

# 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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## How Israel will be Identified.

**I**T is written: "I will make them of the synagogue of Satan which say they are Jews, and are not, but do lie." Nearly 2,000 years ago the professors of Judaism boasted over the fact that they were descended from Abraham, but forgot or failed to realise the fact that if they were the children of Abraham they would do the works of Abraham; their very acts proved that they were in ignorance of the purpose for which God called out Abraham, viz:—to establish a seed, a remnant, who should overcome the wiles of Satan and serve the only true and living God in sincerity and in truth. One Who reached this standard was shown unto them, an Israelite indeed in Whom there was no guile. Then they asked, Art thou greater than our father Abraham? Whom makest Thou Thyself? Sayest Thou, if a man keep My saying he shall never see death? Being so much wrapped up in forms and ceremonies of their own weaving having turned the temple into a house of merchandise, a means for traffic, having long taught for doctrine the commandments of men, God had sent them a strong delusion that they should believe a lie; they fell short of the standard of a true

Israelite, as the very fact of their offering sacrifices proved.

Blindness in part happened to the seed of Abraham, their casting away brought salvation to the Gentiles; a people who were afar off, without God and without hope in the world, were brought nigh by the blood of Christ. They were placed on one common platform with the seed of Jacob, saved through faith, and will receive a free gift of grace, but being only as the wild olive, though grafted into the death of Christ, they can only bear of their own kind, death; they can never reach the standard of the true vine, Christ, hence can never become Israelites indeed in whom there is no guile. Many of them have claimed to be spiritual Israel, but have proved to be of the synagogue of Satan by their bodies being handed over to Satan for the destruction of the flesh, albeit their souls will be saved either at the first or final resurrection.

We must look further to find the Israel of God, that seed of whom David spake, which should be accounted to the Lord for a generation. Our main object in this paper is to draw attention to the prophecies pointing out this people and the glory which they will receive. We contend that they are to be a people distinct from Jew or Gentile, and will embrace a remnant gathered from the Jews, and others gathered from the tribes of Israel dispersed among the Gentiles, comprising a total of 144,000, twice told, male and female.

No man can claim to be an Israelite until he has proved himself a wrestling and overcoming Jacob. That title or seal, that new name cannot be obtained by faith without works, it is not a free gift of grace, nor is it an *imputed* righteousness. Jesus Christ is the only one who has yet become a true Israelite, but none can attain to that through the grave, for in the resurrection they are equal unto the angels, whereas the man Christ hath by inheritance obtained a much more excellent name than the angels. There is

a vast distinction between Christ coming as the light to lighten the Gentiles and His mission to bring in the glory of His people Israel. Isaiah clearly shows the Israelites as a distinct church from the Gentiles and the Jews. His description of the two last is as follows:—*One* shall say I am the Lord's, and *another* shall call himself by the name of Jacob; but of the third church, which was not to be visible until the 1,335 days of Daniel had arrived, he says: "And another shall subscribe with his hand unto the Lord, and surname himself by the name of Israel."

Balaam tells us that in the last days this people shall dwell alone, they shall not be reckoned among the nations. Whilst they are mixed up with the lifeless forms of Judaism and Christendom, or feeding on the husks of swine in the citizen's country, the sure word of prophecy says: "Among these nations shalt thou find no ease, neither shall the sole of thy foot have rest; but the Lord shall give thee there a trembling heart, and failing of eyes and sorrow of mind; and thy life shall hang in doubt before thee, and thou shalt fear day and night, and thou shalt have none assurance of thy life." Men may as soon endeavour to prevent the sun dispersing the dew in heat of day as prevent Israel making themselves manifest: they will answer to the call, they will enter into a covenant with their God.

The opening of the vision, the trumpet call to Israel, is quite distinct from the gospel of uncircumcision preached to the Gentiles. That gospel will never gather Israel. Their call does not come until the fulness of the Gentiles, and unto Shiloh shall the gathering of the people be. Their forefathers obtained the salvation of the soul under the law, they drank of that spiritual rock which followed them, and that rock was Christ. The Gentile obtains the salvation of the soul under the Gospel, but Israel's hope is higher than this; the first principles of the doctrine of Christ will never satisfy

the children of Abraham : they want the perfection of the body as well as the salvation of the soul, and with this hope they will prove a peculiar people, zealous of good works. To everything there is a season and a time for every purpose under Heaven ; a time to cast away stones and a time to gather them together. If the casting away of Israel was the reconciling of the world, what shall the receiving of them be but life from the dead ; for whilst the seed of Abraham, the Jews who will take nothing further than the law, are on one common platform with the Gentiles, both content with the salvation of the soul, those stones which will be used in building up the Holy City, New Jerusalem, must now be gathered out as a separate people ; they are the true Israel of God. In that day, saith the Scripture, Israel shall be the third. The hope which the Almighty will kindle in them will compel them to separate from all whose only hope is life through death, for they have the distinct promise : "Your covenant with death shall be disannulled, and your agreement with hell shall not stand."

Paul tells us that to Israel pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God and the promises. He spoke of these as having yet to be fulfilled in them ; not that their forefathers participated in the full glory, for they died in faith, not having received the promises, God having provided some better thing for us. Israel of old only enjoyed the ministration of death, having failed to observe the law through the weakness of the flesh : but if their reward was glorious, being ransomed from the *second* death, how much will the ministration of the Spirit, now given, exceed in glory, for they that go down into the pit cannot hope for God's truth, nor have His laws written in their minds or engraved on their hearts ; they can never become members of the church of the first born. A distinct line of demarcation must of necessity be drawn between the Jews and Gentiles and the Israel of God if we are to rightly understand the Word of Truth.

"Every man should be afraid of speaking against another, for whatsoever he measures another with he shall be measured with." (Matt. vii. 2.)

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.

### As in the Days of Noah.

When Jesus was seated on the Mount of Olives, during His ministry here on earth, His disciples came asking Him : "What shall be the sign of Thy coming, and of the end of the world?" In answer to their questioning, He said : "As the days of Noah were, so also shall the coming of the Son of Man be." This corresponds with the words of the prophets and holy men of God, who by Divine inspiration wrote the Scripture, that we through patience and comfort of the same might have hope, and that man might read and understand the eternal counsels of God, displayed in Christ for the full redemption of His creatures.

The waters of Noah, or the flood of the first dispensation, was sent because that all flesh had corrupted its way, and the earth was filled with violence. Noah, a preacher of righteousness, was sent to warn them to flee from the wrath to come, but none would believe or give heed unto the voice of warning and entreaty until it was too late, and the floods descended, and they felt that what Noah had said was but too true ; the harvest past, the summer ended, and, alas ! being outside the ark, their bodies perished. Still the Lord's tithe was preserved in this generation from the universal overthrow, and Noah and his family remained to bring forth fruit and populate the world. Nevertheless, it was very shortly afterwards proved that our fathers had again eaten the sour grape, and the children's teeth were set on edge ; evil soon manifested itself in the son of Noah, and, alas ! in Noah himself, after coming out from the ark, showing the imagination of man's heart is evil from his youth ; and the thorn in the flesh produced briers continually.

In the second dispensation the law was added because of transgression, that man might discern the difference between good and evil and worship God in a perfect way, bringing the reward of life in the regeneration. Then it was said the soul that sinned and repented not should die ; thereby the responsibility became still greater, because the punishment was laid upon the soul as well as the body, but he that repented of the evil committed gained his soul's salvation, his faith being proved by his offering, the sacrifice being offered as a type of Jesus Christ, the Lamb of God, who was to follow, and put away their sacrifices by the sacrifice of Himself ; thus they drank of that Spiritual Rock which followed them, which Rock was Christ.

Still the Lord was not satisfied with the fruit produced by this generation ; those in the first dispensation took of that which grew of itself (*the evil*) and in the second dispensation man took of that which sprang from the same, and God's laws remained unkept, thus no fruit came to perfection, only one being preserved from the curse of death under the law as the second witness of immortality, viz., Elijah, who, having built with silver, passed by on the other side of the grave without the death of the body, but like Enoch, the priest of the first dispensation, he could not help his brethren from

the fall, yet as he beheld their wounded and helpless condition, through the degenerate plant of a strange vine : He besought them to seek the Lord.

The Lord, seeing that the tree still produced sour grapes, said concerning this vineyard that He would take away the hedge thereof and it should be eaten up, and break down the wall thereof and it should be trodden down ; it should not be pruned nor digged. Even so has this been fulfilled concerning Israel, the vineyard of the Lord during this dispensation, whilst they have remained in blindness, and salvation has been offered to the Gentiles, who by simple faith gain an entrance into the Heavenlies.

But Israel are not always to be cast away. Jesus came and brought not only life for the soul, but He has brought immortality to light through the Gospel, and declared : "If a man keep My saying, he shall never see death." He has given the promise of the help of the Comforter to abide with us for ever and lead and guide us into all truth ; and He will reprove the world of sin, of righteousness and judgment, and that truth shall make us free, for the fountain is now opened for sin and for uncleanness. Malachi declares in the last chapter that the Sun of Righteousness shall arise with healing in His wings. Then saith the Lord, "Remember ye the law of Moses, My servant, which I commanded unto him in Mount Horeb for all Israel, with the statutes and judgments." Give ear ! even the messenger of the covenant, for He hath said : I will write My laws in their hearts, and put them in their inward parts ; and he (the messenger) shall prepare the way before Me, for His work is before Him, and the Lord whom ye seek shall suddenly come to His temple. His reward is with Him, and thus the seed of Israel will hear His voice and will not follow the voice of a "stranger," but His voice, and the truth shall make them free ; yea, and they shall be free indeed, purged from dead works to serve the living God in righteousness and truth, and come forth as the Lord's tithe which shall return, the firstfruits of the earth, redeemed from among men, their bodies also being delivered from the bondage of corruption into the glorious liberty of the children of God, preserved from the grave.

Is not this then the realisation of the words of the Lord recorded in Isaiah : "For this is as the water's of Noah unto me, for as I have sworn that the waters of Noah should no more go over the earth ; so have I sworn that I will not be wroth with thee nor rebuke thee ? For a small moment have I forsaken thee ; but with great mercies will I gather thee, In a little wrath I hid my face from thee, but with everlasting kindness will I have mercy on thee, saith the Lord, thy Redeemer." Hear then the word of the Lord, O ye nations, and declare it in the isles afar off, and say, He that scattered Israel will gather him and keep him as a shepherd doth his flock. Therefore will the Lord look down and visit His vine, and will deliver them from the waster and the destroyer, and will look upon them to do them good, to plant, and to build up, and

to build up the breach, and to heal the stroke of their wound, that they may serve Him continually in His temple, and prove the abundant riches of His love and of His grace towards us, that although we were made creatures subject to vanity, yet by His law, which is a lamp to our feet and a light to our path, we may look unto the rock from whence we were hewn, and the hole of the pit from whence we were digged, and by looking into the perfect law of liberty may behold what manner of people we are, and learn of Him to bear the cross and despise the shame, and by thus walking in His yoke in company with Him learn the things which belong unto our peace, and realise that His yoke is easy and His burden light. He will lead us by the support of His rod and staff in the narrow way of righteousness, in which there is no death. There now stands before thee an open door which no man can shut: Come, enter in! Yes, the Spirit and the Bride invites, and all who hear still cry come, yea come and take of the water of life freely: and live; for why will ye die Oh House of Israel? Come now and seek the overthrow of Satan who brought the woe, for on Him God's wrath will turn.

As in the days of Noah, the message is gone forth exhorting us to seek refuge in the Ark, but not an ark of man's building this time; no, but God's providing, even the Ark Christ. Come and seek the clothing of the Spirit of God, and the anointing which ye will receive of Him will abide with you, and ye will not require the teaching of man, for that same anointing will teach you all things, for it is truth and is no lie. Oh, then, to-day let each one make their calling and election sure, standing with confidence before the Lord, reading our title in the Word; clinging firmly to that Word, law, and testimony, knowing that the working out of that with fear and trembling shall establish our feet in the holy city Jerusalem, to receive the new birth of water and the Spirit.

**"Righteousness exalteth a Nation:  
but Sin is a reproach to any  
People."**

(Prov. xiv. 34.)

