

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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The Three Dispensations.



SOLOMON tells us: "To every thing there is a season, and a time to every purpose under the heaven." God chooseth His own times and seasons to accomplish His purposes. He has declared them in His Word and will reveal them unto those who seek to walk in His precepts. "The secret of the Lord is with them that fear Him, and He will show them His covenant." It was declared by Daniel that at the time of the end "many shall run to and fro and knowledge shall be increased." The great mystery of Godliness, God manifest in the flesh, the time and manner in which it would be manifested, has been hidden from the understanding of men in general, although God at stated times left living witnesses of the glory which He promised in the beginning to give to all those who obeyed His commandments.

In a previous article we referred to the frequent recurrence of the figure three in the Scriptures, a clear index to the will of God concerning His creatures. We note three important keys necessary to a correct understanding of the Word of Truth, viz.: God "callet those things which be not as though they were" (Rom. iv. 17.) "No prophecy of the

Scripture is of any private interpretation" (2 Pet. 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 Pet. iii. 8.) The inscription on the label of this last mentioned key reminds us that the six creative days were a figure of the six thousand years, at the end of which God will make man in His image and likeness.

These six thousand years also represent three dispensations of 2,000 years in each, and in each of these dispensations a living witness has been left by God, proving that He is not unmindful of His promise to make man's body immortal, an image of His own eternity. Our first parents became dead to knowledge through the fall, and the evil in the blood of their offspring has been as a veil shutting out the true light of God. By the fall the wages of sin, death, was pronounced on the body, but no punishment or curse rested on the souls of men until the law came, unless they partook of the tree of knowledge of good and evil in its evil state, knowing of the command concerning it. "As many as have sinned without law shall also perish without law; and as many as have sinned in the law shall be judged by the law." The sentence of the *second* death, the punishment of the soul, was pronounced by the law in the *second* dispensation on all those who did not repent: the soul that sinneth, it shall die. But, although there was no curse on the souls of any (with the above exceptions), during the first dispensation, yet the *death of the body* "reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression," and only one in that period was left as a token of God's purpose with His elect. Enoch walked with God and his body never tasted death. The world in general became so corrupt that God in His mercy destroyed their bodies by the flood, with the exception of eight persons, from whom sprang the generations at present on the earth.

In the second dispensation God called

forth Abraham that He might reserve unto Himself a seed whose descendants should in the end serve him and overcome the craft of Satan. The laws given through Moses unto the seed of Abraham and intended for all Israel are intended for the purifying of the flesh, and united with the Gospel reveal life and immortality to our gaze and place the tree of life within our reach. During the second dispensation few seemed to realise the full import of the words, "Keep My commandments and thou shalt live." Of all those on record who received a tolerably clear insight into the plan of God with His people Israel, Elijah alone escaped that insatiate tyrant, death. Job learned that the Messiah would not become the glory of His people Israel until the time of the end, but he spoke with confidence concerning the glory to be revealed in the seed of the woman: "If there be a messenger with him, an interpreter, one among a thousand, to show unto man his uprightness, then He is gracious unto him and saith, Deliver him from going down to the pit: I have found a ransom. His flesh shall be fresher than a child's: he shall return to the days of his youth." It was on the *third* day that there was a marriage in Cana, at which the governor of the feast said: "Thou hast kept the good wine until now." Horea also observed that it would be in the *third* day or dispensation that God would ransom Israel from the power of the grave and redeem them from death, as he prophetically states: "After two days will He revive us: in the *third* day He will raise us up and we shall live in His sight."

After two dispensations, at the beginning of the third, the hope of Israel was revived by Christ, but Jesus alone entered the door of immortality, and He is a witness in this dispensation of that great glory. It was necessary that Israel should refuse the Messiah at that time that salvation might be brought to the Gentiles, the dispensation of grace opened for them. The end of that dispensation is at our doors, the fulness of the Gentiles

has arrived, and the greatest event of the last six thousand years will shortly be accomplished, the ingathering and restoration of Israel, who will through the anointing of the fulness of God's Spirit do even a greater work than Jesus did. "In the third day He will raise us up, and we shall live in His sight." Glorious hope, the consolation of Israel, the healing balm for their wounds, the unity of the Spirit in the bond of peace, impregnable against all the assaults of the wicked one, whose head shall be bruised in the hearts of this remnant of the seed of the woman, 144,000 who shall stand on Zion's Hill, redeemed, cleansed and glorified.

No wonder that Daniel stated: "Blessed is he that waiteth and cometh to the thousand three hundred and five and thirty days," when he beheld the deliverance from sin, hell and death in the children of the saints for whom Michael, the great prince, shall stand up. Jacob on his death-bed pointed to the time of the end for the glorification of his sons: "Gather yourselves together ye sons of Jacob, that I may tell you that which shall befall you in the last days." Isaiah also emphasises this point where he says: "Ye shall eat this year [the first dispensation] such as groweth of itself; [the evil] and the second year that which springeth of the same: [death] and in the *third year* sow ye, and reap, and plant vineyards, and eat the fruit thereof." (Isa. xxxviii. 30.) "The vineyard of the Lord of Hosts is the House of Israel"; Christ is the vine, they are the branches, which will bear immortal fruit; their leaf shall not wither, and whatsoever they do shall prosper; they will be made kings and priests unto God, after the order of Melchisedec, having neither beginning of days nor end of life. Such is the hope of Israel now at the close of this third dispensation, the third and last watch of the eleventh hour of which has arrived; the day wherein the Lord shall bind up the breach of His people and heal the stroke of their wound. Their covenant with death shall be disannulled, and their agreement with hell shall not stand. The Lord will now prove that woman was ordained to be a helpmate to man, that she is a tree of the knowledge of good as well as having been a tree of the knowledge of evil, and by man and woman seeking unto Christ and Jerusalem above the evil shall wither in the furrows where it grew. Our God "will turn again, He will have compassion upon us; He will subdue our iniquities."

Paul says the whole of the law is briefly comprehended in this one passage: "Thou shalt love thy neighbour as thyself." But do we comprehend the depth and meaning of that passage and fully realise who our neighbour is (Luke x. 36), and seek to fulfil that passage by showing our love to Him through the keeping of His commandments?

Customs: Wise or Otherwise.

It is a source of great pleasure to us to be allowed to place before the readers of the PIONEER OF WISDOM the many blessings that are promised to all such as love the ways of the Lord; who are ever ready to say from their heart, Not my will, but Thine be done; who know that Wisdom's ways are pleasantness and all her paths are peace; that every good and every perfect gift is from above, and cometh down from the Father of Lights, with Whom is no variable-ness, neither shadow of turning; that health, life, and immortality are His, and that in these our days He will restore health unto His people and heal them of their wound, because they have been called outcasts, saying this is Him Whom no man seeketh after. Their lives are hid with Christ in God, and He will make them like Himself, Who only hath immortality, a glory which when spoken of many think it is too good to be true.

Consider, my friends, and say, Do man's customs allow and assist him to hope and pursue on to such heights of bliss? As we look around and read society's publications everything everywhere says, No. The religious world may put before the world at large the great progress that has been made, and the still greater efforts which it is considering and hoping to make. Customs not wise, but otherwise, are gaining ground and gather to their entertainments many thousands whose feet are swift to do evil, slow to do good, and threaten to bring all into the whirlpool of destruction. Science puts forth her hand and seeks by administering poisons of a deadly nature to drive out of the human frame some of the evil that entered through the fall, but in vain. Society builds and endows colleges at great cost to prepare men to enter the field of battle against the deadly foe; churches and chapels are multiplied also at no small cost, and hirelings engaged who sometimes leave the sheep and bring to our mind the story of Bel, and the meats and drinks prepared at great expense to feed the shepherds while the sheep starve. Thus evils accumulate, and cause the whole creation to groan and travail in pain together until now, surrounded by corruption, earnestly looking for the time when the creature also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. (Rom. viii.)

Is it any wonder that we read in the papers of new diseases which baffle the skill of the physician? It may truly be said men have found out many inventions which help them to the tomb. It is without doubt an act of mercy to alleviate the sufferings of the afflicted as far as possible, but if the same amount of energy was spent in understanding the laws of God and first putting them into practice, to test their benefit and afterwards communicating the same to mankind generally, very much more good would follow.

Corruption increases with such rapid strides that except those days were shortened there should no flesh be saved, but for the elect's sake those days shall be shortened. (Matt. xxiv.) Many of the bodies will be too cor-

rupt to save, made so by what they know naturally as brute hearts. (Jude x.) One might think that when we read of one man (called a gentleman) incurring a debt for cigars and tobacco of £3,614 he was troubled with some disease either new or old, and not a gentleman's disease either. We would earnestly recommend our readers to take the little book that is open in the hand of the angel and eat it up. It will prove sweet in the mouth, but bitter in the belly, to purge out the old leaven that it become a new lump that they may say with the prophet, "Thy words were found and I did eat them, and Thy words were to me the joy and rejoicing of my heart."

Troublous Times are Coming.

The prophet Isaiah says, "Babylon shall be as when God overthrew Sodom and Gomorrah." Jesus also likens His coming to the days of Lct. John again speaks of the judgment of the great whore that sitteth upon many waters, Babylon, as coming in one hour. Jeremiah tells us that when they shall say peace and safety, then sudden destruction shall come upon them as a woman in travail, and they shall not escape. We earnestly warn you of coming troubles, and say, there is a Zoar at hand where you may escape the destructive downpour of fire and brimstone; there is a land of Goshen where you will be saved from the plagues of Egypt; there is Zion, the mount of the Lord, where you can worship God in spirit and in truth, and have the *power* instead of the *form* of godliness, where you may see the vision made *plain* upon the tables, and be free of the maze of error and superstition in which you are wandering to-day. The Father's house is open to you, and by seeking the Spirit to be your guide, you can find the door, wherein is bread enough and to spare, whilst you are hungering because of the famine in the land, not a famine of bread, nor a thirst of water, but of hearing the words of the Lord: "The Spirit and the Bride say, Come, let him that is athirst come and take of the water of life freely"; come and buy without money and without price. The Scriptures are being revealed which have been closed up and sealed until this time of the end. If you desire truth you can find it, if not, you will receive the strong delusion, as it is written, "God shall send them a strong delusion that they should believe a lie, that they all might be damned *who believed not the truth*, but had pleasure in unrighteousness." As long as you remain in Babylon you can only see as through a glass darkly, you must come where God has set His name, to Israel, His chosen people, who, in the latter days, we read, "shall dwell alone, they shall not be reckoned among the nations."

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, 16b, Hampstead-road, London, N.W.

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

Notes from Canvassers.

BRADFORD.

"58, Thorncliffe-road, Manningham-lane.

"Our report this week (ending March 23rd) must necessarily be a brief one. More rain has fallen here the last six days, we think, than in any week since we came to Bradford last September. To-day, Sunday, it is raining fast, and the outlook is gloomy. Under these circumstances, as may be expected, no great amount of canvassing could be done. We have, however, made a great number of calls upon people who have bought PIONEERS or Parts from us, and the sales to these, together with what we have sold during our short canvass of fresh streets in the fine intervals, brings our total this week to one volume, 32 sermons, 17 Parts of the Roll, one hymn-book, 236 PIONEERS, and two half-yearly volumes of the PIONEER.

"These sales we consider fairly good under the circumstances; the number of Rolls mentioned includes a few sermons sold by two or more of our friends who are interested, the sergeant of police mentioned in our last report being one. We think we should mention that in our canvass this week of fresh streets we have met with more rough treatment, perhaps, than that experienced any week before in Bradford. The work is getting more and more widely known and the treatment we have received proves the goodness of the widespread character of the work that is being done by the Rolls and PIONEERS, and Satan is busily engaged trying to excite all the opposition possible, and as an angel of light is even attempting to hinder the work by propagating reports as to our personal character, thinking to effect his evil purposes by slandering and calumniating the canvassers, and then insinuating that the Lord would not call such to hand forth to the people a message which really bore the credentials of a Divine revelation! Israel must be tried, for if our righteousness exceed not the righteousness of Scribes and Pharisees the Kingdom we know can never be ours. If they called the master of the house Beelzebub how much more will they call them of His household? Our only regret is that reports of a slanderous nature should be propagated by people professedly Christian—reports, too, of a nature which cannot but bring down upon the heads of those uttering them the most serious condemnation. How blind is man, and how unequal are his ways! While canvassing a certain street off the Leeds-road a certain gentleman stood at the door of a house in the same street and watched two of us go from house to house, and was a witness to the many doors which were shut in our faces. As we offered the Roll to himself (the house he was standing outside being one of the last in the street) he remarked, 'I've been watching you at work, and think you have been anything but well treated.' We think this should be mentioned, not because of its reference to ourselves, but because of the way the people can so lightly treat a work which is distinctly handed to them as 'God's message.' *The insult is not offered to the canvasser, but to the Master in Whose cause we are employed.* So little chance sometimes is afforded the canvasser of explaining his message that a wrong impression of what has been really brought to the door is left frequently upon the mind of the person who closes the door upon the canvasser and the message. 'We don't want any doctor's books here,' remarked one gentleman sharply to the canvasser; and as he abruptly closed his door, he added, 'I've taken enough pills to sink a ship!'

