

THE PIONEER OF WISDOM

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

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

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EDITED BY JEZREEL.

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The Vision Reopened: Revelations for Israel.

MANY read the words of Jesus to the two disciples on the way to Emmaus: “O fools and slow of heart to believe all that the prophets have spoken,” and close the book with a feeling of self-satisfaction that they are not standing in the unbelief of those benighted Jews, thinking that they have solved the mystery; and in chorus many of them exclaim: There will be no further revelation; we have accepted the Messiah, which is the Christ, and have fallen into the pleasant places of Israel; blessed be the Lord God of Israel, for He hath visited and redeemed His people.

We would ask: When did all this take place? When were Israel redeemed? When were the rewards in store for God’s chosen remnant obtained by the Gentiles? In God’s holy word we find quite a contrary teaching; and as this word receives its fulfilment Christendom in their turn will stand amazed, as they find the kingdom of God coming quite contrary to their expectations, and gained by the few who have not been slow of heart to believe all that the prophets have spoken. God has hidden His word as in a pitcher, but has also promised to reveal it at the time of the

end. Men, by wisdom, will never find out God. His ways are not man’s ways, but are as much higher as the heavens are higher than the earth. The Bible is the light of the world, and will establish its divine errand in God’s appointed time and way; but what has all the thousands of candles, burnt upon as many thousand altars, done to bring out its hidden light? Church rituals, creeds, ceremonies, what indeed, but the droppings of the wax to smear the candlestick? what but a form of godliness denying the power thereof, ever learning, but never able to come to the knowledge of the truth? What have these candles revealed but the man of sin, who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he, as God, sitteth in the temple of God, showing himself that he is God: a mystery of iniquity, parading under the guise of religion.

We do not marvel to hear many proclaim that there will be no further revelation; the light already given is almost too strong for them. They are very fond of declaring that the law was nailed to the cross for the Gentiles, and they find it a very convenient place to hang their debts also. No further revelation for them; better that they should be slow to believe all the words that the prophets have spoken; but to all such we quote the words of Habakkuk: “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.” Write the vision and make it plain upon tables, that he may run that readeth it. The full interpretation, the last revelation of God to man, was not given when John wrote in Patmos. The message then received was that he should prophesy again. Paul declared that they only saw in part and prophesied in part; but he also said: “When that which is perfect is come, that which is in part shall be done away.” The same Apostle, in writing to the Colossians,

declared that in Christ *are hid* all the treasures of wisdom and knowledge. Jesus himself said: “These things have I spoken to 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.” Man has only seen as through a glass darkly throughout the dispensation of the Gospel granted to the Gentiles. When Judaism refused Christ, the Scripture was fulfilled: “Bind up the testimony, seal the law among my disciples.” “Blindness in part is happened to Israel until the fulness of the Gentiles be come in.” Jesus said: “I have yet many things to say unto you, but ye cannot bear them now.” We also hear of Peter pleading that the Gentiles were unable to bear all the words that the prophets have spoken: “Why tempt ye God to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?”

The vision has been sealed. “Thou, O Daniel, shut up the words, and seal the book, even to the time of the end.” At that time we find many were to run to and fro, and knowledge was to be increased. “The secret of the Lord is with them that fear Him, and He will show them His covenant.” (Psalm xxv. 14.) “He whom God hath sent speaketh the words of God; for God *giveth not the Spirit by measure* unto him.” (John iii. 34.) “There is nothing covered that shall not be revealed, and hid that shall not be made known.” (Matt. x. 26.) “Surely the Lord God will do nothing, but He revealeth His secrets to His servants, the prophets.” (Amos iii. 7.) Will not such know the time of His coming? How much that verse has been misapplied: “But of that day and hour knoweth no man, no, not the angels of heaven, but the Father only.” (Matt. xxiv. 36.) To everything there is a season, and a time for every purpose under heaven; a time to keep silence and a time to speak; and God has shown His wisdom in keeping silent on these points until the time of the end; but now His Bride is to be

made aware of His approach, that she may make herself ready. To those who are waiting and watching He will not come as a thief. "He that followeth me," said Jesus, "shall not walk in darkness; if thine eye be single, thy whole body shall be full of light."

Here is the key to the mystery: If thine eye be single. No sluggard's eye, no divided mind will ever glean that knowledge. God declares: "I will utter things which have been kept secret from the foundation of the world;" but who hears? The world slumbers, and says: "Where is the promise of His coming? for since the fathers fell asleep, all things have continued as they were from the beginning." No vision, no interpreter do we see. This does not alter the fact that a revelation is now given, concerning which, Job prophesied (xxxiii. 23): "If there be a messenger with him, an interpreter, one among a thousand to show unto man his uprightness; then He is gracious unto him, and saith, Deliver him from going down to the pit; I have found a ransom. His flesh shall be fresher than a child's; he shall return to the days of his youth." O fools that we have been, and slow of heart to believe all that the prophets have spoken; and yet Paul so earnestly pleads with us not to remain satisfied with the principles of the doctrine of Christ, but to press forward towards that which is perfect. The evil in the blood is a veil hiding the knowledge of God from man; but here is the promise to the remnant of Israel: "I will cleanse their blood that I have not cleansed." (Joel iii. 21.) "This is the covenant that I will make with the house of Israel after those days," saith the Lord; "I will put my laws into their mind, and write them in their hearts; and I will be to them a God, and they shall be to me a people, and they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord; for all shall know me, from the least to the greatest." (Heb. viii. 10, 11.) Have you not read in Acts ii. 17, 18: "It shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: and on my servants and on my handmaidens I will pour out in those days of my Spirit, and they shall prophesy." If this received a partial fulfilment on the day of Pentecost, when there sat upon the disciples cloven, or divided tongues, what think you will be the effect of the fulness of that Spirit abiding on the remnant of Israel? The secret of the Lord is with them that fear Him; and He will show them His covenant." (Psalm xxv. 14.) "He that hath an ear, let him hear what the Spirit

saith unto the churches; to him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it." (Rev. ii. 17.) The children of Abraham will find the *Flying Roll* to be the everlasting Gospel which John prophesied was to be sent forth, revealing the hitherto hidden wisdom of God, even the great mystery of godliness, God manifest in the flesh, being a savour of life unto life to all those who receive it and walk according to its teachings, for by comparing spiritual things with spiritual it rightly divides the word of truth, revealing truth in all its beauty, as it is in Christ Jesus. It is indited by the Spirit of Truth, the Comforter, whose mission is to lead the outcasts of Israel and the dispersed of Judah into all truth. Read it, we pray you, and learn to divide your ways and chew the cud of God's word, that you may be of that people who shall dwell alone and not be reckoned among the nations, that people described as "the cattle upon a thousand hills."

Paul, a Witness for the faith of the Immortality of the Body.

The dispensation of grace was opened for the admission of the Gentiles at the death of Jesus; Paul was determined among them to know nothing but Jesus Christ and Him crucified, not that he was ignorant of the redemption of the body, for his writings abound with that doctrine, left on record for "those of my own flesh," upon whom the ends of the world are come. He groaned for that greater salvation; he echoed the sentiment expressed in the words of Job, "Why dost Thou not pardon my transgression and take away mine iniquity? For now shall I sleep in the dust." He knew well that "we shall not all sleep," and that it was necessary to have all iniquity taken away, the thorn in the flesh removed, before the promise could be fulfilled. But God said to him, "My grace is sufficient for thee;" therefore he included himself in the category of "them that believe to the saving of the soul." The mystery of the redemption and the cleansing of the blood were things unlawful to be uttered in Paul's day; hence he said we know in part, as through a glass, darkly; they have been sealed from the understanding of man until these days, the times of the Gentiles being fulfilled, that Israel to whom pertain the promises, may inherit the full blessings God has kept in store for them. Israel hath not obtained that which he seeketh for, said the Apostle, which was the redemption or life of the body; for they found the salvation which the Gentiles obtain through grace, as the Scripture says, "Our fathers found grace in the wilderness." Paul follows on the subject and says, "They did all eat the same spiritual meat and drink the same spiritual drink, for they drank of that spiritual Rock which followed them, and that Rock was Christ."

Yet the Apostle declares they died in faith, not having received the promise. This shows beyond dispute that there is a greater glory to be obtained than the salvation of the soul, that there remaineth a rest unto the people of God; they to whom it was first preached entered not in because of unbelief, but they are not cast off, for the promise still remains to Israel, although they rejected their Messiah once, He was set for the fall and rising again of many in Israel, and He comes now as then to seek the lost sheep of the house of Israel, not the Gentiles, but Israel from among the Gentiles.

A Few Words in Season.

Hear now these things, and understand them; seek not death in the error of your life; pull not upon yourselves destruction with the works of your hands, for God made not death; neither hath He pleasure in the destruction of the living. A wise woman buildeth her house, but a foolish woman plucketh it down with her hands. God created man to be immortal, and made him to be an image of His own eternity, nevertheless through envy of the devil came death into the world, and they that do hold of his side do find it.

The Lord hateth all abomination, and they that fear God love it not; He will fulfil the desire of them that fear Him, He will also hear their cry and save them; the Lord preserveth all them that love Him, but all the wicked will He destroy. He Himself made man from the beginning, and left him in the hand of his counsel. Before man is life and death. "Blessed is the man that walketh not in the way of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful, but his delight is in the law of the Lord, and in His law doth he meditate day and night. All the paths of the Lord are mercy and truth, unto such as keep His covenant and His testimonies."

"Hear the word of the Lord, ye that tremble at His word; your brethren that hated you and cast you out for my name's sake said, Let the Lord be glorified, but He shall appear to your joy, and they shall be ashamed; and when ye see this, your hearts shall rejoice, and your bones shall flourish like an herb, and the hand of the Lord shall be known towards His servants, and His indignation towards His enemies."

"Come, and let us return unto the Lord, for He hath torn and He will heal us; He hath smitten and He will bind us up. After two days will He revive us; in the third day He will raise us up and we shall live in His sight. Then shall we know if we follow on to know the Lord, and He shall come unto us as the rain, as the latter and former rain unto the earth."

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 from Canvassers.

BIRMINGHAM.

"Monday, September 22nd.—Our meeting last evening in the Bull Ring was well attended throughout, a Sermon of the *Roll* and nine *PIONEERS* being sold at the close. The fall of man and his final rise to immortality from whence he fell was clearly laid before our hearers. The evil was raised up upon the pole that all might flee from the wrath to come, so shortly to fall upon all those so-called Christians 'who hold the truth in unrighteousness;' who are to-day dishonouring their own bodies between themselves through the lusts of their own hearts; who have been given up to uncleanness, through turning from the holy commandment delivered unto them, which, if they had kept it, would have been well for them, whereas now sin lieth at their door. But alas! with Christendom it has happened according to the true proverb, 'The dog is turned to his own vomit again, and the sow that was washed to her wallowing in the mire.' It was plainly pointed out that by man in the beginning partaking of the impurities of the blood, when the tree of the knowledge of good and evil was casting its leaves in the evil state, his body was filled with the germs of all foul and loathsome diseases, and came under the condemnation of death itself, which sentence is already passed upon all: 'The day that thou eatest thereof thou shalt surely die.' The death of the body awaits all who partake of the evil part of the tree of knowledge of good and evil—woman. The promise to those who withstand and overcome the evil was then pointed out: 'To him that overcometh will I give to eat of the tree of life, which is in the midst of the Paradise of God.' By thus overcoming all evil immortality is obtained, the vile body is changed and fashioned like unto the glorious body of the Man-Christ, and sin and death removed from the remnant of the woman's seed who will keep the commandments of God, and have the testimony of Jesus Christ, law and Gospel. They will not sell 'their birthright' for a mess of pottage, but resist evil unto blood, striving against sin, and keep the word of His patience, which will now keep them from the evil of this hour of temptation which has come upon all the world to try them that dwell upon the earth.

"To-day we have canvassed in Boldmere, Wyld Green, Smethwick and West Smethwick. One brother sold a Sermon of the *Roll* to a young man who heard us preaching in the Bull Ring. He says: 'I offered the book to a woman, explaining that it was to prepare the Lord's people for His second coming, that their mortal bodies might put on immortality without death. She said that no man knew the hour that the Lord would come. I replied that the Spirit of truth whom Jesus promised to send had now come (in fulness) to guide us into all truth, and was showing us things to come, through the *Flying Roll* which the Lord promised to send, which, as God's last message to man, plainly pointed us to the eleventh hour, showing that we are now in the third and last watch, wherein the Lord shall descend from heaven with a shout, with the voice of the archangel, and the trump of God, of which watch our Saviour spake in Luke xii. 38, saying: "If he shall come in the second watch, or come in the third watch, and find them so (watching) blessed are those servants." This shows us that the days are shortened for the saving of the flesh of the elect—Israel; the fourth watch of the eleventh hour being cut off with the twelfth hour, that all may be paid according to their hire in the eleventh hour, even to those who have only laboured one hour. (Matt. xx. 6-12.) I told this lady that the time was now here of which our Saviour spake: "The time cometh when I shall no more speak unto you in proverbs, but I shall show you

plainly of the Father," which points us to the fact, that the secret of the Lord would be with them that fear Him, to whom He will show His covenant, as it is written: "The Lord God will do nothing, but He revealeth His secret unto His servants the prophets."

