

# THE PIONEER OF WISDOM

A NEWSPAPER DEVOTED TO THE GATHERING AND RESTORATION  
OF ISRAEL.

(PUBLISHED MONTHLY.)

"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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## POINTS TO BE EMPHASISED.

WE wish our readers a very happy new year. May it witness in each one a closer walk with God, a firmer reliance on His word, and a stronger desire to co-operate with those of like faith to keep the unity of the Spirit in the bond of peace, that the fruits of the Spirit may be seen—love, joy, peace, longsuffering, gentleness, goodness, faith, meekness and temperance, perfected in holiness, the rest which remaineth for the people of God. Beloved, let us redeem the time, for the days are evil: let us have our loins girt about with truth, wielding the sword of the Spirit with a zeal according to knowledge having the boldness of a lion in upholding the truth, yet withal meek as a lamb. It is possible to walk in the footsteps of Jesus; it is possible to bruise Satan under our feet, through the anointing of the Spirit promised to those who are truly desirous of offering their body, soul and spirit a willing sacrifice on the altar of faith to do the will of God; who are anxious for virtue, truth and holiness to be found with and abide in them.

Let us therefore with this new year gird up our loins, and seek more earnestly to attain to this standard.

Let us beware lest we tempt the Spirit of God by seeking happiness in a channel contrary to that revealed in His word; wait upon Him with patience, knowing that "all the works of the Lord are good; and He will give every needful thing in due season. So that a man cannot say, this is worse than that: for in time they shall all be well approved. All the works of the Lord are exceeding good, and whatsoever He commandeth shall be accomplished in due season. And none may say, What is this? Wherefore is that? for at time convenient they shall all be sought out: at His commandment the waters stood as an heap, and at the words of His mouth the receptacles of waters. At His commandment is done whatsoever pleaseth Him; and none can hinder when He will save. The works of all flesh are before Him, and nothing can be hid from His eyes. He seeth from everlasting to everlasting; and there is nothing wonderful before Him. A man need not say, What is this? Wherefore is that? for He hath made all things for their uses." (Ecclesiasticus xxxix.) Men tempt the Lord when they unseasonably require of Him sensible proofs of His divine presence, power, and His goodness. Thus the Israelites tempted Him in the wilderness, as if they had had reason to have doubted. The result we know. (Exo. xvii. 2-7.) Moses called the name of the place Meribah, or strife, "because of the children of Israel, and because they tempted the Lord, saying, Is the Lord among us or not?"

It is the love of God that severs, tears from us, the idols that make our hearts sore. We do not always think so, but it is nevertheless the truth. We nurse our troubles, we are loth to be separated from the dross. We sing about overcoming and being purged from the evil, about selling our raiment and buying the sword of the Spirit, but are we ready to

eschew the evil, to show our faith by our works? If not we shall be always miserable, and that misery will increase until death intervenes. True happiness is only found in doing the will of God. Do we wish a happy new year? Let us then seek it in the path of duty. Happy is that people that is in such a case; yea, happy is that people whose God is the Lord. Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God. If ye know these things, happy are ye if ye do them. It is the truth that will make us free. Righteousness is immortal. The more you know of the Word, the more you digest that Word, and the more you will know of Christ. Make the Scriptures your daily study; you will cleanse your way by taking heed thereto.

The word of God contains a message of hope for all, the Jew, the Gentile, and the Church of God. "We both labour and suffer reproach, because we trust in the living God, who is the Saviour of *all men*, especially of those that believe. These things command and teach." (1 Tim. iv. 11.) As we commence this new volume we feel it our duty to draw attention to the three distinct glories spoken of in the Scriptures, but we particularly desire to emphasise the one in store for the elect, the remnant of Israel.

The unbeliever manifests neither faith nor repentance. At death his soul and body are cast into the grave. On the resurrection morn *all* souls that are in the graves shall hear the voice of Him who is the resurrection and the life, and shall come forth; they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation. The souls of the unrepentant are cast back into the grave; they live not again until the thousand years, the millennium, are finished; they shall not come out thence until they have paid the uttermost farthing; for though hand join in hand, the wicked shall not go unpunished. But their



punishment will have an end, or the blood of Jesus Christ would be shed in vain for the majority of mankind. We do believe that He "hath received gifts for man, yea, for the rebellious also, that the Lord God might dwell among them." (Psalm lxxviii. 18.) "The Lord will not cast off for ever. But though He cause grief, yet will He have compassion according to the multitude of His mercies. For He doth not afflict willingly, nor grieve the children of men." (Lam. iii. 31-33.) He who commanded us to forgive our enemies not only seven times, but seventy times seven; He who "gave Himself a ransom for all, to be testified in due time" (1 Tim. ii. 6) hath declared: "Every knee shall bow to me, and every tongue shall confess to God." What can be more conclusive than the words in Rev. v. 13: "Every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever." It is clear that the unrepentant will eventually be granted an entrance into the kingdom of heaven, but they will be the least in that kingdom.

More fortunate are those who die in the Lord, who come to the knowledge of the fact that the blood of Jesus was shed as a sacrifice for the sins of the world. They will be saved from the second death, and have part in the glory of the first resurrection. They will receive a free gift of grace, the only conditions being, "Believe on the Lord Jesus Christ, and thou shalt be saved." They will form that innumerable multitude which no man could number, of all nations, and kindreds, and people, and tongues, who will stand before the throne, and before the Lamb, clothed with white robes, and palms in their hands. Their glory will be great, but there is one which will far outshine the glory of the incorruptible. Perfection is the redemption of spirit, soul, and body, a glory in store for the elect. These, the 144,000, twelve thousand of each of the twelve tribes of Israel, who will stand with Christ Jesus on Mount Zion, will be "redeemed from among men, being the firstfruits unto God and to the Lamb."

Many have imagined that this is some modern notion, and have asked why it has not been generally understood, thinking it has not been previously preached. One thing is certain, they have been slow of heart to believe all that the prophets have spoken. It is true the time had not come until these days for this glory to be gained by the elect, the seed to whom the promise was made and who are now on the earth, but from the beginning the

promise that the Lord would bruise the head of the serpent and give the woman's seed power to overcome sin, death and the grave has been handed down from generation to generation. The prophets and the Apostles uttered it, though they may not have understood their prophecies. Paul spoke of it as a mystery: "We shall not all sleep." The Psalmist said, "This shall be written for the generation to come," and that generation is now on the earth, whom the Lord will loose from the sentence of death to which they were appointed. There are three living witnesses, Enoch, Elijah and Jesus, who have escaped corruption, and the promise of immortality still holds good for those who keep the commandments of God and have the faith of Jesus. As we enter upon this year 1892 we ask you to give this promise your careful and prayerful consideration. Search the Scriptures; they contain much on the subject. Consecrate yourselves to God's service; do justly, love mercy, and walk humbly with your God.

#### To be Led by Light and Truth.

MAN yearns for light, but many are unwilling to receive God's light and truth when it shines upon them. They have been all their lifetime subject to bondage through fear of death, because they have been slow of heart to believe all that the prophets have spoken. Nearly 2,000 years ago the light shone in darkness, and the darkness comprehended it not. The light shines brighter now, but few sees its brilliancy, for their own evil stands as a veil between themselves and God. The Spirit of God does not witness with their Spirit, but as they must have something to worship they are ever crying out for outward signs, manifestations, excitements, and revivals. At Christ's coming they will be consumed by the brightness of His appearing.

How different with the true child of God. He will not suffer another to stand between him and that true light. He will allow it to shine fully upon himself, although it reveals the many stains on his garment, and the increase of knowledge adds to his misery. His desire is to be cleansed, to become a pure and spotless virgin, but he knows that that can only be accomplished in the furnace of God's love. Many through a false humility shrink from accepting the truth when it is offered to them. They are always looking upon the surface and afraid to plunge in, forgetting that pearls are found in the depths. But can we be satisfied with the first principles of the doctrine of Christ? Must we not press forward unto perfection, that our whole spirit, and soul, and body may be preserved blameless unto the coming of our Lord Jesus Christ? It will avail us little to cry out: "O send out Thy light and Thy truth," unless the prayer is accompanied by a firm determination to "let them lead me; let them bring me unto Thy holy hill, and to Thy tabernacles."

#### After the Meeting at Croydon.

A CORRESPONDENT writes from Croydon:—"Only in a very small degree can I describe by my pen the large amount of spiritual interest shown in Israel's faith, as put forth in the lectures on Sunday evening, Dec. 13th, at the Large Public Hall, George Street, Croydon, by the letters many friends have sent expressing the great appreciation and privilege they feel at having had the true light of God's revealed word so beautifully set before them.

"A friend at Tunbridge who reads the PIONEER OF WISDOM and hails with delight the rapid spread of truth which is now emanating from the pages of this precious paper, he having been for many years a true and earnest worker in his Master's cause, but like many others, only realising then to a small degree the immense love of God to all mankind, but now fully enters into the glorious promises for Israel, and the great light for the Gentiles, this friend is unable through infirmity to leave his house, therefore rejoiced to have a neighbour come in to recount to him the joy he had felt in spending a few hours at the Hall, Croydon, on the above-mentioned date. His words were:—"The spiritual word was put forth with divine power by the two ladies and gentleman who lectured. It was a feast to me." He thought it not labour in vain to travel from Tunbridge Wells to Croydon to attend such a grand meeting where truth was spoken so fearlessly.

"Another peculiarly interesting case was that of a lady, her four daughters and one son, who attended the lectures, all with sincere desires to know more and understand more the deep mines of wealth contained in the Scriptures, which were partly unlocked to them at a meeting held by the New and Latter House of Israel at Croydon, Feb. 16th, 1890, and now fully endorsed by a careful study of the *Roll* and papers since that day, and being greatly edified by what they heard on the evening of Dec. 13th. One daughter, in writing to a friend, comments thus:—"I thank our heavenly Father for His great love in allowing the wind and rain to cease sufficiently for me to go (she being in delicate health). I had felt rebellious at it raining so fast all day, and I wonder I was permitted to go after showing such a spirit. Oh, I did enjoy it, more than I can possibly express, and could have said: Yes, I believe every word, and long for the time to come, God willing, when I can join myself to this people. How strange it seems that we never saw all these wonderful works before, when they seem so plain now."

"Another of the same family is fully showing by her actions she is desirous of spreading the Word, having invited friends to accompany them to the meeting, etc., and fully testifying how greatly she appreciates Israel's faith, and in this happy little family each one is doing as much as possible to spread the glad news.

"Another interested friend writes:—"My husband and I thoroughly enjoyed the meeting on Dec. 13th, and no one should fail to see the three distinct glories, for the Word was most faithfully preached, and may I truly seek the immortal Spirit to teach me



and lead into all truth.' I must add that the friends I have mentioned had some miles to traverse before reaching Croydon, thereby showing their great desire to hear Israel's faith again proclaimed.

"One lady who came from Battersea could not find the friend's house where she intended taking tea, and by this mischance called on some one else. These friends were then persuaded to go with her, and, instead of one, four sallied forth to hear the horn blown with a loud blast to gather the long-lost cattle home to the barn."

### Truths we Wish to Impress.

OUR aim is to show that there is a distinct line of demarcation drawn between the Jew, the Gentile, and the Israelite. The end of the faith of the two former is the salvation of the soul. They are content to lay the body in the grave, willing to suffer death, and thereby suffer loss, if only they can have a part in the first resurrection. The Israelite will not rest content to remain under the sentence of death, he yearns for life, the promise of the life that now is, and that which is to come. He looks for his covenant with death to be disannulled, to be ransomed from the power of the grave and redeemed from death, that he may be able to sing: "O grave, where's thy victory? O death, where's thy sting?"

Christ is the great foundation stone, the atonement for all. Faith and repentance will secure the glory of the first resurrection; it is a free gift of grace, procured by the blood of Jesus shed on Mount Calvary. The glory of immortality is only secured by the anointing of the Spirit, enabling us to work out our own salvation with fear and trembling, by doing the works that Jesus did, and greater works, for in this lifetime they will overcome the evil within their temples (of which Jesus was free), and that from without.

Jew and Gentile are on one common platform, having one common hope, which is described by Jude as the common salvation. In the resurrection they will form an innumerable multitude which no man could number, of all nations, and kindreds, and tongues, and people, who will stand before the throne and before the Lamb, singing praises unto their God. The remnant of Israel will be sealed with the Father's name in their foreheads, twelve thousand of each of the twelve tribes of Israel. They will be redeemed from among men, not from the grave.

Jesus alluded to the hope of Jew and Gentile when He said: "Whosoever believeth in me, though he were dead, yet shall he live," and in response to that every true believer in that hope will exclaim: "I will render praises unto Thee because Thou hast delivered my soul from death." The true Israelite sees his hope revealed in the words: "Whosoever liveth and believeth in me shall never die. Believest thou this?" If you are a child of Abraham you will believe it, especially after reading the further declaration of Jesus: "If a man keep my saying he shall never see death." You will not give sleep to your eyes, or slumber to your eyelids, until you have found out a place for the Lord, a habitation for the mighty God of Jacob.

## Notes from Canvassers.

### IN THE LAKE DISTRICT.

"Ulverston, Monday, Dec. 21st.—We have continued our canvass of Dalton to-day, and left a good number of books there to arouse the inhabitants to escape for their lives from the impending doom of Christendom, which through its apostacy has become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. The call to all is to come out of her, that they be not partakers of her sins or receivers of her plagues. But still the world slumbers as in the days of the flood, and when the Son of man cometh, He will barely find faith on the earth. He commands us to be ready for His coming, but how can we, unless we make a preparation and seek the removal of evil from the body now, that we may abide in that day, and stand when He appeareth?"

"We think that a portion of a letter sent by one of our party to the policeman mentioned in last Saturday's notes, may perhaps be of benefit to the readers of the PIONEER.

