xlv. 5: 'One shall say I am the Lord's, and another shall call himself by the name of Jacob, and another shall subscribe with his hand unto the Lord and surname himself by the name of Israel.' Six PIONEERS were bought by the lady residing at the place of meeting.

"Wednesday, May 21st.—We canvassed in Shaw and Crompton. Several people seemed deeply interested in the ingathering of Israel, and bought our books and PIONEERS readily. One person listened very attentively, and said she thought we were living in the last days. She also stated that her father was a Baptist minister and a deep searcher for truth, and told his family he didn't expect to see the second coming of Christ, but thought his children would. She enjoyed the conversation and would have bought the set of *Rolls*, but could not afford them just now. She took the first sermon and PIONEER, and we promised to call a little later on with Nos. II. and III. We also called upon two watchmakers who seemed anxious to know more about the faith of God's elect. After a little explanation one bought the first *Part* of the *Roll* and PIONEER, the other took the first *Part* also, both saying if they liked them they would take a sermon. We had very good success during the day and hope the Spirit will cause the hearers to have a zeal according to knowledge.

"Thursday, May 22nd.—To-day we have worked in Shaw, Crompton, Clough, and Nook. The people in general seemed glad to have a conversation on the faith once delivered to the saints, the Lord having prepared the hearts of them to receive this glorious message of life, the *Flying Roll*, which clearly shows how eternal life without death of the mortal body is to be

obtained, which God that cannot lie promised before the world began (Titus i. 2.), the time having now arrived when Israel is to gain the redemption of body, soul, and spirit, which agreement was made with their forefathers, Abraham, Isaac, and Jacob, and be delivered from the bondage of corruption into the glorious liberty of the children of God, realising the fulfilment of Paul's words: 'O death where is thy sting? O grave where is thy victory?'

"Friday, May 22nd.—We have finished our canvass in Crompton and Shaw, and worked a portion of Oldham. We found it very hard work in the latter place to make headway; the people seemed very poor, some preparing for the holidays and saving up their money for new clothes; others would have liked the *Roll*, but had spent their cash in clothing for their children, and asked us to call after Whitsuntide. We have come in contact with many Christadelphians to-day, one of whom bought a sermon of the *Roll*. We hope he will read it with an unprejudiced mind, and it will plainly show him the full meaning of the law and testimony, and the present state of this Apostate Christendom, it being now sent forth to gather the Israel of God out of this Babylon, prior to the overthrow of Satan's kingdom. 'And I heard the number of them which were sealed, and there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel.' (Rev. vii. 4.) Then will the Lord's Prayer have its fulfilment, 'Thy Kingdom come, Thy will be done, in earth (our bodies), as it is in Heaven.'

"Saturday, May 24th.—We have made a number of second calls in Royton and Lees. Two persons took Nos. II. and III. of the *Roll* to complete sets. We invited several to attend the public meeting at 9, Pleasant-street, Glodwick, Oldham, on Monday night, at 7.30. Several friends are very much interested and are doing their utmost to spread the joyful news of a full and free redemption of body, soul, and spirit from death. We know they will have reason to thank God for this, however little it may seem in their sight. One of us came in contact with a man who has been closely connected with the 'members of the old or former house of Israel' for many years, and put many questions concerning the standing still of the former house and the progress of the latter, he having a set of *Rolls* in his possession and some PIONEERS. He thanked the canvasser for having the opportunity of settling a few items which had been a stumbling-block for years, and hopes to see him again shortly. We hope the few words said will prompt an earnest desire to seek diligently for light and strength to press forward towards the mark for the prize of the immortality of the mortal body. Our sales this week are 30 sermons, 45 *Parts* of the *Roll*, and 263 PIONEERS."

OUR STAFFORDSHIRE NOTES.

"Monday, May 12th.—We held a meeting last evening in the Market-square here at Rugeley, which was well attended, good attention being paid to the discourses delivered by two brothers. The glory of Israel, in contradistinction to the light possessed by the Gentiles, was put forward in plain language as Israel's standard of truth, the law and testimony was unfurled, and the highest glory attainable by man pointed out, namely, immortality, the *swallowing up* of death in victory. It was clearly shown that the 144,000 sealed from the 12 tribes would alone be able to wave that palm, inasmuch as they would be redeemed from among men (being the firstfruits) and by the overcoming of *all* evil would be enabled to be more than conquerors over death, sin, hell, and the grave. It was shown that their position at Christ's coming would be that of spotless virgins who enter the Bridegroom's chamber and are found

standing with Him on Mount Zion, without fault before the Throne of God, no guile being found in their mouth; and the way in which they will arrive at this perfection shown in the promise of the Lord to Joel that He would cleanse their blood which He had not cleansed.

"To-day we have worked in the districts of Chadsmoor, Hazelslade, Rawnsley, and Cannock. A brother canvassing the latter place says: 'I entered one shop to-day, a stationer's, and began to proclaim the merits of the *Flying Roll*, pointing out the glory of immortality now ready to be offered to every true child of Abraham who seeks to follow the Spirit whithersoever it may lead. She asked me several questions concerning the faith, which I endeavoured to answer to her satisfaction, but I found that her mind was so filled with the mixed principles of this religious world, called Christendom, that it was hard work to make any headway at all. Two captains of the Salvation Army passing the window, she sent her little girl to call them in, evidently wishing to hear their opinion. I introduced the book to them as God's last message to man, being a reprieve from death to all who combined the keeping of the commandments of God with their possession of the testimony of Jesus Christ. They wished to know the difference between our hope and theirs. I said, although we were firm believers in the Lord Jesus Christ and in His Atonement, knowing that His blood is efficacious for the salvation of the soul, which may be secured by all at the first resurrection by having that faith and by their repentance and baptism; yet we are seeking to ride triumphantly over sin and death, and to have body, soul, and spirit preserved unto the coming of our Lord and Saviour. I quoted to them the Scripture which shows that although the commandment which was ordained to "life" was found to be unto death (through the law not being kept), yet the Lord has promised to make His covenant with the House of Israel at the fullness of the Gentiles, a covenant of the life of the body, that He will put His laws into their mind, and write them in their hearts. I proceeded to show from the Psalmist's words that [when the law of God is in man's heart then none of his steps shall slide, and also the further promise that the man who doeth these things shall *live* in them, which proved beyond question that the keeping of the law of God not only brought man to a perfect obedience to the will of God and freedom from sin, but also freed him from its consequences, disease and death, and gave him power "to tread upon the lion and adder, to trample under foot the young lion and the dragon," the promise of the Lord being to bruise Satan under our feet shortly; finishing up by saying that although man had not been enabled to keep God's law up to the present, and although the law could not do its part in giving man *life*, through the weakness in man's flesh to perform the same, yet through the power of God's Spirit working in man, the law would be fulfilled, and he will "LIVE" by every word that proceeds from the mouth of God.

"One of them said he could not grasp all I had said, but would take a sermon of the *Roll*. "I will read your book," he said, "and seek God's Spirit for an understanding of it." This was a very sensible thing to do, to prove it for himself. He also took a PIONEER. The other captain would have liked a copy of the *Roll*, but had lately expended so much in books that he could only take a PIONEER. I also had the pleasure of leaving a sermon of the *Roll* and PIONEER with the shopkeeper, to whom I spoke about taking up the agency for the *Flying Roll*, referring her to headquarters for transparencies and full information.

"Tuesday.—We have canvassed in Rugeley, Chadsmoor, Cannock, and Bridgetown. Whilst one of our party was offering the message of life

at some very poor houses in Cannock, a man brought forward a sermon of the *Roll* which he said he had bought last Saturday. 'How do you like it?' queried our brother. 'Like it,' he replied; 'aye, lad, it does one's soul good to read a book like that.' He seemed highly pleased with the few words that were spoken to him. It is very cheering to come across one who has had the *Roll* and tasted the sweetness of the good Word of God through its pages, who can see the full beauty of that Word in the light of Divine inspiration. To all such the Word is a lamp to their feet to preserve them from falling into the pit, and a light to their path to direct their every footstep.

"Wednesday.—The labours of love to-day have been a canvass of Churchill, Old Hednesford, Littleworth, and Rugeley. One man to whom the *Roll* was offered said he did not want more light on God's Word, he had more light now than he could act up to, and if he had any more it might probably make his case much worse than it was at present. Another person had been a believer, but had fallen away from grace, and thought because she was a backslider that there was no hope for her. Her repentance, however, seemed sincere, and our sister informed her that all who came to Jesus He would in nowise cast out, and that if we confess our sins He is faithful and just to forgive us. This seemed to revive her drooping hopes. 'There is hope for the wound that throbs with agony, but none for that which has mortified to painlessness.'

"Thursday.—We have canvassed in a body to-day in Pie Green, Green Heath, Bradbury Lane, High Town, and Hednesford, and met throughout the day with extreme poverty, most of the colliers being on short work, or not working at all, or, as one woman informed a brother, her husband was 'on the box.' Nothing worthy of mention has transpired to-day.

"Friday.—We finished our canvass of Rugeley this morning, and made a move on to Lichfield, where we are in hope of finding better work than we have had during this last week, the villages and towns from Rugeley to Cannock, the latter place included, being almost wholly composed of colliers' houses, a great many of them informing us that they were only working one or two days a week. Many of them would willingly buy if in possession of the means. Altogether we have had a very hard day's work; this seeming to be the general washing day. The women seemed more intent on thumping and dollying the clothes than they were concerned about the import of the message we carry, the *Flying Roll*, God's last message to man. We included in to-day's canvass Brock End, Longdon Green, King's Bromley, and Yoxall, the sisters canvassing a small portion of the city of Lichfield, where we are now comfortably settled for a short time.

"Saturday.—We have closed the week with a canvass of Freezing Lane, Brown Hill, Worsley Wood, Chase Town, Strethay, and part of the city. A brother says: 'A shopkeeper, to whom I offered the *Roll*, listened attentively whilst I informed him of the object of the publication of the work. He asked if we were Jews. This I answered in the negative, pointing him to the distinction between Israel and Judah. He wished to know what difference it would make in the glory we would obtain if we are quickened from mortal to immortality at the second coming of Christ, beyond the glory of the resurrection. I quoted him the words of Scripture referring to the Saviour, that a body had to be prepared for Him in which God's will was done, and which God, honoured by making it His temple, and that when he appeared, the living who remained would be like Him. "But," he said, "Jesus never saw corruption." "True," I replied, "and the promise to His Bride, who will gain the redemption of the body, is that they will be delivered also from the bondage of corruption

into the glorious liberty of the children of God.' I then proceeded to point out to him that the glory of the celestial or spiritual body is one thing, and the glory of the natural immortal or terrestrial body is another; that the former is an inferior glory to the latter, inasmuch as all who go to the grave lose the body, and as a consequence the glory attached to it. I quoted the words of Paul, "If any man's work shall be burned, he shall suffer loss, yet he himself shall be saved, yet so as by fire," saying that the body was burned up in that unquenchable fire, the grave, whilst the soul is brought out of it at the resurrection. He said, "Does the *work* there allude to the body?" I said, "Yes, you know what the parable says of the two men who commenced work by building their *houses*, the one on the rock and the other on the sand, and how the latter fell to the ground whilst the other stood." I told him we were seeking perfection, or the preservation of body, soul, and spirit, by the overcoming of all evil. He asked if there was any promise in the Word that man would ever attain to that glory. I referred him to Luke xi. 4, which speaks of a deliverance from evil, and Rom. xi. 26, 27. He asked if Paul had gained perfection. I added, his own words speak for themselves, "Not as though I were already perfect, but I follow after and press towards the mark for the prize." I told him through God working in us, and keeping His law in us, we would be made perfect in an immortal body of flesh and bone, like unto the Saviour. He took a sermon and PIONEER, adding that he would pray over it and seek the Spirit for an understanding of the same. I remarked that he could not do anything better. Another of our party says: 'One woman I spoke to said she had read a *Part* last Sunday, and liked it very much; she also lent another woman a shilling to purchase a *Roll* for herself. May the God of Israel open her eyes to see and understand the deep mysteries of the Word which He is now making known to His chosen people.' Our sales for the week amount to 66 *Rolls*, 124 *Parts*, and 359 PIONEERS."

