

THE PIONEER OF WISDOM

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

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

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What Think Ye of Christ?

"**B**E ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear," is a duty incumbent on all. Let professors of religion, and non-professors alike pause and consider this matter seriously: give a reason of the hope that is in you. From experience we know that this would be a hard task for many; thousands trouble themselves very little about the future, their principal theme being, let us eat, drink and be merry for to-morrow we die. They are as Jude describes them, trees whose fruit withereth, without fruit, twice dead, plucked up by the roots. We do not envy them their position, as they live so they die, regardless of God or His word; yet we know that God will have His honour of them at the final resurrection, Christ being the Saviour of all men, but specially of those that believe.

We now turn our attention to believers, and of these we find at least two classes. One proclaims: "Whosoever believeth on the Lord Jesus Christ, though he were dead, yet shall he live." A very precious hope, and one that brings much comfort, joy and consolation when held in sincerity, and kept

free from intermixture with the opinions of men. It is a simple faith, without works, a firm belief that God has given a ransom, a freedom from the second death to all who repent and seek forgiveness. God required the blood of man for man's transgression. Adam cast an imputation on God, saying: "The woman that *Thou* gavest me, she gave me of the tree and I did eat." God provided the second Adam to bear the burden of the sin of the whole world in His body, free from evil. He was in *all* points tempted like as we are, all the arts of Satan were set to work against Him; He trod the winepress alone and there was none to help; He proved that the woman would have been the tree of the knowledge of good to Adam had he obeyed the command. Knowing what was in man He wept over the desolation of the fall; a man of sorrows and acquainted with grief, He still stood proof against the wiles of Satan, who was even permitted to shed His blood.

Blood made sin manifest in the transgression (see Leviticus xv.); the blood of Jesus, being pure, takes away the reproach, and was offered as a sacrifice to redeem the souls of all men, either at the first or second resurrection. He was made a reproach and suffered reproof that He might take away your reproach. He yielded up the mortal life. As Adam had charged God for giving him the woman, so God poured out the blood of the woman's seed, He paid the ransom with the life of the woman; out of that which man said caused his fall. The Lord God shows him His glory, the good part of that from which he was taken. Blood maketh atonement for the soul, and the faith of Jew and Gentile in that fact secures them a part in the first resurrection; the end of their faith is the salvation of their souls; their desire is that they may be made conformable unto His death, if by any means they may attain unto the resurrection of the dead. This is the full extent of their conception of Christ's mission; this is

what they think of Christ. With them we say: "Blessed and holy is he that hath part in the first resurrection, for on such the second death hath no power."

There is, however, a more complete, a fuller view to be taken of Christ's mission: He is the resurrection *and the life*. Whosoever liveth and believeth in Him shall never die. Besides being seed to the sower He is also to become bread to the eater. 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. Christ came to destroy death as well as preach to the spirits of those who were dead that their souls would be saved through the sacrificial atonement of His blood. He poured out His blood for the soul, but gave His body a sacrifice for the living, hence He is as Paul declared: "The Saviour of the body." If the body is saved the soul and spirit is saved with it. All those who seek this glory do not stop at the first principles of the doctrine of Christ (Heb. vi. 1-2) but seek to go on to perfection, not laying again and again the foundation of repentance from dead works, of faith towards God, of the doctrine of baptisms, of the laying on of hands and of the resurrection of the dead. The whole creation have groaned and travailed in pain together under the bondage of evil and death, but those who have the firstfruits of the Spirit groan within themselves, waiting for the adoption, to wit, the redemption of our vile body.

This is the hope which the patriarchs and prophets saw in the distance but could not attain to; they died in faith, not having received the promises, God having provided some better thing for us, that they without us should not be made perfect. The remnant of the seed of the woman, the elect of God, who will share this highest glory with the Man-Christ, pray not to be taken out of this world, but to be kept from the evil. They know that God has delivered their

soul from death, but with that they are not content; they now cry: "Wilt not Thou deliver my feet from falling, that I may walk before God in the light of the living?" He has promised: "If a man keep my saying he shall never see death." (John viii. 51). Solomon had this glory in view when he proclaimed: "In the way of righteousness is life, and in the pathway thereof there is no death." Faith and repentance secure the salvation of the soul, but the redemption of the body is only obtained through the new covenant on record in Heb. viii. 10: "This is the covenant I will make with the house of Israel after those days (after the fulness of the Gentiles), saith the Lord; I will put my laws into their mind and write them in their hearts: and I will be to them a God, and they shall be to me a people."

This people seek to become Israelites indeed in whom there will be no guile. They view Christ as the Alpha and Omega, the author and finisher of their faith, knowing that if they believe on Him as the Scripture hath said they will reach the standard: "Be ye therefore perfect, even as your Father which is in heaven is perfect." To view Christ as the resurrection only is to lose sight of the most important portion of His mission. He is the Rock, the only sure foundation, but we can build upon that foundation with two classes of materials, those which will not stand the fire, causing the body to be consumed in the grave, or those which are proof against sin, death, hell and the grave. God has glorified Christ, but has promised to glorify Him again in His Bride, who must now be prepared to meet the Bridegroom. He cannot choose His Bride from those who rise in the resurrection, for *they* neither marry nor are given in marriage, but are as the angels in heaven. He hath by inheritance obtained a more excellent name than the angels, and His Bride is to be a joint-heir with Him. For the common salvation, or salvation of the soul, which does not include the body, ye are to *reckon* yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord, by faith in the sacrificial atonement of Christ, who hath taken away the sin of the world; albeit, that which is born of the flesh remaineth still flesh, and the flesh still feels the other law in its members, warring against the law of the mind, bringing it into captivity to the law of sin in the flesh; so that the mind serves the law of God, but the flesh the law of sin. But for the redemption of body, soul, and spirit we must have the seed, root and branch of evil removed from the blood; born of water and the Spirit in Jerusalem above, the mother of the free. By this new birth of which the living

only can be partakers, we no longer *reckon* ourselves to be dead unto sin, but the blood wherein the evil or tares were secreted is washed away and is turned into flesh and bone, like unto the body of the Man-Christ, immortal.

Report from Croydon.

"During the past fortnight we have been privileged to hand forth the word of life, a few out of the many having received it joyfully. A young woman took a *Part* of the *Roll* after listening to the testimony of Scripture on God's dealing with His people in all ages, and His purpose to bring in the good wine of the kingdom of God for His Bride (Israel) in the end of the feast of creation of six thousand years. Many questions were asked, one being, What became of all those people who go into that dreadful place, meaning hell fire? It was quite a relief to her to find it was the grave here spoken of, as Job says: 'A fire not blown shall consume them,' viz., the bodies. I pointed out to her that man is composed of three parts, the spirits and souls of all being saved at the first or second resurrection.

"At one house the *Roll* was refused by the wife of a man who had warned her not to take it if brought there. A very different reception was accorded me at another house where I was invited in on explaining my mission, and a most interesting conversation was held in which mother and daughter recognised the *Roll* as having brought great light and comfort to a friend of theirs, and their eyes were also opened to see the truths it revealed and the hope of immortality it brought, one remarking, 'He that hath this hope within him purifieth himself, even as He is pure.' I explained Jesus is the only one pure at present, as the Scripture saith, 'He only hath immortality;' but the Lord promises to do a greater work in Israel, by cleansing their blood and taking away their sins, thereby making them perfect through suffering. They took a Sermon.

"A young man remarked, 'we wanted all the light we could get on God's word,' taking the *Roll* and a *PIONEER*. An old man was full of his own wisdom, saying he would like to instruct me, but his words would not bear the scrutiny of law and testimony, without which, we are told, there is no light in them, it being the whole of God's word, and His Spirit is now sent to rightly divide it, and give to the three churches, Jew, Gentile, and Israel, their proper portion of the same. He was prevailed upon to take a *PIONEER*. The second and third Sermons were taken by one who said, 'Having gained such great light and truth from reading the first, it seemed impossible to attend the Gentile churches and listen to the errors taught in them.' Truly it is refreshing to the bearer of the glad tidings of redemption from sin and death to meet with those whom the Lord makes willing in this the day of His power. One gets a blessing themselves when offering the word of life to others, it being more firmly impressed on their own minds.

"Having left a paper some months previously at a cottage where there was trouble, I was told by a friend that one of the inmates was greatly interested in its reading, and on calling a second paper was taken, and a copy given to one who was indeed greatly afflicted with a suffering body, but who acknowledged God's love, and expressed gratitude that the word of life and the knowledge of universal salvation had been brought to her to cheer her in her lonely hours. A gentleman took the second and third Sermons, completing the set, to send to his father who is interested in the ingathering of Israel. A woman took a *PIONEER* for her son to read, having taken the *Roll* a few years since in Lincolnshire."

Notes from Canvassers.

HYDE, CHESHIRE.

"53, Throstle Bank Street, Monday, November 24th.—We commenced our work this week by canvassing in Denton. It was bitterly cold and a high wind blew during the day which was very much against us. The parts visited were extremely poor, but in a few instances the poorer people listened with much earnestness during the time we introduced this work to them and opened up the difference between incorruptibility at the resurrection, and the immortality of the mortal body without death by having the blood cleansed from the sting of death and finally washed away, that we may become members of His body, of His flesh, and of His bones. During the day we were glad to take six orders for books from people who could not afford to buy at present, to be delivered a little later on. In the evening we were glad to greet a brother who arrived from Bradford where he had been staying for ten days to hold a few meetings, a revival of the work which was accomplished a short time ago: the meetings were all fairly well attended, although it was very rough nearly every night, a good number rejoicing at having the opportunity of hearing again the everlasting Gospel which declares the time is nigh when mankind is to be freed from all evil and receive the inestimable riches and blessings which were promised before the foundation of the world.

"Tuesday, November 25th.—Wooley Bridge, Brookfield and Denton were the places canvassed to-day. We came across a few who had heard of this work from their friends who have previously got the same from us, and we have heard that in several cases the people are deeply interested and spreading the glad news of redemption. Calling upon an interested person who has had the set of *Rolls* from us, he gave us a list of persons who he thought would like to procure the *Roll* and be interested. He himself is recommending the same to his friends and is delighted with his books, and says he is greatly enlightened on things which were a mystery before.

"A sister states: On offering the *Roll* to a lady, speaking on the work it was sent to accomplish, this person replied in a sarcastic tone; the book could not teach her anything, she knew more than it could tell her. This lady, speaking of the soul and spirit, said the soul went to heaven and the spirit and body went to the grave, and when asked where she got such information from, she said indignantly, from the Bible. Our sister endeavoured to show the great errors she was under, and that it was the spirit that returned to God and the soul slept in the dust until the resurrection, when the spirit would quicken the soul and unite with it to form a spiritual body. We believe she was convinced, but would not admit the truth of the word. We know the time is not far distant when every man's work shall be made manifest for the day shall declare it, because it shall be revealed by fire (the Spirit of God), and the fire shall try every man's work of what sort it is.

"Wednesday, November 26th.—Broadbottom, Mottram and Reddish were the places we canvassed to-day. In the last-named the *Roll* was received rather coolly, this part being inhabited chiefly by Roman Catholics. In the afternoon we gained more attention and made an impression on the people's minds as to the importance of the work.

"Thursday, November 27th.—Hyde and Reddish were visited to-day. This morning the weather was very cold and piercing, snow fell at intervals and canvassing was very trying: we moved at a quick pace to keep ourselves as warm as possible. The parts visited in Reddish were poor districts; the women and children are in a wretched and forlorn condition, in fact we were glad to get away as quickly as we could from

many filthy hovels, and the stench from these houses was almost enough to knock you down. In many instances women and children looked as though they had not had their faces washed for two or three days. If this temporal illustration is a figure of their spiritual condition what a sad state they are in, what Egyptian darkness. Herein we see Isaiah's words fulfilled to the letter: 'For behold darkness shall cover the earth, and gross darkness the people.' (Isa. 1. 2.) It would be far better if the missionaries and the money gathered at home every year were put to a wise purpose, to assist the afflicted and convert the poor at home, before sending abroad. James says, 'Pure religion and undefiled before God and the Father is this: To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.' (James i. 27.) Many poor people say the ministers never go to visit them and seem so surprised when they are offered a religious work. On offering the *Roll* to a lady in a shop she listened very attentively to every word respecting the mission of the *Flying Roll*, and then asked a few questions, such as, Do any of your members ever die? I replied, yes, some had died. She then asked if the writer of the book was alive? I said he was dead, and then she continued: Did not that shake my confidence in the work? I replied that Jeremiah, Isaiah and others were dead, and they spoke of immortality, they were only instruments in God's hands for a special purpose, to proclaim the news of redemption, likewise Mr. Jezreel was an instrument to write the *Flying Roll*. She then asked how long this faith had been preached. Her attention was drawn to the fact that Christ taught it on earth; and the Apostle Paul saw this faith and exclaimed, 'O wretched man that I am, who shall deliver me from the body of this death?' believing in the promise to those who wait for the adoption, to wit the redemption of the body. After a very refreshing conversation this lady gladly took a Gilt Sermon and PIONEER, and said her husband was disgusted with the religion of the present day; things were in terrible confusion, wrangling and jangling one with the other. She was quite concerned about her husband because he never went anywhere, and will try to explain the conversation which passed between us. A little later in the day I offered the *Roll* to one who opposed it at first because I said it was God's last message to man. I referred her to the words on the cover: 'I will utter things which have been kept secret from the foundation of the world,' and added that the *Flying Roll* was the fulfilment of the same. She then said that she took an active part in mission work, and after a short talk on this faith she asked me if I would assist them. I then proposed a brother, and she promised to advertise as much as possible that a meeting will be held next Sunday evening at the mission hall, Schofield Street, Gorton Road, Reddish, and also promised to give us the opportunity of advertising the *Flying Roll*, God's last message to man. During the day we mentioned the meeting to several who we hope will be there on Sunday night, December 7th. The lady invited us to go in time to take tea. We returned home very thankful to the God of Israel for thus opening up the way to spread the glorious news of man's redemption and the final overthrow of Satan.

"Friday.—To-day two of us canvassed in Hyde; snow lay on the ground about three inches thick, and it was still falling; we, however, worked as best we could. A brother conducted a public meeting at 98, Coldhurst Street, Oldham: the same was well attended by earnest ones, whose desire, we believe, is to serve the Lord in spirit and in truth and press forward to perfection. The interest is still on the increase; another set of Sermons and a large number of PIONEERS were disposed of.