"Tuesday, September 23rd.—During the day we have laboured in Wyld Green, Rood End and Smethwick. One lady who accepted the *Roll* from a sister said we needed more missionaries at home than abroad, for the people were Gospel-hardened. None know better than we do, what an awful state of unbelief the world is in to-day. Men can see that the power of the Spirit is not in the professing churches, and through beholding the numerous sects and divisions of Christendom, each with a language peculiar to itself, as in the building of Babel's tower, they are naturally led to exclaim, 'Where can we find the Christianity of the Scriptures amongst all this profession?' More infidelity has been brought into the world through false teaching than any other source. One lady to whom a sister sold a *PIONEER*, who is also a firm believer in the near approach of our Lord's coming, said she was glad to see that the Lord was raising up a people, and showing to them such a great light to show unto others, for they needed it enough in this dark place.

"Wednesday, September 24th.—We have worked in Winson Green, Elmdon, Sheldon and Bicken Hill during the day.

"Thursday, September 25th.—Winson Green and West Bromwich have been included in to-day's canvass. There is a vast field of work yet untouched, but the greatest indifference exists to everything of the nature of religion. It is quite cheering to meet one who is searching after the truth amongst the great multitude. One poor woman, a nurse, said she had had a great deal of trouble, and a hard struggle to get a livelihood, but the Lord had brought her through it all. She has ordered a first Sermon of the *Roll*, and seemed to be one of the few who can realise the hand of God in affliction, believing that all things (whether good or evil) work together for good to them that love God. Job learned this great lesson, and knew that trouble did not spring out of the ground, nor affliction come forth of the dust; which caused him to exclaim in the midst of his sore trial: 'Shall we receive good at the hand of God, and shall we not receive evil?' He knew that the rush could not grow up without the mire, nor the flag without water; and it would be a grand thing if we could all, like him, know that the purest holiness will in the end be extracted from the rusty nail of evil.

"Friday, September 26th.—We have again canvassed in Winson Green, Erdington and West Bromwich. 'Approaching one door this morning,' says a brother, 'I met a little Salvation Army lass. On her apron was the following inscription: "I am saved, are you?" I asked her kindly to show the *Roll* inside and inform them that it was God's last message to man, proclaiming the glad tidings of redemption for the body without death. She hurried off with the message, reminding me of the little maid that waited upon Naaman's wife, the simple instrument procuring the leper's cleansing. She returned bearing the 1s. 6d. in her hand, saying the housekeeper had purchased a copy, and she added, "What did you say it was?" I told her again, God's last message, to which she replied, "I am saved." I said it was a grand thing to have that assurance for the soul, but informed her that we are now living in the time when we may gain eternal life for the body as well. The words seemed to make a deep impression upon her young mind, and she promised to read the *Roll* herself. It did my heart good to see her earnestness in spiritual things.' It is awful to behold the poverty-stricken condition of hundreds in this large city. One of our sisters to-day came across a poor woman with four children, whose husband had not done any work for

twelve months, through sciatica; they had hardly anything in the house in the way of furniture; the woman could not procure any work, and consequently they had not a crumb of bread in the house. It makes our hearts bleed as we go from door to door to see the state of wretchedness and misery hundreds are in. It is said that there are many who would be willing to distribute charity if they could but see the proper channel. We would suggest that people so inclined should visit the slums of our vast cities, canvassing a work, such as for instance the *Flying Roll*, and they would not have to go far without meeting a deserving call upon their philanthropy.

"Saturday, September 27th.—We have brought another week's work to a close by canvassing in West Bromwich, Winson Green, Erdington, Bromford and Gravelly Hill. One young man who bought a *PIONEER* at last Sunday's meeting, asked his mother if she could lend him sixpence to enable him to purchase a shilling copy of the *Roll*; our sister told the mother that she would never regret assisting him in the purchase, and would feel amply compensated for the outlay through the spiritual benefit reaped from the reading of the book. Another person, a young woman, was pleased to hear more about the fall, and recognised woman as the only tree possessing the knowledge of good and evil. She could see plainly the evil of that tree of which our first parents partook in its unclean state, which brought all the loathsome and pestilential diseases by which we are surrounded, and said that it was a grand thing to have a hope of being delivered from the evil and its consequences by obeying the command of the Spirit and overcoming the evil, that we may have right to the tree of life, which is to be obtained only by those who touch not the unclean things, striving against sin.

"Our sales are again small this week owing to the lack of interest in spiritual matters. The total amounts to 40 Sermons of the *Roll*, 68 *Parts* and 304 *PIONEERS*."

NOTES FROM GREAT DRIFFIELD.

"Monday, September 22nd.—Great Kilham, Rudston, Hutton, Cranswick and Sunderlandwick have been canvassed to day with fair success. At Rudston three *Rolls* were sold in one family, and they appeared much interested; one woman said she always was of the opinion that man's hair and beard were given to him for a protection and ought not to be cut. Our canvasser explained to this family the faith which was once delivered to the saints. We met a young man who was at our public meeting on Sunday; he said we brought out some grand truths, viz.: universal salvation and the redemption of the body; he wanted to know more about our faith, and said what he was in search of was a doctrine that could be fully proved by Scripture. We invited him to come and prove what we were in possession of, which he promised to do. An old man about seventy, who had been a believer in the British nation being the lost ten tribes, said the teachers of that theory were so puffed up with the knowledge that they had obtained, that they quite forgot the principal thing, and that was, seeking to walk up to the light of an Israelite, for he believed the true Israel would seek to follow the Lamb wheresoever he leadeth them, and prove their identity by their works. A woman who bought a *PIONEER* said she purchased the three *Rolls* from our canvassers when in Staffordshire, and enjoyed them much. We had a good meeting last evening, great interest being shown.

"Tuesday, September 23rd.—The *Flying Roll* has been canvassed to-day at Thwing, Octon, Langtoft, Lowthorpe, Harpham and Rudston Parva. Most of the cottagers are out gleaning, and the farmers, as a rule, were very indifferent. One man when offered the *Roll* said he required no further interpretation, as he

thoroughly understood all Scripture. Our canvasser thought that this was a chance to learn something, so put a question to this said person respecting the fall of man, which he declined to answer, remarking that he preferred keeping his knowledge to himself. 'You are a very selfish man,' replied our canvasser; 'we are told to put our light on a candlestick and not hide it under a bushel.'

"Wednesday, September 24th.—We have continued our work to-day at Foxholes, Butterwick, Weatherthorpe, Helperthorpe, Wansford and Skerne. We met a man to-day who said the lost tribes of Israel were the gypsies, and sought to prove the same by quoting Hosea iii. 4. We agreed to differ with him, showing him that God would take one of a city and two of a family, for Israel are those who will have the same faith as Abraham, and prove it by offering themselves a living sacrifice, body, soul and spirit on the altar of God. We had a very good meeting last evening, being well attended considering the weather, it being very cold.

"Thursday, September 25th.—We have this day canvassed Fraisthorpe, Barnston, Ulroine and Little Driffield with very good success. A young woman, when the mission of the *Roll* was explained to her, said: 'I will have that,' without even taking the book into her hand. Surely the words of the *Roll* are verily fulfilled where it saith that the true seed are anxiously waiting for this *Roll* to be handed to them. Therefore the canvasser has much to cheer him on, knowing well that the Spirit will guide him to the famishing cattle of Israel.

"Friday, September 26th.—This day we have canvassed Duggelby and Lund. A brother had a very interesting conversation with a local preacher, to whom he explained Israel's faith. This man seemed to drink in every word; one would think he was one of the famishing cattle of Israel, who was thirsting after the water of life. He readily purchased the *Roll*, and we feel sure that it will somewhat appease his thirst. The same brother offered the *Roll* to a man he met on the road. 'Oh,' said he, 'I have one.' Our brother enquired if it gave him further light on the Scriptures. He, replying, said, 'Yes, but there are several things I cannot understand: firstly, what do you mean by immortal life?' Our brother pointed out that it was a life without death, man's body, soul and spirit being preserved blameless. 'Secondly,' the man continued, 'that book infers that you who believe in that work possess the immortal life.' 'Oh no,' replied our brother, 'that is a hope which we can see in the distance, which none save Jesus, Elijah and Enoch are in possession of, but we know that according to God's word, He will manifest a people who will form a certain church from whom all sin will be entirely removed. That church is nowhere visible on the earth to-day, neither do we claim to be of that number who will form a part of it, but it is our hope to be, and as Abraham sent his servant to find a wife for his son Isaac, even so are we sent forth with this Word, which will find the Lamb's wife, whose bones number 144,000.' Another question was, 'What is the immortal spirit?' He was answered, 'Jerusalem above, the female part of the Godhead, being the third part of the Trinity, commonly known as the Holy Ghost; it being now sent in its fulness to do the work in that church, even as Christ did the work in Jesus.'

"Saturday, September 27th.—Nunkeeling, Dunnington and Bewholme have been warned to-day and a good number of *Rolls* left therein. One woman who purchased the *Roll* said her son brought home a PIONEER which was given to him by a young woman to whom he gave a ride into Driffield. She read it and was anxious for the *Roll* which she saw advertised therein.

"Our united sales for this week, including our two brothers' work at Market Weighton, have been 125 Sermons, 114 *Parts* of the *Roll*, and 142 PIONEERS."

NOTES FROM MARKET WEIGHTON.

"Monday, September 22nd.—Two of us arrived here from Driffield, about 10 o'clock this morning to canvass this town and its surrounding villages. The usual indifference is manifest here. We have canvassed South Newbald and Sancton to-day. One man, to whom the *Roll* was offered, said he had heard of it through a friend. He asked our brother if he was of the stock of the Hebrews, to which he replied, whether of the stock or no he was seeking to become an Israelite indeed, in whom there is no guile. In the course of conversation this same man affirmed that Jesus Christ, after He arose from the dead had a flesh and bone body *with blood in it*, which our brother told him was contradictory to the Word of God, for it plainly declared that His blood was poured out on Calvary's Cross. He got quite out of patience when his error was shown to him, and told our brother that he had plenty to say, but advised him to go and read his Bible. One woman purchased the *Roll* to send to America. Another man to whom the work was offered said he would not trouble himself about the 'Lost Tribes.' He had something that would teach him more of God's work than the *Flying Roll*; he was a geologist and presented our canvasser with one of his lectures on that subject. Our brother told him he had plenty to do to study his living earth, without the formation of strata, fossils, etc.

"Tuesday, September 23rd.—To-day we canvassed South Cave. A shop-keeper told us he had a book over one hundred years old, and he did not think that the *Roll* would tell him more than that did. We replied that one hundred years ago that great Light was not manifested as it is to-day, for this further faith was written for a generation to come. He said he did not believe in the redemption of the body, and Christ's second coming was one thousand years off. We came across a young man who bought the three Sermons of the *Flying Roll* in Hull and was much interested in them, and has lent them to several but they do not seem to appreciate them. He remarked that people as a rule preferred to keep in their 'Old way,' and do not want enlightenment, that was his experience of professing Christians. We held a meeting this evening which was not very well attended.

"Wednesday, September 24th.—To-day we have worked in North Cave and had several interesting conversations. Many were too poor to buy, their husbands not having received their harvest money yet. One woman to whom I gave a paper came running after me, and said, 'I will have one of them little books,' meaning a *Part* of the *Roll*, as her neighbour had lent her twopence. She had read a *Part* of the PIONEER and liked it much. We had a conversation with a shopkeeper on entire sanctification, which is preached by some. Many think they have it, but death proves quite the contrary, for the wages of sin is death.

"Thursday, September 25th.—We canvassed North and South Cliff, selling fairly well. We have nothing of any interest to mention.

"Friday, September 26th.—Our work has been confined to Bishop Burton to-day. The owner of a large house having looked over the *Roll*, enquired if there were any more sermons; we told him there were two more, making one volume. He took the address and promised to send for one. A brother offered the *Roll* to some lads in a stack yard; one in particular quite ridiculed the idea of a certain number of people never seeing death, yet he admitted that our Lord was coming to judge the *quick* and the dead. Our canvasser asked him if he knew what 'the *quick*' meant; he acknowledged he did not, so he was told it was the living. The 'Fall' was spoken about, but it was evident from this lad's remarks he knew very little about the Scriptures, 'for' said he, 'man was commanded not to eat of the Tree of Life.' He was corrected in this, and told that it was the tree of knowledge of good and evil that man was forbidden to eat of in its

separation. He purchased the *Roll*, another taking a *Part* and another a PIONEER.

"Saturday, September 27th.—We have canvassed to-day South Dalton, and Holme-on-the-Wolds. A young man who bought a *Part* and PIONEER in Hull now took the *Roll*, our brother having a very interesting conversation with him on the rudiments of the faith which was once delivered to the saints."

HOLLINWOOD, NEAR MANCHESTER.