BRADFORD, YORKS.

"During the past week a sister, accompanied by two other sisters a portion of the time, has canvassed in the neighbourhoods of Saltaire, Laisterdyke, and Thornton, selling eight sermons, 32 *Parts* of the *Roll*, and 102 PIONEERS. The interest in this town is still spreading, and we trust may continue to do so until every inhabitant has been faithfully warned that God has now set forth His hand for the ingathering and restoration of Israel."

NOTES FROM ENFIELD LOCK.

"The sister residing here has canvassed during the past week in Waltham Cross, Bull's Cross, Enfield Lock, Ponder's End, and Clay Hill. She states:—'One young girl to whom I sold a sermon said she had had a PIONEER lent to her, and had had learnt a good deal from the same. At the next house the servant took the books in to the lady, who kept the paper and sent out sixpence for the same, to help in the spread of the work. A friend where I had left a PIONEER sent for a sermon of the *Roll* on Thursday morning, her sister having bought a sermon and told her what a nice book it was. At another house where I had left a PIONEER a day or two before, the lady now took a sermon, giving me 1s. over the price to more freely circulate the Word among the poor. Calling at an office I was pleased to leave a paper with each of several gentlemen present, who asked me several questions on the Scriptures, which were answered to their satisfaction. During the week I have sold one volume, 14 sermons, four *Parts* of the *Roll*, and 144 PIONEERS."

FULHAM, ACTON, AND CHELSEA.

"These districts have again been visited with the *Roll*, during last week, when a sister disposed of 11 sermons and 57 PIONEERS. Among others she came across a person who bought the *Roll* some time ago at Loughborough, but on the recommendation of her mistress she burnt it, following the unwise example of Jehoiakim, the book itself bearing witness against her; for on p. 2 of the Introduction to Sermon I. it is written:— 'Some perhaps may, like Jehoiakim, the King of Judah, after hearing three or four leaves read, "cut it with a penknife" and "cast it into the fire"; but this can never consume it."

REPORT FROM MANOR PARK, ESSEX.

A brother writes:—"I have been canvassing in Loughton, Chigwell, Chigwell Row, also in Plaistow, Upton Park, and East Ham. Calling on a tradesman in Loughton, I offered him the *Roll*. Another gentleman being present, said he had seen one, the doctor having bought one of me a few days ago. He considered it very good, it being quite in his line; no eternal punishment but everlasting, he seeing everlasting was for a time. The proprietor of the shop, after hearing the conversation, bought a *Roll*. I have sold nine *Rolls*, also *Parts* and papers, in this place, within a short distance of each other. I expect to see the *Roll* fulfil its mission in this place, as the people have given me a patient hearing and haven't rushed blindly against the 'truth.' I called on a wheelwright in Chigwell, who wished to know whether 'I was born again,' and upon me showing him his errors, he grew quite passionate and said I had false doctrine. I could not prevail upon him to take any of the publications, and wished him farewell. He called me back two or three times, but he could not substantiate his statements by the Word of God, therefore I left him.

"A woman in Chigwell Row stated that she was not satisfied with herself, she wanted to know more of God's Word; would like to be good, but could not; she had not that full assurance which some people seemed to have. I had some conversation with her and sold her a PIONEER, telling her that the true children of Abraham were on the earth at the present time, and that they would know no rest till the question, 'What is truth?' was answered to their entire satisfaction. She was very pleased, and would have the *Roll* later on, as she was short of money. I also called on a shoemaker in Upton Park who bought a PIONEER, saying he was very particular, but he would look into it, also calling at a linen-draper's, saw a young man who seemed to be the foreman. He had listened to the faith being expounded on Peckham Rye for hours, yet would not purchase a *Roll* for himself, but he tried to effect a sale among the assistants but was not successful. I have sold 11 *Rolls*, also *Parts* and papers during the four days, as I have been preparing to go further."

THE "FLYING ROLL" IN WALES.

"17, Fitzhamon Embankment, Cardiff.

"Sunday evening.—We held our first meeting in the Cowbridge road Canton, Cardiff, the district where we have been canvassing since our arrival in Wales. We had a very fair attendance, great interest being shown.

"Monday and Tuesday being very stormy we were unable to canvass.

"Wednesday.—Receiving a fresh supply of books we soon started out to work. Our brother was asked in at one place to speak to an old gentleman who had lost both his legs, but was living in the hope of yet having two feet to stand upon in the Kingdom of God. Our brother explained the work to him, and he took a volume of the *Roll* to look into its truth, also a

PIONEER. A sister met with a woman who had the *Roll*, and was greatly interested in its truths. She took a PIONEER. One young girl, who said she belonged to a Bible-class, added that she was a searcher after truth, and took a sermon of the *Roll*. Another lady who heard us preach on Sunday evening took a *Roll*, saying she was very interested in what she heard; another bought a *Roll* for her crippled brother to read. One lady, whose son bought a PIONEER at Llandaff, when called upon to-day took a *Part*, seeming very interested in what she had read. We have met with many to-day who have been glad to converse on the Word, and many who really could not afford to buy anything were glad to receive a PIONEER or a *Part* at our hands, kindly sent by friends for free distribution. We note for the benefit of our friends in and around Cardiff the *Extracts from the Flying Roll* and PIONEER OF WISDOM can now be obtained at our address as above and at the Riverside Post Office, Canton.

"Thursday.—We continued our labours in Canton. One young woman who bought the *Roll* in Bath, and was very much interested in its truths, took a PIONEER. Another who was a searcher after the truth took a set of three sermons. Another in the same house took a single sermon. One who could not afford the three sermons took the first and second. A lady who has the three sermons, and who showed great interest in the work, took a PIONEER, saying, 'I have lent my books, and the worst of it is when people get them they keep them so long.' A brother had a very interesting conversation with a grocer who had bought a PIONEER on Saturday. He now took a sermon of the *Roll*. A lady who had separated herself from Christendom was glad to have a conversation with a sister on the Scriptures, saying she was sure that God had left the professing Church, as she could plainly see it was because the Gospel was preached more for a living nowadays than for the love of Christ, and they put too much trust in bricks and mortar, temples made with hands, instead of preparing to meet the Bridegroom. She took a PIONEER, saying she would like to look into the work.

"Friday.—To-day we have done no canvassing. One sermon which had been ordered by a lady was delivered. On Saturday also we did not canvass, but supplied orders for several sermons of the *Roll*. Our sales for the two days are one volume, one set of three sermons, one second and 51 single sermons, 76 *Parts* of the *Roll*, and 249 PIONEERS."

OUR SCOTCH REPORT.

OBAN TO INVERNESS.

"Monday, May 19th.—This morning two sisters took the train to Connel Ferry, which place was then canvassed, much interest being manifested in this small place. The houses were scattered, and so took some little time to get through them all. We met with one lady who had obtained a *Roll* in Oban last week, and another old lady who was afraid to take it, as, she said, her mind had been much upset with reading different books, so, rather than take the *Roll* and PIONEER, she gave our sister sixpence, to help forward the work. Several took the *Roll* very readily. We left seven sermons of the *Roll* and some PIONEERS here, to bear witness to the truth of immortality. We then made our way to the ferry, and were soon conveyed to the other side of Loch Nell, just below the Connel falls. We then started our march on the way to Appin, canvassing the houses along the way until we reached Shian Ferry. Here we had to wait for the boats to return from the opposite shore, bringing people and cows from a sale. While we were waiting a young lady brought us a cup of tea and some biscuits; her mother had previously

taken a PIONEER. We arrived in Appin between eight and nine o'clock and soon secured lodgings for the night at a small farm where we were treated with the greatest kindness and taken into the byre where we had fine new milk, milked into our glasses. After seeing the sisters away this morning our brother finished canvassing Oban and met with many who were very interested in the work, and had read the papers. He had several conversations. One man who had read the paper could not see or understand that man was composed of spirit, soul, and body, three parts, and the creed of his church taught that the souls of believers went straight to glory at death, waiting for the resurrection, when the *body* would be raised again. All the Scripture proof that our brother could bring would not alter his opinion. Surely he had forgotten that the Word of God is quick and powerful, sharper than any two-edged sword, piercing even to the *dividing asunder of soul and spirit* and of the joints and marrow, and is a discerner of the thoughts and intents of the heart, and the words of Paul to the Corinthians in chap. xv.: 'Thou sowest not that body that shall be . . . it is sown a natural body and raised a spiritual body'; and that it is written, the spirit returns to God Who gave it, and the body returns to the earth as it was; which, as Samuel tells us, is as water spilt upon the ground that cannot be gathered up again. In the evening he met a young man near the pier who had bought a *Roll* and was much pleased with it, saying it was the greatest help he had ever had in reading the Scriptures, but wished an explanation concerning the dividing of the watches, which our brother gave, much to his satisfaction. He also said he would send for the second and third sermons as soon as he could afford to do so.

"Tuesday, May 20th.—This morning, being wet, we were not able to start as early as we wished to do, but the rain clearing off, we canvassed Appin, selling the remainder of the *Rolls* we had with us, then going forward on our journey, offering the PIONEER on our way to Ballachullish. We succeeded in getting a comfortable resting-place for the night with a poor widow, for which we were most thankful after a long walk over the hills. On the way we met with a lady who was removing to Oban, and she pressed our sister to go in and have a cup of tea while talking to her, and said if she had only known we were so near last night, she would have got us a good meeting in her house, and if ever we were in Oban again we were to be sure to go and see her. She asked for an address to write to us.

