

# 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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## Will this World be Converted?

THE Scriptures are now translated into almost every tongue; there are preachers and teachers innumerable, their voices being heard in every city, town and hamlet, professing to teach the Gospel; nearly nineteen centuries have elapsed since Jesus of Nazareth suffered on Calvary; millions of money have been expended in the name of religion; yet the world is not converted. Men have put forth their best wine, believing that splendid ends can only be attained by splendid means; and we find their brightest and greatest efforts have proved a failure, fallen short of the ideal at which they aimed. And why? Is it because the Scripture has failed in its mission? Nay; that Word is quick and powerful, sharper than any two-edged sword, and is a discernor of the thoughts and intents of the heart. Of all books published, it stands pre-eminent, a truthful record, declaring the end from the beginning, page after page of history unfolding precisely as declared in the sacred volume.

Whilst many believe that the world will be converted prior to Christ's coming in majesty and glory, the Scriptures teach quite the contrary. Some misapply the witness of Holy Writ concerning the

universal salvation of souls, erroneously thinking that it points to the conversion of the world previous to the millennium, and subscribe to send missionaries over the globe to convert the heathen, whilst at their very doors infidelity has become most aggressive. These zealous but misguided people compass land and sea to make one proselyte, and when he is made they make him twofold more the child of hell than themselves. Christendom being split up into so many sections, and each “ism” sending forth its ambassadors, each having a different doctrine to promulgate, those to whom they preach know not who to follow; or if associating themselves with any section, they presently find the evidence in themselves differs widely from what they have been led by their guides to believe; in vain are they frequently told that they are indeed born again; they doubt their conversion; fall back into their old evil habits, and their latter end is worse than their beginning.

It is true, Jesus encouraged missionary enterprise; His command was: “Go ye therefore, and teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you.” Whilst Christendom has never lacked the form, and has strained every nerve and sinew to send forth its ambassadors, the still small voice of the Spirit is heard to exclaim: “One thing thou lackest—thou hast not taught them to observe all things whatsoever I have commanded you.” Give heed to what was and is commanded for observance by the Gentiles. “It seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things: that ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication; from which if ye keep yourselves, ye shall do well.” Have they done well? Have they continued in the goodness of God? Alas! we have to answer, Nay. It would redound to their

glory if they had swept the face of the earth with the pure, unalloyed besom of truth, preaching the free gift of grace through faith, the “common salvation” in all its simplicity and beauty: “Believe on the Lord Jesus Christ, and thou shalt be saved.” It is not against true missionary effort that we raise our voice, but against the promulgation of error, the doctrines and commandments of men, bringing reproach on the name of Christ by associating it with the inconsistent teaching and walk of those who have erred from the truth and turned unto fables. A day is coming, yea, is nigh at hand, when thousands will cry: “Lord, Lord, have we not prophesied in Thy name, and in Thy name have cast out devils, and in Thy name done many wonderful works?” But the answer they will receive will reveal, only too late for many, the position in which their labours were viewed by God: “I never knew you; depart from me, ye that work iniquity.”

“Now,” said Paul, “the Spirit speaketh expressly that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron.” (1 Tim. iv. 1, 2.) “This know also, that in the last days perilous times shall come . . . Evil men and seducers shall wax worse and worse, deceiving and being deceived.” (2 Tim. iii. 1, 13.) “The time will come” (and has now arrived) “when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables.” (2 Tim. iv. 3, 4.) All this does not look as if the world would be converted; our own experience teaches each of us that the above Scripture is fulfilled before our very eyes. When the Son of man cometh, shall He find faith on the earth? The salt of the earth, the elect of God, will be separated from the present Babylon, as brands

plucked from the burning. "At that time," says Daniel, "shall Michael stand up, the great prince which standeth for the children of thy people; and there shall be a time of trouble, such as never was since there was a nation even to that same time; and at that time thy people shall be delivered, every one that shall be found written in the book." (Daniel xii. 1.)

The everlasting Gospel was to be preached in all the world for a witness, but let it not be confounded with the teaching of Christendom. It was to be preached immediately preceding the fall of this Babylon, announcing that the hour of God's judgment is come, and appealing to the remnant of Israel, God's elect, to "come out from among them, and be ye separate, and touch not the unclean thing, and I will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." Evil was to become so rife, that if the time were not shortened, no flesh would be saved. "Because *iniquity shall abound*, the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved. And this Gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come. When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place (whoso readeth let him understand) . . . then shall be great tribulation, such as was not since the beginning of the world to this time—no, nor ever shall be." (Matt. xxiv. 12-15, 21.) "No marvel," adds Paul, "for Satan himself is transformed into an angel of light; therefore it is no great thing if his ministers also be transformed as the ministers of righteousness, whose end shall be according to their works." (2 Cor. xi. 14, 15.) "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." (Eph. vi. 12.)

"Beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ; how that they were told there should be mockers in the last time, who should walk after their own ungodly lusts." (Jude 17, 18.) Let your faith be built up on that Word which was made flesh, and dwelt among us; study to believe on Christ as the Scripture hath said. The destiny of this Satanic kingdom is not conversion to holiness, but to be burned, consumed, being corrupt and not seeking to be cleansed; new wine cannot be put into old bottles. Whilst only the true children of Abraham will wrestle to be freed from the evil yoke, and receive the cleansing of their blood, the multitude, righteous (believers for the soul's salvation) and the

wicked, will be cut off by the brightness of Christ's coming; that is to say, their bodies will be consumed, they will suffer loss; albeit, their spirit and soul will be saved either at the first or final resurrection. We see, then, that the will of God is to be manifested thus—three distinct glories, the glory of the sun, moon and stars. In the first we shall behold those who receive the new covenant, the fulness of the Spirit, the Israel of God who leave the first principles of the doctrine of Christ and go on to perfection, and who never see death. In the second, will be those of whom it is written: "Blessed and holy is he that hath part in the first resurrection, for on such the second death hath no power. We see a type of the third in the unrepentant thief on Mount Calvary; he died without God, and without hope in the world, unconverted; yet for him also Christ died. "He hath received gifts for men, yea, for the rebellious also, that the Lord God might dwell among them." (Psalm lxxviii. 18.) The time will come when unto Him every knee shall bow; but this will be not prior to, but after the millennium.

### Keep the Word of His Patience.

The *Flying Roll* declares there shall be war in all the earth until the temple is built, the temple being the body of man made perfect in the image of God, which will be accomplished in 144,000 males and females, for the man is not without the woman in the Lord. In the beginning He made them male and female, in the image of God made He them, and these will grow into one temple, becoming the Bride of Christ. He will bind up the breach of His people and heal the stroke of their wound, cleansing their blood, that they may be presented as a chaste virgin to Christ. It will be a season of rejoicing to Israel, but to the world the day of the Lord's anger, for "ye shall have a song as in the night when a holy solemnity is kept and gladness of heart," but He will sift the nations with the sieve of vanity and there shall be a bridle in the jaws of the people causing them to err. It will be of no use then striving to enter the open door now set before you, for the door will be shut. He will send them a strong delusion that they should believe a lie that they all might be damned who believed not the Truth. Only those who *have kept* the word of His patience will He keep during the hour of temptation which is shortly, very shortly, coming upon the earth to try them that dwell therein. Now is the time of Jacob's trouble. now is the day of small things, for Israel must bear the mock of fools as Jesus bore it, to be counted as the offscouring and filth of the earth for Christ's sake, but the word of His patience will renew their strength day by day and produce that true faith which alone can endure as seeing Him who is invisible.

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

## Notes from Canvassers.

### BIRMINGHAM.

"Monday, September 15th.—We held our usual meeting last night in the Bull Ring, which was well attended throughout, great attention being paid to the discourses. The two salvations were spoken of, and the difference shown between each; the common salvation, or justification by faith without works, shown to be the glory of every believer in Christ at the first resurrection, whether Jew or Gentile, both being placed upon one common platform. The great salvation, or redemption of the body, was pointed out as the highest award, and reserved for Israel, the 144,000, sealed from the twelve tribes, who will receive the reward by working out their own salvation, keeping the law with Jesus, doing the works that He did, and a greater work, the overcoming of all evil within and without, thereby being freed from the wages of sin, and obtaining the gift of God, eternal life. It was shown that to obtain a clear understanding of the word of God, we must rightly divide the Scripture, and not confound the glory of Israel with that of the Gentiles, who can never hold any claim to the immortality of the mortal body, the end of their faith being the salvation of their souls; whereas the promise to Israel is 'the life of the body,' immortality, through the keeping of law and Gospel, being the glory of a natural terrestrial body in the image of the Man-Christ.

"We have commenced this week's work by canvassing in Erdington, Moor Street and Carter Lane. At the two latter places, nail making is carried on, women working at the same as hard as the men. As we watched the change from the bar of iron into a nail, the words of one of our hymns came across our minds:

'From the furnace his body I'll bring,  
On the anvil of law I shall smite;  
With my Gospel I'll stretch out his limbs,  
And I'll weld them together in me.'

One woman said she could make as many as twenty pounds of nails in a day.

"Tuesday, September 16th.—During the day we have worked in Smallheath and Smethwick. Great poverty, gross ignorance, and plenty of dirt and profane language is here met with; we found it hard work to arouse any interest in anything spiritual. At one door, Wisdom's PIONEER was refused and *Sloper* admitted. 'It's no good you churring here,' said a shoemaker to our brother (who was endeavouring to draw his attention to the importance of looking into God's last message to man); 'I can't work while you keep talking, so you can go as soon as you like.' Many are very careful to inform us that they have the Bible, as though that was something out of the ordinary, and yet when offered 'the key' to unlock its truths, they refuse it point blank. 'Oh!' say they, 'we can find enough in the good old book to take us to heaven,' and when informed that our Saviour taught us to pray for the kingdom to come to us, and that we are not looking to die and go to heaven, they stand aghast. They cannot see the reason why we should 'tarry till He comes,' not being taken out of this world, but kept from its evil. Those who profess to want to be *with* Jesus now, it matters not how they get there, through the filtering worm, death and the grave, so long as they get where He is; consequently they cannot see the great reason why Jesus *went away*,—that He might send the Comforter, to enable us to overcome all evil, that our bodies might become like unto the body of the Man-Christ; which Spirit gives us *much more* now than Jesus in the flesh on the shores of Galilee gave when He spoke unto them in proverbs.

"Wednesday, September 17th.—To-day we canvassed in Saltley and Smethwick. One brother went into a public-house and offered the *Roll* to the landlord, and afterwards to a man at

the bar, when he began to joke about the book, putting the Gilt Sermon into his pocket. Our brother warned him not to tamper with the word of God, when he slipped out of the shop with the book, and made his way off as hard as he could. Although the book is lost, we trust it may fall into good hands, and be the means of opening the eyes of some who are 'of the truth.'

"A lady to whom a sis<sup>er</sup> had previously sold a *Part* and PIONEER, called her in to-day and said how pleased she was with the same, asking our sister to bring the first Sermon of the *Roll* next Saturday. One brother sold a PIONEER to an old lady who intends sending it to her son, who is a soldier in India. Another came up to a brother for a PIONEER; his wife had previously bought a Sermon of the *Flying Roll*, which he said was better than our brother; a rather curious way of expressing his esteem for the book, yet very true.

"Thursday, September 18th.—During the day we have laboured in Smethwick, Short Heath, Oscott and Erdington. One woman would retain the erroneous belief that Jesus was as much the Christ when He was born as ever He was, although our brother endeavoured to prove the contrary from Scripture. They fail to see that Christ is the eternal Spirit of God, and was before Abraham, the great I Am that I Am, as it is written of the Israelites, 'They all drank of that spiritual Rock that followed them, and that Rock was Christ.' Jesus was made of the pure seed of the woman, and of Himself He testified that He could do nothing. In spotless humanity, unaided by the Spirit, He was helpless. Christ descended upon Him at Jordan, enabling Him to perform all the mighty miracles recorded in the Scriptures, leaving Him in the Garden of Gethsemane that He might suffer as man upon the cross for man's transgression, which caused Him to cry out for that Spirit for which he thirsted, 'My God, my God, why hast Thou forsaken me?' That Spirit being placed within His temple after His resurrection, 'made this same Jesus both Lord and Christ.

