

THE PIONEER OF WISDOM

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

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

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“In My Flesh shall I see God.”

THE Scriptures can only be interpreted by the same Spirit that indited them, and for men to seek by their own wisdom to find out God is to manifest their own folly, and yet thousands hold up their candle thinking to light up heavenly sunbeams, forgetting that no prophecy of the Scripture is of any private interpretation. The command is to study to show ourselves approved unto God, workmen needing not to be ashamed, rightly dividing the word of truth. By comparing spiritual things with spiritual we receive that priceless gift, spiritual discernment, the promise being: “Seek and ye shall find, knock and it shall be opened unto you.” If the eye is single to God the whole body will be full of light, and instead of putting our own construction on the Scriptures we shall insist on letting the word of God speak for itself on all points, believing it to be profitable for doctrine, for reproof, for correction and for instruction in righteousness, a perfect guide vouchsafed by the Almighty that the man of God may be thoroughly furnished unto all good works.

Of the many vexed questions exercising the minds of Christendom the doctrine

of the resurrection of the body claims its share of attention. At least one creed in Christendom states: “I believe in the resurrection of the body.” Is such a belief founded on the “impregnable rock of holy Scripture?” Is it taught by the law and testimony that of the three component parts of man, his spirit, soul and body, the last-named is the portion to rise in the resurrection? If such a hope is held let it be proved. It is generally admitted that at the death of the body the spirit returns to God; in fact it would seem almost impossible for any believer in Scripture to entertain for a moment any other opinion after reading Eccles. xii. 7: “The dust shall return to the earth as it was and the spirit shall return unto God who gave it.” If God gather unto Himself His Spirit and His breath all flesh shall perish together. The spirit of man is the candle of the Lord. Adam was driven outside the garden; that is, the spirit was driven outside the body, and remains outside ministering to the body, even as a fire outside a boiler, heating the blood, causing the members to perform their various functions. The spirit is the oldest part of man, having had an existence ages before our bodies were formed. At its withdrawal from the body death ensues, the body turns to corruption, being handed over to Satan for the destruction of the flesh according to the decree pronounced at the fall of our first parents; a fire not blown shall consume them, or as Job declared, worms would “destroy” his body, which is lost, decayed, returned to dust. For all who pay the wages of sin, the death of the body, there is no hope as far as the preservation of the body is concerned; if they have died believing in the atonement provided by God, the end of their faith is the salvation of their souls in the first resurrection.

The resurrection body is not one of flesh and bone; it is a spiritual body composed of the union of soul and spirit, a celestial not a terrestrial body. Many are led to think otherwise when they read

of the terrestrial body Jesus possessed after His resurrection, and hope that, being buried with Him in baptism they will also be raised with Him in newness of life. This is occasioned through failing to perceive that Jesus showed *two* bodies after His resurrection, because He, unlike all others who have been laid in the tomb, saw not corruption, His body was preserved, He had power to lay down His life and power to take it again. When He appeared to Mary at the sepulchre He showed the spiritual body resembling the glory of the incorruptible Bride at the first resurrection, and said to her: “Touch me not, for I am not yet ascended to my Father.” In this spiritual body He appeared to the two disciples on their way to Emmaus, but we are given to understand that this was “in another form” to the body shown to the disciples as they sat with closed doors, when He said: “Handle me and see that it is I myself, for a spirit hath not flesh and bones as ye see me have.” Paul refers to this distinction when he says: “If the Spirit of Him that raised up Jesus from the dead dwell in you (Michael, Jesus’ own spirit, raised His soul to show the spiritual body, that He might be the firstfruits of those that slept, becoming a light to lighten the Gentiles), He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you.” (The Spirit Christ raised the body of Jesus that He might become the glory of His people Israel, the firstfruits in a natural immortal body.) To fully understand this we must clearly see the distinction between Jesus and Christ. Jesus was the body born of the Virgin Mary, the pure seed of the woman, without evil, the spotless Lamb of God: until thirty years of age He was called by this name, but when the Spirit Christ (who hath neither beginning of days nor end of life) descended and abode upon Him He became Jesus the Christ, Jesus the anointed. Without the power of Christ, Jesus had to declare, “Of mine own self I can do nothing,” and when

that Spirit withdrew from Him before His crucifixion on Calvary He cried: "My God, my God, why hast Thou forsaken me?"

The Apostle draws the distinction between Jesus and David in Acts ii., and held out no hope that the Psalmist's *body* would be resuscitated. To the contrary he declares: David is both dead and buried—David is not ascended to the heavens. He proved that the patriarch had no hope of the resurrection of *his* flesh when he said: "My flesh shall rest in hope: because Thou wilt not leave my soul in hell, neither wilt Thou suffer Thine Holy One to see corruption." Of the fruit of his loins, according to the flesh, God raised up Christ to sit on His throne. The utterance of David was prophetic and related to the spotless Lamb, the Holy One of Israel, as did the words of Job: "In my flesh shall I see God." As a son is the same flesh as his parents, so in the children of the saints, their own flesh, the promises made unto the saints will receive their fulfilment; the flesh, the bodies, of the remnant of Israel will escape corruption, they will not enter the tomb. It is they who have the firstfruits of the Spirit, and who groan within themselves, waiting for the adoption, to wit, the redemption of their bodies; life they crave and immortal life they will obtain, the promise being that they shall be redeemed from among men, not from the grave. The grave cannot praise God, death cannot celebrate Him, they that go down to the pit cannot hope for His truth; the great mystery of godliness, God manifest in the flesh, cannot receive its accomplishment in them, for they have been handed over to Satan for the destruction of the flesh, that their spirit might be saved in the day of the Lord Jesus, and that they might then obtain *the end* of their faith, even the salvation of their souls.

Job pictured what will be the hope of His children at the time of the end, although he knew that after his skin worms would destroy *his* body. Hear his witness: "If there be a messenger, 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." (Job xxxiii. 23-25.) He knew that such a glory would not be revealed *after* death in the resurrection, as he further said: "As the cloud is consumed and vanisheth away, so he that goeth down to the grave shall come up no more, he shall return no more to his house, neither shall his place know him any more." The woman of Tekoah added to this when she said: They "are as water spilt on the ground which cannot be gathered up again."

(2 Saml. xiv. 14.) "Some man will say, How are the dead raised up? and with what body do they come?—That which thou sowest thou sowest not that body that shall be, but bare grain," and from that grain will spring a germ; the grain, the body decays, corrupts, returns to dust, but the germ or soul forms a spiritual body for the spirit in the resurrection.

The question resolves itself into this: all who die will be raised at the first resurrection to give an account of the deeds done in the body. All that are in their graves shall hear His voice, and shall come forth: the believers to enter into the joy of their Lord, the unbelievers to be cast back into their graves, banished again from the presence of the Lord for one thousand years; they shall not come out thence until they have paid the uttermost farthing; but when Satan's power is totally taken away all souls will have been ransomed, for Christ hath received gifts for men, yea, for the rebellious also, that the Lord God might dwell among men. In the resurrection they are as the angels, spiritual, celestial beings. The time of Satan's reign is shortened that flesh may be saved from corruption, and the little season that is taken from him at the end of the sixth thousand years is given him at the end of the seventh. David declares that those who were to be reprieved from death were the generation to come. (Psalm cii. 18-20.) It is the living who shall praise God in a natural immortal body, those who keep His saying who shall never see death, and in whom the petition of Paul will be fulfilled: "I pray God that your whole spirit, and soul, and body may be preserved blameless unto the coming of our Lord Jesus Christ." This corruptible must put on incorruption, the glory of the resurrection, AND this mortal must put on immortality, the glory of God's elect, who will leave the principles of the doctrine of Christ (in which the resurrection is included—Heb. vi. 1, 2) and press on to perfection; being delivered from going down to the pit, or as Isaiah states: "Your covenant with death shall be disannulled, and your agreement with hell shall not stand." (Isa. xxviii. 18.) Those who receive this glory will be made joint-heirs with Jesus Christ, who is equal with the Father, the firstborn among many brethren, and when these brethren put on immortality the saints will therefore behold their children as gods; in their flesh, their own descendants, they will see God.

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

Testimony from New Zealand.

CHRISTCHURCH.

A brother writes:—"On August 28th I took a trip to Rakaia, a small township 35 miles from Christchurch, on the main south line. It takes its name from the river (or mountain torrent), on the banks of which the town is built. I should think there are only about a hundred houses in the township; the district is a very scattered one, and took nearly two days to canvass. Although there are several places of worship (the Roman Catholic, English and Presbyterian), there appeared to be little or no spiritual life in the place; in fact, several to whom I introduced the *Roll* replied: 'There is no religion in Rakaia.' Taking this into consideration with the fact that there were two book canvassers in the place, it was difficult to impress the inhabitants with the import of the message I had to deliver; nevertheless, I was enabled to dispose of 11 Sermons, 2 Volumes and 2 *Parts* of the *Roll*, and 11 PIONEERS, one copy of which I left in the library. The English clergyman's wife took the first Sermon of the *Roll*, but the Presbyterian minister refused it, saying he did not believe in a further revelation, that the canon of Scripture was closed up; he, however, could give me no authority for such an assertion, which only proved its weakness. I reminded the rev. gentleman that the Scriptures gave ample proof of a special revelation from God at 'the time of the end,' quoting Daniel xii. 9: 'For the words are closed up and sealed *till* the time of the end;' Habakkuk ii. 3: 'For the vision is yet for an appointed time, *but at the end* it shall speak, and not lie,' that the Lion of the tribe of Judah, the Root of David, hath prevailed to open the book (the Bible), and to loose the seven seals thereof, to unloose the seals from those mysteries which the seven thunders uttered, which John was commanded to seal up and write not."

Seek for Immortality, Eternal Life.

If we seek the more abundant life, for this mortal body to put on immortality, we must seek it by a living faith, which bears the fruits of the Spirit, which overcomes the world, by keeping the word of His patience.

It will not do to seek immortality through the grave, for the dead are raised *incorruptible*, whilst the living are changed, without death, to the image of Him who is the image of the invisible God. This higher prize and greater glory is only to be obtained by patient continuance in well doing, overcoming evil with good, day by day, until the evil withers in us. By thus overcoming all evil within and without we shall do the greater work our Saviour spoke of, and thus work out our own salvation, and secure the eternal life of the flesh which our Saviour promised to give to His people, who will not be taken out of this world but be kept from its evil. (John xvii. 2-15.) "To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God."

Notes from Canvassers.

MANCHESTER.

"The following is a short account of my canvassing on the undermentioned dates:—

"Tuesday, September 9th.—To-day I canvassed a portion of one long street in Salford, calling at about a hundred houses, and had some very interesting conversations, and although I did not meet with a single person who was prepared to purchase a Sermon, a good number took PIONEERS, and many wished me to call again, when I expect some of them will have a Sermon if they can then afford to do so. Called on three persons in Salford whom I had visited before, but did not find any of them in.

"Friday, October 3rd.—Worked in Salford. Upon offering the *Roll* to a young man in a shop, he listened attentively to what I said respecting the nature and importance of the work, and then very readily took the first Sermon. At one place a blind man of about eighty-three came to the door, and after a little conversation he purchased a PIONEER, and had he been able to read for himself I believe he would have taken a Sermon, as he seemed interested. Had a long talk with an intelligent working shoemaker, who paid marked attention when I offered him the *Roll*, and although he did not make any profession of religion or attend any place of worship, he seemed much interested and pleased with the *Roll's* interpretation of certain Scripture subjects, such as the fall of man, universal salvation, &c., and would like to have had the first Sermon, but could not afford it; however he took a PIONEER and wished me to call again, when he might be able to do so. Had an interesting conversation with a woman who used to be a worker in the Salvation Army, but who now described herself as a backslider, and although she firmly believed in Jesus Christ as the Saviour, could not realise that she was saved, seeing that sin still existed within, and believing that if she were really converted she would be entirely free from sin. From her remarks, I could see that by not 'rightly dividing the word of truth,' passages of Scripture having reference to the redemption of the body were considered by her as referring to the salvation of the soul, so I tried to show her from Scripture the difference between the salvation of the soul and the redemption of the body; between sin forgiven, a free gift of grace without works, and sin taken away, having a right to the tree of life by doing His commandments, keeping the word of His patience—law and Gospel; between the principles of the doctrine of Christ, and going on unto perfection. That there is such a thing as going from faith to faith, namely from the common faith for the salvation of the soul, to the faith once delivered unto the saints for the redemption of the body. That there is a sin unto death and a sin not unto death, or in other words that that which is a sin to the body is not a sin to the soul. Even Paul, the great Apostle of the Gentiles, found a law in his members warring against the law of his mind, and bringing him into captivity to the law of sin, causing him to exclaim, 'O wretched man that I am! who shall deliver me from the body of this death?' And so, sin not being taken away, his body had to pay the wages thereof, namely death, but being forgiven, the soul is freed from the second death, and he will have part in the first resurrection. (See 2 Tim. ii. 15, Rom. viii. 23, 1 Peter i. 9, 1 John i. 9, Eph. ii. 8, 9, 1 John iii. 5, Rev. xxii. 14, Rev. iii. 10, Heb. vi. 1, Rom. i. 17, Titus i. 4, Jude 3, 1 John v. 16, 17, Rom. vii. 15 to 25, Rom. vi. 23, Rev. xx. 6.) She was enabled to see the difference between the two salvations, and although not prepared to purchase a Sermon, she took a PIONEER, and wished me to call again. Upon calling to deliver a Sermon ordered by a man about a month ago it was received very readily.

