

# THE PIONEER OF WISDOM

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

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

VOL. IV. No. 88.]

FRIDAY, SEPTEMBER 5, 1890.

[PRICE 3 CENTS. BY POST 4 CENTS.]

EDITED BY JEZREEL.

CONTENTS.	PAGE
The Three Crosses on Calvary ... ..	145
Our Crumb Tray ... ..	146
Notes from Canvassers ... ..	147
Without the Camp ... ..	153
Silently, but Surely ... ..	153
Our American Columns ... ..	154
The Canadian Press and our Canvassers...	156
The Day of Restitution ... ..	156
Notes of Addresses ... ..	157
“Read this, I pray thee” ... ..	158
A Message for the Germans ... ..	159
A Message for the French ... ..	159
A Message for the Welsh ... ..	160

## The Three Crosses on Calvary.

TRUTH is a pearl of great price, hid in the vineyard of Israel, and found only by those who search and dig with the lamp of the law and the light of the Gospel. Its precious gems do not lie on the surface; no sluggard's eye, no divided mind will ever discern those priceless treasures which have been hidden from the foundation of the world, for they are not to be obtained by stopping at the principles of the doctrine of Christ, and laying again the foundation of repentance from dead works, of faith toward God, of the doctrine of baptisms, of laying on of hands, of resurrection of the dead, and of eternal judgment; but by looking beneath the surface, seeking the hidden wisdom, desiring to be cleansed of the evil in the fountain now opened to the house of David and to the inhabitants of Jerusalem, for sin and for uncleanness, and, having this hope, purifying ourselves, even as He (Christ) is pure, by the washing of water by the Word, knowing that “if any man do His will he shall know of the doctrine.” By thus comparing spiritual things with spiritual we realise that we must first cleanse the inside of the cup and platter before we can hope to receive the new wine of the kingdom;

the darkness or evil must first be dispersed before our temples or bodies can be flooded with the light of the sun; acknowledging we have sinned, we must yield ourselves a living sacrifice on the altar of faith, exclaiming with Job: “What shall I do unto thee, O thou preserver of men?” We must be willing to be guided by His eye, led and nourished by His Word, and then we shall no longer see as through a glass darkly, but fully grasp the truth as it is in Christ Jesus.

“All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness.” It is in verity an “enquire within upon everything,” the schoolmaster to bring us to the full knowledge of Christ, that the man of God may be perfect, thoroughly furnished unto all good works. It is a comfort in every trouble, a balm for every wound, and a key to all knowledge and wisdom, but of little value to any who do not rightly divide the word of truth. In it we find the will of God written in parable that the worldly wise may not take the honour to themselves of interpreting its dark sayings, but wisdom raises her voice and cries: “Whoso is simple, let him turn in hither.” To look upon the Word of God simply as a chronicle of past events is to obtain a most faint idea of its purpose. The records have a most special significance for the generation now living, for as the Apostle wrote, the things therein recorded “happened unto them for ensamples, and they are written for our admonition, upon whom the ends of the world are come.” At this time many were to run to and fro, and knowledge was to be increased; therefore we need not be astonished if the Lord is now uttering things which have been kept secret from the foundation of the world.

A most important lesson is presented to us in the three crosses on Mount Calvary. On the centre one we behold Jesus, the spotless Lamb of God, the

just, suffering for the unjust; He who was without sin laying down His life for His younger brother Adam's transgression; but He received power to take up that life again, for being without sin the grave could not hold Him, death had no power to cause His body to decay, fulfilling the words of the Psalmist: “Thou wilt not leave my soul in hell, neither wilt Thou suffer Thine Holy One to see corruption.” He rose from the dead and entered that rest which yet remaineth to the people of God. He brought life and immortality to light through the Gospel, and upheld the standard which He exhorted Israel to reach forward to: “Be ye therefore perfect even as your Father which is in heaven is perfect.” The centre figure of the three, He represented the one in whom the highest glory, the glory of the sun, would shortly be, and is now, manifested. He did the will of His Father, and thus became entitled to the tree of life, the immortality of the body. His two companions fell short of this, they each lost their body, which saw corruption in the tomb, albeit they will each participate in the atoning sacrifice offered up on that mount, one at the first resurrection, and the other at the second.

On the right hand of Jesus hung the thief who repented. In him “we behold the figure of the common salvation, who repented of the evil done in the body. This man learnt more genuine theology whilst hanging on that cross betwixt life and death, than many of our modern theologians in a lifetime. He learnt to fear God, acknowledging to the justness of his condemnation, and was prepared to receive his wages, death, with a certain hope in the resurrection as his reward. Bound hand and foot to that tree, he declares to the representatives of both Jew and Gentile, and to a railing multitude, the spotless divinity of Jesus: ‘This man hath done nothing amiss.’ To an unbelieving world, rejected, forsaken by all, this man declares Jesus to be ‘Lord,’ and humbly

prays in his last dying moments: 'Remember me when Thou comest into Thy kingdom.' Oh! that Christendom might learn this lesson, once uttered between heaven and earth by a condemned malefactor. He had no idea whatever of the theology of the nineteenth century: he had no idea that Jesus was then *going* into His kingdom, as is taught in almost all the Gentile churches. The promise was immediately granted: 'To-day shalt thou be with me in paradise;' but not that day of twenty-four hours, but that dispensation, 'when the Lord shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise.' It was the *coming* of Christ on which his hopes were based. God declared to Adam: 'In the day thou eatest thereof thou shalt surely die;' not a day of twenty-four hours, for he lived many years. Peter in his second epistle distinctly tells us, 'But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day.'" (*Flying Roll*, Sermon I. pp. 8, 9). The generally received notion that the soul goes to heaven immediately on the death of the body is refuted by Scripture. At death, the dust returns to the earth as it was, the *spirit* returns to God who gave it (Eccles. xii. 7), and the *soul* sleeps in the dust of the body until the resurrection morn, when it is brought forth to be judged. The *body* or dust does not rise again (see Job vii. 9, 2 Sam. xiv. 14, 1 Cor. xv. 37, 44). Daniel declares that those who *sleep in the dust* shall awake; the soul sleeping in the dust comes forth to give an account of the deeds done in the body: the time of their rising is still future, but the period since the death of their body to the resurrection will only seem as a moment. "There the wicked cease from troubling, and there the weary be at rest. There the prisoners rest together; they hear not the voice of the oppressor. The small and great are there; and the servant is free from his master." (Job iii. 17-19). "David is not (yet) ascended to the heavens." (Acts ii. 34). "No man hath ascended up to heaven, but He that came down from heaven, even the Son of man which is in heaven." (John iii. 13.)

The thief on the left hand of Jesus railed on Him and said: "If thou be Christ, save thyself and us." He little thought that the sacrifice was then being offered which would procure the salvation of himself and his fellow malefactor, in fact the salvation of all souls, for He hath "received gifts for men; yea, for the rebellious also, that the Lord God might dwell among them." (Psalm lxxviii. 18). This man's fellow declared

that they each suffered justly, and received the due reward of their deeds. "Though hand join in hand, the wicked shall not be unpunished (Prov. xi. 21), but their punishment is not eternal. There is something reserved even for the rebellious, but kept hidden from them until the time of their deliverance, the second resurrection, for "there shall be a resurrection of the dead, both of the just and unjust." (Acts xxiv. 15). The wicked are cast back into the grave at the first resurrection, and shall not come out thence until they have paid the uttermost farthing (Matt. v. 26), or as John states in Rev. xx. 5: "The rest of the dead lived not again until the thousand years were finished." It will then be clearly seen by all that Christ is the Saviour of *all* men, but *especially* of those that believe (1 Tim. iv. 10): when Sodom and her daughters, who are stated in Jude 7 to be suffering the vengeance of eternal fire, will come out of that fire of torment, and "return to their former estate." (Ezek. xvi. 55). Even Pharaoh, the persecutor of Israel, he who fought against the Lord's decrees, and was drowned in the midst of his rebellion, even concerning him we read in Ezek. xxxii. 31: "Pharaoh shall see them, and shall be comforted over all his multitude, even Pharaoh with all his army slain by the sword, saith the Lord God;" for at that time, saith the Lord: "Unto me every knee shall bow, every tongue shall swear" (Isa. xlv. 23), yea, "every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing and honour and glory and power be unto Him that sitteth on the throne, and unto the Lamb for ever and ever." (Rev. v. 13).

On those three crosses we see the figure of the three glories to be manifested in the end. In the centre we behold the pattern and waymark for Israel, the elect of God, the Bride of Christ, who are included in "Christ the firstfruits;" in the repentant thief we see the figure of those that are Christ's at His coming, those who take part in the first resurrection, and are thereby saved from the second death. God's mercy does not stop here, but at the appointed time, He rescues His banished (2 Sam. xiv. 14), of whom the unrepentant thief was a type, "that in the dispensation of the fulness of times He might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in Him." (Ephes. i. 10).

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

## Our Crumb Tray.

### THE NEWSPAPERS ADVERTISE IT.

A sister writing from Rock Park, Spencer Co., Indiana, on August 5th, says: "I arrived here at six p.m., and found a lodging place, and went in the morning to the Marshall to get permission to canvass, which was granted at once. I also obtained permission from the Sheriff to hold a public meeting at the Court house next Sunday (the two newspapers will advertise it), when I hope to blow Israel's horn to a full house. I left at Owensboro, Kentucky, 12 Sermons, 312 *Parts*, and 70 *PIONEERS*, to bring forth fruit according to His word."

### "EVERY ONE THAT IS OF THE TRUTH, HEARETH MY VOICE."

One who has received and accepted the *Flying Roll*, writing from Jacksonville, Illinois, says: "After reading the *Flying Roll* it satisfied me the work is of Divine origin, given by God through His instrument. I have been trying to get the truth for sixteen years. I left the Methodist Church sixteen years ago, and the last three years I have made great advancement, but I did not have it linked together, and I did not know anything after reading the *Roll*. Now I want the whole truth if the Lord will lead me to it. I feel as if I ought to go selling the *Roll* and *PIONEERS* as the time is short.

"This is not new to me, as the judgment is increasing, and I see it, and have seen it for years, and I am anxious to gain all the knowledge I can if the Lord is willing. I do not want to be like a man that is blind, but want to tell it to the world, for I believe it is the everlasting Gospel."