"Saturday, November 29th.—We have again devoted our time to making second calls, which we find is a very great advantage to us. We

make a practice of booking every PIONEER sold, and many *Rolls* are afterwards disposed of where they have had PIONEERS. One person asked for the *Roll*, two others were sold through people reading PIONEERS; thus Israel's weekly newspaper is doing its great work, which was spoken of many years ago; the testimonies we have heard to-day respecting the great light received through the PIONEER OF WISDOM is remarkable. Several others have promised to take the *Roll* as soon as possible; every one whose desire is truth should read the same.

"Our total sales for the week are 42 Sermons, 29 *Parts* of the *Roll*, 346 PIONEERS and 2 Hymn Books."

TUNBRIDGE WELLS, KENT.

A sister, who has during the week disposed of 10 Sermons, 16 *Parts* of the *Roll*, and 32 PIONEERS, writes:—

"Monday was a wet day with a bitter north wind blowing, which made canvassing almost impossible. I went to Rusthall, continuing where I left off on Saturday, and met a few who were glad to look into the work. The next morning I walked through Rusthall to a small village called Lower Green, where I found great poverty and sickness prevailing. At one house the woman said it was as much as she could do to get her children bread; I was glad to be enabled to give her a PIONEER. At another, a little girl informed me that her father was ill in bed; she was pleased to take him a PIONEER. Another poor man who was out of work and very unwell, was also very grateful for a paper. The *Roll* was gladly received by another family in rather better circumstances, the woman saying how thankful she was I had found her out, wishing me great success. I walked back to Rusthall and canvassed a few houses, when rain followed by snow compelled me to seek shelter. I offered the *Roll* to a gentleman in a grocer's shop, who decided to take a copy."

"I was unable to do any more canvassing until Saturday on account of the heavy falls of snow. On that day I was pleased to meet one who had purchased the *Roll* six years ago."

KINGSTON-ON-THAMES.

"41, East Road, Kingston, Sunday, November 23rd.—We went out this evening and again warned all who would listen of the time in which we are now living, and earnestly exhorted them to take God's last message to man, compare it with the Scriptures and see for themselves whether these things be so or not.

"Monday, November 24th.—To-day we set out for Hampton, calling at Hampton Court Palace on our way, and sought permission to canvass the Palace, but no canvassing is allowed, so we had to leave without offering the message to nobles who reside there. Before we proceeded further, it came on to rain very fast, and looked as if it had set in for a wet day, so we took the bus back to Kingston without selling even a paper. It was fair weather here, so after dinner we set out again, and canvassed where we left off in Kingston with some success.

"Tuesday, November 25th.—To-day we have worked in Norbiton. On our way, we entered the gates of Kingston Union, intending to go up to the master's house, but after having our names entered in the book at the gates, the woman at the lodge would not allow us to proceed because the matron was busily engaged, and there was a committee meeting. Whilst waiting at a door for an answer, a tradesman left his cart and beckoned one of us to the gate, and said his wife had bought a twopenny *Part* from us, and he had gained some enlightenment from it. He gave us his address to call next week with a Sermon.

"Wednesday, November 26th.—To-day we proceeded to Richmond, and have had the

hardest day's canvass we have yet experienced, so few would give a hearing at all, in fact the people's hearts seemed like the weather this week—very cold. We both canvassed until after three o'clock without selling a Sermon, and then we each sold one in the same row of houses.

"Thursday, November 27th.—To-day we have worked in Hampton Hill, and found the people much readier to receive the Word than we did yesterday. We have been pleased to hand a second Sermon to a person who took the first from one of us about eighteen months ago.

"It has been exceedingly cold to-day, snow falling at intervals, notwithstanding which we have been enabled to dispose of 6 Sermons, 39 PIONEERS and 1 *Part*.

"Friday, November 28th.—We have been unable to go out to day on account of the weather; snow has been falling the whole day and is lying thick on the ground.

"Saturday, November 29th.—To-day we have worked in Kingston, and on the way into Surbiton, meeting with good success. At a cottage where we called, the woman was in great wrath when the book was offered, saying she had bought one from two young ladies some time ago and it was nothing but a mockery, slamming the door in our face, but opened it again to say she wished there was a law to have us punished, and that we ought to be ashamed to sell such things.

"Our sales for the week are 21 Sermons, 12 *Parts* of the *Roll*, and 159 PIONEERS."

BOLNEY, SUSSEX.

"In this small village," says a sister, "I have found a few who were hungering after the good old corn of the land. One gentleman showed great interest in what I had to say, being rejoiced to meet with one to whom he could speak on the truth; he could see nothing but an empty profession in Christendom, took the first Sermon of the *Roll*, and promised to send for the second and third later on.

"A lady who became a purchaser of the *Roll* said: 'I have been wanting to get a book which will give me more light.' I assured her that the *Roll*, which was none other than God's last message to mankind, would prove very instructive to her, as it was pointing out the distinction between the salvation of the soul (a great glory, but not the greatest), and the redemption of the body, the time having now come for the children of Abraham to put forth their hand and take of the tree of life.

"These, with many other incidents rejoice our hearts to know there are a few who are longing for more light and truth. The seed which is now being sown broadcast will not return void, but bring forth fruit to the praise and glory of God. Several gladly took a PIONEER to look into the work, and I was glad to be enabled to leave a few back numbers with some who were unable to buy."

NOTES FROM LIVERPOOL.

"96, Shaw Street, Monday, November 24th.—We have all worked to day in Liverpool amongst the poor people, but met with very little interest. One was pleased to have a talk on the Scriptures; the hope of Israel was explained to her and she said many had told her that perfection could never be obtained this side of the grave, but was glad to hear there were some who had the faith to believe the works which Jesus did could also be done by man, through the power of the Spirit, which will lead all who seek into all truth. A minister who had previously purchased two first Sermons, took the second and third when called upon the second time. He informed our brother that he had sent one of the first Sermons to a friend in Wales. A lady who previously purchased a PIONEER to look into the work, when visited the second time took the first Sermon. Last evening we held a very interesting

meeting at the house of an interested friend. The weather was very wet and windy, which prevented some from attending, but the power of the Spirit was felt amongst the few who were gathered, fulfilling the words: 'Where two or three are gathered together, there am I in the midst.'

"Tuesday, November 25th.—We have not done much canvassing to-day. As some of our party were returning home at mid-day, a baker, who a few weeks ago purchased the first Sermon, and with his wife is very interested, called after our brother for the second and third Sermons.

"Wednesday, November 26th.—The district of Croxteth Park has been visited to-day. We came across a man who purchased the three Sermons in London a long time ago. He likes them very much, but one or two subjects were not clear to him; these were entered into, and he expressed his thanks, saying they were clear to him now. He bought a PIONEER to see the great progress of the work. The cold has been intense to-day, which has caused us to move very quickly to keep ourselves warm.

"Thursday, November 27th.—We have been working in Wavertree to-day, and met with a gentleman who is very interested in our faith, having had the first Sermon and a PIONEER brought to him from London, and which he stated, substantiated many preconceived ideas he had upon the origin of evil, &c. He separated from the different churches and sects some time ago, failing to find that rest and peace which he felt could be found. He is now happy in following the Word for himself, and we trust it will make him free, by bringing him out of the bondage of corruption into the perfect liberty of the child of God. He was very pleased to take a PIONEER and the second and third Sermons, pressing our brother to call on him again. An old lady said she was glad to see someone going from house to house with the Word; she was tired of all the forms of the different religions, and said it was all excitement and no Spirit. She bought the first Sermon, adding that she was much comforted with the little conversation she had held. A chemist wished to know more of God's dealings with mankind, so bought a Sermon and thanked our brother for the explanation he gave. A woman who had heard of the *Roll* said it was a good work, and bought a first Sermon for herself.

"Friday, November 28th.—We continued our labours in Wavertree. A baker asked our brother if it was some more trash about Israel, to which he replied: 'No, but it was a divine message now sent forth to the Israel of God, scattered abroad amongst the Jews and Gentiles;' further conversation was held, and a first Sermon was purchased by the baker, which, we trust, will prove unto him a savour of life. A Volume of the *Roll* was purchased for a present, the party for whom it is intended being a great searcher after truth, and is anxious to learn more of the origin of evil. We came across one who is very interested in the reading of the *Roll*, and is receiving a PIONEER weekly from our party at Birmingham. He has ordered the second and third Sermons to be taken. We were visited this evening by a lady who has before been mentioned as calling for the second Sermon; she purchased the third this evening, has a very great light upon the faith, and is very earnest and anxious to press forward.

"Saturday, November 29th.—Still continued our canvassing in Wavertree. We met with a man who bought the first Sermon at Holbeach. He thinks it a wonderful book. A few subjects were made clearer to him and he invited us to call again and took a PIONEER. At one place where a brother called with a PIONEER, he had a very interesting conversation with the people; they informed him that a gentleman (mentioned some time back as buying a Volume of us, when working at Seaforth) had sold his Volume to

some other interested one, and was now wishing for the set of three Sermons for himself.

"Our sales for the week are 2 Volumes, 49 Sermons (including 4 sets), 28 *Parts* of the *Roll*, 340 PIONEERS, 1 Hymn Book and 4 Apocryphas."

BIRMINGHAM.

"Monday, November 24th.—We spent a most enjoyable afternoon and evening yesterday, conversing upon the glorious faith of immortality with interested friends. One of them, a Scotch lad mentioned in previous notes, who has the three Sermons of the *Roll*, took a first Sermon to send to some of his friends in America, the keepers of an isolated lighthouse; it will no doubt enable them to beguile many a dull hour. He says he keeps reading the *Rolls* over and over again himself, in fact he seems to have many parts of the book off by heart. This seems marvellous, considering the short time he has had the *Flying Roll*, and shows the fulfilment of the words in the book, that: 'That Spirit has returned and is resting upon the people of many lands.' In the evening another gentleman joined us; he wished for a first Sermon for a friend. This man, as we mentioned a short time back, through reading a free copy of the PIONEER was induced to purchase the Volume of the *Roll*, since which time he has been introducing it to his friends, and reading it to them. One to whom he spoke about the message of life, said, 'We must try the spirits whether they are of God or not,' and beware of false prophets, &c.; 'so,' he adds, 'I took the book round to his house, and read him the fourth part of Sermon I., when he was quite satisfied that it was God's last message to man. He has been teaching the truths of the *Roll* to his scholars at the Sunday School, and one of the lads intends asking his mother if he may buy the book. In this manner the work is going on silently and unseen by the outward eye, the glorious tidings of redemption from death are being spread from one to the other, and we feel sure that none whose hearts have burned within them as the Saviour has talked with them by the way will keep the glad news to themselves, but will willingly share their spiritual loaf with their famishing brethren, and go to their friends and tell them what great things the Lord has done for them, in opening their eyes to these glorious truths in His word. We all much enjoyed the singing of some of our hymns, and this gentleman was pleased to take away with him one Volume of the PIONEER OF WISDOM, one Sermon of the *Roll* and a Hymn Book, the Scotch lad also taking a first Sermon and Hymn Book.

"We have canvassed this afternoon in Small-heath, the rain preventing us from working in the morning. Nothing has transpired demanding particular attention beyond the ordinary experience of canvassing.

"Tuesday, November 25th.—To-day we have worked in Sparkbrook, one brother canvassing in Newton and Hampstead among the colliers, and another canvassing the shops of Birmingham. A lady stopped our sisters to-day and asked for our address. She said her husband had read a PIONEER, and had been wondering ever since where he could obtain the *Roll*, having tried at various stationers' to get it, without success. She said, 'He will not be long before he has it now.' This is but one of the many cases, proving that our weekly newspaper is rightly named.

"Wednesday, November 26th.—During the day we have laboured in West Bromwich and Sparkbrook. The intense cold made canvassing rather difficult, little interest being manifested in the promises of the Scriptures relative to the immortal life of the natural body. Man has slept to spiritual knowledge from the days of Adam, but he knows it not. Truly as Jesus said: 'No man can come unto me, except the Father which hath sent me draw him,' either for the salvation of the soul or the redemption of the body. Then

when they are drawn of Him, they run after Him to do His will. We must first come to Jesus heavily laden with sin, and accept the rest given by Him, being justified from all things, through belief in Him, and afterwards by bearing His yoke, learn of Him to be meek and lowly in heart, leaving the first principles of the doctrine of Christ to press forward to perfection, seeking to work out our own salvation with fear and trembling, doing the works that Jesus did and greater works, overcoming evil with good on Satan's battle-field.

"We look for the Saviour, who shall change our vile body that it may be fashioned like unto His glorious body—in immortality, that we may become members of His body, of His flesh, and of His bones, in a flesh and bone body, free from blood, with the Spirit within it as its life, like unto that glorious body which our Saviour showed after His resurrection when He said: 'Handle me and see, for a spirit hath not flesh and bones as ye see me have.' Then shall we be indeed the body of Christ and members in particular. Against His Church the gates of hell (the grave) shall never prevail. His Bride must ride triumphantly over sin, death, hell and the grave, and fill up that which is behind of the afflictions of Christ in her blood, poisoned by the seed and tares of Satan, thus doing greater works than Jesus did in His spotless humanity. Israel does not seek to depart and to be with Christ: it may be all right for the Gentiles who seek only an incorruptible inheritance in heaven; we would rather follow Christ in the regeneration to immortality and tarry till He comes. We prefer to be clothed upon that mortality may be swallowed up of life, than to be unclothed in death, and to receive only a spiritual body in the resurrection equal unto the angels. If the dead who die in the Lord are blessed by having part in the first resurrection and being freed from the condemnation of the second death, how much more are those blest who are totally freed from the law of sin and death, who can say there is therefore now no condemnation, either on body or soul. When this mortal body puts on immortality then (and not before) shall be brought to pass the saying that is written, 'Death is swallowed up in victory.' Whereas many to-day are telling us that when they die they gain the victory over death, forgetting that it has the victory over all whose bodies are turned to corruption, who are 'delivered unto Satan for the destruction (total annihilation) of the flesh that the spirit may be saved in the day of the Lord Jesus.'