"The meetings advertised at the close of our report inserted in PIONEER, dated March 14th, have been very fairly attended, particularly the meetings on Tuesday last at 68, Leeds-road,

Windhill, and yesterday, Saturday, at 17, Bedford-street, Wakefield-road, many staying behind to inquire further into the doctrine. These meetings, without a doubt, have been productive of no little good, and the future alone will prove the extent of the good which has been accomplished in and around Bradford by the circulation of so many Rolls, Parts, and PIONEERS as stand recorded in the PIONEER dated March 21st. We desire on every occasion to remember the grand truth that *we have nothing that we have not received*, that no credit whatever is in any sense of the word due to flesh; *man at his best estate, David says, is altogether vanity.*

"We again most earnestly invite all who are interested in the Flying Roll, God's last message to man, to attend the following meetings which, D.V., we purpose holding next week, namely—

"At 68, Leeds-road, Windhill (Mr. A. Lennox), Tuesday, April 1st.

"At 12, George-street, Saltaire (Mrs. Harrison), Wednesday, April 2nd.

"At 837, Bolton-road (Mrs. Whitehead), Thursday, April 3rd.

"At 17, Bedford-street, Wakefield-road (Mr. Burnley), Saturday, April 5th.

"Our time in Bradford is now very limited, and we earnestly invite all to take advantage of these opportunities."

THE PARTY IN NORFOLK.

"7, Providence-street, King's Lynn.

Monday, March 17th.—It has been a lovely day for canvassing, and we have worked in Sandringham, West Newton, Wolferton, Babingley, Appleton, and Lynn. We had an opportunity of canvassing most of the cottages and dwellings on the Prince of Wales's estate, but were not permitted to go to the hall itself, as no strangers are allowed there, but otherwise we had perfect liberty to go where we wanted to get to the workmen, all of whom were quite willing to hear, but most of them complained of poverty. One of our sisters also met a woman whose husband had brought some of the PIONEERS from Hull. He had heard some of our people preaching there and seemed quite interested, and had searched the Scriptures to see if the things were really so as stated, and though he said many spoke against it yet he could not find anything contrary to Scripture. His wife would have liked the Roll but could not afford it.

"One of our brothers had a very interesting conversation with a Primitive Methodist upon holiness. He quite agreed with our brother that there is none good, no not one, and said how often he had felt pained to hear many of his associates proclaim themselves as holy. How many to day we find in the same error persuading themselves that they are perfect, boasting of liberty yet themselves servants of corruption. Our friend would have liked the sermon, but had no money with him. One of our sisters had a conversation with the Salvation Army captain, who took a sermon of the Roll.

"Tuesday, March 18th.—We have canvassed to-day in Dersingham and Lynn. A woman who had seen a scrap of the Roll in Castle Acre, which she had read, and from that had wondered what the book could be like, so to-day she took a Part, as she had not the money for a sermon. Another had read the book, and she did not like some of the things it contained. I asked if there was anything therein contrary to the Scripture. She did not know that there was, only she did not like some things, neither did she like to tell me what they were. Undoubtedly Adam's shame still manifested itself in his daughter. Another lady to whom the Roll was offered very stiffly declined, as she belonged to the Church, and never read anything but what was connected with it; but if this lady hopes to belong to that true Christ-like Church

yet to be manifested she will have to learn that before honour comes humility.

"Wednesday, March 19th.—We have canvassed to-day in West Bilney, East Winch, and Lynn. One of our brothers met a member of the 'Church of the Son of Man' (the Agape-mone), who, after some persuasion, took a sermon of the Roll, promising to read it carefully, also giving in return a circular letter addressed to the members of the above. As it came on to rain early we had to return home very nearly wet through.

"Thursday, March 20th.—A very wet, miserable day; unable to do any canvassing.

"Friday, March 21st.—We have canvassed to-day in Myddleton and Lynn, finding it particularly hard to gain attention in the latter. Our two sisters have worked there all day and were able only to dispose of a few papers, the multitude as of old being full want no more, and utterly despise the true bread of life.

"I had a nice conversation to-day with a smith, who saw from the Roll what the original sin was, and exclaimed, 'You really believe that Paradise will be restored again on this earth?'

"Yes, that is just what I do believe.'

"Well, I cannot quite see that.'

"I explained to him that it was the grand purpose of God to finally remove the evil and leave the good, and place Paradise within man's body, making it a Paradise indeed. Before we parted he would have purchased the Roll, but having only a penny he took a PIONEER.

"I also met a converted Jew, a minister of the Church of England. Having sent in the book by the servant he came out, saying he had great sympathy with this subject, but did not want the book as he had so many, and added, 'There are many upon that subject nowadays, and besides that I do not know anything of the book, and I do not believe in buying a pig in a poke.' He was quite willing to hear the faith explained to him, thoroughly agreeing that Israel were yet to be gathered and receive a great glory during the Millennium, but thought that after that the innumerable company around the throne, whom he looked upon as the Church, would after that time be higher than Israel. I sought to show him it was not so, but as he had a lady waiting for him he could not stay longer, but gave me an invitation to call again. I wished him good-day, after lending him a sermon to read in the meanwhile, he promising to give it his careful attention.

"Another of our brothers offered the Roll to an elderly gentleman who, as soon as he heard that it pointed out what the original sin was, said, 'Fancy! have they found out that now after all this time, after all these years?' He took a sermon of the Roll.

"Saturday, March 22nd.—We have canvassed to-day in Setch, Wormegay, Tottlehill, and Lynn, finding it very hard to gain attention and the people so poor, earning only 10s. per week, that it makes one wonder how they manage to make ends meet. One of our sisters offered the Roll to a local preacher to-day. He took the paper in his hand and his eye fell upon the question: 'Who created evil?' And he queried, 'Who did create the evil?'

"Why, sir, the Scripture says: 'I form the light and create darkness, I make peace and create evil, I the Lord do all these things.'"

"Well, that is a wrong translation, for I can never believe God made the evil."

"Oh, indeed, sir, do you not believe that God created the tree of knowledge of good and evil?'

"Oh, yes."

"Then He must have created the evil."

"Finding he could not gainsay it he turned the subject to holiness. Our sister reminded

him that there was none good, no not one. He continued: 'Ah well, but when a man is converted he becomes a new creature.'

"But the Scripture says: 'If we say that we have no sin, we deceive ourselves and the truth is not in us.'"

"Again finding the Word of God too sharp and powerful, he said he would take a paper, read that, and get the sermon if he liked it. During the week we have disposed of 56 sermons, and 58 *Parts* of the *Roll*, and 127 *PIONEERS*."

NOTES FROM THE METROPOLIS.

"A sister has continued her labours in Fulham and Parson's Green during the last week, but on account of the unfavourable weather and the poverty and destitution met with, has only been able to dispose of six sermons, two *Parts* of the *Roll*, and 77 *PIONEERS*. Among the several who wished her labours every success one lady firmly expressed her opinion that more good was accomplished in going from door to door, speaking on God's Word, than by the preaching in the churches on Sundays. The perplexities and doubts of the people are in this way heard, and the comforting assurances and bright rays of hope in the Scriptures are brought forward to illumine their darkened and troubled minds. A gentleman who bought a *PIONEER* said that copies of the paper had been lent to him by a friend, and he liked them very much."

OUR SCOTCH REPORT.

THE SUBURBS OF GLASGOW.

"Rutherglen.

"Sunday, March 16th.—This morning we held our usual Sabbath meeting all together. In the evening the public meeting at the Bredalbane Halls, Gorbals Cross, was better attended and great interest shown. There were more strangers present than at any previous meeting.

"Monday, 17th.—This morning our brothers again took their departure for Paisley to finish their canvass of that district, and two sisters went from here to Wishaw to stay for the week and canvass that place. After attending to some domestic work we, the two remaining sisters, canvassed in the city of Glasgow until evening. Our sales were but small, still we laboured hard to bring light and truth before the notice of those upon whom we called. The great cry with all was scarcity of money, and but few cared to listen while we informed them that we were offering the *Flying Roll*, 'God's last message to man.' This evening we went to an interested friend's who was much delighted with our visit, and gave a very interesting account of her experience, and how that when she first commenced to read the *Roll* she was persuaded to burn it, a sermon having been lent her by a friend to pass her judgment upon it. She lifted it, and was about to commit it to the flames, when she was impressed with the text upon the cover, and she said, 'That was just what Jehoakin did,' and then purposed to read it through carefully and seek to be led aright. She became convinced whilst reading it that it was indeed the work of God.

"Tuesday, 18th.—This morning we received a letter from our sisters in Wishaw, and were much cheered to hear of their good success and pleased to forward more books to them. We then made our way out to Possilpark, where we found great numbers upon half-time, and so money was scarce and extreme poverty prevalent which made our progress very slow indeed. We only succeeded in selling a few *PIONEERS* until just before time for returning when we each sold two sermons. We met with one or two who were much pleased to hear of the work and

seemed much drawn to take the *Roll*, but could not afford to do so to-day. One young man was very much touched at the words spoken by one of us and accepted the *PIONEER* very thankfully. We had a long walk home and were very tired.

"Wednesday, 19th.—To-day one of us remained at home to attend to domestic duties; the other proceeded to Govan in company with our sister residing at Rutherglen. One old lady quite enjoyed a conversation on the faith, and would have liked the *Roll*, but being unable to afford it she took a *PIONEER*.

"Thursday, 20th.—Unable to get out canvassing all day, as it has been wet, and we were waiting for books.

"Friday, 21st.—To-day we continued our canvass in Glasgow. We met with several who seemed deeply interested, and another ordered a *Roll* for next week. We also met with a young man who, sometime since, took a paper from a sister in Peebles; he now took another *PIONEER*, and said the other was very good.

"Saturday, 22nd.—This morning our labours were required in the house to prepare for the return of our brothers and sisters. We intended canvassing in the afternoon, but the rain prevented us. One sister has spent some time each evening conversing upon the work to persons living in the same house, who are deeply interested and anxious to learn more concerning the faith. Our sales for the week are but small, 10 sermons of the *Roll* and 116 *PIONEERS*. Our sister in Rutherglen also sold one volume, a sermon of the *Roll*, and a number of *PIONEERS*."

IN AND AROUND WISHAW.

"Monday, 17th.—This morning two of us left Rutherglen for Wishaw to canvass the town and surrounding villages. We arrived here about 11 o'clock, and were soon at work to deliver the Royal message which we, unworthy as we are, are so privileged to carry to warn the inhabitants of the earth that the day of the Lord is now at hand. At the first house one of our sisters called at she was asked inside, where a poor old lady who was confined to her bed, being over 70 years of age, after hearing the message our sister had called with, gladly took a sermon of the *Roll*. At another house one of us was asked in. The lady, who was the wife of an English Evangelist, had a short conversation on our mission, and seemed much interested to hear about the second coming of Christ, although she said she had not read much about the subject, yet she believed we were living in the end of time when the Scriptures would all be fulfilled. She took a sermon of the *Roll*, promising to read it carefully, comparing it with the Scriptures. As our sister left she wished her God-speed and success, saying she believed it to be a good work. We have found many very ready and willing to receive the message to-day, and after canvassing for about two or three hours had sold all the books save one, which we had with us. We then called to get a little refreshment. A gentleman being in the same place we fell into conversation. There being an opera party in the town he thought on seeing us with our bags that we belonged to them. We soon informed him our mission here was more important; this last sermon was brought before his notice. He took this copy and gave us his card to call upon him next week at Hamilton (where we intend going next) and take him the second and third sermons. We trust the seed sown to-day, although in so much weakness, may find a fruitful place in the heart of many poor wanderers, that it may take deep root and bear fruit upwards an hundredfold in immortality, to the praise and honour of God alone.

"Tuesday, 18th.—We have been canvassing again to-day in Wishaw, finding many willing

to look into the message of light and truth, and in many cases we have been asked inside to converse upon the glorious faith of Israel's redemption. We have found many here who are looking for the second coming of Christ and believe it to be drawing near. These have gladly taken the *Roll* from us, that they may learn and know more of the things which belong unto their peace. On the other hand, we have come across some who are most indifferent. These we find very hard to impress with the great importance and necessity of looking into anything spiritual. In some cases we have prevailed upon them to take a *PIONEER*, but even this a great many seem to take from us more to get us away from their own door than for the real love of the truth; but the Lord knoweth them that are His, and His sheep will recognise the voice of their Shepherd, Who is now pleading, 'Come, Israel, to Me!' and once they recognise the voice they will not rest until He accomplishes His mighty purposes in them. It has been very fine, but bitterly cold to-day.

