

THE PIONEER OF WISDOM

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

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

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Who will be Surnamed Israel ?

ISRAEL means God, and those who possess that name will become as gods, equal with Christ Jesus, Who hath by inheritance obtained a much more excellent name than the angels. When this chosen people are begotten of the same Father as Jesus was, and born of the same mother, Jerusalem above, then will they be Israelites indeed, in whom there will be no guile. Paul states in Rom. ix. 4 that to Israel pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises. He further tells us that "they are not all Israel which are of Israel." This partly explains the difference which Isaiah made between the seed of Jacob and the true Israel, when he described the three churches that were to be in existence in the last days. We read: "One shall say I am the Lord's." Here we perceive he has special reference to the Gentiles to whom Christ became a light to enable them to escape the second death. They are not their own, but are bought with a price, and claim the merits of our Lord's blood. "And another," says the prophet, "shall call himself by the name of Jacob." Here we behold the Jew who claims God's

promises to Jacob, and who respects the memory of Abraham and the prophets, professing faith in the law given by Moses. But these are not Israelites in the true sense of the word, for they have refused to follow the Spirit whithersoever it leadeth. Over Judaism Jesus poured forth His lament, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold your house is left unto you desolate." After mentioning the Gentiles and the Jews, Isaiah (xliv. 5) speaks of yet another class, separate and distinct from the two former, and declares that they will unite law and Gospel, or in his own words, "subscribe with their hands unto the Lord and surname themselves by the name of Israel." If, as Paul states, blindness in part has happened to Israel until the fulness of the Gentiles was come in, it was impossible for this third church to be manifest until the dispensation of the Gospel granted to the Gentiles was expired. We also see the fallacy of the Gentiles claiming to be a spiritual Israel, for unto Israel, as we have before mentioned, was given the law, which the Gentiles were never under, it being nailed to the Cross for their sakes, and it seemed good to the Holy Ghost to lay upon them no greater burden than these necessary things: that they abstain from meats offered to idols, and from blood, and from things strangled, and from fornication, from which if they kept themselves, they should do well. Paul speaks of an entirely different covenant to be made with the third church, who alone will have a claim to the name of Israel. "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 into their minds, and write them in their hearts; and I will be to them a God, and they shall be to Me a people."

We see, then, on the testimony of the

Word of God, that the Jews, Gentiles, and the House of Israel are three distinct and separate peoples. The two former have a hope in common, called by Jude the "common salvation"; they are on one common platform; there is no difference between Jew or Greek as regards the glory they will receive in the resurrection; they are one in Christ Jesus, albeit the Jew seeks his salvation, adhering to the law and refusing the Gospel, whilst the Gentile accepts the Gospel and refuses the law, yet they both drink of that spiritual Rock, Christ; one having offered the sacrifice of the blood of the animal whilst the other offers bread and wine, each having reference to the sacrifice offered on Mount Calvary.

The Apostle of the Gentiles refers to these three churches when he says: "Give none offence, neither to the Jew, nor to the Gentile, nor to the Church of God." He knew that the creature waited for the manifestation of the sons of God, and that he was as one born out of the due time when they would be revealed. He realised that Jacob received the name of Israel in type only after he had wrestled and prevailed with the angel, and though he (Paul) was of the seed of Abraham, of the tribe of Benjamin, yet he was unable to prevail, but on the contrary found a law in his members warring against the law of his mind, continually bringing him into captivity to the law of sin and death; and he was not one whit behind the chiefest of the Apostles. It could not be said of him, or of any in his day, "as a prince hast thou power with God and with men, and hast prevailed." He was not an Israelite without guile, but he knew a people would be made manifest, that a seed would serve God, and spoke of them as "the children being not yet born, neither having done good or evil, that the purpose of God according to election might stand." In His Word, God answers the question why He has made one vessel unto honour and another unto dishonour, why He said, "Jacob have I loved and Esau have

I hated," and will now raise up His people Israel, the sons of God, His firstborn. (Exod. iv. 22.) Whilst He is a light to lighten the Gentiles He will be "the glory of His people Israel," His peculiar treasure, that chosen generation, the remnant of the seed of the woman, the sons of God whose spirits shouted for joy far back in eternity when they heard of the purpose of God in designing that they should be sent to minister to bodies in which they should become wrestling Jacobs and prevailing Israelites, overcoming Satan and all his craft, and by keeping the laws and commandments of God have a right to the tree of life.

Those who will subscribe with their hand unto the Lord and surname themselves by the name of Israel are a remnant of the 12 tribes of Israel, 144,000, or 12,000 from each of the 12 tribes of Israel. They will be redeemed from among men, not from the grave, and in this way differ from that innumerable multitude of all nations and kindreds and tongues who will receive the celestial glory like unto the angels in Heaven. Israel will have the oil, the lamp and the wedding garment, and become the Bride, the Lamb's wife, whilst those who rise in the resurrection neither marry nor are given in marriage. Israel will receive the new name, surnamed by God, their spirits, souls, and bodies being preserved blameless unto the coming of the Lord Jesus Christ. To them pertain the promises of which their forefathers held the faith, but fell short of, "God having provided some better thing" for their children, whom He is now visiting and calling; whom He will justify and glorify like unto His Son, the Man-Christ. These will be Israelites who will remember the law of Moses which God commanded unto him in Horeb for all Israel, with the statutes and judgments. For them Jesus petitioned the Father: "I pray not that Thou shouldst take them out of the world, but that Thou shouldst keep them from the evil." To them the Comforter or Spirit of Truth is now sent, not as with cloven or divided tongues, but in fulness, to lead them into *all* truth. As Judaism fell nearly 2,000 years ago, causing a parenthesis to be opened to admit the Gentiles into the goodness of God, so now, through the Gentiles not continuing in His goodness, the parenthesis will be closed, Babylon with all its mixed principles will be rased to the ground, and out of its ruins will be raised up the Holy City, New Jerusalem, the redeemed of the Lord will be plucked as brands from the burning.

If we suffer only for the deeds which we have committed we do no more than we are bound to do; but if we bear blame falsely and suffer false charges, we take up the Cross of Christ. A just thing will never try an Israelite. Let us seek to do good against evil, against that which the law condemns.

The Fruits of Lust.

Lust is a covering which hides from man the knowledge of God; it was the cause of the fall of man from the immortal Spirit in which he dwelt; it caused Cain to slay his brother, for he was the *fruit* of the lust by which his parents fell and became subject to death, and in him was made manifest that Satan, who beguiled Eve through his subtlety, was a murderer from the beginning. Through lust was the world destroyed by a flood, and it made its appearance afterwards in the second son of Noah, whose child, Canaan or Cush, received the curse on his *body* throughout his generation, for none of his seed can enter into life, except through the portals of the grave, they cannot receive the adoption, the redemption of the body. Through lust Sodom and Gomorrah were destroyed, suffering the vengeance of eternal fire, their bodies being given over to Satan for the destruction of the *flesh* that the spirit may be saved in the day of the Lord Jesus, which judgment Paul gave in the case of a fornicator in the Church at Corinth. Through lust the children of Israel were overtaken by the plague and their *carcases* fell in the wilderness. And through lust the whole world now lieth in darkness and cannot see the bright light in the clouds.

The exhortation of Paul is now especially needful, "Flee fornication, he that committeth fornication sinneth against his own body, for the body is not for fornication, but for the Lord, and the Lord for the body." For this cause many are weak and sickly among you, and many *sleep*, that is, die; but the mystery Paul spoke of is now being revealed, namely, We shall not all *sleep*. We shall not all die, all will not go to corruption, for it is written that the *creature* itself shall be delivered from the bondage of corruption. God says, "I will redeem them from death, I will ransom them from the power of the grave." God created man to be immortal in the image of his own eternity, but through envy of the devil came death into the world and they that do hold on his side do find it. "For to whom ye yield yourselves servants to obey his servants ye are to whom ye obey. He that soweth to the *flesh* shall of the flesh reap corruption, but if ye through the spirit do mortify the deeds of the flesh, ye shall *live*." If God is able to destroy the body of man, which with so great labour is fashioned, it is an easy thing to be ordained by His commandment that the thing which He has made should be preserved, and the commandment has gone forth to Israel that they should turn from their evil ways and *live*, for the Lord desireth not the death of any man, He is saying, "Turn ye, turn ye, for why will ye die, O house of Israel." The thing which He has made, as Esdras calls it, the body of man, will be preserved, together with the spirit and soul, *alive* unto the coming of the Lord Jesus Christ, and those who have the first fruits of the Spirit groan within themselves, waiting for this adoption, to wit, the

redemption of their bodies. The Lord's arm is not shortened that it cannot save, and the promise is to them that turn from transgression in Jacob, to them will the Redeemer come, they shall know the way to Zion, and God will make a way in the sea and a path in the mighty waters that His ransomed may return; He has opened a fountain in the house of David, and to the inhabitants of Jerusalem for sin and for uncleanness; the uncleanness in which they were conceived, which has been generated since the day that Adam partook of the tree of knowledge of good and evil, the transgression which the Levitical law condemns, which men now a days consider themselves free from. It is written: "Whatsoever soul of you it be that eateth *any manner of blood*, even that soul shall be cut off from His people." This is identical with the command given to Adam in the beginning, Thou shalt not eat of it. No excuse can here be made that the law was nailed to the Cross, and that as Gentiles they are free to do as they will, for when the Apostle considered it expedient to trouble not them which from among the Gentiles were turned to God, it seemed good to the Holy Ghost to lay upon them no greater burden than *four necessary* things, viz., to abstain from pollutions of idols, from fornication, from things strangled, and from blood. Many may exclaim with Hazael, Is thy servant a dog that he should do this thing? But the spirit of God places them below the level of a dog as regards their daily habits.

This is the evil which caused our first parents to sew fig leaves together to cover their nakedness and hide amongst the trees of the garden, and which to-day hides man from his God. Because *this iniquity* abounds the love of many has waxed cold; they are exclaiming, Where is the promise of His coming, for since the fathers fell asleep all things continue as they were since the beginning of the world. His coming is here, He is *present*—in the Word, His ear is not heavy that it cannot hear, but, as Isaiah says, "Your sins have hid His face from you that He will not hear, for your *hands* are defiled with *blood* and your *fingers* with iniquity. As a man overcomes evil so will he know God; he must come out of the city of harlots before he can see ought; forsake *her* utterly is the command; abstain from the appearance of evil. Keep the law of the Most High, it shall be health to thy navel and marrow to thy bones, and you will know that in the way of righteousness there is *life*, and in the pathway thereof there is *no death*."

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.

God is not the God of the Dead.

It is written, "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light." Man by nature is dead to all spiritual knowledge, for he cannot receive or know the things of the Spirit of God, for they appear as foolishness unto the natural man. Man often places his puny deas and thoughts before God's thoughts iand ways, as it is written My ways are not your ways, neither are your thoughts My thoughts, for as the heavens are higher than the earth, so are My thoughts above your thoughts, and My ways above your ways. Man would have all bitter and no sweet, all good and no evil. He cannot see that out of the bitter will come forth sweet, and out of an evil state man will rise to a far more exceeding and eternal weight of glory than if he had never fallen. The *Flying Roll* is now sent forth to show to man that the time has now come for him to awake out of the sleep that he has remained in since the fall of Adam, to show man that the life or immortality of his mortal body is now to be obtained by the keeping of the law and Gospel, for the law was given and destined for life.

We know that the Gentiles will never seek the life of the body, as it is sealed from them. It was nailed to the Cross for the sake of the Gentiles, but at their fulness Israel are to be saved, for at the coming of our Lord blindness in part happened unto Israel, but now the Deliverer shall come from Zion and turn ungodliness from Jacob, and this will be My covenant unto them, saith God, when I take away their sin. Christ was sent unto the lost sheep of the House of Israel, but they rejected Him. A parenthesis was then thrown open to the Gentiles, who were living without hope and without God in the world, that by believing on Him as the Scripture hath said they would attain unto the resurrection from the dead, as it is written, "Blessed and holy is he that hath part in the first resurrection, for on such the second death hath no power. He that believeth on Me though he were dead yet shall he live, and he that liveth and believeth on Me shall never die; believest thou this?" Dear reader, dost thou believe that thou mayest never die, that thy body may be redeemed from corruption? Then, depend upon it, flesh and blood hath not revealed it to thee. Canst thou say with the Psalmist David, I will render praises unto Thee for Thou hast delivered my soul from death, wilt Thou not also keep my feet from falling that I may walk before God in the light of the living? Leave the first principles of the doctrine of Christ, which are but stepping-stones to the temple of wisdom, and press on to perfection, which is not to be obtained through the portals of the grave, for the grave cannot praise God, death cannot celebrate Him; they that go down to the pit cannot hope for His truth: the living shall praise Him; for why will ye die, O House of Israel? Turn ye, turn ye from your wickedness and live; seek for the life of the body, for if ye gain the body the salvation of the soul is certain.

Notes from Canbassers.

OUR CANVASSERS IN SOMERSET.