"Saturday, October 4th.—Called at a number of places in Salford which I had been to before,

and at one of them, where I had sold PIONEERS on several occasions, I now found the man and his wife prepared to take the first Sermon, which I trust may be a great blessing to them. Amongst those called upon for the first time was a poor widow, who was in great trouble owing to the death of a wicked son. I tried to comfort her, and pointed out that even the wicked, after having undergone their term of punishment, namely the second death, for one thousand years, would at the end of that time live again, and receive the glory of the stars, there being three classes and three glories; those who are made 'free' obtaining immortality, or the glory of the sun at Christ's coming; the believers, represented by the debtor owing fifty pence, obtaining incorruptibility at the first resurrection, or the glory of the moon; and the unbelievers, represented by the debtor owing five hundred pence, obtaining incorruptibility at the second resurrection, or the glory of the stars. She was not able to buy even a PIONEER, but seemed somewhat comforted by the many passages of Scripture which I referred to showing that God's great mercy extended even to the rebellious. (See Rev. xxi. 8, Rev. xx. 5, 6, 1 Cor. xv. 41, John viii. 36, Luke vii. 41, 42, Ps. lxxviii. 18.) My total sales for the three days were 3 Sermons of the *Roll* and 57 PIONEERS.

"On October 8th and three following days I worked in Salford, also made a few calls on the 8th in Lower Broughton, but many of those visited seemed too poor to buy, and my sales for the four days only amounted to 2 Sermons of the *Roll*, 3 *Parts*, and 27 PIONEERS.

"Wednesday, October 8th.—Called at a great many places I had been to before, but the people were nearly all out, or unprepared to purchase at present, so that I had a very unsuccessful day as regards sales, but I had a long and very interesting conversation with a young man who is deeply interested in the *Flying Roll*, and has no doubt as to its divine origin and important mission.

"Thursday, October 9th.—Several persons called upon to-day seemed much interested, one woman especially so, and after talking with her some time at the door she asked me in for further conversation. She was very poor, and could not even afford to buy a PIONEER, having only two farthings, but she gave me to understand she should not rest until she got the Sermon, which she hopes to do soon, after her daughter, who has been at home ill for many weeks, has been at work awhile. Whilst offering the *Roll* to a woman at her door, a man called selling coals, and the woman drew his attention to the book, whereupon I explained to him its nature and objects, when he readily purchased the first Sermon, but the woman was not prepared to take even a PIONEER, but wished me to call again.

"Friday, October 10th.—Only a few of those called upon to-day seemed interested and bought PIONEERS, none being prepared to take a Sermon, but some wished me to call again.

"Saturday, October 11th.—Called upon several persons I had visited before, but only sold three PIONEERS. Of those called upon for the first time a few appeared to be interested, and bought PIONEERS or *Parts*, but none were prepared to take a Sermon. One man could not believe or accept what I said about the *Roll*, saying 'it was a money-making affair, and he would not have it as a gift, and that if it really was for the benefit of the people it should be given to them,' but after talking to him awhile, I was pleased that he consented to take a *Part* and PIONEER, and I hope the perusal of them may open his eyes to see the great importance of the matter."

REPORT FROM SEVENOAKS.

A sister, writing from here, states:—"On Monday, October 13th, I took train to Hildenboro, a scattered village two and a half miles from Tunbridge. I had several houses to call at close to the station. At one large house I was speaking to a servant about the *Roll*, when another servant,

overhearing what I was saying, came forward and asked me the price, saying she was very anxious to have a copy, and forthwith purchased one, as did also the first servant spoken to; a third servant then came forward and also took a Sermon. I then had about a mile to walk before I reached the village, but on arrival I was informed that the place had been canvassed only the Saturday before by another lady, so I returned and canvassed around St. John's. One gentleman at Hildenboro said he had been for thirty years looking forward to Christ's second coming. He had a copy of the PIONEER, and would have taken the *Roll*, but could not afford it, but was pleased to hear a brief outline of the faith of Israel.

"On Tuesday I walked through St. John's and Seal, and came to a very small village called Noah's Ark. The people here are very poor, consequently I only sold a few PIONEERS and a *Part* of the *Roll*; then walked on to Kimping, another village five miles distant. Here the people took the *Roll* and PIONEERS readily; several had got a copy of the *Roll* which they purchased about two years ago. During the two days I have disposed of 15 Sermons, 18 *Parts* of the *Roll*, and 26 PIONEERS.

"On Friday, October 17th, I canvassed in the village of Halstead, and on Saturday did no canvassing, feeling too unwell.

"My sales for the week are 20 Sermons, 27 *Parts* of the *Roll*, and 44 PIONEERS."

HYDE, CHESHIRE.

"53, Throstle Bank Street, Monday, October 13th.—We commenced our week's labour by canvassing in Duckinfield and Marple. The weather was beautifully fine, and taking opportunity of the same we worked a good distance out, the latter place being about six miles from Hyde. The *Flying Roll* was received well, generally; the people listened with great attention to our mission and bought the *Roll* with little pressing, which is very different to the usual experience we meet with in this work. A sister says: 'On offering the *Roll* to a minister in Marple, he examined it in a very scornful manner and said he had seen this work before.' During the conversation he asked our sister if she had Christ dwelling in her. She replied she had not, and that Christ would not dwell in flesh and blood. He immediately said she ought to go home, and not go about with those books. In course of conversation with this gentleman our sister referred him to our Lord not having the Spirit within Him until His blood was shed on Calvary; and on the third day the Spirit, Christ, raised up His body and became the life in the place of blood; he was then the image and likeness of God, flesh and bone without blood, and before then the Spirit only rested on Him, and not in Him; likewise it only sat on the Apostles as with cloven tongues on the day of Pentecost. The evidence brought forward was too strong for him, and we had to leave him to his own views. He had already remarked the Scripture was his foundation, and when chapter and verse were given, he could not accept the Word as it was written. A brother canvassing in Duckinfield found it very hard work to make any headway whatever; this place has been canvassed several times; the people well remembered the *Roll* being offered them, and several were in possession of the same. We hope this may be a time of causing the people to take down the *Rolls* and search the same for themselves ere it be too late, that the *Roll* may not stand as a witness against them. On the other hand, by perfect obedience to the same, it will become a savour of life unto life, that this mortal life be swallowed up of immortality.

"Tuesday, October 14th.—To-day we have again worked in Marple. This village is situated on the hill side, and surrounded by beautiful scenery and very picturesque, and a very nice change from our recent fields of labour. We also

canvassed in Woodely and Bredbury. Here we found it difficult to get a hearing; the villagers complained very much of poverty in consequence of a mill being stopped. To-day we finished canvassing Higher Marple, which is rather a small village. We are glad to state that we have been enabled to dispose of 28 Sermons on very little ground, which will accomplish their work in due time, and we trust, by the refreshing showers of the Spirit, that the seed sown may bear fruit either a hundred, sixty, and thirtyfold to the honour and glory of God.

"Wednesday, October 15th.—The weather has been very stormy all day, and very much against us in this work; we, however, attempted to canvass in Geecross and Haughton Dale. Our success during the day was only very moderate; we met with greater coldness and indifference than of late. A brother says: On offering the *Roll* to a lady in a shop, the lady declared if it was anything for sale she did not want anything in his line. After a little conversation on the importance of this work she decided to take a PIONEER, and then the Sermon, and finally took the set of *Rolls*, and remarked she was staggered with what she had heard, and asked our brother to leave his address.

"Thursday, October 16th.—The weather has been wet all day; at intervals hailstorms and heavy rains and a boisterous wind prevailed. We were unable to canvass in consequence.

"On Friday, October 17th, we canvassed in Romiley and Duckinfield, and on Saturday in Marple and Duckinfield. Our sales for the week are 26 Sermons, 46 *Parts* of the *Roll*, and 176 PIONEERS."

BIRMINGHAM.

"Monday, October 13th.—We had a very good meeting again in the Bull Ring last night. One brother spoke upon the words of Isaiah: 'Ye shall eat this year such as groweth of itself; and the second year that which springeth of the same; and in the third year sow ye, and reap, and plant vineyards, and eat the fruit thereof.' He pointed out the three years as three dispensations of two thousand years each; in the first mankind eat of that which grew of itself, namely, the evil of the tree of knowledge, woman; and continued in the second year to eat that which sprang of the same, namely, death; but the third year having now come, the time has arrived for man to have the vineyard planted that his body may bear fruit upwards unto immortality, out of his fall, as it is written, 'the remnant that is escaped of the house of Judah shall again take root downward, and bear fruit upward.' A second brother addressed the gathering on the words in Hosea vi. 2, 'After two days will He revive us, in the third day He will raise us up and we shall live in His sight.' He endeavoured to show that the life of the body will be obtained in this the third and last generation or dispensation in fulfilment of the latter part of the verse, when Israel will be caught up to meet the Lord in the air, and be raised up to live in His sight. After two days God revived the hope of immortality by sending His Son to bring it to light through the Gospel. 'And this is the Father's will which hath sent me, that of all which He hath given me I should lose nothing, but should raise it up again at the last day,' said Jesus, 'as Thou hast given Him power over all flesh, that He should give eternal life to as many as Thou hast given Him.' Eight copies of the PIONEER and 1 Sermon were disposed of after the meeting.

"A young man who attended the meeting took a Volume at the close, and intends becoming a regular subscriber to the PIONEER. One of our sisters had previously given his mother a paper which he had read with interest, and can plainly see that the fulness of the Gentiles is here, when all Israel will be saved, and have their sins removed by being washed in the fountain now opened for the removal of sin and uncleanness.

"We have canvassed in a body to-day in Bir-

mingham amidst much poverty and dirt. One woman could not see that all souls would eventually be saved. She knew her Bible well, and it was with pleasure our brother saw that she was willing to accept the truth when brought before her from the Scripture. One word to the wise is enough: 'There shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.' But Christendom in its blindness firmly believes that the wicked must suffer unending pain and an eternal death, when the word of God so plainly declares that Jesus tasted death for every man, that the world through Him might be saved; that He died not for our sins only, but for the sins of the whole world. He is the Lamb of God that taketh away the sin of the world, the Saviour of all men, more especially of those who believe. Such passages do not require interpretation, they are too plain to be misunderstood.

"Tuesday.—To-day we have again worked in Birmingham. A sister sold a PIONEER to a man who afterwards seeing a brother coming up the street, called him in and purchased a Sermon of the *Roll*. He seemed to have readily grasped the truth in the paper, and said that he was disgusted with the present state of the professing churches, preaching and upholding as they do the doctrine of eternal torment, and placing teetotalism before the Word.

"We cannot wonder at this when we consider that the churches have lost the power of the Spirit, and seeing their inability to preach the Word, seek to replace it by a substitute. How forcibly do the words of the Baptist come home to us to-day: 'A man can receive nothing except it be given him from heaven.' How can they preach the Word unless they be sent of God? Of what avail is all the preaching and teaching if the Spirit speaks not through them as a man blowing through a horn? Professing godliness is worth nothing without the power of the Spirit.

"Wednesday.—We did not start out till rather late this morning on account of the rain. We canvassed in Vauxhall, Duddeston and Handsworth, one brother leaving a Gilt Sermon with a nurse who ordered the same a fortnight ago. Another who took a PIONEER has promised to come up for a Sermon of the *Roll*. One man with whom a brother had a conversation, could not see anything to rise from the grave but the body, and thought that the soul of the Christian was translated to heaven immediately after death. He would not be convinced from the Word that 'Thou sowest not that body that shall be,' and actually brought forward the words of the Apostle Paul, 'God giveth it a body as it hath pleased Him,' to support his statement that the body rose again, but when asked what necessity there was for God to give them another body if the old body rose again he was speechless. It does seem strange that men are so shortsighted as not to be able to see that the body sown in the grave is a natural one, and that the resurrection body is a spiritual one, there being both celestial and terrestrial bodies, the glory of each differing as the sun, moon and stars. It would almost seem impossible for any man who has read the Scriptures not to believe that the body is cut down by death, to be delivered to Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus. Yet they cannot see that they are judged according to men in the flesh, that they may live according to God in the spirit. If those who will hold belief in the resurrection of the body would read these words, 'As the cloud is consumed and vanisheth away, so he that goeth down to the grave shall come up no more,' they might alter their views.

"Thursday.—During the day we have laboured in West Bromwich and Birmingham. One of our brothers had an interesting conversation with a man at the former place to whom he sold a Gilt Sermon, but who was pleased to take the set of three after a little talk upon the Word. He said

he had believed that there must be a female part to the Godhead, and was delighted when our brother referred him to Gen. i. 26, 27, and Gen. v. 1, 2, which so plainly prove that God created and made man in *their* image, male and female, calling their name Adam. The matter was made clearer by reference to Jer. xxxiii. 16, Gal. iv. 26, and Rev. xxi. 2, 9, 10. He like many others had read volume after volume on the prophecies of Scripture, and yet in the short conversation with our brother saw in the Word more than ever he had done before. He was also pleased to receive a clearer definition of the resurrection, and to understand that it is the soul that rises to form the spiritual body of the resurrection after the natural body has decayed.