### ONLY A TORN SCRAP OF THE "PIONEER."

We read: "Though thy beginning was small, yet thy latter end should greatly increase." We find that God always uses means that would be despised in the eyes of the world to accomplish His mighty purposes. When He wished to promulgate the Gospel, He chose a few poor illiterate fishermen, who had been toiling for a bare subsistence by the sea of Galilee. The stripling David is used to destroy the great giant Goliath; the jawbone of an ass in the hand of Samson to slay a lion and a host of Philistines, and out of the same jawbone the Lord caused water to flow to quench his thirst. These and many other instances we have on record of the seemingly insignificant means used by God to work out great ends.

Recently a labouring man, whilst walking along a street in Bath, picked up a torn scrap of the *PIONEER OF WISDOM*, which he read, and it seemed to upset many preconceived ideas; he read it again with still greater astonishment, but had to admit it was the truth. Having occasion to come to London, he passed down Hampstead road, and seeing the *PIONEER* spread out in the window immediately came in for a copy, glad to get the opportunity of learning more of the truths

which had awakened such an interest in his mind since he had stooped to pick up the fragment passed unnoticed by others. He did not leave the shop until he had also purchased the first Sermon of the *Roll*. These he has now read, and has since made another call for the current issue of the PIONEER, and the Volume (3 Sermons bound together) of God's last message to man.

#### A MESSAGE FROM INDIA.

A sister reports that whilst canvassing in Ealing last week (where she was enabled to dispose of five Sermons, two *Parts* and 49 PIONEERS) she met a lady who said she purchased a Sermon of the *Roll* some time ago from another sister. This she had lent to a lady friend who had become very interested. The book had since been given to a gentleman who has taken it to India, and the lady now visited, had heard such a good report of it from her friend, that she was only too pleased to avail herself of this opportunity to purchase another.

#### ANOTHER WITNESS FOR THE TRUTH.

A regular subscriber for the PIONEER OF WISDOM and interested reader of the *Roll* at Richmond, Indiana, on renewing his subscription for the PIONEER, says:—

"There is much in the paper that instructs and interests me; in fact it is all the line of religious thought I appreciate now. I find myself trying all systems and Scriptures by it, as there is more light there than anything I have found yet. Then it gives me rest and comfort that I never enjoyed before. I feel very grateful and thankful that it ever fell to my lot to be able to see the deep spiritual meaning taught in the "Extracts from the *Flying Roll*." I see all around evidences of enough to seemingly convince the most sceptical, that we are living in the end of this age. Calamities of all kinds multiply daily in the physical world; political institutions of all kinds are being divided into warring factions; religious systems are no exception,—church organisations that have held together and worked in harmony for years past are now being rended by divisions. Business interests are all seemingly out of the ordinary channels of the past; men that have been conversant with their trades for years past, at this time don't seem to know how to plan for the future. Until we come to the Prophecies, we cannot see and understand all this confusion in Babylon.

"There are some here enquiring the way to Zion, but the great mass of the people do not comprehend the signs of the times."

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

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

## Notes from Canvassers.

### BIRMINGHAM.

"Monday, August 25th.—Last night we held another meeting in the Bull Ring, but what with surrounding speakers, and the wrangling of a couple of professors, we were unable to draw much attention. However, we strove to lay the faith of immortality before the few who stopped to listen, and we have no doubt that the words spoken will bring forth fruit in due season. The word of the Lord cannot return unto Him void, but must accomplish that whereunto He has sent it. The message of the *Flying Roll* being sent in reality only to the lost sheep of the house of Israel, will not be received by the Gentile Churches, who cannot see anything beyond the common salvation of the soul, but the lost tribes of the house of Jacob will understand the way in which the blood will be cleansed, and that their mortal bodies may put on immortality. To them it is given to know the mysteries of the kingdom; nothing can be a parable to them, and they will receive the anointing, which will eventually abide in them, and teach them all things.

"To-day we have canvassed in Birmingham, Olton, Solihull, Robinhood, Streetsbrook, Blossom Field, and Shirley Heath. We found many Catholics in Solihull, many of whom would not look into the message of life, their minds being fettered by priestcraft and superstition. One woman said she would buy a Sermon to see whether it would reform her son. I told her, says our brother, that she could not put anything better into his hands, knowing as I did, that many whose young and sensitive hearts had formerly sickened at the sight of so much void and empty professions of religion, had been led to live nobler lives through reading the first Sermon of the *Roll*. When the evil is unmasked and the fig-leaved apron removed, when that evil is revealed in all its ghastly deformity, man, who before gloried in sin, detests and abhors its very appearance. Nought but the holding up of the brazen evil upon the pole, that man may see it *as it is*, will effect a cure. Things necessary for all to know are concealed through mock-modesty, and the youths of this present age in consequence grow up in ignorance of the real nature and effects of sin; and who will be answerable for this at the judgment-seat of Christ, but those whose duty it is to bring them up in the nurture and admonition of the Lord.

"Tuesday.—During the day we have laboured in Hay Mill, Yardley and Birmingham. One minister, a Methodist, was not at all backward in condemning this work as a fad, when a sister offered him the *Flying Roll*. He advised her to abandon the canvassing and be no longer deluded, yet strange to say, he had never read the *Roll*, but had only listened to what others had said about the work, and would not take a copy to prove for himself. He thought it presumption on our part to assume the name of Israel, but our sister drew his attention to Isaiah xlv. 5: 'One shall say, I am the Lord's, and another shall call himself by the name of Jacob, and another shall subscribe with his hand unto the Lord, and surname himself by the name of Israel.' He could not bring anything forward to condemn the teaching of the New and Latter House of Israel, and our sister duly warned him of the consequences of rejecting and railing against this last message from the Lord of Hosts, and left him to reflect upon what she had said.

"Wednesday.—We have again canvassed in Birmingham, Hay Mill, and Yardley. One of our sisters offered the *Roll* to a man who said he did not believe in the Scriptures or anything in the way of religion. She said: 'Then what do you hope to come to if you do not trouble about these things?' 'Oh!' he replied, 'I expect I shall live till I die.' Surely the god of this world has totally blinded the eyes of man to-day. It is

indeed terrible to behold the state the world is in, and in an age which boasts that men are coming under the sway of the Gospel.

"Thursday.—During the day we have laboured in Birmingham and Smallheath. Street after street is canvassed, meeting with scarcely a single case of interest. Truly mankind on the whole are dead to all spiritual knowledge: the *Roll* may well ask, How long has Adam slept since the fall? And of course Satan knows that it is to his advantage if he can keep them in blindness and ignorance. He has well filled their minds with the wisdom from beneath, as we can draw from what they have to say when God's last message is offered them. 'I mean,' says one, 'to make the best of this world, and then I'll stand a good chance for the next.' Of course this has been the language from the beginning: 'Let us eat, drink, and be merry, for to-morrow we die'—no hope beyond that, much less a hope for immortality for the body. Others profess to be flooded with literature. Of course we endeavour to point out the great difference between the *Flying Roll* and all other books on religion, the former being a message of life for the body, and others holding out no further hope than the salvation of the soul; but as a rule they have not sufficient discernment to distinguish between immortality and incorruptibility. It is so different when one comes across a person who takes a real interest in the Word; we can then generally manage to make an impression on the mind, and leave a copy of the book for them to peruse at their leisure. One thing we know, if we can only get the *Flying Roll* into their hands, the Spirit and the truth will do its work. No one can read far in the *Roll* before they notice the weighty and powerful language which carries its authority with it.

"Friday.—We have worked to-day in Birmingham, Smallheath, and Little Bromwich. A brother says: 'At one house where I called, the lady informed me that both she and her husband were believers and knew that their souls were saved through belief in the Atonement, without works of their own. I said I am pleased to hear it, but you know we are now living in the third and last watch of time when we may obtain the immortality of the mortal body by the overcoming of all evil, which will be a higher prize than the salvation of the soul alone. Then, she said, you do not believe in the resurrection of the body? That is not according to the Scripture, I replied. Paul, alluding to the resurrection said, "Thou sowest *not* that body that shall be . . . but God giveth it another body as it hath pleased Him," a spiritual body, not the natural body sown in the grave. I further added, the soul lies in the grave with the body, until the last trump awakens the sleeping soul again to life. She answered, I always thought it was that, and when my little girl died I asked Mr.— of Christ Church about it, and he said the body certainly does rise again, but of course we cannot understand how it is, and must therefore leave that with God: but still I could not think that God would bring the body together again after it had returned to dust. I opened the *Roll* and read her a portion of *Part IV*, after which she willingly purchased a Gilt Sermon.'

"Saturday.—We have concluded the week's work by a canvass of Birmingham and Smallheath. A brother gives the following: 'I had rather a lengthy talk with a member of the Plymouth Brethren, who declared without the least hesitation or apparent fear of contradiction that if she had to die to-night her soul would immediately ascend to heaven, which she unscripturally described as the *first resurrection*. Yet, when asked, she could not produce one single passage of Scripture to support such an erroneous impression; I therefore proceeded to point out to her that the Word of God taught very differently, when it declared that the souls of all that die descend with the body into the grave, where they remain asleep until the resurrection. This, how-

ever, she could not, or rather would not accept, although she asserted that they were willing to receive truth from any quarter, though many passages were brought forward to confirm my statement, such as Ps. xlix. 15, Ps. lxxxix. 48, Acts ii. 27-31, Matt. x. 28, and Rev. vi. 9-11. I then said, Supposing the soul at death ascends to heaven, what is there to rise, seeing the body cannot? The curse of death is passed upon the ground, man's body, which he receives as the wages of his sin, to which he is delivered for the destruction of the flesh, for the sake of his spirit, that it may be saved in the day of the Lord Jesus. To this she could make no response, and would not even take a PIONEER to look further into the work. I informed her that she was now left without excuse. One old lady, eighty-six years of age, took a Gilt Sermon to send to her son at Bristol, and hopes to take another copy shortly for his brother. Another who took a Sermon was pleased to hear that in the resurrection we would know and recognise our departed friends. It has been stormy all this week, but nevertheless we have been enabled to dispose of 57 Sermons of the *Roll*, 67 *Parts*, and 345 PIONEERS."

#### REPORT FROM BIRKENHEAD.

"Monday, August 25th.—We commenced our labours this week in Birkenhead and surroundings, meeting with much poverty and sickness amongst the working classes. One brother had a very interesting conversation with a lady on the resurrection, clearing up many points which had been a source of trouble, as she could never reconcile the Word with the teaching of the Churches; 'for,' said she, 'if I ask our minister to explain it, I get one interpretation, and I go to another and get something quite different.' Our brother read a portion of the *Roll* to her, in which she seemed to recognise the voice of the Spirit of God. 'Well,' she said, 'it is quite refreshing to have a good feed on the good old corn of the land' (the Word of God). She took a set of three Sermons, adding: 'I know I have got the truth here, and I shall not forget to make it known amongst others.' One man who bought the PIONEER OF WISDOM on Saturday, was glad to meet our brother to-day and have a conversation on the life of the body, saying he had read the paper through and was convinced it was the truth, and was just what he wanted, as he said: 'There has always been a longing for something further than he had got;' he gladly took the *Roll* and another PIONEER, asking our brother to call again and converse on the Word which he loved dearly, and now that a fresh light has sprung up in his heart, he was still more rejoiced. Truly it makes the canvasser's heart rejoice over such a one who is now seeking for that wisdom that cometh from God.