"Thus we first view Him as Jesus, then Jesus in Christ, then Christ in Jesus, making the Man-Christ, the God-Man, the Father being one with Him. It must always be remembered that Jesus was not called the Christ until after His immersion in Jordan, as the angel said to Joseph: 'Thou shalt call His name Jesus,' and as he said to Mary: 'Thou shalt bring forth a son and shalt call His name Jesus;' therefore that holy thing which shall be born of thee shall be called the Son of God. This was the question the Pharisees could not answer: 'If David then call Him Lord, how is He his son?'

"On Friday we worked in Erdington, Edgbaston, Balsall Heath and Smethwick.

"Saturday, September 20th.—We have concluded this week's work by canvassing in Saltley and Smethwick. A brother says: 'I had a chat with several assistants in a draper's shop on the work, but they did not seem to care to purchase the *Roll*. I handed the *Part* to one; he looked into it, said it was a grand book, and finally decided to take the Sermon. One of them, however, could not accept the words of Jesus in John xv. 1-6 as having reference to the death of man's body, yet he had to admit that no fruit could be good that goes to corruption in the grave. Another woman to whom I offered the book could see the light of the life of the body, that is to say, she could see according to the word of God as I spoke to her, that immortality for the body is to be obtained by keeping the law of God and overcoming all evil, but could not see that that great work could be accomplished in her. I told her that if God placed His Spirit upon us in fulness as He did upon Jesus, we should be enabled to withstand and overcome the evil as He did during His hour of temptation in the wilderness. She took a

Sermon. Her mother came in at this moment and took a PIONEER, saying she believed in faith-healing, but could not see the value of the body, to seek for the immortal life of the same. I asked her if she thought it would not be better to have the body completely healed from the bite of the serpent than to have a partial cure, and of course she had to admit that it would. James teaches us to pray for one another that we may be healed of the evil, when the Lord bindeth up the breach of His people, and healeth the stroke of their wound.'

"Our sales for the week are 38 Sermons of the *Roll*, 63 *Parts*, and 317 PIONEERS—the result of a week's hard work amidst much indifference."

#### HOLLINWOOD, NEAR MANCHESTER.

"446, Manchester Road, Monday, September 15th.—This morning we were astir in good time; the weather was beautifully fine and we felt desirous of making the best of the day. We commenced our labours for the week by canvassing at High Crompton and Oldham. We met a man whom we did not at first recognise, and who wanted to know how it was I had not called again with the PIONEER; he now took another copy. It appears he purchased the *Roll* and a few PIONEERS from us a short time ago, in which he is interested. We invited him to our meeting to-morrow evening. In High Crompton we got very fair attention, and after hearing the importance of our mission, in several instances the people readily purchased our books and PIONEERS. A person to whom we sold a Sermon a short time since expressed herself well satisfied, adding that her husband was deeply interested in the same; she now took the second Sermon and another PIONEER. In the evening we held a public meeting at Orchard Street, Royton; the room was well filled, a few having to stand the whole of the time; much earnestness was shown throughout, and at the close, we disposed of 1 Sermon of the *Roll* and 14 PIONEERS.

"Tuesday, September 16th.—Hurst and Oldham were the districts we canvassed to-day. At a house in the latter place the lady was busy cleaning upstairs; she opened the window and looked out, and on seeing it was the *Flying Roll*, she immediately came down. A PIONEER had been sent to her by her daughter from Werneth, which she had read with great interest, and she now gladly took the *Roll*, and enjoyed the conversation. She enquired where our meetings were held, when our brother said we should be glad to have a meeting in that neighbourhood; she at once offered her room for a public meeting, which we gladly accepted. During the day we had many profitable conversations. Calling at a large house, I had the opportunity of explaining our work to four of the servants, which they appeared to appreciate; three of them bought the *Roll*, which we hope will be carefully and prayerfully read. In the evening we held another public meeting at our address, which was well attended by interested ones in this faith, the faith which was once delivered to the saints. (Jude 3.) At the close of the meeting a Sermon was exchanged for a Volume of the *Roll*.

"Wednesday, September 17th.—To-day we have worked in Miles Platting, Newton Heath and Middleton Junction. We met with much the same experience as usual, and realise the fulfilment of Isaiah's prophecy: 'Darkness shall cover the earth, and gross darkness the people.' On offering the *Flying Roll* to a certain person, she laughed the work to scorn, but after a talk on the nature and importance of the work, we prevailed upon her to take a *Part* of the *Roll*, which she promised to read. At another house not far distant, where we saw a man and his wife, after we had introduced the book to them and spoken upon the life of the body, which the man seemed to stumble at, he remarked we should all die, and all souls would go to heaven

at death. I asked him if he could produce a passage of Scripture to justify his statement; seeing he could not do so, I asked what was the difference between soul and spirit, which he said were both one. We said man was composed of a spirit, soul and body, and referred them to the Apostle Paul's words in 1 Thess. v. 23: 'The very God of peace sanctify you wholly, and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ;' also Heb. iv. 12, and many other portions of Scripture. The result of the conversation was that they gladly took the first Sermon of the *Roll* and a PIONEER, and asked me to call again. Calling at a rather large house, I asked the servant to show it to the master, which she did, but he declined to purchase. Coming away, I met him in the garden and explained to him our mission; he would not take anything from us, but gave sixpence towards the cause, thinking it a good work. We know he will in no wise lose his reward. At another large house where I called I was unable to dispose of one to the lady, but two of the servants listened with deep interest, and each took a Sermon and another PIONEER. We hope their eyes may be touched a second time to see and understand the mysteries of the kingdom of God contained in the *Flying Roll*.

"Thursday, September 18th.—To-day we worked in a rather poor part of Oldham, a district where a great number of Roman Catholics reside. We found them very bitter towards this work; on offering the *Roll* to them they would call out, 'I'm a Catholic; that's sufficient for you!' In the evening we held a public meeting at 98, Colthurst Street; the room was packed by earnest seekers for truth, and much interest was manifested by those present; at the conclusion of the meeting, we disposed of 1 Sermon of the *Roll* and 3 PIONEERS.

"Friday, September 19th.—We canvassed Werneth, the continuation of where we left off yesterday, with much the same experience as before. Many complained of being out of cash, not having recovered themselves from the wakes. Wherever we got any attention it was with great difficulty. One person to whom we introduced the *Roll* said she didn't believe it was an inspired work. We then asked her if she believed the Lord would fulfil His word, to which she replied He would. We reminded her that the Lord said: 'I will utter things which have been kept secret from the foundation of the world' (Matt. xiii. 35), and also referred her to the prophet Zechariah's vision of the *Flying Roll*, which was to go through the earth: 'I, the Lord of Hosts, will bring it forth' (Zech. v. 1-4). She soon calmed down and purchased the *Roll*. We hope the true light will dawn upon her. Another person, much the same in her views, was too full to receive the pure word of life; she seemed to prefer to cling to the traditions of men, and declined to take even a PIONEER, although abundant evidence was brought forward to bear upon the subjects in hand.

"Saturday, September 20th.—To-day we devoted our time chiefly to second calls in various parts—Shaw, Oldham, Hollinwood, Werneth and Glodwick. Many of our friends were glad to see us and converse on this grand work. One person who took a Volume in exchange for the Sermon, is deeply interested, and was glad to have a little further conversation, and asked me to call again to have 'a gradely chat.' A person who bought the *Roll* from a sister a short time ago, lent the same to her father, a local preacher, who was there visiting at the time. He became so deeply interested in its teachings that he took the same away with him; the husband now took another copy, and ordered the second and third Sermons for next week.

"During the week we have disposed of 2 Volumes, 51 Sermons, 45 *Parts* of the *Roll*, and 273 PIONEERS."

## THE FLYING ROLL AT DRIFFIELD.

"13, West Gate, Great Driffeld, Yorkshire, Monday, September 15th.—We have canvassed Fridaythorp, Beeford, and Dringhoe to-day with fair success. Two women, who purchased *Parts* of the *Roll* when our brother called upon them, stopped him as he was leaving the village and purchased two Sermons of the *Roll*; they having read the *Parts* and considering the foretaste of dishes so excellent, decided to have a larger feast. One woman really wanted the *Roll*, but she had been so taken in by purchasing books from peddlars that she had said she would never buy any more at the door, so would not break her word. The villages are very poor, making it hard work canvassing them.

"Tuesday, September 16th.—We have worked to-day in Bingham, North Fordingham, Towthorp, and Fimber, doing fairly well. We have held two meetings here which have been well attended, much interest being shown both on Sunday and this evening.

"Wednesday, September 17th.—Nafferton has been canvassed to-day with fair success.

"Thursday, September 18th.—The following villages have been worked to-day: Huggate, Kirkburn, Foston, Gransmoor, Kelp, Little Kelp, and Gemling. An old man, when spoken to about returning to the days of his youth, said: 'Yes, after death,' but our canvasser proved that that prophecy only referred to the living, and could in no way be fulfilled in those who go to the grave.

"Friday, September 19th.—North Dalton, Middleton-on-the-Wolds, Wetwang, Burton Agnes, Thurnholme and Haysthorpe have been included in our day's canvass. A man on horseback stopped a brother and enquired if they were canvassing a book called the *Flying Roll*. He was answered in the affirmative. 'Well,' said he, 'I will take one; I was cross with my wife because she did not purchase one when you called at my house.' As we travel from village to village we can fully realise that the 'fulness of the Gentiles' has now set in, for when the twelve baskets of fragments are offered to them they exclaim: 'We have enough,' proving that the five loaves and two fishes have filled them up to the brim. This is not so with the Israel of God; they are to-day as famishing cattle on a thousand hills, wandering, as it were, without a shepherd, hungering and thirsting for light and truth, longing to know God's will, so that they may seek to accomplish it; being quite sick with all the emptiness of this Babylon, they are eager to forsake her, and seek that city which hath foundations, whose builder and maker is God.

"Saturday, September 20th.—To-day we have canvassed Kilnwick, Lockington, Barnton, Garton-on-the-Wolds and Little Kilham with good success. A woman purchased the *Roll*, remarking at the same time that she had not bought a book for forty years. A man asked our brother who was Jesus' father; he did not believe in the miraculous conception. Our brother replying, said, 'If you can tell me who Adam's father was, that will answer your question also.' Talking to a man about the law concerning the time of separation, he replied that if man kept that he would require three wives. Our brother said that was the Mormons' idea, but according to Christ's words, one wife was sufficient for every man. Man is commanded to overcome evil, even as Adam was in the beginning, for we must bear in mind there is a time to sow seed and a time not to sow, and whatever a man soweth, that shall he also reap; if we sow in unfallowed ground, what fruit can we expect? Surely nothing but thorns and thistles; therefore let men and women who have any love for their offspring, seek to give their children good bodies by observing the law of separation spoken of so plainly in Leviticus xv. Another man who was offered this *Roll*, after its mission was explained to him, remarked that none could

receive the salvation of the soul unless they were pure and holy. Our brother remarked that if that was so he was afraid very few would receive it. The person contended that Scripture said so, but when asked for chapter and verse, failed to find it. Thus we find man puts forth his own imaginations instead of God's word.

"Our united sales for this week have been 99 Sermons and 88 *Parts* of the *Roll*, and 179 PIONEERS."

## SEVENOAKS.

"On Monday, September 15th, I met a woman who told me that a man who was very pleased with a copy of last week's PIONEER which he had purchased, had lent it to her, and it created in her a longing for the *Roll*. This man, coming forward, purchased a *Part* of the *Roll* for this woman as she was unable to procure one for herself. I gave him a copy of this week's PIONEER.