"On Friday, Oct. 17th, we canvassed in Aston, and on Saturday in Witton, Aston and Mayer's Green. Our sales for the week are 1 Volume, 37 Sermons (which includes 1 set of 3), 56 *Parts* of the *Roll* and 339 PIONEERS."

NOTES FROM LIVERPOOL.

"96, Shaw Street, Liverpool,—Monday, October 13th.—We have commenced this week's work in Liverpool, finding, as usual, the same indifference and unbelief prevailing; so many not hearing the voice nor seeing the bright vision. We cannot marvel that God should send this strong delusion upon this religious world, when they positively refuse the truth when it is handed to them. We do not wonder that the true Christianity which Christ planted, the faithful Apostles and disciples watered, and to which God the Holy Ghost gave an abundant increase, should in these latter days have turned into this degenerate plant of a strange vine called Babylon. A few here are beginning to see the condition of things, and are coming out of Babylon to seek to worship the God of the living in spirit and in truth. A sister called to-day with two PIONEERS which had been ordered by a seafaring man who had previously purchased the first Sermon. He has recently met with an accident which has caused him to remain at home; he has given the *Roll* a good searching and is rejoicing in its truths, being very desirous to have the second and third Sermons, which he has ordered to be taken next Monday. A gentleman who we mentioned in last week's notes as being a purchaser of a Volume of the *Roll*, called at this seaman's house and saw the Sermon there, which made him delighted; they had an interesting conversation concerning the message, and this gentleman stayed there some time to read the PIONEER OF WISDOM, which was also lying on the table. Yesterday we went out to Seaforth by invitation to hold two meetings which were held at the house of some very interested friends. We had a most refreshing time with them.

"Tuesday, Oct. 14th.—A brother has again been handing the message of life to the people in Seaforth; the rest of our party have canvassed in Liverpool. One poor woman was very anxious to work in the vineyard of the Lord, and was waiting for the way to be opened. She had separated herself from the churches as they failed to satisfy her spiritual needs, and now purchased a *Part* of the *Roll* and a PIONEER, which, we trust, will be the means in God's hands to open her eyes to the glories of immortality which are now being revealed. A man was very pleased to have a conversation on the distinction between the soul and spirit. Several points were made clear which he was very pleased with, and asked our brother to call again. The *Roll* is causing a great shaking to take place in and around Liverpool, and our prayer is that the Spirit will breathe abundantly upon these slain that they may come forth and seek to be loosed from the hands of death, that they may live. We are glad to acknowledge the receipt of a parcel of PIONEERS, sent from Holyhead by an interested friend for free distri-

bution, which are very acceptable, as we find many here in Liverpool who are too poor to purchase. We know not what fruit may be borne by these presently, but we have the assurance that the word of God will not return void.

"Wednesday, October 15th.—We have canvassed but very little to-day; the weather has been very stormy; sometimes all the elements appeared to meet. We were obliged to run for shelter several times from the rain and hail storms. Our two brothers have been to sound Israel's horn at Waterloo to-day, but met with nothing of interest there; they called upon our interested friends at Seaforth, and held a very nice meeting amongst them. The rest of our party have worked in Liverpool. We find that the majority in Christendom are too full to notice the famine which is in their midst, not a famine of bread and water, but of hearing the word in its pure and unvarnished state. It will only be the remnant of the twelve tribes of Israel who will come with empty sacks to buy corn that they may eat, and *not die*.

"Thursday, October 16th.—To-day the weather has been worse than yesterday. We have tried to canvass but were unable to hear ourselves speak on account of the wind that has been very high. Sometimes we could scarcely stand. A few interested ones have been called upon to-day. One young man, a teacher in a Sunday School, is reading the first Sermon with great interest, and is introducing it to all he can; he has ordered the second and third Sermons to be taken. A woman who purchased the first Sermon at Birkenhead, when two brothers were canvassing a few years ago, is very interested in it, and bought a PIONEER to see the progress of the work.

"On Friday, October 17th, we canvassed in Liverpool and Waterloo, and on Saturday in Liverpool.

"Our sales for the week are 1 Volume, 33 Sermons, 65 *Parts* of the *Roll*, and 380 PIONEERS.

NEWS FROM CROYDON.

"In obedience to the Lord's command given in the *Flying Roll* to earnestly and solemnly offer the message of life to the inhabitants of the world and warn them of the judgments of God, which will fall on those who turn a deaf ear to the voice now sounding through the trumpet *Roll*, we have canvassed several parts, in some instances the second and third time; so many changing their place of abode, we find it necessary to go over the same ground again that all may have the opportunity of hearing or reading the Word.

"In one instance, a poor woman to whom a PIONEER was given, said her husband was greatly interested in one they had before, taking it with him when he went to work, and another, a cripple, was very pleased to accept one. At one house I was told they had the *Roll*, and it contained much truth, but some parts they could not understand, so lent it to another who at first was delighted with its deep teaching, and felt greatly drawn to study it, but unfortunately, asking man's advice on it, was set against it, objecting to the evil being laid bare, although the *Roll* contains nothing but what we find in the Bible written in parable and under seal, not to be revealed until the time of the end. In talking with this lady, our Lord's words were forcibly brought to my mind: 'I thank Thee, O Father, Lord of heaven and earth, that Thou hast hid these things from the wise and prudent, and hast revealed them unto babes, for so it seemed good in Thy sight,' she saying, like many others, the ministers who make religion their study ought to know best.

"My steps were directed to one house where they had been wishing to obtain the *Roll*, and gladly took a Gilt Sermon, the purchaser saying she had always felt the second coming of Christ was drawing near, and looked forward to be

changed without the loss of this body, and now seemed greatly pleased to have the cleansing of the blood and the preparation necessary for the Bride of Christ pointed out to her, and other portions of Scripture cleared up. On another occasion where I sold the *Roll*, a lady told me she had passed through great mental distress, not being able to understand the Lord's dealings with His people; her eyes being opened to see the burden of sin, she groaned in spirit, failing to get comfort from any source. Now being in possession of a copy of light and truth, we trust it may prove a savour of life unto life to her. A young man listened attentively, saying he had heard something about it before, and would have liked the *Roll* but was out of work. This was also the case in another instance where a *Part* was taken and a PIONEER given. One to whom the everlasting Gospel has been a great comfort, although poor in this world's goods, but rich in faith, and pressing forward in the race for life, desirous of showing her gratitude to the God of Israel for causing the word of life to be handed to her, gave two shillings and sixpence that spiritual food might be given to the hungry, another giving a shilling for the same purpose. We meet many who gladly receive a paper free, being too poor to buy, and we take this opportunity of thanking those interested ones who help us to do so. Several Sermons have been sold, including 2 third Sermons, 2 Hymn Books, and a good number of PIONEERS.

NOTES FROM MALTON, YORKS.

"Pioneer Cottage, Parliament Street, Norton, Malton, Monday, October 13th.—To-day we have canvassed the villages of Hovingham, Coulton and Fryton with fair success. One of us seeing a clergyman standing at his gate approached him and offered the *Roll* to him; he glanced at it and said: 'I have heard of that sect.' Our brother told him that this book was the Extracts from that *Roll* spoken of in Zechariah, 5th chapter. He smiled at this remark and said 'he had no interest in such a work.' 'What,' said our brother, 'no interest in the words of the Lord!' 'Well,' said the clergyman, 'one cannot read every new idea that springs up; another thing I cannot afford it.' 'If that is the case,' said our brother, 'I have a paper here that I will give you if you will accept it; but this he declined to do and turned away. Surely none of us are too old to learn, and we are commanded to prove all things, and hold fast that which is good. Our brother came away, being more fully convinced than ever that the fulness of the Gentiles has now come. His next call was at a public-house, where the *Roll* was offered and gladly accepted, and a few doors further on a poor widow gladly availed herself of the opportunity of purchasing God's last message to man, remarking at the same time 'that she had heard of the *Roll* and was anxious to know more about it; so we see that although the shepherd of that village did not recognise the Master's call, yet many of the sheep did, for we left twelve *Rolls*, besides several *Parts* and PIONEERS in it to bring forth fruit to the glory and honour of God in the near future.

"Tuesday, October 14th.—The villages of Lingsby, Barton-le-Street and Hutton's Ambro have been canvassed to-day. Some are quite indifferent, and if you offer to give them a PIONEER they will not accept it. Surely the opiates of this present apostate Christendom have lulled many of its members into a sound sleep, yea even the sleep of darkness and death. One young woman to whom the *Roll* was offered said books seem to do no good, as the evil was waxing worse and worse. She was telling their clergyman the other day when he was talking about money for the missionaries that they wanted the missionaries at home instead of sending them abroad. 'Yes,' said our canvasser, 'that is just what is seconded in this *Roll*: they compass land and sea to make one proselyte, and when they are

made they make them twofold more the children of hell than they were before; it would be far better to expend that money in feeding and clothing the starving and destitute at home.' 'I will have one of those books,' said the young woman, which our canvasser was pleased to supply her with. A woman enquired how we expected the second coming of Christ. She was told His first coming stood a type of the second, for as that Spirit came and clothed Jesus, even so will it come and clothe the 144,000 branches, therefore whoever sees Israel dwelling in the Spirit will see the second coming of Christ. A man who bought the *Roll* asked us, 'If the woman was the tree of knowledge of good and evil, how could she eat of herself as it was written that the woman took of the fruit thereof and did eat?' Our canvasser replying said, 'Is not that same sin which she committed the crying evil of to-day amongst young and old, especially among the young?' He said he understood what I meant, but never saw it in that light before. Oh that parents would teach their children the terrible consequences of that sin of self-pollution which is being daily committed under their very eyes. If they did they would often save themselves the sorrow of following their offspring to an early grave.

"Wednesday, October 15th.—Nunnington, West Ness and Appleton-le-Street have been canvassed to-day.

"Thursday, October 16th.—The word of life has been offered to-day in Normanby, Marton, Barugh, Kirby Misperton, Swinton-le-Street, Hildenhay and Broughton. We stopped a man who was driving a horse and asked him to direct us to a certain village, which he did. He then asked us if we were land measuring. We replied yes, a land which would have to become a perfect square; this he did not understand, so we informed him that we carried a royal proclamation from the King calling upon all men to stand for their lives, for as King Ahasuerus sent forth the decree in his day, even so hath God now in these latter days. We have sold four Gilt Sermons in two farm-houses to-day. A sister called upon a man who is seeking the redemption of his body and had a pleasant talk with him; he said his neighbours think he is a peculiar man because he tells them that he is prepared to die, but not prepared to live, he seeing that the evil must be first removed before we can expect to gain immortality.

"On Friday, October 17th, we canvassed in Salton, Butterwick, Habton and Brawby, and on Saturday in Yeddingham, Thorp Basset, Reighton, and School House Hill.

"Our sales for the week, including our sales at Gilling, are 122 Sermons, 119 *Parts* of the *Roll* and 156 PIONEERS."

NOTES FROM GILLING, YORKS.

"Monday, October 13th.—Two of us arrived here this morning, and after finding lodgings we commenced to work in Helmsley. One of us came across a Wesleyan family who were much interested in the explanation of Israel's hope, many points of doctrine being touched upon, among which were universal salvation and the resurrection. These points being explained according to Scripture (and not man's tradition), gave much satisfaction, which caused them to take a copy of the *Roll* and three PIONEERS. We also had a conversation with the vicar who said that Israel's ingathering was a subject that man had not been able to fathom. When he was shown that their hope was Life without death, he said he was under the impression that if man had not fallen he would necessarily have had to die. Surely this gentleman's knowledge of God's word must be very vague, for the wages of sin is death, and had there been no sin there would have been no death. A woman who purchased a *Part* of the *Roll* thought she had to work out her own salvation with fear and trembling to

save her soul. She was shown the error of this statement, for Jesus shed His blood on Calvary's cross for the sin of the souls of all; all that was required was a firm belief, but to those who seek the redemption of the body there is a work to be done, and that work is the overcoming of all evil, and to them and them only is the reward not reckoned of grace but of debt, but Christians mix these two together and make sad havoc of the Scriptures.

"Tuesday, October 14th.—To-day we have canvassed again in Helmsley, also Sproxton and Oswaldkirk. We offered the message of life to a man who professed to be living without sin, and he asked our canvasser if he could say the same. He was answered in the negative. Our canvasser continuing said, 'I can see by your outward appearance that you are not without sin, for you just told me that you kept the law, and remember it is written that "The transgression of the law is sin;" why then do you cut your hair?' 'Oh,' he replied, 'it is also written that it is a *sin* for a man to wear long hair.' 'Then,' said our canvasser, 'if your rendering of that passage is correct, our Lord Jesus Christ was a sinner, for He did not cut His hair.' This gentleman could not tolerate such a statement; our canvasser then pointed out the mistake he had made by quoting the word *sin* instead of *shame*. We then conversed on the greater work which he believed would be done in God's time, but said our canvasser, 'You told me that you did not sin, and that greater work being the removal of sin, you say you believe it is yet to be accomplished; surely your statements are a complete contradiction.' This man also doubted the resurrection of Jesus' body, and said all had gone to corruption somehow or other. Two men who were interested in Israel's ingathering, each took a Sermon of the *Roll*.