"Monday, April 28th.—This morning, after seeing two of our party off by train to Frome, we started to walk, canvassing our way through Cranmore, Leigh-Nendip, Heale, and Downhead, meeting with nothing of interest beyond the ordinary experiences of canvassing. Last evening we held an open-air meeting under the shade of the old cathedral of Wells. After singing one of Israel's hymns a very large crowd collected and listened very attentively to the discourses. The 'Two Salvations' was the subject of the discourses. At the close of the meeting two sermons of the *Roll* and 20 PIONEERS were sold. As we were leaving Wells this morning, a member of the Salvation Army, who attended the meeting last night, came to us for a *Part* of the *Roll*, saying he

SAT UP TILL TWELVE O'CLOCK LAST NIGHT

reading the PIONEER OF WISDOM, and was convinced it was the truth, and would do his utmost to spread the work in Wells and surroundings.

"Tuesday.—We worked to-day in Frome, Warminster, Kingsdon, Ilchester, North-Over, and Sparkford. At Warminster a brother met a young man who became interested in the *Roll* during our stay in Salisbury, and took a PIONEER. A sister met with a woman who had the *Roll* six years ago but had not read it. She said although she had not read it herself she was pleased to say it had been the means of bringing her husband to the knowledge of the salvation of the soul. After our sister had told her it contained not only truths which were for the salvation of the soul, but would show her of the full redemption of the body, soul, and spirit, she bought a PIONEER saying she would now read the *Roll*. Canvassing in Frome we have met with several who have the *Roll*, but few seem to realise the importance of the message and the truths it contains. A brother had a conversation on the redemption of the mortal body, showing how the promises which were given to our forefathers would be fulfilled in their descendants who are scattered over the face of the whole earth, and explained that the *Flying Roll* was sent to gather Israel in this third and last watch amongst Jew and Gentile. 'Well,' the man replied, 'I will take a set of three sermons and look into the truths contained therein, as I feel there is something more to know. He had been reading Mr. Baxter's writings. We pray the God of Israel will lead him into the knowledge of the redemption of His mortal body. Whilst walking from Somerton to Ilchester one of us was overtaken by a brewer's drayman. When our brother offered him the message he said he was a member of the Salvation Army. After a little conversation on the total overthrow of all evil he gladly took a set of three sermons. A volume of the *Roll* was sold to an old lady who is an earnest searcher after truth.

"Wednesday.—We have canvassed to-day in Castle-Cary, North Cadbury, Woolston, Yarlington, Gathampton, North Town, West Camel, Bridgehampton, Speckington, Dilton, Dillon-Marsh, Berkley, Rodden, Oldford, Chaplains-Lade, and Frome. At North Cadbury a brother sold a set of three sermons at the Rectory. A sister sold a paper to an old gentleman, who afterwards met our brother and asked him more about the work. After a conversation on Israel's redemption, he took a *Part*, saying he believed it to be the work of God. He had only 2d. in his pocket or he would have taken the first sermon. He wished our brother God-speed on his glorious mission of seeking the castaway stones of Israel, who are now lying in the valley of the fall, but will shortly stand upon their feet an exceeding great army. To-day we have met with many very poor people who could not

afford to buy the Word, but were glad to receive a paper or *Part* gratis. We take this opportunity of thanking the kind friends who have enabled us to give to many who were willing to buy but had not the means.

"Thursday.—To-day we have worked in Evercreech, Ditchcat, Frome, Westbury, and Westbury-Leigh. One of us came across a Jew who showed great interest in a conversation on the ten lost tribes. He told our brother he could not see how he could be one of Israel unless he was a descendant of Abraham. Our brother pointed out that there was the seed and the children, each descendants from Abraham, and that the children of Abraham would be doers of the Word, and would, by the fulness of the Spirit of God, be enabled to walk in perfect obedience to law and Gospel, keeping the commandments of God and having the testimony of Jesus Christ. The Jew stated that he could not receive Christ as the Son of God, although he believed He was a very good man, but he was looking for the Messiah, Shiloh Immanuel. Our brother pointed out to him that Shiloh was here now in spirit, and was leading Israel into all truth. A lady standing in the shop, who had listened to the conversation, took a sermon of the *Roll* and a PIONEER OF WISDOM, saying she had received great light on what she had heard as she had never been able to see until now the difference between the children and the seed of Abraham.

"A lady to whom the work was offered took a *Part* and paper, saying she had heard a great deal of the *Flying Roll*, and read of it in the Bible, but never expected to have it brought to her door. She was told that God was now choosing the foolish things of this world to confound the wisdom of the wise, for the world by wisdom know not God. Many to day will not receive this message because it is handed forth in such a simple way, but this makes it none the less God's last message to mankind, proclaiming the life of the mortal body without death.

"Friday.—To-day we have canvassed in Mells, Whatly, Bruton, Wyke, Wranslow, and Frome. A poor woman gladly took the *Roll* saying there is no place here for us to worship. 'But you have the church,' said a brother. 'Yes,' she added, 'the church is large enough, but that is only for the vicar and his friends to meet in; it is no place for poor people like me; we are treated as the dung of the earth. I think it is time there was a reformation.' We assured her that the time was here for the tables to be turned, and He will rule Whose right it is. A lady to whom the *Roll* was offered said she had plenty of books, but if it would do the work good she would take a paper, giving twopence for it. This enabled our sister to give a paper to an old man, who was delighted to receive it, together with a *Part* of the *Roll*. A sister met with a converted Jewess, who said although she believed in Jesus Christ as the Saviour of the world, yet there were many points in the law which she felt she would not be justified if she did not fulfil, which no doubt many others would look upon as indecent. Our sister asked if it were the Levitical laws she was referring to. She replied in the affirmative, and our sister told her we also were striving, by God's help, to keep the law and the Gospel, which would bring man to receive the life of the body, which the law was given and destined for. She seemed very pleased with the conversation, drinking in every word. Being too poor to buy the *Roll*, our sister gave her a *Part* and paper, which we trust may be the means in God's hands to open her eyes to seek for the prize of full redemption, which is Israel's inheritance.

"Saturday.—To-day we have worked in Frome, Great Elms, Road, Laverton, Woolverton, Lullington, and Beckington. A lady, after a little conversation on the Word, thought her

daughter would like to take the *Roll*, it being a book she thought would suit her, and told a sister to call again. She did so, when the daughter very gladly received the message, promising to read it carefully and compare it with the Scriptures. Another lady, with whom a sister had a conversation on the redemption of the body, said she would take a paper, and when bringing the penny to pay for the same decided to take the shilling book, but presently handed it back, saying she would take the gilt sermon. She believed it to be a good book and worth reading. Our sales for the week are one volume, 90 first sermons, six sets of three sermons, one second sermon, 104 *Parts* of the *Roll*, and 321 PIONEERS."

THE "FLYING ROLL" IN SHROPSHIRE.

"Monday, April 28th.—We held a meeting last night in the main thoroughfare of Newport, which was well attended, and at which much attention was paid to the two discourses, the main features of which were an exhortation to seek the highest glory attainable by mortal man, viz., immortality, and setting forth the necessity for the cleansing of man's blood, as seen by Joel iii. 21, as a preparatory work to be accomplished, that at Christ's coming we may be presented to Him as a *chaste virgin*, without spot, wrinkle, or any such thing.

"We have canvassed during the day in Sutton, Norbury, Oulton, Woodseares, Cherrington, Grudington Green, Edgmond, and Edgmond Marsh. 'At the first house I called at this morning,' says a brother, 'the woman informed me that she had heard some of the first sermon of the *Roll* read yesterday at a neighbour's, where I had left the book on Saturday, and she liked it very much, but could not afford to take a copy for herself, but would have a PIONEER. Thus the work spreads. It is the *spark* of fire that sets miles of rolling prairie in furious blaze, and instances are almost daily to hand of the mighty work which even a *Part* of the *Roll* or a PIONEER is doing. The word cannot return void to Him Who has caused it to be promulgated, but must accomplish that whereunto He has sent it.'

"Tuesday.—Our work to-day lay in Coton, Gnosall, Audmoor, Water's Upton, Rowton, Chetwynd-Aston, Stockton Moreton, Outwards, and Pave Lane. I called at one house to offer the work; the woman was upstairs; she called out, 'Who is it?' and then asked further: 'What is it you want?' I said: 'I have got a very important message for you'; so down she came, and I introduced God's last message to man. She seemed very pleased with what I said, and took a sermon of the *Roll*, saying it was well when we knew that our soul was saved. I said yes, when we could say with the Psalmist, 'I know that Thou hast delivered my soul from death,' but my prayer was to be kept from falling into the pit that I might walk before God in the light of the living. Another person said it was a grand thing when we could speak of Christ as our personal Saviour, and I added, but a grander thing when we could speak of Him as the Saviour of *all* men, but especially of them that believe. She could not quite see this until I quoted several passages in support of the same, such as, 'He tasted death for *every* man,' and 'died not for our sins only, but for the sins of the *whole* world.' It is marvellous to behold the great darkness which exists upon this grand doctrine of the salvation of all souls, when the Scripture so plainly teaches us that the Creator, seeing man's inability to pay off his debts, frankly forgives the lesser and greater debtors, repentant and unrepentant, the former at the first, and the latter at the final resurrection, there being 1,000 years difference between the glory of each. (See Rev. xx. 5-6.)

"Wednesday.—We have worked in Ellerdine

Lane, Ellerdine Heath, Hatton, Coldhatton, High Offley, Bishop's Offley, Offley Green, Tunstall, and Church Aston during the course of the day. A sister says: 'At one house at which I called the lady came to the door, and after looking through the gilt sermon, asked if there were any more. I told her there were three sermons to complete the volume, and then explained the mission of the *Roll*, informing her that it was being sent forth to gather together in one the children of God, scattered abroad, to receive the immortal life of their natural bodies, which promise Jesus spoke of when He said, "I give unto them *eternal* life, and they shall *never* perish, neither shall any man pluck them out of My hand," and for which reason He prayed for them to His Father, "I pray *not* that Thou shouldest take them out of the world, but that Thou shouldest keep them from the evil.' She said, "I will keep this one (the first sermon), and you can bring me the second and third"; which I was pleased to deliver, and which she was thankful to receive.'

"One woman refused the *Roll*, saying, 'You can't blow farther than you've got breath,' which indeed seemed a most peculiar way of expressing her inability to buy the book. A brother says: 'A woman to whom I sold a sermon wished me to explain the two resurrections. She thought the believers were raised at the first resurrection, evidently from the reading of that passage "the dead in Christ shall rise *first*." I quoted to her Dan. xii. 3: "And many of them that sleep in the dust of the earth shall awake, *some* to everlasting life, and some to shame and everlasting contempt"; here, I said, you perceive that both wicked and righteous arise at the first awakening or resurrection, at which resurrection the believer receives his part, the salvation of the soul and freedom from the second death, which is then passed upon the unrepentant, viz., 1,000 years' punishment, after which death and hell deliver up the dead, and *all* nations come and worship before Jehovah, and glorify His name. At the final resurrection, the devil that deceived them is cast into the lake of fire, "And the angels which kept not their *first* estate, but left their own habitation, he hath reserved in everlasting chains under darkness, unto the judgment of the great day." She had not looked at the resurrection of the just and unjust in that light before, nor had she seen that the righteous *rise* to their *glory* first, at the first resurrection. She seemed very pleased to purchase a copy of the *Roll*.'

"Thursday.—Shebdon, Weston Jones, Gregory, Newport, Eaton, Church Aston, Great Bolas, and Childs Ercall have been canvassed to-day. One of our brothers says that he offered the *Roll* to one woman, who began to tell him of the peaceful departure of a friend of hers. Our brother told her that those who die, believing in the merits of the blood of Jesus, will gain their soul's salvation at the first resurrection; but he said, remember we are composed of three distinct and separate parts, viz., spirit, soul, and body, and God has promised to preserve all three until His coming. This, however, she could not accept, affirming that the spirit and soul are the same, but, said our brother, evidently Job did not think so, for he said, 'I will speak in the anguish of my *spirit*, and complain in the bitterness of my *soul*,' and the Virgin Mary, in her song of praise to God, said, 'My *soul* doth magnify the Lord and my *spirit* hath rejoiced in God my Saviour'; and we also read in Heb. iv. 12, that the Word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and if the Word of God divides them, how can we assert that they are both one? 'Well,' she said, 'I will think over what you have said.'

"A blacksmith who bought a sermon of the

Flying Roll said that if it would show him anything more than he had heard or read, he would be well satisfied with it. I told him that if by the Spirit he were enabled to see the precious truths it contained, he would have cause to rejoice that the message had ever been brought to his door, for, as the cover declared, it verily uttered those things which have been kept secret from the foundation of the world, since the day that God formed man, and placed him on this terrestrial ball to prove His glory and His power.

"Friday.—We have worked in Lilleshall, Vauxhall, Peach Lane, Newport, Sambrook, Stamford Bridge, and Hinstock to-day, meeting with good success amongst the people of the above villages, frequent allusions being made to our meeting of last Sunday night, and inquiries made as to any future meetings. 'Returning home to-day,' says a brother, 'I was overtaken by a man, who said, "You don't save a fortune by selling those books, do you?" I replied, "We are not looking to save fortunes." He then asked, "Are you one of the party that was in Newport last Sunday evening?" I replied in the affirmative, and introduced the *Roll*. After a short conversation he took a *Part* to read and prove for himself, saying if he liked it he might come next Sunday and have a sermon of the *Roll*. He had been attracted by the singing at our meeting last Sunday. I trust the Spirit of God may open his eyes to see the grand truths within the little *Part*.'