"Wednesday, May 21st.—This morning was very wet indeed. We secured a parcel of *Rolls* from the pier and then made our way to the village, a distance of three miles, canvassing this and a greater part of Glen Coe amid very heavy showers, selling 11 sermons and a good number of PIONEERS, and many others were sorry they were unable to take it, being short of money. A PIONEER was left at one of the mansees, and the minister at another one came and spoke to our sister and secured a *Roll*, but said they had got plenty of light there. The first *Roll* sold by one sister was to a poor man in bed with a bad knee, who said he loved to hear of the Lord's work going forward, and wished he was able to help it to do so. He was so delighted to get the *Roll* and a PIONEER. After canvassing here we had to cross the ferry and then canvassed the houses along the road, through Onich, and pressed on towards Fort William, which was 12½ miles from the ferry, which we crossed at four o'clock, but when within four and a-half miles of the place, a young man came along in a cart, and having seen us a long way back on the road, asked us if we would like to ride, and drove us the rest of the way, which helped us much. He and a young woman who also was riding were much interested in an ac-

count of our travels, and received a paper very gladly. On arriving in Fort William we met our brother, who had canvassed there during the day, with very good success. We were thankful after taking our evening meal to retire for the night. Our hearts were raised in thankfulness for all the tender mercies of our Heavenly Father, Who doeth abundantly above what we can ask or think in speeding on our labours for the advancement of truth, and the overthrow of sin and death.

"Thursday, May 2nd.—To-day we have finished canvassing Fort William, meeting with very good success, but nothing of particular note beyond the usual experience of the canvasser. Many we found who were very poor, and seemed very pleased to have a few kind words spoken to them, and one poor old bachelor, who seemed to have great light on many things, asked our sister into his room to have a little conversation, took a *Roll* and was pleased to accept a paper. Another lady who kept a public-house complained that music, flowers, and anything was preached about now in the churches except the Bible, and there had been a stained window put in their church in memory of some one, and she did not see it was right and had spoken to the minister about it for she could not believe it was in accordance with the Scriptures.

"Friday, May 23rd.—To-day we canvassed a small place called Corpach, and some other small hamlets whose names we did not get, being only a few scattered houses where the people were very poor. After returning to our lodgings and getting tea we kept our usual Friday evening meeting, and then made arrangements with our landlady for starting early in the morning. She also introduced a school teacher (who she had staying with her) to us, with whom we had a long conversation, opening up to her the faith of immortality, which ended in her securing a copy of the *Roll* which she promised to read carefully.

"Saturday, May 24th.—This morning we were astir very early, having to start out on a

THREE AND A HALF MILES' WALK AT 5 A.M., reaching the boat at six o'clock, which brought us on to Inverness. At Fort Augustus, where we landed and canvassed while the boat stayed to unload, we sold six sermons of the *Roll* and eight PIONEERS. A *Roll* and PIONEER were left with one of the officers on board the boat who had seen something about the work in Glasgow. We arrived in Inverness about 5 p.m., when we sought for lodgings which we soon secured, and, after taking our evening meal, were thankful to retire to rest. Our sales this week have been 64 sermons of the *Roll* and 238 PIONEERS. We hope to be stationed at Inverness for a fortnight."

PERTH TO DUNDEE.

"Sunday, May 18th.—This evening we held an open-air meeting in the square, and a large audience soon gathered round and listened with great attention and interest to addresses given by two sisters and a brother. After the meeting was closed a young man stepped forward to ask a question, seeming inclined for argument, but the sword was too sharp for him, he could not withstand the Word. As our brother was talking to him, several came and spoke to us, wishing to know if we should be holding any more meetings before leaving the city, also taking the address of our lodgings, saying they would certainly procure the *Flying Roll* and read for themselves. One old gentleman who had a PIONEER spoke very highly of it, saying it was very instructive, and advised others to read it; he also said he should get the *Roll*.

"Monday, May 19th.—This morning, as the brothers were going down the street, a young

man came up to them for a PIONEER. We have canvassed in Perth to-day, and have met with several who were at the meeting last night, who expressed great satisfaction at what they heard. A lady said it was not often she stood at open-air meetings, but last night as she was passing the voice of the speaker attracted her attention, and she was much pleased with the speaking, as it gave her food for reflection, it being based upon the Scriptures. She said it was the most attentive meeting she had seen in Perth, and if any of the ministers attempted to hold a meeting they would not get near the attention. We have held several conversations to-day upon the faith of Israel, and have found some few quite interested, wishing and longing to see a better state of things in the world, and thought it needed something to stir up the people and cause them to consider their ways, and seek to prepare to meet their God, Whose coming now draws near, but alas! how few realise this great and important truth, that now has the long looked-for time arrived for God to make bare His Holy arm and gather His people out from Babylon according to His promise, and restore to them their long-lost inheritance, that they may, by keeping His laws and commands, take possession of the land (body) and become a tabernacle fit for the Master's use, being purged from all dross and sin by the pure washing of water by the Word of God, which is the work of the Comforter, to cleanse and prepare a people who will be able to abide the day of His coming and stand when He appeareth, bringing His reward with Him, to give unto every man according as his works shall be.

"Tuesday, May 20th.—We have continued our canvassing in the town to-day, but have had hard work to gain much attention, the people seeming to be satisfied with what they have already. Two or three have taken a sermon of the *Roll* or PIONEER, to look further into the work, having heard the speaking on Sunday night, which had aroused an interest in them. A brother had a long conversation with two women who had seen a PIONEER. They could not afford the *Roll*, but took another paper and seemed much interested in the conversation, and directed him to call upon another lady who had heard of the work and wished to have a sermon of the *Roll*. He accordingly visited her, and found she too had been aroused from hearing the speaking on Sunday, and took a sermon of the *Roll* very readily.

"Wednesday, May 21st.—We have again continued our canvassing in Perth, and have come across several who have either seen or heard of the work already from their friends purchasing papers and *Rolls*. One gentleman, who was going to Ireland, took a sermon. We trust this may pioneer the way for more to follow. A sister called at a house this morning, where the gentleman answered her knock at the door. Upon introducing the work to him he said there was so much published now for truth which when looked into was far from being weight and measure with the Scriptures, and instead of enlightening the understanding it only conflicted the mind and turned the people from the right path. He thought the ministers would be held responsible for not preaching the Gospel, as they should, in simplicity and truth, as it seemed to him their preaching was an empty form without power, and he was far from satisfied with the teachings of the present day. He appeared to be an earnest searcher after truth, but seemed afraid to take the *Roll*. He took a PIONEER and promised to send for the *Roll* if he agreed with it. We pray that his eyes may be touched the second time to see the glorious truths revealed therein, and be led by the Spirit out of Babylon into the glorious light of life, to worship the God of Israel in spirit and in truth, in company with

the little flock of Israel who now are being gathered according to the promise of the Lord, one by one, unknown to the world, but soon shall they stand upon their feet an exceeding great army, terrible with banners, upon Zion's Holy hill. At another house where a brother called the gentleman said he had seen the *Roll* before, and asked our brother if it was truth. He was answered that he should certainly not be trying to circulate it if he were not convinced that it was according to the law and testimony; he had read it himself, and found it to be weight and measure with the Word, and also the greatest work ever published for enlightening the understanding on the Scriptures. The gentleman took a sermon for himself.

"Thursday, May 22nd.—To-day being a holiday here, we have not been out canvassing, but have been engaged in reading, writing, and packing our things in readiness for our journey to Dundee to-morrow. The two gentlemen who took our address on Sunday night came last night to our apartments. We had a long conversation with them upon Israel's faith, and they took the first and second sermons of the *Roll*, promising to read and compare with the Scriptures. One of the young ladies with whom we are staying also promised to take the first sermon before we leave.

"Friday, May 23rd.—We were early astir this morning, and caught the seven o'clock boat for Dundee, where we arrived about 9.30, a brother remaining behind to look after the luggage, afterwards walking on, a distance of 22 miles. We had great difficulty in obtaining lodgings, the places being filled up with visitors, but we at last succeeded, and are now very comfortable. We have a large field of labour here, and expect to remain some few weeks. The person with whom we stayed at Perth took a sermon of the *Roll* before we left, and was very sorry to part with us, and wished us success in our work.

"Saturday, May 24th.—We were late getting out to-day, being delayed waiting for our luggage. We have canvassed in Dundee, and found several interested, but unable to purchase the *Roll*, Saturday being a bad day for them. One person gave a sister her address to call back again in a fortnight, promising to take the first sermon; she took a PIONEER to-day. Our united sales for the past week are 34 sermons, 15 *Parts* of the *Roll*, and 324 PIONEERS. Our address for a few weeks will be care of Mrs. Robertson, 43, Union-street, Dundee.

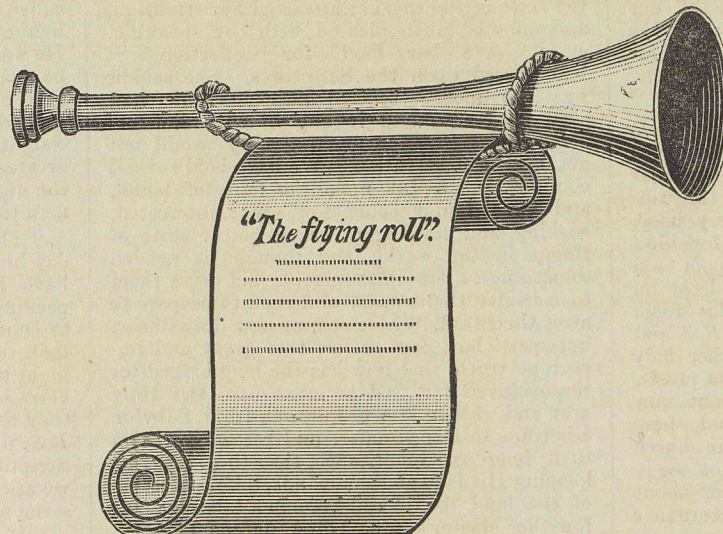
The Grain of Mustard Seed.

The grain of mustard seed is the smallest of all seeds. Jesus is that seed, the woman's seed being one seed, and the seed of man with the woman's makes two seeds, the woman having the man's seed with her seed in the conception proves the seed of Jesus to be the least seed of all herbs, it being sown in the earth in the body of the Virgin, which Jesus in His parable calls a garden. (Luke xiii. 19.) Solomon also compares it to a garden enclosed. It has become a great tree, for all men rest under its shadow for the salvation of their souls, either at the first or final resurrection.

Revelation, it is truly said, is like the sun; it must be seen by its own light. Men by wisdom cannot find out God. His Word to them remains sealed, a mystery, until He, as His own interpreter, makes it plain. We must compare spiritual things with spiritual to get at their depth of meaning, always bearing in mind that no prophecy of the Scriptures is of any private interpretation.

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The Pioneer of Wisdom:

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

FRIDAY, MAY 30, 1890.

THE BASIS OF FAITH.

AT the recent annual meeting of the Christian Evidence Society Professor Agar Beet is reported to have spoken on the "Basis of Faith," and to have said, "Christianity had suffered great harm from the unskilful defence which had been set up. Thirty years ago the battle was that the Bible was the inspired Word of God. No one revered the Bible more than he did. But our faith did not rest upon the authority of that Word. We must fight now, not on the authority of Holy Scripture, but we must go back to the open grave of Jesus Christ and see there His resurrection. The early disciples taught, without the shadow of a doubt, that He was a risen Christ. Paul taught, and preached that, or the Gospel he taught was a delusion."