"Surely we have much to be thankful for, that God in His great mercy has enabled us to see, through His last message, the *Flying Roll*, that the victory over death may now be obtained by overcoming all evil, through the keeping of the law of God; for this reason He has promised: 'I will cleanse their blood that I have not cleansed.' When this great work is accomplished, then we may hope to inherit the kingdom of God, by having the blood washed away, according to the promises of the Lord in Ezekiel xvi. 9: 'Then will we be changed to flesh and bone, which can inherit the kingdom, the spirit being placed within the body making it immortal.' We take no heed to the cry of this apostate Christendom which saith: 'Lo, here is Christ, or there,' for we know that in that day, the kingdom of God will be within us.

"Thursday, November 27th.—Some of us have canvassed in Digbeth to-day, one brother canvassing in the large shops in the centre of Birmingham. It has been intensely cold, snow falling in small quantities at intervals. This makes us stay at the doors no longer than we can possibly help after delivering our message, and warning the people, in fact, most of them seem to care little about waiting to look into such an important message as God's last warning to the world, although we endeavour to force the meaning upon their notice by the plainest language, yet hundreds take no more notice of what we have to

say than if it were an idle tale. Surely every generation of the past will rise up in the judgment against the present one and condemn it, for if the mighty works which have been done in Christendom had been done in Sodom, it would have remained to this day: and yet there never was a generation that boasted more of its spiritual light and knowledge than the present one; holding up their Bibles to us, they say, 'We do see.' Their religion is but a religion of formalities, whitewashed on the outside, but inwardly full of dead men's bones. The cry to Israel is to come out from this mixed multitude and be separate, to abstain from all uncleanness of the flesh, that they may be received as sons and daughters of the Lord Almighty. Come out from among this apostate Christendom, that ye be not partakers of her sins, and that ye receive not of her plagues. The true tabernacle is now pitched without the camp, and the duty of all true followers who seek to return to Jerusalem above is to come out of Babylon, for this Babylon is built upon the ground of a lie.

"Friday.—It has been snowing the whole day, so canvassing has been out of the question.

"Saturday.—We have canvassed during the day in Vauxhall, Aston, and Deritend. The snow makes it rather bad for the walking. One brother sold a Gilt Sermon of the *Roll* in a shop; a lady customer, having heard what he said, was pleased to purchase a copy also. We called at an interested friend's house; the wife said she was fully convinced that the *Flying Roll* was the truth. They are reading the first Sermon, and take the PIONEERS.

"This evening another friend (mentioned in the diary at the beginning of the week) came up to our house to converse upon Israel's glorious hope and faith. He also wanted the second Volume of the PIONEER OF WISDOM, and now takes the paper regularly. He was called upon to address a meeting, he said, and took his subject from the *Roll*, to the satisfaction of those present. He says that he has a well-stocked library, filled with some of the best authors' works, commentaries, &c., but the Volume of the *Roll* has now taken the place of them all. In fact he is doing his utmost to spread the glorious tidings of redemption from death amongst his friends, and his efforts to further the cause of truth are not fruitless. He is much taken up with the Hymn Book, and thinks the hymn: 'Thou grim, insatiate tyrant, death,' a wonderful one. He can recognise the voice of the Spirit, calling upon him to come out from amongst the Jews and Gentiles, and be separate, and intends to resign his church membership to-morrow morning. He further stated: 'It is almost a mystery to me how the present condition of things has come about, for Christendom is in a most deplorable condition.' A brother opened the *Roll* at Sermon III., Part VII., and read: 'Do you ask for the cause of it all? there is but one answer: they kept not the word of His patience. They did not earnestly contend for the faith once delivered unto the saints. It was a gradual but fatal departure from truth, the leaven was at work, and not judged on the spot. They began by departing from their first love, they dwelt in Satan's seat; then Jezebel was admitted, they became sickly unto death, lukewarm and then they were spued out of His mouth. As soon as they were cut off Christendom flourished, grew rich and increased with goods, and developed into this great city of Babylon. They rejected the truth, they must have a lie, for man must have something to worship.'

"That this is the true state of affairs at this present time is indisputable, living as we are in an age which boasts of its knowledge, light and advancement. Surely those have much to be thankful for who have been blessed with a perception to distinguish truth from error, who view God's mighty handiwork from His standpoint in lieu of their own, who seek to have all things according to law and testimony, who are not

beguiled by the traditions of men, but who seek to bring everything up to the standard of the Word, knowing that whatever is not of the Word is not of Christ. To all such who are guided by His eye we say: 'Keep thine eye single to Him, and thy whole body shall be full of the light of the Spirit.'

"Our sales for the week are 2 Volumes of the PIONEER OF WISDOM, 2 Hymn Books, 38 Sermons of the *Roll* (which includes 1 set of 3), 69 Parts and 222 PIONEERS."

OUR SCOTCH REPORT.

HADDINGTON.

"On Sunday evening, November 23rd, we had a happy gathering with some interested friends who were pleased to spend a little time with us before we left Edinburgh. As a parting hymn we sang: 'Meet, meet again.'

"On Tuesday we left Edinburgh for Haddington. Upon arrival there we found the funeral of a minister, who had died very suddenly, was just taking place, and as it engaged the attention and sympathy of the people we had to wait until it was over, and then search for lodgings; by the time we had secured these the shades of evening had begun to fall and we were unable to commence to canvass.

"Wednesday, November 26th.—To-day two sisters commenced work in Haddington, but had not been out long before they were compelled by a heavy fall of snow to seek shelter at our lodgings. While out one sister met with a person who purchased the *Roll* nearly twelve months ago at Mid-Calder.

"Thursday, November 27th.—Snow has continued to fall during the day, so that we have been unable to do any canvassing.

"Friday, November 28th.—To-day the three in our party have visited Gifford, a small old-fashioned country place, and spoken of by the inhabitants as being very wicked, one woman in particular saying how sad it was to see such a small attendance at the places of worship. Considering that the place was very small (taking us but about an hour and a half to canvass) we felt much rejoiced to find that eleven Sermons of the *Roll* and about twenty PIONEERS had been left there to testify to the truth of immortality, and open up the riches of the wondrous love and grace of God, which we pray may bear fruit in due season to the honour and glory of God. We canvassed our way back into Haddington, and by the time we reached our lodgings it was growing quite dark; we had about ten miles to walk, and found it very heavy, the snow being so deep.

"Saturday, November 29th.—To-day the weather has been fine, but very cold. We continued our canvass of Haddington. Among the large self-contained houses we could gain but little attention, only a PIONEER here and there, and one Gilt Sermon, the servants seeming most interested, the ladies often not taking the trouble to notice the books. One lady said she did not want the book, but would give a shilling to help the cause, so we left her a PIONEER and hope its testimony may cause her to hunger for the *Roll* also. Another said the Lord had sent our sister to her, she was thankful to see her on the Lord's side, and wished her success in the work, for, she continued, Haddington is a wicked place; and God has indeed been calling loudly to them of late, referring to the death of the minister, as recorded in Tuesday's diary, who was quite a young man and just about to be married, and another sudden death which took place this morning, the wife of a doctor, who had received a scratch from a cat about a week ago. Many mentioned these circumstances to us and look upon them as warnings. At a large house, the lady being out, the servant's attention was drawn to the work, and she said she would much like a copy and would show it to her fellow servant, for they loved such books to read; her companion at once desired the *Roll* when she saw it, thus two copies were left in

this house. The light fading so early our labours were brought to a close when we had canvassed about half through the town, our sales being only 22 Sermons of the *Roll* and 79 PIONEERS, but we pray that they may comfort and help those who are eagerly hungering and thirsting for the bread of life."

LANARK TO OLD CUMNOCK.

"Monday, November 24th.—To-day we went out to New Lanark, and after canvassing it through, worked our way back to Lanark. We found many of the people were away at the mills, others were too poor to purchase just now. An old lady and daughter who asked the brother inside when the message of life was offered to them in the 'Extracts from the *Flying Roll*,' said they were believers in Christ, and were looking for His second coming to receive His Church. Our brother told her that the everlasting Gospel of the kingdom was being preached to all nations in the *Flying Roll* to reprove the world of sin, of righteousness, and of judgment, and to gather in one the 144,000 of the twelve tribes of Israel, who are to be prepared as a bride to receive the Bridegroom at His coming. These must have the words of Jesus fulfilled in them: 'The works that I do shall ye do also, and greater works than these shall ye do because I go unto my Father,' by having the new covenant made with them, whereby God will write His laws in their minds, and engrave them in their hearts, which will give them strength to overcome all evil, and at the last trump, be changed from mortal to immortality, when their blood will be washed away and made flesh in the twinkling of an eye, made like unto the glorious body of the Man-Christ in immortality. They gladly took the *Roll* and PIONEER to look into it for themselves, as they had been led to believe they were the Israel of God. We find many who have fallen into this error, thinking they can claim the promises made to Israel by a simple faith in the merits of Christ's blood, often quoting from Rom x. 12: 'There is no difference between the Jew and the Greek.' But if they would read the eleventh chapter of Romans they would find it written that 'Blindness in part is happened to Israel until the fulness of the Gentiles be come in.'

"Tuesday, November 25th.—We have again visited Lanark with God's last message, meeting with good success. Several conversations were held, when the faith of the redemption of the body was brought before their notice, the difference being shown between the resurrection glory, and the glory of those who will be alive and remain until the coming of our Lord Jesus Christ, the one being as inferior to the other as the light of the moon is to that of the sun. Many were glad to have a few points cleared up, and took a copy of the *Roll* or PIONEER.

"Wednesday, November 26th.—To-day we finished canvassing Lanark, snow falling all the day, making it rather unpleasant for our work. We met with a good number of Catholics who refused to hear our message. One young woman asked a brother to call again in the afternoon, as her husband was a great reader, and she was sure it was a book that would suit him. Our brother did as requested, and found the husband who was interested in the ingathering of Israel; he readily secured the *Roll*.

"A lady asked me if I met many true Christians in Scotland. She said she had come out of the churches as she could not tolerate their teaching, and she thought that the second coming of Christ was as much a mystery to the professing churches to-day, as His first coming was to the Jews. I told her we find just a few who are thirsting after truth, and seeking to know more of the will of God concerning them, and have found comfort in the pages of the *Flying Roll*, which is given by the Spirit of truth, and is now sent to lead and guide us into all truth and show

us things to come. She took the *Roll*, and said she would read it carefully, comparing it with her Bible.

"Thursday, November 27th.—This morning we took the 8.20 train to Douglas; the village lies four miles from the station. We called at all the houses along the road, and at the lodge of the Douglas estate the woman said she could get her books from the library and would wait until this one was there. We met with good success in the village. After we had canvassed this place we took the train to Old Cunnock, where we hope to find a week's work.

"Friday, November 28th.—Our books did not arrive until this afternoon, and only having a few left, we were unable to do much canvassing.

"Saturday, November 29th.—Muirkirk has been the scene of our labours to-day. We met with several interesting cases where the *Roll* and PIONEERS were left to bear witness unto the truths of immortality. Many Catholics were called upon, some taking papers, while others refused to hear what we had to say, and one lady even threatened to throw some boiling water over our brother.

"One who took the *Roll* and PIONEER said she had been expecting something of this sort to come along, as she needed more light on her Bible, and wished to be among those who would be alive at the coming of Christ.

"Our sales for the week amount to 59 Sermons of the *Roll* and 238 PIONEERS, which we hope will bring forth fruit abundantly to the honour and glory of God."

MANCHESTER.

"During the past week ending November 29th, I worked on Monday, Wednesday, Thursday and Friday in Sale, and on Tuesday and Saturday in Salford, also made a call on Saturday in Hulme.

"Monday, November 24th.—This afternoon upon calling to deliver a Sermon to a woman who had ordered it last week, I found she was quite ready to receive it. We had a little interesting conversation upon the work, and when leaving she asked me to call again. In the evening two women called to see me to get the PIONEER. They had come all the way from Salford. We had some talk upon the work, and they both seemed much interested, one taking the last three numbers of the PIONEER, wishing to have it weekly.

"Tuesday, November 25th.—Called at several places I had been to before. At one I was very pleased to find that a poor woman, who had been unable to take a Sermon on the date she first fixed, was now quite prepared to receive it, and did so very pleasantly, and I trust it may be a great blessing to her and hers. At another place, I could not see the woman to whom I had supplied a Sermon, but was told she was very much pleased with it, and asked to call again. Another woman did not seem to care much for a Sermon she had some time ago, although she had nothing to say against it, and I believe had only read a portion of it, but I spoke to her of its great importance, being indeed God's message, and urged her to read it again, which I understood she would do. At other places the persons were not in. Several of those called upon for the first time seemed interested, one taking a Sermon and PIONEER, and others PIONEERS. Upon offering the *Roll* to the manager of a small public-house, he gave me immediate and marked attention, asked me into a private room, and seemed much interested in what I told him respecting the work, being a lover of Scripture. There was much in connection with his work which was distasteful to him, but he had tried and succeeded in raising the tone of his house, and though engaged in the drink traffic, was himself an abstainer. It was not convenient to him to take a Sermon then, but took a PIONEER very readily, wishing me to call again in two or three weeks, when he would have a Sermon.

"Wednesday, November 26th.—To-day I met with several persons who, upon my offering them the *Roll*, listened attentively, and appeared to be interested, and altogether I am thankful to say I was enabled to dispose of five Sermons and five PIONEERS. At one place, whilst I was speaking to the person who opened the door, a lady came quickly along the lobby, saying, 'I don't want anything,' and would not listen to me, the door being immediately closed.

"Thursday, November 27th.—Again to-day I have met with a number of persons who seemed interested, two of whom took a Sermon and PIONEER, another a Sermon, others PIONEERS, and a few wished me to call again. The person who took a Sermon seemed very interested, and took it into the house to ask some one, whom I suppose was her husband, if he would have it, but after awhile brought it back, saying he did not care for it, but I spoke to her further of its importance, wishing her to ask him again, and then she returned to the man to see if he would let her have it, and I suppose he must have consented. A young man in a shop declined to take the *Roll* himself or take it into the house for the mistress to look at, saying she was busy getting tea ready, and if I liked I might call another time. It has been bitterly cold to-day, a little snow falling at intervals, so that the people did not like standing at their doors even for a short time, which is a serious drawback in canvassing.

"Friday, November 28th.—Was unable to do much canvassing to-day, not being out quite two hours, and only met with one person who seemed really interested, but she, after listening attentively to what I said, took a Sermon and PIONEER very readily. It has again been cold, and snowing at times.