This was the text taken by the Rev. Edwin Powell on the occasion of the churaching of the new Mayor of Ashton-under-Lyne. The preacher dilated upon the deep dyed sins of the present day, and in a fearless manner declared that England was not a righteous nation. The truth of this no right thinking man can doubt. It is a sad state of affairs indeed, more especially when we consider that England is not only the most favoured, but also the most enlightened nation on the face of the globe; and when we consider also what an army of preachers and teachers there is in this land to-day, yet withal the people are daily waxing worse and worse in wickedness.

There has not been, as yet, a righteous nation existing upon the face of the earth,

even that nation over which King Solomon presided included; but there is a nation to come forth which will be exalted through righteousness, as declared in the Scriptures. Yes; and this nation shall spring forth at once. Isa. lxvi. 8: "Who hath heard such a thing? Who hath seen such things? Shall the earth [the animate earth] be made to bring forth in one day? Or shall a nation be born at once? For as soon as Zion travailed she brought forth her children." These children will not receive the new birth according to the ideas generally promulgated, but are born not of blood, nor of the will of the flesh, nor of the will of man, but of God. But where shall such a people be found? They are to-day scattered abroad among the nations, waiting for the sound of their master's horn. A remnant shall come from the 10 tribes among the Gentiles, and another remnant from the two tribes known as the Jews, the whole comprising 144,000. "Thus saith the Lord God, Behold I will take the children of Israel from among the heathen, whither they be gone, and gather them on every side, and bring them into their own land, and I will make them one nation in the land . . . and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all." (Ezek. xvii. 20-22.)

The land which these people will possess is their mortal bodies made immortal, and therefore they will possess that righteousness which exalteth a nation. But how this marvellous work and wonder is to be performed is to the worldly wise, yea, to the profession of Christianity by which we are surrounded,

#### A MYSTERY THEY CANNOT UNRAVEL.

In what manner this inherent righteousness is to be obtained by these selected people who are to dwell alone and will not be reckoned among the other nations is a problem they cannot solve. The Jew and the Gentile, be it understood, are quite satisfied with an *imputed* righteousness through faith and repentance, by the remission of their sins which secures unto them the blessed hope of the salvation of their souls, and a part in the first resurrection, being raised to the possession of an inheritance which is incorruptible and undefiled and that fadeth not away, reserved in Heaven for them.

But those who will compose the holy nation referred to will not be satisfied with the salvation of the soul only, but will seek for the complete redemption of spirit, soul, and body. This is a more excellent glory than to be made in the likeness of an angel. Israel's sole desire is that their mortal bodies may be made like unto the glorious body of Jesus Christ; they will give themselves no rest until they have found an habitation in their mortal bodies for the mighty God of Jacob to dwell in, and in order to this they will seek the removal (not only the forgiveness) of that indwelling evil; yea, of that sin which is a reproach to any people; the enemy of God and man, death, will be removed from them, they will be reprieved from the sentence pronounced on our first parents. (Psa. cii. 19, 20.)

When the law was given by the Lord through Moses it caused sin to appear more exceed-

ing sinful, and as that law is being trampled under foot by the great mass of the people to-day, the root of sin is expanding, and giant forms of wickedness are rapidly on the increase, the whole of mankind is one corrupt mass through its leavening influence, from the crown of the head to the soles of the feet wounds, bruises, and putrefying sores which have not been bound up, neither mollified with ointment.

How, then, could a holy nation be established on such a basis? It is utterly impossible. Our Lord's injunction must first be acted on, "Cleanse first the inside of the cup and platter." Seek first the cleansing of the blood, for out of the heart, the great reservoir of the body, proceeds evil thoughts, murders, adulteries, fornication, and all manner of evil. All those who desire to become members of this holy nation will purify themselves as Jesus Christ is pure, and will work out their own salvation with fear and trembling, being fully assured in their own minds that God will work in them both to will and to do of His own good pleasure. These willing and obedient people will give Him no rest until He fulfils in them His promise to His people Israel, which is that He will cleanse their blood that He hath not cleansed (Joel iii. 21); and further He has promised that He will thoroughly wash away their blood from them, and make them pure flesh and bone like unto His Son Jesus Christ. For the accomplishment of this He saith: "I will be inquired of by the House of Israel to do it for them." Thus they will become Israelites indeed in whom there will be no guile.

But the question is asked: How will they be gathered together? Not by prophet nor by priest, as it is written: "Lo, Thy sons come whom Thou sentest away; they come gathered together, from the east to the west, by the Word of the Holy One, rejoicing in the glory of God." That very Word in pure and unleavened form is now sent out, according to the command of the Lord, contained in the *Extracts from the Flying Roll*. In the chronicles of Israel it is written that it shall be swift and powerful. We heartily recommend all who crave for righteousness to secure at once a set of the three sermons now published, which open up valuable mines of knowledge and wisdom by adding nothing to or taking nothing from the Scriptures, but by simply comparing spiritual things with spiritual, and rightly dividing the Word of truth. It warns all of the apostasy, the confusion of tongues by which we are surrounded, and exhorts Israel to come out from among them, ere the plagues appear which are doomed to fall on mystery, Babylon the Great, which hath made all the nations of the earth drunken with her false doctrine.

During this visitation to Israel "preachers shall go out unlearned, and the words shall come faster to them than they can utter them; their neighbours shall wonder and say: Where got they this wisdom?" (Matt. xiii. 54.) The very same language that was used to Jesus shall be used to them, for the Scriptures say: "I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist." (Luke xxi. 15.)

## Notes from Canvassers.

### BRADFORD.

Bradford, 58, Thorncliffe-road, Manningham lane.

"Monday, November 25th.—We have canvassed in the town to-day, and also made a number of calls by appointment on interested friends, selling in all one volume of the *Roll*, six sermons, and 29 PIONEERS. We are very glad to hear from the lips of so many in this place how much they appreciate the *Roll*, as also the PIONEERS.

"Tuesday, 26th.—This morning we awoke to find it snowing hard. About nine o'clock it appeared to cease, and we went out to make the most of the day. Soon, however, the snow again descended, and rain with it. We did what we could and returned in the afternoon, having sold four *Rolls*, and 11 PIONEERS. To-day we made a call at Windhill upon a woman who had bought the first sermon of the *Roll* from us; she told us the following: The minister of the chapel she attends having remarked her absence from several of the services called upon her. After mentioning the fact of her absence he inquired the cause. To this she replied that illness had prevented her attending but she added she had plenty of reading. 'What kind of reading,' inquired the minister, 'novels?' This somewhat surprised the woman and she replied that 'she didn't read novels—she was too far on in years for that.' She then pulled out the table drawer and showed him the *Rolls* and PIONEERS which she liked very much and asked him if he had seen the book and what he thought of it. 'Oh,' said he 'have you too one of these books? There are some people in the district who are going to great expense in circulating them—you couldn't read a better book.' This testimony from a minister is certainly worthy of record. We would that all the ministers of the many denominations in Bradford were of the same opinion as touching the *Roll*. Neither preachers nor people can find a better book to read, for the Wisdom that indicted the Bible indicted the *Roll*. The latter is the key to the mysteries in the former, and the great mystery of the redemption uttered in parable throughout the Scriptures will be unfolded to none except in the pages of the *Roll* of the covenants of Israel.

"Wednesday, 27th.—To-day the weather has changed; it has been freezing hard. The roads have been very slippery and few people about. We canvassed a part of the remainder of Clayton left unfinished when last there. We sold six *Rolls*, six *Parts*, and 33 PIONEERS. It was very difficult to get attention; people are so afraid to give the cold air a chance of entering the house. It would fill a long column were we to give here a list of the excuses made to us at the doors in weather like this. To be told we are only plying our trade sounds somewhat harsh in freezing weather, but any excuse will satisfy and ease momentarily the consciences of some who don't want to be 'bothered' with God's messages. Had a person but the *will*, the rest is often easy; where this is lacking excuses of the most trivial kind are the order of the day.

"Thursday, 28th.—Again to-day the weather has been cold in the extreme, a piercing wind prevailing most of the time. We finished our canvass of Clayton, but sold only two *Rolls*, 11 *Parts*, and 29 PIONEERS. It was most difficult to gain attention. In some cases it was too cold, the people considered, to open the door to us—so we passed on. A very few listened to us attentively; especially we may mention the case of a woman in Oakley-terrace, who bought a gilt sermon. She did not heed the cold wind as she stood at her front door, so anxious was

she for more light on the Bible, 'if more light was to be had.' Such cases are refreshing to meet with, especially so when canvassing from house to house in such frosty weather, so many, in days like these, close their doors the moment they see you are 'only a hawker hawking books.'

"Friday, 29th.—We have to-day canvassed in the town in the neighbourhood of Great Horton, and sold one volume, three *Rolls*, six *Parts* and 34 PIONEERS. The weather, though not so cold as yesterday, was cold enough to hinder many from listening to us for long at the doors. In some cases we were kindly asked in, and, invariably, in these circumstances, we effected sales. We have nothing specially requiring mention to-day.

"Saturday, 30th.—We have to-day made a great many calls upon interested friends at Idle, Thackley, Greengates, and in the town. We sold seven *Rolls*, three *Parts*, and 30 PIONEERS, and should have sold a good many more, probably, had not many been 'playing' during this week's frost. We have given away a good many PIONEERS so far on account of the 100 sent us for free distribution; many are very thankful to receive them. We have heard to-day again from the lips of a great many how much they appreciate the *Roll* and PIONEERS, which have brought a blessing to themselves and to their household. May God continue to speed the work, and bless abundantly the canvassers and all engaged in the furtherance of the grandest of all causes—the cause of Truth.

"On Sunday afternoon we accepted an invitation to visit an interested friend and family residing at Windhill. We took tea with him, and enjoyed a very pleasant evening conversing on the doctrine of redemption. This friend and his wife see great light in the *Roll*, and we trust, indeed, they may continue to follow on that they may be led into *all* truth, and receive admittance into the Ark of Israel, the door of which *now* stands open; all who will *now* come to Jesus for LIFE are invited to enter and therein be preserved alive, body, soul, and spirit, until without tasting death their mortal life is swallowed up in the immortal. Amen.

"Our sales this week amount to two volumes of the *Roll*, 28 single sermons, 26 *Parts*, and 166 PIONEERS."

### STONE, STAFFORDSHIRE.

"Monday, November 25th.—This morning the weather was not at all promising, and it turned out a very rough day. We have had hail and snow at frequent intervals. Some of our party have been to Blyth Bridge, the rest remaining in the town. Canvassing has been out of the question during the storms, and our sales have been very small, but yesterday our landlady disposed of a *Roll* to the milkman when he called, and also sold one to the man next door.

"Tuesday.—To-day we have been to Meir and Meir Lane, Aston, Yarlet Hill, and worked in Stone. This has also been a very rough day; we have received quick answers on the people opening their doors, although some have said that if they had a shilling they would have had a book. Some have told us to go into the 'Potteries,' thinking we shall do better there. This brings to our minds the parable in Jer. xviii., where the word of the Lord came unto the prophet, saying, 'Go down to the potter's house, there I will cause thee to hear My words. Then I went down to the potter's house, and, behold, he wrought a work on the wheels. And the vessel that he made of clay was marred in the hand of the potter; so he made it again another vessel, as seemed good to the potter to make it.' These two vessels are a type of the two Adams, the first Adam was marred, that is, he was made subject to vanity, not willingly, but

by reason of Him Who hath subjected the same in hope; and there is hope in thine end, the end of all things being at hand, the Lord is about to bring to pass an act, a strange act, by cleansing the body of man of sin and vanity, and according to the Almighty's own design and perfect plan, He being the 'potter' and we the clay; He is going to make man a vessel of honour, fit for His own Kingdom, as it is written, righteousness is immortal, for God made man to be immortal, an image of his own eternity.

"Wednesday.—To-day we have canvassed in Barlestone, Tittensor, Caverswall, and Stone. In Barlestone a sister met with rather a cool reception; one woman tried to set her dog at her because she knocked at the front door, and she had to leave her washing at the back, as she said, 'for a paltry penny paper'; but the dog did not answer her angry command, but seemed more for frolic than desiring to harm anyone. Another woman told our sister she ought to be ashamed coming begging. Our sister informed her that she was neither violating the laws of the country nor the laws of God by offering her this message, and after a little hesitation she did not mind spending a penny for the purchase of a PIONEER. A woman to-day told our sister that she would have nothing at all to do with religion, it had led many a one wrong; indeed she would not stop to hear anything our sister had to say about the precious truths contained in the *Flying Roll*. We know that all God's people have erred, as it is written, 'O My people, they which lead thee cause thee to err, and destroy the way of thy paths. But in the way of righteousness is life, and in the pathway thereof there is no death.' A few indeed are seeking to walk in this narrow path to escape the snares of death; therefore to them the message of the *Flying Roll* will be a savour of life unto life, but those who reject this warning must find death, as it is written by the Prophet Jeremiah, 'Death shall be chosen rather than life by all the residue of them that remain of this evil family.' But we read that a remnant shall be saved, being the 144,000 that are now to be redeemed from among men, that are to become the Bride, the Lamb's wife, and we read that His wife hath made herself ready. She will refuse evil and death, by choosing the good leading to the tree of life; as it is written: 'Blessed are they that do His commandments, that they may have right to the tree of life, and enter in through the gates into the city.'