"Saturday.—We have brought another week's work to a close by canvassing in Hinstock, Woodcote, Heath Hill, Sheriff's Ales, Crackley Bank, Burlington, Gorse Bank, Chetwyn, Islington, Forton, Meertown, Brockton, Adenly, and Kinnersley. We were most thankful to bend our steps homewards this evening, feeling rather fatigued from the long walks of this week, but, nevertheless, thankful to be permitted, though footsore and weary, to hand forth the reprieve from death to the famishing cattle of Israel. Our labours this week have been most abundantly blessed, and we have had many interesting conversations with earnest searchers after truth, and our hope is that the Word scattered around the district of Newport may bring forth fruit an hundredfold to the honour and glory of Him Who has commanded His witnesses to go forth as sheep among wolves, declaring the everlasting Gospel for the establishment of His Kingdom here.

"A brother left three sermons of the *Roll* to-day at the house of the magistrate of Hinstock. Much interest is manifested by many in this work, and we are confident that the time is not far distant when the *Flying Roll* will be had in honour in all nations, and be looked upon with the law and testimony as the standard of truth, when the cobwebs of tradition and superstition which obscure the light have been swept aside.

"Our sales for the week have been 116 sermons, 142 *Parts* of the *Roll*, and 232 PIONEERS."

LINCOLNSHIRE NOTES.

"23, Queen-street, Boston.

"Sunday, April 27th.—Advancing out again this evening to the Market-place a good throng was soon attracted by the sounds of our cornet and singing, and very fair attention was gained for upwards of an hour and a-half to an address on the 'Everlasting Gospel,' proclaiming the full and complete redemption of the spirit, soul, and body.

"Monday, April 28th.—Boston, Leake, and surroundings have been the scene of our labours to-day, but we have met nothing calling for special attention or worthy of notice.

"Tuesday, April 29th.—We worked as well as we could amidst the darkness and gloom in Everton, Leake, and Boston, the only

gleam of light being shown forth by a couple of poor old people, aged 82 and 90 respectively, who were delighted to hear our brother explain the great hope of living unto the second coming of Christ, saying they did not want to die, but would like to see that grand event, and took great interest in reading the Apocrypha and gladly took a sermon of the *Roll*.

"Wednesday, April 30th.—The *Roll* has today been introduced to the inhabitants of Sibsey, Old Leake, and Boston. I offered a copy to a local preacher, who replied: 'Oh, I've read something about that. It's the people that believe they won't die.'

"I answered: 'We do not say we shall not die, but we know there will be a people who will never die, and that is our hope to be of them. Though he believed there would be some changed without death at Christ's coming, yet he could not see the necessity of a special preparation, and did not care to discuss the subject.'

"Thursday, May 1st.—We canvassed in Sutterton, Wigloft, Mount Pleasant, and Boston, but how oft might we state with the prophet, 'Who hath believed our report?' Truly at times it seems heartrending to behold such gross darkness prevailing o'er the minds of the people. One old lady asked one of our sisters who introduced the *Roll* to her, if she believed that the law was done away with. 'No,' she replied, 'we believe that the law is yet to be fulfilled in Israel.' She was pleased to hear this and continued: 'Jesus spoke of the mountain being removed; it is generally supposed to apply naturally, but it's the mountain of sin He meant.' Our sister was glad to see she possessed such a light and told her we were undoubtedly living in the time when that mountain would be removed and a people be found who would keep law and Gospel and seek for the overcoming of sin, death, hell, and the grave.

"Friday, May 2nd.—To-day we have endeavoured to bring the *Roll* before the notice of the people of Kirton, Carrington, Frithville, and Boston, but found few who would even deign to hear its purpose explained, much less purchase the *Roll* to read for their own eternal benefit. One man, when asked to look into it, replied that he never read the Bible only on Sundays, and the newspapers all the week, but though a confirmed newspaper reader, he did not wish for one of our newspapers that bear witness to the truth 'as it is in Jesus.' Another seemed greatly unsettled in mind concerning the elect, and wished an explanation. Our brother explained that for the salvation of the soul it was a free gift of grace without works through faith, that whosoever will may come, irrespective of nation or tongue, but the elect was that chosen few who are of the lineage of Israel, and would compose the immortal Bride of Christ, being those spirits who will receive the immortality of the body for which they were predestinated from before the foundation of the world, being the 144,000 redeemed from the earth. This friend seemed greatly relieved, for he had been led to believe that, taking for instance his two sons, one might be elected for grace and the other to be eternally damned.

"Saturday, 3rd.—To-day we have canvassed in Crane End, Frieston Shore, Hoftetston, Kirton, and Boston. Two of our brothers walked out nine miles to a place which they canvassed, selling one paper. In all these districts one cannot help noticing the vast quantities of pork that are consumed, every house having its walls adorned with tremendous sides of it, salted and dried for use. One of our party having introduced the *Roll* to a lady and her daughter was refused, and continuing his canvass of the remaining houses in the street was returning down the opposite side when this lady called

and wanted to know if these books were upon the second advent of Christ. On being answered in the affirmative she said she was interested in that subject and would take a sermon. I offered the book to a chemist, and explained the nature of the work to him. As I was thus engaged a customer came into the shop saying it was quite true what I said, so the chemist took it to show his wife, but on coming back declined it. On this the customer interposed, advising him strongly to buy it, saying his daughter had bought a *Part* of the sermon some time since and his wife had secured the sermon, and it was the most wonderful book he had ever read. It surpassed everything, and he added, 'Have it by all means.' Upon such a recommendation the chemist handed me 1s. for the book. Another of our party, who had received such a lot of 'No, thank you's,' 'Plenty of books,' at last said to a lady: 'If you only knew what you were refusing you would not seek to discourage one by such a reply that we hear repeated so many times in a day. I know there is no lack of books, and if it was no higher motive than simply supplying books I would never offer it.' She then interrogated: 'What is your motive?' Having gained her attention he gave an explanation which caused her to become interested and take a sermon of the *Roll*. A poor man who heard the object of the work explained said he could not afford the sermon, but becoming still more deeply convinced of its value he determined to obtain it at a sacrifice and took a copy, and as I still tarried to explain the Word to him he pointed out a young man coming up the road, and told me to offer it to him. During conversation with this young man he asked if we were not preaching in Boston the previous Sunday evening. On replying that we were, he said he thought he knew the voice again, and added that he liked the meeting, and took a sermon of the *Roll*. Our total sales for the week are 49 sermons of the *Roll*, 62 *Parts*, and 201 *PIONEERS*."

OLDHAM, LANCASHIRE.

"24, Bolton-street, Glodwick. Sunday, April 27th.—We were astir in good time this morning, and walked from Glodwick to Ashton, a distance of four miles. We kept our Sabbath meeting at Ashton with our brothers and sisters in the faith, and were much refreshed. We spent the day at our brother's, conversing on our past journey in the Lord's work, and in the evening we had a public meeting, which was fairly well attended. The people listened with great attention.

"Monday, April 28th.—To-day the weather has been quite like summer. We finished canvassing Royton and worked the remainder of the day at Glodwick and Oldham. Many of the people treated this message, the *Extracts from the Flying Roll*, with indignation. We had the doors slammed in our faces, and had more coldness and indifference shown us generally than usual. It is very hard work to make any headway whatever amidst the opposition in this district. We constantly hear the same old tales as elsewhere: 'Got plenty of books,' 'We don't require anything,' 'Not this time,' 'Call again next time,' 'You'll be round again.' To all such we answer that the Spirit will not always strive with man. On calling at a certain house in Glodwick several young men came to the door making fun of our work. It would appear there was a tea party, and it seemed so unusual to hear any one speak on religion.

"Tuesday, April 29th.—We canvassed at Springhead and Lees. As it commenced to rain we had to leave our work a little earlier in consequence. We feel the indifference here, and have found it very hard work to get a hearing to-day.

"Wednesday, April 30th.—We renewed our canvassing in Heys and Lees. The people are

very poor, and many very ignorant; we found it very hard work to make any progress. One poor woman whom I called upon listened very attentively to the message. She could not afford to buy anything, but we gave her a *PIONEER* and asked her to read it. She seemed very thankful for the paper and the visit, and asked me to call again, when she would like to have a copy of the book. We went out again this evening to canvass, and found the people busy and very wrath, because called upon with God's last message. After explaining the importance of our work to a man and showing we were living in the days when the life of spirit, soul, and body was to be obtained without death, showing him the *PIONEER OF WISDOM*, he read the title of our paper, *The Pictorial World*. This shows the ignorance and little notice that people seem to take, being dull and heavy with sleep. It reminds us of the words: 'Lord, when Thy hand is lifted up, they will not see, but they shall see, and be ashamed for their envy at the people.' (Isa. xxvi. 11.) His hand is lifted up now, but when it comes down they will both see and feel, for 'when Thy judgments are in the earth, the inhabitants of the world will learn righteousness.' (Isa. xxvi. 9.) Our sales to-day have been rather better, the weather being very fine.

"Thursday, May 1st.—We have worked in Lees and Salems; the weather has been very fine. We came in contact with many spiritualists and Roman Catholics, who seemed very angry that such a message should be offered them, because it has not come through their channel. Others said if Jesus Christ were to come on earth again they wouldn't let Him live 30 years. We pointed out that the Jews condemned Him to death at His first coming, and many would endeavour to do worse now; His words would be too plain and unbearable for the self-righteous of to-day; they would say, Away with Him, away with Him. The words of our Lord apply with greater force to-day: 'Woe unto you, scribes and Pharisees, hypocrites, for ye are like unto whited sepulchres, which appear beautiful outward, but are within full of dead men's bones, and of all uncleanness. Even so ye also appear outwardly righteous unto men, but within ye are full of hypocrisy and iniquity.' (Matt. xxiii. 27, 28.)

"Friday, May 2nd.—To-day we have worked in Waterhead, with rather better success. Calling on a shopkeeper and explaining our mission to the proprietor, we told him the *Extracts from the Flying Roll* would show him more sound doctrine than is taught in Christendom. He replied that the soul's salvation was quite sufficient. We told him we were living in the latter days when all the Scriptures would have their fulfilment, and quoted several passages of Scripture bearing upon the subject: 'We shall not all sleep'; our Lord's prayer, 'I pray not that thou shouldst take them out of the world, but that Thou shouldst keep them from the evil,' stating that 144,000 were to be redeemed from amongst men, not from the grave, that the meek shall inherit the earth (the body). The proofs were too plain for the shopkeeper, and he was rather disquieted, not being able to support his statements. He said we could see he was a Churchman; we wanted Disestablishment of the Church. We told him every church would have to support its own minister shortly. He asked if we supposed he preached for money, as he gave his services every Sunday, and he was the superintendent of the Sunday-school. We replied that we were very glad to hear it, and he would receive his reward. Like Esau, he had enough, and his words suggested: 'Keep that thou hast unto thyself.' (Gen. xxxiii. 9.) We of ourselves can do nothing if the Lord has not prepared the people to receive His Word. No amount of Scripture evidence is of any use unless the Spirit goes before us.

"Saturday, May 3rd.—To-day we canvassed in Glodwick until noon, to be near when our papers and books arrived. In the afternoon we packed our bags, forwarded papers to our friends, and made a long round to deliver a few books ordered during the week, calling at Royton, Lees, Waterhead, and Glodwick. Some people seemed very glad to get the books, others were quite indifferent. We trust the people will carefully study the Word, and seek for the refreshing showers of His Spirit from on high, that they may be led outside the city and have their eyes touched a second time and not only see men as trees walking, but see and understand perfectly and know even as we are known.

"Our total sales for the week are one hymn book, 34 sermons, 90 *Parts* of the *Roll*, and 270 PIONEERS."

ENFIELD HIGHWAY, CHESHUNT, AND WALTHAM ABBEY.

"During last week two sisters canvassed in these districts with very fair success, disposing of 38 sermons, 60 *Parts* of the *Roll*, and 216 PIONEERS. The report just to hand states:—'Most interest was shown at Waltham Abbey, that having been canvassed 12 months ago. There are a great many who have the *Roll*, and most of them said how much they liked it, and were pleased to hear a little more of the teaching, many of them taking two or three copies of the PIONEER. One who had read a *Part* of the *Roll* said she did not like it, and added that she should never think of asking to have her body preserved from death, as we must all die. I reasoned with her from Scripture, pointing out that our Lord's mission was to redeem the body as well as the soul, and that God was now making known to the remnant of Israel, who would be the Bride of Christ, what they were to do to gain life without death; but her ears were not opened to receive the message. Many poor and afflicted have rejoiced to receive a free copy of the PIONEER."

NOTES FROM THE METROPOLIS.