How truly does the *Flying Roll* augur concerning Christendom that they will find their foundation undermined by those to whom they look for support. There is perhaps little danger of the foregoing "defence" being termed "unskilful," but it is nevertheless an emphatic denial of the authority of the Scripture as a basis of faith. We do not fear, however, that *Christianity* will suffer any harm from such denial, but lest the subtlety of the argument should overthrow the faith of some, leading them away from the pillar and ground of truth, to forsake the Word, which is indeed a fountain of living waters. We do not in any degree overlook the all-importance of the resurrection of Christ, it is the keystone to the arch of creation, without which the whole building falls to the ground, but we consider the teaching of Professor Beet tends to establish faith on a basis of miracle instead of on the authority of Scripture, to cultivate a condition of mind, so prevalent in these days, of viewing Christ from a miraculous standpoint, to look upon Him as a phantom, an apparition which cannot be handled, whereas He is that which was from the beginning, which we have heard, which we have seen with our eyes,

which we have looked upon, and our hands have handled of the Word of life; for He is that Word and says now in these days to His true disciples, "Handle Me and see, for a spirit hath not flesh and bone as ye see Me have." There is no necessity to go to the "open grave" to see His resurrection, that is just where the delusion is the greatest, "He is NOT HERE, He is risen. Why seek ye the living among the dead?" To the law and to the testimony, if they speak not according to this Book, it is because there is no light in them.

Paul certainly taught that his preaching was vain if Christ be not risen, but he did not in any sense wish the believers to base their faith merely on the miracle, but referred to it to prove the certainty of *their* resurrection from the dead by *His* resurrection. He says, primarily, that the fact was attested by several eye-witnesses, and afterwards by himself in the vision he received, he then throws a greater weight into the scale of evidence, proving His resurrection by the actual spiritual power of the Gospel, saying, "If Christ be not risen, your faith is vain, ye are yet in your sins." The laws of sacrifice all pointed to the sacrifice of Jesus for the saving of the soul; upon the death and resurrection of Christ the fulfilment of God's promises in the Scripture depended; and Paul wished to impress this upon the minds of the disciples, in order to show the plan of salvation, and the harmony of the Word; which is vastly different from leaving hold of the Word and clinging to the physical phenomenon of Christ's resurrection for the establishment of our hope, as Professor Beet appears to teach. Let us rather prove Him to be a *living* Christ, by seeking His *quickening* Spirit to overcome sin, that is the best evidence that can be given of the resurrection, for it proves the Word to be truth and life, in that it has power to save. Let us pray that our feet may be kept from falling, to look no longer for Christ in the "open grave" or we shall undoubtedly fall in, where they cannot hope for the truth, but seek to walk before God in the light of the living, looking to Him—the Word—Who is the Author, and Finisher of our faith, and our faith will increase, because we shall believe on Him "as the Scripture hath said." "God gave the Word," says the Psalmist; then let no man be so vain as to imagine that He cannot preserve the thing which He has made. The Word was given in parable and has remained under seal to the last days, so that the understanding thereof does not depend upon a critical examination of the text but on the Interpretation. If that Interpretation, which is committed to the House of Israel, produce harmony out of discord, order out of chaos, light out of darkness, then it is of God and the gates

of hell cannot prevail against it, for He it was Who said in the beginning, "Let there be light, and there was light." He promised to send the Interpreter, the Comforter, even the Spirit of truth, which the world cannot receive, He shall testify of *Me*, He will guide you into all truth, for He shall not speak of Himself, He shall receive of *Mine* and shall show it unto you. He that is of God speaketh God's Word, hereby we know the Spirit of truth. We have a more sure word of prophecy whereunto ye do well that ye take heed as unto a light that shineth in a dark place, wherefore we speak with authority and not as do the Scribes.

THREE GLORIES: WHICH DO YOU SEEK?

HOW many there are whose feelings are the barometer of their hope in Christ, and who consequently cannot view Him as the same yesterday, to-day, and for ever; always clinging to the surface of things, instead of keeping their eyes fixed on Christ as their Saviour, and recognising His guiding hand in their daily lives. If they would but look at the truth as it is in Jesus, not trusting to the expositions of the worldly wise who have transformed *themselves* into the ministers of Christ, who by their own learning have made the Word of God of none effect, whose interpretation of the Scriptures had created a reign of chaos, a kingdom divided against itself, hirelings whose own the sheep are not, but keep them continually in bondage, and while they promise you liberty are themselves the servants of corruption. If Christians would cease to be guided by these false apostles and teachers, and look for themselves to the law and testimony, judging all things by the Word, comparing spiritual things with spiritual, they would no longer have reason to doubt their salvation or allow anything to mar their peace with God. It is a true saying and worthy of all acceptance that Jesus Christ came into the world to save *sinners*, when we were without strength, and God "commendeth His love toward us, in that, while we were yet sinners, Christ died for us." Mark, not when we believed, but when we were sinners, Christ died for us, and He suffered not in vain. It is part of the Christian faith to believe on Him "that justifieth the ungodly." One may ask, If the ungodly be justified although in unbelief, what does it profit a man to have faith? Much, both in this world and in the world to come. Firstly, "Being justified by faith

WE HAVE PEACE WITH GOD";

or should have, if we do not the fault is our own. And, secondly, "Being now justified by His blood we shall be saved from wrath through Him." Faith is the

substance of things hoped for, the evidence of things not seen; it gives an assurance that if the earthly house of this tabernacle be dissolved, we have a building of God, a house not made with hands eternal in the heavens; we know that if the body be destroyed, paying the wages of sin, the soul will spring up in the first resurrection, a spiritual house. And blessed and holy is he that hath part in the first resurrection, for on such the second death hath no power; he is justified by faith, the righteousness of Christ imputed to him, and thus saved from wrath, living with Christ eternally, but the rest of the dead live not again until the 1,000 years are finished, when death and hell will deliver up the dead that are in them, and every creature, John tells us, which is in Heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, will praise the Lamb for ever and ever. But it is written that although hand join in hand the wicked shall not go unpunished; they suffer the penalty of the second death, the death of the soul for 1,000 years, for God has reserved, in the words of Job, a *strange punishment* for the workers of iniquity. The soul that sinneth it shall die, but it cannot perish eternally for all souls are Mine, saith the Lord. A man can escape the second death by one look of faith at the last moment of his life. Under the law it was blood that made atonement for the soul, the blood of the animal, which was a type of the blood of Christ, was offered, and by faith in that sacrifice the soul was justified and saved from the wrath to come, that is, the second death, the death of the soul. And under the Gospel it is the same, except that Christ did away with sacrifice by the sacrifice of Himself, for it is still "blood that maketh an atonement for the soul," as is written in the law; and the Gentiles are commanded to offer their sacrifice by eating bread and drinking wine, to show forth His death until He come. All the blood offered upon Jewish altars could never take away sin, neither had it of itself any efficacy, the type was useless without the antitype, but in view of its certain fulfilment it was accepted as a means of grace through faith. And when the substance came it wiped off the debt on the soul, for without Him no soul could be saved either at the first or final resurrection; thus Christ became the Saviour of all men, specially of them that believe—of them that believe at the first resurrection, and of the unbelievers at the second resurrection. For if

WHEN WE WERE ENEMIES

we were reconciled to God by the death of His Son, much more being reconciled, we shall be saved by His life.

That is the "common salvation," the salvation of the soul in the first resurrec-

tion, obtained by faith and repentance; all that is needful is an adherence to the principles of the doctrine of Christ, which are preached throughout Christendom, and these principles are faith, repentance, baptism, laying on of hands, resurrection of the dead, and eternal judgment. We say then if you seek no further glory than the "common salvation," if you are satisfied that your body should suffer the wages of sin, that your work should be burned and that you should suffer loss, and be saved "so as by fire"—for as fire and heat consume snow waters, so doth the grave them that have sinned, and it is written, a fire not blown shall consume them—if you are content to deliver your body over to Satan for the destruction of the flesh that the spirit (and soul) may be saved in the day of the Lord Jesus, then you have no need for fear or disquietude. Believe on the Lord Jesus Christ and thou shalt be saved. But it is our mission to proclaim the promise made in the Scripture of a greater glory, which Jude, when writing of the "common salvation, thought it needful to put us in remembrance of and exhorted us to earnestly contend for, viz., the faith which was once delivered unto the saints. That also of which Paul wrote to the Hebrews, saying, "Let us go on to perfection," leaving the principles of the doctrine of Christ, for these pertain to the saving of the soul only, but the Apostle prays that we may be sanctified wholly and preserved blameless in body, soul, and spirit unto the coming of our Lord Jesus Christ. If on the other hand you are not satisfied with the lesser glory, if your disquietude arises through a desire to have the full promises of God performed in you, although at present you may see them but dimly, which is to a great extent in consequence of your being unequally yoked with unbelievers, who, though they are baptised have neither part nor lot in the matter, and being in Babylon, the city of "strong delusion," yet if you are led by the Spirit, seeking to have your benighted eyes anointed, the door of the tabernacle is open to you, where you may see clearly the way, the truth, and the life. It is open to all the children of Abraham who seek the promises made to Abraham in sincerity and truth, and God has sent forth His last message to gather them together in one, which is His Word interpreted by the Spirit of Truth in the *Extracts from the Flying Roll*, fulfilling the words of Jesus, "The time cometh when I shall no more speak unto you in proverbs, but I shall show you plainly of the Father."

"The captive exile hasteneth that he may be loosed, and that he should not die in the pit," so now do Israel strive to loose themselves from their fetters of evil, that their former covenant with death may be disannulled, and their agreement with hell fall to the ground.

Our American Columns.

COBOURG, CANADA.

'Monday, May 5th.—To-day was cold and windy after yesterday's rain. We canvassed among the poorer class of houses. A sister went into a waggon maker's shop. When he stopped his work and paid good attention while she explained the mission of the *Flying Roll*, asking her what would it avail anyone to preserve their bodies till the coming of Christ, as he himself was born of God, and so were all who had the love of Christ in their hearts. She told him he who is born of God doth not sin, because he is born of God, but the evil in the blood causes man to sin because he is a creature subject to vanity, and that Satan knowing he has but a short time to reign is all the more busy in the hearts of men, telling him that in the Scriptures many things were spoken of as being done and not yet accomplished and that the new birth of water and the spirit was not yet possessed by any save Jesus Christ. This man claimed to be born again and not afraid to die, but the sister told him that if he were as he claimed, he would have disannulled his covenant with death and would not be looking for the wages of sin, death. Surely he must sin if he looked to pay its wages. He said all had to die, but, again, our sister told him that Christ said: 'Come unto Me and live; and whosoever will let him take the water of life freely.' Again when Christ was praying to His Father, He asked that they (His disciples) might not be taken out of the world but kept from the evil. But his eyes remained sealed to the truth as it is in Jesus.

"Tuesday, May 6th.—This morning we were at our post bright, being a lovely spring morning, much to make our hearts light and very glad till we meet the many who seem so independent to the glorious news, the redemption of the body. There were two cases to-day where they refused to take even a *Part*, and after the sister had gone some few doors up, the mothers sent their children after her, each of them taking a small *Part*, as they said they thought better of themselves. Often a word spoken brings conviction with it. A sister to-day, in speaking to a clergyman, quoted the words of St. Paul, 'Therefore, leaving the first principles of the doctrine of Christ, let us go on to perfection, not laying again the foundation of repentance from dead works and of faith towards God,' he said, 'Why, do you mean to say that for the last 1,800 years we have been

ONLY AT FIRST PRINCIPLES?