"On Tuesday I was much refreshed, after working some time and feeling unwell, to meet a servant who took a lively interest in a short exposition of our faith, and purchased a Sermon of the *Roll*. She also took a copy upstairs to a lady, and shortly afterwards returned, asked me inside and ushered me into this lady's bedroom. I was pleased to have a conversation with the elderly lady who received me very nicely, gave me a shilling towards the further spread of the work, and hoped the Lord would bless me in my endeavours to spread the truth. I left her a *Part* of the *Roll* and a PIONEER.

"Wednesday was spent in Sevenoaks, canvassing in the town, and among several cottages in the vicinity. Several were away hop-picking, but many of those who were at home took the books and papers readily.

"On Thursday I canvassed in Sevenoaks and St. John's. One person, who had her eyes open to see the sin of the fall, perceiving that woman is the tree of knowledge of good and evil, was very pleased to take the *Roll*. Another was very indignant when the *Roll* was offered to her as God's last message to man, saying God's last message would not be brought round in a little red book. I drew her attention to the fact that nearly two thousand years ago many did not think that Jesus would be born and laid in a manger, and instead of looking for Him as a plant springing out of a dry ground, imagined He would ride into Jerusalem in great pomp and glory.

"On Friday I again visited St. John's. I had a refreshing conversation with a butcher, who thought the erroneous doctrine of eternal torment taught by so many in Christendom was dreadful; he did not know where they got it from, certainly not in the Bible.

"On Saturday I continued my canvassing in another part of St. John's, and during the week have disposed of 46 Sermons, 57 *Parts* of the *Roll*, and 99 PIONEERS."

## SANDWICH TO BRIGHTON.

A brother writes:—"On Sunday, September 14th, I addressed an audience in Sandwich, on the spot where the Salvation Army had just previously held a meeting. The people were very attentive, and one man came forward with a glass of water, perceiving that I was in need thereof. His kindness was much appreciated. The next day I left Sandwich for Westenhanger, having to change at Shorncliffe. Numbers of the people being away hop-picking, I got over the ground quickly, canvassing in the villages of Postling and Stowting.

"On Tuesday morning I started out from Westenhanger about eight o'clock, proceeding along the Canterbury Road, but walked for about an hour before I found a field to canvass, and then the houses were few and far between, and many of the residents away in the hop gardens.

The first Sermon sold was to a man in a public-house. Altogether, I had a very tiring day's work.

"I worked along the road into Ashford on Wednesday—distance eight miles—but found my journey of little avail, apparently, so many of the people being away from home. I left Westenhanger for Brighton the next morning, and having to wait at Lewes, where I had to change, a porter came up to me, asking if I had one of the *Rolls* with me. I handed him a Gilt Sermon, which he gladly purchased.

"During the three days' canvassing I disposed of 18 Sermons of the *Roll*, and about 40 PIONEERS."

## NOTES FROM LIVERPOOL.

"96, Shaw Street, Liverpool, Monday, September 15th.—Last evening we held an open-air meeting in St. George's Square, which was fairly well attended. One gentleman, who purchased the first Sermon after the meeting a week ago, gave his testimony to the effect that he had reasons to believe our meetings, and the work which we were circulating, was doing much good. He had overheard several of his friends speaking very highly of the work. He was reading the *Roll* very carefully, and thought it a very grand book. We have been offering the invitation to the marriage supper of the Lamb in the neighbourhood of Kirkdale and Everton Vale, and were very much pleased to find one young man who was thankful for the light he had received from what he had heard at our first open-air meeting. He very readily took a set of three Sermons, and a very refreshing conversation was held with him on the life of the body. Our efforts to impress the message upon the minds of the people to-day has apparently been treated with the greatest indifference; but we have this assurance, that the Word will not return void; it must accomplish God's purpose in causing the captive exile (Israel) to hasten, that he may be loosed, and "that he should not die in the pit," nor that his bread should fail. During the conversation with this young man, a lady came into the shop, and enquired if our brother was canvassing the *Flying Roll*, as she bought a PIONEER in the street where she lived, and her husband sat nearly all day on Sunday reading it, liked it very much, and she wished for the back numbers of the PIONEER. This testimony is encouraging to the canvasser, as it is proof that the dry bones are beginning to shake themselves from the dust, and arise to shine as lights in the world, and a city that is set on a hill which cannot be hid.

"Tuesday, September 16th.—The neighbourhood of Bootle has been the scene of our labours to-day. As usual, much indifference has prevailed, many people not seeming to realise at all the importance of our invitation, although we have repeated it two or three times to them. They will not believe, though one rose from the dead, that God is now about to destroy the veil of evil that is spread over all nations, that death may be swallowed up in victory; "but for all this I will be enquired of by the house of Israel to do it for them," saith God. One gentleman, after an explanation on the veil of evil, was very satisfied with what he had heard of it, saying it was very clear to him. He purchased the set of three Sermons, which, we trust, will be instrumental in leading and guiding him into all truth. One lady, when called upon, stated that her husband had bought the *Roll* from a person who did not like it. He was deeply interested in it, and was trying to advertise it as much as possible.

"Wednesday, September 17th.—To-day we continued our labours in Bootle. A gentleman, who had previously read the first *Part* of Sermon I., said it was a very deep work, and he thought the writer was a very different thinking man to the ministers of this present day. He

seemed rather puzzled with reference to God's love to Jacob and hatred towards Esau. The fall of man, and his rise, was treated upon, to show the reason of God electing a people to inherit the kingdom, prepared from the foundation of the world, being that kingdom which is to be given to the people of the saints of the Most High, who shall possess it for ever and ever, being made pillars in the temple of God, and to go no more out. A Sermon of the *Roll* was left with this gentleman, and he promised to come to our open-air meeting. Another, who showed great interest in the conversation which was held on the three glories (1 Cor. xv.), purchased the set of three Sermons and a PIONEER; also a set of three Sermons was purchased by another gentleman, who was longing for something more than he could hear in the churches. Our hope is that these may have fallen on good ground, that their eyes may be opened and their ears unstopped, to see and hear the words written in the Book, which is now unsealed to show to Israel the highway of our King, even the way of holiness. The unclean, who have not risen from the fall, 'cannot pass over it;' but the wayfaring man, though a fool, shall not err therein.

"Thursday, September 18th.—We resumed our labours in Bootle, and have met with very little interest to-day. One woman seemed anxious to obtain the truth, and asked a few questions on the faith once delivered to the saints. She took a PIONEER, and desired the first Sermon to be taken next week. We have come across three people who possessed the *Roll*, but did not seem to grasp the truths contained therein. They were exhorted to study its contents, and seek to the God of Abraham to open their eyes to see the glorious things which are now being made known, and which belong to their peace.

"Friday, September 19th.—We have worked again to-day in Bootle, and come across much darkness and unbelief. Very few believe our report, or heed that the glory of the Lord has been revealed in our midst; their cry is: We have enough. One case of interest we note: A woman, when the message was offered to her, asked if it was anything to uphold Popery. She was told it was for the total overthrow of the doctrines and traditions of men, and for the establishment of the truth as it was in the days of the apostles. She was pleased to have an explanation of Israel's faith, and bought a Gilt Sermon, saying she would read it carefully, and if she found it truth, would be glad to have two or three more for some friends. She wished us every success in our labours. We trust her languishing soul will be refreshed and strengthened by the quickening power of the immortal Spirit, till she exclaims with the Psalmist: 'I will not give sleep to mine eyes, or slumber to mine eyelids, until I have found out a place for the Lord, an habitation for the mighty God of Jacob.'

"Saturday, September 20th.—We could not commence our canvass of Bootle very early to-day, on account of the rain. It cleared up about mid-day, when we went forth with our message to the people, and came across a man who attended our first meeting, and was very much interested. He could only purchase the PIONEER, being too poor; but we hope to meet him to-morrow evening, when we shall be pleased to supply his need of a *Roll*, which he would very much like to have. We have met with much poverty and sickness to-day, and many were quite pleased to receive a PIONEER gratis. Our sales this week are 55 single Sermons, 4 sets of 3 Sermons, 98 *Parts* of the *Roll*, and 521 PIONEERS."

#### OUR SCOTCH REPORT.

"Aberdeen, Monday, September 15th.—Yesterday we held our usual Sabbath morning meeting, which is a time of refreshing and blessing, realising that where two or three are gathered

together, there the Lord, according to His promise, is in the midst of them. In the evening, three sisters, by invitation, accompanied our landlady to the service at the church she attended, after which they were met by our two brothers in the Market Square and held an open-air meeting, where two sisters addressed a large and attentive audience from the texts: 'The Lord is at hand,' and 'He shall send forth His angels with the sound of a trumpet and gather together His elect from the four winds, from one end of heaven to the other.' At the conclusion of the meeting, many expressed their approval of what they had heard and asked for more meetings. To-day all our party, save one who was unwell, worked in a body, devoting our labour towards Old Aberdeen. We met with two families who have had a copy of the *Roll* for some time, and had read it several times, finding it was opening up the deeper teachings of the Scriptures. They now took a PIONEER to see the progress of the work. One brother came across a bootmaker, who, with his brother, purchased the first Sermon of the *Roll* when we were canvassing in another part of the town. They have long been searching for truth and are delighted with the *Roll*, ordering the second Sermon, which the brothers have gone this evening to deliver. In another store a young man took the whole set of three Sermons. In the district canvassed to-day we came across many Roman Catholics who would not listen to anything we had to say, and would not consent to take even a PIONEER; but here and there we found one willing to listen to spiritual things.

"Tuesday, September 16th.—To-day we have continued our canvass in a very poor part of the town, finding it very hard work, amidst much ignorance, poverty, and dirt, which is our usual experience amongst the poorer classes of large towns. We met with several who had seen copies of the PIONEER, which had been purchased in different parts of the town; we find that they are getting lent about, and thus spreading the proclamation of life far and near. One lady who purchased the *Roll* seemed to have taken quite a lively interest in us, seeing us pass her house as we were going to and fro to our labours in that part of the town, and said she was buying it to send to a young man in Leytonstone, so our sister told her he may probably have heard of it before, as the *Roll* has been well canvassed there, and many meetings held near there also. One old lady said she did not require any books when she had Christ in her heart, so our sister reminded her it was evident the *Roll* was necessary or it would not have been promised, reminding her where it was spoken of, and what it was, and its mission; in the words of Jesus, it was bringing to our remembrance all that is contained in our Bibles, that we may seek for the fulfilment within ourselves day by day. She seemed to be rather touched by the sister's pleading, but rather than give way shut-to the door so quickly that she fastened the sister's dress, so that she had to rap for her to open it again to set her free. May the words of entreaty which are spoken to all such find a place in their hearts and bring forth fruit to the glory of God.

"Wednesday, September 17th.—To-day we have continued our canvass amongst the poorer portion of the town, continuing from where we left off yesterday. Many seemed very pleased to see us, asking us inside for some conversation, and would have liked the *Roll*, but sickness, want of work, and various things kept them from taking the *Roll*. Many took a PIONEER, and those who could not buy one were very pleased to accept a copy sent for free distribution. One woman said she heard of the *Roll* at her meeting on Sunday; a friend of hers had one lent to him by someone living in the same house, and said it was splendid, the way it opened the Scriptures. Another woman had a PIONEER which had been purchased by her mother in another part of the town, but she could not accept the teaching of universal salvation, and

asked our sister if she could explain it to her; after a little conversation on this point she decided to take the *Roll*. Another sister was invited in to have some conversation with a man and his wife who had become disgusted with the present form of godliness, and discontinued going to church, as the last time he went he said *Uncle Tom's Cabin* was played there, so he thought it was time to give it up, and before that he had gone and listened in vain at times for a scrap of spiritual food. Our sister showed him how that God had indeed set His hand the second time to recover the remnant of His people from all this scene of confusion and sin, to establish His kingdom in truth and righteousness, and the *Flying Roll* is being sent abroad throughout the whole earth to reprove the world of sin, of righteousness, and of judgment. A brother had a very interesting conversation with a poor man who would much have liked the *Roll* but could not afford it to-day. He was looking for the kingdom of Christ, and believed God would not be slack concerning His promise. We realise that He is now working in the earth for the uprooting and complete overthrow of sin and death, so that the *Roll* bears its credentials, causing the true heirs of the inheritance of the immortal life of the mortal body to seek the uprooting of the evil, root, seed, and branch. Several have asked us to call again, hoping then to be able to secure the *Roll* for themselves. One woman would very much have liked the *Roll*, as a friend of hers had a PIONEER and had told her it was good reading. This evening the two young men visited by our brothers on Monday evening came up to our lodgings for further conversation, in which we were engaged for about three hours, and although many times we could but agree to differ, we parted at a late hour, acknowledging that the intercourse had been profitable to both.