"Wednesday, 19th.—We have continued our canvassing in Wishaw again to-day. Our experience has been much the same as yesterday, having had great difficulty to engage the attention of many to listen to our message, whilst others have received it eagerly; several more would have purchased if their means would allow, and have gladly received a *Part* or *PIONEER* which we have received from kind friends to distribute in this way. At one place where our sister called to offer them the *Roll*, where there were several women talking, they refused to have anything to do with it; and as our sister stood talking to them, trying to show them the great importance of the message, they still refused, but after she had finished canvassing the row of houses and was returning one of them called her to the washhouse, where she was waiting with the shilling in her hand for the sermon. Evidently she had been touched by something our sister had said; we fear it is the case with many that they refuse the work without knowing what they are refusing, and so turn away God's last message to man from their doors. Surely such forget that the Scripture saith: 'Prove all things, and hold fast that which is good.' But through all the unbelief and darkness which we have to encounter, we have been enabled to dispose of a great many *Rolls* and papers, which will stand as a witness that they have been warned whether they will hear or whether they forbear.

"Thursday, 20th.—To-day it has been so very wet we have been unable to do much canvassing. We started out this morning, hoping it would clear up, but we had not been at work long before it came on to rain so heavily we were obliged to return to our lodgings, and through the continuous rain we have not been out since. At one place where our sister called and offered the *Roll* she was asked inside to talk upon the glorious faith of Israel's redemption to a poor woman, who had only come to the knowledge of her soul's salvation about two years since. She seemed to be hungering for truth, and her face beamed with delight as our sister spoke to her of the greater salvation which is now to be obtained by those who keep the commandments of God and have the testimony of Jesus Christ. She took a *PIONEER*, but could not afford a sermon of the *Roll* to-day, and at once sat down and commenced reading the paper, saying she was always glad now to read anything that opened up the Scriptures. May the Lord open her eyes to see the great and grand truths therein contained, and lead her from darkness into His marvellous light, that her hungering soul may be thus filled and satisfied by His living Word.

"Friday, 21st.—We have to-day continued our canvassing in Wishaw, and had several

interesting experiences. One sister called upon a lady who took the *Roll* from her very readily, saying when on a visit to her mother in Bailhaston (a village we canvassed a few weeks back) she saw the *Roll*, but had not time to read it while she was there, but her mother had been reading it, and liked it much, as she said it opened up the Scriptures to her with quite a new light. The same sister, calling at another house, found they had the *Roll* already in their possession. The woman said her husband began reading it and became very much interested, but there were some things in it he could not understand, so took it to his minister to see if he could enlighten him, but the minister advised him not to read it; consequently he had put it on one side. Our sister had some conversation with the woman, who seemed much delighted and took a PIONEER, saying she wished her husband had been in, as he would have enjoyed the conversation. We have come across several who have the *Roll* already, some of them taking a paper to see the progress of the work; others said they had not read the book yet; these we advised to look into it at once, comparing it with the Scriptures, as they would find therein things which have been kept secret from the foundation of the world now made plain by the Spirit of truth, the Comforter, who is now bringing "all" things to our remembrance. A man with whom our sister had a long conversation could not see universal salvation. He said he had read the *Roll*, but condemned it because it did not teach that the unbeliever would be consigned to a lake of fire and brimstone. He said God would not be just if it were not so. Our sister tried to show him that our God was a God of love, and had devised means that His banished should not be expelled from Him. But he said he would be almost ready to burn his Bible if he thought this were true. She left him a paper referring to the three glories, which he promised to look into. It has been showery to-day but we have managed to keep at work.

"Saturday, 22nd.—We have finished canvassing Wishaw to-day, working amongst the poorer class. We have found much poverty, dirt, and ignorance. It has been very hard to get a hearing at all in some cases, there being so many Catholics, and these, as a rule, are so full of their own religion they will have nothing to do with anything else. So we have found them to-day, but have succeeded in disposing of several *Rolls* and PIONEERS. We return to Rutherglen to-night to meet the rest of our brethren for the meeting to-morrow evening which we expect will be the last we shall hold in Glasgow for the present. We return (D.V.) to Wishaw on Monday to resume our labours in the Master's vineyard in the surrounding places. Our sales for the week are 101 sermons of the *Roll*, 12 *Parts* and 353 PIONEERS, which under the blessings of God we pray may be the means of kindling a fire in Wishaw which will not be put out."

PAISLEY.

"Three brethren returned to Paisley from Glasgow on Monday, March 17th, and canvassed in Charles Town.

"On Tuesday they went to Renfrew, three miles from Paisley, and were cheered in their labours by conversations held with several who seemed to realise the darkness which overhangs Christendom, and expressed a desire for a closer walk with God, and a greater knowledge and understanding of His Word. We trust they may drink deep into the words of eternal life which were left with them till they become in them a well of living water springing up into life eternal. One of the party visited another village, where he was opposed by several women, who sternly refused to entertain either the books

or paper, and whilst professing to belong to the only true Church were not slow to adopt the carnal weapon and utter threats against our brother for offering them the news of redemption from death.

"Shortly afterwards he met with a person of a very different stamp, who listened with eagerness to his exposition of the truths now revealed to Israel, and invited him to tea, saying she was mindful of the exhortation to be careful to entertain strangers, for thereby some have entertained angels unawares. She also took a sermon of the *Roll* and a PIONEER, bidding him God-speed. Several others purchased gladly.

"On Wednesday two of us again proceeded to Renfrew, and the third went to Houston, exhorting the people to give heed to the words now proclaiming that the remnant of Israel will no longer be content with the salvation of the soul, which in itself is a great glory, but they will press on to a greater, seeking the perfection of body, soul, and spirit.

"On Thursday Hurlet, Barrhead, and Bishop-ton were visited, but on account of the rain they had to return early to Paisley. During the day many availed themselves of the opportunity to receive the *Roll* and PIONEER.

"On Friday Clyde Bank and Johnson were canvassed.

"On Saturday their labours were devoted exclusively to Paisley.

"During the week they have disposed of 56 sermons of the *Roll* and 354 PIONEERS."

A DAY AT WEALDSTONE, NEAR HARROW.

"The inhabitants of this village were visited on Saturday last with the *Flying Roll* and the PIONEER. All sorts and condition of men and women and a complete babel of views were met with. Some treated the visit with all seriousness, and gave heed to the earnest entreaty to prove the work by the law and testimony. Most of these expressed a longing for more light and truth, and it now remains to be seen if they will rejoice in the truth as it is in Jesus, and revealed by the Comforter in the pages of the *Flying Roll*. Others treated the matter with the utmost indifference, but I feel that the greatest charity should be extended to these, for they knew not what they refused, and there are many excuses which might be quoted in their favour; we do not so much wonder at having the door closed in our faces very abruptly when we remember that throughout the day they are pestered with callers, and, of course, a pedlar with a book and a newspaper cannot be considered the most welcome of these.

"I felt great pity for the very poor, who came to their doors clothed in tattered and threadbare garments, with gaunt, hunger-stricken features, and with a pitiful tale of poverty, felt more intensely by them as they expressed a desire to look into the work, and stated their inability to buy until the bread winner came home with his scanty earnings. Many others gave me almost their last penny for a PIONEER, or changed their only piece of silver for a *Part* of the *Roll* and a PIONEER. One poor woman was very anxious to get a sermon of the *Roll* for her husband, who had only been 'converted' about seven months, and who was now, his wife said, striving manfully to pay up debts incurred in days gone by. She could not take the book until he came home with his wages after six o'clock. I promised to call again, but when I did so it was to find her hopes dashed to the ground, for she stated that after meeting necessary expenses she had not sufficient left to get the longed-for sermon, but asked for my address that she might write for the book next week if possible.

"A gentleman, drawing his wife's attention to a sermon of the *Roll* which I had just offered him, described it as 'a book that tells you how to be a prophet.' At another house the mistress took the book in her hands and opening it began to read about the soul lying in the grave after the death of the body. This, it appears, had recently been the subject of conversation between herself and her son, he having stated his belief in accordance with the teaching of the *Roll*. She showed him the paragraph; he was delighted to find the book supported his opinion, and purchased the gilt sermon; his little brother also came forward with a penny for a copy of the PIONEER. Shortly before leaving for London I sold a sermon to a poor widow, whose tale of sorrow and affliction was a sad one, yet her faith in her Redeemer was strong, and I believe that the *Roll* is a book she was waiting for to satisfy her craving for more light and truth. The nine sermons, 16 *Parts* of the *Roll*, and 75 PIONEERS sold in this village to-day will be as balm to many who are anxious to get free from the thralldom of sin. We do know that the cry of every true child of Abraham who hungers and thirsts after righteousness will speedily be answered; that the Lord will cause His Word to spring up in them as a well of living water, cleansing them from all the pollutions of the world, the flesh, and the devil. O! my brethren, sisters, and friends, who are interested in the ingathering and restoration of Israel, who have tasted of the good Word of God, that Heavenly gift now revealed to Israel, I earnestly exhort ye, if ye are disencumbered, not to let a golden opportunity pass of handing the bread of life, God's *Roll*, to your brethren, members of your own body, who are famishing with hunger through the spiritual famine manifested throughout the earth. Canvassers are wanted, volunteers, who are willing to go forth *Roll* in hand in search of the dry bones of Israel.

"O come, let us go and find them,
O'er the fields of death they roam;
T'will be sweet to say at the close of the day,
I've brought some lost one home."

OUR CROYDON REPORT.

"Canvassing in the outskirts of the town the last week I met with poor success in the earlier part of the day, being good sized houses. All sorts of excuses were given for not purchasing. One new inhabitant seemed pleased to take a paper. She had previously had them taken to her when living near Clapham, she had gained knowledge from reading them and was glad the Word was being so widely circulated.

"In a road of smaller houses much more attention was paid, two or three readily purchasing a first sermon and several papers or *Parts* of the *Roll*. One seemed much pleased to have the *Roll* taken to her and to have a conversation on the faith of Israel. She had attended the recent meeting held in the town, and expressed herself much pleased with what she had heard for whilst showing there was a greater glory in store for Israel than man had hitherto been able to attain to, the hope of others for the salvation of the soul was not condemned, which she seemed greatly to rejoice in. We trust this may be the means of causing her to seek the true bread and water of life, so freely offered to those who are hungering and thirsting after righteousness. The promise is they shall be filled."

OUR CANVASSERS IN NORTH DEVON.

"Monday, March 17th.—This morning we left Barnstaple for South Molton, which place we canvassed, also North Molton and Bishops-Nympton. We came across many who were ready to receive the truth. One man

readily took the first sermon of the *Roll*, saying he was glad to receive a work that was to overthrow all error and Satan's kingdom. Several, when the mission of the *Flying Roll* was explained to them, ridiculed the idea of the coming of our Lord being close at hand, and in fulfilment of Scripture many are to-day saying, where is the promise of His coming? for since the fathers fell asleep all things continue as they were. We cannot marvel that God should send them a strong delusion, as they will tell us positively they reject the warning, when God's last message is offered to them. Surely it will be more tolerable for Sodom and Gomorrah than for this professing Christendom.

"Tuesday.—Very wet morning. We left South Molton for Tiverton; two went on by train with luggage and to secure lodgings, the rest of our party walked, but found very little on the way to canvass. Our two sisters worked a little in Tiverton; one came across a lady who had seen the *Roll* in London, and now bought one for herself, and wished our sister every success in the work. It is refreshing to the canvasser to get even one here and there who is ready to listen to the importance of the message which we carry, but more so when we come across one whose eyes have been opened to see the bright light which is now shining through the dark clouds of unbelief and superstition which are hanging thickly around us to-day. We know that the true children of Abraham will come to Jesus for the immortal life of the mortal body, and will hail with gladness the message which is now being handed to man and which will prove a savour of life unto life to them which receive it, and a savour of death unto death to those who reject and condemn its truths. This *Flying Roll* could not be handed to man until this third and last watch had arrived, the time in which all mysteries are to be made known, and the tree of life, once guarded by swords of flaming fire, is now offered to Israel. This *Roll* proclaims the Gospel of the Kingdom which is to be preached in all nations as a witness, and then shall the end come. It testifies unto the children scattered abroad that the sentence of death is now to be withdrawn, and their covenant with death disannulled, if they will seek for it; we, therefore, exhort all who have received this message to

SEARCH ITS PAGES CAREFULLY AND PRAYERFULLY.