"Our sister told him Blindness in part is happened to Israel until the fulness of the Gentiles be come in, and so Israel shall be saved, as it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob. The first principles of the oracles of God become such as need milk and not strong meat, for everyone that useth milk is unskilful in the word of righteousness, for he is a babe. He took all in very good part, smiling, saying, What do you

call yourself? When she told him she had the honour of being a member of the New and Latter House of Israel. This was something new to him; he had never heard of such a people. The sister gave him many proofs for the ingathering of Israel, giving him the passage, 'A light to lighten the Gentiles and the glory of Thy people Israel,' they being God's chosen people. This evening our hearts have been made glad, as we see the great interest taken by our landlady, who sits in the evening with us. She is, as she says, lost in wonderment and praise for the wondrous light she has got since we have been in her house. She was open for more light, which she could not get in the churches. She belongs to the Salvation Army, but is not satisfied, and sees the many proofs that we are living in the days of Daniel, and is searching deep for the grand things that God has in store for those who love Him. Truly the Lord directed us to this house as He always does go before His people. This poor woman tell us she has seen the hand of God in this, and how thankful we are for all His goodness and mercy which have followed us. She has taken the first sermon and if she could afford it would have the whole set. She went out to day to see among her friends if any of them had bought, that they might have the three sermons among them. We leave this place (D.V.) to-morrow. Our total sales for one week are seven sermons, 63 *Parts* of the *Roll* and 92 PIONEERS."

COLBOURNE, CANADA.

"Wednesday, May 7th.—We left Cobourg this morning, taking the early train for Colbourne, 15 miles distant. While on the train we spoke to a young 'Salvation lass.' She was then on her way to Montreal to take sail for Scotland. We introduced the *Roll* to her notice, and she bought a *Part*. Not having any PIONEERS to give her that she might read the canvassers' notes, we told her when she arrived in Scotland to be on the look-out for the *Flying Roll*, and if she met with any of the canvassers there to mention to them of having talked with two of the Canadian canvassers. On arriving at this place we canvassed from the depot, meeting with good success, and many others would have bought but had not the ready money. At one house a sister, giving the message, described our mission as being on the Apostolic basis, from city to city, door to door. This woman said, 'Well, this is a small place, it will not take you long. When you get through where are you going to?' Our sister told her we intended to walk to Brighton. She thought that a long walk, but the sister said we liked walking and it gave us the opportunity of canvassing along the road. She asked the sister if that was her friend whom she saw on the other side of the street, telling her if she would like to stay with her over night she would like them both to do so, as she was alone. We thanked this kind woman and partook of her hospitality. While canvassing a sister met with a lady who at first refused the *Roll*, but after a few more words fitly spoken she asked the sister in, who

after explaining a little more, giving Scripture for all she said, this person became more interested, taking a *Part*, asking the sister to call again. In such cases many refuse at first, not knowing what they are doing and by a little blessing they take an interest. At another lady's house where the servant answered the door, the sister gave her the message. She refused, when our sister asked her to please take in a *Part* and show her mistress, which she did, when the lady of the house at once came to the door telling the sister to come in and grew very much interested, saying, 'When I was in Toronto last winter, visiting my sister, a canvasser called at her door when she bought a *Part* of the *Roll* and we both liked it very much.' She would now have bought a sermon but the sister had sold out, and after an interesting conversation she took a *Part* wishing that she might have the sermon, and asked the sister to call the next morning when she and the other sister would be passing on their way out of the town. Another lady wanted the sermon but we were sold out and our parcel had not arrived, but this lady was very kind, giving the sister a glass of honey and regretting that we had not the *Roll*, but she took a *Part*.

"Thursday, May 8th.—This morning a few women, neighbours of the woman who so kindly lodged us last night, came in to hear more of the faith, as they expressed themselves much pleased from what they had heard, asking us if we had met with an evangelist who is holding special services in the Methodist Church, and causing quite a stir in this place. We called with a desire to meet him, but he was engaged with a special meeting, and we were debarred the opportunity. We called upon Mrs. Baily, the lady who had seen the *Roll* in Toronto. She received us very kindly, saying that some of her neighbours had been in to borrow the little *Part*, and

TWO MINISTERS HAD CALLED TO INQUIRE

from her of two young ladies who were selling a book called the *Flying Roll*. One of the ministers had taken home with him our hostess's little *Part*; they did not like to buy from us at their door. This lady again expressed the wish to have the sermon, when one of the sisters told her if she liked to buy hers she could do no better just then for her. She gladly paid the sister for it, although it was well used and underlined, which this lady said was so much the better for her. This is the second time in this village the sister could have sold it. We meet with good success. As we canvassed on the way, one sister saw an old man coming down from a lane. She waited and showed him a *Part* of the *Roll*. He put on his glasses and read the title, telling the sister if he and she could agree on a few points why he must have the little *Part*. Our sister told him she knew that what she believed was to the law and the testimony, and could give a good reason of the hope within her, as we are commanded to be able to do. He asked her if she believed that eventually all souls would be saved. The sister told him that in Ezek. xviii. 4 the Lord saith, 'All souls are Mine.'

She did believe in the universal salvation of all souls, but the time is now here when we can have our spirit, soul, and body preserved, as we are told by St. Paul in his Epistle to the Thessalonians. The old man was so pleased, and asked further: 'What do you think of hell?' Again the sister showed him from Scriptures that it was the grave. (Acts ii. 13; 1 Cor. xv. 55; Rev. xx. 13.) He was again quite pleased, saying, 'Well, I must have this little book, for I have great opposition from my neighbours.' After a little chat, he wished the sister success. A little boy about 15 years of age, who joined us while we talked, said, 'Oh, that's a real good book';

MY GRANDFATHER BOUGHT IT, AND WE BOTH READ IT.

"The sister asked him some questions, and from his intelligent answers he has read it to profit. A few miles farther on, a sister called at a house, where a little girl answered the door; she took the sister in, where she saw the mother, a poor cripple, who received the sister very kindly, and as she was preparing dinner for herself and little girl she asked the sister to partake of her humble fare, for, she said, 'I am a poor woman, but I am rich in Christ, and never would let one of His people leave my door without doing something for them, so you would grant me a favour if you would stay and have dinner with me, for I am so much alone, and not able to get out; I am always pleased to have good company.' She also wanted the other sister to come in, too, but she had met with other kind people on the other side of the road. The sister sat about an hour chatting with this woman, who expressed herself much pleased with our sister's explanation of the Scriptures. Though a believer for the soul's salvation, she was waiting for more light, and being unable to get out to church she was left very much to herself. The sister parted with this kind friend, who out of the abundance of her heart entertained one of the least of God's people, for we are lost in admiration for the goodness of God to us as we go to and fro with His last message to man, and to-night, as we sit in our room, having been kindly provided for by a woman who asked us to stay till morning, we have met with much kindness.

"Friday morning, May 9th.—This morning WE STARTED OUT EARLY FOR BRIGHTON.

"After reaching Brighton, we filled our bags and canvassed, but there is very little interest manifest, and we can make no sales, therefore we have ceased to look for any abiding place, and having warned the people that, as recorded in St. Matthew's Gospel, we feared we should have to shake the dust off our feet from Brighton, and as the people would not heed us, we turned our backs on this place, but not before calling on the Methodist minister who was busy getting ready for a funeral. After being faithfully warned of this present apostate Christendom, his wife said that no one knew of the coming of Christ, but our sister told her, 'But ye, brethren, are not in darkness that that day should overtake you as a

thief.' But to those that are not on the watch-tower, He will come as travail upon a woman with child, and they shall not escape.

"Amid a great wind storm, and heavy clouds full of rain, we pushed on nine miles further, stopping at a farmhouse just three miles west of Trenton. This was at six o'clock p.m., when the family very kindly gave us supper, and accepted the Divine message we carried, and in Christ's name lodged us, so by eight o'clock we were comfortably settled in our room, which one of the daughters of the house had graciously allotted us for the night. The Lord always provides a way for His people as long as we trust Him and are faithful. We kept our usual meeting.

"Saturday, May 10th.—This morning we were off early, our friends, the farmer's family, wishing us God speed, they taking great interest in our labours. We left them a couple of papers. While on the road a kind farmer came along with a comfortable carriage, and offered us a ride, which we gratefully accepted, as the walking was very bad owing to the heavy rain in the night. This kind man drove us to the edge of the town, when we bade him good-day and started to canvass. After about an hour we were fortunate to find a widow woman living alone, who said she would be pleased to accommodate us while we were in the town, so we are now comfortably settled again.

"Sunday, May 11th.—To-day has turned out much finer after yesterday's rain. This morning we held our usual meeting, rejoicing in the great goodness of our Heavenly Father for all His dealings with us, His unworthy creatures.

"Our sales for the week are six sermons, and 60 *Parts* of the *Roll*, and 35 PIONEERS, being all the papers in stock."

TORONTO, CANADA.

"Sunday, May 4th.—This afternoon we held our usual public meeting; every seat was occupied. The speaker took for his text 1 Cor. xv. 41, 'There is one glory of the sun, another glory of the moon, and another glory of the stars.' There were a few strangers present, who said they had very much enjoyed the meeting. We also announced at the afternoon meeting that there would be a public meeting at 7.30 on the corner of Queen-street and Spadina Ave, in the open air. When the time came two brothers and two sisters and six interested friends arrived on the ground, making our number 10, each one having a hymn book, and took an active part in the singing. The brother took for his text, 'I will render praises unto Thee, oh God, for Thou hast delivered my soul from death. Wilt not Thou also deliver my feet from falling that I may walk before God in the light of the living?' After he had spoken for about an hour, another from Seaton village addressed the assemblage.

"Monday, May 5th.—This morning I bade good-bye to the little flock in Toronto and took the 12.15 train for Newmarket. My landlady who has become very interested in

the faith subscribed for three months' PIONEERS, and wished me God-speed. I arrived in Newmarket and got a room to myself for 1d. per week. It came on to rain this afternoon, preventing me from canvassing.

"Tuesday, 6th.—To-day I have worked in two different parts of the town, meeting with none, very much interested, and none seemed to notice the famine in the land, all I met being well satisfied with the loaves and fishes. I managed to get a few PIONEERS scattered amongst them and two sermons of the *Roll*.

"Wednesday, 7th.—To-day I have canvassed the main street and several short streets. I have not met any in this town yet who seem to have the least desire to know more of God, the answer I generally receive is: 'We are well supplied with all such reading, thank you.'

"Thursday, 8th.—To-day I have been to Aurora. The people seemed a little more willing to receive the truth than in Newmarket. I called upon a Presbyterian minister who had considerable light on the second coming of our Lord. He said he believed that Israel were nearer to God to-day than the Gentiles. I told him Christ was only a light to lighten the Gentiles, but he was to be the glory of His people Israel. He acknowledged that the Gentiles had claimed the promises that belonged only to Israel, and that they did not rightly divide the Word of truth. I have to call on him again to-morrow. I hope he will not let the opportunity slip by of getting the *Roll* and call upon the Lord while He is near, and seek Him while He may be found. He took a PIONEER to-day, which, if he reads with a single eye, he will find it weight and measure with the Bible. I met another man, a Methodist, who said he would pray over it, and he would find out by to-morrow whether he should take one or not. I told him I had prayed over it before I started to sell it, and if God had shown me it was right to sell it He would show him it was right to receive it.