"Thursday, September 18th.—During the morning we were weather bound, but we went out in the afternoon, three of us resuming work from the place where we left off last night. The *Roll* was received to-day by a dumb person, our sister offering the work and conversing upon it in writing. A brother had a conversation with an old lady who had heard of the work before from a friend, and when our brother first offered the *Roll* to her, she said: 'You ought to be ashamed of yourself, going about offering that as an inspired work.' Our brother then entered into conversation with her, and found that she believed she was born again and had Christ dwelling within her, and also believed in eternal punishment; but when he left, after bringing the weight of God's word to bear upon these subjects, she was obliged to admit God was not the hard master she had imagined Him, and instead of saying our brother ought to be ashamed of himself, she shook his hand and wished him God-speed, and would have liked the *Roll* but could not spare the money, but took a PIONEER and hoped to see him again before we leave. She was also pleased to accept a copy of the PIONEER, on the back of which attention was drawn to the three glories. Another woman we met had already secured the *Roll* and a PIONEER, and liked them very much. Another had the *Roll* sent to her about six weeks ago by a friend, and was now studying it, but not being as young as she used to be she could only read small portions at a time. An old gentleman who asked a sister to call again with the *Roll* to-day, he not having money to buy it on Tuesday, took it very readily when we called this evening. The other two sisters and a brother canvassed in Footdee. The brother was asked by one man if he was saved, to which he replied, yes; he had received that hope as an anchor to the soul, sure and steadfast. The man continued by expressing his joy at meeting one who had that assurance, for his minister told him it was very selfish to assert he was saved. Our brother then proceeded to tell him how the *Roll* was sent forth to show man the way to press on

to perfection in Christ, to wit the redemption of the body; so he said he would have a copy if the brother called on Saturday. A poor woman who could not afford the *Roll* was pleased to have two PIONEERS; and a poor widow, who also bought a PIONEER, was pleased to receive another one free. While we were at tea a friend came up for some further conversation on the work, and we had a very animated conversation for about two hours, much Scripture being brought before his notice. We also noted from his conversation that many things which were said to him on Saturday and Sunday evenings had remained impressed upon his mind.

Friday, September 19th.—To-day we continued our canvass from where we left off yesterday. We found many unable to take the *Roll* as their husbands were out of work, and a great deal of sickness prevailed. We did not dispose of many *Rolls*, but many took a PIONEER, promising to give it a careful perusal. One woman whom a sister called upon could not make up her mind to take the *Roll* when she was at the door, and took a paper; but before the sister got down the stairs she came after her for the *Roll*. At another place the same sister walked into a house thinking it was a close containing several houses. She was met by a young woman who said, 'What do you want here walking in people's houses, preaching to people every day?' Our sister introduced the work to her, but she continued: 'We don't want the likes of you to come preaching to us; what are the ministers for?' She was speaking loudly and was overheard by her sister, who came to see what the talking was about, upon which our sister stepped forward and told her the object of her visit, with the result that she decided to take a copy of the *Roll*. At another place our sister met with a gentleman who had heard that the *Roll* was error, so she was very pleased to be able to give her testimony of the truth of it, and at the end of the interview he decided to take a copy for himself. Another sister visited a workroom where a number of tailors were busy, and after offering the work, which was passed round for approval, one young man decided to take the *Roll* and a PIONEER, saying he had seen it before. At another place visited to-day a man was already in possession of the *Roll*, and had read it through several times, liking it much; his wife very willingly took a PIONEER to see the progress of the work. A gentleman who ordered a Sermon on Wednesday very readily took it when called upon to-day.

Saturday, September 20th.—To-day the forenoon was very wet and the afternoon a holiday, so that it was against canvassing, and we had to remain indoors, but one sister went with a Sermon which was ordered rather more than a week ago, and which was gladly received. Damp weather and other engagements in the Lord's work have prevented us from holding any more open-air meetings since last Sunday, but we hope to have one to-morrow. Monday being the autumn holiday we shall have another day in, as so many of the people take this opportunity of going from home. During the past week our sales have been 46 Sermons of the *Roll*, and 636 PIONEERS. We have also distributed many free copies of the PIONEER, which were very gladly received. Indeed, we have found many hungry souls eagerly desiring the words of life and to find rest for their weary feet; and we often hear that the *Flying Roll*, God's message or pillar of light, is clearing away many clouds and obstacles which have eclipsed the true light. Therefore beloved fellow-workers for Christ, hesitate not to declare what the Lord hath done for you, in bringing you from the darkness of the present evil world into the glorious light of His kingdom."

Volumes I., II. and III. of the "PIONEER OF WISDOM," each containing 416 pages, bound in cloth, gilt lettering, price 3/6, post free 4/- each. The three Volumes sent, carriage paid, on receipt of P.O.O. for 10/6.

## Our Crumb Tray.

### ANOTHER TESTIMONY.

A friend, writing from Birmingham for the third Sermon of the *Roll*, states:—"I have the first Sermon, which I bought at Coventry, and also sent there for the second. I cannot rest until I have them all, as I get much guidance and comfort from the former books, and seek to do right in the sight of God, and help my husband, who is willing and anxious for the truth. We want so much to be one of the 144,000. We have read the Scripture together daily since we have been married, but never have our eyes been opened so before to the glorious truths as now. The *Flying Roll* is almost better than food to me. I hope if any of you come to Birmingham, you will call and see me. I will make you as welcome as it lies in my power."

### LENT THEM TO OTHERS.

Another friend, who does not believe in keeping his light hid under a bushel, writes from Bowness, Windermere:—"Kindly send me Volume I., containing the three Sermons of the *Flying Roll*, for which I enclose P.O. for 6/- You will be aware that I have had the three Sermons separately from you before, and after reading them through, I lent them out to others to read, and I now find it difficult to get them again for my own study. I thank God that the book was ever brought under my notice, for by it and the divine guidance of the Spirit I am enabled to understand a great deal of the Scriptures which before were as a dark letter. It also bears out the conviction which I previously had—that the same body would not rise again at the resurrection. In the PIONEER, lately, you have been showing forth what I have many a time said to others, viz.: that the Christians of the present day are very much in the same predicament as the Jews were in our blessed Lord's day, the blind trying to lead the blind."

### FILLING UP A GREAT VOID.

We are pleased to receive the following from America:

"How refreshing and encouraging it is to a canvasser, after labouring one hour or more to impress upon his hearers the importance of the message of the *Flying Roll*, to find one who receives him and the message with joy, as they recognise the truth that 'God is Love,' and so loved the world that He gave His only begotten Son, that they should not *perish*. This is the hope of Israel, to be preserved blameless in body, soul and spirit unto His coming. After we go forward to the next town, how rejoiced we are to receive letters from those who have received and accepted the *Roll*; surely it increases our zeal, and our love for Christ and His work, and constrains us to bear all things, as we diligently go from door to door, to warn the people of the times in which we are living. A letter lies before me from a friend who received the first Sermon in Gananoque, Ontario, Canada, who says:

"I intended to write as soon as I wanted

the next Sermon. I have read this one through once, or I ought rather to say, devoured it, and now I have to begin again. I am just delighted with it; it appears to be filling up some great void; I have been looking for something this last three years. I never felt satisfied with the religion as it is now set before us.

"I accepted Christ as my personal Saviour after having led a very sinful life, and knew that I had received or found my soul's salvation, and should probably have gone on that way if I had not received your message. I was not at your last Sunday's meeting; I was poring over the *Roll* at home until it was too late to go. I have been talking over the new doctrine (it is old enough, though new to us) to several people, and they listened very attentively whilst I was trying to explain it to them. It is a grand thing to strive after, even if one doesn't succeed; the purity of the life entailed upon the searcher after immortality is alone worth the attempt."

### Advent of the Spirit of Truth.

It is written of Christ: "Without a parable spake He not unto them;" and even to His disciples He said, "These things have I spoken unto you in proverbs, but the time cometh when I shall no more speak unto you in proverbs, but I shall show you plainly of the Father." Now Christ was the Word which was from the beginning, and what was written of Him has application to the Word, so we find that God has ever spoken to man in the language of parable, which needs an interpreter, the Spirit of Truth, which Christ referred to when He said: "The time cometh when I shall show you plainly of the Father." He said that Comforter whom He would send would lead us into *all* truth, and that He would "take of mine and show it unto you," for He would not speak of Himself. So by comparing spiritual things with spiritual, taking the Scripture to explain itself, for nothing new can be added, the Spirit of Truth opens our understanding and teaches us those things which have been kept secret from the foundation of the world, leading us into *all* truth. Paul had not this degree of knowledge; he confessed that he knew in *part* only, and testified when that which is perfect should come, that which is in part should be done away. We can therefore say without fear of contradiction that the words have been closed up and sealed until the time of the end, that the Spirit of Truth must come in order to fulfil the words of Christ and show us greater things than Paul knew, seeing that he knew only in part. It is our privilege to announce the advent of the Spirit of Truth; it is our privilege also to know *some* of the mysteries which have been long hid, for it is line upon line, here a little and there a little; and further, it is our privilege to hand these truths to the public. We ask you not to believe *our* testimony, but to the law and to the testimony, if we speak not according to the Scripture there is no light in us; we speak as unto wise men; judge therefore what we say by the Word.

### "Alas! for that Day is Great."

As we gaze on the sacred pages of Holy Writ, we perceive how the prophets of old, looking through the telescope of time, spake plainly of what should befall men in these latter days; but alas! how few care to look into these things, knowing not that the days of visitation have come, yet here and there a Daniel is to be found, kneeling with his window open towards Jerusalem, wrestling to be delivered from the bondage of sin, to gain the redemption of the body by a daily walk with God, not with eye service only, but regardless of the smile or frown of man, keeping his eye ever fixed on the Man-Christ, taking upon himself the cross of Christ, that he may be glorified with Christ.

The prophet Jeremiah, speaking of this time, saith: "Alas! for that day is great, so that none is like it; it is even the time of Jacob's trouble; but he shall be saved out of it." (Jer. xxx. 7.) What a glorious promise to the little remnant: "Ye shall be saved out of it." "Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation which shall come upon all the world, to try them that dwell on the earth." (Rev. iii. 10.) Hath God cast away His people? God forbid; for, says Paul, "I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits, that blindness in part is happened to Israel *until* the fulness of the Gentiles be come in. And so all Israel shall be saved, as it is written: There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob; for this is my covenant unto them, when I shall take away their sins." (Rom. xi. 25-27.)

We are now living in the 1,335 days mentioned by Daniel, the time of the end, the days of the visitation of God's Spirit, as said the prophet Habakkuk: "For 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." (Habak. ii. 3.) This is the time of trouble spoken of by Daniel, wherein every true child of Abraham will be delivered, and receive the immortality of the mortal body, after having stood with Michael against the enemy, Satan, and come forth more than conquerors, through Him that loved us, having wrestled with God, as Jacob wrestled with the angel, until we become prevailing Israelites. Although the remnant of Israel will be thus delivered, all those who resist not the evil and are not willing to be separated from it must go with it. Thus we see that those who come to the knowledge of the Word, and refuse to walk according thereto, that Word becomes to them a savour of death unto death, but a savour of life unto life to those who yield themselves a willing sacrifice on the altar of faith, and hold the beginning of their confidence steadfast unto the end.