"Thursday.—To-day we have been to Crossgate, Mossgate, Spotgate, Spotacre, Kennhall, Moddershall, Fulford, Witgrave, Great Bridgeford, and Leighford. One of our sisters called on a very old lady; she told our sister that she had got plenty of books but as the *Flying Roll* seemed a very nice book she would purchase one, as she has been unable to attend any place of worship for a great number of years. Verily, the *Roll* is a blessing to the afflicted, for the Lord hath chosen such, being poor in spirit, for His Kingdom, which will be a Kingdom of peace and joy; sorrow and sighing shall flee away, and Israel's covenant with death being disannulled, tears will be wiped from off all faces. The world at large are going on quite ignorantly of the time being at hand for the promises of God to be fulfilled, and that Israel's deliverance from Babylon has now come, and for the kingdoms of this world shortly to be proclaimed the Kingdoms of our God and of His Christ.

"Friday.—To-day we visited Saverley Green, Cresswell, Draycott, Foresbrook, Hilderstone, and Garshall Green. The woman our sister called on yesterday, and who would have liked a *Roll*, but had not a shilling then, but told our sister to call again to-day, said to our sister, when she called, that she had been longing so for the

book that she felt she must fetch it last night, she had heard it was such a beautiful book. We know that God's people will give themselves no rest, day or night, once they recognise the voice now speaking from Heaven, the call now being, 'Come, My people, out from among them, and be ye separate, and touch not the unclean thing [death, it being the wages of sin], and I will be your God, and you shall be My sons and daughters, saith the Lord God Almighty.' A man who was visited the other day, to whom our sister gave a PIONEER, he not being able to purchase one, having just buried his wife, told our sister that if she called again before we left, if he could manage it, he would have a book; but it seems he has his share of trouble; he is now at home himself ill, and he told our sister that he liked the paper much, but was not able to take the *Roll*.

"Saturday.—We have visited Cheadle, Trent-ham, Rough Close, and finished up in Stone to-day. In the first-named place trade was very dull, but although our brother who worked in that district only disposed of one *Roll*, he sold a goodly number of PIONEERS. At Trentham our brother was prohibited going up to the Duke's house, being stopped at the gate. It is written in the prophets that the nobles shall be called to the Kingdom, but there shall be none there. They are full with the gross riches of this life, and spurn the life of the world to come, namely, immortality; the world to come is the body of man when made anew. During the past week we have disposed of 44 sermons of the *Roll*, 50 *Parts*, and 211 PIONEERS. Our address for at least one week from the date of this issue will be, care of Mrs. Chesterdale, Albert-street, Newcastle-under-Lyne.

#### ASHTON-UNDER-LYNE, LANCASHIRE.

"There are several very interested friends regularly attend the meetings held at 231, Stamford-street, every Sunday evening, and are endeavouring to spread the *Flying Roll* and PIONEER among those with whom they come in contact. A lady from Oldham is becoming very much attached to the teachings of the *Flying Roll*. For some considerable time she has been a member of the Salvation Army, but the 'common salvation' (Jude iii.) no longer satisfies her; she longs for perfection of body, soul, and spirit, and having heard the glad tidings herself she is now spreading the news far and near, and states that her one desire is to inquire her way to Zion, with her face thitherward."

#### OUR SCOTCH REPORT.

"Sunday, November 24th.—This morning we held our usual Sabbath meeting. In the afternoon we held a public meeting in 'The Meadows.' A good deal of interest was manifested, but not such a large attendance as formerly, the weather being very cold. There were three *Rolls* and 27 PIONEERS sold, and several made inquiry and were directed to our address to call for further information.

"Monday, 25th.—To-day we continued our canvass in Edinburgh, selling eight *Rolls* and 62 PIONEERS. One sister called on a lady who took a *Roll* at the beginning of the year, and who was much pleased with it and ordered the second and third. One brother went to supply second and third *Rolls* and orders obtained for first sermons. This evening three young men called for some further conversation upon the work; they had attended the meetings in 'The Meadows'; a very profitable evening was spent with them as they seemed anxious to know more of the truth. Two sisters also went to the house of an interested friend to deliver a *Roll* and PIONEER, and spent the evening with her.

"Tuesday, 26th.—To-day we continued canvassing in Edinburgh, taking another part of

the town. This morning we had a little snow and a bitter cold wind, but, however, the snow cleared off, and we continued our labours, selling in all six *Rolls* and 71 PIONEERS, also receiving orders for several other sermons, and gave several copies of the PIONEER to interested ones who were too poor and could not buy. Two of our sisters delivered the second and third sermons ordered yesterday, and received an order for two more on Friday from another person who took the first. In the evening a very interested friend came to spend an hour or so with us, for further instruction and edification.

"Wednesday, 27th.—To-day we finished canvassing the district of Coltbridge, selling six *Rolls* and 78 PIONEERS. One was sold to a poor woman who seemed quite alive to the present dark condition of the age in which we are now living, and who was pleased to take the *Roll*, being alive to the truth and much dissatisfied with the state of things around her. Another man to whom we offered the *Roll* showed much darkness and unconcern about spiritual things, saying God had never done anything for him and he owed Him nothing, and all the pleadings of a sister and a brother seemed to make no impression upon him. This evening two sisters visited families of interested friends who are much taken up with the *Roll*, and who feel that the churches, with the teaching of the present day, have no food for them, as the *Roll* has opened up so much clearer to them the truth of God's Word; they feel it a great pleasure and privilege to strive to press onward in the straight and narrow path that leads to eternal life. Another sister went to deliver a *Roll* which was ordered last week; the lady asked her in, and was much pleased with the conversation they had together, saying she never heard the Scriptures expounded so before, and her friend, who was present, desired our sister to take her the *Roll* to-morrow evening.

"Thursday, 28th.—To-day we have canvassed in Edinburgh, near 'The Meadows,' selling 11 *Rolls* and 83 PIONEERS. We still find it very hard work indeed, the great difficulty being to get the people to listen to the message, so many just closing the door in the face of the canvasser, in many instances without giving an opportunity of speaking to them at all on the work we have to offer.

"Friday, 29th.—To-day we continued our canvass in Edinburgh, selling 11 *Rolls* and 50 PIONEERS, and receiving orders for two or three more *Rolls*. One man that a brother called on refused to receive the *Roll*, saying he did not believe the Scriptures, also saying that even the ministers disputed many things which were there recorded. One young girl who had the first sermon now ordered the second, and another would have done so but could not see her way just at present, being short of money, but said she liked the one she had very much. This evening we kept our usual Friday evening meeting.

"Saturday, 30th.—This morning we canvassed out towards Morningside and succeeded in selling one volume, nine sermons of the *Roll*, and 38 PIONEERS. This afternoon and evening we delivered sermons which were ordered. We have not met with anything of note to-day, just the usual experience of canvassing, striving under difficulties to impress the importance of our message upon those we called upon. This week our united sales are one volume, 54 *Rolls*, and 408 PIONEERS. One sister who has been ill this week and unable to canvass at all is now better and is looking forward to resume her labours in the vineyard on Monday. We received our new papers safe to hand. It was omitted in the diary a week or so back to acknowledge the receipt of 2s. from an interested friend in Manchester for free distribution of the PIONEER, for which we return

many thanks, as it enables us to give copies to anxious ones who are too poor to buy. We have only had one meeting this week, which we fear will be the last this season in the open air, the weather having turned so cold.—Our address is still 23, Ardmillan-terrace, Dalry, Edinburgh."

#### NORWICH AND SURROUNDINGS.

"59, Rose-lane, Norwich.

"Sunday, November 24th.—This evening we determined to try and hold another meeting, despite the unpromising state of the weather. Being strangers to the town, we felt rather at a loss to know where to make a stand; we found the market-place engaged, and not wishing to cause annoyance to others, so proceeding a little further we found what we thought would be a favourable spot near a church. Starting with a hymn, one of our sisters then took her text from Jude 3, and contrasted the glory of the common salvation, the first resurrection, with the faith once delivered to the saints. We soon had a large audience, but the meeting had scarcely lasted half-an-hour when a policeman told us we must close as soon as possible, as the large crowd obstructed the pavement, but finding we had not the least intention of being troublesome, he told us to go higher up and there we should find a good place, which we did, and seeing us make for another place the interested ones followed and we very soon had another meeting where good attention was shown, two of our brothers addressing the meeting upon the subject of the true Church of God, now to be gathered out of this apostate Christendom, proving that this Church shall be clarified, prepared and made ready, fit to be presented unto the Church as a chaste virgin, becoming His Bride.

"Monday.—To-day we canvassed in Great Plumstead, Postwick, and Norwich, finding the people in the latter place with anything but a desire to look into the truth. In the suburbs one of our brothers offered the *Roll* to a man in a carpenter's shop. 'No, thank you, I have seen it,' he replied. 'Oh, indeed, sir; but did you ever hear of a judge condemning a prisoner by looking at him?'

"Well, no, he would hear what he had to say, of course.

"Yes, decidedly; then how can you condemn the *Roll* by only looking at it? You should read it, and then judge.'

"But I have not condemned the book.'

"Well, sir, you have said just this much, that I believe that if I were to offer you a book you would not accept it.'

"No, I would not.'

"I thought that was it; good-day, sir.'

"Calling at a house near by I found a man lived there who had bought a sermon last Saturday for his boy, but as soon as the mother saw the canvasser to-day she began. 'The idea of my husband buying a book like that for my boy. I felt when I saw it I could have thrown it out of the door.' After a time she cooled down and then it turned out that though it was not appreciated by the son, yet the man himself is deeply interested in it and can scarcely be moved from it, so we truly see God moves in a mysterious way His wonders to perform, for no doubt that book is the last thing that man would have bought for his own reading but coming as it has done he is brought to study what it contains, and may his eyes be opened to see that further faith, the life of the body, contained in its pages.

"Tuesday, Wednesday, and Thursday have been a combination of sunshine, rain, snow sleet, and hail, making it very uncomfortable for canvassing, but we tried between the storms and showers, much to the danger of spoiling our books. Calling at one house, a brother sold one to the woman and passed on to the next house

but on his return her daughter was awaiting him in the road, asking him if he would like to speak to her father. 'But,' said he, 'your mother has bought one, and so your father can read it.' 'Well, sir, but would you not like to see father? If so, go in there.' Carrying out her wish, he went in, and found a most eccentric man, and as it commenced to snow, he did not mind stopping to have a chat; so, explaining our faith to him, the man said, 'Well, I have never heard the Scripture explained so before.' So he took another sermon, despite the fact that his wife had also bought one.

"Friday. — Worked to-day in Coltishall, Horstead, Surlingham, and Norwich. One of our sisters at work in the country espied a farmhouse about one and a-half miles off, and wishing to faithfully fulfil her mission wended her way towards it. She introduced the *Roll* to its inmates, but they would have none of it, and as she sought to still impress its importance upon their minds, the man said: 'Do you see that door? That's the way you came in at, and it's the same way out.' He little realised what trouble had been taken to bring the book before his notice. One of our brothers working in a district where the *Roll* has been well canvassed before, came across a young man who had bought one, and not understanding it, took it to the minister, instead of seeking God in prayer and observing that grand injunction: 'If any man lack wisdom let him ask of God, Who giveth to all men liberally and upbraideth not, for cursed is the man that trusteth in the arm of flesh'; the minister also did not see its importance or Divine mission.

"Saturday. — To-day has been much better for work, so we have canvassed in Hainford, Carlton, Ashby, and Norwich. We forgot to insert a little circumstance in yesterday's 'Notes.' One of our sisters on calling at a large house and offering it at the front door, the lady being on the front stairs, hearing the import of the message of the *Flying Roll*, declined to even look at God's last message to man. Our sister seeing the servant seemed rather inclined towards it asked her also; nevertheless, she seemed afraid to take the least notice of it and declined it, but as our sister was going along the side road this same girl came running out at the back to take a sermon.