"Wednesday, October 15th.—Easingwold has been canvassed to-day. This district is well sprinkled with Roman Catholics who are generally a very hard class to deal with. A blacksmith bought the *Roll* being much struck with the statement that this work was for the body's salvation, as well as the soul's, and also to show the way the evil was to be removed, which, up to the present time, had laid all Adam's race in the grave with the exception of three witnesses, Jesus, Enoch, and Elijah.

"On Thursday, October 16th, we canvassed in Easingwold and Crayke. On Friday, in Stillington and Maiton Lordship, and on Saturday, in Oulston and Yearsley."

OUR SCOTCH REPORT.

THE "ROLL" IN FIFESHIRE.

"Burntisland, Monday, October 13th.—Three sisters left Aberdeen on Thursday by the midnight boat en route for St. Andrew's, going down to Leith and calling to see some brothers and friends in the faith of Israel, with whom we spent a very pleasant time, staying with them until Saturday, when we crossed the Forth to Burntisland, where we soon secured comfortable, clean lodgings. We met with a very good reception as far as sales were concerned, and a few also were very interested in our work. One woman called upon said although her husband had been out of work for a fortnight she could not allow God's message to pass her, so took a copy, believing David's words: 'Never saw I the righteous forsaken.' Another sister called upon a clergyman who declined to take the *Roll*, but gave her a shilling for further promulgation of the work; she in return gave him a PIONEER. We afterwards met him in the street when he enquired as to the progress we were making, and seemed pleased to hear that we were meeting with good success. We have an invitation from a lady in the same house to call upon her.

"Tuesday, October 14th.—This morning we called upon the lady occupying the bottom flat of

the house we were staying in. She was very pleased to see us and seemed to drink in every word we said, saying 'she felt starving for want of spiritual food and had found that it was not to be found in the churches around her.' When we told her of the work we were engaged in (showing her the *Roll*) telling her it was sent for the ingathering and restoration of Israel, she clasped her hands together saying, 'That is just what I am looking for, and it is not taught by the minister.' Thus are the words of Paul receiving their fulfilment, 'That they should heap to themselves teachers having itching ears who should turn away their ears from the truth.' 'Oh,' said she, 'how dark we Gentiles are to the truths of God's word. Truth will now be found in the tabernacles of Israel.' She secured the *Roll*, also a PIONEER, wishing us God-speed on our mission with the pure unleavened meal of life. She had a married daughter, who also took the *Roll*, saying 'she would send it to some friends in the Shetland Islands.' Our landlady also took a copy, thus making three *Rolls* in the one house. Our prayer is that these, through the quickening power of the Spirit of truth, will show them the way of righteousness in which is life, and in the pathway of which is no death. As we only had the main street to finish canvassing, we soon took train to Kirkcaldy; here we searched about for lodgings for some hours, and finally between eight and nine o'clock we succeeded in getting accommodation for the night at a hotel.

"Wednesday, October 15th.—This morning one sister went on to Dysart, which is two miles and a half further along the coast, to try to obtain lodgings whilst the other two went to the station to replenish their bags and commence to work. At one large house where the Gilt Sermon was sent in, a message was sent back to the effect that the gentleman had obtained it from a brother in Glasgow, and going further down the street, we found the *Roll* had again preceded us, as a gentleman had taken it to his lodgings, having obtained it from the brother before mentioned; his landlady also had read it. A sister called at a house where the lady expressed a great interest in the work, as two gentlemen staying with her were much interested in the *Roll*, having seen it at Lochgilphead, Argyleshire. She would have liked the *Roll* but was unable to take it to-day, so took a paper that she might have the address to send for it. We had sold out our stock by four o'clock, so went to the station where we met the other sister who we were very pleased to find had obtained lodgings in Dysart, to which we all came, and think we shall find plenty of work for about a week in this neighbourhood.

"Thursday, October 16th.—We started work in Dysart this morning, meeting with more than the usual amount of coldness and indifference concerning spiritual things.

"Friday, October 17th.—This morning we went into Pathead, working our way into Sinclair Town. One sister called upon a member of the Salvation Army, who purchased a copy of the *Roll*, and gave us a cordial invitation to go to their barracks, of which we hope to avail ourselves before leaving the neighbourhood. Another sister called upon a gentleman, a worker belonging to the Scottish Coast Mission. His wife came after us into the adjoining street, inviting us to tea and conversation on the work. We finished the street we were in and then went back. During tea we spoke of the glory of immortality, showing the difference between the glory of the resurrection, and that of Israel, who would be purged from the evil, in their own earthen crucible, knowing that when He hath tried them they shall come forth as gold. Being Friday evening we were obliged to hurry home, receiving an invitation to call on them on Saturday evening, to visit their mission hall on Sunday evening, also to go to the children's service to speak to the little ones. Our prayer is that God will, according to His promise, give us a mouth and wisdom, that none shall be able to gainsay or resist.

"Saturday, October 18th.—This morning we went out to Gallatown, finding the people very poor and indifferent. One sister called at a house and was asked in to speak to a poor woman who was indeed passing through a horror of great darkness. For fifteen weeks she had never slept without an opiate, declaring she was so wicked that God had forsaken her. Our sister spoke to her of the riches of God's love to poor, fallen humanity, shewing her that Satan was buffeting her to try to take from her the assurance of her soul's salvation in Christ, knowing that his time was short, yea even the time for his head to be bruised in the heart of man. The other two sisters who had continued canvassing along the street now called for the other one and were also invited in, they in turn testifying of what God had done for them. It was a most pitiful and heartrending sight, the poor woman sat crying and sobbing, assenting to all that was said, but saying it was not for her. She seemed to be suffering from religious mania, and our eyes filled with tears as we looked at her, feeling how privileged we were not only to have realised the salvation of our souls through the precious blood of Jesus, but to have had our eyes opened to the glorious hope of immortality. We told her that Jesus came to heal the soul (as she said we were so much better than her). We told her there were none righteous, no not one, all have sinned, and we were as black as she, but the Lord had promised though your sins be as scarlet they shall be white as snow. She asked us why God punished her so, for it was more than she could bear. We strove to show her that it was not for us as creatures to question our Creator who doth not afflict willingly nor grieve the children of men. She said if the burden of sin were not removed she must destroy herself. May God help, comfort, and strengthen her, causing her to cast her burden upon Him, for He careth for all His creatures. May the God of Israel bless the seed sown broadcast o'er the land, causing it to bring forth an abundant harvest, giving us strength to endure to the end, that we come rejoicing, bringing our sheaves with us. Our sales for the week are 79 Sermons of the *Roll*, and 439 PIONEERS."

"Dunfermline, Monday, October 13th.—To-day we commenced to canvass in Dunfermline, and worked our way out to Town Hill, meeting with good attention and success among the colliers. Many more would have become purchasers but had not the money to-day, and two or three took our address to call for the *Roll* after they receive their pay. A brother introduced the *Roll* to a lady who seemed to be taking quite an interest in us as we passed her along the road, and after a little conversation she bought a Gilt Sermon, asking him to leave it at the shop of a boot-maker in the village who also became a purchaser of the PIONEER. Calling at the manse, we found the minister was not at home, but a maid was pleased to secure the *Roll* for herself. The schoolmaster refused to look into the work, while many of the poor and illiterate were rejoiced to hear of and receive the *Roll*, desiring to know more of the work of God for the destruction of sin and death. A policeman listened very attentively to the mission of the *Roll*, and examined the book, finally taking a copy for himself. Another gentleman upon hearing the introduction of the work to his wife at the door, came forward and invited the canvasser in, and after a little conversation, he also decided to take the *Roll*. A young girl who listened with much interest to the introduction of God's last message, asked the sister inside, and taking the *Roll* in her hand began to look through it, then took it to show someone else in another room. In a short time a young man returned with it, making an excuse for refusing it, but as the sister impressed the importance of it upon his mind, he at last gladly secured a copy.

"Tuesday, October 14th.—To-day two brothers have visited the two villages of Dunfermline and Fordell, and met with very good success. Another brother and sister canvassed at the outskirts of Dunfermline, also being very successful in selling both *Rolls* and *PIONEERS*. One *Roll* was sold in a public-house, another to an old gentleman at a farm, his servant taking a *PIONEER* and giving the sister a glass of milk. A lady at a cottage, who secured the *Roll* as our sister went up to the farm, also took two *PIONEERS* from our brother who called upon her again. Two young men who could not take the *Roll*, took two numbers of the *PIONEER* to take with them to Laggon, saying it would be nice to read on the way. We received news from our sisters at Kirkcaldy, and rejoiced to hear the success which attends their labour in the Lord's vineyard, in scattering the seed of the kingdom broadcast over the land.

"Wednesday, October 15th.—To-day our two brothers worked in another small village a little distance from Dunfermline, but found it very hard work, and their sales were small. Another brother and sister continuing to work in the town, met with many who would have liked to become purchasers of the *Roll*, but had not the money to buy. One woman said her son had bought a copy in Glasgow, and now she took a *PIONEER*. We have unitedly sold a good number of *PIONEERS*, and had several short conversations, which we hope and pray may bring forth fruit for the kingdom.

"Thursday, October 16th.—To-day our two brothers canvassed in Halbeath and met with good success, calling on two ladies who bought *Rolls* and *PIONEERS* on Saturday, and who now took another number of the *PIONEER*, the previous ones having been well used. The other brother and sister continued to canvass in Dunfermline, working out to a small colliery village, and meeting with good success. One gentleman would have liked the three Sermons of the *Roll*, but as our sister had only first Sermons with her he took one or those, saying he would write for the others. Upon the *Roll* being introduced to a bright, intelligent young girl at the door of a little cottage, she said 'her brother was very interested in the Scriptures, and as they were studying she thought the *Roll* would be of great use to them,' so took it in and introduced it to them, telling them almost word for word what our sister had said to her, and after looking through it they decided to take it. The wife of the secretary of the Y.M.C.A. also secured a copy, saying it would be a great help to her husband, and as she had not change herself to buy it, a lodger lent her the shilling to do so. At a large house standing some little distance from the road two servants each took a Sermon and a *PIONEER*, and at the lodge another Sermon was left. One who gladly took the *Roll* after a short exposition of the faith, was pleased to take a *PIONEER* also, her attention being attracted by the first article on the question: 'Where is the soul after death?' She stated that 'she was pleased to note the Scripture references proving the distinction between the soul and spirit, which confirmed the opinion she had previously held.' A man readily devoted a portion of his dinner hour to a conversation on the faith, being thankful to hear the distinction between the common salvation or hope held by those who are satisfied with a resurrection glory, and the greater faith now revealed to Israel, proclaiming that the redemption of the body will shortly be obtained by God's elect. He is now a happy possessor of a Sermon of the *Roll* and a copy of the *PIONEER*, which he has promised to read carefully and prayerfully. The *PIONEERS* were taken very freely and two or three asked us to call again with the *Roll*.

"Friday, October 17th.—To-day our two brothers have worked in another colliery village and have met with many who showed a deep in-

terest in the work and took the *Roll* and *PIONEERS* very readily; the first article in the *PIONEER* 'Where is the soul after death?' being a subject which many have been inquiring into of late, and which the people in these districts are anxious to get further light upon. Several had heard of the *Roll* before; one had the promise of the loan of a friend who bought a copy at a place near to Kinross; he took a *PIONEER*. A woman said her daughter bought one in Dunfermline, and she herself did not approve of her taking it at the time, and even when the daughter commenced to read it she thought it somewhat strange, but upon reading further she found it opened up grand truths and she is now thoroughly delighted with her purchase. Our brothers returned this evening greatly rejoicing that their efforts had been so rewarded by leaving much seed scattered through this village. The other brother and sister remained in Dunfermline and having other work in the vineyard to attend to did not get out canvassing until noon, when their efforts were also most bountifully rewarded. They first visited the village of Wildwood, where they left a portion uncanvassed yesterday, and now found that the seed sown the day before was already beginning to cause a stir; those who had become purchasers speaking to others about it, and recommending it to their friends. Several who bought papers yesterday took a Sermon of the *Roll* to-day, and two or three prominent Christian workers availed themselves of the opportunity of securing it. One poor widow was specially delighted and took both the *Roll* and a *PIONEER*, saying several of the villagers took it in turns to give their room for a cottage meeting, and it was her turn in a fortnight. Our labours have been abundantly blessed during this week's canvass in Dunfermline and surroundings, where we shall find plenty of work for another week or fortnight.

"Saturday, October 18th.—To-day our two brothers continued to canvass the village in which they were working yesterday, which they finished and then called upon scattered houses in the surrounding district, meeting with good success and encouragement. The other brother and sister having some writing to do did not get out to canvass until noon, when their labours were much blessed, continuing to work the same street where they left off last night, and were pleased to leave 23 Sermons of the *Roll*, and 60 *PIONEERS*, to bear witness unto the truth in this one short street in about two hours and a half. Two gentlemen who secured the first Sermon and a *PIONEER*, would both have liked to have taken the second and third at the same time. Several very interesting conversations were held, showing that the *Roll* is doing the work for which it has been sent forth. A young girl who ordered the *Roll* last Saturday was delighted to see our sister appear with it, and took a *PIONEER* as well, and another who wishes to go abroad in foreign mission work, also gladly took the *Roll* and *PIONEER*. Another young girl having bought a *PIONEER* commenced reading the same, and then came for our sister to go up and show the *Roll* to her mother, who gladly purchased a copy.