"Friday, 9th.—To-day I have canvassed in Aurora again. I called again on the minister referred to yesterday. He had read the paper, and was anxious to get a *Part* of the *Roll*; he liked the PIONEER very well. I had a short conversation with him, when he stated he believed in proving a thing before he condemned it, and dare not by no means condemn it without. I also sold a sermon to one of his church members, and a *Part* to another one. The one I sold the sermon to told me it need not cost me anything for meals while in Aurora; I could come to her house and get them. It was raining a greater part of the afternoon. I intended to finish to-day, but the people I met were so nice and civil I could not get over much ground. Just before leaving for Newmarket to-night I went into a store to get a little refreshment. A man followed me in; I had a talk with him yesterday; he said if I would go into the hardware store the man would buy a book; he had been talking to him, so I went over, and he took the first sermon.

"Saturday, 10th.—To-day I went to finish Aurora, and it came on to rain about

11 a.m., therefore I had to return to Newmarket feeling a little disappointed, but now I see the Lord's hand in it all. Glory be to His name. When I got back to Newmarket it still continued raining, so I went to call on a few that I had called on before. One young man I had left a sermon with for him to examine took it from me and said perhaps he would take the second to-night. Then I called on a man who bought a *Part* from me the other day. He had shown it to another man, a photographer, and this man said his sister had them in Minnesota, so I thought I would go and see the photographer. Calling on him I had a little talk, and he was wonderfully interested; it was like honey to him, and he bought the first sermon. He then asked me where I was staying. I told him, and he invited me to come and stay with him, which I stated I should be very pleased to do until Monday.

"My sales for the five days are eight sermons, nine *Parts* of the *Roll*, and 57 PIONEERS."

LONDON, CANADA.

The news of redemption still makes steady progress in London. A sister writes:—"Two ladies who called on me were much pleased with the explanation of the fall of our first parents, Adam and Eve, never having realised before that woman is the tree of knowledge of good and evil.

"There is still much interest manifested in our Bible-class, which is held every Sunday afternoon. Our letter-carrier's wife has had a very interesting conversation with me and was very much pleased with all I had to say. She gave me a very cordial invitation to call again whenever convenient.

"At a large house a little boy came to the door. I asked for his mamma. In a few moments she appeared, when I handed her the *Roll*, stating that it was God's last message to man, and was a savour of life unto life to all those who could receive it. She said she believed she understood the Scriptures as well as most people, for she had a brother who was a minister of the Gospel, and he had explained many Scriptural points to her which she had previously found hard to understand.

"I stated that the *Roll* explained that which our ministers failed to understand, and again extending the *Roll* for her inspection, I pointed out that it clearly unfolded Adam and Eve's fall, and defined the forbidden fruit. I inquired if she had ever given this matter a serious thought, and if she could understand what was the tree of knowledge and good and evil. She confessed her ignorance of the subject. I began to explain and advised her to carefully read Lev. xv.

"Her answer was: 'What a new idea! Who could doubt? I never saw it in that light before. I must have that book and send to my brother who is now labouring at Dresden, Ontario, for if there is anything that will give him deeper thought and insight into the Scriptures, I want him to have it.' Her time was too much taken up to read it herself, but if I would call again she would take it for her brother, who is a Methodist clergyman.

BELLVILLE, ILLINOIS.

"Monday, May 5th.—We have finished canvassing this city to-day, and although we have met with an unusual amount of darkness, unbelief, and indifference, yet there are a few who are seeking to know more of the way of life, the more abundant life, now made plain in and through the *Flying Roll*.

"Tuesday, May 6th.—We left Bellville this morning, at seven o'clock, thinking we would get moved and settled early in the day, but having to change from one line of road to another, the whole day was consumed before we were settled."

LEBANON.

"Wednesday, May 7th.—This is a town of about 2,500 inhabitants, but there is a better class here, who receive the message more readily, but we find great scarcity of money. Still our first day's sales were much better than at any place since we left Terre Haute, and we hope we are getting amongst people who will at least listen to the message of life, if they do not accept it.

"Thursday, May 8th.—This morning two of us walked to Trenton, seven miles from Lebanon, a small town in Clinton county, but here we found many Dutch Catholics. We worked until evening, only selling a few papers. We then turned our steps towards home again which we reached about 10 at night, very tired. Two sisters worked in Lebanon during the day finding some interested ones who were too poor to buy the book.

"Friday, May 9th.—The storm to day prevented us from doing much canvassing. On Saturday, May 10th, two of us walked to a small town called Summerfield and canvassed that place, selling some papers and a sermon of the *Roll*. A Methodist preacher could not see the difference between incorruptibility and immortality, but after a long conversation he said he would like to read the *Roll*, for he saw there was something in the book which he had not seen previously; however, he finally decided only to take a paper; they seem afraid to come to the light. This finishes our work in this place; we expect to move again on Monday morning."

BLOOMINGTON, ILLINOIS.

"On Monday, April 28th, our party worked against much opposition and indifference, but the seed was sown in faith that some will have fallen on good ground and in the Lord's time yield a hundredfold. On my way home I accosted two young men. It transpired that one of them was in great trouble, having lost his mother a few months ago. I offered him a sermon of the *Roll* to read, for which he was very thankful. May the Lord reveal to him the balm in Gilead.

"On Tuesday and Wednesday we found much more interest manifested. I called on a lady who had sat up until midnight reading a *PIONEER* that I had given her husband last week. She was very pleased I had called, took two more copies, and hopes to get the *Roll* before we leave here.

"On Thursday we paid a visit to Vounal,

where we disposed of a good number of the *PIONEERS*. A physician called on us this evening, and spoke highly of the teaching of the *Roll* as far as he had read, subscribed for the *PIONEERS* for three months, and sent three months' papers to each of his three brothers in Ohio.

"On Friday morning a Bible canvasser called on us, and took a *Part* of the *Roll*. He hopes to meet us in Springfield, when he will, if possible, secure the three sermons. He stated that the people where he boards are quite interested in the *PIONEERS*.

"On Saturday we finished our canvass of Bloomington, and hope to move on to Peoria on Monday. During our stay at Bloomington we have disposed of 1,437 *PIONEERS*, 12 *Parts* and seven sermons of the *Roll*. During this week we have sold 452 *PIONEERS*, five *Parts* and one volume of the *Roll*."

PEORIA, ILLINOIS.

"On Monday, May 5th, three of us took train for Peoria, which has a population of 50,000 and is situated 39 miles north-west of Bloomington. Our sister, before she left the latter place, left four sermons, one *Part*, and six *PIONEERS* in addition to those previously sold. We did not get settled until late in the day.

"On Tuesday we had a rest on account of wet weather. We started forth the next morning, *Roll* and *PIONEER* in hand, and though we found many who turned a deaf ear, there were several who purchased gladly.

"On Thursday we found more interest than usual. We know those who are the true children of Abraham will not ask to be excused, but will recognise their Master's voice and prepare for the marriage of the Lamb.

"On Friday it was again too stormy to canvass, but a sister delivered the three sermons to a party who has become interested in Israel's faith.

"On Saturday, after the day's canvass, we found that the total of our sales for the week were 21 sermons, 103 *Parts* of the *Roll*, and 188 *PIONEERS*."

Never long for a great deal in this life, unless it be for much forbearance and much goodness. "Seek first the Kingdom of God and His righteousness and all other things will be added to you." Because mankind had failed to ask for the life of the body, the glory of the Kingdom of God, Jesus told them that hitherto they had asked nothing in His name. The salvation of the soul is a free gift, but concerning those who will receive the immortal life of the mortal body it is written: "Blessed are they that do His commandments that they may have right to the tree of life."

He that values his life more than meat, and his body than raiment, must come out from the multitude, the Babylon called Christendom, and be separate; abstain from evil and the very appearance of evil. A heart half in the world is an abomination to the Lord, a lukewarmness which He will spue out of His mouth. The true child of Abraham is not content until he worships the Lord in the beauty of holiness, his blood cleansed, and the crown of Amaranth, that cannot fade, is placed on his brow. This is the earnest of our inheritance, as we wait for the redemption of our bodies,

Notes of Addresses.

SUNDAY EVENING, MAY 25TH, 1890.
165, Hampstead-road, London, N.W.

TEXT.—"We have the mind of Christ."
(1 Cor. ii. 16.)

In consideration of the unbelief at present existing throughout Christendom, it would appear incredible that they should attribute to themselves these words of the Apostle Paul. What is the mind of Christ? It is contained in the Scriptures, and finds expression particularly in the 17th chapter of John's Gospel. We find there Jesus prays for His true disciples, that they should not be taken out of the world, but kept from the evil, that they are not of the world, even as He was not of the world, that is, of the evil of it; when Israel are cleansed they will not be of the world. The Son, we read, is given power over all *flesh*, that He should give eternal life to as many as God hath given Him, His own sheep, who hear His voice, and they shall *never perish*, whom He did predestinate to be conformed into the image of His Son, and if the firstfruit be holy, the lump also is holy. That is the mind of Christ, He is the firstfruit, and the 144,000 the lump. I am the Vine, ye are the branches. And I am not sent, He says, but unto the lost sheep of the House of Israel. The sealed number spoken of in Rev. vii., these will have the mind of Christ in its completeness, I in you, and you in Me. This pertains not to the Gentiles, who wrongly assume themselves to be spiritual Israel, they being the wild olive, and bear of their own kind, although grafted into the good olive, for every graft bears of its own kind. Israel are the natural olive grafted into the Vine, but before they can bear the fruit of the Vine, the Vine must be grafted into them. There shall come forth a Rod out of the stem of Jesse, and a Branch shall grow out of His roots. It is the

BRANCH THAT BEARS THE FRUIT.

"I in you." The Gentiles cannot attain to this, it remains a parable to them, not understanding how that flesh and blood cannot inherit the Kingdom. The blood must be washed away and made flesh before the Vine can be grafted into Israel. Those grafted into the bole, it is for the "common salvation," but when the Vine is grafted into the natural olive, topmost, it bears the fruit of immortality. The first graft is evil, and the evil must be removed before the branch of the Vine is grafted topmost. The Gentiles, being in the wild olive state, cannot receive the Vine, although partaking of the virtue of the root, and bear of their own kind, viz., death, being buried with Him in baptism, but those in whom He is grafted will bear fruit upwards in immortality. These are the natural branches who will be grafted into their own stock at the fulness of the Gentiles, for blindness in part has happened unto them until then. They will now return, as it is written, and seek the Lord their God and David their king. The wheat will be gathered into the barn, as Noah was taken into the ark, for the Lord has

reserved for Himself a seed, if He had not we should have been as Sodom. He brought Lot out of Sodom, and as the days of Noah and Lot were, so shall the coming of the Son of Man be. It will be as the gleaning grapes when the vintage is done. A glory awaits the seed of Jacob, the glory of the sun, for there are three glories of the sun, the moon, and of the stars. Immortality is the glory reserved for Israel, that their bodies should never see corruption, but be made as the body of Jesus was,

FLESH AND BONE.