"446, Manchester Road.—During the week two of us have been busy making second calls in parts lately canvassed, according to promise to complete sets, our time here now being very limited. The other two canvassed in the direction of Manchester, Miles Platting, and Failsworth. The weather has been very unfavourable, and rather showery this week, which has hindered us in our work; we however have been fairly successful in making up a good few sets, and we have had many profitable conversations on this work of man's redemption. We called on an old couple a few weeks ago, when the lady listened very intently to the explanation of our mission, and the difference between incorruptibility and immortality; she expressed a desire for the book, and pleaded earnestly for her husband to get it, but he declined. Seeing her so anxiously plead for the *Roll* we decided to lend her the same, which she read with great interest, and declares she never read a book which explained the fall of man, and opened up the Scriptures so plainly before. We intend to lend her the second and third, seeing she appreciated the first one; she would have taken the set if she possibly could. Another man, a Unitarian, of course couldn't believe all in the Scriptures, especially the immaculate conception of Jesus; he could not understand how Christ could be born of a woman. We explained Christ was God, and was not born of a woman, but the Virgin Mary being overshadowed by the power of the Highest, brought forth a body of her own seed in her purity, without the seed of man, according to the laws written in Leviticus xv., which is compared to the grain of mustard seed, the least of all seeds, which was Jesus, the Virgin Mary only being the mother of the flesh, Jesus, and not Christ. When at thirty years of age, Jesus was baptised by John the Baptist, at the river Jordan. He went in the water the Son of man, and when He came out the heavens opened, and the Son of God (Christ) descended like a dove, and rested upon Him, then being named Jesus, the Christ, and before His blood could be shed for the great atoning sacrifice, that same Spirit, Christ, had to withdraw, and then He said, 'My God, my God, why hast Thou forsaken me?' The same Spirit raised up His body on the third day when He appeared to Thomas, and His brethren, and said, 'Reach hither thy finger and thrust it into my side; a spirit hath not flesh and bones, as ye see me have;' a natural immortal body. This person was well satisfied, and said he had never had that subject fathomed before; he was unable to purchase the *Roll*, being unwell, and on the sick list. A brother states, when canvassing a few days ago, he sold a *Part* of the first Sermon and a PIONEER to a gentleman, a Calvinist. Our brother called a little later to see if this person would like the Sermon. In course of conversation he remarked that he had learnt more out of the *Part* and PIONEER than he had learnt for many years, although he took a leading part in his profession. We then asked him why there was an elect people, to which he could give no answer. We left him to search the *Roll* for himself. He had already forwarded the first *Part* and a PIONEER to a Calvinist minister, in Sheffield; gladly took the Sermon, and partly promised to take the others before leaving here. A sister says, on offering the *Roll* to a lady, she replied they had one; her daughter had it

presented to her from the Sunday School, the mother had read it, and appreciated its teachings very much. She now took a PIONEER to see the spread of the work. Another sister called upon a person who had previously bought the first *Part* of the *Roll*; she and her husband had read the same with great interest, and was much benefited by its contents; he now willingly took the set, and asked the sister to call upon his brother, who was a local preacher; he felt sure he would like the set.

"On Monday evening we held a public meeting at 16, Pleasant Street, which was fairly well attended; great attention was paid throughout the service. A few PIONEERS were disposed of at the close of the meeting.

"On Tuesday evening another public meeting was held at our address, as above, according to arrangements, where a good number congregated to hear the everlasting Gospel expounded. The text was: 'They shall ask the way to Zion, with their faces thitherward, saying, Come, and let us join ourselves to the Lord in a perpetual covenant that shall not be forgotten' (Jer. 1. 5). It was shown that perfection is only to be obtained on this earth by perfect obedience to the laws of God, and the Gospel combined, which process would cleanse the body from the bite of the serpent, the sting being in the blood, and fulfil the words recorded by Joel, 'I will cleanse their blood that I have not cleansed, for the Lord dwelleth in Zion,' and afterwards wash their blood away, thus fulfilling Ezekiel's words (xvi. 9): 'Then washed I thee with water, yea, I thoroughly washed away thy blood from thee.' Israel then obtain a natural immortal body, becoming members of His body, of His flesh, and of His bones, and reign with Christ upon the earth a thousand years. 'The upright shall dwell in the land, and the perfect shall remain in it' (Prov. ii. 21).

"On Wednesday evening another meeting was held at Denton Lane, where a few earnest searchers for truth met together; the subject was, the 'Gentiles' glory,' which was only a spiritual body in the resurrection, or the glory of the moon, contrasted with Israel's hope and glory, which is far higher, compared to the glory of the sun, which includes a full redemption of body, soul and spirit without death.

"On Thursday evening another meeting was held at a house in Coldhurst Street. There were more present at this meeting than we have had before; several had to kneel or sit on a rug nearly the whole of the time. Another meeting was arranged at another friend's, where we expect even a larger number.

"Friday, September 26th.—This morning the weather was very gloomy; drizzling rain fell nearly the whole of the day; in consequence we were unable to do but little. One person on whom we called had taken a first Sermon previously, and now gladly took the second and third; he liked the first one very much. Another who bought a third Sermon, about five years ago, said there were many things in it she could not understand; she now took the first Sermon, which we know will act as a key to unlock the mysteries of the third, and promised to take the second if she likes that one. We have already come across three different parties who are in possession of the third Sermon, without the first and second. Another person promised to take the first and second to complete the set, which we shall be glad to supply.

"Saturday, September 27th.—We are glad to bring our week's work to a close, having had an exceptionally heavy week. During to-day we have devoted our time to second calls in various parts—Oldham, Dobcross, Austerlands, Hollinwood, &c. At the first-named place, a distance of nine miles from our lodgings, we were glad to see a few old friends, and converse on this wonderful work, which points the way to life, without the death of the body, to those who are faithful to the end. During the day we have

completed five sets, and exchanged a few very pleasant conversations on this work. Our hearts are greatly rejoiced that we have been used as instruments in God's hands during the week in disposing of 1 Volume, 57 Sermons, 16 *Parts* of the *Roll*, and 225 PIONEERS."

LIVERPOOL.

"96, Shaw Street, Liverpool, Monday, September 22nd.—We have worked to-day in the districts of Bootle and Everton, but could not do much in the afternoon owing to the heavy rain. One of our sisters called upon a woman who purchased a *Part*, after the faith of Israel had been explained to her. This woman stated that her husband was an earnest searcher after truth as well as herself, but they had both failed to find it in the churches around them. A little time after, this woman saw our sister again and went up to her asking if she would change the *Part* for a Sermon, as she had been reading it and could see it was the truth, and was delighted with it. We trust the seed has fallen upon good ground that will yield fruit an hundredfold to the glory of God. If the people could only lay aside the sin (unbelief) which doth so easily beset us, then would they see that God was fulfilling His promise in giving His people pastors according to His heart, which will feed them with *knowledge* and *understanding*. One woman who had followed the Anglo-Israel teaching said she had found it contrary to the teachings of the Bible, but would much like to understand the truth of Israel's redemption; she bought a Sermon to look into the matter. Here we see the fulfilment of the word which changes not: 'They also that erred in spirit shall come to understanding, and they that murmured shall learn doctrine; therefore will the Lord wait that He may be gracious unto us, and He will bring the blind by a way that they knew not, He will lead them in paths that they have not known, He will make darkness light before them and crooked things straight.'

"Tuesday, September 23rd.—We have canvassed again in the district of Everton to-day; the weather has been very damp and cold, and we have met with much sickness and poverty, very few being able to purchase even a paper; many were glad to receive a PIONEER sent for free distribution, which we trust have fallen into the hands of those who will search into the truths contained in its pages. A Sermon was sold to a Scotch woman who first had the work offered to her in Dundee. She stated that many times since she has reproached herself for not buying the book, although she would have to take a shilling from the rent she could not let the opportunity pass without purchasing a copy of the *Roll*. A man at first when offered the message, declined to look into it, saying he did not believe in such things. After a little conversation on the work he said those were his views of religion and would gladly take a PIONEER, which he would well read, and would be glad to take a Sermon next week if he liked it. We find many very ready to condemn our message before an explanation is given, and these will not give us a chance to explain our mission clearly, as the door is shut instantly on the name of God being mentioned. These little know the many weary steps the canvasser has taken to hand them the message which belongs to their peace, and which would lead them into the paths of righteousness wherein is *no* death. We can only say of all these: 'Father, forgive them, they know not what they do.' Surely we can testify that the fulness of the Gentiles has arrived, their continual cry is I have plenty, more than I want, or in other words, I am rich and increased with goods and have need of nothing, and know not that they are wretched and miserable and poor and blind and naked. We counsel all who have the opportunity of looking into God's last message to man to prove all things and hold fast to that which is good, for the time

is at hand for every man's work to be tried in the fire, 'and because I will do this,' saith the Lord, 'prepare to meet thy God, O Israel, for it is an evil time, seek good and not evil that ye may live.'

"Wednesday, September 24th.—We have been scattering the seed to-day in the district of Bootle. Much indifference has been manifested, and the majority of the people being Catholics, were full, and in their estimation every other believer was empty and lost through not belonging to their church. How true will these full vessels find the words of holy writ presently: 'The rich He hath sent empty away and the hungry He hath filled with good things.' These cannot believe as the Scriptures say, that the salvation of the soul is a free gift of grace obtained by a simple faith in the Lord Jesus Christ and which is free to all men but especially to those that believe, they going about to establish their own salvation by afflicting their soul, makes the death of Jesus Christ of no effect, and lose sight of the glorious work of the atonement, Jesus pouring out His soul even unto death to free all souls either at the first or final resurrection. Oh! that men would 'Praise the Lord' for all His wondrous works towards the children of men. One lady who purchased a PIONEER last week now took a Gilt Sermon to see more of the glorious news of man's full redemption from all evil. Another lady who has the set of three Sermons said she was at our meeting last Sunday and liked what she had heard. Her husband is reading the message with great interest.

"Thursday, September 25th.—We have worked to day in Liverpool and Bootle, meeting with the same indifference towards anything spiritual. Here and there we find one who is waiting for more light on the subject of God's plan of full redemption. One woman took a *Roll* and PIONEER, saying she had heard that it beat all other publications in circulation on the ingathering of Israel. A man was rejoicing in the truths which had been unfolded to him through the PIONEER which he had obtained after our meeting. This is an instance of the silent work which is going on right in our midst; like the building of the temple of Solomon the stones are now being prepared ready to be brought in for the building up of the holy city, the new Jerusalem.

"Friday, September 26th.—The warning cry: 'Behold the Bridegroom cometh,' has to-day been given from door to door in the districts of Bootle and Kirkdale, and we have had great difficulty in stirring up any interest in the people, the answer being from nearly every one, 'We don't belong to your religion, we never take things in like that. Thus many through trusting in men and their traditions will lose the golden opportunity of understanding how God is now converting the water into wine; the minds of the people seem every day to get more confused and dark to the plain truths of God's holy word. 'I sit a queen and am no widow' is the cry of this Christendom, but thus it is written: 'These two things shall come upon thee, in a moment, in a day, the loss of children and widowhood.' The trumpet sound is now being heard in the midst of her, my people (Israel), Go ye out from the midst of her, and deliver ye every man his soul from the fierce anger of the Lord.'

"Saturday, September 27th.—We have all worked in Bootle to-day, and the sickness, dirt, and ignorance have made our hearts ache. Poor creatures without boots or stockings and scarcely rags sufficient to cover their nakedness. One could scarcely believe the horrible dirty state which so many are living in. We have met with nothing of interest; one would imagine from our experience to-day, the sound of the Gospel had never been heard in their midst.

"Our sales are 1 Volume, 1 set of 3 Sermons, 53 single Sermons, 95 *Parts*, and 469 PIONEERS."

SEVENOAKS AND SURROUNDINGS.

A sister who has disposed of 39 Sermons, 37 *Parts of the Roll*, and 83 PIONEERS during the past week, writes :

"On Monday, September 22nd, I walked past St. John's to a small village called Seal. Here, I soon found the *Flying Roll* had come before me, as I called at three houses adjoining each other, and in each was a copy of God's last message to man. Although Seal had been pretty well canvassed, I was enabled to dispose of 8 Sermons, 7 *Parts of the Roll*, and 22 PIONEERS. It is a very small village, but has been well warned of the glory shortly to be revealed in Israel.

"On Tuesday I walked through Knowle Park, to another very small village, named Godden Green. The rain descending heavily whilst I was out, somewhat hindered me. The *Roll* had also made its appearance in this remote spot previous to my visit. On account of the storm, I started for home about one p.m., passing through Seal Park, where I espied a large mansion. At one of the entrances I was informed that the family and most of the servants were away. I had an opportunity of introducing the *Roll* to the five servants who remained, and was rejoiced to find four of them become purchasers of a copy each.

"On Wednesday I did not canvass.

"Thursday was spent in another part of St. John's with very fair success. One woman said she had bought the *Roll*, read a part of it, which she did not appear to understand, and lent it to her minister to read, but she said that instead of returning it to her, as he had promised, he burnt it.

"On Friday I finished canvassing round St. John's. Whilst talking to a woman at one house a gentleman came up to me and apologised, saying he was sorry he had spoken in such warm terms about the *Flying Roll*, when I was at his house the other day. I was pleased to hear of him taking a more favourable view of the subject.

"Saturday was spent at Greatness, where the people were very poor, but bought the Word readily."

OUR SCOTCH REPORT.