"Saturday, November 29th.—Called upon a great many persons I had seen before, several of whom asked me in, and I had interesting conversations with them upon the glorious faith and hope of Israel, in comparison with which (to all those who have their eyes open to see the great importance of Jesus Christ's urgent advice and promise, 'Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you'—Matthew vi. 33) all else is of minor consequence. One young man gave me to understand he was deeply interested in the first Sermon of the *Roll*, and in accordance with his promise made last week, now very readily and with much pleasure took Sermons II. and III., also a number of the PIONEER, which he wishes to be supplied with weekly. One woman expressed herself as being very pleased with the first Sermon, and that the contents thereof were such that no man of himself could have written such a book. She would like to have had the other two Sermons, but could not afford, so took a PIONEER. She asked for information upon several points, and seemed very glad to receive answers to her satisfaction. She could not understand what was meant by the prophet being told to eat the *Roll*, so I explained that the *Roll* was the word of God, and as such was spiritual food, according as Jesus said, 'Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.' (Matthew iv. 4.) So that the word of God must be eaten and digested, and those who eat it up cannot taste of death, as Jesus said, 'The words that I speak unto you, they are spirit, and they are life' (John vi. 63), and again, 'If a man keep my saying, he shall never see death.' (John viii. 51.) The word of God being that which shall purge away the evil from the Bride of Christ, as it is written, 'That He might sanctify and cleanse it with the washing of water by the Word; that He might present it to Himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy, and without blemish.' (Ephes. v. 26, 27.)

"My sales for the week amounted to 14 Sermons of the *Flying Roll* and 54 PIONEERS."

Testimony from New Zealand.

CHRISTCHURCH.

We are pleased to receive the following from a sister:—"In company with another sister I went to Fendalton to see the lady and gentleman mentioned in a previous report. We there met a young lady to whom I had sold a Volume of the *Roll* a short time since. When asked if she had read it she replied: 'No, her father did not wish her to, being afraid it might upset her, as these things tended to lead many from the truth.' We explained to her that He who caused the Scriptures to be written had also given the interpretation. The lady of the house exhorted her to read it; in fact, she had read some to her, and seemed anxious that she should look into it, as she herself was doing, it having been lent to her. The lady took a Volume of the *Roll* and two PIONEERS, and wishes to take the paper weekly, that she may follow the spread of the truth, saying that there is much comfort in the teaching of the *Roll*.

"Accompanied by the same sister I attended a meeting at the rooms of the Y.M.C.A. The meeting was led by the wife of the Baptist minister. A chapter of the Bible was read, verse by verse, by those present, when one spoke, and in the course of her remarks said, 'We wonder why prayer is not answered?' I replied, 'We read 'Ye ask and receive not because ye ask amiss' (James iv. 5), and our Lord said 'Hitherto have ye asked nothing in my name; ask and ye shall receive.' (John xvi. 24.) We are exhorted to 'Seek first the kingdom of God,' but the question arises here, 'What is the kingdom of God?' I endeavoured to show from the Word that it was the Spirit *within* the temple or body, 'That the kingdom of God cometh not with observation, neither shall they say, Lo here! or lo there! for, behold, the kingdom of God is within you.' (Luke xvii. 20-21.) After uttering these few words I was prevented by the minister's wife from giving any further explanation, she saying we must defer this subject for another time, and continue the subject under consideration, viz.: 'What is the strength of God?' How strange it is that these people should have uttered long prayers, asking for 'light' and 'strength,' and as soon as the light began to shine within their darkened windows, they immediately drew down their blinds and rejected it. How true are the words of Christ: 'They think they shall be heard for their much speaking.'

"At the close of the meeting Sister C—brought forward the *Roll*, and asked the minister's wife if she had seen it. 'Yes,' she replied. I then asked if she had read it. No, she had not patience to do so; she did not believe in being taken up with every fancy; she would stick to the Scriptures through thick and thin, adding, 'If any man shall add to, or take away from the words of this book—what is written of such is not very agreeable.' I should think that no passage of Scripture is oftener quoted, and as often misunderstood, as the 18th and 19th verses of the last chapter of Revelations. When we

speak of the *Flying Roll* as being a further revelation from God, these verses are frequently adduced to prove that we shall have no further revelation, that the 'canon of Scripture is closed,' thus binding God's Spirit within the limit of the two covers of the Bible, and hurling the anathema pronounced on those who shall 'add to' or 'take from' the true meaning of the Scripture, on those whom God has deigned to choose as His servants. If we are to accept these words as proof positive that God will reveal nothing further to man, that there will be no open vision at the time of the end, and to reject all further revelations in consequence, then, on the same authority, we have as much right to reject the prophets and Apostles who wrote the New Testament, for the same words of admonition were uttered by Moses, the servant of God, to the former house of Israel, viz.: 'Ye shall not add unto the Word which I command you, neither shall ye diminish aught from it.' It is therefore evident that these words have no such application as the learned divines of Christendom would have us believe, but do apply to those who put their own private interpretation upon God's word, by adding to and taking from, and teaching for doctrine the commandments of men.

"We reminded the lady presiding that it was plainly laid down in the Word that in the last days there would be a revelation, and that the *Flying Roll* was the fulfilment of the prophecy, and that it was unjust to condemn it unread. She accepted a PIONEER; we also gave two copies to a lady who was there, with whom we had a long conversation upon the hope of Israel.

"I went to see the secretary of the Young Men's Christian Association, and offered him the *Flying Roll*. When I introduced the book he said it was no use, for he would be leaving here for Melbourne in a few months, so would not be a purchaser, and the institution could not afford to buy them. I said, 'If you will allow me to explain my mission I would be glad, which is, to promulgate the *Flying Roll*—God's last message to man.' I was then asked to sit down. The secretary remarked that to him the Bible was an open book. I allowed it was for the salvation of the soul, but for man's complete redemption we needed the interpretation. 'Are you not looking for a further revelation of God's Spirit in these latter days?' He believed in Christians being inspired, or, in other words, the Spirit was within the temple. To this I could not agree, and tried to explain that a work had to be done before this could take place. That we read in God's word, 'Whosoever is born of God doth not commit sin, for His seed remaineth in him,' so the blood must be cleansed as promised in Joel, and afterwards washed away as declared by Ezekiel. We are then prepared for the kingdom which flesh and blood cannot inherit. I referred to many portions of Scripture, and was asked many questions as to the progress of the work, which were answered. He took the first Sermon of the *Roll* and a PIONEER, and promised to seek the Spirit of God while reading, and compare them with the Scriptures; thanked me for calling upon him, and wished us every success in our mission, which he said must be a very arduous one. I next

called upon a person whom I had visited twice before. She took the first Sermon. I explained to her the fall of man and the birth of Jesus, which she seemed to grasp. I trust she may read and understand.

"This will conclude my labours in and around Christchurch for the present, as we expect to leave here for Dunedin, 230 miles distant by train. May the refreshing showers of God's Spirit descend upon the seed of His word, which has been sown in this city, that it may bring forth much fruit to His honour and glory."

CHRISTCHURCH TO DUNEDIN.

"Dunedin, October 13th.—My wife and I, with our child, left Christchurch on Thursday, September 11th, for Dunedin, the principal city of Otago, and 230 miles by rail from Christchurch, to continue our mission of canvassing with the *Flying Roll*. We took with us three cases of books and papers, in addition to the large case we were expecting to receive daily from England, but which has been delayed owing to the shipping strikes all over the colony. As an instance of how these strikes have paralysed the trade of New Zealand, I will mention that this case which arrived by the "Doric" on or about August 18th, was not delivered until October 6th. As we could get no definite information as to when we might receive it, we decided to break our journey to Dunedin at Oamaru, and visit some interested friends there whose acquaintance we made when canvassing Oamaru a year and nine months ago. We sent our books on to Dunedin by the goods train, and when the train arrived at Ashburton, telegraphed to say we would stay a few days. On arriving at Oamaru, 151½ miles from Christchurch, we were met by Mrs. P. at the station, and escorted by her to their residence, where tea was already prepared for us, of which we were glad to partake after our six hours' ride across the Canterbury plains. We were also provided with a comfortable room, and were pleased to find Mrs. P. strong in the hope of immortality, and her husband willing to listen (although he cannot at present realise that immortality can possibly be for him). Both are anxious to do all they can to spread the glad news whenever and wherever they can. Mrs. P. has also presented the three Gilt Sermons to the Library of the Oamaru Athenæum, which were acknowledged with thanks by the President and Secretary on behalf of the Committee.

"On Sunday afternoon and evening, September 21st, we held two meetings at the Athenæum Hall. The meetings were advertised in both local papers, and many to whom we had previously sold the *Roll* were invited to attend. One lady who was present took the three Sermons, and another who purchased the first Sermon when we first came to Oamaru promised to take the second and third. Another lady who noticed the advertisement came to the residence of Mrs. P. for the first Sermon for her husband. We have learned that another has also taken the first Sermon since we left Oamaru.

"On Tuesday, September 16th, we went to see an interested friend in Waimate, who has

subscribed to the PIONEER and *Roll*. Waimate is a small country town in Canterbury, but an excellent farming district, the land being very fertile, and is 128¼ miles from Christchurch and 32¼ miles from Oamaru. Unfortunately, the day we went there was very wet, and on arrival had to walk about two miles to our friend's residence in the country. We were made most welcome by Mr. and Mrs. G., and on the following day, which was very fine, we visited a neighbour, with whom we had a lengthy conversation on the faith and hope of Israel. Their daughter, who is a worker in the Salvation Army, took a Volume of the *Roll* to present to her mother, who, I am sure, will read it with renewed interest. After we had dinner Mrs. G. drove us round to several who had previously taken the *Roll*. Some had, we heard on enquiry, left the place, others had almost forgotten it, while several others did not seem to comprehend its teaching, but were pleased to see us and to speak with us. Three took copies of the PIONEER, and we sincerely trust that their minds will be fully awakened to the divine truths contained in God's last message to man. After visiting these friends Mrs. G. drove us to the station, and we were soon on our way back to Oamaru, where we remained until September 30th, when we left for Dunedin. We sold nearly 100 PIONEERS in Oamaru and Waimate, and the *Flying Rolls* before mentioned.

"As we were packing our boxes prior to leaving Christchurch, a young man from a country district having observed our advertisement in the daily papers called for two sets of the three Sermons, one set for a friend, and one for himself. We had an interesting conversation on several points of our faith.

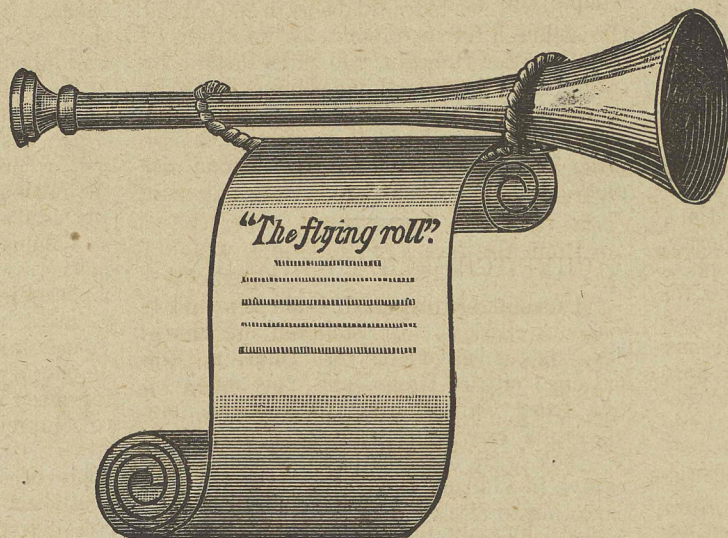
"In conclusion, we desire to record the hearty good will and earnest wishes with which we left our brethren and friends at Christchurch for the furtherance of the Lord's work for the restoration and ingathering of the dry bones of the house of Israel. An interested friend who attends our public meetings took our luggage to the station free of charge and otherwise did what was in his power towards the spread of the work."

The ark of God conveys death to those who make use of false keys. He that entereth not by the door into the sheepfold the same is a thief and a robber. Christ, whilst keeping the law, brought life and immortality to light through the Gospel; these two, law and testimony, side by side form a two-leaved gate through which the true children of Abraham will enter into immortality.

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

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PUBLIC MEETINGS

Are held at the undermentioned places as follows:—

LONDON.

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

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

- LONDON—165, Hampstead-road, N.W.; 75, Oxford-street, W.; 20, Denman-road, Camberwell, S.E.; 7, Caxton-road, Wood Green, N.; 35, Beaconsfield-terrace, Chandos-road, Leytonstone, E.; 88, Bromell's-road, Clapham Common, S.W.
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BRIGHTON—167, Elm-grove.
BURY ST. EDMUNDS—14, Mustow-street.
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The Pioneer of Wisdom:

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

FRIDAY, DECEMBER 5, 1890.

HOW THE CHURCH OF CHRIST WILL BE KNOWN.

WHAT is the Church of Christ? is a question lately raised by a contemporary. If a man had only the description afforded by the sacred records and disregarded the sophistic arguments in vogue bearing upon that description, he would undoubtedly expect to find a community united by the bands of love, each one esteeming the other better than himself, no sect or division, seeing eye to eye; a church which could in every sense of the word be compared to a "chaste virgin," having no spot, holy and without blemish; whose members had been washed from the effects of the fall, their blood cleansed and washed away, their bodies being redeemed, having overcome sin and therefore death, born again, no longer liable to death or sin, perfect, even as He is perfect. Such will be the Church of Christ, but at present does not exist. There is no Church of Christ, or God's work would be complete; Christ would have seen the travail of His soul and be satisfied, the six days of creation would be over, and the millennium arrived. Many pronounce Christianity a failure because they see not the finished work whilst the work is in progress; as well might they say the making of earthen pots was a failure, on seeing the vessel as it left the potter's wheel, unfit for use, the clay not being hardened in the furnace.

At the marriage feast in Cana the best wine was kept until the end, the wine they had drunk was made by human hands but the good wine by the hand of God. So it is in the feast of the creation, for the kingdom of God is like a king that "made a marriage for his son;" hitherto the wisdom of man has been used to expound the word of God, with the present result, chaos and division, but now in the end the vision is made plain, as it was prophesied. The Interpreter has come to prepare the Church of Christ, not that Christianity

has been of no effect during the past, but the full promise, the grandest object of creation, viz., "Let us make man in our image," is not realised.