"A sister has canvassed in Battersea, Chelsea, and Parson's Green during the past week, and disposed of one volume, 11 sermons of the *Roll*, and 67 PIONEERS. Among others she states:—'I called on a Jewess who listened with great interest to an exposition of the faith of the New and Latter House of Israel. One who seemed to be awake to the signs of the times said he believed we were living in the time when our Lord would come to receive His Bride, the Church, and he could realise that the devil had indeed come down in great wrath to make war with the remnant of the seed of the woman.

"One who became very interested in a conversation on the faith bought a sermon of the *Roll* to send as a present to a friend in Australia. A young person who received several copies of the PIONEER from Kelvedon last spring, would have liked the sermon when I called upon her this week, but could not afford it just then. She promised to attend the public meetings held at 165, Hampstead-road, on Sunday evenings."

OUR SCOTCH REPORT.

STIRLING.

"Monday, April 28th.—To-day we have finished canvassing the town, also Torbrex and another small village a short distance from Stirling, but have nothing special to report, having met with the usual experience. Our landlady has taken the first sermon of the *Roll*, and is reading it with great interest, and says it is the greatest light on the Scriptures she has ever read, and is quite in accordance with views she has held herself for some time, having had her eyes

opened to the empty form of religion as exhibited in Christendom. She also sees that faith without works is dead, but having received the hope of the salvation of the soul, secured by a simple faith in the blood of the Lamb, we trust she will not remain content with that alone, but still press forward to perfection by taking up the yoke of Christ and working out her own salvation with fear and trembling. Our prayer is that the Lord may touch her eyes with the eye-salve of His Spirit, that she may still follow the great light which has now arisen, that it may lead her through the two-leaved gates of law and Gospel to the Holy City, New Jerusalem.

"Tuesday, April 29th.—We moved to-day from Stirling to Tillicoultry, and had great difficulty in getting lodgings, but just as we had decided to go on to another place we were directed to try at another house, and we are now comfortably settled. Tillicoultry is a very small place, but with surroundings we hope to find sufficient work to keep us here until Monday.

"Wednesday, April 30th.—We have canvassed Tillicoultry to-day, finding many open to receive the message of life and truth from us. One person took a sermon, saying she had seen a copy of the book at her sister's last week in Stirling, and seemed favourably impressed with the work. We have had several interesting conversations upon the faith of Israel with different ones. Many who could not purchase to-day would have done so had it been within their power. One very old lady took a gilt sermon very gladly from a sister, saying she was very much interested in the subject of the ingathering of the 10 tribes of Israel from amongst the Gentile churches.

"Thursday, May 1st.—Alva has been visited to-day. We have carried to its inhabitants the everlasting Gospel of the Kingdom of God, contained in the pages of the *Flying Roll*, which now is going through the land with trumpet sound, calling upon the true children of Abraham to awake from their slumbers and stand for their lives. We have found many open to receive the message, who took the *Roll* freely. We trust these may have their eyes touched the second time by the spirit of God, that they may no longer see men as trees walking, but see clearly the great and true light which is so clearly revealed therein, which light will lead Israel on to glory, even as the star led the three wise men on to where Jesus was. Many would have taken the *Roll* had they been able to afford it, but being so near the term could not take it to-day; others did not need anything of the kind, having plenty of books already far better than any we could bring them, so they said. How different was the reception given a sister by a poor woman, apparently a widow, working hard to earn her bread. When the message was delivered to her she asked the sister inside, saying, although she could not afford to purchase the *Roll*, she would like her to come inside and talk to her, and as she sat listening to the faith of Israel which was briefly explained, tears rolled down her face, and she said, 'I must take the book, for you are quite right.' She rose from her seat and took from the cupboard a small packet which seemed to be her rent money tied up and put away, but from it she took 1s. to purchase the book which so many turn from their doors, although they have plenty of this world's goods, but have no room for the meek and lowly Jesus. We did not finish the place, having sold all the books we took out with us.

"Friday, May 2nd.—To-day two of us went out and finished Alva, the other two canvassing in another village near Tillicoultry. Many to-day have taken the *Roll* very freely; others have seen it already at friends' houses, and others did not wish anything of the kind. Two sermons have been sold to ministers, one of them

entering into a long conversation upon Israel's redemption, but he could not see why we need concern ourselves about the body at all, although Scripture was brought forward bearing upon the complete salvation of spirit, soul, and body. He seemed to still cling to his own ideas, but shook hands very heartily with the canvasser and promised to read the *Roll*.

"Saturday, May 3rd.—We have finished up this week's work by canvassing Dollar, a small place three miles from Tillicoultry. Several have taken the *Roll* very readily, others refused to look at it. At one large house where the *Roll* was sent in the servant brought it back very quickly, saying her mistress could not be bothered with it. Our sales this week are 85 sermons, two *Parts* of the *Roll*, and 379 PIONEERS."

DUNOON TO TARBERT.

"Saturday, April 26th.—To-day we continued our canvass in Dunoon, working our way out to Kirn, meeting with several who have the first sermon and others who have read either the *Roll* or papers, but not sufficiently interested to take more. On the whole we find the people in these places very hard to get at, and only one here and there willing to listen to what we have to tell them, and some are so much against the English people that even the sound of the English tongue seems to raise their indignation that they cannot tell in the least what our mission is.

"Monday, April 28th.—To-day we walked out to Sandbank over the hills, canvassing the houses along the road as we went. At one of the cottages the woman had received a telegram that morning bearing the intelligence of her father's death, so she seemed pleased with the conversation we had, but said she could not afford to have the *Roll*. At a baker's shop where we called for a little refreshment, the lady seemed much drawn to take the volume, but as her husband was away from home to-day she decided to have the first sermon in gilt. We met with several who had a paper or a *Roll* when called upon before, and one young girl, who was here from Glasgow, said they had taken it from a lady there. We met with an old gentleman who did not believe the Bible, and said there had been 40 Gospels written by the Apostles and disciples, and that Barnabas wrote one. He was too deaf to hold conversation with, so we could not prevail upon him to look into the *Roll*, but in him we saw the utter ignorance and unbelief of God's Word, with much professed learning and knowledge, which with many are the sad characteristics of these latter days.

"Tuesday, April 29th.—To-day we have finished canvassing Dunoon, and have met with many who showed a deep interest in the work. One lady had read a greater part of the *Roll* in Glasgow, and another had a sermon lent her which was purchased by a lady when one of our sisters was here two years ago. Each of these took a PIONEER, and said they liked the *Roll* very much, and wished us God speed in the work, being much pleased to hear it was advancing and doing so much good. A gentleman whom one sister called upon said, 'Oh, I don't take any notice of those things; I leave that to my wife, and she's gone out.' But, said our sister, 'that will not be an excuse for you before God as all will have to answer for themselves there.' He went on to speak of so many empty professors, &c., but our sister told him it was for us to make our calling and election sure, and not to look to arms of flesh, and spoke of the serious times in which we were living, and the great work to be wrought in the earth. He would not take the *Roll* but secured a PIONEER. Others to whom we have spoken, offering the message of life, have stood with tears in their eyes, and those who were unable to buy very

gladly accepted a *Part* of the *Roll* sent to us for free distribution. The lady where we obtained our vegetables, and with whom our brother had had some conversation before, very gladly took the *Roll* and paper, and had also heard of it from a lady customer who had bought a paper from one of us and was much pleased with its contents. This person, too, spoke of the hollowness of so much of the so-called religion of to-day, and was very pleased to have such an interesting conversation with our sister, and invited her to call again at any time she might come to Dunoon. One of the sisters called at the manse with the volume of three sermons bound in one, but it was rejected. This is the second time the inhabitants of Dunoon have had God's last message brought to their door. We succeeded in leaving 33 *Rolls*, about 200 *PIONEERS*, and a few *Parts* here, to testify to the truth of immortality.

"Wednesday, April 30th.—This morning we were again on the move, taking the steamboat from Dunoon to Tarbert, where we arrived about noon, and commenced work at once. And at the first three cottages there a sermon of the *Roll* was sold in each. These cottages were amongst the hills, by the side of a loch. Our sisters were treated with the greatest respect and kindness, being invited in to rest, and glasses of rich milk brought for them to refresh themselves with. At another cottage on the other side of the water a poor woman would have our sister take

THREE EGGS FOR A PART OF THE 'ROLL' AND A 'PIONEER.'

being unwilling to accept either as a gift. Another poor woman here received a *Part* very thankfully. Her husband was lying in bed with cancer, and she had an inward growth with which she had suffered for 16 years. A sister called at the manse, and as the minister was not at home she offered the *Roll* to the house-keeper, who took a *PIONEER*, and as she was coming out of the gate upon leaving the house, some seafaring men, who were sitting on the wall close by, called out: 'Ah, miss, what's them books you're selling?' She being proud of such an opening eagerly seized this opportunity of telling the glad tidings of redemption. And they gladly secured a sermon of the *Roll* for themselves, and our sister gave them a *PIONEER*. A brother met with a woman who had secured a number of *Rolls* from Ayr, which she had distributed and lent amongst her friends. One who had read it now took the opportunity of securing a copy for herself, the others taking *PIONEERS* to see the great spread of the work. He was also directed to two women sitting on a rock. Climbing up to them he introduced the message of life, and after a little conversation one of them expressed her sympathy in the work and said she was much pleased to see active work being done. And they both secured a sermon of the *Roll* and a *PIONEER*. Many others would have taken the *Roll* but had not the money, but took a *PIONEER*. Having heard of mission services being held in the place, we went out to one of these, after having taken our evening meal, which made us long to tell those around us of the glory and rest which remaineth for the children of God, realising that the work of God is now being made manifest for the complete overthrow of the enemy, sin and death.

"Thursday, May 1st.—We discovered that to-day is kept here as a Sabbath, being what is called the fast day for the taking of the Communion, which is celebrated every six months, so we were unable to do any regular canvassing. Our brother went out after breakfast to get a parcel of books from the pier, where our luggage had been left, and was called by a group of fishermen, with whom he had some conversation, which ended in selling four sermons amongst them, one

taking two copies. While they were thus engaged the missionary whom we went to hear last night came up, and our brother was introduced to him and the *Roll* brought before his notice, one of the fishermen offering to present him with one of those he had just secured. This he refused, saying he had all he required in his Bible. We made a few calls at some self-contained houses, and sold two or three *Rolls* and papers, but as it seemed to give offence, we returned to our lodgings; but, strange to say, the *Roll* was presented again to the notice of the before-mentioned missionary, our canvasser calling at the house where he was staying. In the evening we went out and held our first open-air meeting on the quay, at which three *Rolls* and a few *PIONEERS* were sold.

"Friday, May 2nd.—This morning we started forth again to continue our canvass of Tarbert, and were at once informed that the *Roll* had been denounced by the gentleman holding mission services in this place, and the people were

ADVISED TO BURN THE BOOKS.

Our brother and sisters gave testimony to the benefit they had themselves derived from the instruction therein contained, and what, in their experience, they had proved the *Roll* to be, finding even as it declares that it bears its own credentials, and is the unsealing and opening up of the riches of the love and mercy of God to fallen man, exposing and laying bare the evil, and exhorting all to eschew it and seek the Kingdom of God. Some would not be persuaded to look into it for themselves, others took a *PIONEER*, and some a sermon of the *Roll*, and others were entreated not to burn it unread, but to read and compare it with law and Gospel and carefully weigh the same, seeking the guidance of the Spirit of God. Our brother went on to Ardrishaig with the luggage, leaving the sisters to follow by the road to-morrow.

"Saturday, May 3rd.—This morning we bade farewell to our landlady in Tarbert, who invited us to call and see her any time we are going that way, having showed us much kindness during our sojourn here. We enjoyed our walk over and between the hills, by the waterside, immensely, and had permission granted at the lodge to go through the grounds and call at the castle, cottages, and lodges of Barmore Castle, leaving several *PIONEERS* and a *Part* of the *Roll* amongst them. We were also asked in at the second lodge, where the joiner's wife had just finished her baking, so she invited us to try one of her newly-baked scones, bringing also a beautiful glass of milk each to take with them, and a scone to put in our bags, as she said we had a long walk before us. Two sermons and *PIONEERS* were left at the steward and keeper's cottages on this estate, and glasses of milk brought to refresh us after our long walk. The scenery all around us was most delightful, the ground being covered as with carpets of primroses and violets. The family was not at the castle, the only occupants being the servants left in charge. All through the park the rhododendrons and other shrubs were most lovely; indeed, the scenery all along the road was beyond description, showing the mighty handiwork of God and the beauties of His creation. On our way to Ardrishaig we left five sermons, a *Part* of the *Roll*, and seven *PIONEERS*, making our sales for the week 56 sermons, a few *Parts* of the *Roll*, and 223 *PIONEERS*.

"Having arrived at Ardrishaig we hope to be able to canvass many places around here, and so are expecting to sojourn here for about a week. In all the places we have yet canvassed we have found the *Roll* has gone before. We also find it is verily doing the work recorded of it, and many are arousing from slumber, seeking to know and to do the will of God, that they may be prepared to stand at the appearing of

our Lord and Saviour Jesus Christ, and become knitted bone to His bone and flesh to His flesh in immortality."

CROYDON REPORT.