"Aberdeen, September 22nd.—Yesterday we held our usual Sabbath morning meeting. In the evening we held an open-air meeting in the Square, which was well attended; we had a very attentive audience, three sisters addressing the meeting. Several ministers stood and listened for a considerable time. After the meeting was concluded two men came up and said they could not understand how it was we said the body once laid in the grave would not rise again, asking a sister to give them a little explanation on the point. They were directed to the Scripture where Job saith: 'As the cloud is consumed and vanisheth away, so he that goeth down to the grave shall come up no more;' and to the words of the woman of Tekoah in 2 Sam. xiv.: 'We must needs die, and are as water spilt on the ground which cannot be gathered up again.' This is speaking of the body which has died and returned to the earth as it was, while the spirit has returned to God who gave it; but the soul sleeps in the grave, in the dust, until the resurrection, proving the words of Daniel: 'And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.' 'I see,' said one, 'grand, glorious truth, the soul is not the spirit.' 'No,' said our sister, 'as it is written in Heb.: 'The word of God is quick and powerful piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.'" She also drew attention to 1 Cor. xv., and other portions of Scripture upon this subject. As we parted one gave us an invitation to his house, and

the other was invited to our lodgings for further conversation. They had both heard of us working in the vicinity where they live, and also heard various opinions concerning the *Roll*.

"Monday has been a general holiday, so that we were unable to canvass; have been busy at needlework, etc.

"Tuesday, September 23rd.—To-day we have continued our canvass of Aberdeen, but after the holiday found many without money, and without inclination to look into God's *Roll*. One old lady, upon a sister explaining her message, asked her in, and wished to know if she was saved. Upon the sister answering in the affirmative she said she did not believe anyone could say that, and would not believe her minister, even though he should say so. The sister reminded her that ministers were no more than any other men, but the authority of God's word was much greater, referring her to the words of the Apostle: 'Believe on the Lord Jesus Christ and thou shalt be saved;' also speaking of the atoning merits of the blood of Jesus which was shed for the souls of men, and that by believing and repenting of our sins, proving the same by baptism into the death of Christ, which is also symbolical of the resurrection, the righteousness of Christ was imputed to us, so that we were no longer viewed by the Father as in ourselves but through Christ, and were clean every whit. She also pointed her to the testimony of David: 'I thank Thee, O Father, Lord of heaven and earth, because Thou hast delivered my soul from death;' and Paul's words: 'Henceforth there is laid up for me a crown of righteousness, which God the righteous Judge shall give me at that day, and not to me only, but to all those who love His appearing.' Having thus given a reason of the hope within concerning the 'common salvation,' a brief outline of Israel's faith for the redemption of the body was brought before the old lady, who, however, had made up her mind not to give in, and being rather disposed to quarrel about the first-named subject our sister wished her good-bye, hoping she might consider what had been said and receive the assurance within herself. Another old lady invited the sister in, having heard of us working in the town. She promptly refused the *Roll*, saying she had lots of books, but finding an opportunity to speak our sister laid the truth of its mission before her, pointing to the great work which must be wrought in the earth before the will of God will be done in earth as it is in heaven, and that the Spirit of truth must fulfil His mission by convincing the world of sin, of righteousness, and of judgment.

"Another poor woman, upon the *Roll* being offered, said she was too poor to buy that, but would have a PIONEER, asking if it was anything to do with the Army. She was answered in the negative, and the difference explained, when she said she was not against the Army for her baker belonged to it, and every time he visited her he would bring a few words which did her so much good, and the last was the verse of a hymn, composed from the words: 'Which things the angels desire to look into.' Another woman who secured the *Roll* for herself said she was looking for the kingdom of God to be established upon the earth, and said it was not preached in the churches, for there it was taught that all must die and go to that kingdom, but that was not what Jesus preached. Nay, for He taught us to pray for His kingdom to come, and the will of the Father done in earth as it is in heaven, that His people should not be taken out of the world but kept from the evil, etc. She promised to give the *Roll* a good and careful reading. Several poor widows to-day have very thankfully accepted a copy of the PIONEER gratis. One person had seen the *Roll* in Stonehaven.

"Wednesday, September 24th.—We continued our canvass in the same district, meeting with a great deal of indifference and cry of 'No money for the like of that,' but we came across one here and there who gladly heard the message and took

the *Roll* or a PIONEER. One poor woman invited a sister in to take a cup of tea, asking her to let her read a portion of the *Roll* while she took it, and being unable to buy was pleased to accept a PIONEER free. She said she was feeling dull and depressed after the holidays, and was longing to hear something about God to comfort and cheer her on the way, so went out to a Salvation Army meeting and there she got a blessing, and now she was so glad I had called and sorry she could not buy the book. Another sister called upon a woman who had seen the *Roll* at Footdee, where her mother had purchased a copy. Several have stopped us in the street to-day to enquire what we were doing; and esteeming it a privilege and a pleasure to offer the message of life to all, we gladly told them that we were offering God's last message to man, contained in the *Flying Roll*. We find many have heard of it in various ways, proving that it is surely and swiftly making its way through the earth. We intended having another meeting to-night, but an interested friend coming in, the evening was spent in conversation. We hope to have a meeting to-morrow evening.

"Thursday, September 25th.—To-day we continued our labours in Aberdeen, and found many had seen and heard of both the *Roll* and PIONEER. One gentleman who possessed a copy of the *Roll* said he was reading it, but it required two or three careful readings before he could trust himself to say much about it. Our sister recommended him to give it that, for it will indeed bear reading many times.

"Friday, September 26th.—We have gained a little more attention to-day, although some have treated the work with great indifference, one woman in particular saying it was all rubbish about the second coming of Christ and the millennium, and yet claiming to believe in the Scriptures, but when our sister commenced to refer her to them she walked in and would not listen. At the next house the lady invited her in, and she had a long conversation with her, and found she was much grieved to see the existing state of things in the professing church of to-day, and that she could not agree with those who stood up in the public meetings and said they were free from sin. She was much pleased with the conversation, and took a PIONEER. A lady called upon to-day had the *Roll*, having secured it in Stonehaven, and another one had it sent from London; several others had it or a PIONEER. One gentleman stopped a sister to enquire how we were getting on, manifesting much interest in our labours. He has once before stopped and enquired when meeting us; has read a PIONEER and seems almost persuaded to take the *Roll*. We were disappointed last night, not being able to hold a meeting, as it was so wet. To-night we have held our usual Friday evening meeting.

"Saturday, September 27th.—To-day we have worked in a better district, met with better success as regards sales, and called on numbers who had seen and heard of the work, or had copies either of the *Roll* or PIONEER. One old lady, upon a sister offering her the *Flying Roll*, before she had properly delivered her message, exclaimed: 'That is just what I want if it is what you describe it,' and readily secured a copy, being much rejoiced as our sister spoke of the merits of the *Roll*. She could see, and felt grieved at the disunion of Christendom in these days, and longed for a better order of things. A sister called at two places where she was invited to call again to-day; one gladly received the *Roll*, while the other took a PIONEER. We were obliged to leave off early as it came on to rain; the weather has been very warm and seemed to threaten a thunderstorm. Our sales this week have not been so large, but we have had one day indoors, being a holiday, and a sister unable to work through ill-health; still we pray that the seed sown in weakness and with much toil may bear an abundant increase unto the glory of God. The total of our sales for the week is 40 Sermons of the *Roll*, and 522 PIONEERS."

AMONG THE RESIDENTS OF DEESIDE,
SCOTLAND.

A sister writing from Peterculter states: "At Culter I sold a Gilt Sermon of the *Roll* and three PIONEERS to an Indian lady, and in the same village a servant, after taking the *Roll* to her mistress, brought the message that it was not required. The servant seemed inclined towards the *Roll*, and after a little conversation on its mission gladly purchased the set of three Sermons. On Monday I canvassed the little town of Culter, and on following days among the scattered population around the woods and hills. I called on the parish minister, but he declined to receive even a paper as a gift. At a farm-house situated among the hills they purchased a set of Gilt Sermons, and at another house I was invited to tea, and before I left they took a Volume. I saw these people again a few days afterwards, and they spoke well of the book, saying the origin of evil had been cleared up to their understanding. Another came three miles to have a chat on the work, and gave me an invitation to spend a night with the family. On Sabbath six gentlemen and a lady came in for conversation, on Israel's faith, and another Volume of the *Roll* was taken.

"On Tuesday evening eighteen were present to hear an exposition of the faith, and the same evening I had another conversation with eleven more persons in a neighbour's house, who were well pleased, a Volume and a Sermon of the *Roll* being purchased.

"In Culter I sold about 100 PIONEERS, several Volumes, sets and single Sermons of the *Roll*. One farmer sent for me to call at his house a few miles out; a similar invitation was received from another farmer, and each of them took a set of the three Sermons; each brought in all their family and servants to hear of the faith, and asked me to spend another evening with them."

"The Light of the Body is the Eye."

Jesus said unto Nicodemus: "If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things?" In making heavenly truths plain, Christ used earthly similitudes. "The light of the *body* is the *eye*, if therefore thine eye be single, thy whole body shall be full of light." That eye which is the light of the body, is the spirit of man, as it is written: "The spirit of man is the candle of the Lord, searching all the inward parts." It is placed as a watchman over our bodies, therefore we are commanded to keep our *eye* single unto God in all things, that we may receive the fulness of His Spirit, and then our whole body will be full of light. For this reason the candle of man is placed upon the candlestick of his body, to give light to all within, that we may let our light so shine before men that they may see our good works, and glorify our heavenly Father.

The spirit of man is set to watch the evil, but the weakness of the flesh overcomes the spirit's willingness, and through man not keeping his eye single unto God, he does not secure the necessary strength to overcome the evil, and is therefore handed over to Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus. Man is not commanded to struggle with the evil, but to look to the Spirit, when he is tempted, for strength to overcome the temptation, and though all the powers of hell assail you, flee to Christ, He alone is able to succour them that are tempted; man of himself can do nothing.

Our Crumb Tray.

DELIGHTED WITH THE *ROLL*.

Under the date of September 8th, a sister writes from Washington, D.C., as follows:—"One week ago last Saturday, a lady stopped at my daughter-in-law's gate to talk; during the talk she said she did not think this world would stand five years longer. My daughter-in-law said, 'You believe like my mother-in-law, who has a book that tells about it.' She replied: '*A book!* perhaps that is what I want; I wonder whether she would lend it;' and hurried home to get her husband to come to my place. Being out when they called, I found her, when I came in, hugging my book up to her, and said: 'Oh! I must have this book; will you please lend it to me? I am so dissatisfied; I want more light.' She is now rejoicing in the Word, having bought the Volume of the *Roll*. She said she used to ask her mother: 'Was it an apple that Adam and Eve eat?' and was never able to find out until revealed to her by the *Roll*."

In this case the words of the *Flying Roll* are fulfilled: "They shall receive this *Roll* with joy, and are waiting for it to be handed to them." The call of the *Roll* is to *all*, "Come out of her, Babylon, and be not partakers of her sins, that ye receive not of her plagues;" but the call to Israel is, "Come out from among them, and be ye separate, and touch not the unclean thing, and I will receive you, and ye shall be my sons and daughters, saith the Lord Almighty." Yea, we will believe Him, that He will bring home Thy seed, and gather it into the barn.

A WEEKLY VISITOR.

A friend who has been reading the *Roll* for about three years, and the PIONEER from the first issue, writing from Melvern, Osage Co., Kansas, says: "The delay of my order and answer to your favour is mainly owing to a trial to send some new subscribers, and hope yet to succeed. I hope you will, if possible, ever continue the PIONEER OF WISDOM to my address. It is my weekly counsellor, a weekly visitor, and great messenger, to hear from the daily canvassing work of those who are fighting the Lord's battles with the sword of the Spirit, which is mighty to the pulling down of the strongholds of Satan (men's hearts), albeit His work and His word will not return unto Him void, but will accomplish that whereunto He hath sent it. We have long since been watching and waiting to see the way, the truth and the life. Oh for the perfection of the whole man! Would that the Lord would send some of His mighty workers to these quarters. The false teachers here are many; it is all a Babel, confusion and discord. 'Come out from among them' has been our motto for years. 'Come out of her, my people,' saith He in whom we trust. We have been investigating this work about three years, and yet only feel we are just in our infancy. We have the three Sermons of 'Extracts from the *Flying Roll*,' and have read and re-read all, and been a continual taker and reader of the PIONEER OF WISDOM from the first to the present number, and

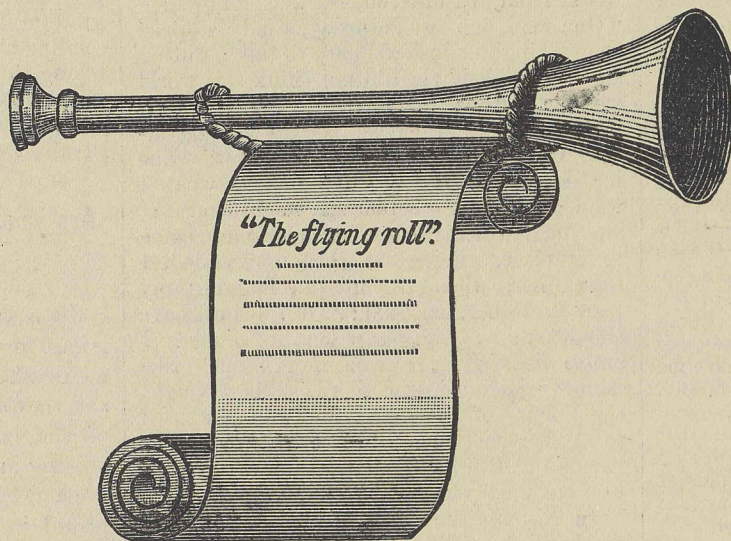
wish to say to everyone we heartily endorse it all, and pray the Lord's will be done as in heaven so in earth (our body). We want to leave the swaddlings and the first principles of the doctrine of Christ and go on to perfection. It seems we cannot be too grateful to the great Father of Light for sending the 'Bread of Life' to us, and we are trying to get the people to read our papers if possible, to open their blind eyes, that the eye salve may be applied."