The divisions of Christendom are of course due to false teaching, but regarding their hope it is only a partial salvation, they know in part and prophesy in part; the salvation of their souls is as Peter calls it, the *end of their faith*, they know no other and seek no other, the redemption of the body they cannot discern; seeing therefore that their salvation is in part only one cannot expect to see in them the fruits of that faith which is perfection. Theirs is a righteousness, not actual but imputed; theirs is a glory, not terrestrial but celestial. Through the blood of Christ, by faith without works, their souls are freed from the second death, they are accounted worthy through His merits, but their bodies are not cleansed from the evil; they receive the wages of sin, being delivered unto Satan for the destruction of the flesh, consumed in the grave from whence they will never return, but their souls will rise and be as the angels of God, spiritual bodies. Their salvation is not complete, perfect, for they suffer loss, their bodies perish and their souls are saved; neither is their conduct perfect, it is not in accordance with law and Gospel; indeed, only four commands were given them, it was not intended that they should keep the law, their salvation being by faith only. In the Church of Christ, however, whose redemption will be complete, perfection will be found, they will keep the righteousness of law and Gospel, not an imputed righteousness but actual, they will have a *right* to the tree of life, saved from both deaths, for in the way of righteousness is life and in the pathway thereof there is *no death*; they will have no part in the resurrection, for they will be alive and remain, prepared as a bride adorned for her husband, and their vile bodies will be changed and fashioned like unto His glorious body, flesh and bone, a terrestrial immortal body which can be handled. That church will answer in every detail the description contained in the Scripture; there will then be no need to ask for the Church of Christ, for it will be apparent to all, to the whole universe.

As we have said, such a church is not in existence, but there is one in preparation, and we know that He is gathering His people together in silence, unobserved by the world; we know the church to whom He has given the knowledge of these things, the evidence being in the harmony of its doctrines with the Scripture, that is the only sign of its establishment, but it is a sign which all lovers of truth will recognise. It will be too late to enquire for the Church of Christ when the Scripture is fulfilled in them, and they are perfect

and entire, wanting nothing; now is the time to search the Scripture and weigh well the doctrines we are instrumental in handing to the world, it is for your *life*. Life and death are placed before man for the last time in the "Extracts from the *Flying Roll*;" the word of God which has been a closed book is now made plain that he may run that readeth it, that he may run for the highest prize, to be of that number who will comprise the Church of Christ, whose vile bodies will be changed and fashioned like unto His glorious body.

REMOVAL OF A GREAT MOUNTAIN.

DEATH has been a mountain to all since the days of Adam, save three, who are witnesses that the mountain will be removed and cast into the sea. When the flaming sword was placed to guard the way to the tree of life it was appointed unto men to die. Job calls death "the house appointed for all living;" we are counted, says David, as sheep for the slaughter. Man being in honour abideth not, he is like the beasts that perish, like sheep they are laid in the grave, death shall feed upon them. The bodies corrupting in the grave are meat for the serpent, as it was said to him in the beginning, Dust shalt thou eat. The body of man turns to the dust as it was, he is delivered unto Satan for the destruction of the flesh, to rise no more, but his soul and spirit will rise in the day of the Lord Jesus. Satan feeds upon all alike, he makes no difference: "How dieth the wise man? as the fool." Death is, as Isaiah terms it, the consumption decreed; it was decreed in the beginning because of sin, it is literally the wages of sin, which all receive but those whose blood is cleansed from the evil. Although Christ freed us from all condemnation for the sin of the soul, if we say we have no sin we deceive ourselves and the truth is not in us, so Satan claims the body, and the soul sleeps until the resurrection morn, when they that sleep in the dust shall awake, some to life and some to shame and everlasting contempt. Through the blood of Christ, he that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted unto him for righteousness, he is accounted worthy to obtain that world and the resurrection from among the dead, and blessed are the dead that die in the Lord: they will receive their glory at His appearing, when He comes to judge the quick and the dead, they will give an answer concerning their hope, pleading the merits of Jesus Christ, and enter into the mansion prepared for them, namely, to be made as the angels in the first resurrection, and blessed and

holy is he that hath part in the first resurrection, for on such the second death hath no power. The unbeliever is cast back into the grave to suffer the penalty of the second death; to him the sentence will seem eternal, but at the end of the thousand years he will come forth, having paid the uttermost farthing in prison, and will praise God throughout the countless ages of eternity for extending His mercy even to him, being a witness that Christ is the Saviour of *all* men, whilst the believer will testify that He is the special Saviour of them that believe.

But there is another class of people, who are to be witnesses of a far greater glory, namely, that Christ is the Saviour of the body (Eph. v. 23), who will possess the evidence in themselves of that great redemption, being made like Jesus whom Paul calls "the faithful witness," for He only hath immortality. In this people the consumption decreed shall overflow with righteousness, they will have that faith as a grain of mustard seed, the smallest of all seeds, the woman's seed, which will say to the destroying mountain, death, "Be thou removed and be thou cast into the sea," and the days are come when the effect of the prophet's words will be seen in Israel, "I am against thee, O destroying mountain, saith the Lord, which destroyeth all the earth;" for the Lord hath looked down from the height of His sanctuary, from heaven did the Lord behold the earth, to hear the groaning of the prisoner, and to loose them that are appointed to death. The whole creation have groaned for this redemption, which is the adoption, making us heirs of God and joint-heirs with Jesus Christ, and the earnest expectation of the creature waiteth for the manifestation of the sons of God, who are Israelites, for to *them* pertains the adoption: I will redeem them from death, God says, I will ransom them from the power of the grave. It is not by might nor by power, but by my Spirit, saith the Lord, for there is no man that hath power over the Spirit to retain the Spirit, and no man can by any means redeem his brother, nor give God a ransom for him, that he should still live for ever and not see corruption. Israel must work out their own salvation with fear and trembling, looking to Jesus, the author and finisher of their faith, for it is He that worketh in them both to will and to do according to His good pleasure, overcoming the evil in them that they may have a right to the tree of life. For this power will every true Israelite pray, morn, noon and night, that they may live to His honour and praise, knowing, as Isaiah says, that "The grave cannot praise Thee, death cannot celebrate Thee, they that go down into the pit cannot hope

for Thy truth (for he that goeth down to the grave, Job tells us, shall come up no more), the living, the living, he shall praise thee." They will give Him no rest until He make Jerusalem a praise, until He becomes, as prophesied by Simeon, the *glory* of His people Israel.

—♦—
 PASSAGES OF SCRIPTURE
 RELATING TO ISRAEL
 ESPECIALLY.
 —♦—

- Return unto me, for I have redeemed thee. (Isaiah xlv. 22.)
 Every one that is called by my name. (Isaiah xliii. 7.)
 Loose those that are appointed to death. (Psalm cii. 20.)
 A seed shall serve Him. (Psalm xxii. 30.)
 Thy people shall be willing in the day of Thy power. (Psalm cx. 3.)
 I have ordained a lamp for mine anointed. (Psalm cxxxii. 17.)
 No weapon that is formed against thee shall prosper. (Isaiah liv. 17.)
 God is not ashamed to be called *their* God. (Heb. xi. 16.)
 This people have I formed for myself. (Isaiah xliii. 21.)
 Only acknowledge thine iniquity. (Jer. iii. 13.)
 Israel for His peculiar treasure. (Psalm cxxxv. 5.)
 Surely they are my people. (Isaiah lxiii. 8.)
 Ransom them from the power of the grave. (Hosea xiii. 14.)
 And He shall redeem Israel from all his iniquities. (Psalm cxxx. 8.)
 Espoused to one husband. (2 Cor. xi. 2.)
 Let the high praises of God be in their mouth and a two-edged sword in their hand. (Psalm cxlix. 6.)

—♦—

Happy is he whose enlightened zeal seeketh in his heart to spread the glory of his God. We say, "Seeketh in his heart;" those doing thus, seeking first the kingdom of God and His righteousness, will assuredly be blessed in their labour. All such will ponder well the path of their feet, and thus by a patient continuance in well-doing will reach the standard: "Be ye therefore perfect, even as your Father which is in heaven is perfect."

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

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

Our American Columns

KEOKUK, IOWA.

"Tuesday, November 4th.—Two of our party left Canton, Missouri, this morning for Keokuk, twenty-two miles distant, leaving a brother and sister to finish Canton. Arrived here, we gained permission to canvass, got a comfortable room with a widow lady, and found a new supply of books awaiting us. I could not help remarking to my sister how often the widows take us in, at nearly every place since we first started out, but when we are directed to go to a minister of the Gospel, they never have room for us. After we got settled this afternoon we canvassed until dark. Amongst the business portion of the city one of us met a gentleman who listened very attentively to the message of life, asking many questions, but only took one PIONEER. I met with a great deal of indifference, one gentleman saying Nature was his God—all he wanted.

"Wednesday, November 5th.—We did not get out to canvass until two o'clock this afternoon. The first woman I called on said she did not want anything at all, she had all the light she needed, neither would she look at the *Roll*, but treated the message with the greatest contempt, but the next lady asked me in and listened to the message attentively, saying she had never heard of having the body saved before, but had thought it was sufficient to have the soul saved. She wanted to know if I ever preached; said if we held meetings she would go anywhere to hear us, and that I ought to drop canvassing and go to preaching; said she did not see why our ministers did not bring these things before their notice. She took a PIONEER. I called on a widow woman, who said she had four young children to support by washing, but expected money in to-morrow for work, and would then take a Gilt Sermon. I also called on a gentleman who said he had taken a *Part* from a lady on the other side of the street.

"Our sister says, on talking to three gentlemen, one of them became much interested, saying he was seeking after truth, and asked our sister to explain the fall of Adam, for he had often wondered what the sin was. That and other things were explained to their satisfaction, which resulted in two of them borrowing the money from a third party to take a *Part*, one of them saying if our sister would call in again when he had money he would take one or the three Sermons. A servant girl took a *Part*, saying she would take a Sermon later, and that it was a good book. Another woman took a PIONEER and ordered a Sermon to be delivered later, saying she knew she should like the book from what I had told her of its contents. Another asked *what* did you say it was? I explained God's last message to man for the ingathering of Israel, the third church to be gathered out from the other two, Jew and Gentile, this third church being wholly saved, body, soul, and spirit, through the cleansing of their blood by the washing of the Word. It is a grand thing to have our souls saved and take part in the first resurrection, but it is still better to shun the broad road which leads to the destruction of our mortal body. She

said, 'Well, I hate to go upstairs after the money,' but she did, and took a *Part*, and I trust when she reads it she will never be sorry for those few steps upstairs.

"Thursday, November 6th.—We are having very fine weather for the time of the year. To-day has been very warm, quite like summer. How thankful we ought to be to our heavenly Father who permits it, that the everlasting Gospel may be spread the more rapidly. We have canvassed amongst the stores to-day, but have not found *one* particularly interested. One of us called upon a lady who said she was no Christian but she had a reverence for the Bible and everything that was good, and would not allow anyone in her house who made light of God's word. She had studied the Bible, but not being able to understand it, had let it alone, but if our sister had anything that would enlighten her, she would be glad to purchase the *Roll*. She took two PIONEERS, and ordered a Volume. I sold a *Roll* to a Spiritualist, who said I brought a good influence with me, as she could see a guardian angel beside me in the shape of a little child. I trust that the *Roll* may lead her on to leave all shadows behind and run for the substance of the Word to be fulfilled in her, that she may seek to the God of the living instead of the God of the dead. I also sold a PIONEER to a broom maker, the title of first article being, Why God placed evil in the city. He said it was the first paper, or the first person of any kind that he had ever seen to admit that God created the evil, but he had always contended with ministers that God created evil as well as good. I said, 'Yes, I am aware that Christendom in general deny that God created the evil, in spite of all Scripture evidence to the contrary, as the prophet Amos says (iii. 6): "Shall there be evil in a city and the Lord hath not done it?" Again in Isaiah (xlv. 7): "I make peace and create evil; I, the Lord, do all these things."' He said, 'Yes, that's what caught my eye, and I'll just take that one copy and see what it says.' At another house there were two ladies. One of them seemed very much pleased and interested, but the other said she did not believe anything of the kind, it was only our own interpretations. Our sister asked, was there anything said contrary to Scripture? She replied she was not at all posted in Scripture.

"Friday, November 7th.—To-day is quite a change from yesterday. The weather has turned very cold, dark and gloomy. There seems to be a marked indifference to anything in the religious line here, so many deny the Bible being inspired, asking: What evidence have you that it is inspired? They say they are going to look sharp after their bread and butter and beer and leave the rest with God, if there is a God, and very few will even take a PIONEER. There are a few of the Salvation Army working here, but we hear they have had a very hard time, been much persecuted, brick ends and many other things thrown at them, and sometimes some of them badly hurt. I met a mother and daughter belonging to the Salvation Army to-day, who were much pleased with the message, and said it was perfectly wonderful. They had never heard or thought of Scripture teachings

in that light before. They were delighted to hear the fall of man explained and the difference between the two salvations, and said they would come Saturday night and get the whole set of Sermons, and invited me to come to their barracks and speak on Sunday afternoon. My sister also called upon some of the members of the Salvation Army and sold one of them a Gilt Sermon and a PIONEER, and she also was invited to come Sunday afternoon and speak, which we have promised to do (God willing), as we knew we should avail ourselves of every opportunity to spread the words of life. An old lady, who was pleased to listen to the message, said she could not take anything. My sister, thinking she was poor, offered her a PIONEER gratis, and then she brought out twenty-five cents, telling the sister to take five cents for it. She gave her two copies. The poor woman said her husband had broken his leg, and a little while after she broke her arm. She wanted the truth, desiring to do what was right, but was perplexed to know what was right. She asked our sister to pray for her and her husband. I also called upon a lady who said she did not believe in anything being inspired in these days, nor that there was to be any more prophets after Bible days, but plenty of Scripture was brought forward, such as Joel ii. 28-29, Amos iii. 7; also reminded that John in Revelations was told he should prophesy again before many people, nations, kindreds, and tongues. She confessed these things were worth looking into, but had no money.