"In canvassing several parts of the town this week we have met with a few who have taken sermons of the *Roll* quite readily, many others taking either *Parts* or *PIONEERS*. Calling at one house the lady told me she had just returned from Devonshire, where the first sermon of the *Roll* had been made a present to her. She enjoyed reading it, and took a *PIONEER* to see the spread of the Word. At another house where a young man purchased the *Roll* he very quickly asked if I could explain the difference between soul and spirit, it being a question that was much exercising his mind. I quoted the Scriptures bearing on the subject, and he seemed quite pleased to have the point cleared up.

"On another occasion offering the message to a man I remarked that God was now revealed to us as a God of love and mercy. He replied he could not accept that teaching at all, seeing so much misery and suffering around. I pointed out to him that this earth is the vineyard to which the spirits are sent to be grafted on to souls and bodies to prove what manner of spirit we are of, whether of the just or unjust, that all may receive their due reward in the end, adding, this sore travail hath God given to the children of men to be exercised therewith. He said, 'That is from the Bible, which I do not believe in'; far more clever men than he was did not either. He was told that made no difference, for it is written: 'If we believe not, yet He abideth faithful: he cannot deny himself.' (2 Tim. ii. 13.) The Word of God was the sword our Saviour used when on earth. I wished it to be mine also.

"We frequently meet with Roman Catholics, who, as a rule, will not look into the *Roll*, but in one instance I found an exception. A woman readily took a *Part*, saying she had no one to explain Scripture to her, and seemed very pleased to converse on the Word. She was anxious to know the meaning of the word Babylon, which, after explaining to her, she told me she pointed out to the people the reason why they should pray to the Virgin Mary, she being the Mother of God, having given birth to Jesus Christ. I showed that was where they made a mistake. God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law. Mary gave birth to the body called Jesus, which became a sacrifice for the sin of the whole world, and the Spirit Christ descended on that body at the river Jordan, when He was baptised, and John saw the Spirit descending and remaining on Him, and bare record that this was the Son of God.

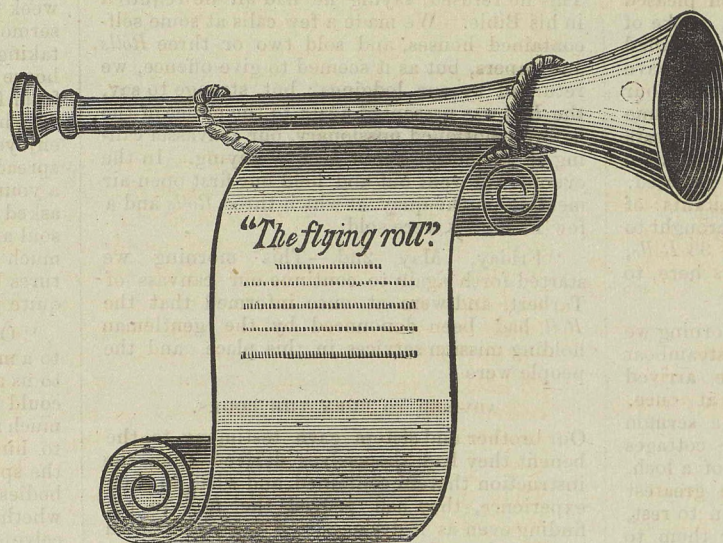
"In two or three instances where they took *Parts* or *PIONEERS* we were pleased to be asked to take the *Roll* later on, being unable to purchase then."

"He that covereth his sins shall not prosper: but whose confesseth and forsaketh them shall have mercy." Evil concealed in the breast will eat like a cancer. If we desire to live we must seek to be washed in the fountain now opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness.

"Will the Lord retain His anger for ever? Nay, our God is a God of love, and mercy is His darling attribute. He extendeth it even to the rebellious, those who died without God and without hope in the world, they receiving the salvation of their souls at the second or final resurrection, after having suffered the second death, or, as Jude puts it, 'Twice dead, plucked up by the roots.'"

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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 9, 1890.

THE GLORY OF THE RESURRECTION.

IN the report of a sermon recently delivered by a Brooklyn minister on the subject of the resurrection we notice he expresses a firm belief in the rising of this same material body. No attempt is made to prove this belief from the Scripture, in fact, there are but few quotations from Holy Writ throughout the discourse, a fact which his more spiritually-minded hearers must have deplored. After asking the question: "Will it be the same body that in the last day shall be re-animated?" he answered, "Yes, but infinitely improved. . . . God made Adam. He was not fashioned after any model. There had never been a human organism, and so there was nothing to copy. He made him out of the dust of the earth. If out of ordinary dust of the earth, and without a model, God could make a perfect man, surely out of the extraordinary dust of the mortal body, and with millions of models, God can make each one of us a perfect being in the resurrection."

We do not doubt the *omnipotence* of God, but it is altogether unscriptural to teach that the body which returns to dust will be re-animated. "Drought and heat consume snow waters: so doth the grave those which have sinned." God is *able* to gather together every particle of the dust of each dead body, but it is not according to His decrees. They are as "a wind that passeth away, and cometh not again." (Psa. lxxviii. 39.) Through transgression they have paid the wages of sin, death; their *bodies* are destroyed, eternally damned, handed over to Satan for the *destruction* of the flesh that their spirits and souls may be saved in the time appointed. To understand the glorious doctrine of the resurrection we must first learn that we are composed of *three* component parts: spirit, soul, and body. The body was given by God to become His temple, a habitation for His Spirit, but man by sin fell short of

the glory of God; His works are burned, His *body* consumed, and He suffers loss, albeit through the merits of the blood of Jesus shed on Mount Calvary His *soul* is saved, so as by fire, and springs forth as a germ from the decayed body, either at the first or final resurrection, to form a *spiritual* body in union with man's spirit, a partial salvation, compared to the glory of the moon.

We are further surprised to find the following passage in the discourse alluded to: "What a mercy, then, it is that the *grave* is the place where that wondrous machinery of ventricle and artery will be no longer needed! The dust of the earth being the original material for the fashioning of the first human being we have to go back to the same place to get a perfect body." We feel almost inclined to ask the preacher if he has ever read Isa. xxxviii. 18: "The grave cannot praise Thee, death cannot celebrate Thee: they that go down to the pit cannot hope for Thy truth." The living only, who do not go down to the pit, will reach perfection. Paul clearly shows that we must leave the principles of the doctrine of the Church, among which is named the resurrection, to attain to *perfection*. (Heb. vi. 1.) Death is the enemy of God and man. By it the body is destroyed, although a glorious *spiritual* body will be obtained in the first resurrection: thou sowest *not* that body that shall be, but God giveth it a body as it hath pleased Him. It is the *soul*, not the *body*, that is raised in the resurrection, and to this the Psalmist looked forward when He prophesied: "Thou hast brought up my soul from the grave." The *perfection of body, soul, and spirit* is only obtained by the tares of evil being removed from our temples, the cleansing of the blood mentioned in Joel iii. 21: "In the way of righteousness is life, and in the pathway thereof there is no death." If the sentence, "dust thou art, and unto dust shalt thou return" is carried out in us it will be with our bodies, as Job said in the seventh chapter and ninth verse: "As the cloud is consumed and vanisheth away: so he that goeth down to the grave shall come up no more. He shall return no more to his house, neither shall his place know him any more:" we shall be "as water spilt on the ground, which cannot be gathered up again" (2 Sam. xiv. 14): "we shall go whence our body will not return, even to the land of darkness and the shadow of death." (Job x. 21.)

We know that blessed and holy is he that hath part in the first resurrection, on such the second death hath no power. The celestial, spiritual body will possess a glory and beauty which man cannot describe, but it is not the highest prize attainable. There are bodies celestial and bodies terrestrial; the glory of the celestial is one and the glory of the

terrestrial another. Those who reach perfection will possess an immortal, terrestrial body like unto that shown by Jesus to His disciples when He said: "Handle Me and see that it is I Myself, for a *spirit* hath not flesh and bones as ye see Me have." But He also appeared *in another form* unto two of them as they went on their way to Emmaus, showing the *spiritual* body like unto that which will be possessed by those whose souls come forth from their graves at the sound of the trump on the resurrection morn. This we believe and teach, whilst we press on towards the prize of the highest calling of God in Christ Jesus, the immortality of the body, the reprieve from death. Those who receive this, the greatest prize, will have no need of the resurrection; their feet will be kept from falling into the pit, for they will walk before God in the light of the living.

SOUL AND SPIRIT.

A MUCH clearer view of the history of man, his past, present, and future existence, would be seen by Christians if they would by diligent study of the Scripture be fully persuaded in their own minds that the soul and spirit are *not* one and the same. We are satisfied that anyone seeking for the truth as it is in Jesus, with his eye single, could not fail to discover the difference, and the darkness with which Christendom is surrounded on this and many other points is, we think, in a great measure occasioned by both a laxity of Bible reading on the part of its members, and the "private interpretation" to suit preconceived opinions on the part of its theologians.

The prayer of Paul, so often repeated in these columns, and not without reason, for it conveys in a few simple words many great truths and mysteries which have been long hid;—this prayer, we say, ought to be sufficient of itself to convince a believer in the Word that man is composed of three distinct and separate parts. "I pray God," says the Apostle, "your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." This prayer is preceded by a blessing: "The very God of peace sanctify you *wholly*." No words could more emphatically indicate Paul's belief that there were three parts in man, and that he wished *all three* might be *preserved* blameless unto the *coming* of Christ. It is certain, however, that all three parts are not *preserved*, so far as the vast majority of human beings are concerned, although there are three witnesses that this prayer of Paul will be accomplished in a few, and these are Enoch, Elijah, and Jesus, whose bodies have not gone to corruption, who have not "fallen asleep," and in view of the fulfil-

ment of the promise established by these three witnesses, Paul says, "We shall not all sleep"; but he speaks of it as a mystery. All those whose bodies have gone to corruption in the grave have been delivered unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.

In the resurrection soul and spirit are united to form a spiritual body. Isaiah says, "With my spirit within me will I seek thee early"; namely, at the first resurrection, when the righteous will be saved. By the righteous, in this instance, we mean those to whom the righteousness of Christ is imputed by faith and repentance; the spirit of such, which at the death of the body returns to God Who gave it, will rejoin the soul, raising it from the grave, and it becomes a house for the spirit to dwell in; as Paul says: "If our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the Heavens." This is a great glory, for "blessed and holy is he that hath part in the first resurrection, on such the second death hath no power." But the *three parts* are not preserved; the body perishes, through sin not being *taken away*; unless sin be totally removed the body is not redeemed and receives the wages of sin, death. Fire and heat consume snow waters, so doth the grave them that have sinned. The believer, then, does not enter into the full merits of Christ's death, he does not inherit or possess the righteousness which is imputed to him by faith and repentance, until the resurrection, when they that are accounted worthy to obtain that world are "as the angels," having spiritual bodies. At death they sow not that body that shall be; the soul is sown in corruption, that is with the body, but is raised in incorruption, it being as it were the germ which casts off the outer husk and springs up in newness of life at the resurrection morn. But with regard to the natural body, as the cloud is consumed and vanisheth away so he that goeth down to the grave shall come up no more. (Job vii. 9.) The soul remains in the grave until it be raised by the spirit. When the Psalmist said, "Thou wilt not leave my soul in hell, neither wilt Thou suffer Thine Holy One to see corruption," he was, as Peter afterwards testified, not speaking of himself, but of Jesus, "for David is not ascended into Heaven."

It will be seen then with this view of the resurrection, which is attested by Scripture, the soul and spirit cannot be the same, for if, as Paul and Job say, the body once sown in the grave does *not* come up again, is *not* the resurrection body, what is there to be raised but the soul? for Solomon says, "The spirit returns to God," thus proving that until the resurrection the soul is in one place

and the spirit in another. This was shown also in the *first* resurrection of Jesus, for there were two. Michael, the Spirit of Jesus, raised His soul and appeared in a spiritual body to Mary, and said, "Touch Me not," to show the resurrection from the dead; then Christ, which is God, raised the natural body of Jesus, appearing in a body of *flesh and bone*, to show the glory of immortality for those who should not die. "And if the Spirit of Him," says Paul, "that raised up Jesus (the soul) from the dead, dwell in you, He that raised up Christ (the body) from the dead shall also quicken *your mortal bodies* by His Spirit that dwelleth in you." This being the adoption, explained by the same Apostle, to be the redemption of our *bodies*, in contradistinction to soul and spirit, which are saved by faith and repentance. In the case of the believer, then, the soul and spirit are saved in the first resurrection, obtained by the first principles only of the doctrine of Christ, but those who leave these principles and go on to *perfection* are sanctified *wholly*, preserved blameless in spirit, soul, and body unto the coming of Christ. They seek not to be unclothed, but clothed upon, that mortality may be swallowed up of life, their earthly tabernacle will not be dissolved.