"Our labours this week have been most abundantly blessed, for which we have great cause to rejoice. Two of our party, according to promise, took train on a visit to Edinburgh, and were joyfully received by the brethren in anticipation of a meeting to-morrow, and were also pleased to hear someone had written from the scene of our labours this week for the *Roll* to be forwarded on to them from Edinburgh.

"During the past week we have been enabled to dispose of 159 Sermons of the *Roll*, and 664 *PIONEERS*, in and around Dumfermline. The other members of our party who have spent the week along the Fifeshire coast, and visited Burntisland, Kirkcaldy, and Dysart, have also been abundantly blessed in their labours, our united sales being 238 Sermons of the *Roll*, and 1103 *PIONEERS*."

Our Crumb Tray.

THE FRUIT OF ONE SAMPLE COPY OF THE "PIONEER."

A gentleman, who received a sample copy of the *PIONEER*, living in Peirce City, Mo., writes as follows:—"Thanks for the sample copy of the *PIONEER OF WISDOM*, dated July 4th. If you can spare me two or three copies more of later date, I shall greatly appreciate them. Please send me Volume I. of 'Extracts from the *Flying Roll*,' bound in roan."

Upon receipt of the *Roll*, he writes further: "The bound Volume of the *Roll* and sample copies of the *PIONEER* to hand, for all of which I thank you, and enclose \$1.25 to finish paying for the *Roll* and sample copies, and for three months' subscription to the *PIONEER*, if you will kindly send it to me.

"I am now reading the *Roll*, and find in it much truth. I had already discovered by a close and careful study of 'the Word' much of the advanced truth it contains; so much so, that after living twenty years a member of the Baptist Church, about two and a half years ago they excluded me for 'heresy,' or because I saw that the doctrine of eternal torment was unscriptural, and because I believed and taught the sleep of the soul, 'the restitution of all things,' the great time of trouble now soon to break forth in fury, etc.; and so they excluded me, and since my escape from bondage in Babylon, the Lord has abundantly blessed me in many ways, especially in the understanding of many of the hidden mysteries of the kingdom, which were before dark to me, and I believe 'the Word' has yet many things to say to me when I am 'able to bear' them. I believe that eventually 'all' will be saved 'from their sins' without even the loss of one. Large hopes are much more blessed than small, selfish, narrow, contracted ones. Now my 'God is love,' and I can see that 'His mercy endureth for ever.' Amen!"

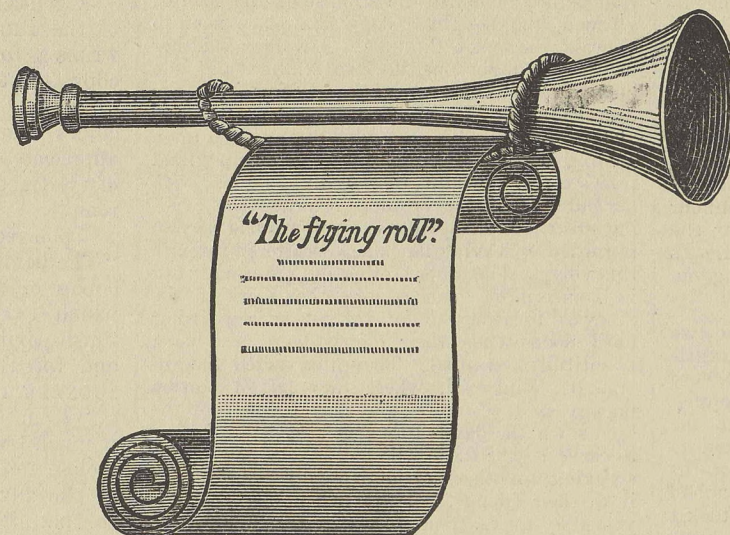
PROUD OF THE ROLL.

One who has become interested in Evansville, Indiana says:—"I received the first Sermon all right and was glad of it. The sight of it has sold the entire set to a man who declares he will have them if he has to live on bread and water a whole week in order to get the money. I must say I am proud of the Sermon I got, and will send for the other two Sermons in a few days. The *Roll* has brought great light to my mind upon the Scriptures, and I hope in a short time to 'bring this doctrine' to light and thank God for directing it to me."

Gold is refined in an earthen crucible, so the Spirit of man is refined by being sent to minister to a mortal body, and in that body learn that the creature was subjected to vanity in hope of rising to a greater glory and appreciation of God's love and mercy than he could ever have attained to had he remained in innocency. This sore travail hath God given to the sons of men to be exercised therewith.

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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.

ASHTON-UNDER-LYNE—229, Stamford-street.

BRIGHTON—167, Elm-grove.

BURY ST. EDMUNDS—14, Mustow-street.

CROYDON—The Oaks, Duppas-hill; 99, Church-street.

GLASGOW—175, West-street; Miss J. Hunter, 17, Farie-street, Rutherglen.

GRIMSBY—4, Cromwell-avenue.

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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 24, 1890.

NEITHER GIVE NOR TAKE
OFFENCE.

THE unruffled lake reflects the skies, but if it is tossed with tempest even the purest water becomes a broken mirror. The waves and their restless tossings are lost in the calmness of the ocean depths, so by looking at things beneath the surface we exercise charity towards one another and are not easily offended, having the sure word of promise that all things, whether good or evil, work together for good to them that love God, to them who are the called according to His purpose. If we will live godly in Christ Jesus we must *suffer* persecution, but we do not please God if we seek to be revenged or resent the affront; vengeance does not belong to us, neither is it for us to seek it; we should know that whom God calls them He also justifies, and whom he justifies them He also glorifies. By keeping this in mind we shall have our conversation seasoned with whatsoever is pure, lovely and of good report; bitterness, malice and envy will be absent; the fruits of the Spirit, love, joy, peace, longsuffering, gentleness, goodness, faith, meekness and temperance will be manifested in us and made perfect by a firm reliance on God's guidance and obedience to the law and testimony. The true follower of the meek and lowly Jesus will ponder well the path of his feet, and with a calm and tempered zeal, strive to be numbered among the meek who shall inherit the earth.

The elect of God, the remnant of His chosen people Israel, are precious to Him as the apple of His eye. He that keepeth Israel neither slumbereth nor sleepeth: He will avenge His own elect who cry day and night unto Him to be delivered from the evil, and seek strength to do good against that which the law condemns, that they may become Israelites indeed in whom there will be no guile. Could we fully realise the condemnation of Scripture against those who give offence we should ever be on the watchtower to have a conscience void

of offence before God, and ponder well the path of our feet that we may be found in virtue's way. Let us remember: "Whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depths of the sea." This primarily has reference to Satan, but we must not lose sight of the fact that to whom we yield ourselves servants to obey his servants we are: if we continue to serve Satan we must come under condemnation and pay the wages of sin, death. "Woe unto the world because of offences! for it must needs be that offences come; but woe to the man by whom the offence cometh."

Solomon says: "Only by pride cometh contention." If we shun vain glory, and keep our eye single to Christ, instead of turning this way to catch man's smile or that way to avoid his frown, we shall not trouble about the opinions of men; the only effect they will have will be to drive us nearer to Christ, and strengthen the desire to do justly, to love mercy and to walk humbly with our God, that we may be among the elect, predestinated from before the foundation of the world to be the Bride of the Lamb.

How often we take offence at a little word spoken, instead of bowing our heads in meekness and bearing the wrong, as did our pattern, the Lord Jesus Christ. Where, at those times, is our faith in the strength of Israel, the Alpha and Omega, the author and finisher of our faith? Israel mourn their shortcomings in this and other respects, and it is good that they are permitted to see their weakness, for it gives them no rest till they hunger for the removal of the thorn in the flesh, the dethronement of Satan in their hearts, the cleansing and washing away of their blood, that they may stand with the Lamb on Zion's hill, praising God in natural immortal bodies redeemed from the fall, the earnest expectation of the creature being then realised, having waited for the manifestation of the sons of God.

The pride and haughtiness of Judaism gave offence to the Gentiles, upon whom they looked as dogs, outside the pale of Judaism, but God remembered those who were afar off and brought them nigh by the blood of Christ. Let us take warning by this, and give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God, remembering that "a brother offended is harder to be won than a strong city, and their contentions are like the bars of a castle." Further let us pray that we may never be offended when the truth in its purity as revealed in the word of God points out our actions as short of the standard: "Be ye perfect, even as your Father which is in heaven

is perfect." Let us rather strive that by a humble submission to the will of God, crucifying the flesh with its affections and lusts, our unequal ways may become more equal day by day, going from strength to strength until every one of us who hold the truth in sincerity, and as it is in Christ Jesus, may appear in Zion before God; abiding in Him, waiting until He shall abide in us.

THE FATHER OF LIGHT.

JAMES in his epistle to the twelve tribes scattered abroad speaks of God as the "Father of lights." It is evident, then, there is more than one light in which the Scripture can be viewed, for the Apostle is telling us how to obtain wisdom, and we know that in the Word is all wisdom, but according to the gift of God do we understand it, and light is given as we are able to receive it. Jesus had that Spirit, the Interpreter, which could have explained all things to His disciples, but He said, "I have yet many things to say unto you, but ye cannot bear them now." It is written, the law is light, and concerning the giving of the law from Mount Sinai, Paul says, "They that heard it entreated that the word should not be spoken to them any more, for they could not endure that which was commanded." The Apostle Paul saw a great light as he journeyed to Damascus; he tells us he heard things unlawful to be uttered, and lest he should be exalted above measure through the abundance of the revelation, there was given to him a thorn in the flesh; he knew the light he was shown on the pages of God's word would not be made manifest until the time of the end, that the people at that time were not able to receive it, and he spoke of many things as *mysteries*. He longed to be alive at the time of the end, and said he was "as one born out of due time."

Jesus, when referring to the respective glories which would be given to men according to their faith and works, said, "In my Father's house are many mansions." Paul divides these into three classes; he says, "There is one glory of the sun, and another glory of the moon, and another glory of the stars, and one star differeth from another star in glory." The glory of the stars is the state of the rebellious who will be raised at the final resurrection, for it will be remembered that Christ is the Saviour of *all* men, especially of them that believe, and every man in his own order; the wicked undergo the penalty of the second death, whereas the believer has part in the first resurrection, and "on such the second death hath no power." Jesus shed His blood to ransom *all* souls from the power of Satan, and "that whoso-

ever believeth on Him, though he were dead," though his mortal body decay, his soul might be raised at the first resurrection, being accounted worthy of that world, through His merits, and "made as the angels." That is the glory of the moon; one can obtain that by a look of faith at the last moment of their lives, it is a free gift of grace, no works being required, and as Paul said, "It is good that the heart be established by grace." Those who seek this glory, being satisfied with the salvation of the soul, have a light by which they read the Scriptures compared to the light of the moon, a borrowed light, they see no farther than the redemption of their souls, which, as David says, "is precious and ceaseth for ever." We would that all men would seek this glory, but we fear that false teaching has hid in obscurity the means of obtaining it; even the little light they possess appears too much for Christendom, but the time is here, prophesied by Isaiah, that the light of the moon shall be as the light of the sun; for the light of the salvation of the soul will soon be known in all nations in its simplicity, and that, not through the missionary efforts of Christendom, but through the agency of the *Flying Roll*, God's last message to man. That message shows to Israel the glory of the sun, the redemption of spirit, soul, and *body*, and by showing the two glories side by side rightly divides the word of truth. That light far outshines the light of the salvation of the soul, which has no light of itself, but is a reflection of the greater light, just as the moon borrows its light from the sun. Christendom is in darkness; a greater spiritual darkness reigns to-day than ever; darkness covers the earth and gross darkness the people, but the light of Israel has come, and as saith the prophet, "The Gentiles shall come to thy light, and kings to the brightness of thy rising." All believers of whatsoever sect or denomination will profit by reading the "Extracts from the *Flying Roll*;" it will set all fear and doubt at rest if they are but seeking the *soul's* salvation, for it plainly and simply shows how it was obtained and states what God requires of them. To those who cannot remain content with the knowledge in part, who can find no ease among the nations whither they are scattered, it holds out glorious promises, it shows them why this greater light has been withheld until now, why the vision has been closed up, and why it is speaking *now*, in the end. "To the *end of the world*," says Isaiah, "The Lord hath proclaimed, say ye to the daughter of Zion, Behold thy salvation cometh." Israel will say, Lo, this is our God, we have waited for Him; they will hear the voice which speaketh yet once again, and will shake not the

earth only but the heavens also; the law goes forth again as of old, Israel need have no fear now, for God has sent His Spirit to help them keep the law, they will understand all mysteries, for the spirit of truth has come to lead them into all truth, and by overcoming evil their minds will be prepared to receive the light.

Woman, the Tree of Knowledge of Good and Evil.