"To-day on seeing a minister, one of our brothers took the opportunity of stopping him and offering him the *Roll*. He found him a very nice man, and one who quite agreed with the object of the work. He wished us God-speed and hoped we should sell well in the village. Strange to say we did do well, many receiving the Word gladly, making our total sales for this week, three volumes, 49 sermons, 52 *Parts* of the *Roll*, and 128 *PIONEERS*."

#### IN AND AROUND BRISTOL.

"1, Laura-place, Clarence-road, New Cut, Bristol.

"Monday, November 25th. — To-day we canvassed in Bedminster and Eastville. Most of the people in the latter place expressed themselves willing to receive the books or papers, but want of money was their cry. We were, indeed, very thankful to have some copies of the paper with us for free distribution, the hearts of many being gladdened thereby. One young man who was visited said he had heard of us from his cousin, to whom one of us had given a *PIONEER*. He stated further that his cousin had much enjoyed the conversation he had had on the work, and had lent the *PIONEER* to him. This young man was now very willing to take the first sermon of the *Roll*, and promised to take the volume if he liked the sermon.

"On Tuesday we canvassed in Portbury, Pill, Filton, and Bristol. At a small village

named St. George's, lying between Portbury and Pill, my co-worker called on a lady who was very much afflicted with rheumatism, and had an interesting conversation with her and her husband. The lady asked her partner how much he would give towards the volume of the *Roll*, as she could not quite afford to pay for it herself. On the canvasser suggesting that he should pay half, and she hoped he might share in the glory therein revealed, he put down 3s., the lady paying the remainder and also purchasing a sermon to give away to a friend.

"A little further on, our sister called on another afflicted lady, who had through paralysis lost her speech, the use of one side, also the sight of one eye, but she was still able to see to read with the other eye, and her understanding was unimpaired. She gladly received the message, and took a sermon of the *Roll*. This brings to our mind the Biblical account where the supper was ready, and only the halt, maimed, and blind were willing to partake. It is those who have been afflicted who most readily receive the message, finding therein words of comfort to their troubled souls.

"On Wednesday we canvassed in Bedminster and Eastville. In the former place they were very willing to listen, but were too poor to buy sermons. Many of them wished us to call on them again. My co-worker met a gentleman from Northampton at Bedminster Station this morning. On hearing that she was selling the *Flying Roll*, he said he had had one sent to him by Mr. Jezreel, but denounced it as rubbish, and claimed that he had the redemption of his body already. Some others who were in the waiting-room exclaimed that she bore his denunciation and hard sayings against the work in a very good-natured manner. She said that she was not a stranger to such, and that we could only feel the deepest sympathy for them. One woman could not agree to the definition of hell being the grave, and clung very tenaciously to the doctrine of eternal torment.

"On Thursday we received a letter from an interested friend, who desired us to send a copy of the *PIONEER* each issue for several weeks. One of us canvassed in Radstock to-day, and found great spiritual darkness existing. The other canvassed in a portion of Bristol, and among others found one who had heard of the work from a friend and desired to look into it, so took two *PIONEERS* and a *Part* of the *Roll*, promising to look carefully into it, and inviting me to call again as probably he would like the larger book. A woman at a public-house gladly took a *PIONEER*, and would have taken a sermon of the *Roll*, only she could not leave the bar to go upstairs for her purse.

"On Friday we were not able to make much headway among the poverty in the district where we canvassed in Bristol. On Saturday one worked in Bristol, the other went again to Clifton to offer the truth to the wealthier classes, but, as we usually find, they had no appetite for the 12 baskets of fragments now offered to Israel, for they all began with one accord to make excuse, so that my sister was only able to dispose of a few *PIONEERS*, and not a single sermon. Our sales for the week are one volume, 39 sermons, 74 *Parts* of the *Roll*, and 245 *PIONEERS*."

#### OUR CROYDON REPORT.

"In endeavouring to spread the message of life I had an interesting conversation with a preacher, who, on hearing a remark made about the weather, said, 'What ungrateful creatures we are to the God Who made us by so constantly finding fault with the trials of life; at the same time those who are seeking to live a Christian life acknowledge the Supreme Being as too wise to err and too good to be unkind.' This led to

the words of David in the 51st Psalm: — 'I was born in sin and shapen in iniquity.' He seemed greatly surprised when I said the Lord had now revealed that the root of the evil lies in the blood, poisoned by the disobedience of our first parents, and I quoted the passages of Scripture containing the Lord's promises to cleanse Israel from all sin. The Saviour also in the Gospel compared it to a woman sweeping her house (body) until she found the lost piece. After further remarks, he said he enjoyed the Word of God, and alone in his room held sweet communion with Him, being taught of the Spirit; but he, like the majority of believers, verily thinks the Saviour's words are already fulfilled: 'Ye must be born again of water and the Spirit.' I drew his attention to the keys of Scripture, one being: 'God calleth those things that be not as though they were,' and gave him a paper pointing out the three glories, which he promised to study, saying he had not previously heard of *The Flying Roll*, but mentioned someone being frightened by picking up a tract saying the end would come in 1894. In submission to God's will he said he should prefer not to die, but to see the Lord coming in the clouds and be caught up to meet Him. I said this was the message to the Bride to make herself ready, 'Prepare to meet thy God, O Israel.'

"Having been taught from infancy to believe in the traditions of men and accept the interpretation they have put on the Word of God, it is so difficult to divest oneself of these ideas, and cast away our clothing as Bartimeus did, coming to Christ in a childlike spirit to be clothed upon that mortality may be swallowed up of life. When Moses drew near the bush the Lord said: 'Put off thy shoes from off thy feet; the place whereon thou standest is holy ground.' We must be willing to give up our own fancied wisdom to be taught of God. I was pleased to find one who derived comfort from the first sermon quite ready to take a second, but a gentleman to whom I offered the Word said his greatest interest was with Bradlaugh and Spiritualism. Through a friend I heard what a comfort a poor widow had derived from the doctrine of universal salvation, having been in doubt about her husband's soul. It has been in many instances a great relief to those who were distressed about their beloved ones to realise the Lord as a God of love, Who has declared: 'I will have mercy; I will not sacrifice.'"

#### THE CANVASSERS IN CORNWALL.

"Monday, November 25th. — We have canvassed during the day in Halworthy, Egloskerry, Tresmere, and Launceston, not finding a very great number of that class of people who believe in following Solomon's advice, to 'get wisdom: and with all thy getting get understanding.' One feels like asking the question, 'Who is on the Lord's side?' but we know that those who are 'of the truth' will recognise the voice of the Spirit of God inviting man to partake of the waters of life freely and live. The language of to-day is, 'Where is the promise of His coming?' when the promise of the life of the body, immortality, is brought before their notice and so unbelief blinds the majority to the truth that we are now living in the third and last watch of time, the 1,335 days of Daniel, the time of the end. Others labour under the delusion that there is no preparation necessary for Christ's second coming, and that all that is required of them is to simply believe; these fail to recognise that 'His reward is with Him and His work before Him, and therefore do not see the necessity of purifying themselves, even as He is pure, and the cleansing of the blood, that we may be presented as a chaste virgin to Christ at His second coming. Having our eyes opened to this we are anxious to cleanse first that which is within the cup and

platter, that our bodies may present an appearance of not having spot, wrinkle, or any such thing. We know that before we can gain the immortality of the mortal body we must do the works, and greater works than Jesus did, and work out our own salvation in His strength.

"Tuesday.—We have not done much canvassing to-day, as we moved to Bodmin to work out that part of Cornwall. Have taken in St. Pinnock and Broad Oak on the way, and done a little of Bodmin, meeting with the usual rebuffs and very little encouragement, save from those to whom spiritual discernment is given. But we know this is what we must expect if we are to be cast out of the gate with a rejected Christ. Neither have we any desire to reign within, for what fellowship can the power of godliness have with the form? We know that the unpalatable truth will never meet with the echoing applause or approbation of those who can only receive it at that season which is *convenient* for them; nor will it meet with the sympathy of those who only have a mere *form* of godliness; who are ever learning, but never able to come to the knowledge of the truth. But we know that although the truths of the *Flying Roll* may be resisted by many to-day, yet its onward march cannot be stopped any more than the morning light which chases before it the darkness. The truth must conquer in the end, and all error *must* fall before it. It rejoices us much to see that the truth of immortality is opening the eyes of many to come out from amongst Jews and Gentiles and seek the life of their bodies by the disannulling of their covenant with death, and looking for the glorious appearing of our blessed Lord and Saviour Jesus Christ.

"Wednesday.—The weather has been exceedingly mild lately, but to-day the winter has made a sudden burst upon us, and we found it rather awkward canvassing in the hail and snow storms, which have been sweeping across the country nearly the whole of the day. However, we have worked through it, and canvassed the brave villages (as the Cornish folk express it) of Washaway, Costisless, and Egloshale, also part of Wadebridge. As one of our brothers was delivering the message of the *Flying Roll* at a door to-day, and telling the young woman it was 'God's last message to man,' a voice asked from the inside, 'Do you believe that from your heart?' to which he answered 'Yes,' and proceeded to give a *reason* of the hope within him, which led to a short conversation, in which the woman (a member of the Salvation Army) stated that the death of the body was not the wages of sin, yet, strange to say, she was looking forward to the death of the body, and yet sinned, not to her knowledge. Our brother informed her that if she was free from sin it would be impossible for her to reap its wages, death, and the death of the body only proved that sin remained with those who paid its penalty in the destruction of their flesh. It is marvellous to behold the great darkness which covers the minds of those who profess to believe in the Word of God. It would be natural to suppose that death and the resurrection being the one great leading article of faith amongst all denominations, that upon this one subject at least they would all see alike with the Scriptures—but alas! it is not so. They seem to prefer their own notions and ideas to every word of God which is pure, and only take that which seems to suit their convenience and imaginations. If Jesus had cause to weep over the formalism and unbelief of Judaism, how much more has His Bride cause to weep over that of Christendom?

"Thursday.—We have continued our canvass of Bodmin to-day, and also worked in Wadebridge, Devonport, Lanivet, and Lockergate.

One of our brothers states that he had a conversation with a man this afternoon, but failed to convince him that no man was regenerated, saving Jesus Christ. He pointed out to the man that *he* who is born of God doth not commit sin, for *his seed remaineth in him*, and he *cannot* sin, because he is born of God; yet he failed to see that man was not born of God until the resurrection, and till mortal has put on immortality. One feels like asking the question, If they *are* born of God, what have they to do with the grave? Will Satan be able to exercise his powers in the destruction of the flesh of those who receive the second birth of water and the Spirit? Will not that which is born of the Spirit have the life of the Spirit, and the gates of hell (the grave) never prevail against them? We read in the Scripture that whosoever is born of God sinneth not, and the wicked one toucheth him not, and we know this is not the case with us, for Satan is ever at our right hand, like he was at Joshua's, and that the messenger of Satan is continually buffeting us about, yet although *we* have not *already* attained, neither are as yet perfect, yet we are leaving the first principles of Christianity to press on to perfection, and know that shortly man *will* be made perfect, when the law of God is kept, and the commandment, which was ordained to life.

"Friday.—We have worked during the day in Sweet House, Lostwithiel, Bugle, and Stonehouse, meeting with a few who were looking for more light on the sacred pages of Holy Writ; and on the other hand we met with many who were content with their Bibles, which, by-the-by, is (to them) a sealed book, and sought nothing further than a resurrection glory, to be made like unto the angels. Their eyes are holden to the fact that life more abundantly is to be obtained by those who remain on this earth and overcome evil on Satan's battlefield, and so they despise the body, which their Saviour informed them was more than perishable raiment. They cannot see that God intended that a body should be prepared for man, that He might do His will in that body, and therefore cannot understand, why Jesus should pray to His Father that His people might not be taken out of the *world*, for up to the present they had read their title clear to mansions in the *skies*, and their one concern was that they might be translated to that beautiful land *on high*, and so they cannot see any beauty in Paul's words, *not* that we would be unclothed; but clothed upon that mortality might be swallowed up of life. Thus not realising that their Creator gave them a body that it might become the temple for His Spirit, they are continually groaning at being here in the body pent, and not being able to grasp the great truth that the transient miseries of man's mortal life are necessary to his eternal felicity and happiness, they seek to launch out into everlasting bliss, without seeking to be made perfect through sufferings, thus they would rather be purified through the filtering worm of the grave, than be cleansed through being melted down in their own earthen crucible, and have those words fulfilled in them, "when He hath tried me I shall come forth as gold."