"Sir,—In fulfilment of my promise, I herewith send you Scripture proof for my assertion that the words 'for ever' and 'everlasting' in the word of God, have reference to a length of time only and not an endless eternity. And I trust after a careful perusal of the same that you will be led to abandon that most unscriptural belief in the eternal torment of those for whom Christ died not in vain, seeing that everlasting punishment is not eternal.

"My first reference is in Exo. xxi. 6, concerning the Hebrew servant, unwilling to quit his master's house; it is said, 'His ear was to be bored through, and he was to be his servant for ever.' See also Deut. xv. 17. They are now where 'the servant is free from his master.' (Job iii. 19.) Look at the advice the old men gave to Rehoboam: 'If thou wilt be a servant unto this people this day, and wilt serve them, and answer them, and speak good words to them, then they will be thy servants for ever.' (1 Kings xii. 7; 2 Chron. x. 7.) Yet they were but mortal!

"The offering of sacrifices by the children of Israel was to be for ever; and an everlasting statute. (Exo. xxix. 27, 28; Lev. vi. 18-22; vii. 34-36; x. 15; xvi. 24-34; xvii. 5-7; Num. xix. 10; 2 Chron. ii. 4.) Yet Christ caused the sacrifice and the oblation to cease by the sacrifice of Himself, so that now there remaineth no more sacrifice for sins. (Dan. ix. 27; Heb. x. 26.) Wherefore when He came into the world, He said: 'Sacrifice and offering Thou didst not desire, burnt offering and sin offering hast Thou not required. I come to do Thy will, O God.' In the body prepared to make the final offering, by the which 'He taketh away the first, that He may establish the second,' although these sacrifices offered under the law were said to be 'for ever' and 'everlasting.' (Psa. xl. 6-8; Heb. x. 5-9.) Then again we read that the tribe of Levi was to constitute 'an everlasting priesthood,' and these priests were 'to stand to minister in the name of the Lord for ever.' (Exo. xl. 15; Num. xxv. 13; Deut. xviii. 5.) Yet this was but for a time, 'the priesthood being changed.' 'For it is evident that our Lord sprang out of Juda; of which tribe Moses spake nothing concerning priesthood. For He of whom these things are spoken pertaineth to another tribe, of which no man gave attendance at the altar.' And from the time of the sceptre being placed in the tribe of Judah, a law giver had not to depart from between His feet until the coming of Shiloh. (Heb. vii. 12-14; Gen. xlix. 10.)

"Solomon, when dedicating the temple which he had built to the Lord, said: 'I have surely built Thee an house to dwell in, a settled place for Thee to abide in for ever.' To which the Lord made answer: 'Now have I chosen and

sanctified this house that my name may be there for ever.' (1 Kings viii. 13; 2 Chron. vi. 2; vii. 16.) But that temple was rased to the ground centuries ago.

"The words 'for ever' were likewise used, when wishing long life to various individuals. (See 1 Kings i. 31; Neh. ii. 3; Dan. ii. 4; iii. 9; v. 10; vi. 6-21.)

"That the words were used to specify a length of time, and that in Biblical times they possessed not that 'eternal' meaning which modern usage has placed upon them, may be seen from the following: 'Hannah said unto her husband, I will not go up until the child be weaned, and then I will bring him, that he may appear before the Lord, and there abide for ever.' (1 Sam. i. 22.) 'And Achish believed David, saying, 'He hath made His people Israel utterly to abhor him; therefore he shall be my servant for ever.' (1 Sam. xxvii. 2.) 'And Achish said to David, 'Therefore will I make thee keeper of mine head for ever.' (1 Sam. xxviii. 2.) And we find David himself saying: 'The Lord God of Israel chose me to be king over Israel for ever.' 'He asked life of Thee, and Thou gavest it him, even length of days for ever and ever.' And again, 'I will abide in thy tabernacle for ever. Thou wilt prolong the king's life, he shall abide before God for ever.' (1 Chron. xxviii. 4; Psa. xxi. 4; Psa. lxi. 4, 6, 7.) Yet 'David, after he had served his own generation by the will of God, fell on sleep.' (Acts xiii. 36.)

"We also read of two everlasting, but there is only one eternity. (Psa. lxi. 13; xc. 2; cvi. 48.)

"Isaiah says: 'The forts and towers shall be for dens for ever—until the Spirit be poured upon us from on high.' (Isa. xxxii. 14, 15.)

"Amos states that Edom 'kept his wrath for ever.' Yet this is in the *past* tense. (Amos i. 11.)

"Jonah, referring to his imprisonment in the whale's belly for the space of three days and nights, declared: 'The earth with her bars was about me for ever,' but adds in the next breath, 'Yet hast Thou brought up my life from corruption.' (Jonah ii. 6.)

"Paul in writing to Philemon about the return of Onesimus, whom he had been instrumental in converting, since he absconded from his master's service, said: 'Perhaps he therefore departed for a season, that thou shouldst receive him for ever.' (Phil. 15.)

"The blowing of trumpets by the sons of Aaron was to be an ordinance for ever; but the echoes have long since died away. (Num. x. 8.)

"It is also written concerning circumcision: 'My covenant shall be in your flesh, for an everlasting covenant.' (Gen. xvii. 10-13.) Yet even this ceased during the forty years of the wanderings of the children of Israel in the wilderness.' (Josh. v. 2-7.)

"It must be seen by all whose eyes are not blinded by prejudice, that the idea of endless suffering for the greater portion of the human race has no foundation whatever in the word of God. Many argue that if this doctrine is preached it will give men full license to sin; but our consciences are not elastic enough to uphold a doctrine which we know to be false; but would teach what we know to be truth, and leave the issue with God. Paul says those are justly condemned whose motto is: 'Let us do evil, that good may come.' At the same time we would by no means overlook the fact that the impenitent will undoubtedly suffer in proportion to their wickedness; as it is written: 'If I whet my glittering sword, and mine hand take hold on judgment; I will render vengeance to mine enemies, and will reward them 'hat hate me.' But, said David: 'I will sing of mercy and judgment.' The two are inseparable. And when the last mite and uttermost farthing of punishment is paid, judgment will give way to mercy, and every tongue will unite to own that Jesus Christ is Lord, to the glory of God the Father. 'Blessed



and holy is he that hath part in the first resurrection: on such the second death hath no power.' But the rest of the dead live again at the expiration of the thousand years. Thus it is evident that God has placed a limit to the duration of their punishment; for it is absurd to think that they are raised to be judged at the final resurrection, as some would have us suppose. The great Apostle of the Gentiles shows the falsity of this belief when he declares that 'God hath appointed a day in the which He will judge the world'—the whole of mankind summoned to judgment at one time. Jesus also confirms the above, when informing us that in one hour all in the graves are to come forth, and that this first resurrection will be a resurrection of life to the good, and a resurrection of damnation to the evil; they being then condemned to the second death. (John v. 27-29.) Therefore, at the final resurrection they are freed from the power of Satan, through the blood of Christ being shed for all. Even Judas, whom many think is hopelessly lost throughout eternity, from the Saviour's words, 'Those that I have given me I have kept, and none of them is lost but the son of perdition'; even he was commanded by our Lord with the other disciples to drink of the cup at the last supper, as a figure that His blood was to be shed for the remission of their sins. (Matt. xxvi. 27-28; Mark xiv. 23-24.) Thus it is clear that though the betrayer of our Lord may be a castaway, yet at the final resurrection the lost are again found, all men being then drawn unto Christ through the atonement.

"Tuesday.—We have finished canvassing Dalton to-day. On the whole the Word has been received very well here, and we trust may be the means of causing many of Israel to seek something beyond the salvation of their souls, viz., the immortality of the body. A brother was speaking upon this glory to a minister in Dalton, but he would not have it that Jesus spoke of the immortal life of the natural body when He said: 'If a man keep my saying he shall never see death.' Yet he was forced to admit that the soul of man could not die. It is admitted by most denominations that it is not necessary to do any works for the salvation of the soul, it being a free gift of grace. And so it is written: 'By grace are ye saved, through faith, not of works.' But it is too plain to need interpretation, that this endless life spoken of by the Saviour was to be given to those only who were enabled to 'keep the Word of His patience.' This embraces the keeping of the law as well as the Gospel. As Jesus said: 'If ye love me keep my commandments.' And by thus keeping every word proceeding from the mouth of God, we hope to live and not die. It was because Israel of old kept not the law that 'the commandment which was ordained to life was found to be unto death.' And one of the most fearful errors which Christendom has fallen into is, that as they failed to keep it, no man will ever be able to. Although Christ kept the law, and His righteousness is imputed to the believer, who looks forward to the common salvation of the soul only, yet Jeremiah speaks of a time when the Lord would make a new covenant with the houses of Israel and Judah—that He would keep the law in them and that the result would be a complete deliverance from sin, and consequently deliverance from death also, death being but the wages of sin. (Jer. xxxi. 31-34.) And Paul, commenting upon the words of the prophet, clearly shows that this could not be fulfilled until the coming of Christ. (See Heb. viii. 6-12.) But it is evident that our Lord did not make this covenant with them at His first coming, for they refused Him, and so were given up until the fulness of the time of the Gentiles. But 'after those days'—in this present time, He is calling upon them through His last message, the *Flying Roll*, to bring their necks under the yoke of Christ, that they may find that rest of which Jesus spoke, which yet remaineth to be acquired by the people of God—

a rest from sin. The rest given by Jesus when first we came to the foot of the cross, seeking pardon and forgiveness, is good; but the rest we find after bearing His yoke is better. The law was given and destined for life, to counteract the effects of the fall, that the body might be cleansed from evil and that death might be conquered; and the reason why man has been unable hitherto to keep it is because the Spirit had not been given in fulness.

"Wednesday.—We have laboured in Ulverston to-day, taking train for Liverpool in the evening. Our boxes not being put on the opposite platform in time, we were forced to wait at Preston from eight o'clock until a quarter to ten. We had another misfortune at Southport, where we were informed by the guard that we should be able to take train from there to our destination, but on arrival the last train for the evening had departed, and we were under the painful necessity of waiting from 11.30 p.m. until 4.55 a.m., arriving home shortly before six. We do not remember spending another such cheerless night.

"Our sales for the three days are 27 Sermons, 86 *Parts* of the *Roll*, and 6 *PIONEERS*."

#### MANCHESTER.

"During the week ending Dec. 26th, the very unfavourable weather, &c., have prevented my doing any regular canvassing, but on Monday (in Sale) and on Saturday (in Salford) I called at places I had been to before, meeting each day with some who are much interested in the great and glorious truths which are now being revealed in the *Flying Roll* to those who have 'ears to hear' those 'things which have been kept secret from the foundation of the world,' that 'the lost sheep of the house of Israel' may 'be gathered.' The time for the fulness of the Gentiles being now come, the twelve tribes of the house of Israel, scattered among the Gentiles, are now sought. And unto them this message of the *Flying Roll* is sent. And all those who are of the true seed, the children of Abraham and seed of Israel, will hear and understand this message, and come out from the Jew and Gentile churches. 'Wherefore, come out from among them, and be ye separate, saith the Lord, 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 *Flying Roll* is the last message sent to man, and is now sent forth, to gather together the twelve baskets of fragments, which the multitude could not eat. For it belongs to the twelve tribes of the house of Israel; it is their manna. The Jew and the Gentile have been feasting upon the fishes and the loaves; the two fishes being animal typifies the Jew, and the five loaves the Gentile. The one offered the blood of the animal for the salvation of the soul, the other, bread and wine. But the twelve baskets of fragments are the children of Abraham, who will now be gathered from among the Gentiles. That the one hundred and forty-four thousand of all the tribes of the children of Israel may be sealed. We are now in the third watch of the eleventh hour of the sixth day, during which time the *Flying Roll* is to be sent out to gather the seed of the free woman, to claim the promise of the fathers, for the free woman's time is now come, to bring forth. (See Zech. v. 1-4; Matt. xiii. 43, 35; Matt. xv. 24; Isa. xxvii. 12; 'Extracts from the *Flying Roll*,' Sermon I. Part II.)

"My sales amounted to 1 Sermon of the *Flying Roll* and 29 *PIONEERS*."

#### THE "ROLL" SPREADS IN LIVERPOOL AND SUBURBS.

"Calling upon a lady in Toxteth Park with the glorious message of life, she replied that she had Baxter's *Saints' Everlasting Rest*, which told her how to get rid of sin, and treated on death and hell. She liked books of that description which

frightened people. I told her instead of her getting rid of sin, sin would get rid of her, if she were looking for death, and offered her the 'Extracts from the *Flying Roll*,' which, I said, would not frighten her, but bring peace, joy, gladness and life more abundantly, so that by strict obedience to God's word she would be able to ride over sin, death, hell and the grave, possess her body in immortality, and be made in the image and likeness of God, having her vile body changed and fashioned like unto the glorious body of the Man-Christ. I could not persuade her to take the *Roll* which gives light, understanding, knowledge and spiritual discernment so abundantly to every anxious seeker after truth. She, however, took a *PIONEER*, which, if read with simplicity and sincerity, will cause her to break her covenant with death and seek life, and thus obtain that true rest which remaineth for the people of God.

"I have offered the *Flying Roll* as God's last message to man to a great many clergymen, describing its grandeur, stating that it reveals the deep things of God, interpreting the Scriptures, and would be a wonderful help to them in their studies, being a mine of wisdom and knowledge, giving to all those who eat up the little book a mouth and wisdom which all their adversaries will be unable to gainsay or resist. I told them that Jesus was only a light to lighten the Gentiles, but He is to be the glory of His people Israel. To all this they are speechless, and simply excuse themselves. 'I have plenty of literature, thank you; or I have many volumes which I have not read, thank you.' One of them asked me how it was that all the wise men of the past and present had not found this out. 'Oh,' I said, 'these things are hidden from the wise and prudent; God has chosen the foolish things to confound the wise.' He smiled, took a *Part* and asked about the author of the book. I told him I had nothing to do with the author, it was the message of God. I never bothered myself much about Paul, Peter or Moses, but the message that came from God through them. With these and similar words are we accosted; people everywhere looking for precedents and popularity, instead of looking and searching the Scriptures to see whether the 'Extracts from the *Flying Roll*' bears its own credentials, by being weight and measure with the standard word of God. I have succeeded in selling a few papers and *Parts* and one Sermon to clergymen, and one has been pleased to order the second and third Sermons after buying the first.