"Saturday, November 8th.—We have another change in the weather this morning. It is raining very hard and freezing at the same time. Our brother and sister have arrived from Canton. There seems to have been a great lack of money there. Many took *Parts* and PIONEERS who would have liked the Sermons of the *Roll*. The steady down-pour of rain has prevented us from canvassing to-day.

"Sunday, November 9th.—We held our usual Sabbath morning meeting, and this afternoon two of us went to the Salvation Army barracks by invitation, to give an address. One sister spoke on the sixth chapter of Hebrews, on leaving the first principles of the doctrine of Christ, and the other spoke on 1 Cor. xv., of the three glories, sun, moon, and stars. There was good attention throughout, and, after the meeting, a gentleman asked to see the *Roll*, saying a sister had called at his house and he wanted either the Volume or three Sermons. He and another gentleman took a PIONEER, all we had with us. We were asked to come again."

CANTON, MO.

A brother writes:—"The canvass of this place was finished on Friday, November 7th, the total sales being 10 Sermons, 79 *Parts* of the *Roll* and 108 PIONEERS, besides a few papers given away. The canvasser in the Lord's vineyard goes through a schooling not to be forgotten, for if there is one occupation more than another that gives one strength and shows so complete a fulfilment of the Scriptures and God's wonderful dealings with His creation, it is the life of the canvasser as

he offers from door to door the reprieve from death. It teaches one to wait patiently on the Lord, as He doeth all things well, and seek that implicit childlike obedience to His will, also perfect faith that He will provide as He knoweth our infirmities, and all we stand in need of. It teaches us to be charitable. On Tuesday two of our party went to Keokuk, twenty-two miles up the Mississippi river. One lady visited on Tuesday expressed herself well pleased with a copy of the *Roll*, which she had previously obtained. On Saturday we joined our sisters at Keokuk. Our sales for the week are 11 Sermons, 116 *Parts* of the *Roll*, and 160 PIONEERS."

STRATFORD, CANADA.

"On Monday, November 3rd, our party was again out in search of the famishing cattle of Israel. One of us called at the house of a lady who came here recently from Stratford, England. She had two Sermons of the *Roll*, first and third, which they had brought with them, having lost the second through lending it in England. She was now glad to replace it by a new one. She and her husband are both firm believers in the message, and used to attend the public meetings in the old country.

"On Wednesday we met a lady who had read the three Sermons of the *Roll* which had been lent to her. She would now have purchased a set for herself but had not sufficient money. We met a little girl going to school who asked if we were selling the PIONEER, as her ma had read one, with which she was much pleased. She would like to take another copy but had only two cents; we gratified her wish. One of us called at a house where he had previously sold a PIONEER. He was invited to tea, and as he left was loaded with good things for his fellow-canvassers.

"On Friday the member of a well-known sect pronounced against the PIONEER, saying it was of the devil, as it taught universal salvation. Several portions of Scripture in support of the belief in non-eternal torment were brought forward, but he could not receive them in that light.

"On Saturday we called on several interested ones. One lady, who was in possession of a PIONEER and a *Part* of the *Roll*, thought them excellent reading, and now took a Sermon; would have had the Volume but was unable to afford it. At one house they pressed us to stay to supper. We spent the evening in profitable conversation with the family and an old gentleman visitor, who was pleased to receive a *Part* of the *Roll* and a PIONEER. During our stay in Stratford we have disposed of 12 Sermons, 123 *Parts* of the *Roll*, and 155 PIONEERS."

RENFREW, CANADA.

"On Monday, November 3rd, we canvassed the main street. While one of us was offering the *Roll* to a clerk he refused it, but another, who was waiting on a customer, stopped cutting off the dress-goods and bought the *Roll*, having been listening attentively all the time the sister was explaining to the first-mentioned clerk. Another case

where one of us explained that woman was the tree of knowledge of good and evil, the hearer said, 'Well, show me how you make that out.' She carefully went through the explanation, showing that Eve brought forth to death, while the mother of Jesus brought forth to life. This person claimed to have the Spirit of God, and yet thought all should die. He said, 'I want nothing but Scripture, and in Adam all die;' but as the sister told him, 'So in Christ shall all be made alive, and the last enemy, death, must be destroyed.' He at last bought two PIONEERS. We trust he may see that they do speak to the law and testimony. A sister met a Salvationist whom she had given the message to when we were in Deseronto: to-day she bought a paper. This evening we held an open-air meeting. At the close, one man and his wife bought a Sermon, another bought a paper. A third party, who had bought a Sermon early this afternoon, stepped forward, asking the sisters if they would accept a hall to speak in. We very gratefully thanked this gentleman. Evidently he is well pleased with the Sermon to act in so practical a manner, and we pray the God of Israel will abundantly bless his kindness to us, two weak instruments.

"Tuesday, November 4th.—Nothing of note all day. In the evening we went to the hall as provided for us, and on entering found a large number already assembled; the majority were the Brethren. It seems the hall is the one they assemble in at the hour stated. We commenced our meeting at eight o'clock by singing hymn thirty-one. After repeating the Lord's prayer, a sister drew the attention of the assembly to three keys necessary to a right understanding of the Scriptures: 'God calleth those things which be not, as though they were' (Rom. iv. 17); 'No prophecy of the Scripture is of any private interpretation' (2 Peter i. 20); and 'Be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day.' (2 Peter iii. 8.) Then taking her text from Heb. vi. 1, comparing it with Epistle Jude 3, she pointed out that after coming to the first principles of the doctrine of Christ, we are exhorted to press on to perfection. A second sister spoke from Rom. ix. 4: 'Who are Israelites?' One who was represented as the leader of the Brethren here, could not receive our doctrine. He said he was looking for the second coming of Christ, and expected to be changed to incorruptibility, but did not see the preparation necessary for all those who would be thus changed. Not seeing the difference between incorruptibility and immortality, he could not accept the teaching concerning the origin of evil. At the close of the meeting we sang hymn 198: 'Great God of hosts, our ears have heard;' after which an old lady stepped up, saying, 'Give me one of those fifty-cent books' (the *Flying Roll*), and grasped the sister's hand, saying, 'I believe every word of it. God bless you.' Another, a young man, came forward, saying, 'I met you in Arnprior; I, too, want the *Roll*.' While this was going on the Brethren leader was saying, 'It's all waste time; it's nonsense.' We thanked the gentleman who had given

us the hall, saying if there was one who had been benefited we would be grateful. One of the Brethren answered, 'Well, I was the one who proposed to offer you the hall, but I must say I am not benefited.' As we were on our way home the same old lady stopped us, saying, 'I want you to come and see me before you leave, for I have heard your doctrine preached in the old country; but we dare not mention it, though my husband and I believe every word you said to-night.'

"Wednesday, November 5th.—On calling at one door the woman asked gave an invitation to step inside, saying, 'I have read, I think in the *Gananoque Reporter*, an account of the *Flying Roll*, am very much interested, and will be much pleased to take your book,' and then invited the sister to bring her companion to dinner that they might have a conversation, which we did, and it proved very profitable, we trust, to all parties. A relation of this woman's, a farmer, and his wife were there also, he rejoicing in the soul's salvation, and said he knew there was nothing between the two lids of the Bible but God intended to reveal to man, so he readily bought the *Roll*. The husband of the woman who asked us to dinner was delighted with the message. He understood much concerning the law, as his father was a Jew, but had married a Gentile. He desired to meet us again. His wife saw the doctrine clearly, and was so pleased. We finished our canvass of this village to-day.

"Thursday, November 6th.—This is 'Thanksgiving day,' the village looking very much as if it were asleep. We have a call or two to make on the interested ones. Yesterday we called at the house of one who, when we were looking for lodgings the day we arrived here, refused to take us in. The woman expressed her regret that she had not given us a room, for, said she, 'I have lots of room, but you were strangers, and I did not like to as I have been taken in before by people representing themselves respectable and were not.' She had since heard of us through a young man who had bought a Sermon at Tuesday evening's meeting. He had told her who we were and how we were engaged. She tried to make amends by wanting to give us some refreshments, but thanking her, we declined, being anxious to push on and finish our canvass. This afternoon we called upon the old lady who bought a Sermon at Tuesday evening's meeting. She expressed herself as being so pleased to see us, and delighted with the *Roll*. She told us of her minister, who heard she had got the *Roll*; he came down to see her about it. She told him she had not only got the *Roll* and heard the address at the hall, but what she had read proved to be in accordance with the Word, and we must prove all things, and hold fast to that which is good. He turned the conversation. This woman is very bold for the truth. She was not in her own house when we called, but a young friend of hers took us to her, and all were interested, we having spent a very enjoyable time talking on the faith. Having taken tea with these kind friends we parted, going to our lodgings to make preparation for an early start in the morning.

"Friday, November 7th.—This morning, while waiting at the Depôt, our old lady friend who is so interested came down to see us off, bringing with her a basket of lunch. We arrived in Almonte, having been invited to stop until Monday with some of the interested ones. Our friend who lodged us three weeks ago when we were here has the set of Sermons, and it is most refreshing to hear her tell how she enjoys the reading. She says, 'I want to press right on, and know all that God has for me.' She has been very kind to us. This evening we held our own meeting as usual.

"Saturday, November 8th.—In the morning we did our washing. While so engaged, the man who brings the milk called. We had a conversation on the faith, and he bought the first Sermon of the *Roll*, saying he had read the *Part*, and enjoyed its contents; also that he saw so much in the figure three, and desired to know more. He did seem happy as he conversed on Israel's faith. In the afternoon we made calls on the interested ones; very encouraging accounts. In the evening we held an open-air meeting, when we again blew the trumpet and sounded an alarm that the people might know that the Lord cometh, for the day is nigh at hand. Our sales for the week are 16 Sermons, 14 *Parts* of the *Roll*, and 43 PIONEERS."

The Dividing Asunder of Soul and Spirit.

When does the word of God, the powerful, sharp, two-edged sword of the Spirit, pierce man and divide his soul and spirit asunder? When it announces his condemnation for sin, "unto dust shalt thou return." They are divided at death and not before, not whilst man is alive and mortal. When they are separated it is that that part of man that is corrupt may die and perish, that the other may in due time take another form as a spiritual body and be freed from evil. When the spirit returns to God who gave it to minister to the body as its life, the dust returns to the earth as it was, and the soul sleeps in the silent chambers of the grave until the resurrection morn, when it is reunited with the spirit to form the spiritual or celestial body, the glory of the incorruptible. They are given over to Satan for the destruction of the flesh, that the Spirit may be saved in the day of the Lord Jesus.

The spirit of man is his life, for the body without the spirit is dead. The soul is the seed of the body, for there is a seed, a substance in man, called the soul, which nothing can destroy; and after the death of the body, when it is divided from the spirit, it lives independently of body or spirit in an unconscious state; hence death is called a sleep. But if the body is cleansed from evil, if the blood is cleansed and washed away, then the spirit of man, with the Spirit of God, is placed within man to be the immortal life of the body; then death cannot sever the soul from the spirit. It is absolutely necessary that this separation should take place in those who do not seek this cleansing; necessary that they should not live throughout eternity with the body impregnated with evil.

Notes of Addresses.

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

TEXT:—"And Elijah came unto all the people, and said, How long halt ye between two opinions? If the Lord be God, follow Him; but if Baal, then follow him. And the people answered him not a word." (1 Kings xviii. 21.)

Also:—"Behold I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse." (Mal. iv. 5, 6.)

We are told by the Apostle Paul that the works of God were finished before the foundation of the world, which undoubtedly was the case in the counsels of God, for He spoke in the beginning that which should be fulfilled in the end, and the sore travail which He brought upon past generations are ensamples for our profit; we gain therefrom experience and knowledge, and are enabled to grasp a further faith. Yet the question is asked, When the Son of man cometh shall He find faith on the earth? We find from the commencement of their wanderings God's people constantly departing from the living God to become followers of Baal, and in the circumstance connected with our text, Elijah was sent to show them the true God by the miracle he performed with the sacrifices; Baal's prophets prepared their sacrifice and shouted to their god and cut themselves with knives, but there was no voice, no answer. But when the prophet of the Lord called upon God, fire came down and consumed the sacrifice and licked up the water round about the altar, causing the people to fall upon their faces and say:

THE LORD, HE IS GOD,

the Lord, He is God! We find throughout the Word that God has always dealt with men according to the circumstances by which they were surrounded. People at that time had not the oracles of God in the form we now have them; they were more dependent upon the teachings of the prophets, of which there were both true and false. Hence God permitted this great miracle to be wrought that they might easily distinguish between the prophets of Baal and the prophet of the Lord. But in these days we are not to look for signs and wonders, for He has given the Word and His Spirit to interpret it; the same Spirit which rested on Elijah is ministering to us to-day. The disciples said to Jesus: "How say the Jews that Elias must first come and restore all things?" Jesus answered: "Elias has come already, and they have done unto him whatsoever they listed." The same Spirit which ministered to John the Baptist is here, promised in the second part of our text: "Behold I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord." And the words he uttered when in the flesh will be echoed and re-echoed: "How long halt ye between two opinions? If the Lord be God, follow Him; but if Baal, then follow him." It is the living Word that will be God to Israel, for the Word is God, and, as Jesus said: "The words that I speak unto you

they are Spirit and they are life," and God, through the prophet Malachi, tells us to "remember the

LAW OF MOSES,

my servant, which I commanded unto him in Horeb for all Israel." This word then, this law, we find has been sealed from the Gentiles; it was nailed to the cross, taken out of the way until their fulness, until the close of their dispensation; it was not required of them, for they were grafted in by faith alone, receiving the salvation of the soul through the merits of the blood of Christ. During this time of the Gentiles Israel have been blinded, but says the Apostle Paul: "Have they stumbled that they should fall? God forbid!" If the casting away of them were the reconciling of the world, what shall the receiving of them be but life from the dead? Christ came unto His own but His own received Him not. God now, however, has sent the messenger of the covenant whom He promised, which covenant He said He would make with Israel and Judah "after those days," that is, after the times of the Gentiles are fulfilled. 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. That is the question which should concern every true searcher of the Scriptures, for, as Jesus said to the woman of Samaria: "The hour cometh and now is that they who worship the Father must worship Him in spirit and in truth." The true worshippers of the Father will come to the standard of the Word, the law being written upon the tables of their hearts, and these will be found to be the remnant of the scattered seed of Israel; they will have to go through

THE REFINING PROCESS,

for man in the beginning fell from the image of God, in which he was created, and those in whom the promises of God will be fulfilled will be brought back to the same perfection; they will enter into that rest that remaineth for the people of God, for as Paul says: "If Jesus had given them rest then would He not have spoken of another day; there remaineth, therefore, a rest to the people of God." These are the 144,000 of Israel, the firstfruits unto God, to be redeemed from amongst men, ransomed from the effects of the fall, prepared to stand on Zion's hill with the Lamb.