"Saturday.—We have finished the week's canvassing by working in St. Blazey, meeting with very little success, as most of the inhabitants were of the poorer classes, many of whom are crying out for the means to get the bare necessities of life. Many of this class, however, would willingly receive the message, and buy the books if it was within their power. No doubt the Word will reach them through other channels, for we know that the *Flying Roll* is intended for a poor and afflicted people who shall trust in the name of the Lord, whilst not many rich or noble will be called to the marriage supper of the Lamb.

"The rich, having received their consolation

already, cannot appreciate the doctrine of the immortality of the body, inasmuch as they cannot see the glory which will be obtained by those who by patient continuance in well-doing seek for eternal life; they are quite content with this life and their happy surroundings, and consequently do not look for the great change from corruption into the glorious liberty of the children of God, and so do not seek for their vile body to be changed and fashioned like unto the glorious body of the Man-Christ. We find that the *Flying Roll* has even worked itself round here, one young woman having bought a copy at Bristol. It is marvellous to see how this *Roll* is flying through the land, and we know that it shall be swift and powerful, and mighty through God to the casting down of every imagination that exalteth itself against the knowledge of God, that light and truth may lead His people to eternal life, that they may be led into all truth and no longer remain in doubt and darkness. We are thankful that our eyes have been opened to be able to discern the spirit of truth from error, and trust to be the means of handing the truth to many more who are to-day perishing for the true bread of life. Our total sales for the week are one *volume*, 70 *sermons*, and 84 *Parts* of the *Roll* and 163 *PIONEERS*.

### Seek not to Justify Yourselves.

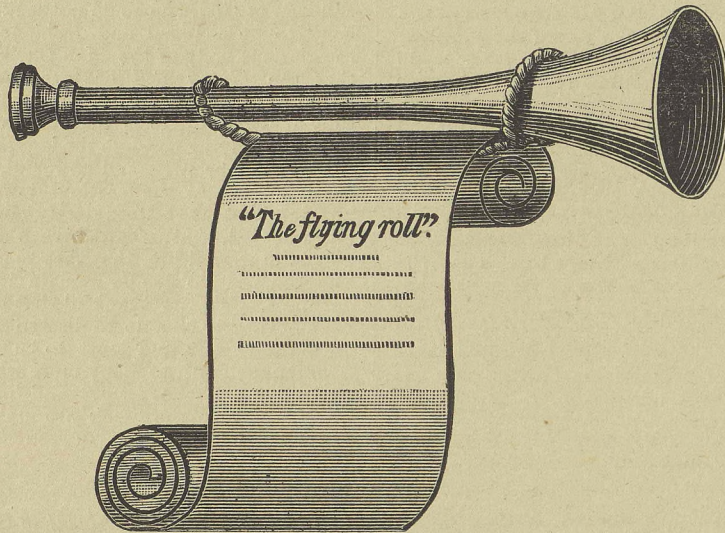
It is written: "Whom He called them He also justified, and whom He justified them He also glorified." Jesus censured the Pharisees, saying: "Ye are they which justify yourselves before men." Let us have to answer to God alone for all things, and strive to bear all; though it may be hard if a man is righteous and honest, and he glories in his honesty for his own welfare, particularly in a good character round about him, and he says: "If I bear this I shall be as a thief, a vagabond, and this is against me; my own neighbours will be against me through losing my character and I shall be as a fugitive." Does he not found his righteousness upon his own mind? And is not this his nakedness? His righteousness vanishes from him and it is evil. Has such an one his righteousness in God? Jesus says such is the righteousness of the Pharisees who boast in their own works, but Israel will have a zeal above that.

"He is the wise builder who buildeth on a rock, against which building storms may descend in vain, because the Lord's will is His commandments, and those who keep them are building on a rock—a rock of defence. (Matt. vii. 24, 25.) Isaiah calls it the munitions of rocks. 'He shall dwell on high; his place of defence shall be the munitions of rocks.' (Isai. xxxiii. 16.) To which the righteous run and are saved; enemies here cannot harm us, while we follow that which is good."

We gladly share the joys of a friend. Should we not be as anxious to extract the thorns which at times wound him, and by kind words encourage him to bear up when affliction bows him low, impressing on his mind that trouble springs not from the dust? How often we speak harshly of the failings of others, forgetting that we also are creatures subject to vanity and that their misdeeds are trivial compared with our own. Let us covet charity. Bear ye one another's burdens, and so fulfil the royal law of Christ.

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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, DECEMBER 6, 1889.

SACRIFICES: WHY INSTITUTED AND BY WHOM ?

LECTURE on the "Doctrine of Sacrifice," printed in the *Christian World* last week, contained some points of truth, but must have proved very confusing to the Gentile believer in Christ, and confusion indicates error. This amalgamation of truth with error is highly characteristic of the present age, a commingling of Christ with Belial, hence the necessity of comparing every doctrine with Scripture, to weigh carefully every point in the argument, to chew the cud and divide the hoof, observing whether it harmonises with other portions of Scripture, and taking care not to be deceived by the loud, swelling words of vanity, or influenced by the rank, learning, or repute of the individual who advances the doctrine.

The lecturer, in this instance, the *Christian World* tells us, spoke of the Mosaic law of sacrifice as "unlovely and coarse," and added :—

"The great prophets of Israel spoke of the sacrificial system in such an unsympathetic and contemptuous way as to make it appear that it was of human origin, and not of Divine inspiration and command at all. They protested against all such external and substitutionary offerings, and exhorted the people to approach God through a personal and moral service, by repentance, and faith, and obedience."

This we consider a mixture of truth and error. The Old Testament prophets as well as the Apostles and our Lord Himself certainly protested against the "form of godliness," and preached the weightier matters of the law; judgment, mercy, and faith. They knew that the blood of bulls

and goats was powerless in itself to take away sin, and it was their constant endeavour to impress this fact upon the minds of the children of Israel, lest they should worship God with their lips whilst their hearts were from Him, as they were afterwards proved to have done; being so wrapped up in outward and ceremonial worship they were blind to the spiritual significance of the types used. The prophets, however, were by no means of the opinion that those sacrifices were of human origin, nor do their writings in any sense endorse the following somewhat astounding remark of the lecturer: "It is nowhere said in the Bible that God instituted or commended the offering of animal sacrifices." Was not the Levitical law instituted by God with its numerous commands to offer the blood of animals upon the altar. "I have given it to you upon the altar to make an atonement for your souls, for it is the blood that maketh an atonement for the soul." (Lev. xvii. 11.) Inasmuch as Christ put an end to sacrifice by the sacrifice of Himself, He being the antitype to which these types had been pointing throughout the dispensation of the law, there can surely be no doubt as to who instituted the sacrifices, for He was the Lamb slain from before the foundation of the world, and the sacrifice continued in types and shadows until the substance appeared, and if He were the substance upon which the Light shone from the beginning then the shadow also was His creation.

Another point in the lecture above referred to was, "Christ a Saviour, not a substitute":—

"What Christ did was for men, not instead of men, and it was done that men, as it were, might do it after Him. . . . It was in vain that they believed in what Christ did on Calvary unless under its influence they, too, were being crucified to the world and sin."

Here, again, truth and error are side by side. A Gentile preacher of the "common salvation," which faith is one that requires no works, is, in this instance, advocating a faith with works which is the faith of Israel. It needs but little discernment to see these two faiths: the one was preached by Paul, he being the Apostle of the Gentiles who believed to the saving of the soul, and no more, that salvation is given "to him that worketh not, but believeth"; his faith is counted unto him for righteousness. The other was preached by James in his Epistle addressed to the twelve tribes (of Israel) scattered abroad, being a faith which produces works, and is for the redemption of Israel in spirit, soul, and body, to whom pertain the adoption, the covenants, and the promises. God hath not cast away His people Whom He foreknew, but blindness in part happened unto them that salvation might be offered to the Gentiles; the law for their sakes, not

for Israel's, was nailed to the Cross, until their fulness, when all Israel will be saved, and the nail which was fastened in the sure place shall be removed and be cut down and fall, and the burden which was upon it shall be cut off. God is now gathering Israel to fulfil His covenant, which is to put His laws in their hearts and write them in their minds, the law being the burden spoken of, which was dead to the Jews, they not having the Spirit, but was alive in Jesus, for He fulfilled the law and promised that the works that He did we should do also, and greater works. His promise has not yet been fulfilled, for during this last dispensation He has been a light to lighten the Gentiles, but now has come to be the glory of His people Israel. If the casting away of them were the reconciling of the world, what shall the receiving of them be but life from the dead? And so it is written, "If ye through the spirit do mortify the deeds of the flesh ye shall live," it is because man has not mortified the deeds of the flesh that he has died, for death is the wages of sin, but the time has now come when the law of the Spirit of life in Christ Jesus will make Israel free from the law of sin and death.

Christ was a substitutionary sacrifice for the souls of all men, He suffered for and instead of man with respect to the saving of the soul. He voluntarily took the sinner's place that the sinner might be raised to the heavenlies in Christ. He took upon Himself our infirmities, and was bruised for our iniquities, and by His stripes are we healed. There is life for the soul in the first resurrection for a look at the crucified one, a look of faith mingled with repentance. But this is not the whole story of the Cross, for He is the Saviour of the body; not only did He die for the souls of all men, the rebellious included, and specially of them that believe, but He gave His body for the living, that through death He might destroy him that hath the power of death, that is, the devil. The power of death is not yet destroyed, nor is Satan bruised under your feet yet, this promise pronounced in the beginning will be fulfilled in the end, the serpent's head being bruised in man so that his power will be destroyed, whom the Lord will consume with the brightness of His coming. The sting of death is sin and that sting being removed, the people of God, Israel, will no longer perish. The law will be instrumental in bringing about this redemption, for the law is the light of life flowing to cleanse the blood of Israel, as it is written: "In that day there shall be a fountain opened in the House of David and to the inhabitants of Jerusalem for sin and for uncleanness." When the Lord shall have washed away the filth from the daughters of Zion, salvation will be come to Israel. He will then bind up the breach of His people and

heal the stroke of their wound. For *this*, man must suffer more than Jesus did and fill up that which is behind of the afflictions of Christ for his body's sake, working out his own salvation with fear and trembling, offering himself a living sacrifice upon the altar of faith, in body, soul, and spirit, but will not be consumed, being *wholly* preserved until His coming, not as their fathers did eat manna in the wilderness and are *dead*, for he that keepeth My secret shall *never see death*. This is the adoption, the joint-worship with Christ, the redemption of the body, flesh of His flesh, bone of His bone; for when He appears we (Israel) shall be like Him.

### Be Fully Persuaded in Your Own Minds.

When the great Apostle of the Gentiles tells us to let every man be fully persuaded in his own mind, he does not mean for every man to enjoy his own opinion, but to be fully persuaded that what he believes is truth.

Now, I believe and am fully persuaded that the *Flying Roll* is truth, not because it is according to *my* opinion, but because it is according to the *Word*. I would that all men were fully persuaded that what they believe is in accordance with that. I am fully persuaded that the *Roll* is God's Word as much as the Bible, inasmuch as it is in complete harmony with the same, and unfolds to me those dark sayings of Scripture, which human wisdom and learning have failed to unravel.

It has shown me that man shall not *live* by bread alone, but that he shall *live* by *every word*, which proceedeth out of the mouth of God, that Jesus came, not to destroy men's lives, but to save them, that He came to seek and save the body of man, lost through the fall, that God has no pleasure in the death of any man, that it is His purpose to make man's body the temple or habitation for His Spirit; in a word, that He is not only the Saviour of the soul, but the Saviour also of the body, that He is able to save man to the uttermost, to preserve him, body, and soul, and spirit, and ransom him from the power of the grave, or in other words, to deliver him from the bondage of corruption to a liberty, a freedom from sin, that rest that remaineth unto the people of God.