"Wednesday, 19th.—Very wet morning; could not get out until past one o'clock. Four of our party canvassed in Tiverton, causing no little stir. Many seemed to watch their movements with interest. Our two brothers went to canvass Halberton and Sampford-Peverall. One, on calling at a large house in the village of Halberton, was met by the gentleman at the door. Our brother offered him the message, saying, 'This is God's last message.' He replied: 'Well, how am I to know that?' Our brother exhorted him to read it for himself, and prove it by the Word. He seemed very doubtful as to the importance of the message, saying, 'You are a stranger to me.' How ready is man to receive and believe the things of this world, but when the revealed Word is offered to him by a stranger and one unknown to the world he counts it foolishness. The world by wisdom knows not the things which be of God; the Comforter Which is now here to lead man into all truth will not be received by the world, because it seeth Him not, neither knoweth Him. After a little explanation of the work the gentleman ventured to buy a PIONEER OF WISDOM, saying he would look into it. We trust he will compare it with the law and testimony with an unbiassed mind, and seek the prize which is now to be obtained. Our brothers only left two sermons of the *Roll* in the village—one with a poor man who had

been ill a number of years, the other with the inn-keeper. A sister had a conversation with a member of the Plymouth Brethren, who said he was waiting for our Lord to come to catch him up in the clouds, and if He came that night he was ready, as his life was hid with Christ in God. He said he was grafted into Christ. Our sister told him if Christ were not grafted into him, being by nature a wild olive he would bear of his own kind, death, receiving the wages of sin, the dissolution of his mortal body. He took a PIONEER to look further into the work. This sect firmly believe themselves to be the elect of God, overlooking the many passages of Scripture with reference to Israel being God's chosen people.

"Thursday, 20th.—To-day we have canvassed in Bampton Cove, Baldon, Uffculme, Willand, and Tiverton. In Bampton a brother came across a lady who had had the first sermon of the *Roll* five years, and had lent it to many people in the neighbourhood. Several took a copy for themselves and a PIONEER to see the progress of the work; these had become interested through having the *Roll* lent to them by this lady, who took the second for herself, saying she could see the life of the body plainly, and was striving to enter in at the strait gate. Our brothers who handed forth the message at Exeter five years ago will be glad to hear of the fruit of their labours springing up in this remote part of North Devon. Although this part of England has not been canvassed before we find many well-read copies of the *Flying Roll*. A sister came across a woman who is very much interested in our work, and wished very much to buy the *Roll*, but being a widow could not see how she could possibly part with the money. Our sister told her what an important message it was, and that if she really desired it

GOD WOULD MAKE A WAY FOR HER TO RECEIVE IT.

Having left a PIONEER with her our sister went to canvass another house. On returning she found the same woman with the *Roll* in her hand. She said, 'You see I have got one from your sister, for I felt I could not let it pass without having it.' A brother canvassing in Uffculme sold a set of three sermons to a woman who was a seacher after truth and was also interested in the ingathering of Israel. A shop-keeper took a sermon of the *Roll* saying, 'If I like this I will send for the other two sermons.' A man who had heard of the work before, when our sister offered him the *Roll* said he did not want that as it was an Antichrist and a delusion. When asked if he had read it and weighed it with the Scriptures he had to admit he had but briefly scanned a few of its pages. Our sister warned him against trifling with the Word of God, and told him he could not make it an excuse that he had never had God's last message offered to him, this being the second time it had been brought before his notice. He took a PIONEER.

"Friday, 21st.—We have canvassed to-day in Tiverton, Cadleigh, Cheriton-Fitzpaine, and No-Man's-Land. A sister called upon a shop-keeper, and as soon as he saw she was selling books he said, 'I have no time for reading.' She asked him if at the judgment seat of Christ he would make the excuse he had no time to look into God's last message, which is a message going through the length and breadth of the land as a warning of the perilous times we are living in. After a little further conversation he took a gilt sermon of the *Roll* to search for himself. Another man took a sermon gladly, as he believed we are living in the time when the Lord would manifest His power and overthrow this Apostate Christendom, gigantic in itself, but without the power of the Spirit in its midst.

"A lady who had previously bought one of our papers said to-day that she was interested in the same. A friend of hers had bought the *Roll*, and she was anticipating searching into its truths as her friend had promised to lend it to her. A sermon of the *Roll* was sold to an old lady who had heard a great deal of the ingathering of Israel, and wanted to know who Israel were. Our brother told her the *Roll* would show her how the bodies of Israel would be cleansed and put on immortality to fulfil the promises made by God to Abraham.

"Saturday, 22nd.—We have canvassed to-day in Washfield, Stoodleigh, Oakford, Stockley, Cheriton, and Fitzpaine. The *Roll* was offered at a gentleman's mansion to the lady, who, when its mission was explained, said she would take the volume and PIONEER, as she heard it was a grand work. Another volume and a PIONEER were left with a Bible Christian local preacher, who is very interested in the work we are engaged in. A sister sold a sermon to a woman who came running up the road after us for the second sermon, and would have taken the third, but could not well afford it to day, but hopes to send for it.

"Our sales for the week are two volumes, 102 sermons, 52 *Parts* of the *Roll*, and 447 PIONEERS."

NOTES FROM SHROPSHIRE.

"Monday, March 17th.—We left Whitchurch this morning for Wem, canvassing on the way Tilstock, Cotton-Wood, Steele Heath, Prees, and Edstaston. Our landlady at Whitchurch disposed of a sermon of the *Flying Roll* for us this morning. We had previously given her a copy sent for free distribution, in which she is deeply interested. Just before we left the town a person to whom our sister had previously sold a PIONEER sent for the *Roll*. We were pleased to see that during our short stay there the Word had taken some effect upon a few; one thing we know, that it cannot return unto Him void, but will assuredly accomplish that whereunto He has sent it. One of our sisters had a nice conversation with a woman to-day upon the immortality of the mortal body at Christ's second coming, and the difference between the soul and spirit; she had never before seen that they were two separate parts of man, and was very pleased to see the distinction between the two in Heb. iv. 12, which she asked our sister to mark for her in her Bible that she might be able to show it to her friends. She took a sermon of the *Roll*, which we trust may prove a blessing to her and others, and that she may have her eyes opened to see that we are now in the third and last watch of time, when the blood of man will be cleansed from all evil, and the immortal life of the natural body be obtained through the overcoming of all evil.

"Tuesday.—We have canvassed to-day in Loppington, Noneley, Horton, Lower Heath, Prees Green, and the town of Ellesmere, with its lovely lake, on which were numerous water-fowl. At a little farmhouse near the latter town, where a brother offered the *Roll*, the woman after having a good look into the same seemed very much to want the book, but through her husband's absence she was unable to take a copy of God's last message to man. In the course of his conversation she asked him if he was expecting to be taken up in a chariot of fire as Elijah was. 'Oh! no,' replied our brother, 'for the present I am seeking to abide here. You remember our Saviour prayed for us that we might not be taken out of the world, and the Apostle Paul says: "I pray God that your spirit, and soul, and body may be preserved blameless unto the coming of our Lord and Saviour Jesus Christ." We look for the Saviour to come to us. If you had a book it would explain more than I can, and show you how man fell and how

man will appear in immortality. It is our great hope to be preserved spirit, soul, and body, not to be taken away in a chariot of fire, neither do we wish to pass through the chambers of the tomb, for once the body is placed in the grave it returns to the dust as it was, and as Job says, a fire not blown shall consume him; we have abundant evidence that if the Spirit of Him that raised up Jesus from the dead dwells in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you.

"Another brother says, 'To-day I met a woman to whom I had previously sold a PIONEER. She said, 'I was reading your paper last night; it was beautiful, there is certainly more than a pennyworth in it, the money is not thrown away on your books.'" It is most cheering to meet with one who can appreciate the true and living Word now being scattered over the earth.

"Wednesday.—Our canvass to-day included Ruewood, Sleaf, Tilley, Myddle, Broughton, and Faule's Green. We have also finished Ellesmere. 'I have,' says a brother, 'had a very interesting conversation with a man to-day. He questioned whether the *Roll* was inspired. No man, I said, on earth could write a book like that of himself, as it is written, 'a man can receive nothing except it be given him from Heaven.'" He soon became consoled about that and began to ask some questions concerning Israel's faith, which were answered to his entire satisfaction. He then inquired about the resurrection, as he thought unbelievers were punished to all eternity. I brought forward the parable of the two debtors, showing him that God is a God of love, Who frankly forgives when man has lost all; and not a hard Master Who will not forgive His enemies after commanding us to forgive our's. I also showed him what would rise in the resurrection, and opened the first sermon of the *Roll* at part four, and read a few pages of the same. He listened very attentively and his wife said, 'I believe all you say.'" The man said, 'You have preached a good sermon to me, better than I have heard for a very long time; it would be a good thing if the ministers would preach like that.'" He promised to read the *Roll* carefully and send for the other two sermons if he found it edifying, which I think he will, as he is a believer in the whole of the Word of God. He then gave me a hearty shake of the hand, wishing me God-speed. I trust his eyes may be opened to see the glorious truths which God is now revealing to His chosen people, the Israel of God. He took a first sermon and a PIONEER.

"Thursday.—We have worked in Northwood, Balmer, Welshampton, Sandford, Darleston, and Wem to-day. Two gilt sermons of the *Roll* were sold in one house, four more in three houses, and after our brother had been away from the middle one (where he had sold a gilt sermon) about two minutes the lady sent after him for a sermon in black lettering.

"One of our sisters says: 'A man to whom I showed the *Roll* to-day said he had read it through once. I asked him how he liked it. 'I like some of it,' he said, 'but I cannot understand it all; but don't you think that your doctrine will hinder those who are seeking the salvation of the soul, knowing they will not be able to secure their body at the resurrection?'"

"'No, sir, I do not; we must seek the salvation of the soul before we can gain the life of our mortal body in immortality, but it must be seen all through the Scripture that the same body which goes to the grave will never rise again.'"

"'Well, Job said, 'Yet in my flesh shall I see God.'"

"'Quite so; Job will see God in his flesh when he awakes to behold the fulness of the Godhead dwelling in Jesus bodily, although his own body will be destroyed. But it is a grand thing to know that the time has now come when we may not be taken out of this world, but enter the strait gate and walk in the narrow way which leadeth unto life; but it is only the few who can find that path.'"

"'He then said, 'I believe the *Flying Roll* is very good teaching in some things, and I will take a sermon.'"

"Another sister says: 'I was invited into the house of a captain of the Salvation Army to-day at Wem. He could not afford a sermon of the *Roll*, but took a *Part*. He had heard of us being in the town and thought we were doing a grand work. He said he was a believer in our Lord's second coming, but could not see that there would be any greater glory to those who remain upon the earth than to those who pass through the grave, although he himself quoted the passage, 'This corruptible must put on incorruption, and this mortal must put on immortality.'" He thought they were both one glory. The error was made plain to him from the Word, and the distinction between the spiritual and natural immortal body shown. He wished the work we are engaged in every success.

"Friday.—To-day we have canvassed in English Frankton, Weston, Weston Heath, Mosston, Newtown, Brown Heath, and Wixall. At the latter place a brother offered the *Roll* to a man who was digging turf. After a short conversation he told him to leave a sermon at his house. He then directed our brother to a farmer whose men were ploughing in a field close by; he will buy one, he said, he is a local preacher. He took a gilt sermon also, and seemed ready to receive the truth from Scripture. Although he had previously believed in the eternal punishment of the wicked, when our brother brought several passages to prove that 'all shall be made alive in Christ,' in the end he said he was glad to see that

HE HAD ARRIVED AT THE ROOT OF THE MATTER,

and intends carefully studying the *Flying Roll*. He was rather surprised, however, to hear that Judas was not the son of perdition mentioned by our Saviour who alone would be lost; but seemed to grasp the true meaning of the passage as having reference to Satan, when the words of Paul were quoted, 'That man of sin be revealed, the son of perdition, who alone will be lost when death and hell deliver up the dead that are in them, when death and its author will be cast into the lake of fire, fulfilling that passage: 'There is one alone and there is not a second, yea, he hath neither child nor brother, yet is there no end of all his labour; neither is his eye satisfied with riches; neither, saith he, for whom do I labour, and bereave my soul of good.'"

"Saturday.—The canvass of Crosmere, Cockshutt, Burlton, Marchamley, Hodnet, Wem, and Wixall has brought another week's work to a conclusion. One sister has sold a sermon to the minister of the established Church here. The *Flying Roll* is as usual beginning to make a stir about the town we are staying in, and undoubtedly will accomplish a great and mighty work in the Master's own good time. The dry bones will most assuredly shake when they read the book, for the Spirit will not let them rest content until they seek for the removal of all evil through the cleansing of the blood.

"One brother says: 'I drew the attention of a minister to the *Flying Roll* as God's last message to man.' He took it in his hand and said: 'I do not believe in it.' I reminded him that I had brought him the last warning message of God to the world, which has to be offered to all

that they may see that God is sending out His light and truth, and unfolding the hidden mysteries which have been kept secret from the foundation of the world. He said, 'what mysteries?' I replied, 'those that the prophets desired to look into. The prophet Daniel inquired of the Lord what should be the end of these things, and He said, 'Go thy way, Daniel, for the words are closed up and sealed until the time of the end.' After a rather lengthy conversation he admitted we were doing a good work, but would not take a copy of the *Roll* to read it for himself, but took a PIONEER.'