By bearing evil into the world the woman's honour was first lost, she being first in the transgression which brought the fall on man. Evil was placed in the city, or body of the woman to prove God's creation, as it is written: "Shall there be evil in a city and the Lord hath not done it?" Thus saith the Lord: "I form the light, and create darkness: I make peace, and create evil: I the Lord do all these things." (Isa. xlv. 7.) We find that life and good, and death and evil, were placed before Adam and Eve in the beginning, even as it is now placed before the remnant of the scattered seed of Israel. They were commanded not to touch the evil, and if they did the sentence was passed: "In the day that thou eatest thereof thou shalt surely die." Then came Satan, that old serpent, which is the devil, who it is written: "was more subtle than any beast of the field which the Lord God had made." He said unto the woman, "Yea, hath God said, Ye shall not eat of every tree of the garden?" And the woman said unto the serpent, "We may eat of the fruit of the trees of the garden, but of the fruit of the tree which is in the midst of the garden God hath said, Ye shall not eat of it, neither shall ye touch it lest ye die." The serpent said unto the woman, "Ye shall not surely die; for God doth know that in the day that ye eat thereof then your eyes shall be opened, and ye shall be as gods knowing good and evil."

Until then, they had only known the good, but by giving heed to the voice of the tempter, and thus disobeying the command of God, by partaking of the fruit of the tree in its unclean state the evil seed was sown, and they thus became the servants of Satan, as it is written, "To whom ye yield yourselves servants to obey, his servants ye are." Truly they knew now that they were naked, and they sewed fig leaves together and made themselves aprons, thinking thus to cover their shame. Many in Christendom believe to this day that our first parents fell through eating an apple, while the word of God declares that "It is not that which goeth into the mouth which defileth a man, but that which proceedeth from the heart," "for out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies." Then it was after having partaken of the evil they heard the voice of the Lord God walking in the garden in the cool of the day, and they tried to hide themselves from the presence of the Lord among the trees of the garden. But the voice of the Lord found them, saying, "Adam, where art thou?" He said, "I heard Thy voice in the garden, and was afraid, because I was naked."

The reply was: "Who told thee that thou wast naked? Hast thou eaten of the tree whereof I commanded thee that thou shouldst not eat?" The man said, "The woman whom THOU gavest to be with me, she gave me of the tree, and I did eat." The Lord God said unto the woman, "What is this that thou hast done?" She answered: "The serpent beguiled me, and I did eat." Thus we see that Adam cast the blame upon his Creator, saying, the woman whom Thou gavest me, she gave me of the tree; but the truth was found with the woman, who cast the blame on him who was the cause of the transgression, saying, "the serpent beguiled me, and I did eat." He is the foe who brought the woe, the woe being the first curse, or death of the body. "In the day that thou eatest thereof thou shalt surely die," one day being with the Lord as a thousand years. Unto the serpent (Satan) it was said, "And I will put enmity between thee and the woman, and between thy seed, and her seed; it (the seed of the woman) shall bruise thy head ('And the God of peace shall bruise Satan under your feet shortly') and thou shalt bruise his heel."

The latter was fulfilled when Satan caused Jesus, the seed of the woman, brought forth from the cleanness of the tree of the knowledge of good and evil, to be nailed to the cross. We read that after Judas had taken the sop SATAN entered into him. Then said Jesus unto him, "That thou doest do quickly." Here we see the same enemy who came and overcame the woman in the beginning, fulfilling that part of the decree and sentence passed by the Almighty, that he, Satan, should bruise the heel of the seed of the woman, Jesus, who held the evil up on the pole, that the children of the first Adam might see it, and flee from it: then the enmity or seed of the serpent, which had been sown in them through the transgression, appeared and caused the good, the Son of God, to be nailed to the cross. But death could not hold Him, for He came to destroy death, and him which hath the power of death, which is the devil.

It will be seen that by bearing evil into the world, the good was in due time made manifest; and though it was by the woman, as the tree of the knowledge of good and evil, that sin and death came into the world, it was also through the woman that life and immortality were brought into the world, thus clearly showing that the woman is the tree of knowledge of good and evil, and that all things, both good and evil, work together for good to them who fear and love God; and though in Adam all die, yet in Christ the same ALL are made alive, but every man in his own order, Christ the firstfruits, afterwards they that are Christ's at His coming. His first coming was to suffer and die, as the Lamb slain from the foundation of the world, to take away the sin of the world, that whosoever believes in Him, though they were dead, and their bodies gone to corruption, yet shall they live in the resurrection with a spiritual body like unto the angels of God. But whosoever lives and believes in Him shall never die; believest thou this? The remnant of the seed of the woman now living upon the earth will believe it, and will come.

forth and join themselves unto the Lord with a perpetual covenant that shall not be broken, to have His laws and commands written and engraved upon their hearts and minds, following in the footsteps of Him who said: "I am the way, the truth and the light," knowing that as death entered into the world through sin and disobeying the command of God, even so the life and immortality of the mortal body shall be received by the remnant of the seed of the woman. "It shall come to pass that in the place where it was said unto them, Ye are not my people, there shall they be called the children of the living God." Esaias also crieth concerning Isaiah: "Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved; for He will finish the work and cut it short in righteousness, because a short work will the Lord make upon the earth."

The dragon will still be wroth with the woman, and will seek to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ. These will receive the new birth from that mother Jerusalem which is above, but as in the beginning, "he that was born after the flesh persecuted him that was born after the Spirit," even so it is now. Nevertheless, what saith the Scripture? "Cast out the bondwoman and her son, for the son of the bondwoman shall not be heir with the son of the free woman." These two seeds are living upon the earth at the present time, being called by the Lord the wheat and the tares, which were both to grow together till the time of harvest, when He should say to the reapers, "Gather ye together first the tares, and bind them together in bundles to burn them, but gather the wheat into my barn." The harvest is the end of the world, and the reapers are the angels, who shall gather out of His kingdom all things that offend and do iniquity, and shall cast them into a furnace of fire (the grave) and there shall be wailing and gnashing of teeth. This will surely be fulfilled in the dividing of the two seeds, and is that day of trouble spoken of by the prophet Daniel, "such as never was since there was a nation, even to that same time;" but in this time shall His people be delivered, everyone that shall be found written in the book: delivered from the bondage of corruption into the glorious liberty of the children of God. Then shall the righteous shine forth as the sun in the kingdom of their Father. "Who hath ears to hear, let him hear," and let him know that evil was placed to prove the good, and divide the inheritance of the Father, the one part to the glory of the celestial, as the angels: to the other part, whose spirits have been kept back till the time of the end, the glory of the terrestrial, the mortal body putting on immortality. "Whom He did foreknow, He also did predestinate to be conformed to the image of His Son," being the 144,000, the firstfruits unto God and the Lamb.

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

Our American Columns

SMITH FALLS, CANADA.

"Sunday, September 21st.—This morning we held our usual meeting.

"Monday, September 22nd.—To-day we canvassed the business streets, meeting with fair success, one young man telling our sister he had heard of the message while in London, Canada, and bought a paper now, regretting he could not invest in the Sermon; his fellow clerk also bought a PIONEER. In a harness shop the owner bought the first Sermon; an employee afterwards took a Sermon and gave a subscription for three months PIONEERS, all being much pleased with the book and PIONEER. In a shoe shop, a man in conversation with the sister agreed that if we all did our part as Christians, there would be no need of churches and paid ministers. He bought a PIONEER. A druggist, after hearing the origin of evil explained, bought a PIONEER, saying he would like the *Roll*, but, for the present, would look into the paper. An old lady, wife of an undertaker, bought the first Sermon, which the sister delivered later in the day, not being allowed to sell as we go. We regret not being allowed to hold public meetings, but our landlady, who is very much interested, has kindly offered to throw open the house to gather the interested ones together, and has been sitting in our room while we read and talked on our faith. She says her heart burns within her as she hears this grand promise of the life of the body. She, like so many others, has become disgusted with the church.

"Tuesday, September 23rd.—To-day we had a hail and wind storm, making it unfit for canvassing. In the evening we were pleased when two interested ones called, and with the family of the house gathering together, we spent a profitable hour conversing on the faith, one woman saying if her house were big enough, she would open it for a meeting.

"Wednesday, September 24th.—To-day we are in receipt of letters from the interested ones in Kingston, and also from a gentleman, of Gananoque, who enclosed us \$1.00 for the Lord's work. A sister called at a clergyman's house; he asking her in, when the mission of the *Flying Roll* was explained: he asked her what authority had Jezreel to write it, and how did we know it was inspired. In answer he was told the Spirit revealed that to our minds, for as we read the *Roll* our hearts burn within us, for it is the Spirit opening to us the Scriptures. This clergyman said he was looking for facts. The sister replied: 'To the law and the testimony, if we speak not according to this word, it is because there is no light in us.' (Isa. viii. 20.) Another sister met with one who called himself one of the Brethren. These are a class very hard to deal with. He did not rightly divide the word as we are told to do, claiming he was the temple of God, having the Spirit within him. The sister showed him, God speaketh of those things which be not as though they were already, for how can God dwell in an unclean thing, or till our blood is cleansed and washed away? for the blood is poisoned through our first parents breaking the covenant

of the life of the body, which sin brought death to the body. He said, if the sister were saved she must be born of God. She told him her soul was saved, for like the Psalmist she could say: 'Thou hast delivered my soul from death,' and she now prayed that He will deliver her feet from falling, that she may walk before God in the light of the living. He said he was part of the church of God, and was looking for the Lord to come, saying he was very sorry for her and would pray for her, and those who believed with her, but that he must condemn the *Flying Roll* as altogether false and proceeded from the devil, which spirit we were under; but when the sister asked if it would be the spirit of Satan that would lead us out from this apostate Christendom which teaches only death, he said yes, if we succeeded in drawing others from the truth. Now we are plainly told the *Flying Roll* is to every true believer in Christ, a savour of life unto life, and to every unbeliever death unto death. To those who possess spiritual discernment, the light shines brightly; others see and know in part, looking through a glass darkly; while to others the light that is in them is darkness (but oh, how great is that darkness!) They will not come unto Him that they might have life; God is not the God of the dead, but of the living.

"Thursday, September 25th.—When a sister called at the Rectory to-day, the Rector was ill, could not see the canvasser, and when the *Roll* was sent up to him with the message of life, he refused it. Another man told both sisters that woman should be 'keepers at home.' At one house where the mistress refused it (the *Roll*) very abruptly, the servant bought a paper. The case was repeated in a similar manner with the second sister, where the servant ordered the first Sermon on Saturday next. We again saw the Reeve to-day, when he gave us permission to hold an open-air meeting next Sunday, if the weather will permit. This evening we are asked out to meet a few interested ones.

"Friday, September 26th.—Rain prevented canvassing.

"Saturday, September 27th.—A lady received the canvasser kindly, saying she had been reading a little *Part* of the *Roll*, and was much pleased with it. A doctor refused the message, saying he must be excused as he had a very urgent case awaiting him. The sister replied: 'Yes, sir, I will excuse you, but will God?' He turned hurriedly away. Later in the day he met both of us with a kind gaze; doubtless he will remember us. A sister stopped a lame girl in the street, who received the message very kindly, buying a PIONEER, saying she was then hurrying off to the camp meeting. We trust that little paper may do much good among the many that may be congregated with her this afternoon, that they may be led to pray: 'Wilt not Thou deliver my feet from falling, that I may walk (on earth) before God in the light of the living.' In this our day it is in no-wise gain to die, but great loss, though blessed and holy is he that hath part in the first resurrection, for on such the second death hath no power (Rev. xx. 6), but 'Who-soever liveth and believeth in me shall never die.' (John xi. 26.)

"We next visited the foundry. Among

the many men who were busy casting and moulding into shape the many instruments of agriculture, several were very interested in what they heard. We gave them PIONEERS, for none of them had any change about them; we also invited them to our lodgings to talk on the faith. Again, while waiting for a vessel to pass through a swing bridge, we tried to throw a PIONEER on the deck, but the wind being contrarywise the paper fell into the water. We felt so disappointed, but a man reaching out secured the precious PIONEER, and by way of thanking him, we gave him one; he seemed much pleased and the paper was none the worse for its wetting, and like a stone of the immortal building, it might be cast into the waters of affliction, but they could only wet the outside, but never wet it through.

"Owing to much spiritual darkness in this town and great opposition, we have only sold 7 Sermons, 23 *Parts* of the *Roll* and 78 PIONEERS during the past week."

ST. CATHERINE'S, CANADA.

"Monday, September 22nd.—This morning I started out early and put in a good long day canvassing in our Master's vineyard, seeking the castaway stones of Israel. Calling in a shoemaker's shop to offer the message, a gentleman inside said to the shoemaker, 'This is the man I was just telling you about, you must buy a paper, I bought one on Saturday, and think it is the best paper I ever read.' I showed him the *Roll*; he would like to get it, but money was so scarce at present. I met several interested ones to-day, who are looking for a great change to take place shortly, but not realizing the work that must be done in each individual before they are ready to meet the Bridegroom. We must be washed in the fountain that is open to the house of David for sin and uncleanness, (Zech. xiii. 1) until we become pure virgins, without spot or wrinkle; our iniquity shall be sought for, but there shall be none, and the sins of Judah, and they shall not be found.