"A church in Everton again displays a placard in large type:—

BABES IN THE WOOD,  
GRAND CHRISTMAS CONCERT, Dec. 29th,  
(With an addition), R.S.V.P. The Vicar will  
preside.

A GHOST AT THE HOUSE WARMING.  
Admission Tickets 6d. each.

"The time is at hand for the purple phylacteries, the enlarged borders of the scarlet garments, with false deckings of a Pharisaic apostacy, to be stripped of its sanctimonious trappings, and left naked in the balance, in all its ghastly deformities, to an astonished multitude. Be not deceived, God will not be mocked with impunity. Be ye not unequally yoked together with unbelievers, for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, 'I will dwell in them; and walk in them; and I will be their God, and they shall be my people.' The true Israel will obey the command, and seek light and truth, peace, joy and gladness, immortality, eternal life, and leave Babylon, this apostate Christendom, behind. 'Wherefore come out from among them and be ye separate, saith the Lord, 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."

"Whilst canvassing a street in Toxteth Park, a young woman came to me and asked if I were selling Sermons, to which I replied, 'Yes.' She then asked if I would call to see her aunt, as she had bought a *Part* of me, and was so anxious to procure the *Flying Roll*, as she was delighted with what she had read and could not rest satisfied until she obtained it. I called, sold her the first Sermon, and was told to call with the second and third later on. Another person called upon was also delighted, and told me to call with the second and third. Another in a street off West Derby Road also said that her husband is well pleased with the *Roll*, and I must be sure to call with the second and third Sermons. I sold a set to a publican lower down the street. He told me he had never tasted drink, and although he was in the business he did not like to see anybody else drink. I may here say that the publicans stand amongst my best customers for the message of life, and receive the Word gladly, having sold several sets and many more PIONEERS among them, one publican placing it on the counter as soon as purchased. I think it would redound to the credit of every other business person to do likewise, so that their fellow-man may also be blessed. Called at an undertaker's in Smithdown Road, and on entering the shop I was impressed with the words, 'In the midst of life we are in death.' All around were coffins, tablets, mourning cards, wreaths, &c. I opened up Israel's faith, told the lady that by keeping the laws of God, following in the footprints of Jesus, keeping our eyes single to God, would be able to ride over sin, death and the grave, and have no need of the things that surrounded us. She listened attentively and took a *Part*, telling me to call again, evidently preferring life to death."

#### AMONG THE DEVONIANS.

"17, Denham Road, St. David's, Exeter.—Monday morning, Dec. 21st, was bright and frosty. We set off for a brisk walk to Clyst, Honiton, and Broadclyst, but did not meet with much success there as regards sales. We were asked by a cottager to call at the Vicarage, as the cook had said she would like a copy of the *Roll*. We called at the back door, but at first she seemed willing only to have a paper, but nothing daunted we told her that we were to call upon her, then she made answer that if it was about Anti-christ coming she did not want it, as he was already here and had been for ages, which we seconded, as he sits in the temple of God striving to make himself equal with God. She then decided to take a Sermon.

"One of us came across a Mormon who had heard about us in Stoke Canon, and would have liked a Sermon of the *Roll*, but could not afford it, but took a paper to have the address to send when convenient.

"Tuesday.—Another bright frosty morning, so we took the advantage of going to Crediton, a small town eight miles distant. The country looked lovely with the hoar frost. We found the people of Crediton had not forgotten our brothers and sisters who had previously canvassed the town. But those who had the *Roll* were not desirous of anything further. One said it was a lot of bosh, and another it was rather mystifying. They evidently had not sought the Spirit's aid in reading it, and besides it will not rest on a Gentile's stomach; it is only the clean cattle of Israel who will chew the cud and divide the hoof. Only the elect will rightly divide the word of truth.

"On Wednesday we did not canvass very long. We made a second call on a servant who had purchased a paper during the week previous, and ordered the Sermon to be brought this week, but when we went with it she said her mistress had forbidden her to have it: she had shown the

paper to her mistress, who said it would be better for her to read her Bible than such doctrine, and rather than lose her place she declined the *Roll*, though she herself liked the paper. So we find that often through fear of man God's message is rejected.

"Thursday.—We have laboured in Heavitree, but could not gain much attention, the people being so busy preparing for Christmas, and requiring all their pence for the same. We came across a lady who has the *Roll*, but does not care for its teachings, preferring her own creed (being a Congregationalist), with which she was quite satisfied, the salvation of her soul being the end of her faith.

"One purchased the *Roll* as a Christmas box, the most precious gift possible, provided she eats it up and digests it, walking according to its teachings, and so become one of the firstfruits to God and the Lamb, her body being immortal like unto the glorious image of the Man-Christ Jesus.

"Friday being Christmas day we did not canvass, and on Saturday it was wet.

"We should have mentioned in Thursday's notes that the gentleman to whom we took the second Sermon last Saturday came to our lodgings for the third, which we were very pleased to hand to him. He stayed for awhile, and talked on our most glorious hope, seemingly enjoying the conversation much.

"Our sales for the week are 10 Sermons, 10 *Parts* of the *Roll*, and 70 PIONEERS."

#### A CRUMB FROM THORNTON, NEAR BRADFORD.

"A sister has paid a visit to Queensbury, thinking to call upon the woman mentioned in last notes, who bought the first Sermon and said she would call her neighbours in when the canvasser called again. But before proceeding thither our sister called at a few houses on the way. At one house the lady asked her to come in, saying she had the three Sermons of the *Roll*, and would like a little talk upon the Word. To our sister's surprise, the person she had purposed visiting was inside, and she had not been within many minutes before a third person called, who also has the set of three Sermons. After a little conversation, she perceived that they were members of the Catholic Apostolic Church, or were very interested in that faith, believing in the restored Apostleship, &c. One of them said that she had bought a more expensive book than the *Roll*, and preferred it to that, as it went much deeper.

"Many prefer to lean upon arms of flesh, rather than accept the true interpretation of Scripture, and make sad havoc of the word of God. But the same Spirit which caused the Scriptures to be written will also interpret His own word, for He says: 'I will send you the Spirit of Truth, and He shall guide you into all truth.' The Scriptures have been sealed up until the time of the end, which time is now here, and the Lion of the tribe of Judah hath prevailed to open the book, and hath loosed the seals thereof. The true Israelite will never rest satisfied with death.

"I have been canvassing in Clayton, but did not have very good success as far as sales went, the general cry being 'No money,' 'I haven't a penny,' or 'No, I mun't ha' one,' 'It's nought in my line.' Many answer thus before they have heard what I have to offer, thus turning a deaf ear to God's last message to man, and reminding one very forcibly of the Scripture: 'They all with one consent began to make excuse.' Many indeed are called, but few chosen. The multitude refuse wisdom, although the Word says: 'Wisdom is better than rubies, and all the things that may be desired are not to be compared to it.' It is Wisdom, our heavenly mother, who is calling upon all men to turn in at the gates of the city, which gates are law and Gospel, and which, if a man obeys, will lead him

to life and immortality. But the way is narrow which leadeth unto life, and few there be that find it, only 144,000; few in comparison to the number which go the broad road which leadeth unto destruction in the grave. The elect will obey the voice of Wisdom, and will go into the feast which she has prepared. For she will eventually be justified in all her children.

"Whilst at Clayton I returned a book (lent to me by a gentleman there) called the 'Cry of Warning.' I am fully persuaded that the true warning cry is the *Flying Roll*, which message God is now sending over the whole earth for the ingathering of His chosen people Israel."

#### ON THE ESSEX COAST.

"Southend, Monday, Dec. 21st.—The weather to-day has been delightful, the warm sunshine making our labours in the vineyard of the Lord very pleasant. We have canvassed in Rochford, Great Stambridge and Shoeburyness. Our sales have been good, and among others we have sold a few PIONEERS to the Coastguards.

"Tuesday.—To-day we have canvassed Pagle-sham, East End, North Shoebury, and Cambridge estate. One man who was called upon confessed that he could not see according to the Scriptures that there was a further interpretation to come, but after a few portions of the Word were quoted he seemed to realise the need of the Spirit's interpretation, and explained that the Apostles declared in their day that they only saw through a glass darkly, and prophesied in part. It was revealed to them how they could obtain the salvation of their souls, through the atonement, but the immortality of the mortal body can never be attained, the highest glory can never be reached by staying at first principles.

"This man then wisely said: 'Well, I have heard of this book, and as it has come to the door I think I will have it.' We know that if he desires to get the truth, the Spirit is here, the Comforter that Jesus promised to send that should lead and guide us into all truth, and show us things to come, even the messenger which we read of in Job xxxiii. 23, an interpreter, being the 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 become fresher than a child's, he shall return to the days of his youth.' But how few seek to be refreshed from the fountain of life which is now open in the house of David and to the inhabitants of Jerusalem, to cleanse them from sin and from uncleanness.

"On Wednesday, Dec. 23rd we laboured in Canewdon, Assingdon, Southchurch, and Southend. A widow said: 'It's no use bringing books here, for there are four widows dwelling in these few houses, and out of our little relief from the parish we are not in a position to buy.' She, however, cheerfully received a copy of the PIONEER gratis.

"We found a servant at one of the large houses already in possession of the first Sermon, but as she cannot understand it she declined to purchase the second and third. Just as my co-worker got into the road he offered the message to a young man returning to a village. He readily purchased a Gilt Sermon and a PIONEER.

"Thursday.—To-day we have worked in Prittlewell, Leigh and Southend. A Sermon of the *Roll* was purchased by a sailor at the Potteries. To see the pots, and how they are made, reminds one of the works of the Great Potter, who shows His absolute power in making vessels unto honour, and vessels unto dishonour. In the beginning man was made subject to vanity, by reason of Him who hath subjected the same in hope; for after Adam had transgressed his Maker's command, his temple was defiled with sin, and his body, an earthen vessel, was broken up in the grave. But Jesus, the second Adam, who did not transgress His Father's command at any



time, saw not corruption, neither will Israel be corrupted by the subtlety of the serpent, but will seek to have the promise of the Lord fulfilled in them, where it is written: 'I will cleanse their blood that I have not cleansed, that they may be presented as a chaste virgin to Christ, and so pass from mortal to immortality.'

"Our sales for the four days' canvassing this week are 38 Sermons, 38 *Parts* of the *Roll* and 191 PIONEERS."

#### ANOTHER CROYDON REPORT.

"Great pleasure has been expressed by those who were previously interested in Israel's faith and hope by the service held in the Public Hall on the 13th of December. It was very cheering to hear and see the satisfaction it afforded to many, and we trust the revealed Word may sink deep into the hearts of many of God's people, and lead them to inquire the way to Zion, with their faces thitherward.

"On offering the *Roll* to a young man for the first time, he thought universal salvation would be a dangerous doctrine to teach, and give people license to continue in sin, although inclined himself to think all souls would be everlastingly saved.

"Very differently did the glad tidings of salvation and redemption fall on the ears of another. God's great love and mercy to all mankind was like healing balm; doubts and fears had been struggling in the breast, and no true rest or peace could be found. But now the interpreted Word had been brought within reach, and the Lord by His Spirit will reveal the abundance of His light and truth, and give the increase to the seed sown.

"Quite a few have testified to the increased light and comfort they receive from reading the *Roll* and PIONEERS. It has been our privilege to hand the everlasting Gospel to many during the past year, and in many instances their eyes have been opened to see the great and glorious truths contained therein. One family in particular who had previously felt but little interest in the Bible now see the bright light that is in the clouds, and desire to disannul their covenant with death and the grave. We hope and pray that increased grace and strength may be given to all searchers after truth, to press forward in the great race for immortality, for the Lord fighteth for Israel."

#### IN THE FEN DISTRICT.

"Care of Mrs. Wilkin, Broad Street, Ely, Cambs.—During the week ending Dec. 26th I laboured in Stuntney, Baraway, Little Thetford, Witchford, Wentworth, and in town. In Witchford I found two ladies each in possession of the *Roll*; one bought it in the village about eight years ago from a canvasser who was at that time staying in Haddenham. Others had heard and seen something of it before, but none appeared much interested. I left three more *Rolls* in the village, also some *Parts* and PIONEERS, which I hope may have fallen into the hands of some earnest truth seekers. The redemption of the body, soul and spirit for a remnant seems astonishing to some. Many lovers of truth are ready to covet the best gifts, and what can one have greater than to be made a ruler over all he has, even the mortal body made into a vessel of honour, by first having it cleansed in accordance with the promise (Joel iii. 21), and washed away (Ezek. xvi. 9), changed this side of the grave, and made white as snow.

"The week was very foggy and cold, yet I rejoice at being enabled to dispose of 7 Sermons, 38 *Parts*, and 49 PIONEERS, which are left to Him who has said: 'My word that goeth forth out of my mouth, it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.'"

#### ON THE BANKS OF THE TYNE.

"28, Agnes Street, South Shields.—We have recently been canvassing in the centre of North Shields. There is still a great deal of sickness in the town, which appears to prevent some from looking into the work, whilst others were too much engaged with the things that are most thought of just at this season of the year. How vividly it brings to mind the words of our Lord: 'Where your treasure is, there will your heart be also.' We cannot serve two masters; either we will hate the one and love the other, or else we will hold to the one and despise the other; we cannot serve God and mammon.

"At the village of Chirton, one to whom the *Roll* was offered was pleased to purchase a Sermon, especially as it is a work to help him to understand more fully things that have been kept sealed up until the time of the end. I drew his attention to the tree of knowledge of good and evil, also to Israel's hope, the faith that was once delivered unto the saints, the promise of the immortality of our mortal body, which there are many at this present time earnestly contending for, and for which purpose the *Flying Roll* is being handed forth, given by that Spirit of Truth which our Lord said He would send to lead us into all truth. As he was a seafaring man he said he had plenty of time to study. I advised him to read to the other seamen, thinking it an opportunity to forward the Word, but he replied, 'I am an officer; I read to myself.'