"Tuesday, August 26th.—Still working in Birkenhead and surroundings. One brother had a very interesting conversation with a butcher who was looking for the second coming of our Lord, but said the resurrection was most mysterious to him. After showing him the difference between the salvation of the soul and the immortality of the mortal body, he exclaimed, 'Do you mean to tell me that God is going to save all souls?' 'Yes,' said our brother, 'or when will the words be fulfilled, And I, if I be lifted up, will draw all men unto me?' 'Well,' said he, 'I've been inclined to believe that before, but the Scriptures are very conflicting on the point.' Our brother replied: 'That is through you not rightly dividing the Word of truth,' and handed him a Volume of the *Roll*, saying: 'If you search this with the Word of God, you will see all things clearly, for it unfolds the Scriptures, making known to mankind the things that have been kept secret from the foundation of the world.' 'I will gladly take that book and look into it,' said he, wishing our brother God speed on his mission. A sister met with a lady who

had become interested in our work through reading a PIONEER OF WISDOM, which had been found among the waste paper. Since reading it, she had longed to meet with us, and wondered when we should visit Birkenhead. When our sister called, she at once asked her in to converse on the Word, and stated her belief that the time was here for Israel's redemption to be witnessed. She could see that the law and gospel had to be joined for the life of the body, which is Israel's portion, and took a first Sermon and ordered the second and third to be taken later. Another lady took a first Sermon, saying her husband was very much interested in the Word of God, and thought it would be a great help to him. One man with whom a brother had a very interesting conversation on the immortality of the mortal body, said he had never seen the Scriptures so clearly before, and took a Sermon of the *Roll*, asking our brother to call again. Another lady stopped a sister in the street, saying: 'I was upstairs dressing when you called at my house.' Our sister explained our mission, in which this lady became very interested, and took a PIONEER.

"Wednesday, August 27th.—Only four of us have canvassed to-day, three amongst the larger houses meeting with the utmost indifference towards anything spiritual. A brother canvassing the shops, had a very interesting conversation, showing the difference between the glory of the Gentiles who will receive a celestial, incorruptible body at the resurrection, and the glory in store for Israel, an immortal body of flesh and bone. This gentleman was a Superintendent of a Sunday School, and was willing to receive the truth as it is in Jesus. We had a very refreshing and instructive conversation, at the close of which he took a Sermon of the *Roll* to look further into the faith which was once delivered to the saints, now to be revived in the sons of Israel, who will not be content to pass with the Gentiles through death, but like their forefathers, pass over dryshod and inherit the land (the body), which Canaan was a figure of.

"Thursday, August 28th.—We have canvassed to-day in Seacombe, but found it very hard work to even dispose of a penny paper, although the majority of the people were seemingly well to do; the cry on all sides was, we have no money.

"Friday was very wet, so that we were unable to canvass.

"On Saturday, we continued our labours in Seacombe. A sister met with a lady who at first refused to have anything to do with the *Roll*, but after our sister had explained our mission, she took a Sermon, also a PIONEER. A poor woman who listened very attentively to our sister explaining the mission of the *Flying Roll*, said she could not afford to take one now, but if we could call in about three weeks, she would gladly take one then.

"Our sales for the week are 2 Volumes, 48 first Sermons, 5 sets of 3 Sermons and 114 *Parts* of the *Roll*, and 400 PIONEERS."

#### NOTES FROM ENFIELD LOCK.

"On Monday, August 25th," a sister writes, "my first call was to leave the second Sermon with a servant who had ordered it. Whilst I was waiting a few minutes at the back door until she was disengaged, her mistress came forward and seemed rather displeased, stating that I must come another time. On calling shortly after, I found that the young woman was somewhat afraid to see me, but sent the money out by one of the other servants. I next called on a lady who had ordered the second and third Sermons, but when she saw the Volume of the *Roll*, she determined to take it instead. I left the second and third Sermons in her care, and when I returned, she informed me that her niece was going to have the set, taking her first

Sermon and the two I had left. One whom I met, stated she had bought a *Part* of the *Roll* when she lived at Epping, had read it through several times, and would very much like the Sermon, but was quite out of cash. I left a PIONEER and promised to call again. She stated that when the *Roll* was offered to her first by a young man, one of our canvassers, a gentleman was in the shop at the time and advised her not to take it, but from the young man's conversation, she decided to take a *Part* and look into it for herself, and is now rejoicing in the truths it contains. I met several who have a Volume or three Sermons of the *Roll* and were pleased to take a PIONEER.

"I spent Tuesday in Clapton, and on Wednesday visited Walthamstow; on Thursday went to Leyton, and paid another visit to Walthamstow on Friday, paying a visit to the person who took the third Sermon from me a few weeks ago. She and her husband are still progressing in the faith once delivered to the saints. Her husband preaches the faith wherever he gets an opportunity. Another person was glad to change a *Part* for a Sermon of the *Roll*. On Saturday I again went to Leyton.

"During the week I have disposed of 1 Volume, 30 Sermons, 13 *Parts* of the *Roll*, and 163 PIONEERS."

#### NOTES FROM HULL.

"Monday, August 25th.—To-day the message of life has been canvassed in Ellerker, Brough, Rolston, Mapleton and Hornsea with very good success. A brother was asked twice if he believed that reading books would make anyone good; he replying, said, reading avails very little; it is to strive to walk according to that which we read when we are convinced that it is according to God's Word, as it is written: 'Blessed are they that hear the Word and keep it.' We came across some who had read the *Roll* and appreciate it much; most of these took a paper to see the progress of the work. We also met a young man who had heard James Jezreel preach; he was a good preacher, he said; would have taken a copy of the *Roll* but was too poor. A brother sold two Sermons of the *Roll* to a woman in a little shop. The clergymen were called upon in the districts visited, but their usual cry is, 'I am not interested in that sort of work.' A brother had a long conversation with a Wesleyan Methodist and proved by Scripture that they were preaching a false doctrine, not what the Word said. This man hindered the sale of the *Roll* to a woman with whom our brother was conversing; he was asked what sect he belonged to, and having replied a Wesleyan, the canvasser, who was of that persuasion before his eyes were opened to see his glorious work, showed to him the gross darkness they were in, and exhorted him to take God's word instead of man's tradition. A sister called upon a woman who had taken a paper previously; she liked it, the redemption of the body being quite new to her, and enquired what would become of the dead. She was shown the different glories, and told that we which are alive and remain would not prevent the dead from rising at the first resurrection and being made spiritual bodies like unto the angels. She took a *Part* of the *Roll* and wished us success.

"Tuesday, August 26th.—We have canvassed again in the suburbs of Hull to-day. The people appeared quite indifferent to spiritual things, which makes it very hard work canvassing. A woman purchased a paper of a brother after some talk; she soon afterwards sent a little girl back with the PIONEER to exchange it for the *Roll*, which of course our brother was very pleased to do.

"Wednesday, August 27th.—We have again been scattering the seed in Hull, little knowing on what ground that seed has fallen, but we trust some may bring forth a hundredfold. A woman who had the first Sermon of the *Roll* ordered the second and third.

"Thursday, August 28th.—Hull and Stoneferry have been canvassed to-day with fair success. A woman, who bought a *Part* at Newcastle, to-day purchased a Sermon of the *Roll*. She asked if we preached we should not die, as that was the impression she derived from what was said by the man she bought the *Part* from. Our brother explained to her we believed according to Scripture that there would be a people who would never see death; we could not say we were those people, but that was our hope; that Church which the gates of hell and death shall not prevail against was not yet manifested, but we believed that the *Flying Roll* was the instrument that God was using to gather those who would form that Church in the near future. A brother was turning over the leaves of the *Roll* whilst explaining the mission of the book to a young man, whose eye caught the words, that woman was the tree of knowledge of good and evil. He said, If that is so, and Adam had obeyed the command, there would have been no offspring. Our canvasser showed him the two parts, good and evil, and it was the evil part he was to subdue, and multiply and replenish the good, but Adam multiplied and replenished the evil, and it subdued him. Paul, in his writings, speaks upon the same subject when he says: That it is good for a man not to touch a woman (that is in her evil state); this is also clearly proved in the Levitical law. If man in the beginning had eaten of the good of that tree he would have brought forth sons of God, but by eating of the evil he brought forth sons of Satan; therefore, saith Jesus Christ: 'Ye are of your father the devil, and the lusts of your father ye will do.' We could greatly enlarge upon this subject, but we prefer to draw our readers' attention to the first and second *Parts* of the first Sermon of "The Extracts from the *Flying Roll*," which is of divine inspiration and not marred by the hand of man, and which will reveal to them the whole mystery of the fall. Those who have ears to hear let them hear what the Spirit is now speaking through the pages of the *Flying Roll*.

"Friday, August 29th.—At Stoneferry, we called upon a publican who had the three Sermons and liked them much, and said they required careful reading. She purchased two PIONEERS to see the progress of the work. A woman was called upon who heard our faith preached at Bacup in Lancashire. She desired to know more about it, so bought the *Roll* which we know will give her full particulars and cause her heart to burn within her as she reads that glorious message of life. A brother had a talk with a man who said he was a Christian, but it was evident that Satan had come to him as an angel of light and so puffed him up that he informed our brother that he was holy, with the Holy Ghost dwelling in his body. The Scriptures were brought forward to disprove this, but apparently to no effect, so he was left in this terrible delusion to awaken to that solid fact that the Holy Ghost will never dwell in blood.

"Saturday, August 30th.—Holmpton, Hollym, Welton, Melton and Marfleet have been canvassed with fair success. A young man was offered the *Roll*, and after a little conversation he purchased a *Part*, not being able to afford the Sermon. He said when he saw us come into the village he felt inclined to offer us twopence to get our hair cut, but as there was no barber in the village he thought it was of no use. We explained to him why we did not cut it. He replying said: Then I suppose I shall not go to heaven if I cut my hair. We explained to him that the law had nothing to do with the Gentiles; they could gain their glory by a simple belief in Jesus Christ, but we were seeking for heaven to come to us, and know well that it will not descend on those who mar their bodies. (See Lev. xix. 27). A young woman who was offered the *Roll*, said: I do not believe it. She was asked if she had read the book. Replying, she said: No, but people have told me about it. The canvasser

said: Supposing you were taken before a magistrate for a certain offence, would you think it just if you were condemned without any evidence being given? She replied in the negative. Then continued the canvasser, that is what you are doing with the *Flying Roll*. The canvasser evidently made some impression on her mind, for she bought a *Part*. We trust she will realise that the body must be cleansed before it can become a fit habitation for the mighty God of Jacob.