There will be a remnant saved of the nations, as well as Israel, although of a secondary glory, for all not Israel will be servants to Israel; Satan will be bound down in the hearts of those saved among the nations during the Millennium, for they will live in blood 1,000 years, at the end of which Satan will be let loose, and will gather the nations together to the battle of Gog and Magog, and the evil power will be destroyed. Satan will be condemned at the mouth of two or three witnesses. Then cometh the end, and all souls will be ransomed out of Satan's hand. Death and hell gave up the dead which were in them, John tells us. Where, then, is the eternal damnation of any soul, as is taught in Christendom? Jesus told us false prophets would arise to deceive, if possible, the very elect, but it is not possible for them to be deceived, for they know the mind of Christ: He promised to send the Spirit of Truth to show it to them; He said, "He shall not speak of Himself, but He shall take of Mine, and show it unto you." We see, then, that Israel will have the Comforter, the Interpreter, not in part, as Paul had it, but in its full power, to show them *all* things. The Spirit and the Bride are now saying, Come and take of the water of life, *freely*. Where in Christendom do we hear the Immortal Woman spoken of? She is called the Holy Ghost, but do they recognise Her as the

FEMALE PART OF THE GODHEAD?

It is that Spirit which will rest upon Israel, as it rested upon Jesus, causing them to do the work, keeping the law and Gospel. The Gentiles have no need of it for the "common salvation," by grace through faith they are saved; Believe on the Lord Jesus Christ and thou shalt be saved. A child may understand that. But it is difficult to show them that four things are required of them. The law was a greater burden than they could bear, so it was taken out of the way, and they were commanded to abstain from pollutions of idols, from fornication, from things strangled, and from blood. The Jews could not keep the law, and refused the Gospel, and God purposed to move them to jealousy by those who were not a people, who should be saved by faith without the works of the law. Now at the fulness of the Gentiles, Jerusalem, which has been trodden down of them until their times were fulfilled, comes to Israel, freeing them from the law of sin and death, by the law of the spirit of life in Christ Jesus, the perfect law of liberty. To him that *overcometh* will I give to eat of the tree of life. This was the first command. Adam

was told to *subdue*, we are told to *overcome*, but not of ourselves, but by Him that worketh in us both to will and to do according to His good pleasure. We know the mind of Christ on this subject, to overcome even as He overcame. "Him that overcometh will I make a pillar in the temple of my God, and he shall no more go out; and I will write upon Him the name of My God, and the name of the city of my God, which is the New Jerusalem, which cometh down out of Heaven from my God; and I will write upon Him My new name."

Mr. Gladstone on the Fall.

In the columns of a contemporary the following sentiments are attributed to Mr. Gladstone.

"Mr. Gladstone sees in the narrative of the fall, if conceived merely as a parable, a profound philosophy, and a painful and faithful delineation of an indisputable truth—the truth that misused free-will is the source of all the sin and of all the accompanying misery which still overflow the world and environ human life like a moral deluge. The subsequent history is in harmony with this teaching. By the selection of Abraham and his race an enginery was set at work which has made the recovery of the Divine image effectual. Mr. Gladstone regards the Hebrews as standing from the beginning on a greatly superior ethical level than their neighbours and subjected to a varied and prolonged education, therefore, chosen to receive the promises, to guard the oracles, and to fulfil the hopes of the great Redemption."

There is little necessity to remind our readers that although the recovery of the Divine image is made effectual through the children of Abraham, it is by no means effected, except in the person of Jesus Christ, but the promise still remains to Abraham's children. Israel hath not yet obtained that which he seeketh for; there remaineth, therefore, a rest unto the people of God, which rest their elder brother has entered, for He only, says Paul, hath *immortality*, being the firstborn among many brethren who are waiting for the adoption, to wit, the redemption of their body; and that adoption, Paul clearly states, pertains to those "who are Israelites." In them will be fulfilled "the hopes of the great Redemption." The reason of the superiority of the Hebrews to which Mr. Gladstone refers may be found in the fact of their observance of the laws relating to uncleanness, contained in the book of Leviticus, notably the 15th chapter, which are substantially the same as the command given to Adam in the beginning, that he should not eat of the *fruit* of the tree of knowledge of good and evil, the tree being the woman, whom he was not to touch in her impurity. By that Adam lost the Divine image, and it is the recovery of that image for which the whole creation has groaned and travailed in pain together until now, it is waiting for the manifestation of the sons of God, and the promise is not to the seed but to the children of Abraham, who will do the works of Abraham. The fall of man has remained hidden in parable until now, when the body, upon which the curse fell, will be redeemed.

Testimony from New Zealand.

CHRISTCHURCH, CANTERBURY.

"Tuesday, April 1st, 1890.—About three weeks since I made a visit to Belfast, and disposed of four sermons and 12 PIONEERS by the way. To-day I purposed going over the same ground, intending to get to the township at an earlier hour than on the previous occasion. In this intention, however, I was disappointed, as will appear by the sequel. Belfast is a manufacturing township on the Northern Railway, about eight and a-half miles from Christchurch. It is a scattered place and contains about 1,500 to 2,000 inhabitants. The morning was fine and I went by train to Papanui, four and three-quarter miles, leaving me three and three-quarter miles to canvass between this and Belfast. The dwellers here are of the class that have all they want. They own good land, have fine houses, gardens, and orchards, and generally are rich and increased in goods. The first person (a man) I addressed took a PIONEER. At the next house the mistress held a long discourse with me, took two *Parts* of Sermon I., and a PIONEER, and would have continued to be instructed in 'The Hope of Israel,' but the clock striking the hour reminded her she had dinner to prepare for the men at work in the fields. At the next house a delicate, almost invalid, lady conversed a long time, took a PIONEER and two *Parts* of Sermon I. The first six *Parts* of Sermon I. and 12 PIONEERS were thus disposed of before reaching the township. Here I disposed of but two PIONEERS before dusk set in, and I had to desist canvassing the town till another day. In the course of the day I fell in with an old man, who inquired if I had ever read any of the Christadelphian works. Yes, I believed I had read all their chief works, all the writings of Dr. Thomas, the *Twelve Lectures*, *The Herald of the Kingdom*, *The Christadelphian*, for several years, &c., &c. What did I think of them? Oh, I thought a great deal of them, but the writers wanted the *Interpreter* who was now revealing the deep things of the Kingdom of God in the House of Israel, referring him to the *Flying Roll*. He took a PIONEER, and continued to compare the teachings of Christadelphians with 'orthodoxy.' Of course I had nothing to say for 'orthodoxy,' while my knowledge of Christadelphian teaching enabled me to catalogue its errors. Prominently among these the Christadelphians are unacquainted with the origin of evil, the tree of the knowledge of good and evil is hid to them; they are unable to distinguish between Jesus the seed of the woman and the Christ; to the Christadelphian, body and soul mean the same thing, and man's spirit is only breath or air. They have been forced to consider 1. Thess. v. 23, 'I pray God your whole *spirit*, *soul*, and *body* be preserved blameless,' &c., and their attempt at explanation has never satisfied anyone. They are unable to distinguish between the Kingdom of Heaven and the Kingdom of God. With

them the Kingdom of Heaven and the Kingdom of God are all one and the same thing. It may be readily conceded to them that on a few points of *literalism* they are able to impale their 'orthodox' friends on the horns of a dilemma, but of the things concerning the Kingdom of God they are as hopelessly blind as their 'orthodox' friends.

"I have said that I intended to canvass the town of Belfast to-day, but failed to get there in time. This arose from my having got into discourse with a lady of the Roman Catholic persuasion. Our discourse was strangely interesting, for about two hours had been consumed in it before either of us took any note of the time. We finally shook hands and parted on the most friendly terms, the lady stating that it would be simply impossible for her ever to change her religion, while she was equally certain that the Blessed Virgin Mother would assuredly convert me to the Roman Catholic religion before I died, utterly ignoring all I had told her of our hope never to die, never to see corruption. I persuaded the lady, with much ado, to accept a PIONEER. May she prove an Israelite indeed.

"In contrast with my Roman Catholic lady friend was another lady who seemed to have a very high opinion of her own learning. Something she said led me to ask her if she knew what was the tree of the knowledge of good and evil. This made her angry, and she replied to the effect that she knew too much for me to preach to her. I deprecated the imputation; I had not attempted to preach to her, but this I might say, I did not think either of us was too old to learn. The lady might, for age, almost be my granddaughter, I being over 60 and she, perhaps, 28.

"Before entering the town I had an interesting discourse with a woman who bought a sermon and PIONEER on my former visit. She had read some in the meantime but did not appear to have learned much. I had much pleasure in drawing her attention to the purport of *Part I.*, Sermon I., pointing out to her how it was that the first man born into the world was by the fall, and that in ignorance people continue to sin after the similitude of Adam's transgression and with the like pernicious consequences, as shown by our gaols, hospitals, and mad-houses.

"I shall visit Belfast (D.V.) a few days hence. I may succeed in leaving a few PIONEERS. Over three and a-half miles have been left five sermons of the *Roll*, six *Parts* of Sermon I., and 25 PIONEERS.

"Saturday, April 5th.—I have to-day disposed of the set—three sermons of the *Roll*—and a PIONEER to a gentleman deeply versed in literature. They were furnished at the gentleman's own request.

"Thursday, April 10th.—Visited Belfast again to-day, going there direct so as to have the whole day for canvassing the township, or at least such parts as I had not canvassed before. It is very nice to be able to bear testimony to the readiness with which the glad message was received generally. I did not find there were quite so many dwelling-houses as I expected from a bird's-eye view of the place. The several outbuildings in

connection with the factories give the town the appearance of being much larger than it really is. My progress from house to house was slow, from the circumstance that I was usually allowed to say all I felt disposed to say. There were but few of the houses visited at which there was not something purchased, either a sermon of the *Roll*, a *Part*, or a PIONEER."

Our Crumb Tray.

THINGS HE NEVER THOUGHT OF BEFORE.

One who received the *Roll* from a brother canvassing in Eaton Rapids, Michigan, and who afterwards subscribed for the PIONEER, writes:—"I feel quite interested in the PIONEER, it teaches me things that I had never thought of before, it helps me to interpret what I read in my Bible, and I also understand passages different from what I used to before I began reading this work. I consider it a great instructor to all who are seeking to be in the image of God."

FOUND THE "ROLL" ON A SECOND-HAND BOOKSTALL.

A friend writing from Christchurch, New Zealand, states:—"It is now about three-quarters of a year since—by the merest accident apparently—I picked up the *Flying Roll* on a second-hand bookstall. I cannot believe there was any accident in the matter; on the contrary, I recognise a Providence in the seemingly insignificant, as well as in the manifestly great, events of our lives. I was in a state of great mental distress about this time, and after having passed through the various stages of doubt, scepticism, and agnosticism, I was trying to reconcile myself to the doctrines of the Protestant churches, and longed for death to end my doubts, and fears, and sufferings. I had experienced what is called great reverses of fortune, sudden and unlooked-for. All my most deeply-laid plans of ambition and gratification had been suddenly snapped asunder, and I had come to look upon myself as a consummate fool and an abominably wicked person, reaping the just punishment for the sins of a moderately long life, being in my 63rd year.