The distinction between the soul and spirit is also to be observed in the resurrection of the unbeliever, for his soul will be raised in a manner similar to that of the believer, namely, by the attraction of the spirit, but at a later period, for he suffers the penalty of the second death, not being saved at the first resurrection, for the rest of the dead live not again until the thousand years are finished, when all will be saved, for all souls are His, and He is the Father of all spirits, and He says: "I will not contend for ever, neither will I be always wroth, for the *spirit* should fail before me AND the *souls* which I have made." But it is written, "The wicked shall not go unpunished." The wages of sin is death, firstly, to the body, secondly, to the soul. By faith only the second death is escaped, but the soul of the unbeliever remains in the grave until the final resurrection, when "every creature" will praise God (Rev. v. 13.), proving Him to be the Saviour of all men specially of them that believe. All souls are mine, saith the Lord, and although Satan has power over them for a season they will all be rescued out of his hand. A man receives his soul through his parents, but his spirit is of God, being at present *outside* the soul and body.

"The fear of the Lord is the beginning of wisdom; and before honour is humility."

"If thou wouldst be made a joint heir with Jesus Christ, thou must forsake ALL and follow Him."

A Few Testimonies.

NOTE FROM AMBERGATE, DERBY.

A friend who is spreading the *Roll* in this neighbourhood writes:—"Through the blessing of God the PIONEERS have been and are a great help and comfort to me, and I look forward for Friday, when each succeeding issue makes its appearance, for it contains the very words that I want, and for which I hunger and thirst. It is astonishing; things for which I pray, and greatly desire to understand, seem to make their appearance through the *Roll* and PIONEER in a wonderful way. It truly is the work of God. Bless the Lord, O my soul. To God be all the glory.

"I am still studying the *Roll*, looking for wisdom from Christ and Jerusalem above. Oh what wonderful things are being opened to my wondering view, causing my poor little heart to burst forth with praise and adoration. It is astonishing what a commotion a few books and PIONEERS cause. It is truly a living *Flying Roll*, and in spite of all opposition, and scoffs, and sneers I am fully persuaded that it will accomplish the work the great 'I am that I am' has sent it to do."

ANXIOUS FOR HER BRETHREN AND SISTERS.

A lady residing near Wallington, Surrey, sends the following:—"I am greatly interested in the ingathering of Israel, but until reading the *Flying Roll* I was in ignorance of the true meaning of the word 'Israel.' The work is a very grand one which is being done by the canvassers. I watch their labours with much interest in your weekly paper, and often feel the deepest sympathy for them when I read how rudely and un-Christlike they are treated by many, and yet how boldly they are doing their Master's work and delivering His last message to mankind (for I fully believe it to be such), and great will be their reward. I can now plainly understand that verse: 'His reward is with him, but his work is before him.' I can take my Bible now with pleasure, as the beautiful promises of Holy Writ are so explained in the *Flying Roll* that Biblical mysteries exist no longer, the Word being divided as a good workman that needeth not to be ashamed. Will you kindly send your canvassers a few papers and *Parts* of the *Roll* for free distribution? I enclose my mite for the same. I greatly rejoice to see the spread of the truth, and may many an aching heart be cheered and comforted by the good news which is sent to all, high and low, rich and poor. I thank God it ever came to me."

A "PIONEER" GIVEN BY A CANVASSER.

A car conductor at Leith, Edinburgh, writes:—"It was my privilege when at my work to get a PIONEER given me by a canvasser, which revealed to me, in accordance with Scripture, how flesh and blood could not inherit the Kingdom of God, and the three glories on the back of the paper did much to create a hunger and thirst for

what I am now receiving in the *Roll*. I have been seeking for a perfect gathering of the Church of Christ. Often have I sank back from the prospect of such a thing by seeing unreality here and disunion there, and as yet I have refused to join any church. Before reading the *Roll* (of which I have the three sermons), and from the various teachings upon the Word of God, I dimly imagined holiness could be gained in the present state of the flesh, but now, and by the aid of 'God's last message to man,' I am thoroughly awakened from the sleep they would rock me in, knowing that before anything like holiness can take place we must first be washed from our sins, and so fulfil the covenant made with the people I have unconsciously been seeking for. I can now see how far Christendom has wandered from the ideas held by the writers of the Bible they hold in their hands, and I am ready to exclaim: 'In me dwelleth no good thing' and that 'a man's foes shall be they of his own household.' These foes I wish to get rid of, and can see in the not very far distance the rest that yet remaineth for the people of God."

DEUTERONOMY XXVIII. 65-67 IS JUST HER CASE.

"I have," says a friend in Bradford, "long been dissatisfied with what I have received in Christendom, as it is a form of godliness, but denying the power thereof. I have felt just as is described in Deut. xxviii. 65-67, and I know not how to express my gratitude to Almighty God for sending me so glorious a message as the *Flying Roll*, as it has given me much comfort and such peace of mind which I have not before experienced, and God having shown me this great light, the glory of the sun, which is only to be obtained by the 144,000 twice told, I hope I shall be enabled by the grace of God to prove worthy of it, and to do all I can to scatter God's blessed truth, rejoicing in hope, patient in tribulation, trusting in God Who comforteth us in all our tribulations, that I may be able to comfort them which are in any trouble by the comfort wherewith I am comforted in God. Yea, I have loved thee, saith the Lord, with an everlasting love, therefore with lovingkindness have I drawn thee, and my earnest prayer is that God will keep my feet from falling, that I may walk before God in the land of the living, and that Christ will set me faultless at God's right hand when He cometh to make up His jewels."

"Surely vain are all men by nature, who are ignorant of God, and could not out of the good things that are seen know him that is: neither by considering the works did they acknowledge the workmaster."

"God created man to be immortal, and made him to be an image of his own eternity. Nevertheless through envy of the devil came death into the world, and they that do hold of his side do find it." Death is the last enemy that is to be destroyed. Strange that so many are content to make their covenant with it, and look forward to it as a blessing rather than as the wages of sin.

Notes of Addresses.

SUNDAY EVENING, MAY 4TH, 1890. 165, Hampstead-road, London, N. W.

TEXT:—"Wilt thou be made whole?" (Jno. v. 6.)

This question is addressed to you, to me, and to every one that is afar off, to him whom the Lord our God shall call. The words were uttered by Jesus when on earth, and they are of much greater force now than then, as the Scriptures have hitherto had but a partial fulfilment, and man has been saved but in part. Our Lord foreshadowed in this miracle of healing the impotent man, what should take place at this time, the third and last watch of the third dispensation, or "third day," so often alluded to in the Scriptures, when man would be made *whole*—perfect. Before this perfection can be attained there is a work to be accomplished, we must take the yoke of Christ upon us, walking as He walked, keeping both law and Gospel. Without the law we cannot obtain perfection, it is the light, and the Gospel is the lamp; the two must be joined together. If it be your desire to be made *whole*—this is not a partial cure, but that your spirit, soul, and body may be preserved blameless—then you must offer yourself a living sacrifice upon the altar of faith, you cannot walk arm-in-arm with the world; you must not countenance in any way the false doctrines of Christendom, you must come out from among them, and seek to have your *blood cleansed*, that you may become a stone of that celestial city, one of the 144,000. The *body* needs to be purified before man is perfected, and that purification cannot take place except "under the law." We must follow Jesus in the regeneration, bearing the Cross with all its persecutions, learning humility through suffering in this

VALLEY OF THE FALL.

For now is the time for the disciples to be made perfect, even as Jesus. "The servant is not above his master, but everyone that is perfect shall be as his master." He was the firstborn among many brethren, and now sitteth at the right hand of God, making intercession for us. Of ourselves we can do nothing, neither could Jesus of Himself, but if we seek Him in sincerity, overcoming evil, we shall not fail to obtain that greatest of prizes. For, as Paul says, there is one glory of the sun, another glory of the moon, and another glory of the stars, and one star differeth from another star in glory. Israel will not remain satisfied with the second or third glory, they seek not the resurrection glory, but, leaving the principles of the doctrine of Christ, go on to *perfection*, not worshipping a dead Saviour, but following a living Christ. We are looking for the preservation of this mortal body in accordance with the prayer of the Apostle Paul, which you will find in his Epistle to the Thessalonians (v. 23.): "Sanctified *wholly*," not in part, for if the body goes to the grave it shall come up *no more*, as Job says, for we are as water spilt upon the ground which cannot be gathered up again. As the

tree falls so it will lie, and nothing can be done, as touching the redemption of the body when once it has gone to corruption. We do not set aside the secondary glory, the glory of the moon, but it is a borrowed light, only a stepping-stone to prepare us for deeper truths; it is gained by faith without works, being a free gift, but for the greater glory there is a work to do, as the Apostle says, work out

YOUR OWN SALVATION

with fear and trembling. But it is not by might, nor by power, but by My Spirit, saith the Lord. The Spirit beareth our infirmities. This is no work of man, man must set aside his own learning, for God has chosen the foolish things of this world to confound the wise that no flesh should glory in His presence, and we are fully sensible to the fact that we are weak instruments. It is the poor of this world God has chosen, rich in faith; it was the poor that Jesus came to, and they loved and followed Him.

We read in the account of this miracle that the impotent man answered Him, "Sir, I have no man when the water is troubled to put me into the pool. The water was troubled at a certain season by an angel, and the time is here now for the troubling of the waters, for God has sent His angel with the *Flying Roll*, His last message to man, which will trouble all nations, to gather Israel out from among them: it will show them the way to perfection; it is as a light shining in a dark place. "Wilt thou be made whole?" is the question now asked in its pages; it is for you to decide.

A second preacher addressed the meeting, taking for his text:—

"Hope deferred maketh the heart sick; but when the desire cometh it is a tree of life." (Prov. xiii. 12.)

He who wrote these words, said also, "To every thing there is a season, and a time for every purpose under Heaven." God declares that His purposes shall be fulfilled in the appointed time. He says, "I am God, and there is none like Me,"

DECLARING THE END FROM THE BEGINNING, and from ancient times the things that are not yet done, saying, My counsel shall stand and I will do all my pleasure. Man in his blindness through the fall understands not the ways of God. The coming of Christ is declared in the Word, and for that men should hope, but not understanding the times and the seasons, many are exclaiming, where is the promise of His coming? According to their imaginations their hope is deferred and it maketh their heart sick. All hope for light, no matter of what nationality or religion, and all will receive the salvation of their souls. Jesus poured out His blood for *all*, for the believers at the first resurrection and the remainder at the final resurrection, for John tells us, "Every creature which is in Heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them heard I saying, Blessing, and honour, and glory, and power be unto Him that sitteth on the throne and unto the Lamb for ever and ever." But we hope and

wait for the coming of Christ, for then will the full promises of the Scripture be fulfilled, and man made in the image of God. The expectation of the creature, we read, waiteth for the manifestation of the sons of God, and the whole creation groaneth and travaileth in pain together until now; their hope appears to have been deferred and maketh their heart sick, and we who have the firstfruits of the spirits, even we ourselves groan within ourselves, waiting for the adoption, to wit, the

REDEMPTION OF OUR BODIES,

and when the desire cometh it is a tree of life. Evil has taken such root in the earth that the best of us are but as smoking flax, but God declares that the bruised reed He will not break and the smoking flax He will not quench until He send forth judgment unto victory. To Israel this adoption pertains, says Paul. The Gentiles have no hope of their bodies, and though they attribute the promises of Israel to themselves they do not seek to prepare their bodies, to have their vile bodies changed and fashioned like unto His glorious body; they seek life through death, being buried with Jesus by baptism unto death, but we read if any man's work (his body) be burned, he shall suffer loss. We do not underrate their hope, for "blessed and holy is he that hath part in the first resurrection, on such the second death hath no power." If that be your hope it is good, but we exhort you not to remain content with that, do not look forward for your body to receive the wages of sin. When a man is converted, or more properly speaking, when he comes to the knowledge of his salvation, he immediately prepares for death, for which he has no warrant whatever in the Scripture; he begins to arrange his shroud, and thus dishonours God by wrapping his talent in a napkin. Isaiah tells us, "The grave cannot praise Thee, death cannot celebrate Thee, they that go down into the pit cannot hope for Thy truth, but the living, the living, he shall praise Thee." By faith such an one is saved in the first resurrection through the blood of Christ, but his temple, his body, is delivered unto Satan for the

DESTRUCTION OF THE FLESH

that the spirit may be saved in the day of the Lord Jesus. Them that sleep in the dust—not the dust—shall awake, some to life and some to shame and everlasting contempt. At death the dust returns to dust as it was, and the spirit to God Who gave it, and at the resurrection the soul which sleeps in the dust will be raised by the Spirit. Man was given a soul that in the event of his body suffering the penalty of sin, his spirit should have a house to inhabit, that it might not be found naked and unclothed, for the spirit existed before it came to this planet. The Lord said to Job, where wast thou, when I laid the foundations of the earth? answer if thou hast understanding, when the morning stars sang together and all the sons of God shouted for joy." If you have understanding, you can answer in which side your spirit stood during the rebellion in Heaven, did it fall with Satan or stand with Michael? Were you of the third part of the host of Heaven whom

Satan drew with him, or of the spirits of the just? For, as I before quoted, the expectation of the creature waiteth for the manifestation of the sons of God, and when the desire cometh it is a tree of life. Jesus said to the Jews, Is it not written in your law, ye are gods? They understood not the Scripture, the prophets who wrote them saw but in a small measure what should take place in this end of time. This is written of Israel, for they shall be as gods. Jeremiah says, "O God, the hope of Israel." What is their hope? For the Kingdom to come, for the Spirit of God to be placed in their temples, their bodies. Great is the *mystery of godliness*, says Paul,

GOD MANIFEST IN THE FLESH.