"I offered the *Roll* to a woman who was very ill and also in great trouble concerning the salvation of her soul. I pointed out from the Scriptures that all souls would be saved, either at the first or the second resurrection, as it is written: 'Blessed and holy is he that hath part in the first resurrection, on such the second death hath no power; there being nothing necessary for the salvation of the soul but simple faith, to believe on the Lord Jesus Christ, and thou shalt be saved, for Christ is the Saviour of all men, especially of those that believe. She seemed to be very much comforted, gladly purchased the first Sermon of the *Roll*, being anxious to know more of the truth, and expressed a wish for me to call again.

"During the week ending Dec. 26th we have sold 6 Sermons, 7 *Parts* of the *Roll*, and 75 PIONEERS."

#### OUR EXPERIENCE IN LEIGHTON BUZZARD.

"Monday, Dec. 21st.—We commenced our week's canvassing by working in the town. The day being very cold and foggy we could not make much impression on the people, few caring to stand to listen to the message we had to deliver. A sister sent the book into a large house, when they began to laugh as though it were a subject for a joke and then sent it back saying they did not want it. Many reject the truth today, but how sad it will be for many when they realise the words: 'Behold, the days come, saith the Lord God, that I will send a famine in the land: not a famine of bread, nor a thirst for water, but of hearing the words of the Lord. And they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord, and shall not find it.' (Amos viii. 11-12.)

"Tuesday.—We took in the villages of Great Brickhill, Stanbridgeford and Eggington. The *Flying Roll* was offered at the house of a poor woman who purchased the first Sermon readily, seeming to be waiting for the true bread of life to be handed to her. Jesus said: 'Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven, that a man may eat thereof and not die.'

"A young man who purchased the first Sermon stopped me in the street and spoke in favour of the *Roll*, saying he had not quite read it through,

but what he had read he thought was very good, and was now very pleased to purchase a PIONEER. We trust the seed has here fallen on good ground to bring forth fruit abundantly, immortal fruit, at God's appointed time.

"Whilst canvassing Little Brickhill and Heath Reach the *Roll* was offered to a woman in a grocer's shop, she being informed that it is God's last message to man. She said that no doubt it was very good, but she then began to make excuse for not entertaining it, saying it was too near Christmas. A warning hint was given not to put Christmas before God. Seek first the kingdom of God and His righteousness, and all things shall be added unto you. The world will love its own, but to Israel God saith: 'Ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.'

"We have also been to Cublington and Heath. A woman looking at the PIONEER at first sight thought it was music, saying: 'I ain't got any body that can play music.' She was told it was to explain the Scriptures on the second coming of our Lord.

"On Christmas Day we did not canvass, but on Saturday, Dec. 26th, I canvassed the villages of Tilsforth and Puddle Hill, and came across a young woman who is in possession of the first Sermon of the *Roll*; she bought it with a PIONEER from a young man almost three years ago. She has not yet read the *Roll* through, but what she has seen of it she thinks very good. I exhorted her to read the book in the order laid down, and if she sought the Spirit for understanding she would see within its pages many things which have been kept secret from the foundation of the world. For these things said Jesus, have I spoken unto you in proverbs, but the time cometh when I shall no more speak unto you in proverbs, but I shall show you plainly of the Father.

"The *Roll* was offered at a farmhouse, when the lady said: 'We have one like that, we like its teaching and believe it will all be fulfilled.' She took the second and third Sermons to complete the set, also a PIONEER. I have met with several kind friends this week. One lady asked me in, gave me some refreshment and purchased a Gilt Sermon of the *Roll*. A young man also bought a *Part* of the *Roll* and would have liked the Sermon; said he will try and get one in a week or two.

"Our sales for the week are 17 Sermons (including 1 second and 1 third), 32 *Parts* of the *Roll* and 62 PIONEERS."

#### REPORT FROM BRADFORD, YORKS.

"Several, who for some time past have professed interest in the ingathering of Israel, have given over taking the papers, and say they are quite satisfied to receive a resurrection glory, believing all will share alike then, and receive their body, and if it should not happen to be the same body, they say it will be one that pleases Him, and they are sure it will please them. But, with all those who reject the truth when it is offered them, God shall send them a strong delusion that they should believe a lie, that they all might be damned who believe not the truth, but had pleasure in unrighteousness. At death the body is handed over to Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus, and the souls are raised in the resurrection to form a house for the spirit to dwell in, being made like unto the angels, which is an inferior glory to that of Israel, whose hope is to be made like Him when He appears, bone of His bone and flesh of His flesh.

"If all were the Bride, where would be the friends of the Bride and Bridegroom to call in to the marriage supper? If all were kings and priests, where would be the subjects? God is His own interpreter, and will make all things plain to those who are eagerly seeking after truth, and He is now explaining, through the pages of the *Flying Roll*, mysteries which have



been kept secret since the foundation of the world. One said to me : ' You are building on a sandy foundation.'

" I replied : ' In what way ?'

" ' Well, you are sure of your soul's salvation, are you not ?'

" ' Yes, for I believe in Jesus, and it says, " He is the Saviour of all men, especially those that believe."

" ' But you are not sure of your body, are you ?'

" ' Well, no, not sure, but I want to so run that I may obtain, and I know that He is faithful that has promised to reward every man according to his work.'

" ' Then I call that a sandy foundation if you are not sure.'

" She was reminded that no other foundation could any man lay than that which is laid, even Jesus Christ. It is our place to try our work and materials with the word of God, so that it will abide the fire, which will try every man's work of what sort it is, for if we would judge ourselves we should not be judged.

" An interested friend in Manningham gave two PIONEERS to a Mayoress who called upon her, and we hope these little seeds will spring up and bear fruit. We are told to cast our bread upon the waters, and the promise is that we shall find it after many days, for thou knowest not which shall prosper, this or that.

Several in Bradford have for a long time been halting between two opinions. But the command is to bring in hither the halt, the blind, and the lame, and the Spirit, speaking through the prophet Elijah, said, ' How long halt ye between two opinions ? If the Lord be God follow him, and if Baal, then follow him.' Before we can see the bright light, which is shining in the clouds, we must come out of the shade of our own tent and forsake Babylon."

#### THE "ROLL" AND "PIONEER" AT HULL.

A friend writes :—" One who took a copy of the PIONEER from me, said she would like the *Roll*, but preferred at first to mention it to her husband. He was at home the next time I called, and on seeing the first Sermon readily purchased it.

" To another I explained that we are living in the last days when the prophecies of Scripture are interpreted for the remnant of Israel, offering them the redemption of the body, a reprieve from death. He asked, if it were as I stated why did not God make it known to everybody. I replied that if people refused His last message they could not know, and the blame would lie at their own door. With this he agreed, and said he would take a PIONEER.

" I sold a PIONEER at the Union a short time ago, and gave a copy to one of the inmates who stood near the gate when I was passing. I sometimes leave a copy with the cabmen at each of two cabstands."

#### MORE NEWS FROM DEVONSHIRE.

" We have been canvassing at Wonford and Heavitree. In the first village we came across an infidel, who told us the old Jew book, meaning the Bible, which he said we had stolen from the Jews, was too indecent in parts for anyone to read, and he would not let any child read it. We told him that to the pure all things are pure, and if parents obeyed that law which he said was too indecent to read, and taught their children to do the same, there would not be all those diseases, such as king's evil and running matter, seen in the offspring of to-day, but they obey them not, so hide and cover up their evil deeds. The time, however, has come to take away the fig leaved apron, for the truth to be shown. We have again spent a pleasant evening with our interested friends.

" We re-visited Heavitree and worked among the more wealthy inhabitants, but did not meet with much success as regards sales. One lady, when the *Roll* was sent in, sent out threepence by the servant, but did not want any book. A gentleman to whom the message was offered claimed to be living without sin, being born again, but when pressed he said it was his flesh that sinned, not he himself. But it is written that they that are Christ's have crucified the flesh with all its affections and lusts, and he that is born of God doth not commit sin for His seed remaineth in him, and he cannot sin because he is born of God. He was also told that there is a people who will be perfect. Then he said there never would be a perfect people in this world, and this old body would never be any better. Truly here is a contradiction in one breath, as it were ; they claim to be born again, and then state that no one will be perfect. One lady said she did not require anything like that, as she attended the Cathedral, and thereupon shut the door. We called upon the lady and gentleman mentioned in previous notes, and had a very interesting conversation. They have been reading the *Roll* and talking together of the fall of man, woman being the tree of knowledge of good and evil, and thought it good, and also thought it a pity it was not more widely taught. They were told that the four laws given to the Gentiles were not taught ; if they were they would do well, as the Apostles gave evidence. We then stated what they were, namely : to abstain from meats offered unto idols, from fornication, from things strangled and from blood. Their interest is evidently aroused, for they kindly asked us to tea, and we were to call again.

" Canvassing in a part of Alphington and St. Thomas's we were greatly cheered by coming across an old lady, who, when the *Roll* was offered, asked the price, saying : ' I have one of your papers, and see that it states the soul sleeps in the dust.' ' Yes,' replied the sister, ' else what is there to rise, seeing the body has gone to corruption ? for Job says, " As the cloud is consumed and vanisheth away, so he that goeth down to the grave cometh up no more, he shall return no more to his house, neither shall his place know him any more." ' It seems she was comforted by the knowledge that all would be saved. The paper had been given to her son by a servant, and the old lady said, with tears in her eyes, that after she read it she felt a desire for the book, and said to herself : ' I will throw myself on the arms of the living God, and let Him lead me.' We told her that we were rejoiced to hear that, for no one could lead her and teach her as He could, for He says : ' It is not by might nor by power, but my Spirit, saith the Lord God Almighty,' and again it is written : ' They shall all be taught of the Lord.' She took a Sermon and a paper as well, wishing us success.

" In a part of the city of Exeter called the Freehold we did fairly well, and found two or three already in possession of the *Roll*. One lady would have liked the second Sermon, but could not afford it at present. She bought a paper to see how the work is progressing. An old lady to whom a paper was given likes them very much, and wished us to leave one every week whilst we stay in Exeter, and will probably continue them.

#### Christ is the Way.

CHRIST said : " I am the true vine, and my Father is the husbandman ; every branch in me that beareth not fruit He taketh away : and every branch that beareth fruit He purgeth it, that it may bring forth more fruit." These words should cause all who desire a perfect walk before God to examine themselves and see if they are bringing forth fruit, or if they are fruitless trees which must be removed as

cumberers of the ground, to be cast into the grave, and be remoulded into a spiritual body like unto an angel at the resurrection of the dead.

Christ alone is the way, the truth and the life. He came that life might be obtained, and life more abundantly. His mission on earth was a twofold one, to be a light to lighten the Gentiles, and the glory of His people Israel. For nearly two thousand years He has been a light to the Gentiles, for all who believe Him to be the Lamb slain to take away the sin of the world have the assurance of a part in the first resurrection ; for this glory nothing is required from them but repentance, and faith in God's Son Jesus Christ ; it is a free gift of the grace of God, the end of their faith being the salvation of their souls. So we see the first part of the mission of Jesus has been accomplished ; but has the second part yet been fulfilled ? Has Christ yet become the glory of His people Israel ? Nay. When then is this great event to take place ? Ah, glorious truth, now has that blessed time come, the fulness of Gentiles has now arrived, and the Deliverer has come from Zion to turn away ungodliness from Jacob, and to take away their sins, by purging them from the evil. They are groaning to be delivered, that they may bring forth more fruit, and receive the more abundant life which Jesus Christ came to bring, even that these their vile bodies may be changed and fashioned like unto His glorious body in immortality, freed from death and corruption by the washing of the word of God.

How is this change to be brought about ? Not by stopping at the first principles of the doctrine of Christ, continually clinging to a wooden cross or a dead Jesus, but by taking heed to our ways according to God's word, believing in Him as the Scripture hath said, keeping the word of His patience, that it may cleanse, quicken and purify our temples, or bodies, that they may be prepared for the graft of God to descend therein, fulfilling the words of Jesus : " He that abideth in me, and I in him, bringeth forth much fruit." This is the work which has now to be wrought in the earth, which many will not believe although it be declared unto them, but nevertheless it is tidings which have to be made known far and near, that the Bride may make herself ready : the time is here for the cattle of Israel to be gathered home, to be prepared to stand on Zion's hill, redeemed, cleansed, and purified by the fire of God's word, and brought forth as pure gold, " for my word, saith the Lord, is truth." If the truth shall make you free, then shall you be free indeed. So shall the mission of Jesus be fully accomplished, when He shall become the glory of His people Israel. Then will He see of the travail of His soul and be satisfied in His Bride.

Reader, dost thou wish to be made whole in body, soul and spirit, and form a bone of the Bride of Christ ? If this be thy desire, follow Christ, who alone can lead thee into green pastures, and feed thee with living waters. He is now seeking the lost stones of Israel, the wounded ones, whose hearts are sore. He will bind up thy wounds, and support thee ; yea, now is His pleading voice heard calling, " Come, Israel, to me."



### Wonderful Words of Life.

In all ages God has promised that a remnant shall escape the first death, viz., that of the body. Wonderful words of life are thus spoken by Jesus: "If a man keep my saying he shall never see death." And a glorious reprieve is promised in the book of Hosea: "I will ransom them from the power of the grave; I will redeem them from death; O death I will be thy plagues; O grave I will be thy destruction." Glorious words, not only to be ransomed from the grave, but from its power also; death will have no more dominion over them. For, says Paul: "The last enemy that shall be destroyed is death." As in Adam all die, even so in Christ shall all be made alive. But every man in his own order. Thus we find in God's word that the reprieve from death is to a certain number, even to Israel, His elect. Why is this? may be asked. Because the remnant of Israel shall not do iniquity, nor speak lies; neither shall a deceitful tongue be found in their mouth. In them the purposes of God will be wrought out, for these will receive the promised cleansing of the blood, and Satan will then have no power to attract them, because the tares will be removed from their bodies, and they will be able to say as Jesus did in His spotless humanity: "The prince of this world cometh, and hath nothing in me"; and, "Which of you convinceth me of sin?" But none can say this to-day, for from the crown of the head to the sole of the foot there is no soundness in us, for our righteousness is as filthy rags. But let no man's heart fail him to fight in this battle, for it is the Lord's. The Lord's portion is His people, Jacob is the lot of His inheritance.