ERROR.—In the last issue the word "soul," on page 189, third column, line 25, should read "evil."

### An Invitation.

Life and immortality is now held out to *you*, by keeping the word of His patience. Will *you* come to Jesus that you may have "life" by keeping His sayings? Will you prove your love to Him by keeping His commandments, His laws, that you may obtain the more abundant life, that you may be preserved, body, soul, and spirit, unto the coming of our Lord and Saviour Jesus Christ? Let not Satan persuade you that all men must die, for we shall not *all* sleep, albeit we shall *all* be changed. Your soul's salvation is certain to you as a believer; render praises unto God for it, but ask for your feet to be kept from falling, that you may walk before God in the light of the living. Ask not to be taken out of the world, but ask to be kept from its evil, by the overcoming of which you will be enabled to partake of the tree of life. The word of His patience is spirit and life. By keeping that word, we shall be delivered from the evil of this hour of temptation; we shall be enabled to overcome the evil, and receive the cleansing of the blood, preparatory to the great redemption of body, soul, and spirit.

### What is the Redemption of the Body?

It is exemption from death, immortality, eternal life, the glory of the living who believe in Him and never die, deliverance from the bondage of corruption into liberty from sin and its consequences, attained by working out our own salvation by doing the works that Jesus did and greater works, the overcoming of all evil within and without. The reward of the immortality of the mortal body is not to be reckoned of grace, but of debt, paid off by obedience to law and Gospel, for the commandment was ordained unto life. Jesus showed the light of life, immortality, through the Gospel, and compared the man who would keep His saying and never see death to a builder who built his house with imperishable materials on the rock, whose building would not fall to the ground, according to the words alluding to Israel in Amos: "Lo! I will command, and I will sift the house of Israel among all nations . . . yet shall not the least grain fall to the earth. The branches of the vine will not see death or corruption; they will not be cast into the fire as a withered branch and burned, but be purged from the evil, that they may bring forth immortal fruit."

Of Israel it is written, "I will ransom them from the power of the grave, and redeem them from death." The vile body is made like unto the glorious body of the Man-Christ, by being cleansed by the washing of the living water by the Word, as it is written: "I will cleanse their blood," and the evil being removed, the blood will be washed away that we may become members of His body, of His flesh, and of His bones. This is a higher glory than an equality with the angels, inasmuch as the body becomes the temple of God, with the Spirit dwelling within it. "I give unto them *eternal life*,"

said Jesus, "and they shall never perish;" "Father, I pray not that Thou shouldest take them out of the world, but that Thou shouldest keep them from the evil." If our body is redeemed from the fall, we are preserved, body, soul and spirit, unto the coming of Jesus Christ, and enabled to ride triumphantly over sin, death, hell and the grave, shouting, "O death, where is thy sting? O grave, where is thy victory?" The sting of death is removed, and Satan, who holds the power of death, bruised under our feet, when mortality is swallowed up of life.

### The Interpreter comes to Israel.

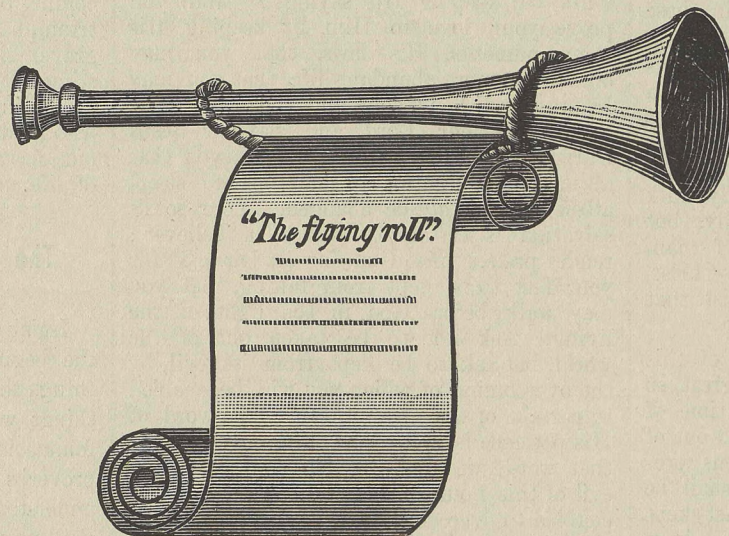
Isaiah testifies that God declared the end from the beginning, and from ancient times the things that are not yet done. Jesus uttered things which had been kept secret from the foundation of the world, but He spoke in proverbs which could not at that time be understood, and said, "The *time cometh* when I shall no more speak to you in proverbs." It is evident from this that the Scripture contains many mysteries yet to be unsealed, having special reference to the end. The Apostle Paul might well have said as Jesus did to His disciples, "I have many things to say unto you, but ye cannot bear them now." For he was specially called of God to preach the Gospel to the Gentiles, but whilst caught up into the third heaven he heard unspeakable words, unlawful to be uttered, which is evidence that they did not concern the Gentiles. And he wrote in reference to these mysteries that Israel *in the end*, not in his time, might know and be guided by them, for then he said, "Blindness in part hath happened unto Israel until the fulness of the Gentiles;" so that these things have been hidden from both Jew and Gentile, but the time spoken of has fully come; the Scriptures are no longer a mystery; the "things hard to be understood" in Paul's writings are now made known to *Israel*, as it is written, "Thou showest Thy people hard things." As long as they remain with the Gentiles in the outer court they can only see and understand as through a glass, darkly; but when they separate themselves and are led by the Spirit to join their own people, they will know *even as they are known*.

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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, SEPTEMBER 26, 1890.

### NEW HEAVENS AND A NEW EARTH.

GOD, speaking to Israel through the prophet Isaiah, says, "Behold, I will do a *new* thing, now it shall spring forth, shall ye not know it?" He says, He will create new heavens and a new earth, and the former shall not come to mind. The Apostle Paul throws some light upon this passage in his epistle to the Corinthians; he says, "If any man be in Christ, he is a new creature; old things are passed away." The new heavens and earth is the body of man redeemed from the effects of the fall, dwelling in Christ as Adam dwelt in Paradise, or the Spirit of God, which are synonymous terms, and as Jesus dwelt in that Spirit at the river Jordan. It is for this purpose that Israel are now being gathered. John speaks of them as being redeemed from among men; they will be the Bride, the Lamb's wife. They will not be gathered by a prophet or a prophetess, neither do they follow any man, but the Lord has an instrument: "Behold, I will make thee a *new* sharp threshing instrument, having teeth; thou shalt thresh the mountains and beat them small, and shalt make the hills as chaff. . . . Thou shalt rejoice in the Lord, and shalt glory in the Holy One of Israel." The instrument He has chosen is the *Flying Roll*, containing reproofs and correction, showing to Israel the cause of evil and how to overcome it, unsealing the parabolic language in which the Scripture is written, and which has baffled all the attempts of man to solve. The word of God is quick and powerful, sharper than any two-edged sword, and is a discerner of the thoughts and intents of the heart; it will scour their minds and bodies from all evil, for, says David, "Wherewithal shall a young man cleanse his way? by taking heed thereto, according to Thy word."

The *Flying Roll* will be to Israel meat, drink, clothing, and sword; by it will they slay the evil, and overcome all barriers that Satan will place in their way; "thou shalt thresh the mountains and beat them small," for they that were mountains unto them will become valleys, their refuge and their song. "Now it shall spring forth," says the prophet, "shall ye not know it?" Israel rejected Him once; Christ came and offered them that Spirit which would have changed their vile bodies, cleansing them from all evil, making them the *new* earth. He mourned over Jerusalem because they knew not the days of their visitation, but Isaiah, prophesying of this time, when Israel will receive Him, says, "The days of visitation are come, and Israel *shall* know it." The Spirit has been sent and is resting over Israel, for the Lord hath set His hand again the second time to gather the outcasts of Israel and the dispersed of Judah. "Thou sendest forth Thy Spirit and they are created; Thou renewest the face of the earth." "This people," says God, "have I formed for myself; even every one that is called by my name, I have created him for my glory." He has been for nearly two thousand years a light to lighten the Gentiles, but now He is to be the glory of His people, making them the new earth, dwelling in the new heavens; they are the beginning of His new creation, for in Christ Jesus neither circumcision availeth anything, nor uncircumcision, *but a new creature* does avail much. Before a man can dwell *in* Christ his blood must be cleansed, and before Christ can dwell in him the blood must be washed away. Jesus had no evil in His blood, and dwelt in Christ, and after His blood was shed the Spirit Christ raised the body of Jesus; then in Him dwelt all the fulness of the Godhead bodily, but not before. The former things, death and corruption, must have passed away before all things can be made new, and blood is corruption; no man can prove the new birth until then. Jesus passed through the grave. He died once for *all*, giving His blood for the sin of the soul and His body for the *living*, for the house of Israel, who will not go to the grave; herein will God do a greater work in Israel than He did in Jesus, as He said, "Greater works than these shall ye do."

It is written of this *Flying Roll* that it shall go forth over the face of the whole earth, a savour of death to some and a savour of life to others. It contains the fragments which remained after the multitude (Jew and Gentile) had eaten, being law and Gospel, the animal typifying the sacrifice of the Jew, and the bread that of the Gentile; hence it is called by John a *new* song, and can only be sung by the 144,000 of Israel.

### THE DRY BONES.

CHRISTENDOM are ever inclined to look upon the surface of things, seeing the miracle, but not searching into the deeper meaning which the miracle conveys, and not understanding the language of parable. In a recent sermon by Dr. Parker we observe he compares the vision of Ezekiel concerning the "Dry bones" to the resurrection. This is a very common error, for, judged superficially, anyone is liable to be deceived as to the true meaning of the parable. The rev. gentleman exclaims:—

"Resurrection—why, that is almost declared in the text. We sometimes say the doctrine of resurrection is not to be found in the Old Testament; here in this very chapter we have God promising to open graves; in this vision we have the resurrection pre-figured. If God could do this miracle, what miracle is there that lies beyond His omnipotence?"

We would say at the outset, it is not a question as to whether God *could* do it, but whether He *will*, whether it is in accordance with His revealed word or not, and we read He has declared the *end* from the beginning, so there can be no doubt that the final destiny of man is shown therein. This subject, however, concerns the body of man which goes to the grave, and to that we will confine our remarks. In the beginning the curse pronounced on Adam was, "Dust thou art, and unto dust shalt thou return." Solomon says, "The dust shall return to the earth *as it was*." It was given to the serpent to feed on; and this is confirmed by the Apostle Paul where he says, "Deliver such an one unto Satan for the destruction of the flesh that the spirit may be saved in the day of the Lord Jesus." Job is very emphatic on this point, and says, "He that goeth down to the grave shall come up *no more*." We read of them that sleep in the dust awaking (the soul), but not of the dust itself being resuscitated. It is evidently contrary to Scripture that the natural body should be raised out of the grave, but a spiritual body, "for thou sowest not that body that shall be, but God giveth it a body as it *hath* pleased Him." "As it hath pleased Him;" it is already determined, known unto God are all His works, and Jesus declared that in the resurrection they are "as the angels" who have not bodies of flesh and bone, for "He maketh His angels *spirits*."