"Our sales for this week have been 93 Sermons, 101 *Parts* of the *Roll*, and 228 PIONEERS."

#### MARGATE AND NEIGHBOURHOOD.

A brother has disposed of 59 Sermons of the *Roll* and 267 PIONEERS in and around this Kentish watering place during the past week. He writes:

"On Monday, August 25th, I left Ramsgate by the 8 a.m. train, soon afterwards alighting at Margate, and after spending two hours in a search for suitable lodgings I was successful in obtaining a room on the outside of the town; almost half the day had passed by the time I got my luggage from the station. I canvassed in the afternoon.

"A portion of Tuesday was wet.

"On Wednesday I was very successful canvassing in Margate, and found the poor receive the PIONEER freely. In the afternoon I worked among the more wealthy portion, but as usual found greater indifference to the truth than among the poor.

"On Thursday, whilst canvassing, I met a woman who had previously bought a Sermon of the *Roll* from me, and she now informed me that she had burnt it. She did not seem to realise that she had followed the evil example of Jehudi, who, when he had read three or four leaves, cut it with a penknife and cast it into the fire. (Jer. xxxvi. 23.)

"A police constable endeavoured to stop me from canvassing on Friday, stating that it was not lawful for me to do so without having a Margate licence. I replied that the licence I carried was sufficient in any part of the country, still he did not seem satisfied, being ignorant of the law on the subject. The inspector and his clerk at the police station, after examining my certificate, pronounced it all sufficient.

"The next morning I proceeded along the road leading to Westgate, crossed some fields to reach a group of houses standing off the main road; canvassed these with good success, and then entered Westgate. Many here laughed the message to scorn, and although I had sold 15 Sermons in the morning, I was unable to sell a single copy during the afternoon here, and but few PIONEERS.

"On Sunday I proceeded to Ramsgate with the intention of holding a meeting on the sands, but the rain prevented."

#### HOLLINWOOD, NEAR MANCHESTER.

"446, Manchester Road, Monday, August 25th.—We started out this morning with the intention of canvassing, but the weather was so very showery we decided to make a few calls upon those who had bought from us previously. A lady residing at a lodge in a cemetery, bought a PIONEER from a sister a short time ago. The sister passing down the same street the day following, this person then sent for the first Sermon; her husband was much interested in the PIONEER. To-day she gladly took the second and third Sermons to complete the set, and also said her husband was delighted with the *Roll* and the way it opened up the Scripture. Another person whom our sister called upon was pleased to take the second and third Sermons. She said her husband had read it up, as she could not read, and liked it very much, and was now anxiously waiting for the others. During the day we have experienced

great opposition, in fact more so than usual; several seemed rather bitter against the work, particularly those who could not see anything beyond the salvation of the soul. One, a shop-keeper, destroyed the first *Part* of the *Roll* because of the words: 'For if you obtain the life of the body the salvation of the soul is certain.' We referred him to the Scripture bearing upon the life of the body: 'I pray God that your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.' (1 Thess. v. 23.) And 'Except those days should be shortened there should no flesh be saved, but for the elects' sake those days shall be shortened.' (Matt. xxiv. 22.) 'Behold I show you a mystery, we shall not all sleep.' (1 Cor. xv. 51.) For He 'hath looked down from the height of his sanctuary, from heaven did the Lord behold the earth: to hear the groaning of the prisoner to loose those that are appointed to death. (Ps. cii. 19-20.)

"We realise if the Spirit of God has not prepared the hearts of the people to receive the message of life we can do nothing. We had a conversation with a minister upon the immortality of the mortal body: he appeared to listen with much attention at first. In course of conversation I said the *Roll* was a divinely inspired work, unfolding the deep mysteries of the kingdom of God. He replied that he had the Holy Ghost in his heart, and quoted the following words as he thought to substantiate his statement: 'And there appeared unto them cloven tongues as of fire, and it sat upon each of them. (Acts ii. 3.) I said in reply that the Holy Ghost would not dwell in flesh and blood, and that the Apostles at the day of Pentecost had not the Spirit within them; that the Spirit only sat upon them as he had just read. I also pointed him to our Lord first dwelling in the Spirit after His baptism at the river Jordan; it only rested upon Him during His ministry, and before His blood could be shed a ransom for all souls, that Spirit had to withdraw; when He said: 'My God, my God, why hast Thou forsaken me.' After His resurrection His Spirit was the life of His body in the place of blood. On the third day He said unto Thomas: 'Reach hither thy finger and behold my hands, and reach hither thy hand and thrust it into my side, and be not faithless but believing.' (John xx. 17, 25, 27.) Even after this testimony the minister remained of the same opinion still.

"Tuesday, August 26th.—We continued our work in Werneth and Oldham. It was very cold and showery all day. We, however, canvassed between the showers as best we could. In the evening we held a public meeting at 8, Castleton Street, Freehold, where a good number congregated to hear the doctrine of a full redemption of body, soul, and spirit without death. Great earnestness was shown, and at the close another friend proffered to open their house: we also disposed of 10 PIONEERS before leaving.

"Wednesday, August 27th.—To-day we had to alter our arrangements on account of Oldham Wakes which commence on Saturday. We commenced to canvass in Hollinwood and worked our way towards Manchester, through Failsworth. This part we find a stronghold of Swedenborgians and Secularists; the former we found very hard to canvass, but several were bound to admit the truth of what we said when the two-edged sword of the word was applied. A brother sold the *Roll* to a sceptic who intimated he wanted to peruse its contents to battle with arguments of Christendom. We hope in so doing he may be convinced of the truth (as was the Apostle Paul when on his way to Damascus to persecute the followers of Christ) and prove himself a zealous worker for Christ, and escape the hard and cruel task-master, Satan, whom he is labouring under.

"Thursday, August 28th.—We worked in Failsworth, Hollinwood, and New Moston; the latter, a very straggling district where the people

seemed a little more favourable towards us. A great many seemed to be awakened to the fact that we are now living in the last days, and are looking for some great change or outward manifestation.

"Friday, August 29th.—To-day we devoted our time chiefly to second calls and canvassed also in Stake Hill and Slattocks. We had several conversations which were profitable both to the canvasser and the hearer.

"Saturday, August 30th.—On account of the holidays here we thought it necessary to go a little further away, the fields of labour being Shaw, Daisy-nook, Droylesdon, and Hollinwood. At Shaw, a person could not accept what we had to say about the resurrection, that the soul slept in the dust of the earth until the morn of the resurrection. We brought forward abundant proof relating to the subject referring her to Dan. xii. 2, Ps. xxx. 3, and Acts ii. 27, 34. We also pointed out that the spirit returns to God who gave it (Eccles. xii. 7), and that the body at death goes to corruption (Job vii. 9, 1 Cor. xv. 50). After the conversation, she remarked that her daughter was deeply interested in the *Roll*, and that she had been reading it to the scholars in her class, and they were also pleased with its teachings. Her daughter had taken the *Roll* with her on her holidays to Ilkeston, to read to her friends there. The mother was now pleased to take the second Sermon without any persuasion, and will take the third next time we call, if possible. A brother on his round, called at a public house where he had previously sold the *Roll* to the publican's wife. He found that she was very pleased with it, and gladly took the second and third Sermons to make up the set. Another person remarked that she was at the mother's meeting mentioned in our notes a fortnight ago, when the minister condemned the work unheard or unread. She thought it was very unchristian-like, and had not been to the meetings since. It had been on her mind very much since, and she said it was very sad for a clergyman to make such remarks. During the day we had very good success, and many profitable conversations on this work.

"This week we have disposed of 55 Sermons and 67 *Parts* of the *Roll*, 278 PIONEERS, and a Hymn Book."

#### MANCHESTER.

"During the past week ending August 30th, I have canvassed and made calls on Tuesday and Saturday in Lower Broughton and Salford, on Wednesday in Salford, and on Thursday and Friday in Lower Broughton.

"Monday, August 25th.—Was unable to do any canvassing to-day.

"Tuesday, August 26th.—Called at a number of places I had been to before, but only found one person prepared to take a Sermon to-day; three other took a PIONEER, one had had the *Roll* lent him, several wished me to call again, and at others there was no answer to my knocks, etc. Of those called upon for the first time three took PIONEERS, one in particular seeming to be interested. Had to shelter a good deal during the day.

"Wednesday, August 27th.—Whilst going to my field of labour this morning, I met with a person I knew and offered him the *Roll* and after a little interesting conversation I was very pleased to supply him with the first Sermon and a PIONEER. Called at a few places I had been to before, and at one of them, where a PIONEER had previously been purchased, the person now took the first Sermon without hesitation. Of those called upon for the first time many seemed very poor, and although several appeared to be interested, none were able to take a Sermon, and some not even a PIONEER, but wished me to call again. One person called upon looked at me when I

offered the *Roll* as much as to say, Do you really believe what you are saying, and gave me to understand that he was a firm believer in God, and a deal better a God than the ministers talk about, trying to frighten the people by telling them that He will keep the wicked burning in a literal fire throughout eternity, but that he did not believe in the Bible having been written by inspiration, as it was full of lies and contradictions, or in God having spoken to man at any time except through His works in nature. I told him it was not the Bible (which was indeed the word of God) which was at fault, but that man had been unable to understand the deep mysteries it contained, having been sealed until the time of the end, and that the book I was now offering him was God's interpretation of the Scriptures, making the mysteries thereof plain, that eternal punishment was not taught in the Bible, but that on the contrary, 'though hand join in hand, the wicked shall not be unpunished' (Prov. xi. 21), yet that punishment does not continue after the thousand years, as it is written: 'But the rest of the dead' (the unjust) 'lived not again until the thousand years were finished' (Rev. xx. 5), when God, who has distinctly declared 'all souls are mine' (Ezek. xviii. 4), and that He 'is the Saviour of all men' (1 Tim. iv. 10), will ransom them out of Satan's power, for He doth devise means that His banished he not expelled from Him (see 2 Sam. xiv. 14), that is, those who are banished from Him at the first resurrection to undergo their punishment of the second death for one thousand years, will not be expelled from Him at the end of that time. Many other texts of Scripture upon this and other subjects were referred to, and though he would not take a Sermon, he took a PIONEER, but did not think he could read it without prejudice, being so confirmed in his own views. This evening after I returned home, a person who had previously had a PIONEER which she liked, called for the first Sermon, which I was very pleased to supply. Had rain again to-day at intervals.