Are you content to become a Withered Branch?

Jesus said, "If a man abide not in me he is cast forth as a branch and is withered, and men gather them and cast them into the fire and they are burned." Jesus is here speaking of the body of man, which through not abiding in the Spirit Christ is cast into the fire and burned. Adam in the beginning was placed in that Spirit, but fell through transgression, and the curse came on the body, "Dust unto dust." He was planted a noble vine, wholly a right seed, but turned into a degenerate plant of a strange vine, because he abode not in Christ; and this degeneracy became permanent in the race, "in Adam all die," nor can man ever bear the fruit of the true vine, until he is grafted into that vine and the vine into him, I in you and you in me. Then he will bear much fruit, "for without me ye can do nothing." When a man dwells between the root and the branch he is in safety, for if he is only grafted into Christ he bears of the degenerate plant, his own kind, death, "and men gather them and cast them into the fire and they are burned." This is the case with all who believe to the saving of the soul, for as many as are baptised into Christ are baptised into His death. They are one and all delivered unto Satan for the destruction of the flesh that the spirit may be saved in the day of the Lord Jesus, cast into the grave as a withered branch, and in the words of Job, "a fire not blown consumes them." But Jesus told His disciples that He had ordained them to go and bring forth fruit, and that their fruit should *remain*; this promise will be fulfilled in their seed who are Israelites, to whom pertaineth the adoption, which is the redemption of our bodies, for we who are alive and *remain* unto the coming of our Lord, shall not prevent them that are asleep, but He will change our vile bodies into the image of His glorious body. He hath by inheritance obtained a much more excellent name than the angels, a much higher glory than they, for He has a body of flesh and bone, but the angels celestial bodies; those who sleep in Christ are the children of the resurrection who will be made "as the angels." Therefore we see a distinction between those who die, who are cast into the fire as a withered branch, and those who remain, by abiding in Him and He in them, they becoming trees of righteousness, the planting of the Lord, that He might be glorified.

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PUBLIC MEETINGS

Are held at the undermentioned places as follows:—

LONDON.

165, Hampstead-road, N.W., every Sunday evening at 7.

The Assembly Hall, 105, The Grove, Stratford, every Sunday evening at 6.30.

16, Vine-road, Vicarage-lane, Stratford, every Wednesday evening at 8 o'clock.

LINCOLN—39, Little Bargate-street, every Sunday evening at 6.30.

MAIDSTONE—Israel's Hall, Tunbridge-road, every Sunday evening at 6.30.

ASHTON-UNDER-LYNE—231, Stamford-street, every Sunday evening at 6.30.

BRIGHTON—167, Elm-grove, every Sunday evening at 6.30.

DETROIT, MICHIGAN, U.S.A.—47, Hamlin Avenue, every Sunday evening at 7.30.

CANTERBURY, NEW ZEALAND—Israel's Hall, Manchester-street (between Hereford and Cashel streets) Christchurch every Sunday evening at 6.30.

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

LONDON—165, Hampstead-road, N.W.; 75, Oxford-street, W.; 20, Denman-road, Camberwell, S.E.; 7, Caxton-road, Wood Green, N.; 35, Beaconsfield-terrace, Chandos-road, Leytonstone, E.; 88, Bromell's-road, Clapham Common, S.W.

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BURY ST. EDMUNDS—14, Mustow-street.

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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, OCTOBER 3, 1890.

A REASON OF MUCH CONFUSION IN CHRISTENDOM.

CHRISTENDOM have long been beguiled from the simplicity that is in Christ Jesus: they are quite unable now to extricate themselves from the web of confusion which is woven about them, and were it not for the visitation of God's Spirit now in these last days, there would be no hope of the truth being made known; but for the redemption of His chosen people He has sent the Comforter to explain all things to them and bring to their remembrance whatsoever He said. In His message showing the further faith, or the redemption of the body from under the fall, which is the *adoption*, pertaining, as Paul says, in quite an exclusive sense, to Israel, there is stated briefly and clearly the faith of the "common salvation," about which there is so much unnecessary contention in Christendom. We notice in the columns of a contemporary, one of their learned doctors is of the opinion that neither Old or New Testament "represents sacrifice as a substitute for penalty, nor as a means of purchasing remission of penalty, nor as a method of satisfying justice, nor as a way of appeasing wrath," but teach "that it is from sin, not from suffering, we need to be saved, nay! from sin by suffering." Here we see confounded the faith without works and the faith with works, and the suffering because of sin and the suffering through which it is necessary to pass to be purified from sin. It is further stated that Christ did not die "either to induce God to pardon, or to enable Him to pardon,—that is, either to appease His wrath or to satisfy His law. His law is the instrument of His mercy, as in our modern prison systems, all discipline is framed for the reformation of the wrong-doer."

A little truth in a great deal of error, is characteristic of this present apostasy, and which makes it difficult, nay, almost impossible for a man seeking light and knowledge to find anything to satisfy

his craving. To understand how the blood of Christ saves us from sin and suffering, we must go back to the first transgression, and there we shall see how the wrath of God was appeased, and His law satisfied. God created man to be immortal in the image of His own eternity, but through envy of the devil came death into the world, and all that do hold on his side find it. He thought fit to try the spirits which were with Him in heaven, who held either on His side or Satan's during the war in heaven. He placed the evil to try them by, that if they touched it, it should be death to their bodies, and if they touched it not, life. The evil was placed in the body of the woman, who was called a tree of knowledge of good and evil, the fruit thereof, which is the blood, being forbidden, as is shown by the Levitical law. Man fell through the woman; the seed of evil was sown in the heart, and thus became permanent, and the wrath of God came upon Adam and his posterity in consequence, the curse coming on the body: "In the day that thou eatest thereof, thou shalt surely die," dust unto dust.

Although called "wrath," it was a necessity and really means love, for had man continued to live with the evil in his blood, his life would have proved even a greater curse than his death, for the evil which now abounds and makes the lives of most of us a burden, a struggle for existence from the cradle to the grave, would be magnified a thousand-fold had man continued to live, adding sin to sin, and developing more hideous forms of vice. However, it was a curse inasmuch as it deprived man of life and through which he lost the image of God. Death reigned from Adam to Moses, even over them who had not sinned after the similitude of Adam's transgression; that is, the death of the body came upon all through the evil which was received in the blood by the fall of Adam, even over them who went not in unto the uncleanness as Adam did; for until Moses there was no charge against the soul, but the law said, "The soul that sinneth, it shall die." Knowledge of sin was given, and with it came another curse, namely, on the soul, but at the same time the law brought life to the body if it were kept, as it is written: "He that doeth these things shall live in them." No one kept the law but Elijah, as a witness of the truth of immortality, for all sinned, and so sacrifices were commanded to be offered for laws broken; and these sacrifices were typical of Jesus, whose blood atoned for sin in respect of the soul, and removed the second curse, but not the first, which could only be effected through keeping the law. Thus it was that Jesus, in whom the law of sacrifice was completed, became the means of

appeasing the wrath of God for the soul; and satisfying the law; quite the opposite conclusion to which the writer above quoted arrives at. God took the blame upon Himself, which Adam charged Him with when he said "The woman whom *Thou* gavest to be with me, she gave me of the tree." God replied, through the prophet Micah, "Shall I give my first-born for my transgression, the fruit (the blood) of my body for the sin of my soul?" This is a salvation offered to all men and called the "common salvation," and the recipients of this salvation are not called upon to suffer for the purification of sin; it is enough for them that the blood of Jesus cleanseth them from all sin, for the soul; faith without works is their creed, or should be. But with regard to the redemption of the body from under the curse of the fall, there is a work to be done; man is to be made perfect as Jesus was, *through sufferings*; he is to work out his own salvation with fear and trembling; for the great work of redemption, faith without works is dead, useless. The work of Jesus is yet incomplete; "it is finished" for the soul; His blood purchased that for all on Mount Calvary, but He gave His body for the living, that through death He might destroy him that hath the power of death, that is, the devil, and death, we read, is the *last* enemy that shall be destroyed; for we see not yet all things put in subjection under Him, but, says Paul, the God of Peace shall bruise Satan under your feet *shortly*. The heel of Jesus was bruised on the cross, but it yet remains for the seed of the woman, the remnant of Israel, to bruise the serpent's head. They are His Bride, for whom He maketh intercession with groanings that cannot be uttered, waiting to see the travail of His soul and be satisfied; they must pass through suffering, filling up that which is behind of the afflictions of Christ for His *body's* sake, which is the Church, for they two shall be one *flesh*. Not only is Christ the Saviour of all men, specially of them that believe for the soul, but "He is the Saviour of the *body*."

"Without eyes thou shalt want light." The sun shines on all men alike, but all do not receive it alike. Some delight in the shade, fearing the exposure of their evil deeds that would ensue if they were to bask in the rays of the peerless orb. Only he who has eyes to see, and ears to hear will come to the light that his deeds may be made manifest, and by bearing the burden of those deeds, seeking to be washed in the fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness, he hopes to come forth a vessel fit for the Master's use.

Our American Columns

BROCKVILLE, CANADA.

"Sunday, August 31st.—To-day it has rained; no meeting as announced; the weather is cold and dreary.

"Monday, September 1st.—A sister had a conversation with a man on the street, who was better versed in the Bible than many of the ministers. Only the other day, he said, he had been talking with a minister on the ingathering of Israel, and the minister laughed at him. He told the sister many would laugh at her in this place, but God says: 'I also will laugh at your calamity, I will mock when your fear cometh.' (Prov. i. 26.) At one house a servant told the sister that a lady had given her fifty cents, and she was thinking, as the sister was speaking, what a good investment it would be to put it into the Sermon. Just then her mistress came up the steps: the servant drew her attention to the *Roll*, when the lady told the canvasser she did not want it, expecting her to go away. The sister told her the maid intended taking a copy, when she replied: 'Oh, what does she want it for?' while the maid had run off to get the money, and returning, handed the same to the sister in exchange for the *Roll*. Truly the common people to-day, as of old, hear the Word gladly. In the evening we held a meeting, where we sold Sermons, *Parts*, and papers, many being roused into action by the words spoken.

"Tuesday.—To-day we met with much indifference. We find spiritual darkness in this place abounding. In the evening we again held a meeting, which was very largely attended; good attention. The meetings give the male population an opportunity to hear the message, as they are at work when we call at their houses. Many think it a new doctrine, but, in explaining the rudiments of the faith, we refer them to the Epistle of Jude, third verse, and again to Heb. xi. 13.

"Wednesday.—To-day a sister called at the house of a Presbyterian minister, who asked the sister if we expected to bring the Jews in, and bring about the millennium. The answer was that the gathering of the Jews into Palestine was but typical, being temporal. He said: 'Ah, I like that; it sounds better,' seeing we were not 'Anglo-Israelites.' He laughed at the *Roll* being an inspired message, being the 'key' to unlock the Bible; however, after a little more conversation, he bought the first Sermon. This evening we held a meeting in the open air, at which, while there was a very large crowd, good order was observed until near the close, when a man with open Bible and his head uncovered stepped forward, telling the sisters they had made statements that they could not prove from Scripture. One of the sisters asked him to state what it was. He said that we contradicted the Bible when we told the people that while blood was the life of us we could not be born of God ('flesh and blood cannot inherit the kingdom of God'), and this poor man claimed that he was free from all sin, and was there to protect the word of God. We waited patiently till he got through, many in the crowd saying if he were in the Spirit he would not have acted in so noisy

and boisterous a manner. We then explained to the gathering the scriptural view of the second birth. This man, who is one of the Plymouth Brethren, said if he died he would at once go to heaven. The sister, desiring to put all further controversy aside, asked him a question, 'Where is heaven?' He could not answer. Then we moved away, in the midst of which this man appealed to the people if we were not preaching an erroneous doctrine, when a policeman went up to him, telling him if he did not stop and go home quietly, he would arrest him; also stated to the others that if any interference was made the next evening, the one who offended would be taken into custody. As we were walking quietly home, a little boy, *aged twelve years*, stepped up, asking us to explain when we thought the world would come to an end. We told this dear little child that at the death of each person, that was the end of the world to them, but the worlds without end would be the people who shall never die—they remain on this planet time without end. This child seemed very pleased with what he heard, and thanked us. We gave him a PIONEER. He said he would read it carefully.

"Thursday.—As a sister was explaining the mission of the *Roll* at a door the woman told her she had her Bible and her minister, whom God had ordained to preach, and not women. For her part she wanted educated ministers, not 'Womenism.' We can only say of such: 'Father, forgive them, for they know not what they do.' We each had an interesting conversation with a Jew, who has not been long out from Russia. We feel sorry for him; he says he cannot keep the laws of his religion and do business. A sister met a man who had attended our first meeting here and bought three PIONEERS, telling her to-day that he had read them through and they were grand. He wants the sister to call at his house before we leave here. This evening we held another open-air meeting, when the rudiments of the faith were treated, and the origin of evil explained. At the close many came forward to buy the PIONEERS, saying we talked more common sense in five minutes than they had ever heard before. We give the God of Israel all the praise. His own words are recorded in the book of Joshua: 'This book of the law shall not depart out of thy mouth, but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein, for then thou shalt make thy way prosperous, and then thou shalt have good success. Have I not commanded thee, Be strong and of good courage; be not afraid, neither be thou dismayed, for the Lord thy God is with thee whithersoever thou goest.' His children will experience the truth of this.