"Tuesday, September 23rd.—I met a great many Catholics and coloured people, in my canvass to-day; also came across one lady who had the *Roll*; she bought it in England, and brought it out to this country with her. I met one lady very much interested in the restoration of Israel, but had never read anything apart from the Bible on the subject. She took two PIONEERS from me. I had a little talk with a Christian scientist lady, who firmly believes she has got the truth. I left her a PIONEER to ponder over, as she gave me one of her papers. Many new things are springing up now, as we near the end of this sinful and adulterous generation, to deceive if it were possible, the very elect, but it is not possible.

"Wednesday, September 24th.—I have met a great many Catholics again to-day; they will not give heed to the warning voice, thinking they are the only ones who are right. I had a nice conversation with a lady and gentleman on the life of the body; many points they seemed to see clearly, and bought three PIONEERS from me.

"Thursday, September 25th.—I went out to the village of Merriton to-day, canvassed

it and sold 1 Sermon, 4 *Parts*, 36 PIONEERS. A young man with only one arm, bought the *Roll*; he was very pleased to get it. Another man asked me how it was I was following in the wake of those other fellows, there being two or three around before me with books. I told him this had to go into most of the towns to gather out God's own people, Israel, from among the Gentiles; as Lot was commanded to come out of Sodom, so now is Israel commanded to come out of Babylon and be separate and touch not the unclean thing. He took a *Part* of the *Roll* and promised to read it carefully.

"Friday, September 26th.—It was raining this morning, so I commenced to canvass the stores. One gentleman in a coal office bought a Sermon, after a little explanation of its mission. He said he thought it could not be for him, as he had only recently believed on Christ to the saving of the soul. I said: 'Whosoever will may come and take of the waters of life.' If you are not satisfied with the waters of Babylon, come and drink of the living waters that are going out of Jerusalem. Jesus said: 'He that drinketh of the waters that I shall give him shall never thirst, but it shall be in him a well of living waters springing up into eternal life.' The man said he was very glad he met me, and would read the *Roll*, for he had become very interested in our conversation. I went into a large tailor's store, where the proprietor asked me if the PIONEER was any good for a Mic. to read. I said: 'Yes! they are good for all classes of people.' He took one and gave me five cents for it. By eleven o'clock it was raining so fast that I was obliged to return to my lodgings. Calling at the post office, I got my weekly supply of PIONEERS, with two packages for free distribution.

"Saturday, September 27th.—I canvassed in Port Dalhousie, about 4 miles from here, meeting with a great many Catholics, and very few who cared to look into the message of life. I finished the place about 4 p.m. It has been very cold to-day. My sales for this week are 166 PIONEERS, 2 Sermons, and 7 *Parts* of the *Roll*."

VINCENNES, INDIANA.

A sister canvassing in this town of about 10,000 inhabitants writes, under date September 25th:—

"I left Princetown, expecting to stop at Hazelton, a small town of about 700 population, but heard the schools were closed on account of scarlet fever, so decided to come a few miles further to this place.

"I spoke last Sunday at a Baptist chapel. After the meeting I sold one black Sermon and four *Parts*. I have obtained permission to canvass here, and have a comfortable room. It is raining hard to-day."

WASHINGTON, D.C.

A sister who devotes her spare moments to the spread of the work, writing from Washington, D.C., says:—

"I received the *Rolls* on Thursday and the PIONEERS on Saturday. On Friday while in the market, I canvassed and sold four *Parts*, and four more during the day. One lady, a regular reader of the PIONEER, took two *Parts*. One young man in the market asked a great

many questions; one was, 'what was meant by defiling the body?' I told him he would find the answer in the *Part* he had bought. He said I ought to occupy a pulpit and preach, and wanted to know where I got all my information. I told him from the pages of the *Flying Roll*, which would lead us into all truth. He seemed very much interested. A lady here is rejoicing over the truth; she did not go to church on Sunday, for said she, 'I don't think I will ever go again, for I am satisfied now, I know I have the truth, and just what I have been searching for all these years.' She says there is so much to learn; she reads, and goes back and reads over again to see if she can't grasp the deeper meaning. From Friday to Tuesday, I have taken in for *Parts* and PIONEERS, two dollars and eighteen cents, and twenty-six cents was given to help the work along."

GRAND RAPIDS, MICHIGAN.

A brother writing from Grand Rapids, says:—"A gentleman called in my place of business late one evening; as soon as I saw him I thought I will offer this man the *Roll*. When he had finished his business I drew his attention to the Volume of the *Roll*, and said only a few words on its mission, when he remarked, Paul says: 'It is better to marry than to burn.' (1 Cor. vii. 9.) Yes, I told him it was better to the bride of Christ and married to Him, than to have our bodies burned to dust in the furnace of the grave, showing the *Roll* as the message from Him to the bride (Israel), to prepare themselves as a bride adorned for her husband, and went on to show, in a few words, the difference in the glory between the immortal and the incorruptible. Then he asked if I believed when a man died he went direct to heaven. I was pleased to be able to bring up Scripture, that such was not the case, showing the three component parts of man, body, soul and spirit, which are essential to a clear understanding of the Scriptures, and quoting Peter's words: 'Men and brethren let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. . . . For David is *not ascended* into the heavens.' (Acts ii. 29-34.) 'For no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven, whom the heavens must receive until the time of restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began. Then he said I had sold him a *Part* of the *Roll* sometime ago, but he had not read it yet. He took a PIONEER promising to read the *Part* and get more, and said he was an 'outcast' from the churches and thought a person could be a Christian and not go to nor belong to any of the churches. I told him the message of the *Roll* was sent to gather the outcasts of Israel and the dispersed of Judah from among all sects of Christendom."

Solomon bore witness to the glory of immortality in store for the remnant of the woman's seed, saying, "The days of the life of man may be numbered; but the days of Israel are innumerable. A wise man shall inherit glory among his people, and his name shall be perpetual."

Notes of Addresses.

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

ON SUNDAY EVENING, OCT. 5TH, 1890.

TEXT:—"And it shall come to pass in that day that the Lord shall set His hand again the second time to recover the remnant of His people which shall be left from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea." (Isaiah xi. 11.)

We see here the purpose of God concerning His people, which is to come to pass "at that day." What day? In the sixth day, or six thousand years. We are living in that day, the eleventh hour, and the third watch. "Are there not twelve hours in a day?" said Jesus; and there are four watches in an hour. The true measure of time is given to man in the Scripture. Peter tells us that one day is with the Lord as a thousand years, and a thousand years as one day. Jesus said, "Behold I do cures to-day and to-morrow, and the third day I shall be perfected," agreeing with the words of Daniel, "Time, times, and half a time," the half-time being the seventh thousand years, at the end of which evil will be removed; it will be bound during the thousand years' peaceable rest to the nations who will be preserved. God says, "I will set up an ensign for the nations;" a remnant of all nations will participate in the glory of the millennium; not even an animal will die, "for nothing shall hurt or destroy in all my holy mountain." God does this to show to man what would have been in the beginning had they not

BROKEN THE COMMAND.

By breaking the command Satan became ruler over man for six thousand years; he is the prince of this world; at the end of the seven thousand years he will be let loose, and it will be proved that he is the origin of evil.

Why will ye die, O house of Israel? It is the purpose of God to save a remnant. The Apostle Paul declares that we shall be like Him in body. This pertains to those who are spoken of in the seventh chapter of Revelation: "I heard the number of them that were sealed, and there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel." This sealing they will receive in the third watch, which began in 1875 and ends in 1896, there being twenty years and ten months in a watch. This is the end of the calling; and whom He called, them He also justified, and whom He justified, them He also glorified. "The glory which Thou hast given me will I give to them," said Jesus, "and they shall never perish." This is not to be as the angels, but the kingdom of God is to be within man, which many believe to be so now. Satan deceives the spirit of man that looks not to the law and testimony. To the law and to the testimony; if they speak not according to this book, it is because there is no light in them. The commandment is a lamp, and the law is light. Neither Jew nor Gentile can understand the oracles contained in this book. The Jew believes not the New Testament, which gives the true definition of mercy; the law shows

sacrifice, an eye for an eye; but God says, "I will have

MERCY AND NOT SACRIFICE."

Man could not keep the law; it was a burden they were unable to bear; it was nailed to the cross and the dispensation of grace ushered in, as was shown to Peter in the vision of the sheet knit at the four corners. The spirit of the law is mercy, as was manifested in Jesus. He did not seek revenge; He prayed for His murderers: "Father, forgive them, for they know not what they do." The Jews rejected Him, and the Gentiles shed His blood. One of the thieves crucified with Him repented, and Jesus said, "This day shalt thou be with me in Paradise." The other thief remained in unbelief, where the Jews are to-day; they would not have this man to reign over them; they chose Barabbas; Saul was Israel's choice, David was God's. "My ways are not your ways, neither are my thoughts your thoughts, saith the Lord." God is now speaking to Israel in this book; the vision, Habakkuk, says, "shall speak at the end." No man has been able to loose the seven seals, but the Lion of the tribe of Judah—He has the seven eyes, the seven spirits of God; He has the fulness of the Godhead. What is the fulness? Zion above, which is Christ, and Jerusalem; He that hath the bride is the bridegroom; and what is meant by the bride? The Spirit of God, the piece which the woman lost in the beginning. Does not the parable tell us the woman had ten pieces, and she lost one, and that she swept her house diligently until she found it. What is the explanation of that? We see it between the

FIRST EVE AND MARY,

the mother of Jesus. Eve's spirit joined with Adam lost the Spirit of God through yielding to Satan, and all their posterity are in bondage to him, and he who now letteth will let until he be taken out of the way. As in Adam all die, so in Christ shall all be made alive, but every man in his own order—Christ the firstfruits, afterward them that are His. If the firstfruit be holy, the lump also is holy. Jesus Christ is the firstfruit in immortality; in Him dwelleth the firstfruit of the Godhead. The whole twelve tribes are chosen in Him; obedience will be found in them. He was not sent but unto the lost sheep of the house of Israel. Ten tribes went away at the death of Solomon; the two tribes remained in Judea until the coming of our Lord, and we read, "Unto as many as received Him, to them gave He power to become the sons of God." And who received Him? He was rejected at His first coming, but at His second coming He will be received by the remnant of Israel.

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.

Is Your Lamp Burning?

Jesus said: "Then shall the kingdom of heaven be likened unto ten virgins which took their lamps and went forth to meet the bridegroom, and five of them were wise, and five were foolish. They that were foolish took their lamps and took no oil with them, but the wise took oil in their vessels with their lamps. While the bridegroom tarried they all slumbered and slept, and at midnight there was a cry made, Behold the bridegroom cometh; go ye out to meet him. Then all those virgins arose and trimmed their lamps, and the foolish said unto the wise, Give us of your oil for our lamps are gone out, but the wise answered, saying, Not so, lest there be not enough for us and you; but go ye rather to them that sell and buy for yourselves; and while they went to buy, the bridegroom came, and they that were ready went in with him to the marriage; and the door was shut. Afterward came also the other virgins, saying, Lord, Lord, open to us. But He answered and said, Verily I say unto you I know you not. Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh."

The kingdom of heaven referred to in this parable is the same as that when He said: "And no man hath ascended up to heaven but He that came down from heaven, even the Son of man which is in heaven," He being in the Spirit. That same Spirit is now come to clothe the wise virgins who will now hear the cry, "Behold the bridegroom cometh;" they will arise from that deep sleep into which all have fallen, and trim their lamps. "The commandment is a lamp; and the law is light; and the reproofs of instruction are the way of life." "In the way of righteousness is life, and in the pathway thereof is no death." This is the path that these wise virgins will walk in, even as it is written: "Walk in the Spirit and ye will not fulfil the lusts of the flesh." These wise virgins will have crucified the flesh, with the affections and lusts, by seeking the help of Him who hath said: "Come unto me all ye that labour and are heavy laden, and I will give you rest; take my yoke upon you and learn of me to be meek and lowly of heart, and ye shall find rest unto your souls." This is that perfect day of rest, which shall be given unto all who enter in to the marriage supper of the Lamb. These will seek the oil spoken of in Prov. xxi. 20: "There is treasure to be desired and oil in the dwellings of the wise; but a foolish man spendeth it up." Here again we behold the two classes, the wise, and the foolish. The foolish are saying: "Where is the promise of His coming? for since the fathers fell asleep all things continue as they were from the beginning." They seek not the oil to fill their vessels, and will be wanting to borrow when it is too late.

The wise will be like the good man of the house, or body, who will be on the watch, and will not suffer his house to be broken up. Jesus also said in speaking again of this kingdom: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven. Many will say unto me in that day, Lord, Lord, have we not prophesied in Thy name? and in Thy name

ave cast out devils? and in Thy name done many wonderful works? And then will I profess unto them, I never knew you, depart from me ye that work iniquity. Therefore whosoever heareth these sayings of mine and doeth them, I will liken him unto a wise man which built his house upon a rock, and the rain descended, and the floods came, and the winds blew, and beat upon that house, and it fell not, for it was founded upon a rock. Every one that heareth these sayings of mine, and doeth them not shall be likened unto a foolish man which built his house upon the sand, and the rain descended, and the floods came, and the winds blew, and beat upon that house, and it fell, and great was the fall of it." Shall it be said of thy house, body, or temple, that it fell, went to corruption in the grave, that thy soul may be raised again from that dust in the resurrection, to be united with thy spirit, a spiritual celestial body, like unto the angels of God, a friend of the bride-chamber? Or shall it be said that it fell *not*, but that thy whole spirit, soul, and body were preserved blameless unto the coming of the Lord and Saviour Jesus Christ, the Bridegroom, to be a bone of the immortal Bride, the 144,000, who shall be redeemed from among men, being the firstfruits unto God and the Lamb?