"We have been much blessed again this week by the Father of Lights, and have been enabled to circulate a goodly amount of the Word of the Spirit, which is life, which will prove a savour of life unto life to all who receive it, and open the eyes of the earnest searcher after truth to discern the same from error and tradition of men, which, sad to say, is almost everywhere put forward; base imitations of the genuine article of value are ever exposed to view, but the truth, the pearl of great price, will be found by Israel alone; those who are of the truth will alone hear His voice and be enabled, through the Spirit, to rightly divide the Word.

"We have been enabled to dispose of one volume, 137 sermons, 151 *Parts* of the *Roll* and 213 PIONEERS this week."

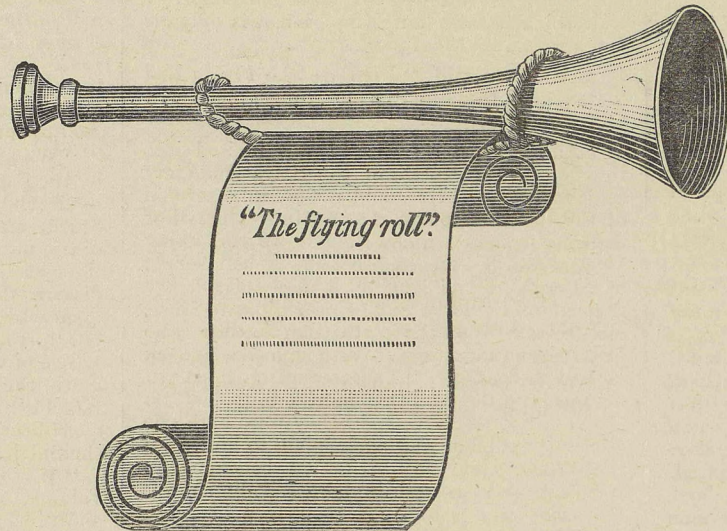
Seek the Highest Prize.

To-day there is a much greater glory offered to the true child of God than the salvation of the soul, but one that can only be obtained and received by those who keep the commandments of God and have the testimony of Jesus Christ, being willing to crucify the flesh with all its affections and lusts, and follow Christ through the two-leaved gates, along the narrow way, which path alone can lead to the Holy City Jerusalem, and all who wish to enter that city must give themselves a living sacrifice to Christ, which is their reasonable service, spirit, soul, and body, that He may work in them to will and to do of His good pleasure, by purging from their bodies the evil nature and refining them as gold and silver, until all dross and tin is removed from them, and they bear His Divine impress.

The elect of God will give themselves no rest until this great work is accomplished and wrought out in them, but will wrestle and groan night and day to be delivered from the bondage of evil and set free from the chains of death with which they have been bound so these many years. They realise now that the Deliverer has come to turn away ungodliness from Jacob, and give them a glorious redemption, and it is their desire and one great hope to receive this freedom offered, that they may never perish in the grave, but pass over dry shod, riding triumphantly over sin, death, hell, and the grave, and stand upon Zion's holy hill, feeding with the cattle of Israel in the rich pastures of Christ upon that living bread which the world know not of. Then shall they sing the new song of Moses and the Lamb, which none can sing save those who follow Christ in the regeneration. Neither Jew nor Gentile can learn it, but 144,000 of the tribes of Israel will, by uniting law and Gospel together, for man cannot live by bread alone but by every word which proceedeth out of the mouth of God.

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The Pioneer of Wisdom:

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

FRIDAY, MARCH 28, 1890.

THE INCREASE OF LUNACY.

LUNACY is rapidly increasing, and undoubtedly will multiply its number of victims as the end approaches. It is stated that there are 10,000 lunatics under the charge of the London County Council alone. A committee of that body have recently been inquiring into the question of building a hospital for the study and curative treatment of insanity, but the Council, having declined to adopt their report, has adjourned consideration of the matter for another six months. We sincerely hope that during that time each member of the Asylums Committee of the Council will obtain a copy of the *Flying Roll*, and therein read how the curse of death with all its train of human woes came into the world. We have dealt with effects long enough; it is high time to look to the cause why children should be born covered with king's evils and running sores, from their infancy masses of corruption from head to foot, why they should grow up with a thirst for blood, disobedient to parents, unthankful, unholy, lovers of pleasure more than lovers of God. When these questions are solved then will it be understood why our prisons are stocked with criminals of the deepest dye, why the foundling hospitals, orphanages and workhouses are a necessity, and a large proportion of the population of our cities appear to be below the level of the brute creation. Yea, true to instinct, the brutes teach man a valuable and all-important lesson, bearing directly on the points above mentioned.

Parents oftentimes leave fabulous amounts to their children, being anxious to obtain for them a good social position in the world, and yet shrink from warning their offspring of the most vital dangers which beset them; allowing them to grow up in total ignorance concerning true chastity, the laws of God on the subject being con-

sidered most improper to bring before their notice. Thousands would blush to read *Levi. xv.* with all its important details, desirable to be known by every man and woman, youth and maiden, that the sin which brought the fall of our first parents may be shunned. Through the breach of these laws in particular the sons of God married with the daughters of men, or those conceived contrary to God's commands, the result being that the blood of mankind became so contaminated and evil was rampant to such an extent that God in His mercy destroyed all, save eight persons, by the flood.

The prophet says: "The fathers have eaten sour grapes, and the children's teeth are set on edge." We would that these words were more fully understood. Solomon wrote: "The curse causeless shall not come." If parents had studied to give good gifts to their children in the shape of sound, healthy bodies; if the four commandments given to the Gentiles had been faithfully taught by our clergy and responded to by the masses, we should not now hear of the great increase in lunacy, pauperism and crime. How solemnly should the pulpits all over the land proclaim to *all* men the command to abstain from pollutions of idols, from fornication, from things strangled *and from blood.* (*Acts xv. 20.*) The day is, alas! too far spent for many: the fall of Babylon is at hand, and that which is corrupt will be destroyed.

THE DAY OF THE LORD AND THE "FLYING ROLL."

ISAIAH tells us the day of the Lord shall come "as a destruction from the Almighty." And Malachi prophesies of the coming of Elijah before the great and dreadful day of the Lord, Who shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest He come and smite the earth with a curse. We read also in Zechariah that the curse which goeth over the face of the whole earth is a *Flying Roll*. It is to prove a curse to the wicked but a blessing to the just, for "It will enter the house of the thief, and of him that sweareth falsely by My Name, and it shall remain in the midst of his house, and it shall consume his house with the timber thereof and the stones thereof." The house being the body, which will be handed over to Satan for the *destruction of the flesh* that the spirit may be saved in the day of the Lord Jesus; as it is written, "The curse of the Lord is in the house of the wicked, but He blesseth the habitation of the just."

It will consume all "houses" built with materials such as wood, hay, and stubble, indicating the profession of godliness without the power. This *Flying Roll* now

going forth, swiftly and powerfully, will prove a blessing to those who are of the truth, the people of God, who keep the Word of His patience, and will show them the way to perfection, the standard He holds out to them; it proclaims the union of law and Gospel, that the Spirit is here to enable man to keep the law, and the doer of the law shall be *justified*, such an one builds with gold, silver, and precious stones, which the fire cannot consume. The Lord says,

MY PEOPLE ARE GOLD.

But the gold has to be tried in the earthen crucible of the body to prove that it is genuine. The fire of persecution will try the material of the building, and the water of affliction test the foundation; if the house be built on the sand of profession it will fall, and if on the Rock, Christ, it will defy the raging of the waves. The principal mission of the *Flying Roll* is to gather together in one the children of God which are scattered abroad, to prepare them as a bride to meet the bridegroom, to proclaim the second coming of Christ and the destruction of Satan's kingdom. The question for each to ask themselves is, as Amos says, "To what end is it for you? Is it to be a day of darkness and not light, as if a man did flee from a lion and a bear met him, or went into the house and leaned his hand on the wall and a serpent bit him?" Will you agree with Satan for the destruction of the flesh, willing to place your body in the grave and suffer loss, saved in the first resurrection, so as by fire, being raised a spiritual body, as the angels? Are you perfectly content with that glory, desiring to depart and be with Christ rather than to glorify Him by living, and suffer with Him that you may be *glorified with Him*, Who hath by inheritance obtained a *much more excellent name* than the angels? If it be your only desire to gain a

MANSION IN THE SKY,

an inheritance incorruptible reserved in Heaven for you, for Christ said in His Father's House are many mansions and He went to prepare a place for you; if you are seeking *your own* (it is a free gift and fadeth not away) and not the things which be Jesus Christ's, it is far better you should depart, for the day of the Lord is nothing to you, but a day of gloominess and thick darkness, your road is through the grave, along the broad path leading to destruction. The *Flying Roll* will clearly show you the curse that rests upon your body, whilst at the same time giving you many words of comfort regarding the salvation of your soul in the first resurrection, for it is a great glory, as it is written, "Blessed and holy is he that hath part in the first resurrection, for on such the second death has no power." There is no need for inquietude, your

salvation is assured by faith and repentance, not when you believed but when Jesus shed His blood for you, He has given you the knowledge of that salvation—faith is the gift of God—you came to Him and He has given you rest for your soul, but the sting of the serpent not being removed from your body it must go to corruption, receiving the wages of sin; dust is the serpent's meat, Satan's portion.

But as pioneers of this great work of the ingathering of Israel, we raise the cry,

WHO IS ON THE LORD'S SIDE?

Who is unwilling that sin should reign over them, who wish to abide and fill up that which remains of the afflictions of Christ for His body's sake, which is the Church, seeking not to be taken out of the world but to be kept from the evil, to have the sting of the serpent removed, the root, seed, and branch of evil taken away, and their vile bodies changed in the twinkling of an eye and fashioned like unto His glorious body, to be preserved blameless in spirit, soul, and body unto the coming of the Lord Jesus Christ, to be presented to Him as a "chaste virgin," without spot, or wrinkle, or any such thing? To such the *Flying Roll* is indeed a savour of life unto life, the more abundant life, which Jesus offered to the Jews but they refused it. It will point to the law which God commanded Moses for all Israel, for Elias has come to restore all things—in Israel. Many consider from the words of Jesus that John the Baptist was Elias, but He said, "If ye are able to receive it." And they received not the witness of John and rejected their Messiah. Israel now will have the voice of the prophet warning them to flee from the wrath to come, exhorting them to come out of Babylon and join their own people, for the Lord hath set His hand again the second time to gather the remnant of His people, and they shall come with speed swiftly, none shall be weary and stumble among them, none shall slumber nor sleep; not one grain shall fall to the earth, if it fell it would be damaged, sprouting in the resurrection, a spiritual body. We shall not all sleep, for there are to be 144,000 redeemed from amongst men, the *first-fruits* unto God and to the Lamb, and we which are alive and remain shall not prevent them which are asleep, but every man in his own order, Christ and His Bride who are one *flesh*, the first fruits, and afterwards they that are His at His coming, when the dead in Christ shall rise, and this corruptible shall put on incorruption and this mortal shall put on immortality. The dead being raised with incorruptible bodies as the angels, and the living changed in a moment from mortal to immortality, the perfect image of God, far above the angels.

Our American Columns.

LONDON, ONTARIO.

A brother informs us that on Saturday, February 22nd, he took orders in this city for two volumes of the *Flying Roll*, disposed of a number of PIONEERS, and met many interested ones who have previously taken the message. On Sunday a public meeting was held at the house of a friend. On Tuesday a person from the country who paid him a visit spent an hour conversing on the fall of man and his redemption, and finally the visitor became a subscriber for the PIONEER. On that evening quite a number gathered to hear the Word preached.

"The next day," says our brother, "I called on a lady who bought the *Roll* some time ago. On asking her if she had read it she answered, 'Yes, partly; but really, to tell you the truth, I burned it.' I was truly taken aback, and asked her why she had done so. She replied that she had taken it to several of her friends, among them a gentleman who she thought was as good as a minister, and they all condemned it, and she thought it was not a fit book to have in the house. After a little further conversation we parted, her last words being: 'I may see my wrong.' In the evening we had another interesting meeting. A young man who had become much interested by reading one copy of the PIONEER sought out our meetings and takes a deep interest in them, and is now reading the *Roll*. A lady, this evening, expressed a desire to sell the *Roll* as soon as she can make arrangements.

"On Friday, February 27th, I called on a lady whose husband was at one time the

CHAMPION OARSMAN AND PUGILIST OF CANADA.

"Some time ago she bought a half yearly volume of the PIONEER, read it and loaned it to her neighbours, several of whom with herself have become very interested. Her husband also takes much interest in the faith, has opened their house for public meetings, and endeavours to make everything as comfortable as possible. His wife says she never saw him take so much interest in anything as in the meetings held at their house, nor would he previously make himself so free with anyone on religious matters. It is truly wonderful how God has opened this house for public meetings. His wife has now bought a volume of the *Roll*.