In the first verse of the chapter relating this vision, Ezekiel says the hand of the Lord carried him and "set me down in the midst of the valley which was full of bones." It was "an *open* valley," and he was commanded to "prophesy upon these bones, and say unto them, O ye dry bones, hear the word of the Lord." This could not have

been the grave, for, says Solomon, "There is no work, nor device, nor knowledge, nor wisdom in the grave." David tells us that the slain that lie in the grave, "Thou rememberest no more." He says, "Shall the dead arise and praise Thee? Shall Thy lovingkindness be declared in the grave? Or Thy faithfulness in destruction?" Isaiah answers, "The grave cannot praise Thee, death cannot celebrate Thee, they that go down into the pit cannot hope for Thy truth." But these dry bones are compared to the dead, being, in the words of the Psalmist, *like* the slain that lie in the grave; therefore they exclaim, "Our hope is lost." This, however, is not the language of the believer when he dies, for he looks forward with joy to the resurrection, neither is it the language of the ransomed soul at the resurrection, for it awakes in gladness and not in despair. It is nothing to do with the resurrection, nothing to do with the hope of Christendom; their hope is not lost; nothing to do with either Jew or Gentile, but it is clearly and emphatically stated that "these bones are the whole house of Israel," who being at present scattered among all nations, having lost the hope of the immortality of the mortal body, which was a covenant made with their spirits before the foundations of the earth were laid, predestinated to be conformed to the image of His Son—these being dead to knowledge of their former estate, are compared to the slain that lie in the grave, free among the dead, wandering from one church to another, in vain seeking rest, and this their condition is accurately described by Moses, in Deuteronomy (xxviii. 65-67).

Ezekiel prophesies: "I will cause you to come up out of your graves and bring you into the land of Israel;" and the explanation is plainly given in the same chapter. The prophet is commanded to take two sticks and join them together, "and when the children of thy people shall speak unto thee, saying, Wilt thou not show us what thou meanest by these?" he is told to say unto them: "Thus saith the Lord: Behold I will take the children of Israel from among the heathen whither they be gone, and will gather them on every side and bring them into their own land, and I will make them one nation in the land upon the mountains of Israel . . . and they shall be no more two nations." One stick is Judah, and the other Israel; the former being the two tribes of Jews, and the other the ten tribes scattered among the Gentiles, forming the Bride of Christ, 144,000, 12,000 of each of the twelve tribes of Israel.

Concerning these bones, God says He will cleanse them, "so shall they be my people and I will be their God; they shall also walk in my judgment and

observe my statutes and do them." Now these are exactly the terms of the covenant God promises to make with Israel and Judah "after these days," viz.: "I will put my laws in their hearts and write them in their minds, and they shall be to me a people, and I will be to them a God." After the fulness of the Gentiles, when Paul says Israel will be saved, ("and this is my covenant when I shall *take away* their sins") then will He cleanse their blood which He has not cleansed. The fulness of the Gentiles having arrived, the vision of Ezekiel is being fulfilled and there can be no question that it refers to the house of Israel, as a perusal of the chapter will show to anyone who reads with an unprejudiced mind. God says, "I will redeem them from death, I will ransom them from the power of the grave." The wages of sin is death; by the removal of sin the grave can have no power. He has come to destroy the works of the devil, who has the power of death. Those who suffer death are paid the wages of sin, sin not being *removed*, but only forgiven, which entitles them to the glory of the first resurrection and freedom from the *second* death, the death of the soul for 1,000 years, but they are unclothed, not clothed upon, and suffer loss, saved so as by fire. But those in whom is fulfilled the righteousness of law and Gospel escape *both deaths*, for in the way of righteousness is life, and in the pathway thereof there is *no death*.

### "The Generation to Come."

David speaking in spirit of the promises of God, that were to be fulfilled in the end, and of the reprieve from death that should be graciously given to His people Israel, said: "This shall be written for the generation to come."

All, with one exception (Jesus) that have been born from the days of Adam to this time have been "born in sin and in iniquity did their mother conceive them;" all have sinned and come short of the glory of God. For this generation there was no reprieve granted; it was appointed unto them once to die, the death of the body, the curse pronounced upon the body of Adam and his posterity through the transgression and through lust; not being willing to "overcome" or "subdue," they conceived in sin, and sin when it is finished bringeth forth death. "He that soweth to the flesh shall of the flesh reap corruption" in the grave, appearing in the resurrection naked and unclothed, through being a thief and a robber, having robbed God of their body and substance, which was a reasonable service for them to offer unto Him, giving it over to Satan, in their service to him, for the destruction of the flesh.

To this generation John the Baptist spoke: "O generation of vipers, who hath warned you to flee from the wrath to come"—the second death—exhorting them to bring forth

fruits meet for repentance—the salvation of the soul. Jesus called them a wicked and adulterous generation to whom no sign shall be given, but the sign of the prophet Jonas, warning His disciples, His true followers, to beware of the leaven of the Pharisees, which leaven the woman—the first Eve—took and hid for three dispensations or generations in the heart of man.

Before the flood, God gave them up to uncleanness, through the lusts of their own hearts, to dishonour their own bodies between themselves, until all flesh became corrupt, and "God saw that the wickedness of man was great and that every imagination of the thoughts of his heart was *only* evil continually;" and "God said unto Noah, The end of all flesh is come before me." As it was in the days of Noah, so shall it be in the days of the coming of the Son of man. The end of all things is *now* at hand, and the corrupted flesh, which is now by the same word kept in store, reserved unto fire against the day of judgment and perdition of ungodly men, will shortly be made manifest, and when ye see those things, know that the end is near, even at the very doors.

The generation that was to come has *now* come, and the people that shall be created shall praise the Lord, for to them there is a reprieve from death, proclaimed in the pages of the *Flying Roll*, sent forth to instruct all who will receive it, in the way of righteousness. It will convince you of sin, and show how the leaven was and is hidden in the heart of man, making it deceitful above all things and desperately wicked, for out of the heart proceeds evil thoughts. It makes known the way in which this evil, this thorn in the flesh, is to be removed and the blood cleansed, that man may be without sin, spot or wrinkle, as was Jesus, the first one of this "generation to come," "the beginning of the creation of God," "the firstborn of many brethren." "I am from above (immortal), ye are from beneath (incorruptible). We know not what He is like, but we know when He appeareth we shall be like Him. He that hath this hope (Israel's hope) purifieth himself even as He is pure, by laying the axe to the root of the tree of evil that no fruit grow on it henceforth, by seeking to sow to the Spirit that they may of the Spirit gain everlasting life, the fruits of the Spirit flowing from their temples, being the firstfruits unto God and to the Lamb, by washing in the fountain opened in the house of David and to the inhabitants of Jerusalem for sin and for uncleanness; in one word by keeping law and Gospel.

Solomon wrote: "He that answereth a matter before he heareth it, it is folly and shame unto him." No man should be condemned unheard. Nicodemus declared that it was not according to the law of the Jews. "Doth our law judge any man before it hear him and know what he doeth?" (John vii. 51.) Festus said it was not after the manner of the Romans. "It is not the manner of the Romans to deliver any man to die before that he which is accused have the accusers face to face, and have license to answer for himself concerning the crime laid against him." (Acts xxv. 16.)

## Our American Columns

### GANANOQUE, CANADA.

"Sunday, August 24th.—This afternoon we held our farewell public meeting in this place. It was well attended, many having expressed themselves benefited for having heard the sound of the 'trumpet,' the *Flying Roll*. At this meeting we gave the scriptural definition of hell, and at the close, when going down the street, two little girls walked after us repeating, 'There *is* a hell, there *is* a hell!' We turned about and explained what hell was, viz.: the grave, not a place of eternal torment as taught by so many in Christendom. Again, as we were walking on, a little girl ran over to us and asked: 'Please, Miss, if I die will I go to heaven?' To the poor child we explained how when Christ was on earth He took up little children and blessed them. The little thing went off quite contented. It is a great pity that parents do not seek to rightly divide the Word that they could teach their children the truth as it is in Jesus.

"Monday, August 25th.—This morning we left Gananoque on the boat, and after a pleasant sail down the St. Lawrence,

#### WE ARRIVED AT BROCKVILLE,

where, after some difficulty, we procured lodgings, and after sending up our baggage we called for our mail, receiving an express parcel of books which we were pleased to find awaiting us here.

"Tuesday.—To-day we met with fair success. One sister came in contact with a strange case; a man who said if Christ died for man He also died for the dog, for God made both. He acted and talked very strangely.

"Wednesday.—Our experience to-day has been among those who are most spiritually dark. About noon, a great thunder-storm came up, and the water flowed down the streets in torrents. Many expressed themselves as never having seen a worse rain storm. We were weather-bound in a store where we gave the message of life to some young men. One of them claimed to be born of God, and would not accept that hell was the grave, although scriptural evidence was given. He bought a *PIONEER*, and a sister is to call again to see if he gets any more light upon the subject.

"Thursday.—This morning a sister called at the house of a Presbyterian minister who asked her into his study, where she gave him the rudiments of our faith. He bore with her patiently with a rather incredulous smile, saying: 'I will take these,' paying for a *Part* and *PIONEER*, and conducted the canvasser to the door. This same sister had a talk with a lady who seemed pleased to hear that her minister had bought from us, and also took a *PIONEER*. Another sister encountered a 'Cecilite,' who claimed all the promises, stating that she was already born of God, forgetting that God speaketh of those things that be not as though they were already, when He says: 'Know ye not ye are the temple of the Holy Ghost?' Again, as a sister was presenting the message at a door the woman closed the book, saying: 'We are not allowed to read anything that has not the

Bishop's seal,' not knowing that the *Flying Roll* has God's seal upon it, and He is waiting to set His seal in the foreheads of His people, who will prove themselves distinct from Jew and Gentile. While a sister stopped two 'Salvation Army' men this afternoon quite a few others gathered around, one, a gentleman who listened intently, saying: 'I was in Jericho myself once, but have lately found my way to Jerusalem.' He at once bought the Sermon, expressing himself pleased with what he heard, and advised the Salvationist to be careful how he refused and disbelieved the further teachings. This captain abused the work, said he had many of the *PIONEERS* given to him in the city of Toronto, but he never looked at them *and would not*, telling his companion to 'come on' and leave the sister, who gave a *PIONEER* to the younger Salvationist for which he thanked her, and yet seemed afraid of his superior officer (the captain).

"This evening we held our first Open-air Meeting in this place. At the close one man stepped up and expressed himself grateful for what he heard, offering the sisters lodgings free of expense while they remain in town: this he said was for the Truth's sake, and to help the cause. At this same meeting the sisters recognised the face of a little girl who was present while she was talking to the 'captain' this afternoon, when she said she 'did not think the captain much of a Christian if he thought God would burn anyone in flames in hell.' This same girl had taken home a *PIONEER*, and she now told us her mother was reading it. She promised to come with her mother next Sunday afternoon, to our next meeting (D.V.) We have met with two very kind people in this place, mother and daughter, who have expressed their friendship for the cause in a most practical manner in their kindness. The husband of one of them is also reading the *Roll* and is delighted with it.

"Friday, August 29th.—Between heavy showers of rain we have done a little canvassing. At one door a sister was most graciously received, being asked if she were not one of the young ladies who were in Gananoque, last week, addressing the public on the second coming of Christ. This person asked the sister to explain her mission, when the sister gave the rudiments of the faith. This lady then very sarcastically replied, 'And are you so weak minded and silly as to believe any man's writings, and lose your free agency?' The sister answered, 'I am just weak and silly enough to be counted dung under the world's feet that I may win Christ,' giving the references where the *Roll* was spoken of, also reminding her that she (the sister) was better prepared to defend the *Roll*, who had read it many times, and made it, *with the Bible*, her chief delight. From the gracious manner of this lady in meeting the sister at the door it appeared at first as if she was very much interested, as she told her how glad she was to meet her, but the sister was disappointed at the turn the conversation took; she also wished to meet the second sister 'to hear her version,' but number one told her she would find us in unity as all Christians ought to be. Evidently this lady was anxious for an argument, being very

sarcastic in all her remarks. We had lunch to-day with a lady who is reading the first Sermon, and is satisfied that in it the Comforter is speaking.