"Friday.—To-day a sister met with a Mrs. Sutton, who comes from Lincolnshire, England, and has a sister living in Eastgate, Lincolnshire, named Mrs. Mann, who has held this faith many years, and sent her sister in this country a copy of the *Flying Roll* three years ago. This Mrs. Sutton is not interested herself, telling the sister that her husband had been at one time interested, but had lost his faith; but the other night, as he was passing on his way to his lodge, he

stopped to hear us while we were addressing a meeting, stepped up and bought a PIONEER, and his wife thinks this will revive his hope.

"Saturday.—Finished our canvass of this town to-day. At one house where a sister presented the *Roll*, the woman asked if she were not one of the ladies who had made inquiry for lodging when we first came to the town. The sister answered in the affirmative, and the woman stated that she regretted she had not taken us in, having heard of our work while in this place; but we know it is all right, for, wherever we go, we believe that God has directed us to that house, for again our landlord is reading the *Roll* and attending our meetings.

"Our sales this week are 10 Sermons, 8 *Parts* of the *Roll*, and 126 PIONEERS. Total amount left in this place for two weeks, 14 Sermons, 25 *Parts* of the *Roll*, and 276 PIONEERS; also 2 volumes of the *Roll*, and two have subscribed for the PIONEER for three months."

INTEREST IN GRAND RAPIDS.

A brother writing from Grand Rapids, Michigan, says: "Having orders to deliver a Volume of the *Roll* on the 16th, I walked three miles to the place to have it refused. I however prevailed upon the party to take a *Part*; and, while in his store, sold another *Part* to a gentleman, and gave one PIONEER to a gentleman, who said he would look into it and call upon me. I also gave a paper each to two Holland ladies who could read German, but not English. If the receivers of the message of the *Roll* would diligently read it, they would soon become fully persuaded in their own mind that it was of divine origin, and none other than a message from God, sent in love, that we may be partakers of His holiness. Nearly two years ago I sold a Sermon and a few PIONEERS to a young man, who read the Sermon as he got occasion. Since then he has moved about two miles away, and has got married; lately he has been reading the Sermon to his wife, who did not believe in the churches, and who remarked that, rather than go to church, she would prefer to stay home and hear the *Roll*. This was a great deal of encouragement to him, and he came for Sermon II. I took the occasion to show him what a handsome book the Volume was, containing the complete work as far as published. He considered for ten minutes if he could spare the money for it, and finally decided to take it. I had a very refreshing conversation with him after; his heart seemed to burn within him to hear the words of life.

"I took a three-months' subscription from a travelling agent, who, after he had received the second or third paper, came in to say it was a splendid paper and so plain; promised to take a volume of the *Roll* the next time he called, being able to pay for it at that time. Truly the PIONEER is rightly named, as it has in many instances *pioneered* the way before the *Roll*, which none can gainsay nor resist who have tasted of the *good* words to be found therein.

"A lady from England, who says she knows Hampstead Road well, was in a few days ago, and read the sign, 'The Flying Roll,' asking what it meant. I was glad of the opportu-

nity to offer her the *Roll*, and explain the fall of man. She had never seen it in that way before; the few words spoken caused her languishing soul to quicken. I lent her a PIONEER, and she has since bought another, and wants a Volume shortly. Another lady, buying some celery seed, asked me if that was the smallest seed that was mentioned in the Scriptures. I told her the mustard seed was the smallest of all seeds; that Jesus there referred to the seed that brought forth His own body, being the woman's seed without the seed of man, having no earthly father; and showing, further, that the seed of every herb has the male and female in the conception, and so has the animal the two seeds; but He, having only one seed, was the least of all. 'Well,' says she, 'I never saw the mustard seed that way before. I must look into it.' Some two years ago she refused the paper after reading it, saying she could not understand it. May these few words open up the eyes of her understanding to see still deeper and grander things that have been secreted in the Word since the foundation of the world."

HAMILTON, CANADA.

"Sunday, August 31st.—I have a brother and sister staying with me to-day, from Toronto. We went to an interested friend's for dinner, and afterwards, the brother and I went to see some more friends in the East End, while the sister stayed at the former friend's conversing on the Word. We had a pleasant afternoon, there being several neighbours in to hear the faith expounded; they promised to take the second and third Sermons of the *Roll* before I leave. In the evening we went out to hold a meeting on the corner of King William and James Streets; had a splendid audience without one interruption, several taking my address at the close. The brother spoke for an hour on the rudiments of Israel's faith, after we had sung a hymn given out by the sister; then I spoke for a short time; the people seemed as if they could have stayed all night listening to those glorious truths that have been kept hidden from the foundation of the world.

"Monday, September 1st.—To-day the brother and sister have decided to stay till night, and canvass all day in the business part of the city. After filling their bags they went out trusting in the God of Israel to open the people's hearts to buy the truth. We left off canvassing a little after four, for them to catch the boat for Toronto; had a good day, meeting many interested ones. One gentleman promised the sister faithfully that he would call and get the *Roll*, saying the Bible was a good old book after all, after hearing some of its hidden truths, which are meat to the hungry soul. The brother noticed a man pass along the street, wearing long hair, and asked him if he strove to keep the laws of God. He said, 'Yes, I am a Hebrew.' The brother asked him if he believed in Jesus. He replied in the affirmative and said he had some works on our faith, and believed them. We gave him a PIONEER, and he told me to call at his house.

"Tuesday, September 2nd.—There were several Jews in the district I canvassed to-day. I gave a PIONEER to one lady who promised to read it, and show it to the Rabbi. Another Jew bought a PIONEER, and many of them would not give me a chance to speak when they knew I believed in Jesus. Those who did not believe in Jesus, I advised to be on the watch for a great change shortly, as we were nearing the end of the sixth day, and Israel were being grafted in again to the good olive, to become the branches of the vine. 'If the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?' The word is gone forth again: 'If a man keep my saying he shall never see death.'

"Wednesday, September 3rd.—To-day I canvassed amongst the stores; one gentleman listened very attentively to an explanation of the fall of Adam, through partaking of the tree of knowledge of good and evil, which was the woman in her uncleanness. He took a PIONEER from me, and said he would try and take the *Roll* next Monday. I called on a Jew who does not believe in the life of the body; he asked me to stay and have something to eat with him and his son.

"Thursday, September 4th.—I canvassed amongst some large houses with poor success. In the evening I called on a man whom I had left two Sermons with to examine. This man has had the faith explained to him several times, but to-night when I called he said: 'I find that the Bible teaches that no flesh can enter the kingdom of God.' I replied, 'No, I am sure it does not, for was not Jesus flesh when he appeared to his disciples and said: "Handle me and see, for a spirit hath not flesh and bones as ye see me have"?' He answered: 'Jesus and us are different.' 'But,' I continued, 'you said no flesh could enter the kingdom of God. Does not Jesus say, "Except those days should be shortened no flesh should be saved, but for the elects' sake those days are shortened"? It is flesh and blood that cannot enter the kingdom of God, for the evil is in the blood and God has promised to cleanse it (Joel iii. 21) and wash it away (Ezek. xvi. 9, and Isa. iv. 4); then shall we be members of His body, of His flesh, and of His bones, for the body is God's building (1 Cor. iii. 9), and if we build with gold, silver and precious stones the body will not be destroyed, but if with wood, hay and stubble, it will be burned in the grave, and the spirit will be saved so as by fire (15th verse). Man was made to be the glory of God, but all have sinned and come short, but we know the vision is open now, and whosoever will may come, and partake of the waters of life. God only wants us to be willing and obedient, and He will lead us into all truth and show us things to come.'

"Friday, September 5th.—I went out to Burlington to-day, and met with a few interested ones. One gentleman took a Part of the *Roll*, and two PIONEERS, and another in a store took the same, and another took a Sermon of the *Roll*, and a PIONEER, and seemed to see the teaching of the *Roll* very clearly. I left in Burlington, 33 PIONEERS, 2 Parts and 1 Sermon of the *Roll*.

"Saturday, September 6th.—I canvassed in the middle of the city with not very good success. One gentleman stopped me on the street and asked if I was preaching on Sunday night. He liked it very much; said he believed in universal salvation, and was all alone in his belief. He was glad to meet me, and took four PIONEERS; said he would try and get the *Roll* before I leave. My sales for the week are 102 PIONEERS, 23 Parts, and 3 Sermons of the *Roll*."

MOUNT CARMEL, INDIANA.

A sister, continuing her canvassing notes, says: "I canvassed Oakland City, but did not sell a great deal. I met a lady who told me she bought a first Part of the *Flying Roll* at Evansville in June, and became very interested, and now took a set of three Sermons. She said it was all the money she had, and which she got as a premium at a fair for fancy work, and thought she could not put it to any better use. I gave her a PIONEER, for which she may subscribe, as she seems to be delighted in the work. I also sold 47 Parts of the *Roll*, and found many who would have liked to buy, but had not the money. I left Oakland City yesterday, passing Princeton on account of a fair there, and came on to this town, and got permission to canvass and to speak in public in front of the Court House."

QUINCY, ILLINOIS.

"Monday, September 1st.—We are unable to record any special interest taken in our work by any of those on whom we called to-day. On Tuesday we met with a lady who purchased a Part of the *Roll* and two PIONEERS last week, and we now found that she was very pleased with them, saying they had cleared up so much of the Scriptures to her. Another we met professed to be free from sin; she was full of her own righteousness, and refused the *Roll*. On Wednesday we had to contend with much indifference. The next day a lady, after refusing the *Roll*, followed our sister, saying she had changed her mind, and thought she had better take a book while she had the opportunity. Entering into conversation with a gentleman on my way home, he became quite interested, and gladly purchased two PIONEERS and a Part of the *Roll*. During the week we have disposed of 11 Sermons, 91 Parts of the *Roll*, and 175 PIONEERS."

"The beginning of pride is when one departeth from God, and his heart is turned away from his Maker, for pride is the beginning of sin, and he that hath it shall pour out abomination."

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

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

Notes of Addresses.

MEETING HELD IN BATTERSEA PARK,
ON SUNDAY AFTERNOON, SEPT. 28TH, 1890.

TEXT: "None of them can by any means redeem his brother, nor give to God a ransom for him (for the redemption of his soul is precious, and it ceaseth for ever), that he should live for ever, and not see corruption." (Psalm xlix. 7-9.)

Man that is in honour, says David, and understandeth not, is like the beasts that perish. Man although in honour, being destitute of the wisdom of God, is like the beasts; his body is handed over to Satan for the destruction of the flesh, and the Psalmist seeing this, says in the words of our text, "None of them can by any means redeem his brother, nor give God a ransom for him, that he should still live for ever and not see corruption." Among the many inventions of mankind there is not one found to redeem man from the curse pronounced on the body, in the beginning; nothing has been discovered to remove the mountain of death, but Jesus said, "If ye had faith as a grain of mustard seed, ye could say unto this mountain, Be thou removed and be thou cast into the sea, and it should obey you." Jesus was that grain of mustard seed, the smallest of all seeds. He was the woman's seed without the seed of man, but we have two seeds within us, of our father and our mother. He brought life and immortality to light, that whosoever kept His saying should never see death, that they should escape the death of the body. But He was not received; He wept over Jerusalem because they knew not the time of their visitation; they would not come to Him that they

MIGHT HAVE LIFE.

Thousands at that time believed in the salvation of the soul; they could quite understand the words of Jesus when He said, "He that believeth in me, though he were dead, yet shall he live. Martha understood that; she said, I know that he (her brother) shall rise again in the resurrection at the last day." Although the body dies there is hope for the soul in the first resurrection; it is through faith ransomed from the second death. All souls will be raised then, some to the resurrection of life, and some to the resurrection of condemnation; all those who are unable to answer for the deeds done in the body are cast back into the grave; as John tells us, "The rest of the dead lived not again until the thousand years are finished;" they are then freed, having undergone the second death, for it is written, "Thou hast ascended up on high, Thou has led captivity captive, and received gifts for men, yea, for the rebellious also;" and again John tells us, "Every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them heard I saying, Blessing, and honour, and glory and power be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever." But none of them can by any means redeem his brother, nor give God a ransom for him, that he should still live for ever and not see corruption, for the redemption of their soul is precious, and it ceaseth for ever. David could

say, "Thou hast delivered my soul from death; wilt not Thou deliver

MY FEET FROM FALLING

that I may walk before God in the light of the living?" He knew that through faith in God the salvation of his soul was sure, that it was an accomplished fact, a free gift of grace without works, but he groaned for something more; like the Apostle Paul he had reason to cry, "I am as one born out of due time;" not born in the time when the Lord would look down from the height of His sanctuary and from heaven behold the earth, to hear the groaning of the prisoner, and to loose those that are appointed to death. It is appointed unto man once to die; since our first parents sinned that sword has hung over all, through the evil in the blood, for out of the heart, which is the reservoir of the blood, proceedeth all manner of evil, and as long as the evil remains in our bodies just so long are we liable to death. The Scripture tells us how the evil became inoculated in the blood; it was placed here by God, as it is written, "Shall there be evil in the city, and the Lord hath not done it; I make peace and create evil, I the Lord do all these things." The command was given not to touch it, "Behold I set before thee good and evil, life and death;" it was placed in the tree of knowledge of good and evil, which is the body of the woman. Man was told, "In the day that thou eatest thereof thou shalt surely die;" and the laws of separation from the evil are clearly laid down in the fifteenth chapter of Leviticus. Adam blamed God saying, "The woman whom Thou gavest me

SHE GAVE ME OF THE TREE

and I did eat." Lust, saith the Scripture, bringeth forth sin, and sin when it is finished bringeth forth death. In that way evil entered the world, and became inoculated in the blood, and it will be removed when God fulfils the promise made in Joel, "I will cleanse their blood which I have not cleansed."