He is the hope of Israel, and they that depart from Him shall be written in the earth. How many have been written in the earth; but is it always to be so? No, for the elect's sake He hath shortened the days; if the days were not shortened there could be no *flesh* saved, and when the desire cometh it is a tree of life. God placed the flaming sword to guard the way to the tree of life, that sword being death, lest man should live in the evil, but God has reserved unto Himself a seed in whom evil will be overcome, and they shall put forth their hands and take of the tree of life, which is in the midst of the Paradise of God. The Psalmist looking forward to the time when the "desire" should come, says, This shall be written for the generation to come—not the generation in which he lived or one previous, but the generation to come, the present generation, these last days, when all nations are drunk with the wine of the fornication of the great whore that sitteth upon many waters, the false doctrines of Christendom; this spiritual Babylon must fall, and we rejoice, not in the troubles which must quickly come upon her, but that the Scriptures will be fulfilled, that God will cut off from the midst of her the righteous and the wicked, and this He will do in mercy, for they will not seek for the tree of life, and the promise is to Israel at the fulness of the Gentiles. "This shall be written for the generation to come, and a people that shall be created shall praise the Lord, for He hath looked down from the height of His sanctuary, from Heaven did the Lord behold the earth, to hear the groaning of the prisoner, and to loose those that are

APPOINTED TO DEATH.

It is written that a seed shall serve Him, and it shall be accounted to the Lord for a generation. That seed, now among the Gentiles, whose hope seems to them to be deferred, to them the words of the Psalmist have reference, theirs is the reprieve from death. It is not the salvation of the soul, not the "common salvation" Jude speaks of, which both Jew and Gentile will receive, for there is no difference in that glory, they are all one in Christ, all are made to drink into one Spirit; John speaks of them as a great multitude, which no man could number, of all nations, and kindreds, and tongues. The words of David could not, therefore, have any reference to them as they were written for "the

generation to come." But those to whom the promise pertains are groaning for the redemption of their bodies. All are appointed unto death, if it were not so there would be no cause to groan for redemption or to rejoice seeing a reprieve is to be granted, for when the desire cometh it is a tree of life. This is the hope of Israel. Hosea says: After two days He will revive us, and in the third day He will raise us up and we shall live in His sight. Jesus revived the hope of immortality among the Jews after 4,000 years, or two dispensations had elapsed, but they refused it, and Jesus wept over Jerusalem because they knew not the time of their visitation. And now in the end of the third day He will raise up the seed and they shall live. By referring to the prophecy of Moses we shall see that the condition of Israel among the nations whither they are scattered is certainly

NOT ONE OF CONTENTMENT;

their hope is deferred and their heart sick, they are not and cannot be satisfied with the doctrines of Christendom who preach life only through the grave. In Deut xxviii. we read, "Among these nations shalt thou find no ease." Is this your condition? You may thank God if it be, for there is balm in Gilead, He is now going to cleanse the blood which is inoculated with evil through the transgression of Adam. "Neither shall the sole of thy foot find rest." Have you been wandering to and fro like the dove Noah let out of the ark, which, unlike the raven, could find nothing to satisfy her among the dead? Are you looking for life, seeking to leave the principles of the doctrines of Christ and go on to perfection? Are you seeking to be sanctified wholly, to have your three parts preserved—body, soul, and spirit—until the coming of our Lord Jesus Christ? If this be your hope, though it may have been deferred, your desire will come and it will be a tree of life, for in the way of righteousness is life and in the pathway thereof there is no death. For this, God says, "I will be inquired of by the house of Israel to do it for them;" but how can a man seek to be freed unless he first see his wretched condition by nature, which is truly described by Isaiah, "From the sole of the foot even unto the head there is no soundness in it, but wounds, bruises, and putrefying sores." Job had this revealed to him, and said, "I uttered that I understand not, things too wonderful for me which I knew not. . . . I have heard of Thee by the hearing ear, but now mine eye seeth Thee, wherefore I abhor myself and repent in dust and ashes." God will bring us to that state of

MEEKNESS AND HUMILITY

that we may see our true nature, then will He give us the desire, the tree of life, for Isaiah prophesies, "Your covenant with death shall be disannulled and your agreement with hell shall not stand." He will cleanse the blood, as He said by the prophet Joel, and it will be in the words of Zechariah, *At that day*, the time of the end, spoken of by Daniel, when knowledge shall be increased, Israel's hope revived, at that day there shall be a fountain opened to the house of David, not the fountain of blood open to the whole

world for the salvation of *all souls*, but to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness. Israel is My son, even My firstborn. It is to wash away the tares from their blood, but will this make them like Jesus, their elder Brother? He had no tares, for He was the seed of the woman, the smallest of all seeds; He had no earthly father, but was begotten of the Holy Ghost which overshadowed the Virgin Mary, and this proved woman to be the tree of good and life as she was the tree of evil and death by bringing forth Cain. The blood of Jesus was poured out, for flesh and blood cannot inherit the Kingdom of God, so there is something more to be done for Israel than the cleansing of the blood; but the prophet Ezekiel tells us of the washing away of the blood; in the twinkling of an eye, at Christ's coming, our vile bodies will be changed and fashioned like unto His glorious Body, mortal changed to immortality, the spirit of man, together with the Spirit of God, placed within the temple, the body. This is our hope, we trust it may be yours, and that you may keep it steadfast to the end.

The Body Ransomed.

As Jesus sat upon the Mount of Olives, discoursing with His disciples, He said, concerning the end of days: "Except that the Lord had shortened those days, no flesh should be saved, but for the elect's sake, whom He hath chosen, He hath shortened the days." God declared the end from the beginning, and set the first seven days of the creation and final rest as a figure of the 7,000 years of time, the last 1,000 years of the seven being the Millennium, which is plainly seen from the words of Peter, "Beloved, be not ignorant of this one thing, that one day is with the Lord as 1,000 years, and 1,000 years as one day." God has divided these 7,000 years into three and a-half dispensations or days, which He spoke of to Daniel as a time (2,000 years), times (4,000 years), and half a time (1,000 years). Hosea speaks of the shortening of these days: "After two days [4,000 years] will He revive us, in the third day [within 6,000 years] He will raise us up, and we shall live in His sight."

This last generation, or dispensation, which is fast drawing to a close, cannot pass away till all these things be done, and the last dispensation of the three must be shortened for the saving of flesh. But here we would ask one question: if it be true that the *body* laid in the grave at death rises at the resurrection, why should the days be shortened, that *flesh* may be saved?—why not let all things go on in the same mechanical way as they have been doing from the days of Adam to this present time, and not trouble about the life of the body save through death? But does not the very wording of the passage, that the days are to be shortened for the saving of flesh, go to prove what has been so often put forward in the columns of the PIONEER, that the redemption of the body does not take place after death, but that it is only to be obtained by the preservation of the flesh unto the coming of our Lord and Saviour Jesus Christ? The days are already

shortened, and the promise has been made of His coming in the second or *third watch* of the *eleventh hour* of the sixth day or sixth thousand years. Christ's first coming was for the salvation of the soul. His second is for the redemption of the body, the saving of the flesh of men, to ransom them from the power of the grave, and redeem them from death, to give them the victory over death and the grave. Iniquity will so abound at His coming that the righteous will *scarcely* be saved; and if the days were not shortened no flesh would be saved, sin would exercise such powers over the whole of mankind that all would continue to be carried on by the current of sin, and losing all strength to resist the torrent be hurried forward into the whirlpool of iniquity until they finally descended in the vortex of destruction.

For the elect's sake the days are shortened, for Israel's sake, for Israel is mine elect, saith the Lord. (Isa. xlv. 4.) And so all Israel's flesh shall be saved, in the day that the Deliverer comes from Zion to turn ungodliness from Jacob, and to take away their sins. By the taking away or removal of sin their bodies are saved. God has promised through the whole of His Word to save the flesh of man in the end of time, but He says, "Ye will not come unto Me that ye might have life." We read, however, in Rev. xiv. of 144,000 sealed from the twelve tribes of Israel who will be redeemed *from among men*, and in their mouth will be found no guile, for they will be without fault before the throne of God. Then "the remnant of Israel shall not do iniquity, nor speak lies, neither shall a deceitful tongue be found in their mouth," for their iniquity will be taken away and their sin purged from them. How is this to be accomplished that their flesh may be saved? We answer, through the cleansing of the blood of man from evil, as it is written, "I will cleanse their blood that I have not cleansed." Then how is the blood to be cleansed from the evil which was inoculated into it at the beginning? By the washing of water by the Word. As disobedience brought evil and death, so obedience to God's Word through the strength of the Spirit will bring purity and life, when the blood of man is cleansed, when the inside of the cup and platter of man's body is made clean, then the blood will be washed away to give place to the Spirit. As the Lord said concerning Israel, "When I passed by thee, I saw thee polluted in thine own blood, I said unto thee when thou wast in thy blood, 'Live.' . . . Then washed I thee with water, yea, I thoroughly washed away thy blood from thee." This is accomplished "when the Lord shall have washed away the filth of the daughters of Zion [from their blood] and purged the blood of Jerusalem from the midst thereof, by the spirit of judgment and by the spirit of burning." Flesh and blood cannot inherit the Kingdom of God, therefore, to be made with the Saviour inheritors of that Kingdom, we must be changed to flesh and bone, with the Spirit as the life, dwelling within it. Then our flesh will be saved.

Before man can understand why the flesh should be saved, he must first understand

that the life is more than meat and the body than raiment, and that that body given as a habitation for his spirit is, as Jesus says, of more value than that of the flesh of beast or fowl, as He said, "Ye are of more value than many sparrows"; because God has promised to make the body of man the temple for His Spirit to inhabit; wherefore to despise in any way that body is to undervalue the greatest gift that God has conferred upon man. Paul knew that the flesh of man would be saved in the last days, and he said, In this tabernacle we groan, being burdened (with sin), earnestly desiring to be clothed upon with our house which is from Heaven, that mortality might be swallowed up of life; that mortal might put on immortality. He groaned to be delivered from evil, which removal of the thorn in the flesh would have been to him the redemption of the body. He was elated at the glorious prospects of immortality, but he was born out of due time to receive it, that glory being reserved for the living who would be alive, and remain in the third watch of the eleventh and last hour of time, and therefore he said, "Not as though I had already attained, either were already perfect, but I follow after, reaching forth unto those things which are before, I press toward the mark for the prize."

The great salvation, the redemption of the body, the saving of the flesh of man was what he looked forward to, for the vile body to be changed and fashioned in the likeness of the glorious body of the Man-Christ, but the time for this to be obtained was then afar off. Faith without works was all that had then to be preached for the salvation of the soul, but the time has now come for man to work out his own salvation for the life of the body, by doing the works that Jesus did, and a greater work, by overcoming all evil, and the very appearance of evil, by taking the yoke of Christ upon him, and with him seeking to keep the law, that he may be freed from the bondage of sin and death, that he may be delivered from the bondage of corruption into the glorious liberty of the children of God. The life of the body, immortality, is now within reach; the flaming sword of death will now be removed, that man may put forth his hand and take of the tree of life, to eat and live for ever. He who holds the power of death will shortly be placed under the feet of Israel that their bodies may be redeemed from the first curse of death, that they may be preserved, body, soul, and spirit, unto the coming of Christ, and that they may be presented to Him at that day as a chaste virgin, without spot or wrinkle or any such thing, and be made members of His body, of His flesh, and of His bones, by securing the salvation of the flesh, the body; by being loosed from the appointment of the first, as well as the second death.

"The pipe and the psaltery make sweet melody: but a pleasant tongue is above them both." "If any man offend not in word, the same is a perfect man, and able also to bridle the whole body." The tongue is a powerful agent for good or ill. May we seek for our conversation to be seasoned with whatsoever is pure, lovely and of good report.

What is the Kingdom of God?

We pray, "Thy Kingdom come." God, Who dwelleth not in temples made with hands, has said that He would make the body of man the temple for His Spirit to dwell in, and not only for His Spirit, but that *man's own spirit* should also enter that body, to fulfill the words of David in the Psalms, that man shall dwell in the *house* of the Lord for ever; which promise is made to him who overcometh the evil, as we read in Rev. iii. 21: "To him that overcometh will I grant to sit *with Me* in My throne, even as I also overcame, and am set down *with my Father* in His throne." Man's spirit was driven to the outside of the garden, or body, in the beginning, and has remained on the outside ever since, making him liable to death, but when his own spirit with God's is placed within the body, he will be immortal.