These are the glorious tidings sent forth to-day; for although Christ is the Saviour of all men, every man will be saved "in his own order." There is one glory of the sun, says Paul, another glory of the moon, and another glory of the stars, and one star differeth from another star in glory; so God has ordained that not one of the descendants of Adam should be lost, not one soul, all being saved in their appointed order. He that believeth on Christ, holding fast to his faith, although he works not, his soul will be raised in the first resurrection, a spiritual body like the angels of God. He that believeth not is condemned already, the sentence of the second death is pronounced upon his soul; he will not receive his glory until the

1,000 YEARS ARE FINISHED.

At the end of the millennium Satan will be loosed for a little season to try them

again; then will he be destroyed. This time is given him to make up for the days which are shortened for the elects' sake, God having given him 6,000 years to prove his work. Then will the mystery of God be finished; evil will go to its appointed place, and every man be in his appointed place in the many mansions of the Father's house. The glory with which we are principally concerned is that in store for the house of Israel, who, according to prophecy, are scattered among all nations, but are to be gathered together in one, for He that scattered Israel will surely gather him and keep him as a shepherd doth his flock. The promise will be fulfilled in them who have ears to hear, hearts to understand, and faith to keep the word of His patience unto the end. God says those who keep the word of His patience He will keep during the hour of temptation, which shall come upon all the world. His word is the rock in which they will hide until the indignation be overpast, the rock of refuge wherein they may trust, from whence flows living waters; and the invitation is now being sent forth by the Spirit and the Bride to partake of these waters which shall be within you a well of water springing up into everlasting life. That living water is now to be found in the Word; not in the letter, but in the Spirit, for the Word is God, and that Spirit which raised up Christ from the dead will

QUICKEN THE MORTAL BODIES

of them who find the living water. This is the hope of the house of Israel, that their mortal bodies may be prepared by the washing of water by the Word, purging the conscience from dead works to serve the living God, so that a church may be made ready for Himself, a glorious church, without spot or wrinkle. This is not by might, nor by power, but by my Spirit, saith the Lord. The race is not to the swift, nor the battle to the strong, but of the Lord that showeth mercy. He will show mercy to them that keep His word, to them that love Him, for he that loveth me, said Jesus, keepeth my commandments. This will be the test. God called His chosen people out from a land of idolaters, and those who have the faith will realise the call as intensely as Abraham did. He told him to leave his own country and kindred for a land that He would show him. Abraham believed God, and it was counted unto him for righteousness.

We find there are three classes of people on this earth—the Jews, the Gentiles, and Israelites. The last named will come out from the other two. Each class have their portion in the Word, and they will receive their glory according to their faith and works. Those who will be found able to receive the Word in its fulness will be made heirs of God and joint-heirs with Christ. That is the glory Paul said the whole creation is groaning for, it is that which Israel, having the firstfruits of the Spirit, seek. God says He will

HAVE A TRIED PEOPLE.

He will sit as a refiner of silver, and purify the sons of Levi. He will refine them until they reach that standard Jesus upheld: "Be ye therefore perfect as your Father in heaven is perfect." When this is accom-

plished they will be in His image and likeness, and Christ will have seen of the travail of His soul, and be satisfied; their vile bodies will be changed in a moment, and fashioned like unto His glorious body, healed from the wound received in the beginning, the wound which hitherto has been incurable, the evil which has caused death, death being the wages of sin, and all will receive it but those whose blood is cleansed and washed away, making their bodies the temple of the Holy Ghost. They are the lively stones of which the holy city, New Jerusalem, will be built, numbering 144,000; they will be one by the unity of the Spirit, for "they shall see eye to eye when the Lord doth bring again Zion," receiving the word of God alike. Christendom have not this oneness of spirit; human tradition has caused them to err from the truth, and is answerable for the divisions among them. Israel will be brought into perfect unity, and the day is at hand for this to be accomplished, the time of the end, to which all Scripture points for the fulfilment of God's promises to His chosen people.

The End is at hand.

Although God declared the end from the beginning and from ancient times the things which should be done, the whole mystery of creation being written in His word, yet no man, says Solomon, can find out the work that God maketh from the beginning to the end, because the world is in his heart. To Israel were committed the oracles of God; He showeth, says the Psalmist, His word unto Jacob, His statutes and His judgments unto Israel. But even to them the full interpretation was never divulged. Moses told them "the secret things belong unto the Lord our God, but those things which are revealed belong unto us and to our children." Jesus said, "I will utter things which have been kept secret from the foundation of the world," and He was not sent but unto the lost sheep of the house of Israel, but the time had not come for them to understand them; even to His disciples He said, "I have yet many things to say unto you but ye cannot bear them now." Without a parable spake He not unto them, but He promised to send the Comforter which should lead them into all truth, when He would speak no more in proverbs but show them plainly of the Father. His promise, however, did not so much refer to them as to their seed in the latter days, the children who were not yet born, the people of the saints, as Daniel calls them, not the saints, for Paul says they all died in the faith not having received the promise. Paul and the other Apostles did not receive the promise; the Comforter, which is the Holy Ghost, descended on the day of Pentecost in part only, giving them as it were but a glimpse of the hidden mysteries of the Scripture, for Paul admitted that they knew in *part* and prophesied in part, but when that which is perfect should come, that which is in part should be done away.

Our Crumb Tray.

NO REST FOR ISRAEL IN BABYLON.

The following testimony is to hand from North Woolwich:—"I first attended one of your public meetings two years ago. Then I looked upon it as a delusion, or rather tried to persuade myself that it was so, but a still small voice within told me this was truth. After this I attended church more regularly than ever, but always feeling that I was unequally yoked together with unbelievers, in fact I had ever felt that in the so-called Church of God was not preached that true faith once delivered to the saints, that the preaching was not in accordance with the practice, that it was saying and not doing. I do not mean to say this in a railing spirit, but merely to describe the true state of my feelings.

"I therefore determined to attend once more your public meetings, but it was not this alone that convinced me as to truth, but I have carefully read the three Sermons of 'Extracts from the *Flying Roll*,' and been able to see clearly things in the Scriptures, that have hitherto been mysteries; by the aid of the Spirit and this key to the Bible I have in a small measure found out what truth is. I have clearly seen that the wages of sin is death, and also that the gift of God is eternal life; if I am willing and obedient and truly seek for the help of the Spirit to enable me to overcome, even as He overcame, then I cannot reap the wages of sin if I ultimately overcome sin.

"I have prayed that my eyes may be touched the second time with the eye salve of the land, that I may see more clearly, and

MY PRAYER HAS NOT BEEN IN VAIN,

for I can see that our mortal bodies may be quickened and put on immortality if we seek to overcome evil. My desire is to come out of this Babylonian captivity and join the few who are earnestly contending for the faith once delivered to the saints. I have well counted the cost; this has not been done hurriedly, for I do not wish to put my hand to the plough and then turn back, but I would press toward the mark, and pray that I may not give one backward glance.

"I would rather strive to crucify the evil in my flesh than I would crucify my Lord afresh and daily put Him to an open shame. I used to wonder why evil was permitted, but now I see it was all ordained thus to manifest the good, though before reading the 'Extracts' I was ignorant of the origin of evil, as I had never heard it preached, for it is a subject rarely touched upon in the church to which I have belonged, but now I see that God in His great wisdom placed *good and evil* before man in the beginning; man chose the latter, therefore through the partaking of the evil death came; but now our agreement with hell shall not stand."

"YE SHALL BE GATHERED ONE BY ONE." (ISAIAH xxvii. 12.)

One who has suffered great affliction, but has thereby learnt to trust God more fully, now rejoices in the hope of immortality, and writes from London, W.: "The witness of

God's Spirit testifies of the *Roll* being a divine revelation sent according to promise, in these last days, to gather the elect, precious stones, and prepare them for the coming of our Lord and Saviour Jesus Christ. Hitherto my eyes were holden from seeing this great glory, but thanks be to God, in that He guided my heart and steps to seek and obtain the *Roll*. I have great reason to feel thankful to my heavenly Father for supporting and strengthening me with His Spirit, so that I am able to respond to His call and answer, Speak, Lord, for Thy servant heareth. Now and for henceforth may He keep me, body, soul and spirit, a living and willing sacrifice for His honour and glory."

A HOUSEHOLD OF FAITH.

From Livingstone, Texas, one writes:—"Received the three Sermons of 'Extracts from the *Flying Roll*' sent by instructions of A. M. T—1, of Huntsville, Texas, also sample copy of the PIONEER OF WISDOM. My whole family with myself are delighted with the work and the paper. We have not yet finished the three Sermons, but the further we read the plainer everything is made, and we believe it is really God's last message to man, and that it is now the eleventh hour of the last day. I enclose P. O. Order for \$1.00, for which please send one copy of the PIONEER for six months to my address; will renew my subscription before time expires."

A LITTLE PART COMMENCED THE WORK.

A brother writing from Cardonia, Indiana, says, "One of the *Parts* of the *Roll* began the work in a person in this place. He became very much interested in the *Part* and has called several times for further information; is a member of the Brethren, and has been one of my bitterest opponents in this place, as he said last week: 'I have said some hard things about you and the doctrine you advocate, but now I can see clearly it was my fault in taking other people's word instead of proving it for myself. I am quite satisfied by what I have already heard, that it is the only genuine doctrine that is taught. I will not come out from among them until I am better posted because they will put a good many questions to me, and I want to be able to confront them with Scripture, because there is their stronghold. "Give us Scripture," they say.' Later he came to me saying: 'I cannot go back to the gathering any more because it is only *form*,' so takes a firm stand outside the doomed city, Babylon the great."

SHE ENJOYS EVERY CRUMB.

An interested reader of the *Roll* writing from Niles, Michigan says: "I am gratified with the paper and shall eagerly await its arrival each week. I thank you for advice given and began with greater earnestness and zeal the reading of both the *Roll* and Bible, and I feel sure the PIONEER will help me greatly. Though I may be one who will be marked 'thirtyfold,' nevertheless I enjoy its revelations, I enjoy and grasp every crumb."

A Message for the Germans.

EIN ANRUF AN DIE DEUTSCHEN.

Es ist ein grosses Licht in unserer Mitte aufgegangen. Die Posaune von Schilo, welcher ist der Friedefürst, der Tröster, der die Zerstreuten Israels zu aller Wahrheit rückführen wird, hat ertönt mit kräftigem und vernehmlichem Schall und wird nun der Welt übergeben in den "Auszügen von den fliegenden Brief," ein Buch, das seine eigene Empfehlung in sich trägt, und seine göttliche Berufung erfüllen wird.

Der "Fliegende Brief" enthält die "unaussprechlichen Worte die zu äussern dem Menschen verboten ist," daher war es nöthig dieselbe in ihrer gegenwärtigen Form von "Auszügen" auszugeben, damit die starke Nahrung verdaulich werde, und der Leser von Kraft zu Kraft geleitet werde dass er verstehe die tiefen Geheimnisse des Reiches Gottes, welche versiegelt waren bis jetzt, da die Fülle der Heiden eingegangen ist. Der Apostel Paulus meinte also, indem er schrieb: "Ich will Euch nicht verhalten, liebe Brüder, dieses Geheimniss, auf dass ihr nicht stolz seid. Blindheit ist Israel einestheils widerfahren, so lange, bis die Fülle der Heiden eingegangen sei." (Rom. xi. 25.)

Zwölf Tausend werden nun versiegelt werden, aus jedem der zwölf Geschlechter des Hauses Israel, die über die Erde zerstreut sind (Offb vii.) Sie werden die Braut sein, des Lammes Weib, welche wird erfüllen Gesetz und Evangelium, und welche der Tod nicht antasten wird. Ihr Ruhm wird viel höher sein, als das Heil der Seele, oder der Ruhm der Auferstehung, denn "in der Auferstehung werden Sie weder freien, noch sich freien lassen, sondern sie sind gleich wie die Engel Gottes im Himmel." (Matth. xxii. 30.) Die Erkenntniss des Heils der Seele ist verkündigt worden von Moses auf Christus, und von der Auferstehung Christi bis auf unsere Zeit; Sie ist kein Geheimniss; aber die Worte, die von der Erlösung des Leibes vom Tode handeln, bleiben verschlossen und versiegelt bis auf das Ende der Zeit (Dan. xii. 9.) Glücklich werden diejenigen sein, deren Augen nun geöffnet werden, auf dass sie das helle Licht mit grosser Pracht leuchten sehen in den Wolken des Unglaubens, und die dadurch geleitet werden, die Lehre Christi zu verlassen und nach Vollkommenheit zu streben. Sie warten auf die Empfangnahme, d. i. die Erlösung des Leibes laut Christi Versprechung: "So Jemand mein Wort wird halten, der wird den Tod nicht sehen, ewiglich" (Joh. viii. 51.) "Wer da lebet, und glaubt an mich, der wird nimmermehr sterben." (Joh. xi. 26.) Von diesem Ruhme haben auch die Propheten gesprochen. Ihre Worte zeugen dafür: "Ist ein Bote bei ihm, Einer von Tausend, der für ihn spricht, der ihm das Rechte zeigt: Dann wird Gott sich seiner erbarmen und sagen: Errette ihn und lasse ihn nicht in das Grab fallen, denn ich will seine Erlösung. Sein Fleish soll zarter sein als in seiner Kindheit und er soll verjüngt werden." (Hiob. xxxiii. 23.) "Dieses soll für das kommende Geschlecht geschrieben sein." Sind die Worte Davids, "denn der Herr schauet von seiner heiligen

"Höhe, dass er los mache die Kinder des Todes." (Ps. cii. 18. 20.) Euer Bündniss mit dem Tode wird nichtig sein, "und Euer Uebereinkommen mit der Hölle wird nicht gelten." (Esai xxviii. 18.) "Ich will Sie befreien von der Macht der Hölle, ich will sie vom Tode erretten." (Hos. xiii. 14.)