"Thursday, August 28th.—Had interesting conversations with some of those called upon, three of whom took a Sermon and others a PIONEER; a number wishing me to call again. One person who took a PIONEER, seemed afraid to take the *Roll*, and I believe many are so satisfied with the pleasures of this world, and others so weak in faith that they fear lest their minds should be disturbed, that they have no desire to inquire too closely as to 'what is truth' (John xviii. 38), or to follow the exhortation to 'Quench not the Spirit; despise not prophesyings; prove all things; hold fast that which is good.' (1 Thess. v. 19 to 21). A Welsh woman seemed pleased to take a PIONEER containing a 'message for the Welsh,' in their own language, and upon seeing the name of our brother at the foot thereof, stated that she knew him. Very marked indifference was shown by a few to whom this most important message of the 'Extracts from the *Flying Roll*' was offered, but in charity we must conclude they know not what they do. Had a little rain again to-day.

"Friday, August 29th.—Several of those called upon seemed interested and took a PIONEER, but none were prepared to take a Sermon, a number wishing me to call again. At one place I was informed they had the first Sermon, which they produced, and which it turned out had been purchased from me by a member of the family at her business address. It was liked, and a PIONEER was now taken. A young man who gave me to understand he did not believe in the second coming, and was a strong Catholic, declined the *Roll*, but took a PIONEER, saying he was not bigoted. In the afternoon, a very heavy thunderstorm obliged me to shelter, and after doing so for some time, I decided to return home.

"Saturday, August 30th.—Called at a good many places I had been to before, at one of which the person now took the first Sermon without hesita-

tion, a few took PIONEERS, and others wished me to call again, being still unprepared to purchase. Of those called upon for the first time several seemed very interested, three taking a Sermon (two of them a PIONEER as well), and others PIONEERS. I was much struck with the marked attention to the message, which was manifested by two of those who took the *Roll*, immediately on my beginning to speak to them about it, and one of them upon my leaving her said, as if she meant it, 'Thank you very much.' Had long and interesting conversations with two young men to whom I offered the *Roll*, neither being prepared to take a Sermon, but one took a PIONEER, and the other two PIONEERS. The 'day' referred to by Jesus on the cross, in answering the request of the repentant thief, seemed to be a difficulty with one of them, so I explained to him that in the Bible the word 'day' had different meanings, one being the ordinary day of twenty-four hours, another the day of one thousand years (see 2 Peter iii. 8., Gen. ii. 17), and another the day of two thousand years, giving Scripture instances that the day referred to by Jesus on the cross, when He said, 'to-day shalt thou be with me in Paradise' (Luke xxiii. 43), was a dispensation day of two thousand years, of which we are now drawing to the close, when the first resurrection will take place, and the promise of Jesus to the thief will receive its fulfilment, the soul of the thief, like that of David (see Acts ii. 34) being still in the grave awaiting the first resurrection. The 'days' of Hosea vi. 2. 'After two days will he revive us: in the third day he will raise us up, and we shall live in his sight,' being also dispensation days of two thousand years each, the first part of the promise having received its fulfilment when Jesus Christ came after two days or four thousand years and revived us, and now in the end of this third day, or third dispensation of two thousand years, the remainder of the promise will be fulfilled by the Bride of Christ being ransomed from the power of the grave (see Hosea xiii. 14) death having no power over them. My total sales for the week amounted to 11 Sermons of the *Roll* and 71 PIONEERS."

#### BROMLEY, KENT.

We have the following from a sister who has been enabled to dispose of 33 Sermons, 29 *Parts* of the *Roll* and 148 PIONEERS during last week.

"On Monday, August 25th, I walked through Shortlands to Beckenham, and called at several large houses where those ladies who were at home could not be seen, but among the servants several took a copy of the *Roll*. The next day I first visited Shortlands, and then proceeded to Grove Park, about two miles from Bromley, and had pretty good success with the PIONEERS. In the early part of the afternoon the rain descended in torrents for a short time, and was afterwards showery at intervals. Among others I called on one poor woman who had just lost her daughter. I gave her a PIONEER, and she was much cheered and comforted after the short conversation we had.

"I walked to Beckenham on Wednesday morning, canvassed a portion of the town, and then called at the houses on the Bromley road. One man came forward whilst I was talking to his wife, called her inside and then slammed the door in my face with great force. At the next house I disposed of a Sermon, at another a few doors away I left a Sermon and copy of the PIONEER, and among others a publican and grocer became purchasers of the *Roll*. On Thursday no canvassing.

"I again visited Beckenham on Friday, where I could, as before, make few sales among the richer class, but among the shopkeepers and the poor the *Roll* and PIONEER were in many cases received with gladness. I met a young man, a shopkeeper, who has the PIONEERS from a friend at Peckham, and was pleased to read the teaching

concerning universal salvation. At another shop where I called the young man had been reading a copy of the PIONEER just previous to my visit. I met numbers who had heard of the work, and many expressed a wish that God would prosper me in my labours."

#### AMONG THE SCOTCH FISHERMEN.

"Peterhead, Monday, August 25th.—Saturday being so very wet we were unable to canvass, but when the rain cleared off a little, one of the brothers who visited Buckiehaven on Friday, went out there for a short time to deliver some *Rolls* previously ordered, and make a few fresh calls, meeting with some fishermen who seemed very interested and received the *Roll* with much pleasure, with whom he had very interesting conversations, selling 5 Sermons of the *Roll* and 17 PIONEERS.

"To-day this same brother, after working a short time in Peterhead, went again to Buckiehaven to supply others with *Rolls* according to promise, staying all night and going out to sea with the fishermen he met with on Saturday. Another brother and sister went out to Boddam, a small village three and a half miles from Peterhead, which they canvassed, meeting with good success. The sister was asked in at one house where a young girl lay ill in bed, and had a long conversation with her; another young girl who was sitting beside the sick one bought a PIONEER, and said she would read it to her sick friend, and as our sister was again passing the house a short time afterwards they called her back and secured a copy of the *Roll* also. At another house a young girl readily took two Sermons. They called at the lighthouse, and were taken over it; in fact they had a very interesting visit, but did not succeed in leaving the *Roll* here, only a PIONEER, the keeper saying they had so many books. The three sisters who remained in Peterhead worked mostly among the fisher population; commenced their labours round by the harbour where groups of men and women stood talking together, the cause of which we learned was that a man had been found drowned in the harbour, so that it was very difficult to gain much attention. As we were working round from this quarter a fisherman came up to one of the sisters asking if she was engaged in mission work. She at once introduced the *Roll* to him, and after looking through it he concluded it was a good book and secured one for himself. We met with several believers in the British Israel theory, with whom we had long conversations and who said we went too deep in a spiritual sense, they taking all the literal signs to identify the British with Israel, and failed to see the great and mighty work which is to be wrought out in the remnant who will keep the laws of God and have the testimony of Jesus, and through the merits of the new covenant promised to Israel will have their blood cleansed, and be made members of the Bride of Christ, receiving the reward of immortality, delivered from death and corruption into the glorious liberty of the children of God. We had a most interesting day's canvass and our labours were rewarded with good sales, which we pray may bring forth an abundant increase unto the glory of God, causing many to realise the fulness of the love and promises of their Redeemer.

"Tuesday, August 26th.—To-day it has been pouring with rain, so that we were unable to canvass.

"Wednesday, August 27th.—This morning a brother and sister went out to and canvassed the small village of Burnhaven, the greater part of which we found to be empty houses, but where we found them occupied we were received very kindly, and although in most places the people were too poor to take the *Roll* they were pleased to secure a PIONEER. We canvassed our way back to Peterhead, and with the other brothers

and sisters canvassed there until the close of the day. While canvassing here, a fisherman from Buckiehaven came up to one of the sisters and said he had heard of the work there, seeming much delighted with what he had heard, and took the *Roll* for himself. In a bootmaker's shop where another sister called she found about half a dozen men in the shop, to whom she at once introduced the *Roll* and showed its mission. The shopkeeper did not appear interested, but a fisherman who was present asked the shopkeeper to lend him a shilling and he very gladly took a Sermon. A woman who took a PIONEER yesterday ran after this sister to-day to secure the Sermon, saying her husband was displeased with her for not taking it yesterday. Buckiehaven was again visited by a brother, where he finds much interest has been awakened, and left two more Sermons there. This brother also had a long talk with a storekeeper, who then secured the *Roll* for himself and promised to come to a meeting which we hope to hold in the square in the evening. At the last house where we called we met with a gentleman that one of the sisters had met before, nearly three years ago, at Yoker, near Glasgow. He has the *Roll* but cannot see the depths of its teachings himself, but was pleased to see us and hear of our labours, and believed that the *Roll* was doing good, as a lady in Kirkintullock, where they had formerly lived, had one of the *Rolls*, and said she had gained great good from it, also others that he knew. He also took another Sermon of the *Roll* to give away, and invited us all to tea before we leave Peterhead. After tea we made our way out to the square and held a meeting, which was well attended and addressed by three sisters, at which a *Roll* and 22 PIONEERS were sold. After the meeting the brothers held conversations with two gentlemen, one a Jew. They both took a PIONEER, and one would have had the *Roll* but had not money with him, yet he hoped to come to the meeting tomorrow evening, and secure one then.

"Thursday, August 28th.—To-day four of our party continued the canvass of Peterhead, meeting with good success, several taking the *Roll* very readily, and others would have done so but had not the means, but took a PIONEER, while those who were too poor to take a paper very gratefully received one gratis. We were so pleased to find a number enclosed in our last parcel for free distribution, for it gladdens many a weary one who would like to look into the glorious truths now being opened so plainly to the understanding. At a cottage in the cemetery a sister was asked in and after some little conversation they decided to take the *Roll*, and also sent for another woman from upstairs to come and see the work, who after a little explanation from our sister concerning the object of our mission, took the *Roll*, saying her husband was very fond of good books like that. A sister called on a minister of the Congregational Church, who received her very kindly, and was very pleased to hear the truth concerning the faith and hope of the House of Israel, having heard many erroneous reports concerning the same. He took a PIONEER and wished us God speed. A brother and sister went out to Mintlaw, canvassing that and another village named Longside, a short distance out from Peterhead, meeting with good success, but met with some also who became very angry at being asked to take God's last message to man. As Jesus declared, they will not look into the things which belong unto their peace. This evening we held another meeting in the square, which was well attended, and much interest shown, three sisters addressing the audience, and 5 Sermons and 21 PIONEERS being disposed of at the conclusion.