But how can we understand the redemption of the body, unless we can see *how* the creature (man) was *made* subject to vanity, and how the blood has to be cleansed from the evil secreted there at the fall? It is by the overcoming of evil that we shall have Joel's prophecy fulfilled in us, and have our blood cleansed from the tares of evil sown in the body of man through the first transgression; by obeying the command given to Adam to subdue the evil, by seeking the Spirit to enable us to keep that law which

will free us from sin and death; then when iniquity is removed from God's people, when Jesus' prayer is fulfilled and we are delivered from evil, then we shall be able to exclaim, O! Death, where is thy sting? that thorn in the flesh, sin, will then be removed, and we shall be able to raise the triumphant shout of victory over sin, hell, and death.

It was never God's will that His people should always bow down to and be servants to sin, but rather that they should be cleansed from their leprosy and purify themselves, even as He is pure; that being freed from the bondage of sin and death we might be made the many brethren of Jesus, the first-born of the new birth, and be made members of His body, of His flesh and of His bones, in a natural, immortal body, like unto the Man-Christ, thus being the firstfruits unto God and to the Lamb. This, then, is a greater glory than the salvation of the soul, the latter being secured through belief without works, through the death of the body, inasmuch as the body, once dead, is delivered to Satan for the destruction of the flesh, the spirit re-united to the soul being saved apart from the body at the first or final resurrection, whilst those who receive the greater glory are changed from mortal to immortality, their vile bodies being fashioned like unto His glorious body, whilst the others only possess the inferior glory of being made like unto the angels, whereas these are made like unto the Son of God.

Those who seek immortality realise that the life is more than meat and the *body* more than raiment, whilst those seeking only the salvation of the soul despise that talent which the Lord has entrusted to their care, wrap it in a napkin, in grave clothes, and bury it in the earth. They never sought for Jesus' prayer to be fulfilled in them, "I pray *not* that Thou shouldest take them out of the world," and consequently cannot have Satan bruised under their feet. They never understood those words, "to loose those that are appointed to death," and so remain covenanted with death, and at agreement with the grave, seeing nothing farther than faith, repentance and baptism, and therefore do not seek to press on to perfection, being satisfied if their earthly house and tabernacle is dissolved in the grave, so long as they get the salvation of the soul, even if they are saved as by fire (through the grave). But we would rather be clothed upon, that we may not be found naked of the spirit, stripped of the wedding garment, in the grave, where they cannot hope for truth. They refuse to come for life to Him Who would have kept their feet from falling into the pit, that they might walk before God in the light of the living.

"How can any among us say we are of Israel yet? None are Israelites without they dwell in the Spirit, for the word 'Israel' in the Scriptures means God. You may say will God dwell in blood? No; but blood will dwell in God when it is purified. Ye must go on step by step, as a man ascending a ladder, for there is danger if ye take more than one step at once; it must be precept upon precept; here a little and there a little." (Isa. xxviii. 10.)

## Our American Columns.

### TORONTO, CANADA.

A friend writing from 764, Yonge-street, where the *Flying Roll* and PIONEER OF WISDOM can be obtained, states:—"I received the transparency and have it on the window opposite my gas, so day and night it is visible: very nice idea. I am beginning to see that the work being in my window is to some a stumbling block, but God only knows how thankful I am to be permitted to offer it to the public. Although in a prominent part of my window among jewellery, I know that to those seeking the corn the window and contents will be no drawback; 'tis God's own work and He will direct the hungry ones for the bread.

"It is very encouraging to assure you that many in bondage are seeking their freedom by purchasing the *Roll* to guide them from Jericho to Jerusalem. It is very encouraging to find these asking the way with their faces thitherward. Only those whose eyes God has opened can see the sad state of affairs at the present day; still, knowing as we do that this bread belongs only to the children we must not expect every one to hunger for it.

"The little flock in Toronto are progressing very satisfactorily, and I feel justified in saying the faithful ones are experiencing God's hand guiding them into all truth. We have much to cause us to rejoice and give thanks for. The PIONEERS are becoming more precious every number."

### RIDGEWAY, HARDIN CO., OHIO.

An elderly sister has been canvassing in this city with very fair success. Wherever a door of utterance is opened she embraces the opportunity to hold a meeting, setting forth the doctrine of immortality, the hope of Israel. Two doctors were very much interested to receive an explanation of the fall, not having looked at it in the true light before.

### KALAMAZOO, MICHIGAN.

Two brothers report:—"We left Plainwell this morning at 8.40 for Kalamazoo. I first called on the city clerk to obtain permission to sell, and then went in search of a room, which was soon obtained. After filling our bags with a good supply of *Rolls* and PIONEERS we started forth, but did not meet with much success, but we strove to faithfully warn all we met.

"On Tuesday morning as my brother and I were working a street, one on either side, he sold a *Part* of the *Roll* to a Jew, who commenced to read it immediately my brother had left. Noticing something which did not suit him he tore off the cover and put it into the fire, and singed the edges of the leaves in the same way. He called me over and in a great rage denounced the book, saying he believed in one God, but not in Jesus Christ. He handed me the charred book. I found that not a single word was defaced, which was certainly remarkable, seeing the edges were burnt. I endeavoured to reason

with this Jew from the writings of the prophets; he became much calmer, asked me in and listened attentively to what I had to say respecting the mission of Christ, but I could not induce him to read any more of the *Roll*.

"On Wednesday I met a good many Hollanders who could not read English, or even understand what I said to them. One who bought a paper had to call his boy to interpret what I said. My brother found a store-keeper who had a copy of our paper, which he prized very much, and now took a sermon of the *Roll*. A lady stated that her mother had a large volume of the *Flying Roll*, part of which she had read. She took a PIONEER. A family who became interested invited us to call on them again at the close of the day. We did so and spent a most pleasant evening conversing on the faith of Israel. As we left they pressed us to come again and take tea with them. They took two papers and a *Part* of the *Roll*, promising to have the three sermons before we left. At another house I found a poor woman making her dinner on tea and dry bread. She thankfully received a copy of the PIONEER which was given to her.

"On Thursday, November 14th, we had to return home soon after starting out, on account of the snow and rain. We called at a painter's shop and entered into conversation with three men who were present. Their attention was soon arrested and each of them took some of our publications, and asked us to call again before we left the town. I also called on a poor woman who had become almost an atheist and was in sore need of comfort. She had been brought up as a Methodist, but could not agree with the teaching of Christendom. She listened eagerly to what I told her of our faith, and asked me to lend her one of our publications, which she would return after reading. I left her a *Part* of the *Roll*.

"We met a good many Hollanders during our canvassing on Friday. Many of them could not speak a word in English. One, however, who was able to converse with me, seemed to realise the confusion in Christendom, and said he believed the various sects and contrary doctrines comprised the Babylon whose fall was depicted in Revelation, and from which God's chosen people would come forth. He took a paper. People are beginning to talk about the work to their neighbours; our books are becoming subjects for much discussion, many being sufficiently aroused to inquire concerning the *Roll*.

"On Saturday we met with much opposition and indifference among the wealthier class. During the week the two of us have been enabled to dispose of 113 papers, 30 *Parts*, and three sermons of the *Roll*."

#### CHARLOTTE, EATON CO., MICHIGAN.

The report from this city is as follows:—

"Monday, November 11th.—To-day I found few who cared to give a ready ear to the things which belong unto their peace. I met a lady who said she had been reading to-day about God sending the *Flying Roll* in the latter days to go over the face of the

whole earth. She seemed very pleased with our conversation and wished me to call again as she desired a book, but was out of money just at present. One party who belonged to the Baptist Church here bought a sermon of the *Roll* last week. I called at his house this morning as I was passing, when his wife informed me that her husband stated that she was to return the book. She seemed very sorry that he should speak thus, for she had read sufficient of it to know it was truth, but said that her husband had listened to the members of the church they attended, who had condemned the *Roll*. I told her to exhort him to prove it by the Bible, and hold fast to that which was according to that, for those who rely on men's opinions trust to a bruised reed.

"A lady called this evening for a sermon of the *Roll*. She had been to see us previously and had an enjoyable conversation on the truth. A gentleman also called for several copies of the PIONEER. He has had several before, and can testify that they are weight and measure with the Word of God.

"On Tuesday, 12th, it rained during the afternoon, but being anxious to finish this town to-day, I worked through it, and hope to take train in the morning for Eaton Rapids, about 11 miles distant. I found a lady here who has the PIONEERS sent to her by Sister S—h, of Detroit, and enjoys them very much. She related the circumstance how they were brought to her notice, and spoke highly of our sister. I stated that I had the pleasure of being well acquainted with her friend.

"A lady who took a *Part* of the *Roll* and a PIONEER said she had purchased these for her husband. That when I first came into the town her husband had given me a ride here in his trap from the station, and that then I had given him one of our circulars, which had caused him serious thought and he had carefully preserved it. I trust he may have sight given him to fully understand the message left with his wife. During the stay here 10 sermons, 15 *Parts* of the *Roll* and 159 PIONEERS have been disposed of, and many have become very much interested in the faith."

#### EATON RAPIDS, EATON COUNTY.

"Wednesday, November 13th.—Arriving here shortly after 9 a.m. I proceeded at once to see the mayor, who readily gave me permission to sell the books. Whilst searching for lodgings I met a friend of the lady with whom I had lodged in Charlotte. She happened to have a very suitable room, so that I was soon once more located. The rain has prevented me doing any canvassing to-day.

"Thursday, 14th.—Although wet the greater part of the day, I managed to offer the message of life to many. In a liquor store the proprietor handed three copies of the PIONEER to some men who were standing at the bar, a screen separating them from me. Presently one of the men tore one of the papers into four pieces, and another put one in his pocket and refused to pay for it. The one who had torn the PIONEER seemed

ashamed of his conduct as he saw me standing before him, and tried to apologise. I exhorted him to put the pieces together and read them. I trust an impression may have been made upon them. They seemed astonished to see me leave the copies with them.

"Friday, November 15th.—I have been much blessed in sowing seeds of truth to-day, and trust that much which has been sown will yield fruit an hundredfold. One lady whom I called on to-day, a Seventh Day Adventist, informed me that she had borrowed a *Part* of the *Roll* which I sold to a lady friend of hers yesterday, and that she stayed up late last night reading it, being very much impressed with the truths that it contained. She now took the first sermon of the *Roll* and a copy of the PIONEER.

"Another lady whom I called on informed me that she had been having a conversation with my landlady on the *Roll*. She seemed very pleased that I had called on her and also took a sermon of the *Roll* and a PIONEER, adding that her mother was also very much interested.

"On Saturday, November 16th, I found quite a number willing to listen to the truth. During this week I have been enabled to dispose of 10 sermons of the *Roll*, 20 *Parts*, and 65 PIONEERS. I find that God is preparing His people in many ways to receive the truth. These glorious tidings which we carry nevertheless seem foolishness to the natural man, being only spiritually discerned."

#### MARINE CITY, ST. CLAIR CO., MICHIGAN.

A brother who has recently visited this city has found great interest awakened in the teaching of the *Roll*. He writes under date, Thursday, November 14th, "I took the order to-day from a lady for the three sermons of the *Roll*. She wished to make them a present to her husband. I also left her a paper, which, I think, she will peruse with much interest. A little further on I called at the house of another family, who, it afterwards transpired, had heard of this work through a brother in Port Huron. The lady invited me inside and asked me several questions concerning Israel's hope, also the verse (1 John i. 3), 'That which we have seen and heard, declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father, and with His Son Jesus Christ.' She seemed perfectly satisfied with the explanation given, and took the first sermon of the *Roll*.

"This evening a brother from Port Huron conducted a meeting at the house of an interested friend. The subject was 'The New Birth.' It was shown that there were three births spoken of in the Scriptures; the first when man is born of his mortal mother, the second received in the resurrection when the ransomed soul receives a spiritual body like unto the angels, born not of corruptible seed but of incorruptible. But the third far outshines either of these, being reserved for those who shall never see death, but be born of water and the Spirit by this mortal putting on immortality, mortality swallowed up of life. He that is born

of God cannot sin for His seed remaineth in him. Enoch, Elijah, and Jesus are three witnesses of God's promise that a remnant shall be saved from death. Jesus stands as the representative of the new birth which Israel will receive; they are to be fashioned like unto His glorious body, the Spirit then being the life of them instead of the mortal life of blood which will have been washed away, according to Ezek. xvi. These are born not of blood, nor of the will of the flesh, nor of man, but of God. They are begotten of one Father with Jesus, and born of the same mother, Jerusalem above, the female to the Godhead. (Gal. iv. 26.) She is the immortal mother of those who shall be made free of sin and death. She will overshadow and clothe them as a hen gathereth her chickens under her wings, and finally cause their blood to be washed away, and this in the Name wherewith SHE shall be called: "The Lord our righteousness." (Jer. xxxiii. 16.)