"On Saturday night, March 1st, a meeting was held for the first time at the house of a Mr. Mitchell. Several Latter Day Saints who were present stated at the close of the meeting that they coincided with us respecting the universal salvation of all souls, but they believed that the natural body would rise in the resurrection, the elder quoting Job's words: 'Though after my skin worms destroy this body, yet in my flesh shall I see God.' The first portion of the verse proves that Job looked forward to the destruction of his body. The latter part of the verse refers to Jesus, Whose flesh and bone body became a habitation for the Spirit of God. They were referred to Job vii. 9:

'As the cloud is consumed and vanisheth away, so he that goeth down to the grave shall come up no more, he shall return no more to his house, neither shall his place know him any more,' and also to the words of Paul: 'Thou sowest not that body that shall be . . . it is sown a natural body; it is raised a spiritual body. . . . God giveth it a body as it hath pleased Him.'

"The subject of the law being nailed to the Cross for the sake of the Gentiles until their fulness, and now being unsealed for Israel, that they may take the yoke of Christ upon them, and learn of Him to be meek and lowly, that they may find that rest which yet remaineth for the people of God, was also dealt with at some length.

"A person who had become an infidel is boarding in the same house as myself. I have had a conversation with him on the Scriptures and our faith. To night, on returning to my lodgings, I was called aside into the dining-room, and informed that he had completely broken down, but he would not see me until morning. I trust to state more concerning this matter later on."

"Be Ye Clean that Bear the Vessels of the Lord."

Surely if this passage of Scripture was more thought of by the world at large it would produce almost a revolution in many of the homes we enter, but it is most heart-rending as we visit from house to house to behold the wretched, dirty, and miserable state many are in. Surely such forget the old proverb that "cleanliness is next to Godliness," and if we cannot keep our houses clean and in order how can we expect to have our bodies cleansed and made a fit vessel for the Master's use? Those who strive to obey this divine injunction given us by the Spirit, and left on record for our instruction, delight in the law of the Lord, and in it will they meditate all the day long, seeking to have it written upon their hearts and minds to observe and obey them, that they may be purged from all sin and iniquity, that their bodies may become the temple of the Holy Ghost, an habitation for the Spirit of the Living God. But it is only those who come now and seek to be cleansed, taking the equal yoke of Christ upon them, both law and Gospel keeping the commands of God, and having the testimony of Jesus Christ, that can hope to become a vessel fit for the Master's use. Ye must do the work that Jesus did, yea, and greater works than these. Jesus fulfilled the whole law, and so will His Church, His Bride, but not in their own strength, for a man can do nothing except it be given him from heaven, but we can do all things through Christ which strengtheneth us, and to-day is that people being sought out from amongst both the Jew and Gentile churches, who will come and say as Jesus did, "Lo, I come in the volume of the book it is written of me, to do Thy will, O God." These rest not satisfied with the forgiveness of their sins when

first they came to Jesus, and cast their load and burden of sin at the foot of the cross, saying Lord, be merciful to me a sinner, receiving the blessed knowledge of their soul's salvation through the blood of Jesus; a free gift of grace given to all who seek it. They were satisfied with that rest for a time, but now the light of God's Word begins to shine upon them, and they realise that this is only to be saved in part, to return to the earth and be moulded into the likeness of an angel at the resurrection from the dead, to appear before God unclothed; this is a great glory and in no way to be despised, for blessed and holy is he that hath part in the first resurrection, for on such the second death hath no power, but after all it is only the first principles of the doctrine on Christ; and they wish to leave these and press forward to perfection, to wit the redemption of their bodies, that they may not be unclothed but clothed upon, and mortality swallowed up of life. Thus they realise that to obtain the greatest glory every man must bear his own burden of sin, and overcome all evil within and without until it withers and dies in the furrows where it grew, and in this way they will do greater works than Jesus did, for He had no evil within to overcome being born free from sin; but we are all born in sin and shapen in iniquity. But O blessed and glorious truth, the day and hour has come for man and woman to be delivered from this bondage of sin and death, that they may become clean and prepared for the graft of the spirit by entering the fountain now open in the house of David and to the inhabitants of Jerusalem for sin and uncleanness. Who would not now choose rather to suffer outside the camp with a rejected Christ, that they may also reign with Him in glory than to go on in sin and evil, enjoying the pleasures of Pharaoh's house which is only for a season; Come now at the invitation of Christ and His bride and touch not the unclean thing, but be ye clean that bear the vessels of the Lord that you may become meet for His use. Like David the sweet psalmist of Israel give yourselves no rest until you find out a place for the Lord, an habitation for the mighty God of Jacob to dwell in, that your feet may be kept from falling, and that you may walk before God in the light of the living, gaining the victory over sin, death, hell, and the grave, and raise the triumphal shout, "O grave, where is the victory! O death where is thy sting!" being more than conqueror through Him that loved us and gave himself for us.

How significant are the words of Isaiah respecting the bruising of the head of the serpent in the heart of man: "I will kill thy root with famine." If we let the evil lie dormant, or refrain from putting it into execution when tempted, it will wither in the furrows where it grew. The strength to do this will now be given to all who present their bodies a living sacrifice to do the will of the Father.

"Our blood being inoculated with the seed of the serpent, the tares, received in the fall, and being conceived therein by the first birth, through the first graft, therefore until the head of the serpent is bruised in us we do bear the image and mark of the beast."

Notes of Addresses.

SUNDAY EVENING, March 23rd, 1890. 165, Hampstead road, London, N.W.

The subject of the discourse was taken from the following hymn (No. 34.)—

Henceforth let no man in his learning confide,
Nor those who have riches be puffed up with pride;
The poor shall compete with the noble and great,
For gold can't redeem the long mortgaged estate.

Behold the grand jubilee year is at hand,
Legitimate heirs may with confidence stand,
And claim their inheritance free of all cost;
Although it was by Satan's craftiness lost.
The great proclamation is published abroad
By orders received from Israel's God,
That all the true children of Abraham's race,
Return now with joy to their own native place.
They come unto Zion, the Lord's holy hill,
Their mouths sweet rejoicings and laughter doth fill;

All pain, sorrow, sighing, and tears flee away,
And darkness gives place unto permanent day.

This hymn contains the substance of what is now being revealed to man after a period of nearly 6,000 years in the fall, subject to the Prince of this world, eating of the sour grape, which the fathers ate, causing the children's teeth to be set on edge. Jesus said, I am the true vine, and my Father is the husbandman. If He were the true vine, who was the degenerate plant? For God in His Word says, I planted thee a noble vine, wholly a right seed, how then art thou turned into a degenerate plant of a strange vine unto me? Adam was the noble vine and he became degenerate, he was planted immortal but fell to the state of mortal through the influence of the wild vine, Satan. The posterity of Adam and Eve became degenerate through their partaking of the sour grape, the wild gourd, and there was death in the pot; people today are eating out of the same pot, and will continue to do so until the enemy is destroyed. God has purposed to reveal to man His work; and he that hath an ear let him now hear what the spirit and the Bride are saying. The third person of the Trinity, the Comforter, the Interpreter, has now come to interpret the Book that was sealed with seven seals, for there was no man found in Heaven or in earth that could open the Book, but the Lion of the tribe of Judah hath prevailed to open the Book and to loose the seven seals thereof. He who ascended on high, the Son of man, who came down from heaven and returned to heaven, whence He sends the Comforter. John saw in vision the Holy City, New Jerusalem, coming down from God out of heaven as a *Bride* adorned for her husband. This spirit then which descends from heaven is the

FEMALE PART OF THE GODHEAD,

proof of which we have also in the creation of man. God said, "Let us make man in our image." So God created man in His own image, in the image of God made He him, male and female created he them, and called their name Adam. For the man is not without the woman in the Lord; then God is not

without the woman. This is not understood in Christendom to-day, who by their own wisdom have thought to have found out God; but the world by wisdom knows not God; therefore has He chosen the foolish things of this world to confound the wise, and weak things to confound things that are mighty, and base things, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are, that no flesh might glory in His presence. If we go back nearly 2,000 years and contrast the condition of Judaism in the time of our Lord with Christendom to-day, we find almost a perfect parallel, they were full and could receive nothing, they had departed from the faith once delivered to the saints. And the Scriptures testify that in the last days they shall depart from the faith, that there must be a falling away first before the end come. God has included both Jew and Gentile in unbelief that He might have mercy upon all. "In my Father's house are many mansions," said Jesus. There is one glory of the sun, another glory of the moon, and another glory of the stars. There is a glory

EVEN FOR THE REBELLIOUS.

"If I be lifted up," our Lord said, "I draw all men unto me." But every man in his own order. He tasted death for every man, yea, for the rebellious also. They will rise at the final resurrection, having suffered both curses, first on the body, and second on the soul, for 1,000 years. But by faith only, without works, a man may escape the second curse, receiving the salvation of his soul in the first resurrection; the Jew has this in common with the Gentile, for there is no difference. Jude calls it the "common salvation," being common to all men. The Jews obtained it by offering sacrifices; Jesus put an end to sacrifice, and opened the dispensation of the Gentiles, that they also might receive the salvation of their souls by faith without works. But you may say, it is written, work out your own salvation with fear and trembling. This is not for the soul but for the body. To obtain the life of the body, we must present our bodies a *living sacrifice*. The whole creation, Paul says, groaneth and travaileth in pain together until now, and not they only, but we who have the first fruits of the spirit, even we ourselves, groan within ourselves, waiting for the adoption, to wit, the redemption of our bodies. And the promises and the adoption and the glory pertain to those "who are Israelites." So we find three classes of people in these days, Jew, Gentile, and House of Israel. Though there may be a thousand and one different denominations in Christendom to-day, and there were many sects in Judaism, yet the Scriptures speak of them as two churches. Give none offence, says the Apostle Paul, neither to the Jew, nor to the Gentile, nor to

THE CHURCH OF GOD.

Isaiah mentions these three churches, and says one shall say I am the Lord's; and another shall call himself by the name of Jacob; and another shall subscribe with his hand unto the Lord, and surname himself

by the name of Israel. The "common salvation" was not preached in the days of our Lord's ministry. Jesus said, go not in the way of the Gentiles and into any city of the Samaritans enter ye not, but go rather to the lost sheep of the house of Israel. To them He preached the life of the body, "He that keepeth my saying shall never see death." This they refused, and handed Jesus over to the Gentiles to crucify, and he became the Resurrection and the Life, that whosoever believeth on Him, though he were dead, yet shall he live (in the resurrection), but he that liveth and believeth on Him shall never die. This was the faith which was once delivered unto the saints, the promise made to Abraham, Isaac and Jacob, who all died in the faith not having received the promise, God having provided some better thing for us. Jude writes: "Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you and exhort you that ye should earnestly contend for the faith once delivered unto the saints." The faith of

SPIRIT, SOUL, AND BODY,

contained in the prayer of Paul, I pray God that your whole spirit, and soul, and body, be preserved blameless unto the coming of our Lord Jesus Christ. Christendom do not seek the life of the body. What matters, say they, what becomes of this body, we shall get a better one. For those whose bodies are not cleansed from the evil there is a better body than the corrupt one, but Israel seeks the cleansing of this, the mortal body, that their vile bodies may be changed and fashioned like unto His glorious body. For the one, to die is gain, but for the other, loss. Paul saw this, and groaned to be delivered; he sought the removal of the thorn in the flesh, but he was as one born out of due time, the time for the promise to be fulfilled was too far distant, the seed who would inherit the blessing were not then upon the earth, as he said: The children being not yet born, having done neither good nor evil, that the purposes of God might stand according to election. These have been kept back until the end, the 1,335 days of Daniel, that their bodies might be preserved; death will have no power over them; like the three Hebrew children, the fire will not consume them; as it is written, "We went through fire and through water, but Thou broughtest us out into a wealthy place." The four angels having the four last plagues will be let loose to destroy the earth with fire, pestilence, famine and sword. The world was destroyed by water, and it is reserved for fire. The days will be shortened that flesh may be saved. There are three witnesses of the

LIFE OF THE BODY,

one every two thousand years. Enoch in the first dispensation, Elijah in the second, and Jesus in the third. When the Spirit of God dwelt in man then is he immortal; Jesus dwelt in that Spirit three years, and His mortal life was given for the life of the world, but the Spirit raised His body again, dwelling within it, then He was immortal.