Because a man is not doing the work to-day it does not prove that he is not a child of Abraham, for a child is not formed in the womb all at once, neither can Israel attain to the stature of the Man-Christ at one step. Nay, but here a little, and there a little, line upon line, precept upon precept. The Gentiles can never be partakers of Israel's blessing, for did not the prophet tell them that, "Thou never barest rule over them, they never were called by Thy name." Israel is a prince, a king's son, as is recorded: "Israel is my son, even my firstborn." One hundred and forty-four thousand, the little remnant of Israel, will form the Bride, the Lamb's wife. But does this exclude all others from God's blessings? Nay, for did not Esau say to Isaac, "Hast thou but one blessing, my father? Bless me, even me also, O my father." And then Esau also received a blessing, but not equal to that of Jacob. So to-day although the descendants of Jacob, the Israel of God, will enter into the inheritance with their elder brother, Jesus Christ, the Gentiles, of every sect and denomination, of every clime and tongue, will inherit rich spiritual blessings, receiving in the resurrection celestial bodies, like unto the angels of God in heaven. But these will lose their mortal bodies, a fire not blown shall consume them. They never sought the higher prize of immortality, never passed through the refining process in their earthen crucible (their body), that they might be freed from all alloy of evil. To them the

bitter is bitter; as their eyes are holden, they do not realise that "sorrow is God's angel." God will not smite the blind; where He does not sow, He will not expect to reap. But to all those who will seek to Him in sincerity and in truth is the *Flying Roll* now sent, and therein are contained wonderful words of life. O seek for this hidden manna, which is being trampled on by the multitude, but the day is near at hand when it shall be had in honour of all nations. Seek to keep the word of His patience, striving after perfection in Him, and thus be made like Him, an Israelite indeed. Seek not to frail mortal flesh, but to the Spirit of truth, and thus shall the promise of Jesus be fulfilled in you: "I will not leave you comfortless, I will come unto you." For none ever sought in vain for the aid of the Spirit. When the enemy shall come in like a flood the Spirit of the Lord shall lift up a standard against him. The power of Satan is mighty, but God our Father is Almighty.

### Thoughts for Weary Workers.

As another year passes away, and the New Year unfolds to us, let us, beloved, seek to renew our strength in the Lord, and go forth fully equipped with the armour of the Word, to battle against the powers of darkness which assail us upon every hand. The nearer we draw to the end of time, the more we realise the truth of the word that Satan has come down with great wrath, seeing that he has but a short time to reign, and his wrath is directed against that remnant of the seed of the woman, or the elect of Israel, whom God foreknew and predestinated from the foundation of the world to be conformed to the image of His Son. Seeing that we have now reached the third watch of the eleventh hour of the sixth day, or six thousand years, it is now high time to awake out of sleep, and examine ourselves, whether we be in the faith; let us prove our own selves, for truly the fulness of the Gentiles has arrived, and Israel will prove themselves by a living faith, producing works divine, fulfilling the words of Jesus: "The works that I do shall ye do also." So every true Israelite, when he has heard the sound of the trumpet proclaiming a release from the bondage of sin, death and corruption, will seek to renew his strength in the Lord, and be led by the Spirit and the Bride (Christ and Jerusalem), who are unitedly calling: "Come, and take the waters of life freely." Although often faint they will be found pursuing onward, and will not rest so long as the enemy is prowling about as a roaring lion, seeking whom he may devour. But they will continually cry: "I will not give sleep to mine eyes, or slumber to mine eyelids, until I find a place for the Lord, a habitation for the mighty God of Jacob."

The cry of the earnest believers in Christendom is quite different to this, for they have no hope for the body, the end of their faith being the salvation of the soul, and having lost the body in the grave, they are raised spiritual beings in the resurrection, when the spirit and soul are united, receiving the penny in the vineyard of the Lord as a hired ser-

vant. But the elect being the son and heir of the inheritance, of which Jesus was the firstborn among many brethren, will abide in the house for ever. Therefore now, when they hear their shepherd's voice, they will seek to know the whole truth of the will of God; they will not rest satisfied with that, but will seek for the truth to make them free, by that word becoming a light to their feet, and a lamp to their path, so that their way be established. They will not look to the right hand for the smiles and approval of those around them, neither to the left hand to shun their frowns, but will keep their eye straight before them, fixed upon the author and finisher of their faith, knowing nothing but to do the will of their Father. For this cause they were sent into the world to bear witness unto the truth; in the volume of the book it is written of them, "Lo, I come to do Thy will, O God." Therefore they stand to-day earnestly contending for the faith, and seeking the deliverance promised to them, when the will of God shall be done in earth as it is in heaven.

Now is the time for earnest ones to work out their salvation with fear and trembling, and whilst engaged with the trowel in one hand to build up and establish, in the other they will ever keep the sword of the Spirit for rigid self-judgment, and will continue to examine themselves, waiting upon the watch tower to hear the Shepherd's voice.

### Jesus and Christ: A Distinction.

MANY hold the erroneous opinion that Jesus was God from His birth. He was the seed of the woman, the Lamb without blemish, and according to the command of the angel He was called Jesus. Of Himself, He declared, He could do nothing. By virtue of the anointing of the Spirit Christ, which descended on Him at the river Jordan, and abode on Him for the space of three years, He accomplished His mighty works. During that time those who sought His life were powerless to do Him harm, they could not take Him, He passed through the midst of them. Then He was Jesus the Christ, the anointed Saviour. That Spirit had to withdraw that He might be offered a sacrifice and suffer death for the sins of the whole world; on the cross we find Him crying: "My God, my God, why hast Thou forsaken me?" At His resurrection that Spirit returned, and was grafted into His body and became the life of it, instead of the blood. He is now the Man-Christ, possessing immortality. As a further illustration, showing the distinction between Jesus and Christ we refer to the statement that Christ is the well of life: "Whosoever drinketh of the water that I shall give him shall never thirst, but the water that I shall give him shall be in him a well of waterspringing up into everlasting life." (John iv. 14.) "If any man thirst let him come unto me and drink." (John vii. 37.) If *Jesus* had been the well of living water He could not have thirsted, but at the time of His crucifixion, being only the seed of the woman purified, *Christ* having left Him that He might take on Him the suffering of death, He cried: "I thirst."



## NOTICE.

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**The Pioneer of Wisdom:**

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

JANUARY, 1892.

## PAPER TO BE ISSUED MONTHLY.

WE have to inform our readers that until further notice the PIONEER OF WISDOM will be issued monthly. This number commences a new volume. We trust that the paper may, in the hands of the God of Israel, be made still more useful, and shine forth with a still greater effulgence of divine light. May it be the means of drawing many of the dry bones of Israel to look into the message, the *Flying Roll*, which God has so graciously sent unto them in these last days. If we may give you a motto for the new year, we would say let it be: "Watch and Pray." What saith the Lord: "Could ye not watch with me for one hour?" Has your watch ceased? The moment has not yet arrived for us to linger among the vine-clad valleys of Palestine. We must return to the wilderness, and seek in its dreary hot sands the cast-away stones of the house of Israel. Is not your mission to bear witness unto the truth, *Roll* in hand, to seek the precious cast-away stones and gather them now together? Can the building, temple, land, body, be complete until the last bone, stone, of the 144,000 be gathered? Has this mighty and greater work been entrusted to thee, O spotless virgin of Israel by the Great I am that I am, and shalt Thou confer with flesh and blood or fear the powers of darkness? (See Ser. III., *F. Roll*, pp. 193-4.) The disciples have fallen asleep during the first and second watches; but wilt not thou watch during the third and last watch? Can we rest on our oars whilst our scattered brethren are hungering and thirsting after the bread of life, waiting for it to be handed to them? The everlasting Gospel shall be proclaimed throughout the earth until each bone of the house of Israel be gathered. Therefore should not we who have heard with the inward ear, who have rejoiced in the hope of immortality, who have tasted of the good word of God; should not we, who yearn for the twelve tribes of Israel to be gathered in one that we may gain redemption, embrace every opportunity to

promulgate the truth? We have still need to be up and doing.

The Interpreter is here, your message is in the *Flying Roll*, which neither adds to nor takes from the Scriptures, but by comparing spiritual things with spiritual brings out the beauty and harmony of divine light; it speaks with authority, and not as the scribes. It reveals the evil and exhorts us to eschew it. It points out the manner in which man and woman can be freed from the bondage of corruption and receive that liberty which belongs to the children of God. This is our hope, to preach and proclaim the divine word in all faithfulness, and earnestly contend for the faith once delivered to the saints. That faith is now clearly defined by the Spirit of Truth, the Comforter: God has sent us His last message; the vision is reopened for the third and last time, and we are persuaded that 12,000 of each of the twelve tribes of Israel will enter the open door. The key to the mystery of godliness, God manifest in the flesh, lies in that little word: "Overcome." The promise is to him that overcometh all evil and the very appearance of evil. He who keeps the commandment and does good against that which the law condemns will inherit immortality. The firstfruits of God will be presented in a natural immortal body, free from spot or wrinkle or any such thing. The whole creation have groaned and travailed in pain together until now, and not they only, but we who have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body. Proclaim this hope far and wide, and seek for it to be fulfilled in yourselves.

## AS A THIEF, OR NOT AS A THIEF—WHICH SHALL IT BE?

IT is written in 1 Thessalonians v. 2, 4, "For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. . . . But ye, brethren, are not in darkness, that that day should overtake you as a thief." From these two verses we find that this selfsame most important event will come as a thief to some, but not to others; and it is therefore of the greatest possible consequence, that each one should ask himself or herself, with all earnestness, ere it be too late, the momentous question, "How shall it come to me—as a thief, or not as a thief—which shall it be?" The great bulk of mankind never seem to trouble themselves at all about the coming of the day of the Lord, and it is only a very small portion of His professing people who give any appreciable attention to the subject, notwithstanding that the Apostles Paul and

Peter refer to it as an incentive to greater earnestness and diligence in the discharge of religious duties. (See Heb. x. 25, 2 Peter iii. 10-14.) Perhaps the great indifference with which most professing Christians treat the matter, may be traced to one or more of the following considerations, namely:—because they consider that of that day and hour knoweth no man, so it is useless to care about it; because the various contradictory opinions of so many learned divines on the subject having proved to be fallacious, they have become bewildered and given it up; because they think the whole world must be converted to Christianity before it can take place, and consequently look upon it as very remote and not likely to happen in their day; or, because, having believed in Jesus Christ for the salvation of the soul (and not seeing the much higher glory of "the redemption of our body," (Rom. viii. 23) they think it does not matter when it takes place, as they believe themselves to be ready. However, notwithstanding that Christendom, for the most part, is asleep, and utterly unconcerned as regards this subject, it is evident that the chapter whence the text is taken, and indeed the whole epistle, is specially applicable to the present time, the time of the end, when the coming of the Lord draweth nigh, that important event being referred to in each of the five chapters. It is addressed to one class of people, whose election is of God (See i. 4,) with reference to themselves and another class of people, and it is significantly stated in the twenty-seventh verse of the last chapter, "I charge you by the Lord that this epistle be read unto all the holy brethren." What a designation! "Holy brethren," "children of light," "children of the day," having "turned to God from idols, to serve the living and true God; and to wait for His Son from heaven," "preserved blameless unto the coming of our Lord Jesus Christ," and having perfect knowledge of the day of the Lord; or, as Peter puts it, "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of Him who hath called you out of darkness into His marvellous light." (1 Peter ii. 9.) Such people could not exist until the time of the end, such knowledge and perfection being unattainable before the Comforter, even the Spirit of truth had come to guide into all truth, to sanctify, and to show things to come. But the Bride, the Lamb's wife, the 144,000, these "holy brethren" that shall be, feel that the time is indeed here, and are anxiously waiting for the sound of the trumpet. It is important to notice the "ye" and "they" (the prepared and unprepared) in the chapter whence the text is taken.



The words of the Spirit are never idle words, therefore when Jesus Christ says, "Watch," there must be an advantage in so doing, especially now in the fulness of times. Also those other weighty words of warning merit our most serious and careful consideration, namely, "As it was in the days of Noe, so shall it be also in the days of the Son of man." (Luke xvii. 26.) "Likewise also as it was in the days of Lot. . . . Even thus shall it be in the day when the Son of man is revealed." (Luke xvii. 28, 30.) Now let us see what were the principal characteristics of these two important epochs, "the days of Noe" and "the days of Lot," that we may the better understand what will be the characteristics of that yet more eventful epoch, "the days of the Son of man." In Noah's days, wickedness abounded, destruction was therefore determined upon by God, but according to His abundant mercy a warning was given, and means of safety provided, but the warning was believed and acted upon only by Noah and his house, who only were saved, as they knew what was coming, and were prepared for it, but sudden and unexpected destruction overwhelmed the rest; for "They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark; and the flood came, and destroyed them all." (Luke xvii. 27.) In Lot's days the circumstances were similar. And we have it on the authority of our Lord that so shall it be also in the days of the Son of man. Iniquity shall abound (see Matt. xxiv. 12, 2 Peter iii. 3, 4, 2 Tim. iii. 1-9), destruction has been determined upon (see Mal. iv. 1, 2 Peter iii. 7, Isa. xiii. 6-9), a warning will be given (see Mal. iv. 5, 6, Amos iii. 7), those who fear the name of the Lord and believe and act upon His message shall be saved (see Mal. iv. 2, 3, 4, John viii. 51), but sudden and unexpected destruction shall come upon those who make light of it (see 1 Thes. v. 3, 2 Peter iii. 4, Matt. xxii. 3-7). When God brings His sore judgments upon the earth, He is able to provide, He has provided, and He will provide, for the safety of His true people, His chosen remnant. So we find God did not bring the flood of waters upon the earth until the ark was ready for Noah (who "did according unto all that the Lord commanded him"—Gen. vii. 5) and the Lord had shut him safely in. So also at the destruction of Sodom, it was said to Lot, "Haste thee, escape thither" (to Zoar) "for I cannot do anything till thou be come thither." (Gen. xix. 22.) And now the command is given to the four angels to whom it was given to hurt the earth and the sea, "Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads."