"Saturday, August 30th.—Again it has rained; we continued our canvass. While along our route we went into the G.T.R. Depot, gave the message of 'life' to some passengers, also went through the cars and left a *PIONEER* among the passengers there. While a sister was giving the message along the street, many refusing, all busy with their various cares, a little girl was seen leaning over a gate. The sister asked if her mother was at home. She replied, her mother was dead. She was then asked who kept house. She said, 'I do.' This dear child was only eleven years old, and kept house for her father and younger sisters; the sister gave her a *PIONEER* to give to her father that night when he would return home from his work. The person with whom we lodge wants us some time to go into their apartment and explain the doctrine. Although we have had three days' rain this week, we have sold 4 Sermons, 17 *Parts* of the *Roll*, and 150 *PIONEERS*, and taken a quarter's subscription for the *PIONEER*."

### HAMILTON, CANADA.

"Sunday, August 24th.—I visited some interested friends to-day, and spent a pleasant time with them, conversing on God's wondrous love towards fallen man. Although they do not fully accept the message, they see very clearly that there are two salvations, seeing that the salvation of the soul is a free gift of grace without works, for if it be of works then it is no more grace. Then says our Lord, 'If a man keep my saying, he shall never see death.' If this refers to the soul, there are none who will receive the soul's salvation, for none, so far, have kept His saying; and this life that Jesus is speaking of in John viii. 51, is on conditions that we keep His saying. For *the soul's salvation*, it is as Paul said to the jailor—'Believe on the Lord Jesus Christ, and thou shalt be saved'—from the second death, but to keep the saying of Jesus is to get the victory over sin, and the first death, which is the wages of sin, for in the way of righteousness is life, and in the pathway thereof there is *no death*. One gentleman invited me to come next Sunday afternoon, when he will get some of the neighbours in; and he said, 'We want you then to tell us all you know.' He understands the Scriptures very well for the soul's salvation, but he continued, 'You have got something that I have not got.'

"Monday, August 25th.—A sister came from Toronto on Saturday to visit some friends here, and there being a few ladies here who wanted to have a talk with some sister, I made her acquainted with them. I did very little canvassing to-day. One lady I called on, whose husband is carried off into spiritualism, takes a *PIONEER* every time I call, and would like to see her husband seek unto God, instead of seducing spirits, for God alone should be worshipped in spirit and in truth.

"Tuesday, August 26th.—I met with very little interest to-day. One lady I called on bought a *Part* of the *Roll* and a *PIONEER*,

having read a paper before and took great interest in it.

"Wednesday, August 27th.—I went out to Dundas to-day. The people were in a bad position to buy, on account of the factory being closed for some time. I met one lady very much interested, and had a good conversation with her on the return of the Saviour. She would have taken the *Roll*, but for the hard times around this part, and they had no work. On the whole, the people were very indifferent.

"Saturday, August 30th.—I have canvassed in Hamilton to-day, and called on a lady who bought the *Roll* from the other canvassers when they were here, but she had never read it. I told her she must by all means look into it, for it is an open vision of immortality, made very plain that he may run that readeth it. She took two PIONEERS from me, and promised to read them. To-night a brother and sister came up from Toronto, being anxious to help me all they can to spread the truth of immortality. It put new life into me to meet them so unexpectedly. We repaired to the Market Square, and held a meeting. Brother P—y spoke first, and laid the plain truth before a very large crowd of earnest people. The Plymouth Brethren were very much annoyed at us, and constantly kept interrupting us. Finally, we gave one permission to say a word. He stated that the brother had been misquoting Scripture all the time; one passage which he said was misquoted being Rev. xx. 6, 5: 'Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power. . . the rest of the dead lived not again until the thousand years are finished;' but when he came to read it before the people, he found out he had made a mistake, and was suddenly put to confusion, so the brother continued his discourse. We sold fifteen PIONEERS, and several told us they would be sure and come this week for the *Roll*. One gentleman said he once belonged to a church, but he was so disgusted with the professing members that he lost all faith. I told him to rise up and go on again, not looking to anybody but Christ. He alone can give you comfort; He is the Way, the Truth, and the Life. He said he would be very sure and call on me and get the *Roll*. Another young man said he had been converted, as he thought, twice, and lacked the evidence within, for he thought he had been delivered from all evil, never more to sin. Seeing that he was still subject to vanity, he gave up the race. I told him to call upon God to create in him a clean heart and renew a right spirit within him, and God will answer his prayer; not to mind his feelings, continue to put his trust in God, firmly believing that He has delivered his soul from death, for the soul's salvation is faith alone in the finished work of Christ. It has been a great blessing to me to have this brother and sister to help me. Truly the Lord brought them, for they have caused many to enquire about the *Roll*. Not being permitted to sell them on the street, I asked the people to call at my address. My sales for the week are 121 PIONEERS and 1 *Part*. Several have promised to take *Rolls* before I leave."

#### COLCHESTER, ILLINOIS.

"On Monday morning, August 25th, one sister pioneered the way, going before us to Augusta, where she secured permission to sell, and obtained lodgings for two nights. We finished canvassing Colchester, which is a great coal-mining district, with a good sprinkling of English among the population. We then followed to Augusta. During our stay in Colchester we disposed of 10 Sermons, 48 *Parts* of the *Roll*, and 106 PIONEERS."

#### AUGUSTA, ILLINOIS.

"This place is seventeen miles S.W. of Colchester. During the day (Tuesday) we have met many who are under the delusion that they are already born again of water and the Spirit, and refused in many cases to acknowledge the Scripture proving the contrary. We endeavoured to point out that those seeking only the salvation of the soul cannot prove their new birth until the resurrection, when they are born, not of corruptible seed, but of incorruptible, and that the remnant of Israel will receive the second birth when their blood is washed away and made flesh, and their body becomes the temple of God.

"In Augusta we sold 1 Sermon, 34 *Parts* of the *Roll*, and 66 PIONEERS."

#### CAMP POINT, ILLINOIS.

"On Wednesday morning we were again on the move. We left Augusta by an early train for Camp Point, fifteen miles in a south-westerly direction. We soon secured permission to canvass, and commenced work forthwith, searching for the outcasts of Israel, who are hungering and thirsting after righteousness. We, however, found the current of evil very strong against our labours, but there were the few who appreciated our visit. Our sisters found some kind friends who gladly welcomed us, giving us an invitation to board and sleep at their house whilst in the town. We sold in Camp Point 4 Sermons, 32 *Parts* of the *Roll*, and 93 PIONEERS."

#### QUINCY, ILLINOIS.

"Thursday morning, another move, twenty-two miles from Camp Point to Quincy, population 35,000. We obtained permission to canvass, and got settled about five p.m., feeling very weary.

"The next morning we three sisters went forth, *Roll* in hand; did not meet with a very kindly reception from many, but we know that truth is never popular.

"On Saturday we busied ourselves with domestic duties, glad of a day's rest from canvassing. Our total sales for the week are 6 Sermons, 96 *Parts* of the *Roll*, and 225 PIONEERS."

#### CANNELTON, INDIANA.

A sister, canvassing in this section, continues as follows:—

"The first Sunday I was in Cannelton I spoke on the street to a large number; was not allowed to sell anything, being Sunday; but a gentleman came to the house where I was stopping, and had a conversation after

the meeting. He seemed pleased with what he heard, and afterwards took a set of three Sermons, and I gave him a PIONEER. He came again, criticising a few points in the *Roll*. I pointed out his error, and showed how he misunderstood it. He is very much taken up with the PIONEER, showed it to the minister, who gave him no encouragement, but could not upset him. This man is a great reader, and takes many papers; but says he will drop them, and take the PIONEER, and paid for six months' subscription; says he will have all the back numbers and a Hymn Book. He is rejoicing in the *Roll* and PIONEER, and says they cannot be gainsaid, and thinks of going among his people (the Germans) to canvass.

"I have disposed of 93 *Parts*, 2 sets of 3 Sermons, 12 first Sermons, and 5 PIONEERS here, and moved on to Lincoln, where I sold 1 *Part* while waiting for the train for Oakland City, Indiana."

#### A VOICE FROM CLEVELAND, OHIO.

A friend who has had the *Roll* about eighteen months, and is fully convinced and persuaded in his own mind of the truth of the message, writing from Cleveland, Ohio, says:

"When I look around me and hear the divers opinions and theories others believe and uphold, I am truly thankful God has opened my eyes to see my true condition. Some think I possess a wonderful knowledge of the Scripture, but I am aware that I have only commenced to learn and know the truth.

"The other day a gentleman canvassing with a book called *Millennial Dawn*, called on me, saying, 'It was a true interpretation of the Scriptures.' I told him I knew nothing about his book, so could say nothing for or against it, but believed I had a better one in the 'Extracts from the *Flying Roll*,' as it was prophesied of by Ezekiel, Zechariah, and mentioned by John in Revelation, but I had no recollection of seeing *Millennial Dawn* spoken of in the Bible. He said it was not, and that the *Roll* was a good book, but not all right, and that he knew a man in Grand Rapids, Michigan, who believed in that doctrine. He thought to get the truth we must get a little from this book and that book. I replied, 'When you get a good thing, hold it fast,' and the *Roll* could tell me all I wanted to know. I continued: 'I would like to ask you a question. How does your book treat the soul and spirit? it is one and the same thing I suppose?' He replied: 'Not exactly, as the Lord God formed man out of the dust of the ground and breathed into his nostrils the breath of life, and he became a living soul, as he was a dead soul before.' I replied: 'Oh! that is the adventist idea then.' He continued: 'Not exactly, as they don't believe in spiritual bodies, and we do.' I stated: 'I believe in both celestial and terrestrial bodies, and if your book treats all subjects like the soul and spirit, I can say it is not a true interpretation of the Scriptures, and can prove it is not right.' He would like to hear me. In the first place Scripture states the spirit is one thing, the soul another, and the body another. Paul says

(1 Thess. v. 23): 'And the very God of peace sanctify you wholly, and I pray God your whole spirit, and soul, and body be preserved blameless unto the coming of our Lord Jesus Christ.' He said Paul expected to put off this tabernacle and put on another, etc., and asked me what I thought of that. I thought that was all right, but called his attention to Paul's petition to the Lord for 'the thorn to be removed,' and the Lord's answer that 'His grace was sufficient for him,' which caused Paul to say he was 'as one born out of due time.' He then began to get uneasy, looked at his watch, and said he saw I was busy, and he had not much time, so would call again. I told him it would be no use; I did not wish for the book, as a lady next door had it and wanted me to read it. I told him the Bible was a deep book and man could not understand it, let alone explain it, as they have been trying to for the past eighteen centuries, and 'are ever learning but never able to come to a knowledge of the truth;' but then it did not surprise me, as it is written, 'No prophecy is of any private interpretation.' While I was still telling him this he backed out of the door, smiling. It is truly astonishing how uneasy some will get when the two-edged sword is brought to bear on them; but most of them, instead of bowing to the word of God, prefer their own ideas or men's traditions."

A man can receive nothing except it be given him of God; and, as Isaiah says, "To whom shall He teach doctrine? them that are weaned from the milk, and drawn from the breasts." They must leave the first principles (those who would inherit the promises of Israel), for every one that useth milk is unskilful in the word of righteousness, for he is a babe; but strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil.

Solomon says: "Woe unto him that is faint-hearted! for he believeth not; therefore shall he not be defended." God has promised to spue out of His mouth those who are lukewarm. It is useless for any to imagine they can obtain the life of the body save by a patient continuance in well-doing, and having an *unwavering* faith in God and His revealed Word. True faith only can endure, as seeing Him who is invisible.

"Many are in high place, and of renown; but mysteries are revealed unto the meek." Covet the quiet lightning deed, unseen by the eye of man, and not that applauding thunder at its heels, which men call fame; seek to be faithful, not famous.

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

## Notes of Addresses.

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

ON SUNDAY EVENING, SEPT. 21ST, 1890.

The first speaker commented upon the tenth chapter of John's Gospel, the tenth verse in particular: "I am come that they might have life, and that they might have it more abundantly."