It was the same Spirit that rested on Jesus as spake in the Holy of Holies in the temple at Jerusalem, which delivered Daniel from the lions, and Shadrach, Meshach, and Abednego from the fire, it guided the children of Israel through the wilderness in a cloud by day and a pillar of fire by night; and it has now descended to gather Israel from the countries in which they are scattered, as it is written in the 11th chapter of Isaiah. The Lord shall set His hand again the second time to recover the remnant of His people which shall be left from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. He that scattered Israel will surely gather him. Jesus is the first fruit, and if the first fruit be holy the lump is holy. He hath immortality, and is seated at the right hand of God until He will stand on Mount Zion with His Bride, the 144,000 spoken of in the 14th chapter of Revelation. Unless the Lord had left us a seed we should have been as Sodom, but He has reserved for Himself a seed, and that seed will now come out, for this Gospel of the Kingdom will be preached in all the world; then shall the end come. It is that seed spoken of in Genesis (iii. 15) which should

BRUISE THE SERPENT'S HEAD,

for enmity exists between the seed of the woman and the seed of the serpent. Satan is king over the children of pride, he is the prince of this world, he told Jesus if He would fall down and worship him he would give Him all the kingdom of this world; he has reigned for 6,000 years, he caused the bruising of the heel of the woman's seed by taking the mortal life of Jesus, enmity existed between his seed and the woman's, as Jesus said to the Jews, "Ye are of your father, the devil, and the lusts of your father ye will do." He was a murderer from the beginning. The enmity was on their side, for there was no enmity in Jesus. It was said, "I will put enmity between thee and the woman, and between thy seed and her seed, it shall bruise thy head, and thou shalt bruise his heel." Now is the time for the bruising of the head, which is the evil to be destroyed in the heart of every true Israelite. The woman was used by Satan to bring about the fall of Adam, so now the woman will be God's instrument to bruise the head of the serpent, even as Judith took off the head of Holofernes and saved the nation, and as Esther petitioned the King Ahasuerus for the lives of her people, obtaining a counter decree to that of the wicked Haman, who was hanged on the gallows he had caused to be erected for Mordecai. Satan caused the sentence of death to be passed upon man, and that sentence will return upon his own head. Satan has not a body, and does not want man to have one; he sought to destroy the body of Jesus, but He had power to take it again.

DUST IS THE SERPENT'S MEAT,

all dead bodies, but he will never have a living one. God has placed him over the evil. Man and woman agreed to partake of the evil in the beginning, and that evil became

inoculated in their posterity. God gave a law, and said, "Keep My law and thou shalt live"; the Jews were unable to keep it and perished as the Gentiles, who cannot keep the Gospel, which says, "He that keepeth my saying shall never see death." But now the law and Gospel are united, and the law of the spirit of life in Christ Jesus will free us from the law of sin and death. And the kingdoms of this world will become the kingdoms of our God and of His Christ. The vision of Daniel shews the cutting off of the evil, Hew down the tree and cut off his branches; shake off his leaves and scatter his fruit; nevertheless, leave the stump of his roots in the earth, even with a band of iron and brass. Satan will be chained down during the Millennium, at the end of which he will be loosed again a little while, to make up for the time, which is to be shortened for the elect's sake, when he will deceive the nations again, and gather them together in battle against the Holy City; then will he be destroyed, Christ will hand over the kingdom to God, that God may be all in all. We earnestly exhort you to read this message of the *Flying Roll*, and compare it with Scripture, and strive to be of the 144,000 which are now among the Jew and Gentile churches, two tribes of the Jews and 10 of the Gentiles, 12,000 in each tribe.

Paul's Petition for Israel.

The one great prayer of the Apostle Paul for the people of God was that their spirit, and soul, and body might be preserved blameless unto the coming of our Lord Jesus Christ, that they might not be unclothed, but be clothed upon, that mortality might be swallowed up of life. This was also the prayer of the Master for His people: "Father, I pray not that thou shouldest take them out of the world," and He further prayed: "As thou hast given Him power over all flesh, that He should give eternal life to as many as thou hast given Him." This should also be our great aim and object, the preservation of body, soul, and spirit unto Christ's second coming. To be thus preserved we must abide in the Spirit and do His will, otherwise we shall be cut down as cumberers of the ground, cast into the fire and burned.

Paul knew that if we were not preserved unto the coming of Jesus Christ we should be delivered over to Satan for the destruction of the flesh that our spirits may be saved in the day of the Lord Jesus. He also knew further that if our work or body is burned we suffer its loss, although our souls are saved after its dissolution, therefore, said he, we would not be unclothed, but clothed upon with the Spirit, our house which is from Heaven. Seeing that the body as well as the soul and Spirit would be preserved in this the third and last watch of time, it made Paul miserable, because he knew that he could never live to see our day, and he cried out in the agony of his soul, "O! wretched man that I am, who shall deliver me from the body of this death. I am as one born out of due time?" But the time being now come when

mortality is to be swallowed up of life, the people of God are exhorted to leave the first principles of the doctrine of Christ and press onwards to perfection, the preservation of body, and soul, and spirit.

Then what is necessary to be done to be thus preserved? Presuming that we have sought and gained our soul's salvation, and can say, in truth with David, "Thou hast delivered my *soul* from (the second) death, to gain the life of the body we must work out our own salvation by doing the works and a greater work than Jesus did, namely, the overcoming of all evil, taking the yoke of the law (which He came not to destroy) upon us, and learning of Him to be meek and lowly in heart. The Lord having promised to preserve man's body has also left on record in His Word the way in which it is to be accomplished. He has stated in Joel iii. 21 that he will *cleanse the blood* of man from all evil, then we shall be delivered from the bondage of *corruption* into the glorious liberty of the children of God, then we shall be sanctified wholly and preserved blameless unto the coming of our Lord.

We must be preserved *blameless*, because we are at that day to be presented *as a chaste virgin* to Christ, having neither spot, nor wrinkle, or any such thing, and of this work of the purification of the body nothing is known in Christendom, because the mysteries of the Kingdom are only revealed to Israel and they alone will understand how the blood will be cleansed and finally changed to flesh. The Gentiles do not seek the preservation of the body; they think that will be all right at the resurrection, they do not therefore see that His reward was with Him and *His work before Him*, they do not see the great work which has to be done before we can hope to be preserved; the life is more than meat and the body than raiment, therefore our body has been given us as a habitation for our spirit, and not only for our own spirit, but also for God's Spirit to dwell therein in fulness bodily. God has always told man to seek Him to preserve his body, and cautioned him to hold fast that which he had that another might not take his crown. He has given us the promise of the life which now is and of that which is to come, which obedience to His Word would secure, and taught us to pray for His Kingdom to come (to our bodies) and to be delivered from evil. Your soul and spirit is saved through your belief in the atonement, but now that there is a hope for your feet to be kept from falling into the pit we exhort you to seek the preservation of body, soul and spirit, the three in one, for this mortal to put on immortality, that you may be made heirs of God, and joint-heirs with Christ, possessors of heaven (the Spirit) and earth (the body of man), made perfect even as your Father in Heaven is perfect, and let your prayer ever be not to be taken from this world, but kept from evil, through the overcoming of which we shall be enabled to eat of the tree of life and be made pillars in the temple of God.

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The Gentile's Light and Israel's Glory.

Jesus Christ truly came to be a light to lighten the Gentiles, but the glory of His people Israel. Israel had ever been His chosen and favoured people, to whom He had given the promise of the immortal life of their natural bodies, through the keeping of His holy law; they kept it not, however, and so died; but still, many died *in faith*, not having received the promises, God having provided some better thing for their offspring, who are now living upon the earth; they received not the promises, because as they themselves knew the time for their fulfilment was afar off. Nevertheless, they died in the faith that man shall not live by bread only, but by *every* word which proceedeth out of the mouth of God, and we, who are seeking the immortality of this mortal body, of necessity are earnestly contending for the faith which was once delivered unto our forefathers, the saints, for Jehovah has said to Israel, "Keep My commandments, and thou shalt live."

David saw that Israel would, like a tree, bring forth (immortal) fruit in his season, whose *leaf* should not wither, this being also the man whose delight is in the law of the Lord, and he said: "I will render praises unto Thee, for Thou hast delivered my soul from death, wilt not Thou deliver *my feet* from falling, that I may walk before God, in the light of the *living*."

This was a prayer for the life of his body, immortality, but like Daniel he had *to rest*, and stand in his lot in the end of days, the fulfilment of the promise being yet *afar off*. Israel became luke-warm; God had clothed them in purple and fine linen, but the table at which they had fared so sumptuously became a snare, a trap, a stumbling block, and a recompence unto them. At the beginning of the second dispensation of time, A.M. 4001, the "lamb without blemish, a male of the first year"—(Exo. xii. 5.)—came to revive the Hope of Israel. (Hosea vi. 2.) He came to bring life for the soul, and Immortality for the body, to light through the Gospel, but they failed to recognise in him their Messiah who was to bring in the glory to Israel spoken of in the prophets, and so cut themselves off from God, and were cast away for a time, until they could appreciate the great hope of their calling, until they should say, Blessed is he that cometh in the name of the Lord.

The Gentiles or heathen nations were now called in who before time were outside the pale of Judaism; these were brought nigh through the blood of Christ, being a people who, previous to this time, were *without a hope*, and without God in the world; a parenthesis, so to speak, was opened in the third and last dispensation of time, to admit of their ingathering for the salvation of the soul, which parenthesis, or time of the Gentiles, had to remain open until their fulness, when all Israel should be saved through the Deliverer coming out of Sion to take away the sins of Israel, and give them that which the land of Canaan stood a figure of, *viz*: the immortality of the body.

How far the Gentiles have continued in God's goodness we leave our readers to judge, who have had their eyes opened to see the Apostasy of Christendom in general by which we are surrounded.

To contrast the hope of the Israelite with that of the Gentile, we must first understand that the receiving the salvation of the soul is the *end* of the Gentiles' faith, for which end Jesus enlightened their darkened understanding. The hope of Israel for which Paul was bound, was the hope of the promise made of God unto our fathers, which as before shown was the life of the body, through keeping the laws of God, the commandments; to them pertaineth the adoption, to wit, the redemption of the body, and the glory (the glory of thy people Israel), and the covenants (to which the Gentiles were strangers), and the giving of the law (the righteousness of which Moses describes thus: "The man which doeth those things shall *live* by them"), and the service of God (the presenting of the body a *living* sacrifice, holy and acceptable unto Him), and the promises, unto which promise our twelve tribes instantly serving God day and night *hope* to come; the promise that man shall not live by bread only, but by every word that proceedeth out of the mouth of God.

This then is the hope of Israel, that their vile bodies will be changed (after the cleansing of the blood from evil has taken place) from flesh and blood to flesh and bone, that they may be fashioned like unto the glorious body of the Man Christ, that they may be made of *the same lump of clay* (Jer. xvii. 1-6), another vessel, unto honour fit for the Master's use. The Gentiles' hope, on the other hand, is life only through death, that they through the dissolution of this earthly tabernacle may have their natural body *exchanged* for a spiritual one, a house eternal in the heavens. Their hope is only for their souls to be delivered from the second death, *not* for their feet, their body to be kept from falling into the pit, that they may walk before God in the light of the living. Christ to them is only the Resurrection; to Israel He is the Life. The Gentile who believeth in Him, *though he be dead*, yet shall he live, for blessed and holy are they who have part in the first resurrection; on such the *second* death hath no power. But Israel, who *liveth* and believeth in Him, shall never die; for though they be sifted amongst all nations, like as corn is sifted in a sieve, yet *shall not the "least" grain fall upon the earth*.

The hope of the Gentiles, salvation for the soul, is obtained by grace, through faith, without the works of the law. Israel's hope, immortality, the great salvation, redemption, or preservation of body, soul, and spirit, has to be worked out by doing the works that Jesus did, and a greater work, the overcoming of all evil. Their hope is not to be taken out of this world, but to be kept from its evil, for whilst the Gentile believer, who is continually murmuring at being "here in the body pent," seeks to die and *go to the kingdom*, the Israelite seeks for the kingdom to come to him, that he may be delivered from the bondage of corruption into the glorious liberty of the children of God.

The elect of God will be avenged on Satan speedily, for they are crying out day and night for their immortal lives, they are instantly serving God day and night for the same, and their hope is not with the Gentiles to be among the dead to be raised incorruptible, but for this mortal to put on immortality, for mortality to be swallowed up of life. They are looking forward to the grand time when their feet will be kept from falling, when they will be able to thank God for giving them the victory over death, sin, and the grave, being ransomed from the power of the latter and able to say, "Where, O death! is thy sting; where, O grave! is thy victory?"

Beware of False Prophets.

A wonderful and horrible thing is committed in the land; the prophets prophesy falsely, and the priests bear rule by their means; for there have come false Christs and false prophets, and they shew great signs and wonders, insomuch that *if it were possible*, they shall deceive the very elect. The way of peace they know not, and there is no judgment in their goings. They have made them crooked paths, whosoever goeth therein shall not know peace; for the time has come when they will not endure sound doctrine, but after their own lusts they are heaping to themselves teachers having itching ears, and they shall turn away their ears from the truth, and shall be turned unto fables. Thus saith the Lord unto this people, thus have they loved to wander, they have not refrained their feet. The prophets prophesy lies in My name; I sent them not, neither have I commanded them; neither spake unto them; they prophesy unto you a false vision and divination, and a thing of nought and the deceit of their heart, having a form of Godliness, but denying the power thereof; whose mouth speaketh vanity, and their right hand is a right hand of falsehood. Howbeit in vain do they worship me, teaching for doctrines the commandments of men; for, laying aside the commandments of God, ye hold the tradition of men, but wisdom is justified of her children.