(Rev. vii. 3.) These are the "elect," the 144,000 of all the tribes of the children of Israel, the Bride, the Lamb's wife, who shall now be redeemed from among men, and of whom it is written, "Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth." (Rev. iii. 10.)

Remember, dear reader, "He that sitteth upon the circle of the earth," hath declared, "Surely the Lord God will do nothing, but He revealeth His secret unto His servants the prophets." (Amos iii. 7.) And, as He warned the people in Noah's days, so is He warning the people now, and "whether they will hear, or whether they will forbear," He hath now (according to promise—see Ezek. v. 1-4) sent forth the *Flying Roll* which is His last message to man—*His last warning to the world*—and in which it is distinctly stated that "we are now in the third watch, of the eleventh hour, of the sixth day"; that "the second watch of the eleventh hour ended in 1875"; that there are only "twenty years and ten months in one watch of an hour"; "And if He shall come in the second watch, or come in the third watch, and find them so, blessed are those servants." (See "Extracts from the *Flying Roll*," Sermon I., *Parts II., I., III., Luke xii. 38.*) "Our Lord did not come in the second watch, but He will surely come in the third watch." "And now the Spirit of truth, which Jesus said should come, is bringing all things to the remembrance of Israel which are written in the Scriptures, and is opening the seals, and showing unto them the Scriptures, which have been hid, and are yet to fulfil,—pointing out the glory that is laid up at the right hand of God, which will shortly be given to all who receive His testimony and obey the command of the Spirit.—And thus the Spirit is the Comforter, because it announces to man the joyful tidings that his sorrows and woes will shortly terminate. And that He will make the old earth new, and His glory will fill it according to the words of the prophets. These are they in whom the Lord will delight, and their bodies will be of His tabernacle; and as He abides in His, so will they in theirs, and dwell in the holy hill.—The keys of the kingdom of heaven were given unto Peter in the fifth thousand years, that one day was as a thousand years before God. So that by using this key man might obtain this knowledge of the times and seasons to unlock the Scriptures, to know when the time arrives for the fulfilment of the promises to the true Israelites; that he might follow on to know the Lord, by taking heed to that sure word of prophecy, 'as unto a light that shineth in a dark place.'"—(See "Extracts from

the *Flying Roll*," Sermon I., *Part V.*) Therefore, "Take heed, and hearken, O Israel"; "Obey the voice of the Lord thy God, and do His commandments and His statutes"; "contend earnestly for the preservation of the body, the redemption of which is the faith once delivered to the saints"; that ye may be able to "stand when He appeareth": for the Lord hath said, "I will rebuke the devourer for your sakes"; and that "the world shall be confounded when my people Israel are in safety"; and then shall be seen the difference "between him that serveth God, and him that serveth Him not."

"The day of the Lord cannot come as a thief, On those who do make it their study and chief;  
And how to be ready the Bridegroom to meet,  
That when He shall come He their joys may complete."

As a thief or not as a thief—which shall it be to thee.

#### Rays of Light from the Lamp of Truth.

"THY word is a lamp unto my feet, and a light unto my path." (Psalm cxix. 105.)

"Thou has delivered my soul from death; wilt not Thou deliver my feet from falling, that I may walk before God in the light of the living?" (Psalm lvi. 13.)

"O house of Jacob, come ye, and let us walk in the light of the Lord." (Isaiah ii. 5.)

"While ye have the light, believe in the light, that ye may be the children of light." (John xii. 36.)

"But if we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin." (John i. 1-7.)

"Let your loins be girded about, and your lights burning." (Luke xii. 35.)

"They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat." (Rev. vii. 16.)

"For Thou art my lamp, O Lord: and the Lord will lighten my darkness." (2 Sam. xxii. 29.)

"The commandment is a lamp; and the law is light; and reproofs of instruction are the way of life." (Prov. vi. 23.)

"When His candle shined upon my head, and when by His light I walked through darkness." (Job xxix. 3.)

"For God who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." (2 Cor. iv. 6.)

"Wherefore He saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light." (Ephes. v. 14.)

"Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee." (Isaiah ix. 1.)

"I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life." (John viii. 12.)



## Notes of Addresses.

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

TEXT.—“Is not my word like as a fire? saith the Lord; and like a hammer that breaketh the rock in pieces?”

This is one of the similitudes of God's word. The Lord says, “I have used similitudes by the ministry of the prophets.” His word is full of the similitudes of everyday life, and a study of them will reveal to us some of the grandest teaching of the Scripture. God's people are as gold in its quartz, and He says, “My word it is fire”; and as gold is tried by fire so will His people be tried by the Word. Jesus said, “Except ye be converted and become as little children ye shall in no wise enter the kingdom of heaven.” It is to bring down everything that exalts itself above the knowledge of God; His word, says our text, is like a hammer that breaketh the rock in pieces. Under the law the high priest offered incense *beaten small*, and so God has decreed that the wisdom of man shall be destroyed. He will subdue our evil, and purify us as gold. It is written in Lamentations: “The precious sons of Zion comparable to fine gold, how are they esteemed as earthen pitchers, the work of the hands of the Potter!” There are two furnaces to pass, and every man's work shall be made manifest, for the day shall declare it, because it shall be revealed by fire, and the fire shall try every man's work of what sort it is. The Word will be the test; as Jesus said to the Jews: “The Word that I speak unto you, the same shall judge you.” The Apostle Paul says, “We shall all be changed.” But there are two kinds of changes; this corruptible shall put on incorruption or this mortal must put on immortality. In either case the work of man will be tried by fire. Since the fall of Adam, nearly six thousand years ago, man has passed through the furnace of the grave, save one in each dispensation as a proof that all should not go the broad road to destruction. The sentence pronounced upon man, “Dust thou art and unto dust shalt thou return,” has been fulfilled; his body has crumbled to dust in the chambers of the grave; his work is burned but his soul will be saved so as by fire, in the resurrection; but the Word says, “If any man's work be burned

#### HE SHALL SUFFER LOSS.”

Man is composed of three parts, body, soul and spirit; the curse was pronounced upon the body which goes to corruption, and the soul sleeps until the resurrection morn when it is again quickened by the spirit; but man has suffered the loss of the body, for as Paul says, “Thou sowest not that body that shall be, it is sown a natural body, it is raised a spiritual body”; the natural or material body decays and cannot rise again, as Job says, “As the cloud is consumed and vanisheth away, so he that goeth down to the grave shall come up no more; he shall not return to his house, neither shall his place know him any more.” That is to say, he shall not return to his natural body, the curse has been passed on it and hell fire consumes it. But there is another fire, the fire of this

lifetime, that shall prepare a people, purifying their bodies as gold is purified in a furnace; the acceptable ones will be tried in the furnace of affliction; these are the Bride, the Lamb's wife. Jesus said He would send the Comforter, the Spirit of truth, who should reprove the world of sin, of righteousness and of judgment; of sin because they believe not on me; of righteousness, because I go to my Father, and ye see me no more; and of judgment because the prince of this world is judged. We have not yet seen the prince of this world judged, the prince of the power of the air still reigns, but God will perform His word. He was made manifest that He might destroy the works of the devil, destroy death and him that hath the power of death. This has not yet been fulfilled. Jesus said, “Heaven and earth shall pass away, but my word

#### SHALL NOT PASS AWAY.”

The Spirit is given in part to Christendom for the salvation of the soul; all sects and denominations teach: “Come unto me all ye that are weary and are heavy laden and I will give you rest. Believe on the Lord Jesus Christ and thou shalt be saved.” That is for the soul. The Apostle Paul plainly tells them: “We know in part and prophesy in part, but when that which is perfect is come then that which is in part shall be done away.” We are standing in the latter days when God has sent His Spirit to fulfil His word. The mission of the Comforter is shown in the *Flying Roll*, it is not to teach man to seek death but life, life without death, to tell them that immortal life may now be gained, that a people will be purified from the evil which hitherto has carried the body to the grave. This is not to be confounded with the common salvation, that is a simple faith without works, a free gift of grace to everyone that believeth on Him that justifieth the ungodly. There is a work to be done for the life of the body; the Spirit of truth will judge the prince of this world in individuals. “Is not my word as a fire? saith the Lord; and like a hammer that breaketh the rock in pieces?” Gold is tried in the fire and acceptable men in the furnace of adversity. The Spirit will quicken the word in the people to judge the prince of this world; the stronghold of Satan is the heart of man: “Out of the heart,” said Jesus, “proceedeth

#### ALL MANNER OF EVIL.”

The Comforter comes to this stronghold and shows man if he wishes to receive the redemption of spirit, soul and body, if he would seek this more abundant life, he must submit to be tried by the fire of the Word, and come under the hammer that breaketh the rock of evil in pieces. Malachi prophesies: “Behold I will send my messenger and he shall prepare the way before me, and the Lord whom ye seek shall suddenly come to His temple.” But, he continues, “who may abide the day of His coming? and who shall stand when He appeareth? for He is like a refiner's fire and like fullers' sope: and He shall sit as a refiner and purifier of silver, and He shall purify the sons of Levi and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness.” Nothing that defileth can enter immortality, all evil must be overcome, and we must seek the

Spirit that when we are tempted of the evil we may not put it into execution; the offering must be purged, for no offering is acceptable to God with evil in it. Paul beseeches us by the coming of our Lord Jesus Christ to present our bodies a living sacrifice, holy and acceptable unto God, which is our reasonable service. We know well that our bodies to-day are not acceptable sacrifices because of the evil in them, but are we willing that God should sit as a judge of our thoughts and actions, that His word may cleanse our bodies and prepare us for immortality? We have an illustration in the three Hebrew children; they were bound hand and foot and cast into the furnace; the fire did not consume them, but it did consume their bonds and freed them. We are bound to-day by evil; when we would do good evil is ever present; as Isaiah exclaimed, as he approached the light: “Woe is me, for I am undone; I am a man of unclean lips.” The nearer we draw to the Word, the more we examine ourselves by the light of law and Gospel, the more we see our imperfections. Evil has been the means of carrying the bodies of all to the grave, but the Lord has sent the Spirit of Truth to take away that evil. He will sit as a refiner of silver, and purge away the dross in a people during their mortal lives, thus freeing them from the bondage of corruption unto the glorious liberty of the children of God. We are all in bondage to-day as Israel of old were in bondage to the Egyptians. Paul tells us that Jesus was made perfect through sufferings; He had no sin, yet was it necessary that He should suffer to gain perfection. Did you ever think on these words? Jesus said: “He that believeth on me the works that I do shall he do also, and greater works than these shall ye do because I go to my Father.” He was the pure seed of the woman, without sin; we are full of sin. He could say: “The prince of this world cometh but hath nothing in me.” We cannot say this, yet Jesus said: “Greater works than these shall ye do.” He declared that of Himself He could do nothing; it was not until the Spirit rested upon Him that He was able to go through the temptation in the wilderness. He called Himself the Bridegroom; the Bride is not yet manifest, but as He was made perfect through sufferings so will His Bride. “I have chosen thee,” saith the Lord, “in the

#### FURNACE OF AFFLICTION.”

The Spirit will be given to them in the same power as Jesus had it; if it were necessary for Him how much more for us? Jesus overcame the evil without, we have to begin at the inside, to cleanse the inside of the cup and the platter that the outside may be clean also. This is the work of the Spirit of Truth, it will purge His people from the iniquity in which they were conceived; sufferings and tribulation will purify and refine them as gold; and as gold when melted runs into whatsoever mould is designed for it, so will Israel be made in the image and likeness of God, as He originally designed. Jesus is in that image, and when He appears we shall be like Him as He is. But who does that word “we” refer to? Paul answers the question—“we who are alive and remain unto the coming of the Lord Jesus.”



"Because," says Jesus, "thou hast kept the word of my patience I also will keep thee during the hour of temptation which shall come upon all the world to try them that dwell upon the earth." With the trouble comes the power to overcome. John tells us who these people are in the 7th chapter of Revelation: "Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads. And I heard the number of them that were sealed, and there were sealed a hundred and forty and four thousand of all the tribes of the

#### CHILDREN OF ISRAEL."

Hath God then cast away His people whom He foreknew? God forbid. Blindness in part happened unto Israel that the Gentiles who were without hope and without God in the world might be brought nigh. As the fulness of the Jews brought salvation to the Gentiles, so at the fulness of the Gentiles Israel shall be saved; the blindness in part is removed, the Deliverer comes from Zion to turn away ungodliness from Jacob. But why, someone will ask, are Israel to be a peculiar people? Why not all? Why are Israel chosen to be the Bride of Christ? Every man has a right to choose his own wife, so Christ chooses whom He will, and the Spirit is now calling upon them to come out and be separate that the work of preparation may be done in them, fulfilling the words of John, "His wife hath made herself ready." God will make a covenant with them by taking away their sin, for the wages of sin is death. By the power of His Spirit He will purify and cleanse them by the washing of water by the Word.