Der Herr hat verkündigt "Es wird kommen aus Zion der da erlöse und abwende das gottlose Wesen von Jakob: und dies ist mein Testament mit ihnen wenn ich ihre Sünden wegnehmen werde." (Rom. xi. 27.) Die Juden und Heiden begnügten sich mit Vergebung ihrer Sünden während die Wurzel des Uebels in ihrem Blute blieb und sie bezahlen zuletzt den Lohn der Sünde mit dem Tode, ob zwar sie die glorreiche Hoffnung haben eines himmlischen Körpers, der da ist gleich wie die Engel bei der ersten Auferstehung, erlangt durch Glaube und Busse. Sie haben Antheil an "unser aller Heil," aber der "Fliegende Brief" verkündigt nun den Kindern Israel den Glauben, der einmal den Heiligen übergeben ist (Jud. 3.), die Erlösung des Leibes Seele und des Geistes vom Tode; erlangt durch den Sieg über alles böse, indem ihr Blut gereinigt (Joel. iii. 21.) und mit Wasser gewaschen wird (Hesek. xvi.) auf dass ihre Leiber gleich werden dem Leibe Jesu Christi welcher durch Seine Abkunft einem viel erhabenern Namen erhalten hat, als die Engel Der Glaube ohne Werke mag das Heil der Seele sichern, diejenigen aber, welche die Unsterblichkeit des Leibes suchen müssen Gottes Gobote halten und Jesu Fürsprache haben um ein Anrecht an den Baum des Lebens,—Leben ohne Tod—zu erreichen.

Der 'Fliegende Brief' (Zech. vi.) wird deutlich offenbaren welcher von diesen drei Kircheu du angehörst und wenn du ein wahres Kind Abraham's bist so wird dir dein Herz im Innersten es gewiss machen, in dem er dir die verborgenen Geheimnisse Gottes offenbaret, die allen zeiten verschlossen geblieben sind, nun aber verkündigt werden allen denjenigen dessen einziger Wunsch es ist.

Gott im Geiste und in der Wahrheit zu dienen und die Herstellung seines Reiches in Gerechtigkeit und Frieden zu sehen. Er wird schritt für schritt geleitet und gesetz und zeugniss enthüllen und indem sie jede Predigt lesen, werden sie mit der Königin von Schebe ausrufen, "nicht die hälfte von diesem Allen ist mir gesagt worden." Glorreich und Erstaunlich ist die Weisheit die in diesem wunderbaren Buche geboten wird und jeder wahrheitsliebender Mensch sollte dasselbe besitzen.

Predigten I., II. und III. der Auszüge von der "Fliegenden Rolle" jede in sieben Abtheilungen, Englisch gedruckt in Leinwand gebunden, Preis 1/-, Postfrei 1/3 per stück; in Leinwand gebunden mit goldschnitt, Preis 1/6, Postfrei 1/9 per Predigt. Erster Band (die drei Predigen enthaltend) in Leder gebunden goldtechel und Schnitt, Preis 5/6, Postfrei 6/-. Exemplare werden versendet gegen Einsendung des Betrages in Briefmarken oder Post anweisung durch das Hauptquartier des neuen und latter Houses von Israel, 165, Hampstead Road, London, N.W.

Generalagent für Amerika: Mr. Thomas A. Baxter, 249, Jefferson Avenue, Grand Rapids, Michigan.

A Message for the French.

UN MESSAGE POUR LES FRANÇAIS.

Une grande Lumière s'est levée au milieu de nous. La Trompète de Schiloh, le Prince de Paix, le Consolateur, qui doit conduire à la vérité les enfants d'Israël dispersés, a été sonnée d'un ton haut et distinct, et sera livré au monde dans les extraits, du *Rouleau volant* un livre qui porte sa recommandation en lui même et qui établira sa mission divine.

Le *Rouleau volant* contient "les paraboles qu'il est défendu à l'homme de prononcer," c'est pour cela qu'il a dû être compélé dans sa forme actuelle "d'Extraits," afin que la forte nourriture soit digestible, et que le lecteur soit conduit par force toujours croissant à comprendre les profonds mystères du Royaume de Dieu, qui sont restés cachetés jusqu'à ce jour, le jour où la multitude des Gentils est entrée. Voici ce que l'apôtre St. Paul écrivit à ce sujet: "Car, mes frères je ne veux pas que vous ignoriez ce mystère, de peur que vous ne présumiez de vous-mêmes; c'est que si une partie d'Israël est tombée dans l'endurcissement, ce n'est que jusqu'à ce que toute la multitude des Gentils soit entrée." (Rom. XI. 25.)

Douze mille seront marqués de chacun de douze tribus d'Israël, qui sont répendues sur le Globe (Rev. VII). Ceux là seront la fiancée, l'épouse de l'agneaux, qui accompliront la loi et l'Évangile, et qui ne connaissent pas la mort. Leur gloire sera bien supérieur au salut de l'âme ou à la gloire de résurrection, car "après la resurrection, les hommes ne prendront point de femmes, ni les femmes de maris, mais ils seront comme les anges de Dieu qui sont dans le ciel (Matt. XXII. 30). L'Élite d'Israël n'aura pas besoin de la résurrection, car elle ne descendra pas dans la fosse, non elle sera libre étant coheritière avec Jésus Crist, qui est si supérieure aux anges. Cette gloire a été cachée jusqu'à ce que ces jours de Daniel (XII. 12) étaient arrivés, comme a dit St. Paul: "Voici un mystère que je vous dis; c'est que nous ne serons pas tous morts, mais nous serons tous changés." (1 Cor. XV. 51) La doctrine du salut de l'âme a été proclamée depuis Moïse à Jésus Christ, et depuis la résurrection de Jésus jusqu'à nos jours; elle n'est pas un mystère: mais les paroles traitant de la rédemption du corps de la mort sont closes et scellées jusqu'au temps marqué. (Dan. XII. 9.) Heureux seront ceux dont les yeux seront ouverts pour voire la nouvelle et brillante lumière, poussant ses rayons à travers les nuages de noncroiyants et qui par cela seront amenés à abandonner la doctrine du Christ, et de tendre la perfection. Ils attendent l'adoption cela veut dire la rédemption de leur corps, selon la promesse du Christ: "Si quelqu'un garde ma parole, il ne mourra jamais." (St. Jean VIII. 51). "Et quiconque vit et croit en moi ne mourra point pour toujours." (St. Jean XI. 26). Car les prophètes ont aussi parlé de cette gloire; voici leur paroles: "Que s'il y a pour cet homme là quelque messagers qui parlent pour lui, un d'entre mille, et qui faire connaître à l'homme ce qu'il doit faire. Alors Dieux aura pitié de lui, et dira: garantis-le; afin qu'il ne descende pas dans la fosse, j'ai trouvé lieu de lui faire grâce. Sa chair de-

"viendra plus délicate que dans son enfance, "et il rajeindra." (Job XXXIII. 23). "Cela sera enregistré pour la génération à venir" a dit David. "Car le Dieu a regardé des cieux en terre, pour délivrer ceux qui étaient destinés à la mort" (Ps. cii. 18, 20) "votre accord avec la mort sera aboli, et votre intelligence avec le Sépulcre ne tiendra point." (Esa. XXVIII. 18). "Je les aurais délivrés de la puissance du Sépulcre, et je les aurais garantis de la mort." (Osée XIII. 14).

Le Seigneur a promis: "Le Libérateur viendra de Sion, et il éloignera de Jacob toute impiété et c'est là l'Alliance que je fais avec eux, lorsque j'effacerai leur péchés." (Rom. XI. 27). Les Juifs et les Gentils ont été contents d'obtenir le pardon de leurs péchés, tandis que le germe du mal reste dans leur sang et que finalement ils paient le prix du péché par la mort; bien qu'ils cherissent l'espoir glorieux d'un corp céleste ressemblant aux anges à la première resurrection et mérite par la fois et le regret. Ils on part au "salut qui nous est commun," mais le "Rouleaux Volant" proclame maintenant à Israel "la foi qui a été donnée une fois aux Saints," (St. Jude 3) la rédemption du corps, de l'âme, de l'esprit, sans mort, acquise par la conquête de toute la mécanesté leur sang étant nettoyé (Joël III. 21) et lavé avec de l'eau (Ezek. XVI.) leurs corps ressemblant à celui de Jésus Christ, qui par héritage a obtenu un nom supérieurs même aux anges. La foi, sans oeuvres peut assurer le salut de l'âme, mais ceux qui cherchent l'immortalité du corps doivent observer les lois de Dieu, et avoir Jésus Christ pour interprète pour avoir droit à la vie éternelle du corps.

Esate fait une distinction marquée entre le Juif et le Gentil qui occupent la même plateforme qui cherchent la même gloire, et *L'Israel de Dieu* qui va être choisi de parmi le Judaïsme et des Chrétiens et qui reprécouterà la troisième Église, L'Église du premier-né. Voici ce qu'il dit "L'un dira j'appartiens au Seigneur (le Gentil), l'autre se nommera Jacob (le Juif), et encore un autre se souserira "au Seigneur et se sounomméra Israel." Le "Rouleau Volant" révélera à laquelle de ces trois Églises vous appartenez, et si vous êtes un vrai fils d'Abraham il fera battre votre coeur plus fort en vous révélant les mystères de Dieu, qui ont été scellés pendant tous les siècles, mais qui seront déscellés pour tous ceux qui désirent se dévouer au service de Dieu en esprit et en vérité et voir son royaume établi en justice et en paix. Il les conduira par degrés en développant la loi et les témoignage et en lisant chaque sermon ils s'écriront dans les paroles de la reine de Seba: "On ne m'en avait pas même dit la moitié." Glorieuse et merveilleuse est la sagesse révélée dans ce livre extraordinaire, qui devrait être en possession de tous ceux qui cherchent la vérité.

Sermon I., II., III. des "Extraits" du "Rouleau Volant" contenant sept parties chaque imprimés en anglais, reliés en toile, prix 1/- franco par poste, 1/3 par sermon; en toile doré, 1/6, par poste, 1/9. Volume I. contenant les trois sermons, relié en cuir titre et coins dorés, prix 5/6, par poste, 6/-. On expédiera des exemplaires sur reçu du prix en mandat ou timbres poste; suivre au Quartier général du NEW AND LATTER HOUSE OF ISRAEL, 165, Hamstead Road, London, N.W.

A Message for the Welsh.

CYHOEDDIAD I'R BOBL GYMREIG.

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

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

Dueddeng mil fydd yn awr yn cael eu casglu allan o bob un o ddeuddeg llwyth Israel sydd wasgaredig dros wyneb yr holl ddaear, (Dat. vii.), y rhai hyn a ffurfient y briodasferch, Gwraig yr Oen, y rhai ni phroffant farwolaeth yn dragywydd; eithr ynddynt hwy y cyflawnir y gyfraith a'r efengyl, "Os ceidw neb fy ymadrodd i ni wel efe farwolaeth yn dragywydd" (Ioan viii. 51), "Pwy bynag sydd yn fyw ac yn credu ynof fi, ni bydd marw yn dragywydd" (Ioan xi. 26), "Diddy-mir eich amod 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 i'r genhedlaeth a ddél (y genhedlaeth yn awr ar y ddaear), a'r bobl a greir a folianant yr Arglwydd, canys efe a edrychodd o uchelder ei gysegr; yr Arglwydd a edrychodd o'r nefoedd ar y ddaear; i wrando uchenaid y carcharorion; ac i ryddhau plant angau," addwid yr Arglwydd ydyw; "Y Gwareddwr 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 Cenedloedd wedi bod yn foddolawn ar dderbyn maddeuant o'u pechodau, tra yr ydoedd gwreiddyn y drwg eto yn aros yn eu gwaed, a thrwy hyny, y maent o hyd yn agored i syrthio, o'r diwedd, yn talu y cyflog am bechod, marwolaeth, er hyny, y mae iddynt obaith ogoneddus o dderbyn corph Nefol, yn debyg i'r angylion yn yr adgyfodiad cyntaf, yr hwn sydd i'w gael trwy ffydd ac edifeirwch, y maent yn gyfranogion o'r "iachawdwriaeth gyffredin," ond mae y "Flying Roll," "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 lanhau eu gwaed (Joel iii. 21; Zech. xiii. 1), ac wedi hyny ei olchi ymaith (Ezek. 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

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

Mae Esaiah yn tynu llinell neillduedig gydrhwng yr Iuddewon a'r Cenedloedd, pa rai sydd ar yr un esgynlawr yn gyffredinol, ac yn ceisio yr un gobaith, ac Israel Duw, pa rai a gesglir 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 cenedlddlyn), a'r *llall* a'i geilw ei hun ar enw Jacob (yr Iuddew), ac *arall* a ysgrifena a'i law, eiddo yr Arglwydd ydyf, ac a *ymgyfenwa* ar enw Israel. Y mae yr Apostol Paul hefyd yn tynu sylw at y tair Eglwys yma pan y dywedodd: "Byddwch ddiachos tramgywydd i'r Iuddewon ac i'r Cenedloedd hefyd, *aci Eglwys Dduw*." (1 Cor. x. 32.) Fe fydd y drydedd Eglwys yma yn awr yn amलग; 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 prynedigaeth 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 yr eglur yn y *Flying Roll* i ba un o'r eglwysi yma yr ydych yn perthyn, ac os ydych yn wir blentyn Abraham, fe fydd yn achos i'ch calon chwi losgi oddi mewn, tra y datguddia i chwi guddiedig ddirgeledigaethau 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 cyflawnder a thangnefedd, fe'u harweinir hwynt o gam i gam drwy agor y gyfraith a'r dystiolaeth, ac fel y darllenant y naill bregeth ar ol y llall, fe wna iddynt waeddi yn iaith Brenhines Seba, "Ni fynegasid i mi yr haner." Gogoneddus a rhyfeddol yw y doethineb sydd yn awr wedi ei ddatguddio yn y llyfr yma, ac fe ddylai fod yn meddiant pob un sydd yn caru y gwirionedd (I. Ioan i. 1)—yr hwn sydd dra eglur yn yr ERTHYNIAD o'r "FLYING ROLL."

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

Neu oddiwrth y goruchwyliwr cyffredinol dros Gymru.

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

Lle hefyd y gellir ymholi yn Gymraeg neu Seisneg.

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