Jesus said, I thank Thee, O Father, Lord of Heaven and earth, because Thou hast hid these things from the wise and prudent, and hast revealed them unto babes; wherefore let him that thinketh he standeth *take heed* lest he fall. And if any of you lack wisdom let him ask of God, that giveth to all men liberally and upbraideth not, and it shall be given. The wrath of God is revealed from Heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness. God now places in our hands the *Flying Roll*, God's last message to man, declaring the Spirit of the Lord God doth preach good tidings unto the meek; He hath sent to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God, to comfort them that mourn, and tells us—to the law and

to the testimony, if they speak not according to this word it is because there is no light in them.

The way of peace the multitude know not, and there is no judgment in their goings; they have made them crooked paths; whosoever goeth therein shall not know peace, yet they say the way of the Lord is not equal. Hear now, O house of Israel? Is not my way equal? The Spirit and the bride say come; and let him that heareth say come; and let him that is athirst come, and whosoever will let him take of the water of life freely. Cast away from you all your transgressions whereby ye have transgressed, and make you a new heart and a new spirit, for why will ye die, O house of Israel. God hath no pleasure in the death of him that dieth; wherefore turn yourselves and live. The God of Israel declares: I will ransom them from the power of the grave; I will redeem them from death. Oh, death, I will be thy plagues! O, grave, I will be thy destruction!

"What Think Ye of Christ?"

We find it is recorded in Matt. xxii. 42, that Jesus asked the Pharisees the question: "What think ye of Christ? Whose Son is He? They say unto Him, the son of David. He saith unto them: How then doth David in spirit call Him Lord, saying: The Lord said unto My Lord, Sit Thou on My right hand, till I make Thine enemies Thy footstool? If David then call Him Lord, how is He his son?" They could not answer Him, for it was sealed from their understanding. His Spirit was Jehovah's Son, His flesh the woman's seed; hence He could say, "I am the root and offspring of David, the bright and morning star. Thus fulfilling the Scripture: "And of whom as concerning the flesh Christ came." But as saith the Apostle Paul, "Great is the mystery of Godliness, God manifest in the flesh. That God was thus manifested is clearly shown if we consider Jesus Christ attentively. We find that God lost none of His Divinity and the man none of his humanity. At His birth we find that the wise men from the East are guided to the place where the Child was, and He was adored by them. At His baptism we behold a man immersed in the Jordan by the hands of John, and God proclaimed from Heaven by the voice of the eternal Father, which cries, "This is My beloved Son, in Whom I am well pleased." In the ship we behold a man who slumbers, overwhelmed with sleep, and a God Who afterwards calms the wind and waves, and imposes silence on them by a single word. Over the grave of Lazarus there is the Man Who weeps, and the God Who by a word restores to life His friend who had been dead four days. In the Garden of Gethsemane we see a man seized and taken by the soldiers, and a God Who by a breath of His mouth strikes all these insolent soldiers to the ground. On the Cross again we behold a Man Who dies, and a God Who agitates Nature to

such a degree that the earth trembles, the air becomes darkened, the sun loses its light, the rocks are rent asunder and shaken as if aroused to emotion by the death of this Saviour.

This is He Who came to be a light to lighten the Gentiles, and the glory of His people Israel. The builders at that time refused Him, though He was the chief corner stone, that the casting away of them then might be the reconciling of the world to God, by the Gentiles being brought nigh, through faith in Him, till their fulness should set in, which time is now come, when He will prove to be the glory of His people Israel, when He shall have seen of the travail of His soul and shall be satisfied, which cannot be till they are made as He is, heirs of God and joint heirs with Him in His Kingdom. The same star that guided the wise men from the East is now surely guiding the remnant of the seed of Israel home into the Ark Christ, that they may seek to have His gracious promise fulfilled in them: "He that abideth in Me, and My words abideth in him, the same bringeth forth much fruit," even the fruit of immortality. His prayer will be fulfilled in them. "I pray not that thou shouldest take them out of the world, but that Thou shouldest keep them from the evil."

What, then, think ye of Christ? He is the author and finisher of our faith, the first and last. He brought life and immortality to light through the Gospel, and came to destroy death and him who hath the power of death, which is the devil. Though Satan caused the heel of the woman's seed to be bruised on the Cross, now is the full time come that Christ shall cause his head to be bruised, and his power totally taken away from His people Israel. But who will believe our report, and to whom shall the arm of the Lord be revealed? It surely will be to the remnant whom the Lord shall call, for He that scattered Israel will gather him, and keep him as a shepherd doth his flock? They will know His voice and will follow Him, but a stranger will they not follow. They will try the spirits whether they are of God, and he that is of God heareth God's Word. To the law and to the testimony, if they speak not according to this Word it is because there is no light in them.

The remnant of Israel, 12,000 from each of the twelve tribes, will now be gathered, and will separate themselves from the Jewish and Gentile Churches, forming the third Church, the house of Israel, mentioned in Isa. xlv. 5.

"The parables of knowledge are in the treasures of wisdom: but godliness is an abomination to a sinner." Wisdom will be justified of all her children, who will give themselves no rest until the mystery of godliness is made plain to their understanding. They will wrestle with God for knowledge and strength to do His will; their aim and standard is "perfection," God manifest in their flesh. The key to obtain this is given in the following words: "If thou desire wisdom, keep the commandments, and the Lord shall give her unto thee."

Seek the Double Robe of Righteousness.

Before the foundations of this earth were laid the spirits of men dwelt in Paradise or the Spirit of God, which was to them as a robe or house, until iniquity was found in Lucifer, the son of the morning. He was not satisfied with the high position in which God had placed him, next to God Himself, but said he would be like the Most High, and would exalt his throne above the stars of God. Because of his rebellion he was cast out of Heaven into the earth, and many of the spirits were cast out with him, some willingly, others fell not willingly. Among the latter were the spirits of our first parents, Adam and Eve, who fell from the state God placed them in on this earth by partaking of the tree of the knowledge of good and evil, contrary to the commands of God, and immediately afterwards they discovered that they were naked, or unclothed of the immortal Spirit; they lost the piece which keeps the peace of the house, which is the earthly body, and lost their bodies by death.

But, though Satan marred man in the making before he was finished, the plan of God will be completed in a remnant who will eschew the evil; the remnant of the children of Israel will seek for the reprieve, even exemption from death, which will be granted unto them.

To be unclothed they do not wish
Of this their earthly frame;
But pray to have it made afresh,
And freed from death and pain.
From this their temple to be driv'n
Is not what they request;
But clothed with their house from Heav'n,
For that is Israel's rest.

Death reigned from Adam to Moses, even over those who had not sinned after the similitude of Adam's transgression, because of the evil in the blood. Through the inoculation received in the fall all were left naked and bare, save Enoch in the first dispensation. He was clothed upon with the immortal robe, and walked with God by dwelling in the Spirit, and God took him to the spirits of just men made perfect. In the second dispensation the law was given by Moses, and was ordained to life, but Israel kept it not. All were thieves and robbers, having robbed God of the body which should have become His temple, saving Elijah, who walked in the vision of the Spirit, and while he dwelt in that Spirit he proved to a demonstration to the idolatrous worshippers of Baal that the Lord Jehovah was the only true God, and having slain the prophets of Baal who caused the people to err he was afterwards taken up without tasting death. In the cases of Enoch and Elijah we have most conclusive testimony that God is not unmindful of His promise made in the beginning. In these last days He will clothe a remnant with the fulness of His Spirit, giving them also power to ride triumphantly over sin, death, hell, and the grave. That Spirit shall rest upon them both by day and by night. Then shall each one know as they are known, and shall hear as they have heard, and understand with the heart things which have been hidden since the foundation

of the world. Then their words shall be as fire to those who hear them, and shall be received deep upon the heart until the twelve tribes be gathered.

The *Flying Roll* points most clearly to the work which will have to be accomplished in those whose bodies will be preserved from death, who will keep their bodies in sanctification and honour, abstain from all appearance of evil, and cast away the garment of Satan that his head may be bruised under their feet, through the cleansing of their blood by the clothing, the anointing of the seamless and double robe of Christ and Jerusalem above. To the world they appear as one of them; they mingle with them, but yet are not of them. Though appearing like them outwardly they are clothed with that double robe of righteousness and by dwelling in the Spirit become proof against all contagion of sin. When that same Divine breath that said unto the female portion of the Deity, Jerusalem above, let us make man in our image and likeness, when that breath is breathed into the bodies of these elect ones, then will be seen wherein they differ from those who sought not the restoration from the fall; all shall acknowledge that they are indeed the blessed of the Lord; they shall appear fair as the moon, clear as the sun, and terrible as an army with banners, 144,000 strong, sealed with the seal of the living God, having become the Bride, the Lamb's wife.

Paradise with all its joys
He will to them restore;
And greater bliss they will possess,
Than man possessed before.
Satan must bear the fatal spear
The woman cast on him;
And woman then, as also man,
He will to life redeem.

The Celestial and Terrestrial Bodies.

Many have wondered over the words, "If the Spirit of Him that raised up Jesus [the soul, Acts ii. 27-31] from the dead dwell in you, He that raised up Christ [the body, Acts ii. 27-31] from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you."

He first appeared unto Mary in the spiritual body, the likeness of the resurrection, and said, "Touch Me not," simply because the two bodies had not been united, and gave her this caution lest she should be affrighted, seeing He could not be handled; He then appeared unto His disciples in an immortal body of flesh and bone, but they were terrified and supposed that they had seen a spirit, but to convince them that He was *then* something more than a *spiritual* body He said, "Behold My hands and My feet, that it is I Myself; handle Me, and see; for a spirit hath not flesh and bones as ye see Me have."

He appeared first in the spiritual body to show the likeness of the resurrection body; for if we have been planted together in the likeness of His death we shall be also in the likeness of His resurrection. He then appeared in the natural immortal body, to show that death had no power to hold that body, inasmuch as it was without sin, but if

we go to the grave we pay the wages of sin by the death of the body, and are delivered unto Satan (the officer) and cast into prison, the grave, for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus by being joined to that soul which has been lying in the dust of the earthly body, soul and spirit forming the spiritual body. God giveth the spirit a body as it hath pleased Him, a spiritual body like unto the angels; that like as corn is sown in the ground, to die and send forth another and *new* plant, so they would not sow in the grave the body that shall be, but that it should bear the spiritual body.

Here lies the difference between the incorruptible and immortal bodies. In one case the body dies that the germ secreted within may rise to newness of life; the other lives and is not taken out of this world by death, as it is written in Amos ix. 9, "For, lo, I will command, and I will sift the *House of Israel* among all nations, like as corn is sifted in a sieve, yet *shall not the least grain fall upon the earth*"; consequently they are the people, the seed, who retain their own bodies; whilst all others (Jews and Gentiles, see Isa. xlv. 5) fall to the ground and suffer the loss of the body, and are only raised to an inferior glory, a spiritual body. Thus the words of Zechariah are fulfilled: "And it shall come to pass that in all the land, saith the Lord, two parts therein shall be cut off and *die*; but the third shall be *left therein*. And I will bring the third part through the fire, and will *refine* them as silver is refined, and will try them as gold is tried." From these the branches of the vine (Israel) He will purge the evil, that they may bring forth immortal fruit in the due season; all their dross is taken away, their iniquity is removed from them, and being cleansed from all evil by the washing of water by the Word, through the cleansing of their blood, they will be presented at that day as a *chaste virgin* to Christ.

"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 fuller's soap; and He shall sit as a refiner and purifier of silver, and He shall *purify* the sons of Levi [Joel iii. 21] and *purge* them [John xv. 2] as gold and silver, that they may offer unto the Lord an offering in righteousness"; that they may present *their bodies* a living sacrifice, holy, acceptable unto God, which indeed is but our reasonable service. Thus these who possess their *own* body will be like unto the Saviour, members of His body, His flesh, and His bones; in other words, participators with Him of a natural, terrestrial body, immortal, whilst the others will only be raised like unto the angels or spirits, who are not possessors of natural bodies; they will only be ministering spirits to those who shall be heirs of this great salvation; they suffer the loss of the body, which is burnt or destroyed, whilst their soul is saved, yet so as by fire, through the same furnace which destroys the body. The work of the former *abides*, which he has built upon, the sure foundation, and he receives the reward of immortality.

Many Reasons why Israel will now be Gathered.

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

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

JOB'S PROPHECY is receiving its accomplishment: "If there be a messenger with him, an interpreter, one among a thousand, to show unto man his uprightness, then He is gracious unto him, and saith, Deliver him from going down to the pit; I have found a ransom; His flesh shall be fresher than a child's; he shall return to the days of his youth." Both Jew and Gentile fail to realise the possibility of such an event, but the Interpreter, or Spirit of Truth, is now revealing through the pages of the *Flying Roll* how the elect of God (Isa. xlv. 4), will receive this ransom and enjoy the immortality of the body.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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