He who seeks to dwell in the house of the Lord for ever will exclaim with David, "I will render praises unto Thee, for Thou hast delivered my *soul* from (the second) death, wilt not Thou deliver my feet from falling that I may walk before God in the light of the living?" and when that prayer is answered he will be enabled to say, "Thou hast delivered my soul from death, mine eyes from tears, and my feet from falling. I will walk before God in *the land of the living*" with a natural immortal body. Thus saith the Scripture, "If the spirit of him that raised up (the soul of) Jesus from the dead dwell in you, He that raised up Christ (God's Spirit raising the body, here called Christ) from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you"—then, and not till then, *He dwells in the house of the Lord* for ever. Before any man can know how this may be gained, or in other words, how the mortal body is to be quickened by His Spirit, mortality being swallowed up in "life," he must first see how man up to this present time has fallen short of this great glory of dwelling in the house of the Lord. When God made man in the beginning, He gave him a command, that he was not to partake of the evil, which He for a wise purpose had placed in the tree which had the knowledge of good and evil, which has been shown before is none other than woman, and the sentence upon all who eat of it out of season is still in force, "The day thou eatest thereof thou shalt surely die."

Man partook of the evil, which God had commanded him not to touch, taste, or handle, and the sentence of death followed accordingly: "Cursed be the ground for thy sake, dust thou art, and unto dust shalt thou return." The woman partook of the evil, and then handed the same to the man, and their spirits were then driven to the outside. The cherubims were placed there for the express purpose of preventing them from putting forth their hands to take of the tree of life, and to eat and live for ever. Thus we see that evil caused the flaming sword of death to be placed to turn every way to prevent man from living eternally in evil, but here is the promise: "To him that over-

cometh will I give to eat of the tree of life, which is" (still) "in the midst of the Paradise of God," and it is by the overcoming of all evil, including that sin after the similitude of Adam's transgression, that the flaming sword of death will be removed, that we may put forth the hand and eat of the tree of life to live for ever; for although man, through continuance in the same transgression, by partaking of the impurities of the blood, has been under appointment to death, yet the time has now arrived when those who have been all their lifetime subject to bondage, through fear of death, may be ransomed from the power of the grave, "for the Lord hath looked down from the height of His sanctuary, from Heaven did the Lord behold the earth, to hear the groaning of the prisoner, to loose those that are appointed to death."

Wherefore, seeing that we are now at the close of the generation which cannot pass away till all these things are fulfilled, let us seek to *dwell* in the house of the Lord, for know ye not that ye are the temple of the living God? The Spirit calls to each child of Abraham, each lost one of Israel's scattered bones, to come out from Jew and Gentile, forsaking all their evil ways; "Come out from among them, and be ye separate, and touch not the unclean thing, and I will receive you, and will be a Father unto you, and ye shall be My sons and daughters," saith the Lord Almighty. The wages of sin is death, a dividing of the soul from the spirit and the body from both, the dissolution of the earthly house of our tabernacle; but the gift of God is the eternal life of the same and the preservation of body and soul and spirit unto the second coming of Christ, that our bodies may at that day be changed and made like unto His glorious body, that we may dwell in the house of the Lord for ever.

We seek not to be unclothed of the mortal spirit and be found in the resurrection houseless, suffering the loss of the *body*, but we are looking to be clothed upon and to glorify God in our body and spirit. The great change of this vile body to the temple of the living God is what we are looking forward to, that we may become the habitation for the mighty God of Jacob, that when, in these latter days, He comes to stand and dwell with men upon the earth, we may live and reign with Him for 1,000 years and be His Bride, possessing the immortality of the mortal body, joint heirs with Jesus Christ, members of His body, of His flesh, and of His bones, inheriting our earthly bodies through eternity, for which reason He has prayed to the Father for His people Israel: "I pray not that Thou shouldst take them out of the world, but that Thou shouldst keep them from the evil"; by the overcoming of which we shall be enabled to dwell in His tabernacle and abide in His holy hill, dwelling in the House of the Lord for ever. "The Kingdom of God cometh not with observation, neither shall they say, lo here! or lo there! for behold the Kingdom of God is within you." When the Spirit of God is placed within the body of man, that body becomes His Kingdom, wherein He will reign throughout eternity.

Should we Murmur at Trials?

"How sweet are thy words unto my taste, yea, sweeter than honey to my mouth," said David. What a grand time when all Israel can appreciate the Word as the Psalmist did, when they even rejoice over a scrap of the Word. The great famine which the prophet Amos spoke of, a lack of hearing of the words of the Lord, will only help to whet the appetite of those who are of the truth, till they hunger and thirst after the same. All of these will be enabled to join with the Psalmist in proclaiming the sweetness of the Word, when they can see its beauty and deep meaning through the *Flying Roll*, through which they will be able to taste the good Word of God to perfection.

But, beloved, if His Word is *only* sweet unto our taste, how will it purge the tares from the blood, where the evil has been secreted since the fall? Sweetness will not cleanse blood, but *bitterness* will, therefore we see how necessary it is for that sweet Word to turn bitter in the belly when we have eaten up the little book. (Rev. x. 8-10.) Through the bitterness and hard bondage of the children of Israel in the brick-kilns of Egypt, the Lord meant to make them appreciate in a proper manner the land flowing with milk and honey, and the waters of Marah must be bitter before they could be sweetened by the tree of life. Jesus was made perfect through the bitterness of sufferings, and so must the Word of God, though sweeter than honey to our mouths, assume a bitter form before we can hope to be cleansed from evil. But the true child of God knows that grand truth, that to the hungry soul (that hungers and thirsts after righteousness) *every* bitter thing is sweet, and that when he has been tried and melted down in his own earthen crucible he will come forth as gold.

The *sweetest* honey must be drawn from the bitterest flower, and the bitterness of "self" enhances the sweetness of Christ. Many can sing in the sunshine, and in the warm rays of prosperity exclaim with the Psalmist, "How sweet are Thy words unto my mouth," when they are exalted to the top of the wheel of fortune, but when crushed beneath its weight in the dust of adversity, their lips are closed, their heads droop over on their breasts, they hang the harp on the willow of sorrow, and exclaim, "O! wretched man that I am." But depend upon it, beloved, that none can value the Word of God so much as those who have been educated in the school of adversity. Those who can in verity exclaim, "Thy Word is sweeter than honey to my mouth," are those that have learnt obedience to the same through the things which they have suffered; those who have passed through the deep cells of misery and have been steeped in sorrows, and have seen affliction by the rod of His wrath. The Word is sweeter to these than to any, and their sufferings and trials only make them cling closer to that Word which is Spirit and Life.

God chastens us for our profit. Could we but realise this, all murmuring would cease. The very fact of our being chastened by Him establishes our relationship to Him, "for

whom the Lord *loveth* He chasteneth, and scourgeth *every* son whom He receiveth ;” therefore, let us not despise the chastening of the Lord, nor faint when we are rebuked of Him, for He afflicts not willingly, but that He may bring His children to a perfect obedience, coupled with a perfect love which knows no fear, so that in the end the deepest love and gratitude will be drawn from the chastening rod.

Our Sure Foundation.

No other foundation can any man lay than the sure foundation and rock which is Jesus Christ, the tried and precious cornerstone of the building upon which the Church of God is now to be built ; its walls consisting of 144,000 lively stones, which now are being sought for and gathered out of all denominations, sects, and isms of the present day, and although they are being gathered one by one, the Lord has said not one grain shall fall to the ground, for though the children of Israel be as the sand of the sea for multitude, yet a remnant shall be saved, and this small remnant shall be brought forth, not by might, nor by power, but by My Spirit alone, saith the Lord, and they will inquire their way to Zion with their faces thitherward, seeking that their foundations may become established, for if the foundations be destroyed what shall the righteous do ? They desire that their feet may be kept from falling and thus walk before God in the light of the living, for they believe the Word of God which saith : “ I have no pleasure in the death of any, but would rather they should return from their evil way and live,” and it being their desire to do the will of God they seek to disannul the covenant they once made with death and hell and enter into the *new covenant* of life by keeping the commandments of God and having the testimony of Jesus Christ, that they may not only receive the light which Jesus brought for the salvation of their souls, but also enter into glory with Him in an immortal body, their vile body changed from mortal to immortality by the washing of water by the Word, Christ having worked in them to will and do of His good pleasure, their blood being cleansed from all evil (Joel iii. 21) and then washed away, the Spirit of God with their own taking abode in their temples, God manifest in the flesh.

To obtain this glory and perfection there is a work to be done, the works which Jesus did and *greater* works than these shall ye do. It is a constant warfare, not against flesh and blood only, but against principalities and powers and spiritual wickedness in high places, crucifying the flesh with all its affections and lusts, working out your own salvation with fear and trembling by taking the law and Gospel united in one, for Jesus kept and fulfilled the whole law, and so will His followers, His brethren, of which He is the firstborn, for He came not to destroy the law or the prophets but to fulfil them, and even as He fulfilled them so will His Bride, but not of themselves, for a man can do nothing except it be given him from Heaven, but by the

power of the Comforter working in and through them, for although the law was taken out of the way for the Gentiles, it being a burden too great for them, it was not taken away from Israel, and now the time of the fulness of the Gentiles having come, the nail which was fastened in the sure place is removed, and the burden which was upon it has fallen down, and Israel will pick it up. Taking the yoke of Christ upon them they will learn that His yoke is easy and His burden light, they will prove their love to their Creator by keeping His commandments, proving their faith by their works, and thus in the end receive the reward not reckoned of grace but of debt, having a right to eat of the tree of life and enter in through the two leaved gates of law and Gospel, enjoying the rest which yet remaineth for the people of God. How sweet will be that rest to those who have toiled on through the heat of the day, and having kept the Word of His patience He also has kept them during the hour of trial and temptation, that they may enter into the joy of their Lord.

Take Heed to the Warning.

The trumpet is giving a distinct and certain sound, going through the length and breadth of the whole earth, calling upon the true children of Abraham to arise and come out from the present apostacy and confusion in Christendom, and follow Christ, their only leader, through the two-leaved gates of law and Gospel, which now are thrown open for them to pass through, leading by the narrow path to the Holy City—New Jerusalem.

It is written in Matt. xxiv. 31, And He shall send His angels with a great sound of a trumpet, and they shall gather together His elect from the four winds ; from one end of heaven to the other. The time having now fully come for the promises of God to receive their fulfilment ; He has set His hand the second time to recover the remnant of His people from all places where they have been scattered and carried away captive in Babylon, for which cause the Deliverer has now come from Sion, to turn away ungodliness from Jacob, and to make a new covenant with them, by placing His laws within their hearts and minds that they may serve and worship Him in spirit and in truth, in preparation for His Kingdom to be established in righteousness and peace. The call to Israel, the small remnant of the seed of the woman, is to come out from Christendom and be separate, and touch not the unclean thing, saith the Lord, and I will receive you and be a Father unto you, and ye shall be My sons and daughters, for the day of your redemption draweth nigh ; the time to favour Zion, yea, the set time has come, therefore prepare to meet your God, by taking the equal yoke of Christ (law and Gospel) upon you, seeking strength from Zion and Jerusalem above that you may keep the commandments of God and have the testimony of Jesus Christ, keeping the word of His patience that you may also be

kept during the hour of trial and temptation which shall come upon all the world to try them that dwell upon the earth, for there is a time of trouble coming such as never was since there was a nation, but at that time shall Michael, the great prince, stand up for His people Israel and deliver them ; two parts shall be cut off and die, but the third part (Israel) shall be left therein, and God will bring the third part through the fire and will refine them as silver is refined, and will try them as gold is tried ; they shall call on His name, and He will hear them, and will say, it is My people, and they shall say, the Lord is my God.

He that endureth unto the end the same shall be saved. See then that ye refuse not Him which now speaketh, for if they escaped not who refused Him which spoke on earth, how much more shall not we escape if we refuse Him which now speaketh from heaven. He calls you now through the pages of the *Extracts from the Flying Roll*, God's last message to man, to leave the scenes of death, sickness, and woe, and seek life, that both you and your seed may live in immortality, preserved spirit, soul, and body, to be presented unto Christ, the Bridegroom, whole and blameless, as a chaste virgin, a spotless wife. Then, with David, the sweet Psalmist of Israel, give yourselves no rest until you find out a place of habitation for the mighty God of Jacob. But knowing that He dwelleth not in a house made with hands, where can we seek to prepare a place ? What saith the Scriptures ? Know ye not that ye are the temples of God, and that the Spirit of God dwelleth in you ? If any man defile the Temple of God, him shall God destroy ; for the Temple of God is holy which temple ye are. This is spoken as done, yet to be accomplished, for God calleth those things which be not, as though they were. It is then by seeking constantly to overcome the evil that it may wither and die in the furrows where it grew, until your body is cleansed, and the evil removed, root, seed, and branch, that you may become prepared for the graft of the Spirit and thus be of that chosen few who will not be shaken, but will remain and enter into the joy of their Lord.

Three Distinct Glories.

The three different glories in store for mankind are described by the Apostle Paul as the glory of the sun, moon, and stars. The highest prize, or glory of the sun, will only be realised by the chosen people of God, Israel, who by keeping all His commandments will have a right to the tree of life. The glory of the moon, which is as a borrowed light, will be obtained by both Jew and Gentile in the first resurrection, and the third glory of the stars is reserved for those who have lived apart from God, they being cast back into the grave, not coming out thence “ until they have paid the uttermost farthing.”

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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 Zion 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. (Eccles. 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.)