Whilst speaking of this more abundant life, the body in immortality, it must be understood that we in no sense underrate the glory which pertains to the "common salvation," the salvation of the soul in the first resurrection, gained by the first principles of the doctrine of Christ; but we earnestly exhort all not to stop at these principles, but go on to perfection, that perfection which is to be found only in Christ Jesus, by the union of law and Gospel. Jesus did not preach death; it is Satan that lays the body down. God willeth not the death of any man, but rather that he should turn from his wickedness and *live*, wherefore, He says, "Turn ye, turn ye from your evil ways, for why will ye die, O house of Israel?" Man must give up the garment of evil, with which he is clothed, and be clothed with the Spirit of God; he must overcome evil if he would inherit that more abundant life. Satan is seated in the heart of man, showing himself that he is God; he reigns over this evil world, but the time has come for his head to be bruised, his power totally removed. He bruised the heel of the woman's seed, but now his head will be bruised by the woman, for God has chosen the weaker vessel to accomplish His mighty purpose. Satan caused evil to enter the world by tempting the woman, so now will he be

### OVERTHROWN BY WOMAN,

and his power destroyed, and the kingdoms of this world will become the kingdom of God, and of His Christ. The woman *Jerusalem above* (Gal. iv. 26.) has come down to rest upon the 144,000, cleansing them from all evil, that they may live, and thus glorify the Father. It is no glory to God to lay the body in the grave, for it is ordained for His temple, and must be made fit for His habitation; when sin is removed it will be as the body of Jesus, who could say, "The prince of this world cometh, but hath nothing in me." There must be nothing belonging to Satan in the temple of God; the body must be cleansed and purified before it can be made in the glorious image of Jesus Christ, and for this man has to pass through much suffering; the road to immortality is narrow, and beset with difficulties. The salvation of the soul is a free gift; it is a resurrection glory, to be raised as the angels who neither marry nor are given in marriage, but we read of some who will be the Bride of Christ, having their mortal bodies redeemed, cleansed, purified and sanctified; and the time is at hand for His Bride to be made ready.

At His first coming our Lord came to His own, but His own received Him not; their eyes were blinded, and well it was, for their blindness brought salvation to the Gentiles, it was the will of God that He should be

rejected and be crucified that He might become the

### SAVIOUR OF ALL SOULS.

They could not then receive Him because the children to whom the promise of the life of the body pertained were not there; they were, as Paul says, not yet born; the seed of Abraham was there, but not the children; their spirits have been kept back until the end of time, and they are all now ministering to mortal bodies, waiting for the promised cleansing that they may inherit those bodies; they have been kept until these last days, for now will immortality be obtained, and all Scripture from Genesis to Revelation be fulfilled. The Spirit will rest on them, as it rested on the body of Jesus, which the Jews, not discerning, rejected Him; so must Israel be rejected, and suffer as He did, filling up that which remains of the afflictions of Christ for His body's sake, which is the church.

The second speaker took for his text the sixth and seventh verses of the twenty-sixth chapter of the Acts of the Apostles:—"And now I stand and am judged for the hope of the promise made of God unto our fathers; unto which promise our twelve tribes, instantly serving God day and night, hope to come."

As it was with Paul, so it is with the remnant of that seed, the seed of Israel, who are living upon the earth to-day. It is our privilege to stand in that position, to be judged for the hope of the promise made of God unto our fathers, unto which promise our twelve tribes, instantly serving God day and night,

### HOPE TO COME.

It must be borne in mind that God calleth those things which be not as though they were. The promise is not yet received, for Israel are not gathered together in one to serve God day and night; we, nevertheless, believe we are living in the fulness of time when Scripture will have its full accomplishment; for the Lord has sent forth His message, the "Extracts from the *Flying Roll*," the everlasting Gospel, which rightly divides the word of truth. It shows the Jew his portion, the Gentile his portion, and Israel their portion; all have their part, for Christ is the Saviour of *all* men, especially of them that believe, and more especially of the seed of the promise whom He will redeem from the fall. We find Adam fell through sin, and the question is asked in the writings of Jeremiah: "I planted thee a noble vine, wholly a right seed; how then art thou turned into the degenerate plant of a strange vine unto me?" It was evidently through the temptation of Satan that our first parents fell, they ate of the forbidden fruit, and like the younger son in the parable of Jesus, their living was divided; they fell from the state of immortal, to an incorruptible glory in the mansions of God. After four thousand years had passed by, Jesus was brought forth of the pure seed of the woman, not contaminated by the seed of man; His vessel was perfect and whole, in whom

### THE PRINCE OF THIS WORLD

could find nothing. He came to destroy the works of the devil, and the time is here for the crown to be taken away and given to Him.

whose right it is. "What think ye of Christ?" asked Jesus of the Jews; they answered, "The son of David;" then said Jesus, "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?" And they were unable to answer Him: they knew not the divinity of Christ. His flesh was the seed of the woman, or, as Paul says, speaking of those who are Israelites, "to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises, whose are the fathers, and of whom, *concerning the flesh*, Christ came." But concerning the Spirit, it descended upon Him at the river Jordan. His mission then was to suffer and to die for the sins of the whole world; and He said, "Come unto me all ye that are weary and heavy laden, and I will give you rest." This is a glorious promise. It is a free gift to all God's creatures who have faith to come to Him. He bears that burden of sin for them, and grants them the salvation of the soul. If all the churches in Christendom believed these words, would they be continually crying out for salvation? It is possessed already by those who can realise it. But

#### JESUS SAID MORE

than that. He said, "Take my yoke upon you, and ye shall find rest." That is a further rest, a greater peace, to be inherited by the remnant of the seed of the woman, comprising twelve thousand of each of the twelve tribes of the children of Israel; and the message has gone forth to gather them, that they may enter into the new covenant God has promised to make with the house of Israel, and with the house of Judah after those days—that is, after the times of the Gentiles are fulfilled. The covenant made with the Gentiles is a free gift of grace, through faith in the blood of Jesus. That has been in vogue for two thousand years, but the covenant God will make with Israel is "not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt, which covenant they brake, although I was an husband unto them; but this shall be the covenant that I will make with the house of Israel; after those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts. They shall no more teach every man his neighbour, and every man his brother, saying, Know the Lord, for they shall all know me, from the least to the greatest." This, then, is the covenant, a new covenant; not a

#### COVENANT OF REPENTANCE,

but of overcoming the evil, of coming to Christ, and taking His yoke, and learning of Him to be meek and lowly in heart; obedience to the law of God will obtain this greater rest. John says, "He that hath this hope within him, purifieth himself even as he is pure." "To him that overcometh," He says, "will I grant to sit with me in my throne, even as I overcame, and am set down with my Father in His throne." This is a promise of redemption from death, for, says

the Apostle Paul, "We shall not all sleep." This is a mystery to the majority of believers to-day, for men say we shall all die; but the word of God speaks differently: We shall not all sleep—that is, die—but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump, for the trumpet shall sound, and the dead shall be raised *incorruptible*; but we who are alive, and remain at the coming of the Lord, shall be changed into the image of His glorious body. The incorruptible are they who fall asleep in Jesus; they appear with celestial bodies, which cannot be handled; they lose this natural body, but for Israel this *mortal* is to put on immortality; then will be brought to pass the saying, "Death is swallowed up in victory." It is death that Jesus came to destroy, and him that hath the power of death. He is verily the Saviour of *all* men, for He said, "I, if I be lifted up, will

#### DRAW ALL MEN !

unto me." *Every* man will be saved, but "in his own order." Christ and His Bride the firstfruits, afterwards they that are Christ's at His coming. Those who refuse the free gift of grace, rebelling against God, are cast back into the grave until the thousand years are ended, for John says, "The rest of the dead lived not again until the thousand years were finished." Their spirits are separated from their souls, they not being able to answer the questions put to them at the judgment at the first resurrection, for the word of God is quick and powerful, sharper than any two-edged sword, dividing asunder the soul and spirit; and their souls remain in darkness, banished from the presence of God, until the final resurrection, when it will be seen that Christ's blood was a ransom for all souls. He, however, gave his body for the living. He was the Word, that living bread which came down from heaven, that a man may eat thereof and *not die*. This is our hope, the hope of the promise made to our fathers, unto which promise our twelve tribes, instantly serving God day and night, hope to come. That bread will become flesh in them, quickened by the Spirit, fulfilling the words of Paul: "If the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead, shall also quicken

#### YOUR MORTAL BODIES

by His Spirit that dwelleth in you. When the body is quickened by the Spirit it cannot go to corruption; that which God plants cannot corrupt, but every plant which my heavenly Father hath not planted shall be rooted up." It is that Spirit which will be grafted into Israel, bearing fruit in them. Jesus said, "I am the true vine, my Father is the Husbandman; every branch in me that beareth not fruit He taketh away, and every branch that beareth fruit He purgeth it that it may bring forth more fruit." The seed are here in whom the fulness of the promise will be fulfilled. Those who are only grafted into Jesus for the soul bear of their own kind, death, but those who take the yoke of Christ upon them find a further rest by Christ being grafted into them, fulfilling the words: "He that abideth in me and I in him, the same bringeth forth much fruit;" living fruit, the

fruit of immortality. These will be the firstfruits unto God and to the Lamb, being redeemed from amongst men, the sealed number spoken of by John in the Revelation, sealed out of all the tribes of the children of Israel: and unto this promise our twelve tribes hope to come, and in the event of their falling short of this promise, with David they can say, "Thou hast delivered my soul from death;" every believer can say that, but the desire of Israel is that their feet may be

#### KEPT FROM FALLING,

that their covenant with death may be disannulled, and that the new covenant may be made with them, the laws being written in their hearts and minds, for there is *no condemnation* to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. But until the law is in their hearts by which they are enabled to walk after the Spirit, there *is* condemnation on the body; as long as the evil is in the blood we are all under the first curse. But God will shortly fulfil His word recorded in Joel: "I will cleanse their blood which I have not cleansed;" then will the Lord appear in His glory, to build up His Church, His Bride, who will be without spot or wrinkle, the Lamb's wife. We are privileged to live in the time when these things will be accomplished, when Christ will be the glory of His people Israel, as He has been a light to the Gentiles, when He will redeem them in body, soul and spirit, fulfilling the prayer of the Apostle Paul: "I pray God that your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ."

#### Eat up the Little Book.

It is written: "Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation which shall come upon all the world, to try them that dwell upon the earth." At that time of trouble, such as never was, nor ever shall be, God's people will be delivered, even those who have kept the word of His patience. The remnant of the pure seed of the woman, who were made *under the law*, whom Christ came to redeem, will keep the commandments of God and have the testimony of Jesus Christ. Jesus said of these: "If a man keep my saying he shall *never see death*." "Blessed are they that do His commandments, that they may have right to the tree of life," and if a man eat thereof he shall live for ever. These will eat up "the little book," by observing the whole of the word of God, that their mortal bodies may put on immortality.

By keeping the word of His patience, "man shall not *live* by bread alone, but by *every word* that proceedeth out of the mouth of God. To do the works that Jesus did, we must with Him fulfil both law and Gospel, which if kept entire by the aid of the Spirit will give us a claim to the life of the body. We are now in the hour of temptation, in which hour it will avail a man nought to profess that he has faith, or that he belongs to this or that denomination: "For as the body without the spirit is dead, so faith without works is dead also."

## A Message for the Germans.

### EIN ANRUF AN DIE DEUTSCHEN.

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

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

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

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

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

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

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

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

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

## A Message for the French.

### UN MESSAGE POUR LES FRANÇAIS.

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

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

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

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

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

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

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

## A Message for the Welsh.

### CYHOEDDIAD I'R BOBL GYMREIG.

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

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

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

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

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

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

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

Neu oddiwrth y goruchwyliwr cyffredinol dros Gymru.

MR. EVAN LLOYD HUGHES,  
17, Armenia Street, Holyhead,  
NORTH WALES.  
Lle hefyd y gellir ymholi yn Gymraeg neu Seisneg.

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