Man sins against God and seeks repentance, and through faith and repentance he receives forgiveness, but the evil not being removed he sins again, and is continually repenting to the day of his death. But the covenant God is going to make with His chosen people is to take away their sins, and the cause being removed they will no longer be liable to death which is the wages of sin. When this is fulfilled it will be seen why God called out Abraham from his own country and gave His commandments to his seed. The covenant to be given to Israel is not the salvation of their souls, although the redemption of their soul is precious, but it is already purchased, and it ceaseth for ever; it is the redemption of the body "that he should still live for ever and not see corruption." If this glory were not to be given to man, the work of God would be thwarted by Satan, for God willeth not the death of any man. God has permitted Satan to be the prince of this world, to show his power in the end, as it was said to Pharaoh, "For this cause have I raised thee up to show in thee my power." At the

TIME OF THE END

which now is. God will gather out from Jew and Gentile that seed which shall serve Him.

He says: "This is the covenant I will make with the house of Israel after those days." After what days? There is a set time; for, as Solomon says, to everything there is a season. We find that God called out Abraham, and from him came His chosen people. He gave His laws to Moses for Israel; and at the end of four thousand years Jesus came and walked in perfect obedience to those laws. But Israel received Him not; their eyes were blinded that the Gentiles, who were afar off, without hope, and without God in the world, might be brought nigh by the blood of Christ; and at the fulness of the Gentiles, Israel will be saved. God has reserved a glory for them, viz., the redemption of their bodies, that they should live for ever, and not see corruption. The salvation of the soul is, as we have said, a free gift, through faith. "Believe on the Lord Jesus Christ, and thou shalt be saved." But the redemption of the body is a far greater glory, outshining it as the glory of the sun outshines the moon. The promise is: "I will redeem them from death, I will ransom them from the power of the grave." It is to be redeemed from amongst men, not from the grave. What is death, but the wages of sin? If your body or mine goes to the grave, it is evident that the evil is not removed. Jesus, speaking of Israel, for He was not sent but unto the lost sheep of the house of Israel, says: "He that believeth on me, the works that I do shall he do also,

AND GREATER WORKS

than these shall he do." Christ could say: "I lay down my life, but I have power to take it again." No one else has that power: but Israel will do a greater work, by overcoming the evil, and will not see death. They will overcome the evil of their own hearts, of which Jesus had none, and escape death by having their vile bodies changed and fashioned like unto His glorious body. This is Israel's desire, for, as Paul says, "The whole creation groaneth and travaileth together until now, and not they only, but we who have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit—the redemption of our bodies." The body can never be redeemed if it goes to corruption in the grave; but those who will receive this glory will be preserved blameless in body, soul, and spirit unto the coming of our Lord Jesus Christ, and be changed in a moment, in the twinkling of an eye, from mortal to immortality. The cleansing of the blood having been accomplished in them, they will be prepared as a bride adorned for her husband, being of that number who will be found ready with their lamps trimmed and brightly burning. The Spirit of Christ, with their own spirit, will be placed within them, making their bodies immortal, for the kingdom of God cometh not with observation, neither shall they say, Lo here, or lo there, for, behold, the

KINGDOM OF GOD IS WITHIN

you. But God can have no concord with Belial. New wine cannot be put into old bottles; not until all evil is removed, and the body of man regenerated, can the Spirit of God be placed therein. This is the hope of the remnant of Israel, and it will be seen to differ from the hope of Jew and Gentile. Those two churches are placed upon one

common platform, obtaining the same end—the salvation of their souls, but, as it were, by different means. The Jews look for the salvation of the soul in the first resurrection, but do not believe that Christ rested upon the body of Jesus; yet, the Apostle Paul tells us, Israel of old drank of that spiritual Rock which followed them, and that Rock was Christ; and to-day they are looking for the coming of the Messiah. The Gentiles, their Apostle says, drink of the *same* spiritual drink. They are all made to drink into one Spirit, which is Christ; and they will receive the same glory at the same time; and this Jude calls the “common salvation,” it being common to all men, Jew and Gentile, bond and free. He says: “Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me that I should write unto you that ye should earnestly contend for the faith which was once delivered unto the saints.” He clearly shows here the distinction between the faith of Jew and Gentile and

THE FAITH OF ISRAEL,

and this is also shown by Jesus, when He declared Himself to be “the Resurrection and the Life.” He said: “He that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me, shall *never die*. Believest thou this?” Do you believe it? Do you believe that God can not only deliver your soul from death, but your body? And, further, do you believe that it is His will to do this? It is left on record in the Scripture to be revealed in the last days, when, as Daniel says, knowledge shall be *increased*, and then will be uttered those things which have been kept secret from the foundation of the world. Paul declared it a mystery. He said: “We shall not all sleep;” and throughout his writings we have the clearest evidence—clear to the children of Abraham whose benighted eyes have been opened to see and understand these things—that this work will be wrought in an elect number, which, John tells us, is 144,000, for he heard the number of them that were sealed—12,000 out of the twelve tribes of the children of Israel. And, after this, he beheld a great multitude, whom no man could number, these being of the common salvation, saved out of all nations and kindreds, and people, and tongues, who will come forth at the first resurrection. But the children of Israel have nothing to do with the resurrection; to them belongs the reprieve from death which the Psalmist speaks of, and which was “written for the generation to come.” This was offered to Israel at the first coming of Christ, but they could not receive it. Jesus told them: “If a man keep my saying, he shall never see death.” The Jews considered this conclusive evidence of imposture. They said: “Now we *know* Thou hast a devil. Abraham is dead, and the prophets are dead, and Thou sayest, If a man keep my saying, he shall never see death.” But the promise was not to be accomplished until the last days, when the covenant would be made which God said He would make “after those days,” to put His laws in their hearts, and write them in their minds. For God will do the work in them, no man being able to redeem his brother, or

give God a ransom for him, that he should still live for ever, and not see corruption; but, He says, He will be enquired of by the house of Israel, to do it for them. “I will ransom them from the power of the grave.” “I have found a ransom; his flesh shall be fresher than a child’s, he shall return to the days of his youth.”

Continue ye in my Love.

All through the days of the ministry of Christ we read how He enjoined His disciples to love one another. In speaking to them, as recorded in John xv. 9, He says: “As the Father hath loved me, so have I loved you; continue ye in my love.” If in the early days of Christianity, love and unity were so constantly enjoined, when the followers of Christ were so few, how much more need is there for it to be taught in the world to-day, when there is so much of the traditions of men promulgated instead of the pure word of God. It is a command of the Saviour’s, and He also said: “If ye love me, keep my commandments.” There never was a time of greater profession of religion than this in which we are living, but in this also the Scriptures are but receiving their fulfilment, as it is written: “The form of godliness denying the power.” But the mere form in the solemn time in which we are so privileged to live will avail us nothing, for the exhortation of Paul has now to receive its fulfilment for Israel to work out their own salvation with fear and trembling, and so continue in the love of Jesus.

For the Gentile believer of every sect and denomination, “Believe on the Lord Jesus Christ and thou shalt be saved,” “Repent and be baptised,” is all that God requires, for the salvation of his soul; but now the fulness of the Gentiles has set in, when the greater work was to be fully wrought out in the remnant of Israel, and the words of the Lord spoken through the prophet Isaiah to receive their fulfilment: “He will swallow up death in victory; and the Lord God will wipe away all tears from off all faces; and the rebuke of His people shall He take away from off all the earth; for the Lord hath spoken it.” Seeing how short the time is, what a time of striving and groaning in spirit unto the Lord this should be, that His perfect will might be wrought out in us, that we may seek to bear one another’s burdens, and in the unity of the Spirit and bonds of love, go forth conquering and to conquer. The Lord has promised: “My presence shall go with thee and I will give you rest.” These precious promises are only to those who overcome all evil and its very appearance, that endure the chastening of the Lord (sent in love) in their own earthen vessel, their body. “Fear thou not, O Jacob, my servant, saith the Lord; for I am with thee; for I will make a full end of all the nations whither I have driven thee; but I will not make a full end of thee, but correct thee in measure; yet will I not leave thee wholly unpunished. Behold I have refined thee, but not with silver; I have chosen thee in the furnace of afflictions. Thus is God’s perfect work to be wrought out in Israel, who will drink up the dregs of the cup

of affliction, which Jesus left behind for His Bride’s, His body’s sake. The Lord will not cast them off for ever; but though He cause grief, yet will He have compassion according to the multitude of His mercies. He doth not afflict willingly nor grieve the children of men. Israel will fully realise that the chastening rod is but used by the Lord to purge the evil from their temples and make them fit habitations for His Spirit to dwell in. Seek then for this great work to be fulfilled in you, for the time is now here when the great prize of immortality is to be obtained by those who will disannul their covenant with death and their agreement with hell, and subscribe with their hand unto the Lord and surname themselves by the name of Israel, thereby receiving the promised cleansing in the fountain now open to the house of David and the inhabitants of Jerusalem, and so be able to abide the day of His coming and to stand when He appeareth, when mortality shall be swallowed up of life, and by the sayings of Jesus being kept His Bride will never see death, but will be changed and fashioned like unto His glorious body. So run that ye may obtain even the more abundant life which Jesus came to bring, and so continue in His love.

The Kingdom of God.

“The kingdom of God cometh not with observation, neither shall they say, Lo here, or lo there, for behold the kingdom of God is within you.” (Luke xvii. 20, 21.) This is spoken to be fulfilled in the end. The door of immortality was opened when these words were spoken, and Jesus was the only one who entered the *open door*. The vision was then closed till the time of the end, but at the end the vision was to speak again. “Though it tarry, wait for it, because it will *surely* come, it will not tarry.” (Hab. ii. 2, 3.) “Without a vision the people perish.” (Prov. xxix. 18.) The vision was opened by Jesus, “but no man received His testimony.” (John iii. 32.) If they had continued in His word, they would have known the truth, but they did not, and proved themselves to be the children of Satan by refusing to continue in His word, for Satan “abode not in the truth,” neither did they because they were not of the truth; if they had been of the truth, they would have recognised His voice, “for my sheep know my voice.”

The Gospel that Jesus preached was this: He brought life and immortality to light, that if any man kept His saying he should never see death, never go to corruption, for those who go down to the grave cannot hope for the truths of immortality. Your fathers did eat manna in the wilderness and are dead, but this is the bread which cometh down from heaven that a man may eat thereof and not die, but live for ever. Now we all know the fathers had the salvation of the soul, for Paul tells us in 1 Cor. x. 3, 4, that “they all did eat the same spiritual meat, and did all drink the same spiritual drink, for they drank of that spiritual Rock that followed them, and that Rock was Christ.” These all having obtained a good report through faith received not the promise, God

having provided something better for us. The better thing was what Jesus offered to Israel, the immortal life of their mortal body. He offered them a higher glory than the resurrection glory which is to be as the angels in heaven, having a celestial body. He wanted to save them from the grave, for all those who go to the grave suffer loss; they lose that which was ordained to be the temple of God, for God made man to be immortal, and to be the express image of His own eternity, but through envy of the devil death came into the world, and death has proved itself to be an enemy to all mankind, for all who pay the wages of sin, which is the death of their bodies, are given over to Satan for the destruction of the flesh so as to come forth in the resurrection as the angels with a celestial body, and those who go to the grave never possess the kingdom of God which Jesus preached and said would be in His people.