"At the close of the meeting an old lady 72 years, was in ecstasies over what she had heard. She is a firm believer in the life of the body. On Saturday, November 16th, I took orders for 14 sermons of the *Roll*. The papers which have been spread here by Brother S——n of Port Huron are doing a good work, and many are making anxious inquiries."

#### SARNIA, ONTARIO.

On Sunday afternoon I came over to Sarnia from Port Huron. The friends at the former place had hired the Victoria Hall for a public meeting. On arrival I found quite a number gathered. The text was taken from John v. 39, 40: "Search the Scriptures, for in them ye think ye have eternal life and they are they which testify of me. And ye will not come to me that ye might have life."

We endeavoured to show a clear distinction between incorruptibility and immortality; that all the world would partake of the incorruptible life either at the first or final resurrection, but that those who would receive immortality were only a small remnant of 144,000, 12,000 from each of the 12 tribes of Israel. It was clearly shown that the life of the body would only be obtained by the union of law and Gospel, the two staves beauty and bands; "to the law and to the testimony; if they speak not according to this Word it is because there is no light in them."

Our brother from Port Huron further proved the truth of what had been said by an explanation of the valley of dry bones mentioned in Ezek. xxxvii., showing that it referred distinctly to the House of Israel who were now awakening to their condition in the valley of the fall, and seeking to possess the land, which was the body of man when it had put on immortality: in that land their spirit with the Spirit of God will dwell throughout eternity. Another meeting at the same place was announced for next Sunday afternoon.

#### LONDON, ONTARIO.

We again hear from this city that the Word still continues to make good progress

among its inhabitants. Our sister reports that on November 12th she spent the whole day canvassing, and met with a lady who was very thankful she had called, as during the ensuing conversation many points of Scripture had been explained to her satisfaction; points on which she had not previously been able to arrive at a clear understanding.

She is glad to state that a newsagent in London has placed a copy of the transparency on the glass door of the shop, which makes a very effective advertisement for both *Flying Roll* and *PIONEER*. The friends there have secured the Town Hall for a public meeting, to be conducted by a brother from Detroit.

### Notes of Addresses.

The following addresses were delivered last Sunday evening at 165, Hampstead-road, London. The first speaker commented upon the 45th chapter of Isaiah.

In the seventh verse of this chapter it is written, I form the light and create darkness; I make peace and create evil, I, the Lord, do all these things. It is not generally admitted that God created evil, but the words of the prophet are simple and plain, and there can be no doubt on the subject; He placed the evil in the body of the woman, who was called in the beginning the Tree of Knowledge of Good and Evil, and remains so to this day. And man is commanded not to touch her in the evil or unclean state, which the Levitical law plainly shews. This command was given to Adam, he was told not to touch it, lest he die. Through breaking the command, the curse fell on the body, and he died within the day, which Peter tells us, is with the Lord as a thousand years, this being one of the keys given to Peter by our Lord to unlock the Scripture. No man has lived the day, Methuselah attained to the greatest age, being 969 years. The first chapter of Genesis is a type of the whole creation, and God will make man in His image within the sixth day, or sixth thousand years, and He will rest on the seventh, which is the Millennium; God has not yet rested, for Jesus said, My Father worketh hitherto, and so work I. One is made in the image of God, namely, Jesus, but he is not perfected until He receive His Bride. The 12th and 13th verse of this chapter refer to him, "I have made the earth and created man upon it. . . . I have raised him up in righteousness, and I will direct all his ways, he shall build my city, and he shall let go my captives, not for price nor reward, saith the Lord of Hosts." This seed was sown after the fourth thousand year in the body of the woman, which should become seed to the sower and bread to the eater; a body was prepared which should do the will of God, the Spirit dwelling within it. But first it had to die for man's transgression, for the sin which Adam committed, he blamed God and said, The woman whom Thou gavest to be with me, she gave me of tree. God took upon Himself the accusation, and said, through the Prophet Micah, "Shall I give My firstborn

for my transgression, and the fruit of my body for the sin of my soul" Jesus, the lamb without spot, suffered for the sins of the world. He let go the captive souls who were held by Satan, and whosoever believeth on Him though he were dead he shall rise a spiritual body in the resurrection. The soul is the seed or germ of the body, which will spring up by the attraction of the spirit.

But the body was not intended to be put in the grave; it was destined for immortality, as Jesus shewed by taking His body again which He had laid down. It is the evil in the blood which causes the death of the body, and that evil must be removed and the blood washed away before man can inherit the kingdom of God.

#### EVIL CREATED BY GOD.

All things were created by Him, for Thy pleasure they are and were created. Satan is God's officer over the evil. Shall there be evil in the city and the Lord hath not done it? says the prophet Amos. But God will remove that evil, even for the rebellious, at the final resurrection, for He led captivity captive and received gifts for men, yea for the rebellious also, that the Lord God might dwell among men; as it is written, "All nations whom Thou hast made shall come and worship before Thee. Unto Thee every knee shall bow and every tongue confess Thy name." This will take place after the second resurrection, when the evil power will be destroyed, and all souls ransomed from the bondage of Satan, for all souls are Mine, saith the Lord. Of those whom Thou hast given me, have I lost none, but the Son of Perdition, which is Satan, not Judas as many are disposed to think, for he will receive his soul at the final resurrection, when all will rise. Man was only a spirit before he came to minister to a mortal body; in consequence of the evil he obtained a soul, so that his fall will raise him higher than he was at first, his soul becoming a house for his spirit—which is to those who fell in heaven. The spirits who stood with Michael during the war in heaven are destined to receive bodies, like Jesus; these were the morning stars who sang together, and the sons of God who shouted for joy when they beheld the great purposes of God in bringing man to a higher estate. Thus evil will, in the end, serve God.

After singing a hymn, the second speaker addressed the meeting.

TEXT:—In that day, saith the Lord of hosts, shall the nail that is fastened in the sure place be removed, and be cut down and fall: and the burden that was upon it shall be cut off, for the Lord hath spoken it.—(Isa. xxii, 25.)

In the second chapter of Paul's Epistle to the Colossians and the fourteenth verse, we read an account of what was nailed to the cross:—Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to His cross. The prophesy of Isaiah refers to something which would be unsealed that had previously been sealed, which Paul tells us was the handwriting of ordinances, or in other words, the law. And this was done for the sake of the Gentiles. The law given to

Moses and ordained for life, as it is written, "Keep My commandments and live," was taken out of the way, for Peter said, "Why tempt ye God to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear." That was the burden nailed to the cross, which Israel had not been able to keep, but it seemed good to the Holy Ghost and to the apostles to lay upon the Gentiles no greater burden than

#### THESE FOUR NECESSARY THINGS,

"That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication." These are the only things binding on them, and they are necessary to be observed by all men. Theirs was a faith without the works of the law, which was shewn in the vision Peter received, of the sheet knit at the four corners, wherein were all manner of fourfooted beasts of the earth. Peter was a Jew, brought up in the law, and could not understand why he should eat unclean things, but the voice said, what God hath cleansed that call not thou common. The sheet being knit at the four corners was to shew him the gospel of the "Common Salvation"; the free gift of grace was to go to the four corners of the earth, that the souls of all men should be saved; and that it would avail them nothing to keep the law, who sought only that salvation. Believe on the Lord Jesus Christ and thou shalt be saved. He that believeth and is baptised shall be saved. That baptism was figurative of death, as they went down into the water and came out, so they should go through the waters of death and emerge in the likeness of the angels, spiritual bodies.

The same thing is expressed in the 8th chapter of Isaiah and the 16th verse: Bind up the testimony, seal the law among my disciples. The law which contained the promise of life was sealed, for Paul tells us, Israel hath not yet obtained that which he seeketh for, but the election hath obtained it, and

#### THE REST WERE BLINDED.

Jesus alone hath immortality. He has entered into that rest, but as the door of the ark was closed when Noah entered, and the Lord shut him in, so was the door of immortality closed against Israel when Jesus entered. He brought life and immortality to light and offered it to Israel, but they refused. He wept over the city, and said: "O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not! Behold your house is left unto you desolate." He said Ye will not come to me that ye might have life. Blindness in part happened unto them that Christ might become a light to lighten the Gentiles; the law was nailed to the Cross that they might be saved without works. But the words of our text must be fulfilled, and it is "In that day," which is, when the dispensation of grace has closed, that time having now fully come. The apostle James tells us of the conditions of the two salvations. Shew

me thy faith *without* thy works, and I will shew thee my faith *by* my works. The first being the Gentile faith, and the second Israel's. Paul, when speaking of the dispensation of grace which had just been opened, says, *Now* we know in part; but having in mind the time when that dispensation would be closed, and the nail which was fastened in the sure place would be removed, and the burden which was upon it be cut down and fall, he said, when

#### THAT WHICH IS PERFECT

is come, then that which is in part shall be done away. So we find, then, that although the law was not binding to the Gentiles, the time would come when that which was nailed to the Cross for their sakes especially would be cut down, in order that Israel, for whom it was ordained, might take it upon them and be yoked with Christ. For Jeremiah prophecies that "after those days" that is, after the dispensation of grace had closed, at the fulness of the Gentiles, God would make a new covenant with the house of Israel. I will put my laws in their minds, and write them in their hearts, and they shall be to me a people and I will be to them a God. This is the unsealing of the law. One may say, the Apostle Paul tells us, if we be circumcised Christ shall profit us nothing. How say you then that the law is unsealed, and must be kept in its entirety? This verse was written for the Gentiles, and refers exclusively to their faith. It is always necessary to bear in mind the exhortation of the apostle, "to rightly divide the word of truth." Jew, Gentile and Israelite must be kept separate and distinct from one another. The free gift of grace is without works, so that it avails the Gentile nothing to be circumcised in flesh, for he is not circumcised in heart. Theirs is the common salvation, altogether distinct from the "faith which was once delivered unto the saints." The handwriting of ordinances was never blotted out for Israel. The last words left on record by the prophet Malachi, are "Remember ye the law of Moses my servant, which I commanded unto him on Horeb

#### FOR ALL ISRAEL."

He makes no mention of the Gentiles. It must appear strange to some that only a few years, comparatively speaking, should have elapsed after Malachi writing these words, when Jesus came and nailed the law to the Cross, taking it out of the way. We must remember, however, that to everything there is a season, and a time for every purpose under heaven, and God will reveal to His people the times and the seasons in which His mighty acts will be accomplished. A time to cast away stones and a time to gather stones. The time to cast away stones was when blindness in part happened to Israel that the Gentiles, who were afar off, without hope and without God in the world, might be brought nigh by the blood of Christ; and when their fulness had come in, Israel would be saved, that being

#### THE TIME TO GATHER STONES.

God promised to send Elijah the prophet,

who should turn the hearts of the fathers to the children. Paul says in his epistle to the Romans, "What advantage then hath a Jew, or what prophet is there of circumcision?" For we read that God is no respecter of persons, and in Christ Jesus there is neither Jew nor Greek, circumcision nor uncircumcision, there is no difference. But Paul, in answer to this question, says much every way. And he says, as I before quoted, "If ye be circumcised Christ shall profit you nothing." It is quite evident, then, that these last words were addressed to the Gentiles, and not to Israel.