"Friday, August 29th.—To-day we finished canvassing Peterhead. One of the brothers visited Buchiehaven once more, leaving two more Sermons of the *Roll* there. Others were sorry we were not remaining longer that they might also have secured the *Roll* after receiving

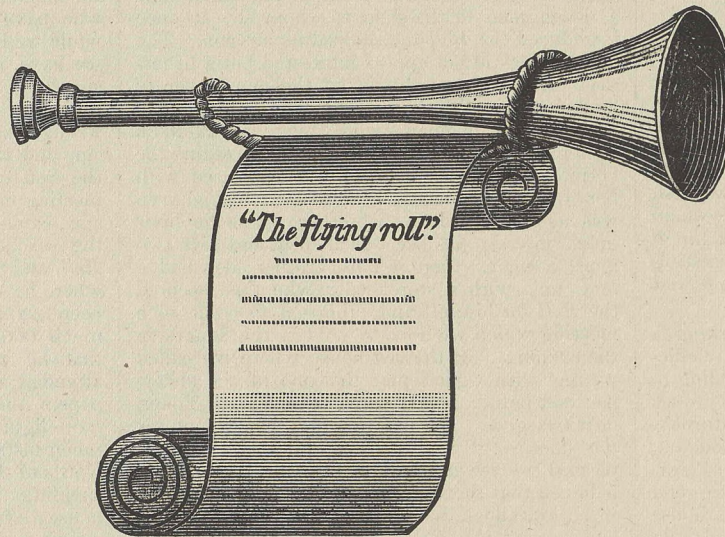
their pay, but said they might write for it. In Peterhead we met with much interest, our two meetings seeming to have aroused the interest and sympathy of the people, even more than the canvassing, so that we found many waiting for us to call upon them who gladly secured the *Roll* for themselves, speaking about us as the people who have brought a new religion to the place, while we in turn, sought to convince them that we have no desire to bring anything new, but simply encourage all to seek day by day, that the whole of the teaching of God's Word may be wrought out in them, purging their bodies from sin, and thus change these vile bodies like unto the Son of God in immortality. At our first meeting held here, a little boy about 13 years of age came forward and bought a PIONEER; at the second meeting, the same boy secured the *Roll*, and to-day our brothers called at the house where he resides, when his mother said he had been up nearly all night reading it, and was much taken up with its teachings. She added that he was a wonderful child, and always attended all meetings held in the square, buying papers and books, seeking and searching for more light and truth, and she had indeed gained much instruction from him. How true are the words of Jesus: 'Out of the mouths of babes and sucklings wilt Thou ordain praise.' At another house we found a blacksmith who had attended both meetings, also taking a PIONEER and the *Roll*, and was deeply interested in them, finding much instruction was to be gained by the perusal of their pages. At another house, three fisher girls each took a Sermon of the *Roll*. At another, a PIONEER was secured, and a short time afterwards, a sister was sent for, and another PIONEER and Sermon of the *Roll* was purchased, the lady saying she had a sick brother who had been ill for eighteen months, and Scripture truths were his only delight, so that she would make it a present to him on his birthday, as he could only sit and read. Hearing this, two back numbers of the PIONEER which were sent for free distribution, were given to her, and we pray that the Word may indeed be blessed to the afflicted, carrying a message of healing for both soul and body. A poor woman came up to one of the canvassers asking for a paper, saying she would so much like to read one but had no money; two different numbers were given her, and she said she would be able to give one to her mother. As we worked round by the quay, a fisherman came up to one of the sisters and said how much he had enjoyed the meetings, and secured two Sermons of the *Roll*. Another had in the forenoon stopped two of our party, questioning the non-resurrection of the body. They were very pleased to give a reason of the hope within them from the word of God.

"Saturday, August 30th.—This morning we were up and busy packing our luggage, sending it on to Aberdeen, then walking on to Newburgh; canvassing a portion of Boddam, Buchanness, Bullars of Buchan, and Port Errol, meeting with good success amongst those we called upon; many more would have liked to purchase but funds were low. One woman who took the *Roll* very readily said she knew it was doing much good, as she had read much about it in the papers. It was getting quite dark when we were met by our brothers, who had gone on to Newburgh in the morning to secure lodgings while we canvassed our way there. They conveyed us quickly to our new abode, and after our evening meal we were very thankful to retire to rest, after our long walk which the heavy showers of rain made more trying, the roads being very heavy. Still we rejoice greatly that our labours have been so much blessed through the past week, bringing the glorious message of peace, joy, and gladness to many a weary one.

"Our sales have been 134 Sermons, 2 *Parts* of the *Roll*, and 700 PIONEERS. We were also enabled to hold two open-air meetings in Peterhead."

# "EXTRACTS FROM THE FLYING ROLL."

GOD'S LAST MESSAGE TO MAN FOR THE INGATHERING AND RESTORATION OF ISRAEL.



Sermons I., II. and III., bound in Cloth, black lettering, 1s. each, post free 1s. 3d. each; in Cloth Gilt, 1s. 6d. each, post free 1s. 9d. each.

Volume I. (Sermons I., II. and III.) handsomely bound in Roan, gilt lettering and edges, 5s. 6d., post free 6s.

Every Father should prize it.  
Every Young Man should study it.

Every Mother should teach its truths.  
Every Maiden should cherish it.

**Publishers : THE NEW & LATTER HOUSE OF ISRAEL, 165, Hampstead Road, London, N.W.**  
**General Agent for America : Mr. THOS. A. BAXTER, 249, Jefferson Avenue, Grand Rapids, Michigan.**

## The New and Latter House of Israel.

### PUBLIC MEETINGS

Are held at the undermentioned places as follows :—

#### LONDON.

- 165, Hampstead-road, N.W., every Sunday evening at 7.  
The Assembly Hall, 105, The Grove, Stratford, every Sunday evening at 6.30.  
16, Vine-road, Vicarage-lane, Stratford, every Wednesday evening at 8 o'clock.  
LINCOLN—39, Little Bargate-street, every Sunday evening at 6.30.  
MAIDSTONE—Israel's Hall, Tunbridge-road, every Sunday evening at 6.30.  
ASHTON-UNDER-LYNE—231, Stamford-street, every Sunday evening at 6.30.  
BRIGHTON—167, Elm-grove, every Sunday evening at 6.30.  
DETROIT, MICHIGAN, U.S.A.—47, Hamlin Avenue, every Sunday evening at 7.30.  
CANTERBURY, NEW ZEALAND—Israel's Hall, Manchester-street (between Hereford and Cashel streets) Christchurch every Sunday evening at 6.30.

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

- LONDON—165, Hampstead-road, N.W.; 75, Oxford-street, W.; 20, Denman-road, Camberwell, S.E.; 7, Caxton-road, Wood Green, N.; 35, Beaconsfield-terrace, Chandos-road, Leytonstone, E.; 88, Bromell's-road, Clapham Common, S.W.  
ASHTON-UNDER-LYNE—229, Stamford-street.  
BRIGHTON—167, Elm-grove.  
BURY ST. EDMUNDS—14, Mustow-street.  
CROYDON—The Oaks, Duppas-hill; 99, Church-street.  
GLASGOW—175, West-street; Miss J. Hunter, 17, Farie-street, Rutherglen.  
GRIMSBY—4, Cromwell-avenue.  
HOLBEACH—Mrs. Andrew, Star Cross, Penny Hill.  
HOLYHEAD (N. WALES)—17, Armenia-street.  
LINCOLN—39, Little Bargate-street.  
MAIDSTONE—41, Grecian-street.  
MANCHESTER—2, Kent-terrace, Stretford; 33, Larch-street, High Town.  
MARGATE—37, Clifton-street.  
OLDHAM—243, Ashton-road; Mrs. Lord, 37, King-street.  
ROCHESTER.—27, Union Street.  
EDINBURGH—George H. Bryce, 23, Ardmillan-terrace, Dalry.  
MASS. (AMERICA)—220, Lexington-street, East Boston.  
MICH. (AMERICA)—A. Richardson, Port Huron; 706, Wabash Ave., Detroit; 249, Jefferson Ave., Grand Rapids.  
CANADA—764, Yonge-street, Toronto.  
CANTERBURY (NEW ZEALAND)—A. W. Martin, St. Asaph-street East, Phillipstown, Christchurch.



## NOTICE.

All letters and manuscripts should be addressed to the Editor, 165, HAMPSTEAD-ROAD, LONDON, N.W.

P. O. Orders to be made payable to MRS. ANN ROGERS.

SUBSCRIPTION.		s.	d.
6 months, post free, prepaid		3	3
12 " " "		6	6

**The Pioneer of Wisdom:**

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

FRIDAY, SEPTEMBER 5, 1890.

## WITHOUT THE CAMP.

IN this nineteenth century it is an insult to tell a man he is not a Christian, and yet iniquity abounds and increases rapidly as we near the end, a fact which, however, seems to be almost unobserved by the mass of the members of Christendom, who sing: "As it was in the beginning, is now and ever shall be, world without end." The fact is, that like a prisoner confined in a dark, loathsome dungeon, who in time becomes accustomed to the darkness, filth and vermin which surround him, and form, as it were, part of himself, so many, many thousands who make a profession of Christianity, and are regular attendants at church, have nevertheless become alienated from the truth, the god of this world having blinded their eyes; they have heaped to themselves teachers having itching ears, and have turned them away from the truth, and turned to fables. What was once the abode of true Christianity is now, sad to say, but only too true, a house of merchandise. The more we look at the picture, the more we see its ghastly deformity. We can recognise as little similarity between much that we see around us, and what we read in the Word, as between a molten calf and the God of Israel. There is no use disguising the fact.

The command to Israel is to come out from among this sickening mixture of bitter and sweet, this profession of Christianity savouring so strongly of Belial. The true tabernacle is now pitched without the camp of this apostacy, and the time has arrived when the true followers of Christ and searchers after truth must come out of Babylon to the tabernacle without, and in doing so they will have to bear His reproach. Happy will be those who dare to be as Daniel, and stand firm against a Nebuchadnezzar's wrath, ever ready to stand in defence of the truth, having a fixed and holy purpose, bold as a lion, yet meek as a lamb, fearing not them which are able

to kill the body, but rather fearing Him who says He is a jealous God, and will not give His honour to another.