To have that portion of the Lord's prayer fulfilled in us, "Thy kingdom come," we must disannul our covenant with death, for it is only those who overcome sin and the grave who will be made sons and daughters of the Most High. Those who go to the grave fall short of perfection. They suffer loss, having no temple for the kingdom of God to come to, but in the resurrection are as the angels in heaven, "and unto which of the angels said He at any time, *Thou art my son, this day have I begotten thee.*" (Heb. i. 5.) How then can the children of the resurrection who are only as the angels in heaven (Luke xx. 36) become the sons and daughters of God? We read again that Jesus who is the firstborn among *many brethren*, was made much better than the angels, as He hath by inheritance obtained a *more* excellent name than they (Heb. i. 4), and again when He bringeth in the first begotten into the world, He saith, "Let all the angels of God worship Him." (Heb. i. 6.) All who are made as the angels will worship the Son, receiving their soul's salvation by faith in the atonement, their faith being counted as righteousness, being without works. Therefore the righteousness of Christ is *imputed* to them by believing in Him to the saving of the soul. "They suffer the loss of their body by clinging to first principles instead of going on to perfection." (Heb. vi. 1, 2.) They do not work out the *great salvation* with fear and trembling, but are content with the "common salvation," (Jude 3), content to suffer loss so that the spirit and soul may be saved in the day of the Lord Jesus. "A spirit (angel) hath not flesh and bone as ye see me have," said Jesus. (Luke xxiv. 39.) Therefore the kingdom of God cannot come to those who lose their bodies in the grave; they will have no temple for the kingdom to come to; they cannot receive the indwelling of the Holy Ghost, for which Israel to-day are praying, morn, noon and night, "for once the body goes to the grave it pays the wages of sin, and returns to the dust from whence it came; it becomes like water that is spilt upon the ground, which cannot be gathered up again." (2 Samuel xiv. 14.) Then if the body is destroyed in the grave, annihilated, given over to Satan for the destruction of the flesh (1 Cor. v. 5), how can it become the

temple of the Holy Ghost? Instead of being preserved blameless unto the coming of our Lord Jesus Christ, their bodies are cast out as a branch that is withered, to be burned. But those who present their bodies a *living* sacrifice, holy and acceptable to God, will join law and Gospel together, will show their faith by their works, doing the works that Jesus did, and "greater works." "They will keep the commandments of God and have the testimony of Jesus." (Rev. xii. 17.)

"He that believeth on me, as the Scripture hath said, the works that I do shall he do also, and *greater* works than these shall he do." (John xiv. 12.) The greater work is the overcoming of the evil in which we are begotten, and which is in our blood, poisoning the system, and bringing the body down to corruption in the grave. Unless the blood is cleansed from this poison, no flesh can be saved; but God has promised, in Joel iii. 21. to cleanse the blood from the bite of the serpent, for there is a fountain opened to the house of David and to the inhabitants of Jerusalem (above) for *sin* and uncleanness. (Zech. xiii. 1.) It is the unclean fruit of the tree which is to-day flooding our asylums, hospitals, and reformatories, till they have become a stench in the land. In every town and city men and women are trying to lessen vice and crime; but they never will unless the laws of God be observed, especially Lev. xv., the substance of which is contained in the four *necessary* things given to the Gentiles, "to abstain from blood (the impurity of the tree), from pollutions of idols, from fornication, and from things strangled." (Acts xv. 20.) Men will not seek the removal of the evil in God's way; therefore they must die in their sins; but Israel will seek to have the root, seed, and branch of evil removed, that they may be presented a chaste virgin to Christ, not having spot or wrinkle, overcoming sin and the grave, overcoming the first as well as the second death, doing the greater work.

Many would try to persuade us that the wages of sin is the death or curse pronounced upon the soul; but Rev. xx. 6 does away with any such idea, and all Scripture proves, beyond doubt, that the wages of sin is the death and destruction of the body. Death was the curse pronounced upon the body in the transgression. When the ground (body) was cursed for the sake of the soul, as it is written: "Cursed be the ground for thy sake," God, in His mercy and love to man, cursed the body, which became a victim to the evil which was placed in the city (the body of the woman); and, if God had not cursed the body, man would have lived eternally in that evil which separated him from *all* that is pure and holy. Man could never have been called "blessed and holy" in the resurrection if he lived eternally in the evil. Therefore God cursed the body, which goes to corruption, liberating the soul in the resurrection which forms a spiritual house, or body, for the spirit to dwell in—a celestial body, which cannot be handled; and on those the second death hath no power. They pay the penalty of the *first* death by allowing their bodies to go to corruption, which is the wages of sin. Those who come under the penalty of the second death will be banished from the presence of Christ till the thousand years are

finished. The creature was made subject to vanity, not willingly. (Rom. xx. 8.) While blood is the life of their bodies, and contains the poison, they are at enmity towards God, calling Him a hard master. But it will be shown to an astonished world that this sore travail hath God brought on the sons of men, to be *exercised* therewith. Those who overcome all evil will overcome death: for if we overcome sin, the cause of death, we will overcome death, the effect of sin, and do the greater work which Jesus spoke of, to be done by the seed of the woman. Those who overcome the second death will be raised at the first resurrection, possessing a soul in addition to their spirit. After the thousand years are finished the wicked dead will come forth, having paid the uttermost farthing in prison (the grave), and will praise and glorify God throughout eternity.

Freed from the Curse of the Law.

When Adam transgressed the command of his Maker, the sentence of the death of the body, previously passed upon him, was carried into effect, and his body returned to dust from whence it came. *That* death reigned from Adam to Moses, even over those that had not sinned after the similitude of Adam's transgression. Then the law was added because of transgression and condemnation then came upon the soul; "The soul that sinneth it shall die"—the *second* death, (distinct from the first death pronounced upon the body) or separation of the soul from the Spirit for one thousand years, when *the rest of the dead* live again. Previous to the addition of the law, sin was not imputed to the soul, simply because there was no law, but against the body.

The first curse was pronounced upon the body of man, for the sake of his soul, that it might sprout again in the resurrection; "Cursed be the *ground* for thy sake." The second curse was upon the soul of those who knew the law and kept it not, neither repented, namely: "Cursed is every one that continueth not in all things which are written in the book of the law to do them."

The believer in the atonement of Christ is redeemed from this curse, and only stands under condemnation of the first. He can say with David: "Thou hast delivered *my soul* from death." The Gentile who repents of his crimes, and shows forth the sacrifice offered upon Calvary's Mount for the sins of the whole world by partaking of the bread and wine (a figure of the body and blood of our Lord), is equally saved at the first resurrection with the Jew, who, previous to our Saviour's coming having failed to keep the law, repented of his sins, and offered the sacrifice of the animal for the same, in view of the great offering on Golgotha for the sin of the world, these two sacrifices of the Jew and Gentile being typified by the offerings of the two first sons of Adam, and the loaves and fishes eaten by the mixed multitude. But still the sacrament of bread and wine is not sufficient to make an Israelite indeed, in whom is no guile. We must leave all first principles if we want perfection, for it is now to be obtained by those who, by patient continuance in well-doing, seek for immortality, eternal life.

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 Fleish soll zarter sein als in seiner Kindheit und er soll verjüngt werden." (Hiob. xxxiii. 23.) "Dieses soll für das kommende Geschlecht geschrieben sein." Sind die Worte Davids, "denn der Herr schauet von seiner heiligen

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

Der Herr hat verkündigt "Es wird kommen aus Zion der da erlöse und abwende das gottlose Wesen von Jakob: und dies ist mein Testament mit ihnen wenn ich ihre Sünden wegnehmen werde." (Rom. xi. 27.) Die Juden und Heiden begnügten sich mit Vergebung ihrer Sünden während die Wurzel des Uebels in ihrem Blute blieb und sie bezahlen zuletzt den Lohn der Sünde mit dem Tode, ob zwar sie die glorreiche Hoffnung haben eines himmlischen Körpers, der da ist gleich wie die Engel bei der ersten Auferstehung, erlangt durch Glaube und Busse. Sie haben Antheil an "unser aller Heil," aber der "Fliegende Brief" verkündigt nun den Kindern Israel den Glauben, der einmal den Heiligen übergeben ist (Jud. 3.), die Erlösung des Leibes Seele und des Geistes vom Tode; erlangt durch den Sieg über alles böse, indem ihr Blut gereinigt (Joel. iii. 21.) und mit Wasser 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 stück; 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 MESSÂGE POUR LES FRANÇAIS.

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

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

Douze mille seront marqués de chacun de douze tribus d'Israël, qui sont répandues sur le Globe (Rev. VII.) Ceux là seront la fiancée, l'épouse de l'agneaux, qui accompliront la loi et l'Évangile, et qui ne connaissent pas la mort. Leur gloire sera bien supérieur au salut de l'âme ou à la gloire de résurrection, car "après la resurrection, les hommes ne prendront point de femmes, ni les femmes de maris, mais ils seront comme les anges de Dieu qui sont dans le ciel (Matt. XXII. 30). L'Elite 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 résurrection de Jésus jusqu'à nos jours; elle n'est pas un mystère: mais les paroles traitant de la rédemption du corps de la mort sont closes et scellées jusqu'au temps marqué. (Dan. XII. 9.) Heureux seront ceux dont les yeux seront ouverts pour voir la nouvelle et brillante lumière, poussant ses rayons à travers les nuages de noncroysants 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 fais ‘rais 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 on part au “salut qui nous est commun,” mais le “*Rouleaux Volant*” proclame maintenant à *Israel* “la foi qui a été donnée une fois aux Saints,” (St. Jude 3) la rédemption du corps, de l’âme, de l’esprit, sans mort, acquise par la conquête de toute la 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 supérieures 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 Chrétien et qui reprécitera la troisième Eglise, L’Eglise du premier-né. Voici ce qu’il dit “L’un dira j’appartiens au ‘Seigneur (le Gentil), l’autre se nommera Ja- ‘cob (le Juif), et encore un autre se souserira ‘au Seigneur et se sounommera *Israel*.” Le “*Rouleau Volant*” révélera à laquelle de ces trois Eglises 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 verité et voir son royaume établi en justice et en paix. Il les conduira par degrés en développant la loi et les témoignage et en lisant chaque sermon ils s’écriront dans les paroles de la reine de Seba: “On ne m’en avait pas même dit la moitié.” Glorieuse et merveilleuse est la sagesse révélée dans ce livre extraordinaire, qui devrait être en possession de tous ceux qui cherchent la verité.

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

A Message for the Welsh.

CYHOEDDIAD I'R BOBL GYMREIG.

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

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

Dueddeng mil fydd yn awr yn cael eu casglu allan o bob un o ddeuddeg llwyth Israel sydd wasgaredig dros wyneb yr holl ddaear, (Dat. vii.), y rhai hyn a ffurfient y briodasferch, Gwraig yr Oen, y rhai ni phrofant farwolaeth yn dragywydd; eithr ynddynt hwy y cyflawnir y gyfraith a'r efengyl, “Os ceidw neb fy ymadrodd i ni wel efe farwolaeth yn dragywydd” (Ioan viii. 51), “Pwy bynag sydd yn fyw ac yn credu ynof fi, ni bydd marw yn dragywydd” (Ioan xi. 26), “Diddy-mir eich amod ag angau, a'ch cynghrair ag uffern ni saif” (Esaiah xxviii. 18), “O law y bedd yr achubaf hwynt, oddi wrth angau y gwardaf hwynt” (Hosea xiii. 14), “A hyn, medd y Salmydd, a ysgrifeni'r genhedlaeth a ddél (y genhedlaeth yn awr ar y ddaear), a'r bobl a greir a folianant yr Arglwydd, canys efe a edrychodd o uchelder ei gysegr; yr Arglwydd a edrychodd o'r nefoedd ar y ddaear; i wrando uchenaid y carcharorion; ac i ryddhau plant angau,” 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 foddllawn ar dderbyn maddenau 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 gwardigaeth o *Gorph*, Enaid, ac Ysbyrd oddiwrth farwolaeth; ac a gyrhaeddir drwy yn gyntaf lanhau eu gwaed (Joel iii. 21; Zech. xiii. 1), ac wedi hyny ei olchi ymaith (Ezec. xvi. 9), eu cyrph hwynt wedi d'od yn gyffelyb i'r corph a feddianwyd gan Iesu Grist, “yr hwn wedi ei wneuthur o hyny yn well na'r angylion, o gymmiant 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 ydyf fi (y cenedlddym), a'r *llall* a'i geilw ei hun ar enw Jacob (yr Iuddew), ac *arall* a ysgrifena a'i law, eiddo yr Arglwydd ydyf, ac a ymgysfenuwa ar enw *Israel*. Y mae yr Apostol Paul hefyd yn tynu sylw at y tair Eglwys yma pan y dywedodd: “Byddwch ddiachos tramgwydd i'r Iuddewon ac i'r Cenhedloedd hefyd, ac i *Eglwys Dduw*.” (1 Cor. x. 32.) Fe fydd y drydedd Eglwys yma yn awr yn amlwg; fe wnel plant Abraham weithredodd Abraham. Eu cyndadau wedi marw yn y ffydd, ni dderbyniasant yr addewid, Duw yn rhag-ddarparu peth gwell i ni, eu hiliogaeth, pa rai sydd yn disgwyl y mabwysiad, sef prynedi-gaeth ein corph. “Yma y mae amynedd y saint: yma y mae y rhai sydd yn cadw gorchymynion Duw, a ffydd Iesu.” (Dat. xiv. 12.) “Eu had a'i gwasanaetha ef; 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 ysbyrd a gwirionedd, ac i weled sefydliad o'i deyrnas ef mewn cyflawnder a thangnefedd, fe'u harweinir hwynt o gam i gam drwy agor y gyfraith a'r dystiolaeth, ac fel y darllenant y naill bregeth ar ol y llall, fe wna iddynt waeddi yn iaith Brenhines Seba, “Ni fynegasid i mi yr haner.” Gogoneddus a rhyfeddol yw y doethineb sydd yn awr wedi ei ddatguddio yn y llyfr yma, ac fe ddylai fod yn meddiant pob un sydd yn caru y gwirionedd (I. Ioan i. 1)—yr hwn sydd dra eglur yn yr

ERTHYNIAD O'R "FLYING ROLL."

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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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