We know that Israel, who are at present scattered among all nations of the earth, will be gathered to form the

#### BRIDE OF CHRIST.

Israel is mine elect, whom I have chosen. They will be gathered out of both Jew and Gentile churches, forming the third church spoken of by Isaiah (xliv. 5), a peculiar people, zealous of good works. Theirs will not be an imputed righteousness, for they will keep all God's laws and commands, and so will receive the promise given in Revelation, having a *right* to the tree of life. What was the law ordained for? Life. Keep my commandments and live. This was said in effect to Adam in the beginning, but he transgressed and his body went to corruption. The law was given to Moses for the children of Israel only, for God intended that out of that people a seed should come which would serve Him, and the

#### FIFTEENTH OF LEVITICUS

shews how that seed would be begotten, being conceived in the clean state of the woman after she had numbered to herself seven days. Jesus came from Ruth, the Moabitess, whose seed was not purified until the tenth generation, that He might become a light to lighten the Gentiles. We see the three seeds in the beginning in Cain, Abel, and Seth. So there are three classes on the earth to-day: those begotten in the uncleanness, those in the seven days following, and after that those in the clean state. Before the flood all flesh had corrupted itself, the sons of God went into the daughters of men, and that generation was overthrown, except eight persons. After the flood the same evil made itself manifest in Ham, and the law coming put a difference between clean and unclean that man should have a light to walk by, and the children of Israel were told not to mix with the

#### UNCIRCUMCISED NATIONS.

nor to make marriages with them lest they should be defiled, for God had sanctified them unto Himself a holy people, purposing in the end of time, when the seed should come to whom the promise was made, to make them in His image. It is very evident the Gentiles cannot be made in His image, for sin will not be removed from them, being without the law; and Paul says, "I had not known sin but by the law." The law is light, the commandment is a lamp, and the spirit is the oil now sent to feed the lamp, for without the oil the law is dead. But now the law makes sin manifest that it may be

removed, for if we confess our sins He is faithful and just to forgive us our sins, and to

CLEANSE US FROM ALL INIQUITY.

The Gentiles have no knowledge of the law they know in part and are saved in part, they seek not the body but the soul only. Israel have the *Flying Roll*, which the Gentile cannot understand, as it is written. This *Flying Roll* can never rest on a Gentile's stomach. It contains law and gospel, which will redeem Israel in spirit, soul, and body. The Lord says He will be enquired of by the house of Israel to do it for them. They will be witnesses against Satan, who thought to thwart God's plan in the beginning. He knew that if the evil became inoculated in the blood it would lead the body to destruction, but God will cleanse the blood and make man anew, that he may be made in the image of God, which he was originally intended to be, for He created man to be immortal, Solomon tells us, in the image of His own eternity, but through envy of the devil came death into the world, and they that hold on his side do find it.

### "By the Rivers of Babylon."

"By the rivers of Babylon, there we sat down, yea, we wept, when we remembered Zion." (Psa. cxxxvii. 1.) Truly great has been the cause for weeping by the remnant of the scattered seed of Israel, as they have sat down and been made to drink from the rivers flowing through "Babylon," for these rivers have been fed and made to flow by the springs of human wisdom, instead of from the well of water which the Lord told the woman at the well, He would have given her had she asked of Him, which would have become within her a well of living water springing up unto everlasting life. The Holy One of Israel came then to bring this living water, but Israel refused to receive Him; though He said: "He that believeth on Me as the Scriptures hath said, out of his belly shall flow rivers of living water;" and this spake He, signifying the Spirit that they would receive. But, alas! they refused, for blindness in part happened unto them, until the fulness of the Gentiles came in. And so they were scattered, and have had to sit down by the rivers of Babylon; and a confusion of tongues hath it been unto them, so that they have hanged their harps upon the willows in the midst thereof. "For there they that carried us away captive required of us a song, and they that wasted us required of us mirth, saying, Sing us one of the songs of Zion. How shall we sing the Lord's song in a strange land?" "If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem before my chief joy."

This will be the language of all the true children of Abraham, who will now have their eyes opened to see that holy Jerusalem which John saw coming down from God out of Heaven, and which is now to be built up with the 144,000 living stones, who shall

be redeemed from amongst men, being the firstfruits unto God and to the Lamb. These will then sing the song of holy Zion, for they, and they only, can sing the song of Moses and the Lamb, which is the law and Gospel, or complete Gospel of the Kingdom, which is to believe on Him as the Scripture hath said: blessed are they who keep His commandments, for they shall have right to the tree of life.

Hear what the Lord said of the former Israel, by the mouth of the prophet Isaiah (xlvi. 16-19) 'Come ye near unto me, hear ye this; I have not spoken in secret from the beginning; from the time that it was, there am I: and now the Lord God, and His Spirit hath sent me. Thus saith the Lord, thy Redeemer, the Holy One of Israel; I am the Lord thy God which teachest thee to profit, which leadest thee by the way that thou shouldest go. O that thou hadst hearkened to My commandments, then had thy peace been as a river, and thy righteousness as the waves of the sea. Thy seed also had been as the sand, and the offspring of thy bowels like the gravel thereof; His name should not have been cut off nor destroyed from before Me.' God Who moves in a mysterious way, brought forth His Son into the world, not in great pomp and worldly splendour, but born in a stable, and laid in a manger; poor and lowly. He clothed Him with the fulness of the Spirit of God, but the wisdom of the builders of that time rejected Him, though He was the Chief Corner-stone. Then it was that they were cut off, and the Gentiles were brought nigh and grafted in by faith in the blood of the Lamb,

Israel have been carried, and wandered away by the rivers of Babylon, for lo these many years. "I say then have they stumbled that they should fall? God forbid; but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy. Now, if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles, how much more their fulness?" For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead? We find then, that the natural branches were cut off, that the Gentiles or wild olives might be grafted in to partake of the goodness of the root, of the pure olive, But now the time of the fulness of the Gentiles is come, the set time, when that blindness in part should be removed from the remnant of the scattered seed, which are the natural branches, who shall now be grafted into their own olive tree again. The time is come that they shall take down their harps from the willow, and shall no longer remain to drink from the rivers of Babylon, but shall seek to drink from that river which is shown in Rev. xxii. 1-5: "And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare 12 manner of fruits, and yielded her fruit every month; and the leaves of the tree were for the healing

of the nations. And there shall be no more curse; but the throne of God and of the Lamb shall be in it; and His servants shall serve Him. And they shall see His face; and His name shall be in their foreheads: and there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever."

Then shall also the words of Solomon be fulfilled as recorded in Prov. v. 15-21: "Drink waters out of thine own cistern, and running waters out of thine own well; Let thy fountains be dispersed abroad, and rivers of waters in the streets. Let them be only thine own, and not strangers with thee. Let thy fountains be blessed: and rejoice with the wife of thy youth. Let her be as the loving hind and pleasant roe; let her breasts satisfy thee at all times: and be thou ravished always with her love, and why wilt thou, my son, be ravished with a strange woman, and embrace the bosom of a stranger? For the ways of man are before the eyes of the Lord, and He pondereth all his goings." Surely the time is come when that Spirit of truth, the Comforter, shall reprove the world of sin, and of righteousness, and of judgment, even as was shown to John. (Rev. xviii. 1-5.) "And after these things I saw another angel come down from Heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies. And I heard another voice from Heaven, saying, Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto Heaven, and God hath remembered her iniquities. "Even as also the great Apostle Paul warned them that if they remained not in His goodness that they also should be cut off, that Israel might be grafted in again.

Now the Deliverer, is come out of Zion to turn away ungodliness from Jacob; for this, saith He, is My covenant unto them when I shall take away their sins. Wherefore, O ye remnant of the seed of Israel, who have been carried away captive to the waters and rivers of Babylon, hear ye the voice of the Spirit this day: "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." Yea, even the water of the Word, which shall purge the conscience from dead works to serve the living God; so shall ye become heirs of God, and joint heirs with Jesus Christ in His glorious Kingdom.

"A seed shall serve Him." Psa. xxii. 30. The disciples thought they were that seed; that seed will never lose the faith, their bodies will never see corruption; as Jesus served, so a seed shall serve Him. Men were not to hear till the time for the fulfilment of the prophecy.

## What is your Hope: the Glory of the Sun, the Glory of the Moon, or the Glory of the Stars?

Immortality.	Incorruptibility at the First Resurrection.	Incorruptibility at the Second Resurrection.
There is one glory of the sun. (1 Cor. xv. 41.)	And another glory of the moon. (1 Cor. xv. 41.)	And another glory of the stars. (1 Cor. xv. 41.)
Whosoever liveth and believeth in Me shall never die. (John xi. 26.)	Whosoever believeth in Me though he were dead yet shall he live. (John xi. 25.)	Twice dead, plucked up by the roots. (Jude 12.)
In the way of righteousness is life and in the pathway thereof there is <i>no death</i> . (Prov. xii. 28.)	Blessed and holy is he that hath part in the first resurrection, for on such the <i>second death</i> hath no power. (Rev. xx. 6.)	There shall be a resurrection of the dead, both of the just and unjust. (Acts xxiv. 15.)
If a man keep My saying he shall never see death. (John viii. 51.)	If any man's works shall be burned he shall suffer loss, but he himself shall be saved, yet so as by fire. (1 Cor. iii. 15.)	All that are in the graves shall hear His voice. (John v. 28, 29.)
This mortal must put on immortality. (1 Cor. xv. 53.)	This corruptible must put on incorruption. (1 Cor. xv. 53.)	Yet doth He devise means whereby His banished be not expelled from Him. (2 Sam. xiv. 14.)
The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. (Rom. viii. 2.)	Reckon yourselves to be dead indeed unto sin. (Rom. vi. 11.)	For Christ also hath once suffered for sins, the just for the unjust. (1 Peter iii. 18.)
Another shall subscribe with his hand unto the Lord, and surname himself by the name of Israel. Isa. xlv. 5.)	One shall say I am the Lord's, and another shall call himself by the name of Jacob. (Isa. xlv. 5.)	Thou hast received gifts for men, yea, for the rebellious also. (Psa. lxxviii. 18.)
The hundredfold. (Matt. xiii. 8.)	The sixty-fold. (Matt. xiii. 8.)	The thirtyfold. (Matt. xiii. 8.)
The full corn in the ear. (Mark iv. 28.)	The ear. (Mark iv. 28.)	The blade. (Mark iv. 28.)
Deliver him from going down into the pit, I have found a ransom. (Job. xxxiii. 23, 25.)	Thou shalt be recompensed at the resurrection of the just. (Luke xiv. 14.)	They shall not come out thence <i>until</i> they have paid the uttermost farthing. (Matt. v. 25, 26.)
If the Son, therefore, shall make you free, ye shall be free indeed. John viii. 36.)	A certain creditor had two debtors, one owed 50 pence (Luke vii. 42.)	The other owed 500 pence, and when they had nothing to pay, he frankly forgave them both. (Luke vii. 42.)
The Bride, the Lamb's wife, who go unto the marriage of the Lamb. (Rev. xxi. 9.)	In the resurrection they neither marry nor are given in marriage. (Matt. xxii. 30.)	She saith, I sit a queen, and am no widow, and shall see no sorrow. (Rev. xviii. 7.)
Israel is My son, even My firstborn. (Exod. iv. 22.)	Unto which of the angels said He at any time, thou art my son? (Heb. i. 5.)	Ye are of your father the devil ( <i>i.e.</i> , their bodies). (John viii. 44.)
I will bring the third part through the fire. (Zech. xiii. 9.)	Two parts (one part the unbeliever) shall be cut off and die. (Zech. xiii. 9.)	Two parts (one part the believer) therein shall be cut off and die. (Zech. xiii. 9.)
In that day Israel shall be the third. (Isa. xix. 23.)	Cut off from thee the <i>righteous</i> and the wicked. (Ezek. xxi. 3.)	Cut off from thee the <i>righteous and the wicked</i> . (Ezek. xxi. 3.)
I heard the number of them which were sealed 144,000 of Israel. (Rev. vii.)	After this I beheld and lo, a great multitude, of all nations. (Rev. vii.)	And every creature . . . heard I saying blessing and honour. (Rev. v. 13.)
God having provided some better thing for us. (Heb. xi. 40.)	These all died in faith, not having received the promise. (Heb. xi. 13.)	Believeth on Him that justifieth the ungodly. (Rom. iv. 5.)
I will show thee my faith by my works. (James ii. 18.)	But to him that worketh not, but believeth . . . his faith is counted for righteousness. (Rom. iv. 5.)	Surely the wrath of man shall praise Thee. (Psa lxxvi. 10.)
The glory of His people Israel. (Luke ii. 32.)	A light to lighten the Gentiles. (Luke ii. 32.)	I, if I be lifted up, will draw all men. (John xii. 32.)
Your covenant with death shall be disannulled. (Isa. xxviii. 18.)	Make to yourselves friends of the mammon of unrighteousness. (Luke xvi. 9.)	{ He tasted death for every man. (Heb. ii. 9.) { Yea, for the rebellious also. (Psa xviii. 18.)
Every man in his own order, Christ (and His Bride) the firstfruits. (1 Cor. xv. 23.)	Afterward they that are Christ's at His coming. (1 Cor. xv. 23.)	Then cometh the end when He shall have delivered up the Kingdom to God. (1 Cor. xv. 24.)

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