The Bride of Christ will have trimmed their lamps, and sought and found from whence the oil of wisdom can be obtained, even by keeping the word of His patience. Shall it be said of thee, that thy house fell, and great was the fall of it? Twice dead and plucked up by the roots, having to undergo the sentence of the second death, and of whom it is written: "And the rest of the dead lived not again till the thousand years were ended"? We have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us. We are now living in the fulness of times, the day of restitution of all things, and "the Spirit and the Bride say, Come, and let him that heareth say, Come, and let him that is athirst, come, and whosoever will let him take the water of life freely," by coming unto God and worshipping Him in spirit and in truth, to be prepared to enter into the marriage of the Lamb.

"The virgins all who walk in wisdom's way,
They hear the call, and do the word obey.
The lamps they have, which is the holy law,
They oil receive, which God doth now let go.
This heavenly oil they in their vessels take,
They ready are when He the cry doth make.
The cry is made; they rise, their lamps they trim;
Their lamps burn bright, they go, and meet with Him:
Into the marriage each wise virgin goes,
The Bridegroom then the marriage door doth close;
Their souls and bodies are immortal made,
And they are conquerors with Christ their Head."

God never gives a cross, however heavy we may think it, but He takes the heaviest end, and He has said: "In their affliction they will seek me early." Then if trials draw us closer to our heavenly Father, should not we be able through the power of His Spirit, to bear, and do, and dare all things for His sake?

A Temple for the King.

What a wonderful building must the temple of Solomon have been, and an astonishment to the surrounding nations. David his father had it in his heart to build a house for the ark of the covenant to rest in, but the Lord said unto him, "Thou shalt not build an house unto me, because thou hast been a man of war and hast shed blood." He was permitted to provide beforehand the materials for the building of the temple, even the stones, the iron and brass in abundance: also he says, "I have prepared for the house of the Lord a hundred thousand talents of gold, and a thousand thousand talents of silver." Such was David's provision for this costly temple. Solomon's provision for the temple equalled and excelled that of his father. The king commanded and they brought great stones, costly stones, and hewed stones to lay the foundation of the house. They were rooted, grounded and built into the very rock, and the house when it was in building was built of stone made ready before it was brought thither, so that there was neither hammer nor axe, nor any tool of iron heard in the house while it was in building. Thus God the Father, to whom all things were known before He created man and placed him upon this planet, and made him a creature subject to vanity, liable to fall, bringing this sore travail upon the sons of men that they might become exercised thereby, in hope of him receiving a greater glory by passing through the trials and persecutions of the world than he could ever have received had he have remained a disembodied spirit around the throne of God. Foreseeing man would fall, He prepared a sacrifice, even sending His only Son, who was the Lamb slain before the foundation of the world, who came and was made a little lower than the angels, and was made a curse for us, as it is written: "Cursed is every one that hangeth on a tree." At His first coming He was a light to lighten the Gentiles, that they by acknowledging Him as their Saviour and repenting of their sins might rise in the resurrection with a spiritual celestial body like unto the angels.

Now that the fulness of the Gentiles has set in the temple for the King is being raised, which will be built of 144,000 living stones. These will be prepared by the washing of the water of the Word, the law taking off the unsightly lumps, and the finer chisels of the Gospel being used to polish them, and make them ready for the place they are to occupy in the building. Let us see who these stones are and where they come from. In Rev. vii. 3, 4, we find it written: "Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads, and I heard the number of them which were sealed, and there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel." In Rev. xiv., speaking further of this sealed number we find they are redeemed *from among men*, the only number who can sing the new song, even the song of Moses and the Lamb, which is law and Gospel. These will bear the reproach with Christ without the camp, willing to be scoffed at and persecuted by a rebel multitude who see not the vision

now open in the house of Israel. The little remnant now to be saved, being children of promise, foreknown and predestinated to form the Bride of Christ, are scattered over the face of the whole earth, and are now being sought for, and gathered according to the promise of the Lord. "Ye shall be gathered one by one, O ye children of Israel." These will be purged from dead works to serve the living God, their bodies purified and cleansed by the washing of the water of the Word; they then becoming the temple of the Holy Ghost forming a stone in the transparent city, the new Jerusalem. These will do the whole will of God, for said Jesus, "Man cannot live by bread alone, but by every word that proceedeth out of the mouth of God doth man live." This mighty building is now being raised; do you seek to form one of the stones? If any will *do* the will of the Father he shall know of the doctrine. If David thus commanded the princes of Israel to help Solomon, saying: "Is not the Lord your God with you?" how much more shall He not give rest to His beloved, His Bride, who are now groaning in pain to be delivered from the bondage of corruption into the glorious liberty of the children of God.

"A far greater temple than Solomon saw,
Shall rest on the pillars of Gospel and law;
A Boaz and a Jachin in order shall stand,
Yea, these living pillars illumine the land."

Cause for Refreshing.

Whilst canvassing in Aberdeen, I was much refreshed in my labours of love in the vineyard of the Lord, to meet a person who received the Master's message with great joy, having heard the preaching at our meetings held in the market square; she at once asked me inside, saying she had been longing to see one of us, and after a little conversation upon the glorious faith of Israel's redemption from sin and death, purchased the *Roll* to see more for herself, stating she fully believed it was the truth. She had been wandering from one church to another, but could not find food to satisfy her craving need; she seemed much refreshed by the few words we had together, and wished us God-speed in our work. How encouraging it is to a canvasser to meet with one so earnest and anxious to receive the truth which we are so privileged to carry to them. Let all those who are searching for truth not give up their search until they have found it, for it is now to be found, but has to be sought for as a hidden treasure, but the promise is, "Seek and ye shall find, ask and ye shall receive, for God giveth unto all men liberally and upbraideth not."

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.

A Message for the Germans.

EIN ANRUF AN DIE DEUTSCHEN.

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

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

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

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

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

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

Gott im Geiste und in der Wahrheit zu dienen und die Herstellung seines Reiches in Gerechtigkeit und Frieden zu sehen. Er wird schritt für schritt geleitet und 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 MESSAGE POUR LES FRANÇAIS.

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

"viendra plus délicate que dans son enfance, et il rajeindra." (Job XXXIII. 23). "Cela sera enregistré pour la génération à venir" a dit David. "Car le Dieu a regardé des cieux en terre, pour délivrer ceux qui étaient destinés à la mort" (Ps. cii. 18, 20) "votre accord avec la mort sera aboli, et votre intelligence avec le 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 avec eux, lorsque j'effacerai leur péchés." (Rom. XI. 27). Les Juifs et les Gentils ont été contents d'obtenir le pardon de leurs péchés, tandis que le germe du mal reste dans leur sang et que finalement ils paient le prix du péché par la mort; bien qu'ils cherissent l'espoir glorieux d'un corp céleste ressemblant aux anges à la première resurrection et mérité par la fois et le regret. Ils ont part au "salut qui nous est commun," mais le "Rouleau Volant" proclame maintenant à Israël "la foi qui a été donnée une fois aux Saints," (St. Jude 3) la rédemption du corps, de l'âme, de l'esprit, sans mort, acquise par la conquête de toute la mécanesté leur sang étant nettoyé (Joël III. 21) et lavé avec de l'eau (Ezek. XVI.) leurs corps ressemblant à celui de Jésus Christ, qui par héritage a obtenu un nom supérieurs même aux anges. La foi, sans oeuvres peut 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.

Esaié fait une distinction marquée entre le Juif et le Gentil qui occupent la même plateforme qui cherchent la même gloire, et *L'Israël de Dieu* qui va être choisi de parmi le Judaïsme et des Chrétien et qui reprécouter 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 Jacob (le Juif), et encore un autre se sousérira "au Seigneur et se sounommera Israël." 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'écrieront dans les paroles de la reine de Seba: "On ne m'en avait pas même dit la moitié." Glorieuse et merveilleuse est la sagesse révélée dans ce livre extraordinaire, qui devrait être en possession de tous ceux qui cherchent la verité.

Sermon I., II., III. des "Extraits" du "Rouleau Volant" contenant sept parties chaque imprimés en anglais, reliés en toile, prix 1/3 franc 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 Udgorn Silo y Tywysog Tangnefedd, yr hwn sydd i dywys Israel sydd yn awr ar wasgar i'r holl wirionedd, wedi ei chwythu gyda sain eglur a sicr, ac y mae yn cael ei gynyg yn awr i'r byd yn yr ERTHYNIAD o'r FLYING ROLL, y llyfr sydd yn dal ei gred llythrau, ac a sefydlith ei ddwyfod 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 bywyd cryf fod yn dreuliadwy, a'r darlennydd yn cael ei arwain yn mlaen o nerth i nerth, i ddeall y dyfnion ddirgeledigaethau teyrnas Dduw, pa rai sydd wedi bod dan sel hyd y dydd hwn, tra mae cyflawnder y cenedloedd wedi dyfod i mewn, sef yr amser y mae yr Apostol Paul yn cyfeirio ato, pan yr ysgrifennodd "Ni ewyllysiwn frodyr eich bod heb wybod y dirgelwch hwn, fel na byddoch ddoethion yn eich golwg eich hun; ddyfod dallineb o ran i Israel, hyd oni ddal cyflawnder y cenedloedd i mewn" (Rhuf. xi. 25.)

Dueddeng mil fydd yn awr yn cael eu casglu allan o bob un o ddeuddeg llywyth 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), "Diddymir eich amod ag angau, a'ch cynghrair ag uffern ni saif" (Esaiah xxviii. 18), "O law y bedd yr achubaf hwynt, oddi wrth angau y gwaredaf hwynt" (Hosea xiii. 14), "A hyn, medd y Salmydd, a ysgrifeni'r genhedlaeth a ddél (y genhedlaeth yn awr ar y ddaear), a'r bobl a greir a foliantan yr Arglwydd, canys efe a edrychodd o uchelder ei gysegr; yr Arglwydd a edrychodd o'r nefoedd ar y ddaear; i wrando uchenaidd y carcharorion; ac i ryddhau plant angau," addewid yr Arglwydd ydyw; "Y Gwaredwr a ddaw allan o Sion, ac a dry ymaith annuwioldeb oddiworth Jacob. A hyn yw yr ammod sydd iddynt genyf fi, pan gymerwyf ymaith eu pechodau hwynt" (Rhuf. xi. 26.) Mae yr Iuddewon a'r Cenedloedd wedi bod yn foddolawn ar dderbyn maddeuant o'u pechodau, tra yr ydoedd gwreiddyn y drwg eto yn aros yn eu gwaed, a thrwy hyny, y maent o hyd yn agored i syrthio, o'r diwedd, yn talu y cyflog am bechod, marwolaeth, er hyny, y mae iddynt obaith ogoneddus o dderbyn corph Nefol, yn debyg i'r angylion yn yr adgyfodiad cyntaf, yr hwn sydd i'w gael trwy ffydd ac edifeirwch, y maent yn gyfranogion o'r "iachawdwriaeth gyffredin," ond mae y "Flying Roll," "yn cyhoeddi i Israel" y ffydd a roddwyd unwaith i'r saint, sef gwaredigaeth o Gorph, Enaid, ac Ysbryd oddiworth farwolaeth; ac a gyrhaeddir drwy yn gyntaf lanhau eu gwaed (Joel iii. 21; Zech. xiii. 1), ac wedi hyny ei olchi ymaith (Ezek. xvi. 9), eu cyrph hwynt wedi d'od yn gyffelyb i'r corph a feddiannwyd gan Iesu Grist, "yr hwn wedi ei wneuthur o hyny yn well na'r angylion, o gymmaint ac yr

etiffeddodd 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 Esaiiah yn tynu llinell neillduedig gydrhwng yr Iuddewon a'r Cenedloedd, pa rai sydd ar yr un esgynlawr yn gyffredinol, ac yn ceisio yr un gobaieth, ac Israel Duw, pa rai a gesglir allan oddiworth y ddwy eglwys yma i ffurfio y drydedd eglwys, sef eglwys, y rhai cyntafanedig, fe ddywed: "Hwn a ddywed, eiddo yr Arglwydd ydyw fi (y cenedlddyn), a'r llall a'i geilw ei hun ar enw Jacob (yr Iuddew), ac arall a ysgrifena a'i law, eiddo yr Arglwydd ydyw fi, ac a ymglyfenwa 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 Cenedloedd hefyd, ac i Eglwys Dduw." (1 Cor. x. 32.) Fe fydd y drydedd Eglwys yma yn awr yn analwg; 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 prynedig- 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 oddiworth bob oesoedd, ond y maent yn awr yn adseliedig i bawb sydd yn deisyfu yn unig i wasanaethu Duw mewn ysbryd a gwirionedd, ac i weled sefydliad o'i deyrnas ef mewn cyflawnder a thangnefedd, fe'u harweinir hwynt o gam i gam drwy agor y gyfraith a'r dystiolaeth, ac fel y darllenant y naill bregeth ar ol y llall, fe wna iddynt waeddi yn iaith Brenhines Seba, "Ni fynegaid 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 oddiworth 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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