How can Israel be content to drink out of the golden cup containing the opiates of a delusion, at the expense of the violation of their conscience? No resting-place can they find where everybody is praying to be taught how to die, not how to live! We are living in serious times. "Get thee up; wherefore liest thou thus upon thy face?" is the question put to Israel. Dissociate yourself from the evil; flee from Babylon! Leave the unbeliever and infidel alone, for they are at least honest with themselves; but bear in mind the fact that to go to Jerusalem you must come out of Babylon, the confusion of tongues in Christendom, calling themselves the *bodies* of Christ. Look at them from whatever standpoint you will, from the top of the rocks, Mount Calvary, or from the housetop of Simon, the tanner—it is an abomination of desolation.

"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 shalt have none assurance of thy life. In the morning thou shalt say, Would God it were even! and at even thou shalt say, Would God it were morning! for the fear of thine heart wherewith thou shalt fear, and for the sight of thine eyes which thou shalt see." (Deut. xxviii. 65-67.) Has this been your condition? If you are a child of Abraham still in Babylon, it soon will be. These records in Deuteronomy are the words of the living God, a prophetic utterance now being fulfilled. It is only by keeping the word of His patience that we shall be kept from the hour of temptation that is now upon the world to try them that dwell upon the earth. Listen!! "Come, my people, enter thou into thy chambers, and shut thy doors about thee; hide thyself as it were for a little moment, until the indignation be overpast." We know that we shall be a rejected people, but would rather come outside the camp with a rejected Christ.

We seek a city which hath foundations, and which lieth four-square, equal in every way, whose builder and maker is God; a city founded on the faith once delivered to the saints, a faith for which Israel will earnestly contend. "The people shall dwell alone; they shall not be reckoned among the nations." The fig tree has brought forth no fruit to perfection in Christendom; the fulness of the Gentiles is here, and according to the prophet: "Then shall the children of Judah and the children of Israel be gathered together, and appoint them-

selves one head, and they shall come up out of the land; for great shall be the day of Jezreel." Now, the fig tree putteth forth her green figs. The flowers appear on the earth, and the voice of the turtle is heard. The Dove is here, waiting to alight and abide on Israel, to disannul their covenant with death, to lead them from Jericho, where they have fallen among thieves, to Jerusalem, the city of peace. "Let us go forth, therefore, unto Him without the camp, bearing His reproach." Be not unequally yoked, but let your one desire be to worship the Lord in the beauty of holiness.

## SILENTLY, BUT SURELY.

THE great work of the ingathering of Israel, the paramount object of the *Flying Roll* and of this paper, will not be brought about by noise; the coming of Christ to prepare His kingdom (and He has come already in Spirit) will not be heralded by great pomp and ceremony, but quite the contrary. Men think that splendid ends can only be reached by splendid means, but with God it is the opposite; He has caused a book to be written, declaring His statutes and judgments, and revealing the secrets of His Word which have been long hid, and chosen for His ambassadors a few poor and illiterate men struggling for a bare subsistence; He has truly chosen the foolish things of this world to confound the wise, and the weak things to confound things that are mighty, so that no flesh can glory in His presence.

The building of Solomon's temple affords a perfect type of the building of that Holy City, Jerusalem, which is to comprise 144,000 living stones; all the stones of that temple were prepared beforehand, that no sound of a tool might be heard in the building; and when the work was visible, when the materials were gathered and no one could any longer doubt that a temple was going to be raised, it was of no use preparing any more stones as every part was complete, only needing to be put in its proper place. To-day is the time of preparation; the command has gone forth that the stones may be gathered together into one place ready to be formed into a habitation for the Spirit of God, for He dwelleth not in temples made with hands, as the Apostle Paul says, Know ye not that your *bodies* are the temples of the Holy Ghost? He will be the glory of His people Israel when their *bodies* are redeemed, cleansed and purified, for the dead cannot praise Him; in death there is no remembrance of Thee, says the Psalmist, but the living, the living, he shall praise Thee; they will declare the name of the Lord

in Zion and His praise in Jerusalem, when the people are gathered together and the kingdoms to serve the Lord. There is a time to cast away stones, and a time to gather stones. Israel were cast away for the ingathering of the Gentiles, the reconciling of the world, but now at the fulness of the Gentiles Israel will be saved. He has preserved a remnant for Himself, as it is written, A seed shall serve Him, and it shall be counted to the Lord for a generation. That remnant shall return, even the remnant of Jacob, unto the mighty God, for He will have mercy upon Jacob and will yet choose Israel; He will lift up an ensign to the nations from far, and will hiss unto them from the end of the earth, and behold, they shall come with speed swiftly; the day is here; the ensign is lifted up; the great trumpet is blown, and is giving a clear and certain sound, that Israel may come who are ready to perish in the land of Assyria, and are outcasts in the land of Egypt, for the Lord hath set His hand again the second time to recover the remnant of His people which are left from Assyria and from Egypt; but the work is nevertheless progressing in silence, that is, unknown to those who desire not truth, and it behoves those who are ready to perish in the land of Assyria, who cannot find sufficient spiritual food in Christendom, who wander from one sect to another in vain seeking rest, who though believing they will have life in the resurrection for their souls, seek a more abundant life; and those too who, are outcasts in Egypt, who find an aching void in their hearts which the pleasures of the world, typified by Egypt, cannot fill, it behoves all such as these to give earnest heed to the words of the *Flying Roll*, for in them is all their salvation and all their desire, which, if their hearts are stayed upon the Word, will grow until they become as a tree planted beside great waters, whose leaf fadeth not, for, Thou wilt keep him in perfect peace whose mind is stayed on Thee. They will take root downward and bear fruit upward unto immortality, which is the rest that remaineth for the people of God. If you cannot be satisfied with the husks in the citizens' country, in my Father's house there is bread enough and to spare, and blessed are they that hunger and thirst after righteousness, for they shall be filled, filled with the bread, the *living bread*, which has come down from heaven that a man may eat thereof and *not die*. If a man keep my saying, said Jesus, he shall never taste of death, for as Solomon declared, In the way of righteousness is life, and in the pathway thereof there is *no death*.

## Our American Columns

### KINGSTON, CANADA.

Two sisters report as follows:

"Sunday, August 3rd.—This morning we held our usual meeting, and in the afternoon we met a few who were pleased to hear of the message of Life, having, we trust, spent a profitable time talking on the faith. We partook of tea at their house, and afterwards repaired to the house of one of the interested ones where some twenty-five or thirty had congregated to hear an address on Israel's faith. We opened the meeting with hymn 239; a sister then spoke from 1 Cor. xv. 40-41, showing the three glories. A second sister spoke from Rom. ix. 4, on the words: 'Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenant, and the giving of the law, and the service of God, and the promises.' Deep interest was shown throughout. One lady who walked part of the way with us to our lodgings expressed herself as so pleased with what she had heard, and asked us to call on her the next morning with the Volume of the *Roll*.

"Monday.—At one house where we called to-day the young lady said she would believe the message came from God if we would perform some miracle, such as raising the dead. The sister quoted: 'Blessed are they that have not seen and yet have believed.' (John xx. 29.) Israel do not look for a sign; that is already in their heart. A sister called upon the lady mentioned in last evening's notes, who gladly received the Volume of the *Roll* now taken to her, telling the sister she desired to press on and read, for she sees the life of the body and wants the very best that God has for His children. This evening we held another meeting. Truly it is very gratifying to see the crowd collect, and hear the many deep and intelligent questions, proving that some at least are reading and looking up the subject for themselves.

"Tuesday.—To-day about noon, as we called at the house of one who gave a sister her address, she kindly invited us to dinner. While there a great rain storm came up which imprisoned us for the rest of the day, but as this lady said, she believed the Lord sent the rain so that she might have our company, as she desired so much to have a talk; so we spent the afternoon in conversing on the faith. This person is an earnest Christian who desires more spiritual food. We believe we spent a profitable time reading and explaining the different points to one we have every reason to believe is truly interested.

"Wednesday.—This morning we finished our canvass of this place. One of us while in a hotel sold several papers, and in the afternoon while passing the same place one of the men who bought in the morning, stopped the sister and bought another paper. We sold a Sermon to a young Scotch girl not long out from Glasgow, Scotland. In the afternoon we went to the house of one of the interested ones, where a few of those who are deeply moved by this message were gathered to meet us that we might talk over what they had read, the more public meeting to begin at 8 o'clock. This was our farewell meeting in Kingston. We desire here to

express our deep gratitude for the great kindness shown to two of the least of God's servants by the many kind friends who for the truth's sake entertained us, and expressed in many practical ways their love for the truth. We know that God's work is before Him and His reward with Him, for they that give a cup of cold water in the name of a disciple shall in no wise lose their reward. At the house where this meeting was held one of the young ladies of the family gave us tickets for the boat which was to leave next morning for Gananoque, which saved us that expense.

"Thursday.—This morning while at the wharf waiting for the boat a party of the interested ones came down to see us off, one of the young ladies having thoughtfully provided a lunch-basket for us well stored with eatables, fruit and cakes. Truly God disposeth the hearts of the people to be good to the canvassers whose lives are those of trust, and we are never disappointed. God's promises are sure: Only believe and 'be still, and know that I am God.'

"WE ARRIVED AT GANANOQUE about noon, where we met with a friend, a Mr. White, who welcomed us kindly; we spent a time conversing on our precious faith, and through his kindness we easily procured lodgings and we are now comfortably settled.

"Friday.—This morning we started to canvass, meeting with good success. Before we started out a reporter for one of the papers in this town called to see us. A meeting is advertised for next Sunday afternoon (D.V.)

"Saturday.—Again we have met with good success, considering the reputation the place has for being Gospel-hardened. Many refuse at first, but after a little more conversation they become interested. Some will buy from curiosity; nevertheless the word of the Lord cannot return void. One man said after looking through the *Roll* he would ask 'his authority' if he thought the book proper for him to read. The sister told him that his *priest* could not stand for him, for God would require that each one should give an account for their deeds, and no idle excuses would avail at that day, for cursed is man that dependeth upon man and maketh flesh his arm. (Jer. xvii. 5.) At another house, where the wall of the room that the sister was shown into was lined with Scriptural mottos, such as: 'I need Thee every hour,' and 'Nearer, my God, to Thee,' when the message of life was offered, the woman stated that she was so busy and 'quite content with her precious Saviour,' not seeing that to go through the grave was to go further away from Him.

"Our sales for the five weeks spent in Kingston were 3 Volumes, 23 Sermons, and 93 *Parts* of the *Roll*, 493 PIONEERS, and 3 Hymn Books."