Micah tells us: "In the last days it shall come to pass that the mountain of the Lord's house shall be established on the tops of the mountains." The law is a mountain to the Gentile, and the Gospel a mountain to the Jew, and upon law and Gospel will God establish His Church, against which the gates of hell shall not prevail. Jew and Gentile receive a partial salvation, the salvation of the soul by faith, but "blessed are they that do His commandments that they may have a right to the tree of life," keeping both law and Gospel. It is as a man making his will upon certain conditions, a reward is given if the conditions be fulfilled. Man has fallen short of the condition in God's will, he cannot keep His Word, but God says: "For this will I be enquired of by the house of Israel to do it for them." John saw the Holy City, New Jerusalem, coming down out of heaven prepared as a bride adorned for her husband. The time is here for the preparation, for the marriage of the Lamb is come.

#### MEETING HELD AT 11, PARK ROAD BRIDGE ROAD, BATTERSEA, S.W.

Text: "Behold I will send my messenger, and he shall prepare the way before me; and the Lord whom ye seek shall suddenly come to His temple, even the messenger of the covenant whom ye delight in; behold he shall come, saith the Lord of hosts. But who may abide the day of His coming? and who shall stand when He appeareth? for He is like a refiner's fire, and like fullers' sope: and He shall sit as a refiner and purifier of silver; and He shall purify the sons of Levi, and purge them as gold and silver, that

they may offer unto the Lord an offering in righteousness. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord as in the days of old, and as in former years." Mal. iii. 1-4.

We are looking for Christ's second coming. Nearly two thousand years ago Jesus came in the flesh, born of the Virgin Mary without sin; at the age of 30 the Spirit Christ descended and abode upon Him, and wrought in Him a perfect work; He put on immortality, being the pattern and waymark for Israel. He promised to come again to receive unto Himself His people, but before that time the Gentiles, who were outside the pale of Judaism had to be brought nigh; the "common salvation" has been preached unto them, that they, through faith and repentance, might receive the salvation of the soul in the first resurrection. This is a very simple faith, "Believe on the Lord Jesus Christ and thou shalt be saved." Are you saved? Every person who has read the Scripture should be able to answer this question, using the words of the Psalmist: "I will render praises unto Thee, for Thou hast delivered my soul from death." If we believe that the blood of Christ was shed on Mount Calvary for all souls, that faith with repentance will secure a place in the

#### FIRST RESURRECTION.

But Israel seek more than this; the end of the Gentiles' faith is the salvation of the soul, but Israel seek the redemption of the body. A man is composed of spirit, soul, and body; Israel look for all three parts to be preserved unto the coming of Christ, whose reward is with Him but His work before Him. Israel are to-day a scattered people, but He that scattered Israel will surely gather him. Nearly 2,000 years ago blindness in part happened unto them, but the time has come for their eyes to be opened; although they may be believers for the salvation of their souls, the word of God exhorts them to leave the first principles of the doctrine of Christ, and go on to perfection. To this end God promised to send His messenger that he might prepare the way before Him; he will come at a time immediately preceding Christ's second coming to His temple. What is His temple? When Jesus said to the Jews: "Destroy this temple and I will raise it up in three days," the Jews looked at the temple of stone, and said: "Forty and six years was this temple in building, and wilt Thou raise it up in three days?" But Jesus spake of His body. Israel are to be raised up from the effects of the fall, their bodies are to be redeemed from evil, though they have lien among the pots. God has promised to make man in His image within the sixth day or six thousand years, and before His Spirit enters the temple of man He sends His messenger to prepare the way before Him. The bodies of Israel must be cleansed from all evil, prepared

#### WITHOUT SPOT OR WRINKLE.

God says, "I will search Jerusalem with candles for all things that offend and do iniquity. The messenger is sent to interpret the Word to God's people that they may know what He would have them do, for a great preparation is necessary. It is not only faith and repentance, both Jews and

Gentiles require these and these alone for their souls' salvation, but it is something more for the redemption of the body. Our text speaks of the "messenger of the covenant." What covenant is this? "This is the covenant that I will make with the house of Israel and with the house of Judah, after those days, saith the Lord; I will put my laws in their hearts, and write them in their inward parts." The law was nailed to the cross for the Gentiles that they might be saved by faith without works, but it is to be fulfilled in a people. Malachi prophesies: "Remember ye the law of Moses, my servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments." The law is therefore binding upon the remnant of Israel at the time of the end.

The messenger of the covenant declares to Israel that the law is united with the Gospel, it is the two-leaved gate through which they must pass to enter immortality. "To the law and to the testimony," says Isaiah, "if they speak not according to this book it is because there is no light in them." "These are they," says the Apostle John, "that keep the commandments of God, and have the faith of Jesus. This is the song of

#### MOSES AND THE LAMB.

The two staves are to be joined together, for through keeping law and Gospel the bodies of Israel will become habitations meet for the Spirit of God, fulfilling the words of Jesus, "Behold the kingdom of God is within you." "The messenger of the covenant whom ye delight in." Israel's delight will be to keep the law; they will cry with the Psalmist, "Surely I will not come into the tabernacle of my house, nor go up into my bed: I will not give sleep to mine eyes or slumber to mine eyelids, until I find out a place for the Lord, a habitation for the mighty God of Jacob." With delight they will leave the scenes of death, sickness, and woe; and God says: "I will have a willing people in the day of my power." The messenger of the covenant is a Comforter to Israel, for as Paul says: "The whole creation groaneth and travaileth in pain together until now," and not they only, but we who have the firstfruits of the Spirit, even we ourselves, groan within ourselves, waiting for the adoption, to wit, the redemption of our body. The prospect of this hope being realised is a joy and comfort to them. "But who may abide the day of His coming? and who shall stand when He appeareth? for He is like a refiner's fire, and like fullers' sope." The word of God is the test, it is sweet to their taste but bitter in the belly, it has a purging effect, it is contrary to the flesh because the natural man is enmity against God. Man is loth to part with the evil, it is no easy matter, but God has promised to give strength to those

#### WHO SEEK HIM.

The sufferings of Israel are to be greater than those Jesus bore. Sweetness will not cleanse the blood, but bitterness will. The paschal lamb was to be eaten with bitter herbs, and so will sufferings accompany the eating of the "little book." Those who continue to feed on this "little book" will abide the day of His coming. Many will set out on this race, but only 144,000 will stand when He appeareth. Many may be living at His coming



but having the evil in them will be consumed. There is no hope of immortality when the evil is not removed; His reward is with Him, but His work before Him. Those who are prepared will be changed in the twinkling of an eye from mortal to immortal; this is not the change to incorruptibility through the grave, but the mortal body quickened by the Spirit, having first been cleansed in the fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness. Israel will delight in the messenger of the covenant, for they will know that the days of Daniel have arrived in which all God's promises will be fulfilled, the days in which the prophecy of Joel will be accomplished: "I will cleanse their blood which I have not cleansed." Our text says, "He will purge them as gold and silver that they may offer unto the Lord an offering in righteousness." Israel are compared to gold in its quartz, which has to be crushed in the stamps and cast into the furnace that the gold may be

#### SEPARATED FROM THE DROSS.

As gold is melted and remelted in the crucible until all dross is consumed, so Israel must be cast into the furnace of sufferings that all evil may be removed from them. The goldsmith is not satisfied until he can see his image in the metal, so must Israel reflect the image of God. God doth not afflict willingly the children of men, to crush under His feet all the prisoners of the earth; but this sore travail hath He given to the sons of men that they might be exercised therewith. Israel must be beaten small as sweet incense that they may enter the Holy of Holies; the pathway to immortality is strewn with sufferings, the road is full of thorns and the more we kick against the pricks the more we are punished. With some God strives and with others He pleads; a word to the wise is sufficient, but there are those who like Balaam need to have their foot crushed against the wall before they wake up to the will of God. His yoke is easy if we bend our necks to it.

We believe that the *Flying Roll* is the interpreter, which has come to open Israel's eyes to the greater promises of God in store for them, revealing those things which have been hid from before the foundation of the world. It is our hope to be redeemed from the power of the grave, to be written among the *living* in Jerusalem and be called holy, to offer the sacrifice of obedience, a living sacrifice of body, soul and spirit upon the altar of faith, which, as Paul says, is our reasonable service. Israel will keep

#### THE WORD OF HIS PATIENCE;

though they find a law in their members warring against the law of their mind, they will give themselves no rest until He make Jerusalem a praise. The Lord says He will do a quick work upon the earth; for if the days were not shortened no flesh could be saved. The evil on the earth would consume the bodies of all men were it allowed to continue much longer, but He has chosen a remnant unto Himself and for their sakes the time is cut short; these are the firstfruits unto God, the beginning of His new creation. While the evil remains in the body man is liable to death, so let him that thinketh he standeth take heed lest he fall; the evil is to

be removed by overcoming it until it withers. It is not to him that starts out on this race, but to him who continues to the end, as seeing Him who is invisible, worshipping the Father in spirit and in truth, that will remain unto His coming, and stand when He appeareth.

#### There is Hope for a Few.

CAN we wonder that men grow up lovers of their own selves, covetous, boasters, proud, blasphemers, false accusers, incontinent, fierce, despisers of those that are good? Can we wonder at the governments being driven to their wits' end to know what they shall do, as they behold the evil multiplying, and vast numbers preparing for the hospital, the prison, the lunatic asylum, or the pauper's grave? Can we wonder at war and rumours of war, at the pestilences, famines, misery and sufferings by which we are surrounded, when we see how universally God's righteous laws have been disregarded? Can we wonder at God's judgments being poured out? If there is one fact more indelibly written in the face of nature than another, it is: "Whatsoever a man soweth, that shall he also reap. If he sow to the flesh, he shall of the flesh reap corruption.

To those who will give ear, the warning voice of God sounds clear and distinct, and in response the children of Israel will forsake their evil ways, ask the way to Zion, and turn their faces thitherward. Iniquity abounds, and if the time were not shortened no flesh would be saved; but the days are shortened for the elect's sake. To them the Lord saith: "Remember ye the law of Moses, my servant, which I commanded him in Horeb, for all Israel, with the statutes and judgments. The multitude have grown so accustomed to look for death, that the promises of life seem to have no charm for them. Their evil stands as a veil between them and God. But those who are of the truth, the seed to whom the promise was made, will come out from among the mixed multitude, desiring to worship the Lord in the beauty of holiness.

We know the majority will never come to Jesus that they might have life; nevertheless the Lord will fulfil His will in His elect, He will cause them to hunger and thirst after righteousness; yea, He that scattered Israel will gather him and keep him, as a shepherd doth his flock. He will cleanse their blood, and then wash it away. He will put His Spirit within them, and make them like unto His Son Jesus Christ, bone of His bone, and flesh of His flesh. They will be plucked as brands from the burning pile, preserved blameless unto the coming of our Lord Jesus Christ. They can never perish, neither can any man pluck them out of His hands. They are a chosen generation, a royal priesthood, a peculiar people, zealous of good works. To this end were they born, and for this cause came they into the world, to bear witness unto the truth, fulfilling the words of the Psalmist: "A seed shall serve Him; it shall be accounted to the Lord for a generation."

**WANTED.**—Friends to supply every Reading Room, Railway Station, Waiting Room, Hospital and Workhouse in their vicinity with the "Roll" and "Pioneer."

## A Few Testimonies.

### WHEN HE READ THE "PIONEER" HE WANTED THE "ROLL."

The following is to hand from Bamford, near Rochdale:—

"It is with pleasure we write you to say we have been greatly blessed since we received the *Roll* as God's last message to man, and we marvel at the light and truth contained in its pages. At first I opposed the work and would have nothing to do with it. I advised my brother not to read the *Roll* or have anything to do with it. A brother-in-law used to send him the PIONEERS from Stalybridge. When I first looked into the *Roll* at my brother's I could not understand it. He gave me an old PIONEER which I took home with me. I did not read it as I promised to, but threw it on one side as worthless, until some time afterwards I had a good talk with a believer in this faith, after which I read the above-mentioned PIONEER, and realised what a treat I had missed in not reading it before, and the love and mercy of God in offering us at this present time the full redemption of body, soul and spirit. It then became my desire to run in this race for immortality, and I made a journey to Stalybridge to hear more of this glorious doctrine, purchased a set of *Rolls*, and eagerly read them, and after the canvassers came to Rochdale I attended all the meetings where I was greatly blessed. I had wandered about from church to church in search of rest, but could find none, but now the Bible appears more like an open book to me. I hope, God giving me strength, to go on little by little, and run in the race for the highest prize."

### ENCOURAGEMENT TO PREACHERS.

Referring to the visit of our canvassers to Bowness, Windermere, a friend writes:—

"There is no doubt but their visit has caused a considerable shaking in the Christian portion of the community, but we know from the sure word of prophecy that the bones must be shaken before they can come together, as also they must have the Spirit of life breathed into them before they can live. But ere this can take place we must be cleansed and purified, made fit vessels for the Master's use, that in the end these our earthly tabernacles may become a habitation for the mighty God of Jacob, when this mortal shall put on immortality.

"Surely eye hath not seen, nor ear heard, neither hath it entered into the heart of man, the glory that God hath in store for us if we are permitted to endure to the end, so that by His power working in and by us, we may ride triumphantly over sin, death, hell and the grave."

### AN EXHORTATION.

This is from West Gate, Great Driffeld:—

"It is now over a year since the canvassers called upon me with the message of life, and I attended one or two of the open-air meetings. When there I heard for the first time that our God was a God of love, and not the



hard master that I had been taught from my youth to believe Him to be, and when I heard the speaker I wept for joy, and thought: who could help loving such a God, who is the Saviour of all men, and especially of those that believe?

"I speak what I know, that God has given me great strength since I received the *Roll* as the truth, the inspired word of God. I have searched the Scriptures with a desire to know the truth, and have proved by so doing that I have found it, and I would exhort all lovers of truth not to turn a deaf ear to this message of love and life, but to take the Apostle Paul's advice, despise not prophesyings, prove all things, hold fast that which is good."