"My discovery of the *Flying Roll* in the way I have mentioned seemed to me nothing short of a revelation, a Divine interposition. I have read and re-read the *Roll*, I., II., and III. Sermons, and PIONEER OF WISDOM up to date, and with each successive reading I am more and more satisfied that this is truly the 'Everlasting Gospel' mentioned in Rev. xiv. 6. The doctrine of the salvation of the body I can now perceive is plainly running all through the sacred Scriptures, though sealed and hidden from the world till opened to Israel in the pages of the *Flying Roll*. The magnitude of the gift is so transcendentally above anything that mortal man could ever look or hope for that my greatest difficulty is in trying to realise the hope that so great salvation is really prepared for me—me, at least *one* of the most

worthless and insignificant of God's creatures.

"But when I consider how marvellously the knowledge of the mighty purposes of the Supreme Creator have been brought to my understanding I dare not hang back. I must even try to enter the lists and run in the race, though but 144,000 obtain the prize. Not to do so would be to incur the greater condemnation, as one who knew his Lord's will and did it not nor prepared himself shall be beaten with many stripes."

MEETINGS AT GRAND RAPIDS.

Mr. H. G., of 84, Center-street, Grand Rapids, Michigan, an interested reader of the *Roll* and the PIONEER, has kindly opened his house for meetings, the first of which was held Tuesday evening, April 29th, to a few interested friends of the *Roll*. These will be continued (D.V.) every Tuesday evening, to which we invite every lover of truth in that vicinity, feeling assured everyone that is of the truth will hear His voice, and recognise the sound of the true doctrine as taught through the pages of the *Flying Roll*.

FRUIT FROM A FREE COPY OF THE "PIONEER."

From London, Ontario, we have the following:—"I must not fail to report about a year ago I met a lady on the street, to whom I gave a copy of the PIONEER. About four months afterwards I met her again and inquired how she liked the paper. She replied that she had gleaned more truth from its pages than from any paper which she had read before. I had a conversation with her on the fall of man, briefly explaining the tree of knowledge of good and evil, and advised her to carefully read Lev. xv., at the same time handing her two more PIONEERS.

"Some time afterwards she called on me to have a further conversation on the teaching of the *Roll*, and was much pleased with the explanations given. I met her once more on the street and gave her another paper. Some six months then elapsed since our last meeting. She called on me quite recently for a volume of the *Roll*, saying her husband was going to the North-West the following Wednesday. She also was going to leave the city for a time, and expected to go to Winnipeg, and as she so much admired the PIONEERS, she did not wish to leave without purchasing the *Roll*. The next evening she called for 25 PIONEERS, and paid three months' subscription for the paper to be sent to her weekly as soon as she is settled in her new home."

When men speak ill of thee, live so that no one will believe them. If we suffer for what we do, what thank have we? If we are to inherit life, we must not only bear the wrong, but do good against that which the law condemns. This is not easy to the flesh, but by seeking unto Christ we become strengthened to keep every jot and tittle of His commandments; fulfilling His words: "The works that I do shall ye do also, because I go to My Father."

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

Many Reasons why Israel will now be Gathered.

THIS GENERATION cannot pass until this be fulfilled. The branch of Israel is now putting forth leaves, and is taking root downward that fruit may be borne upward. We are now living in the third and last watch of the eleventh hour of the sixth day, there being twelve hours in a day and four watches in an hour. The last waterpot, or sixth thousand years, is nearly full to the brim; the 1,335 days of Daniel have arrived, wherein the Scriptures are being unsealed, and blindness removed from Israel's eyes.

THE BRANCH, Shiloh, the Comforter or Spirit of Truth, has now come, not as with cloven or divided tongues, as on the day of Pentecost, but in fulness, that the chosen people of God may be led into all truth and shown things to come; in a word, it is revealing the mystery of Godliness, God manifest in the flesh. Christ and His Bride, Jerusalem above (Gal. iv. 26), now unitedly say Come. Jeremiah, speaking of their mission, says this is the name whereby *He and she* shall be called: "The Lord our righteousness." (Jer. xxiii. 6 and xxxiii. 16.)

JOB'S PROPHECY is receiving its accomplishment: "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." Both Jew and Gentile fail to realise the possibility of such an event, but the Interpreter, or Spirit of Truth, is now revealing through the pages of the *Flying Roll* how the elect of God (Isa. xlv. 4), will receive this ransom and enjoy the immortality of the body.

THE FULNESS of the Gentiles has arrived. The dispensation of the Gospel granted to them has closed. Blindness in part happened to Israel until the fulness of the Gentiles (Rom. xi. 25), but at that time Israel are to be saved, and there has now come out of Sion the Deliverer, Who shall turn away ungodliness from Jacob, in order that they may escape the death of the body.

WE ARE at the time of the end referred to by Habakkuk when he said: "The vision is yet for an appointed time, but at the end it shall speak, and not lie; though it tarry, wait for it; because it will surely come, it will not tarry." (Hab. ii. 3.) "Where there is no vision the people perish." (Prov. xxix. 18.) For nearly 2,000 years the vision has been closed up and sealed. The Jews would not come unto Christ that they might have life, and Paul states that the Gentiles only see as through a glass darkly. The third Church (Isai. xlv. 5) must now make themselves manifest by walking according to the vision now opened, speaking and doing according to the law AND to the testimony.

WITH THE OPENING of the vision there is now "a fountain opened to the House of David and to the inhabitants of Jerusalem for sin and for uncleanness." (Zech. xiii. 1.) This is not the fountain filled with blood, which flowed from Immanuel's veins, securing the salvation of *all souls*, but it is opened only to the children of Abraham—to the House of David and to the inhabitants of Jerusalem—that they may be washed wholly, their blood cleansed (Joel iii. 21), the root of evil removed,

the tares plucked up and burned, and their land, or body, thoroughly purified and glorified, so that it will be impossible for them to pay the wages of sin, death.

THERE IS ABUNDANT evidence that there is a famine in the land, "not a famine of bread, nor a thirst for water, but of hearing the word of the Lord." (Amos. viii. 11.) Israel, wherever they may be, are like Noah's dove in that they cannot feed or rest on death. Their condition through this famine is best described in Deut. xxviii. 65-67: "Among those nations shalt thou find no ease, neither shall the sole of thy foot have rest, but the Lord shall give thee there a trembling heart, and failing of eyes, and sorrow of mind, and thy life shall hang in doubt before thee, and thou shalt fear day and night, and shalt have none assurance of thy life: in the morning thou shalt say, would God it were even! and at even thou shalt say, would God it were morning! for the fear of thine heart wherewith thou shalt fear, and for the sight of thine eyes which thou shalt see."

CHRIST IS TO BE the Glory of His people Israel. Most Christians believe the second coming of Christ in person to be at hand. His reward is to be with Him, but His work is before Him, therefore His Bride must be prepared to be without spot or wrinkle or any such thing. Jew and Gentile, having no greater hope than the resurrection cannot become Christ's immortal Bride, they cannot be married to the Lamb, for in the resurrection they neither marry nor are given in marriage, but are as the angels. The remnant of Israel, being of the same lineage, will become His Bride, and in preparation for this they must now be gathered into the Spirit.

A SEED shall serve Him. Hitherto all save three (Enoch, Elijah, and Jesus) have paid the wages of the transgression of God's law. But "this is the covenant that I will make with the House of Israel after those days (after the fulness of the Gentiles), saith the Lord; I will put my laws in their mind, and write them in their hearts: and I will be to them a God, and they shall be to Me a people." God has promised to make man in His image on the sixth day, or sixth thousand years (2 Pet. iii. 8), and if that time were not shortened no flesh should be saved.

THERE IS A TIME to cast away stones, and a time to gather stones together. (Eccl. iii. 5.) The casting away of Israel was the reconciling of the world, but the receiving of them now shall be life from the dead. They are a remnant, or among the last generations on this earth; the remnant of the seed of the woman who shall through the power of Christ and Jerusalem above bruise the head of the serpent.

HOSEA'S PROPHECY must be fulfilled: "After two days will He revive us; in the third day He will raise us up and we shall live in His sight." The hope of Israel was revived by Christ at the end of two days, or dispensations, and now in the third day or this dispensation of 2,000 years, He will raise them up from the valley of the fall, and they shall live in His sight.

THE FULFILMENT of Isa. xxvii. 13 is being made manifest in the *Flying Roll*, which bears its own credentials. "And it shall come to pass in that day (the sixth day) that the great trumpet shall be blown, and they shall come

which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the Lord in the holy mount at Jerusalem." (See also Matt. xxiv. 31.)

BEFORE CHRIST'S COMING in majesty and glory a church must be formed distinct from Judaism and Christendom. Paul says: "Give none offence, neither to the Jews, nor to the Gentiles, nor to the Church of God." This third Church has yet to make its appearance as the redeemed of the Lord, His elect, His firstborn. It is referred to by Isaiah (xlv. 5) after he has alluded to the Gentiles and Jews: "and another shall subscribe with his hand unto the Lord, and surname himself by the name of Israel."

THE EARNEST EXPECTATION of the creature waiteth for the manifestation of the sons of God. Israel is God's son, even His firstborn. (Exod. iv. 22.) We ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body; knowing that He is faithful Who hath promised: "Your covenant with death shall be disannulled, and your agreement with hell shall not stand." (Isa. xxviii. 18.)

A SEED has been kept by the power of God, "ready to be revealed in the last time." "I will not utterly destroy the House of Jacob, saith the Lord. For, lo, I will command, and I will sift the House of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall to the earth." (Amos ix. 9.)

THOUGH THE KING of terrors has laid low so many of Jacob's seed, yet when the Lord's hand descends by the sword, famine, and pestilence so near at hand, "therein shall be left a remnant that shall be brought forth, both sons and daughters." (Ezek. xiv. 22.) "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." (Rev. xiv. 12.)

"THERE SHALL BE a highway for the remnant of His people, which shall be left, from Assyria; like as it was to Israel in the day that he came up out of the land of Egypt." (Isa. xi. 16.) It shall come to pass in that day that the remnant of Israel, and such as are escaped of the House of Jacob, shall no more again stay upon him that smote them; but shall stay upon the Lord, the Holy One of Israel, in truth. (Isa. x. 20-27.)

THE ALMIGHTY saith: "I will for this be inquired of by the House of Israel to do it for them." Even as seed shoots forth in spring time, so will the hearts of the children of Abraham burn within them now that the fulness of the Gentiles has arrived. They will prove to be wrestling Jacobs, wrestling with God to make them prevailing Israelites. "Ye shall be gathered one by one, O ye children of Israel."

THE LITTLE BOOK is now open in the hand of the angel; it is the interpretation of Scriptures which have been sealed from before the foundation of the world, the *Flying Roll* revealing the Interpreter, that Israel may feed on that bread which if a man eat he shall never die. It is the fulfilment of Hosea ii. 21: "And the earth shall bear the corn, and the wine, and the oil, and they shall hear Jezreel." "Then shall the children of Judah and the children of Israel be gathered together, and appoint themselves one head, and they shall come up out of the land: for great shall be the day of JEZREEL." (Hosea i. 11.)