#### MAY HIS DESIRE BE GRANTED.

A friend at New Southgate, in stating his joy at having received the *Roll*, says:—

"It is only too evident that we are on the eve of something which is far more stupendous than anything which has yet come to pass. What that something is can be ascertained by a careful scrutiny of all that is going on at the present day. It is a relief to have such a book as the *Flying Roll* at such a time. Moreover its identity with Holy Scripture is unmistakable. I would fain take a more active part in the work than I do, but my hands are tied. It is my earnest wish to forsake the evil which is prevalent everywhere. God, however, created the evil to prove man, so that we must not murmur. Every man will have to answer for himself before the judgment seat of Christ. May our lamps be trimmed, and ourselves prepared to meet the Bridegroom. Surely there is no time to stand on ceremony, but to press forward in the endeavour to win the race for immortality. 'That day shall not come except there be a falling away first, and that man of sin be revealed, the son of perdition.'"

#### HOW SHE WAS INDUCED TO GET THE "ROLL."

"I am quite satisfied in my own mind that if by God's help I follow on and act up to the teaching of the *Roll*, it will bring life, that eternal life so long promised in Scripture. The *Roll* was first brought to my notice by a friend who lent me two small *Parts*. As soon as I read these I was convinced that if they were right, the teaching I had been used to listen to in Christendom was wrong. I found I had to get rid of my former belief, which was not according to Scripture. I had been seeking for truth about three years, and had attended many different places of worship with the hope of finding what several of my friends professed already to have obtained, namely, holiness, which I now know was a delusion, as no one can be holy until God has cleansed the blood, the promise of which is recorded in Joel iii. 21. This will be secured by Israel overcoming the evil by virtue of the anointing; in that way the evil will wither in the furrows where it grew.

"The above-mentioned friend who lent me the two *Parts* of the *Roll* also invited me to hear Mr. Jezreel preach. He was announced to preach in Maidstone for seven nights. I attended all the meetings, and soon became

convinced it was the truth he was preaching, and at one of the meetings he stated: 'All I have said and much more is contained in the three Sermons of the *Roll*.' I thought I must get them, which I did, and am happy to say with truth I have found them weight and measure with the Scriptures, and since that time I have had no need to go to man to teach me, for therein is contained all that is necessary to enable us to see the way to obtain the salvation of the soul, also the redemption of the body. The former is not clearly taught in the churches around us, and as to the latter they are destitute of knowledge concerning it. We know, however, that it is prophesied that in the last days there should be a departure from the truth, and instead of the pure word of God men would teach for doctrine the commandments of men. This, however, will not do for the children of Abraham, who will know the Shepherd's voice, and be willing to follow it, knowing that when He putteth forth His own sheep He goeth before them; they will hear the voice of the Spirit calling them: 'Come, Israel, to me.' Not for our own goodness, be it known, but to fulfil the promises God made to the fathers, for the children of the saints. These will surely hear the voice calling them out of Babylon that they receive not of her plagues; they will be willing to lay aside every weight, that they may run in the race for the prize of the high calling, immortality.'

#### A NEW YEAR'S GIFT.

A friend writes:—"Enclosed is postal order for £1. I notice in reading the *PIONEER OF WISDOM* the canvassers find many too poor to buy. If you would kindly accept and use the above for that object, I should thank you. After reading the *PIONEER* you so kindly send us, we give it away or send it by post to people we think it would interest.

"We have the three Sermons of the *Flying Roll*. My wife as well as myself find great comfort in reading the same, so much so that we have not been to chapel for nearly 12 months. We cannot sit under and listen to man's ideas after reading God's last message.

"I notice the two sisters are still in Exeter. Probably they will come this way after leaving Exeter. We shall be glad to have a talk with them. You may if you wish name this in the *PIONEER*; perhaps it would induce others to do likewise, but please not mention name or address."

#### God will give it Thee.

WE find that by reading and comparing the sacred pages of the word of God that there is a promise made unto a people that their mortal bodies shall be preserved from entering the grave, rescued from the hand of the enemy, Satan, cleansed, purified, made fit habitations for the Spirit of God to inherit. But we would ask: "By whom and in whom is this promise of full redemption to be manifested?" For nearly two thousand years has the horn of free salvation been sounding throughout the world: "Believe on the

Lord Jesus Christ and thou shalt be saved"; that is thy soul and spirit saved at the first resurrection, thy body having paid the penalty for sin. The wages of sin is death, but the gift of God is eternal life.

To secure the salvation of the body as well as the soul, it is necessary to leave the first principles of the doctrine of Christ, and seek to go on unto perfection as it is in Christ Jesus, not laying again the foundation of repentance from dead works, and of faith toward God, of the doctrine of baptism, and of laying on of hands, and of the resurrection of the dead, and of eternal judgment, but seek to do the work which Jesus did, by overcoming all evil, bearing our own burden and the burden of others. Yea, and God hath promised that Israel, whom He hath chosen as a Bride for His Son, shall accomplish this great work by His Spirit working in them to will and to do of His good pleasure. Christ, the Bridegroom, saw not corruption, neither will His Bride, the branches, see corruption, for by keeping both the law and Gospel, as Jesus did, death will have no power over them; having kept His commandments, they will have a right to the tree of life, and enter in through the two-leaved gates of law and Gospel, into the holy city, New Jerusalem, born not of blood, nor of the will of the flesh, nor of the will of man, but of God, their blood having been cleansed, as recorded by the prophet Joel (iii. 21), and their uncleanness purged away, by the washing of the water of the Word, by the spirit of judgment, and by the spirit of burning, "for is not my Word as fire, saith the Lord, and as a hammer that breaketh the rock in pieces?"

Then, as both the Jew and Gentile receive their soul's salvation by faith in God, the one offering the sacrifice of the animal, a figure of the great sacrifice offered on Calvary, for they drank of that Spiritual rock which followed them, which rock was Christ; the other accepting the blood of Jesus as an atonement for their sin, so in like manner will Israel receive the immortality of their mortal bodies by overcoming all evil, and if by faith and repentance spiritual bodies like unto the angels are obtained, so by overcoming all evil, and seeking the cleansing, will natural, terrestrial bodies like unto the Man-Christ be obtained, for saith the Holy Spirit: "God will give it thee, and I give unto them eternal life, and they shall never perish, neither shall any man pluck them out of my hand, but out of their temples shall flow rivers of living waters."

The time is now fully come for this great and mighty work to be wrought out, the fullness of the Gentiles having set in. Israel shall be saved, as it is written: "Out of Zion shall come the Deliverer, and shall turn away ungodliness from Jacob, for this is my covenant unto them, when I shall take away their sin." That Deliverer, that Comforter, is now here, and is now gathering the children of Israel from all places whither they have been scattered, and leading and guiding them into all truth, leading unto that place of which the Lord said: "I will give it thee," unsealing and making plain all the dark sayings and parables contained in His word, that they may see all things clearly. Their delight will be to walk in His ways, for in the path-



way of righteousness is life, and in the pathway thereof is no death. Seek the Lord while He may be found; knock while the door of immortality stands open.

### How Can the Body be Preserved from Death?

Most people are diligent in their endeavours to preserve the health of the body, but comparatively few seek its permanent preservation. Yet it is to be obtained. "If thou wilt enter into life keep the commandments." That God who gave us this wonderful piece of machinery, endued with such a variety of faculties, never framed it from the dust that after a momentary existence it should be returned to dust again. He created man to be an immortal image of His own eternity. But who could suppose that that God of infinite wisdom did other than wisely, in subjecting man to death, after violating His command, entailing disease and the corruption of that body formed for endless existence? Surely in mercy He cursed the ground for man's own sake, giving man over to Satan, that after his flesh was destroyed, his spirit might be saved, lest he should prolong his vile existence in the body to an endless eternity.

Yet it must be admitted by every thoughtful reader of the Scriptures that there are many, many, promises in the word of God of the preservation for the body in these last days; but though many entertain the idea that this ideal of perfection will be realised by all believers in common at the coming of Christ, they fail to grasp this most important truth that the preservation of the body *until that glorious time* when mortality will be swallowed up of life is within reach of those who, by the power of the Spirit of God, are enabled to overcome all evil, and through that obtain the cleansing of their blood, and purification of their bodies. (Joel iii. 21.) As saith the Apostle Paul: "The very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." This complete sanctification and preservation of the body being made prior to the appearing of Christ, it naturally follows that His Bride can at that day be presented as a chaste virgin to Him, without spot, wrinkle or any such thing; being holy and without blemish. The members of the various churches in Christendom in general look for the salvation of the soul only, a resurrection glory, and see not that the immortal life of the natural body is obtainable; but it is our privilege to announce to you that the time is here when, through keeping the law of God combined with the Gospel, perfect life may be secured; and the creation be delivered from the bondage of corruption into glorious liberty, liberty from sin, death, and the grave. "I will ransom them from the power of the grave, I will redeem them from death." The fulfilment of all prophecy is certain; do you seek to become a participator in these promises?

Then we say: "If your desire is to be conformed to the image of the Son of God in an immortal body, it is absolutely necessary

to leave the first principles of the doctrine of Christ to gain this perfection. Faith, repentance, and baptism being essential to those seeking the salvation of their souls only: yet if we seek to be made perfect, even as our Father in heaven is perfect, we are commanded to advance from these and work out our own salvation. Jesus has said that those who believe in Him will do the works He did; and He kept His Father's law entire. So also will His followers. And through obedience to the law of God man will be brought back to the immortal life, from which he fell through disobedience to the command of God. "The commandment was ordained unto life," but through failing to keep the Mosaic law, the Hebrews offered up the sacrifice of the animal, to prefigure the atonement. But the Lord's promise to Israel at the fulness of the Gentiles is: "After those days, I will put my laws into their mind, and write them in their hearts." This brings man back to the position he forfeited at the fall, as it is written in the Psalms: "The law of his God is in his heart; none of his steps shall slide." This brings immortality in its train: "Blessed are they that do His commandments, that they may have right to the tree of life." And so live for ever. So in the end man's fall will prove his greatest rise. Raised from mortal to immortality, blessed with discernment between good and evil, possessing knowledge which he never could have gained, had he not been made subject to vanity, or evil, and passed through misery, sorrow, disease and suffering.

### Man's Three Component Parts.

THAT man has a spirit, a soul and a body, three distinct parts, is a fact very clearly shown in the word of God. It is a point worth considering why man is thus composed, and what is the destiny of each constituent part. Granted that the Scriptures are written under divine inspiration, Eccles. xii. 7 gives proof that our spirits had an existence before they were sent to minister to our bodies; at the death of a person "the dust shall return to the earth as it was, and the spirit shall return unto God who gave it." Connected with this we find the words of the Lord to Job: "Where wast thou when I laid the foundations of the earth? Declare if thou hast understanding . . . when the morning stars sang together, and all the sons of God shouted for joy?"

Many have used the words of Solomon in Ecclesiastes xii. 7 hoping thereby to establish their idea that the soul ascends to heaven at the death of the body, imagining that soul and spirit are synonymous, which, however, is not the case. "David is not ascended into the heavens. Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day." (Acts ii. 34, 29.) His soul and body were laid in the grave. The *soul* is an immortal germ, present in the formation of the body, and proceeding from the seed of our parents. In the resurrection it will form the celestial body for the spirit. In the mortal life the *spirit* overshadows the body, and animates the blood, causing it to circulate to the extremities.

It also is immortal, the body alone being mortal, although there is a promise to a remnant of their mortal body being changed to immortality, mortality swallowed up of life. We said that spirit and soul are not synonymous, and as evidence quote Luke i. 46, 47: "Mary said, My *soul* doth magnify the Lord, and my *spirit* hath rejoiced in God my Saviour." Again, we read in Heb. iv. 12: "The word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of *soul and spirit*, and of the joints and marrow." Paul shows man's tripartite nature when he says: "I pray God that your whole spirit, and soul and body may be preserved blameless unto the coming of our Lord Jesus Christ." (1 Thess. v. 23.) We note the words of Job: "I will speak in the anguish of my *spirit*, I will complain in the bitterness of my *soul*." (Job vii. 11.) The Lord hath said, "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." (Isaiah lvii. 16.)

We are told to "fear not them which kill the body, but are not able to kill the soul; but rather fear Him who is able to destroy both soul and body in hell." The bodies of all who die are destroyed, consumed in the dust, eternally damned, condemned to destruction; a fire not blown shall consume them. (See Job vii. 9, 2 Sam. xiv. 14.) God, however, has no pleasure in the death of any man. Death is the wages of sin, merited by those who refuse to be separated from the evil. It is God's purpose to redeem His elect from this curse, that they may become perfect, and reflect the divine image and likeness, that they may not suffer loss, but have spirit, soul and body united in one immortal whole, a perfect man, whose body or tabernacle will also become a habitation for the Spirit of God. We can already sing: "I will render praises unto Thee because Thou hast delivered my soul from death." But we groan within ourselves, waiting for the adoption, to wit, the redemption of our body.

### Blessings will Follow.

As an incentive to others to be still more earnest in spreading the truth we are happy to report that two interested friends despatched no fewer than 2,294 PIONEERS singly by post to addresses in many parts of the world, as follows:—To various parts of England 19 copies, to Wales 247, to Scotland and islands 195, to Ireland 699, various parts of the continent of Europe 34, Egypt and Syria 18, Gibraltar and Malta 9, Morocco and Tripoli 12, Tunis and Algeria 12, India 34, Australia, &c., 8, South Africa 60, South and Central America 19, U.S. America, British Columbia and Mexico 411, Canada, Nova Scotia, New Brunswick and Prince Edward Island 363, Newfoundland 66, various other islands 88. We shall be happy to supply other interested friends with copies of the PIONEER at the rate of 4/2 per 100. Can you take 100 per month?

**READER:**—We are waiting for report of progress in your district.



### A Message for the Welsh.

#### CYHOEDDIAD I'R BOBL GYMREIG.

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

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

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

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

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

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

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

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NORTH WALES.

Lle hefyd y gellir ymholi yn Gymraeg neu Seisneg.

### Vexed Points Considered.

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

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

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

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

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

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

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

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

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

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

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

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