### HAMILTON, CANADA.

"Monday, August 4th.—I have had a few interesting conversations to-day at places where I sold PIONEERS, although most of the people I called on seemed satisfied with the soul's salvation. One lady who was about to take a PIONEER from me changed her mind on hearing that the redemption of the body was to be worked out, and offered me a tract

on the finished work of Christ. I told her that I was a firm believer in Christ, and knew that He had delivered my soul from death, and I wanted Him to keep my feet from falling into the pit, that I might walk before God in the light of the living, and for this cause I offered her the PIONEER, that she might leave the principles of the doctrine of Christ and go on to perfection. 'Oh, but,' she said, 'it is finished; we cannot do anything; Christ did it all.' 'Then,' I asked, 'why does He say, He that overcometh shall by His Son, if we can do nothing, and he that hath this hope in him purifieth himself, even as He (Christ) is pure, and he that keepeth my sayings shall never see death?' It was no use to talk; she still believed that soul and body were redeemed simply by faith in Christ. True, of ourselves we could do nothing, but Christ will work in us.

"Tuesday, August 5th.—I met some nice people to-day; one lady had read a paper two years ago, and was very glad to take another. Another lady said her husband bought one in the street on Saturday night. They had attended the meetings in Lincoln, England, and when her husband came home on Saturday night he said he had been listening to one of John Sheppard's men preaching. She took another PIONEER, and said she had the *Roll*, but it was lent out. I afterwards called on a shoemaker, who bought a *Part*, and said I was to be sure and call again, for he thought he would want the *Roll*. Another gentleman, who had read the *Roll*, and thought he understood it, when questioned, did not really see the life of the body. I had to tell him over two or three times that our hope was to keep this body out of the grave, and seek the interpreter that will cause our flesh to be fresher than a child's, and we shall return to the days of our youth. A new light suddenly broke in, causing him to exclaim, 'I see, I see now, what you mean by the life of the body.'

"Wednesday, August 6th.—I have canvassed to-day in the West End, amongst a great many Catholics, and met with very little interest. One gentleman, who, by his ideas of the coming of Christ, must have been one of the Plymouth Brethren, for he stated that if Christ comes in his lifetime he will receive the redemption of the body, without holding the faith of immortality and overcoming the sin which causes death. I tried to point out to him the two salvations (Jude 3), one for the soul, and the other for the body. Paul said, while ministering to the Gentiles, By grace are ye saved through faith, and that not of yourselves, it is a gift of God; but faith will not save the body without works, as James declares that faith without works is dead, therefore the redemption of the body is to be worked out with fear and trembling by taking heed according to the Word, and abstaining from all evil.

"Thursday, August 7th.—To-day I canvassed in the East End. I had a short talk with a man in a store, and tried to show him from the Word of God that man has a spirit, soul and body. (1 Thess. v. 23, Heb. iv. 12, Luke i. 46, 47.) He refused to take scriptural evidence, and also stated that this mortal would put on immortality at the resurrection if we died. I asked if the

Apostle Paul could put on immortality when he is gone to corruption and is no longer mortal. The dead shall be raised *incorruptible* and be like the angels, and this mortal (we who are alive and remain) shall put on *immortality* and be like Jesus, the firstborn, flesh and bone. This man would not even take a PIONEER. To-night I held a meeting at the Market, and spoke from the words of Peter (2 Peter iii. 8), 'Beloved, be not ignorant of this one thing that one day is with the Lord as a thousand years, and a thousand years as one day.' I sold a few PIONEERS at the close to the interested ones who seemed to drink down every word that was spoken.

"Friday, August 8th.—I have met with nothing to-day of any interest. The Hamilton people seem rather cold and indifferent; they tell me they are well supplied with all such reading.

"Saturday, August 9th.—This day I have canvassed in the outskirts of the city. One gentleman I called on said he did not believe that Christ would ever reign on the earth—we must all die and go to Him. I told him Jesus said the meek should inherit the earth, when He shall have gathered out of His kingdom all things that offend, when two *parts* of the people (Jew and Gentile) shall be cut off and die, and the third part shall be left, for it is also written, 'In that day Israel shall be the third, with Egypt and Assyria, even a blessing in the midst of the land.' (Isaiah xix. 24.)

"My sales for this week are 138 PIONEERS and 7 *Parts*, not being allowed to sell Sermons of the *Roll* from house to house. I held a meeting again last night, being accompanied by a young man who has embraced Israel's faith, and hopes to get the blessing, even life for evermore. I spoke on Proverbs xiv. 12: 'There is a way which seemeth right unto a man, but the end thereof are the ways of death.' I had an attentive audience, and sold a few PIONEERS at the close."

#### BEARDSTOWN, ILLINOIS.

"On Monday, August 4th, our little party was out, travelling from door to door, endeavouring to faithfully warn the inhabitants of Beardstown of the important message now sent into their midst. Whilst we were speaking on the faith at one house, the gentleman said he would give a hundred dollars, cash down, if he could explain the Scriptures as he then heard. His wife also became very much interested, said the explanation seemed to throw quite a new light on the Bible, and they bought several PIONEERS, hoping to get the Sermons of the *Roll* shortly. May they hold fast the beginning of their confidence steadfast to the end. A lady who was visited, said she had read a *Part* of the *Roll* and liked it very much. It had been lent to her by her minister who had received it from our canvassers whilst they were in St. Louis. He appreciated its teaching, and as we have seen, was desirous of spreading the good tidings. He will certainly not lose his reward.

"On Tuesday we started out early in order to finish canvassing this district and leave in good time for Astoria, seventeen miles distant.

After making all our calls, we found that we had been enabled to leave in Beardstown, 3 Volumes, 16 Sermons, 89 *Parts* of the *Roll*, and 305 PIONEERS, which we pray may yield much fruit for immortality. We arrived at Astoria shortly after two p.m., and whilst one of us went to the post office for a fresh supply of PIONEERS, two sisters called on the Mayor who was willing for us to sell our books and papers, and promised to see us later respecting the holding of our meetings. Shortly afterwards he and the Marshall saw us and expressed their willingness that we should hold a meeting on the street, and if the crowd behaved orderly, we might proceed to the park for a like purpose the next evening.

#### ASTORIA, ILLINOIS.

"Wednesday, August 6th.—The weather to-day has been very favourable for our work in this new field of labour. A minister whom we called on, after he had heard a brief outline of the mission of the *Roll*, remarked that this message was worth the most serious attention, and there would be no excuse for ignorance on the part of those who had had it offered to them, and that if there was more light given on the Word of God it was our duty to be willing to receive it. The next day we found several who became quite interested on hearing a short exposition of the faith. An elderly lady who had previously taken a Sermon of the *Roll* was so pleased to have it in her possession, and to-day she expressed her joy, with tears in her eyes, saying what a blessing the book had been to her. We finished the canvass of this district, where we find we have been enabled to dispose of 7 Sermons, 38 *Parts* of the *Roll*, and 82 PIONEERS.

#### VERMONT, ILLINOIS.

"We arrived at this town, which is about seven miles N. W. of Astoria, on Thursday afternoon, and secured lodgings and permission to canvass, and then held a meeting at which good attention was paid, and several questions asked and answered at the close.

"On Friday we were astir with well-filled baskets, dispensing God's last message to the inhabitants of Vermont. Those whom we called on to-day were very friendly disposed towards us. One lady was so rejoiced to hear the truth concerning universal salvation, and hopes to secure the set of Sermons of the *Roll* shortly. One lady stated she was unable to purchase a Sermon of the *Roll*. Seeing that she was anxious for the truth I gave her a PIONEER. I had a little further conversation with her; her interest increased and she handed me twenty-five cents to help in furthering the work. I gave her a *Part* of the *Roll* and the balance in PIONEERS, feeling that a just balance is the Lord's.

"We finished our labours in Vermont soon after noon on Saturday, having sold in this small town, 6 Sermons, 37 *Parts* of the *Roll*, and 75 PIONEERS. Just before leaving, a sister called on a lady to whom a PIONEER had been given. On seeing our sister again, this person stated: 'After you were gone, when I read the paper you gave me, I felt that it might be a message from God for me, so I

earnestly prayed, if it were so, that He would cause you to come again, and I know He has caused you to come. I want those three Sermons you spoke of the other day.' She was soon supplied, and our prayer is that she may receive the eye salve of the land that she may see all things clearly. Our next field of labour is

BUSHNELL,

which we reached soon after three p.m., and got permission to hold meetings and canvass. As I was at the station looking after our luggage a gentleman called me aside and asked for a Volume of the *Roll*, stating that he had heard us preach at a place twenty-seven miles from here, and heard several things which set him thinking, and he desired to know more about the work. May he not rest content until the question, 'What is Truth?' has been answered to his entire satisfaction.

"Our total sales for the week are 3 Volumes, 15 Sermons, 120 *Parts* of the *Roll*, and 245 PIONEERS.

### The Canadian Press and our Canvassers.

The *Gananoque Reporter* for August 16th contains the following account, under the heading, *The Flying Roll* :—

"The two young women mentioned last week as being at work here selling the *Flying Roll*, are still engaged in their canvass, and speaking as occasion requires. A large crowd assembled to hear them last Sunday afternoon, and they had interested audiences on Tuesday and Thursday evenings. Their manner of speaking is attractive, and they are thoroughly posted in Scripture history and doctrine. Every statement they make is proved or confirmed by a text, and the facility with which they quote an endless array of scriptural passages, giving chapter and verse in each case, is a matter of admiration to their hearers, most of whom would probably be stuck fast at the first attempt to remember a verse of any kind. During the day they go from house to house, delivering their message and offering their books and papers for sale. They decline to argue in most cases, but answer all questions asked of them. At the street meetings several old hands, well up in theology, have put them through a course of questions, some of them apparently subtle in their nature and calculated to entrap the young women into ridiculous or untenable positions. But so far as we heard, they had a quick and ready answer, which, if not completely satisfactory to the questioner, was sufficient to end the matter. They will remain in Gananoque till they shall consider their work completed, which will take a week or more yet. To-morrow afternoon, at four o'clock, they will speak at corner of King and Stone streets. The evening meetings after to-morrow will be held on the Market Square.

"So far as we have been able to comprehend their doctrine, it refers particularly to the salvation of the body. The soul, they claim, is indestructible anyway, and all the promises of everlasting life, on condition of obedience, apply to the body. Israel is God's chosen people, to be soonest blessed, and now soon to be made immortal without the inter-

vention of death. The following extract will help out this idea :—

WHO ARE ISRAELITES ?

"The question may be asked : Who are Israelites, to whom pertaineth the glory and the covenants, and the giving of the law, and the service of God, and the promises ? They were offered to Abraham and his seed for ever. These having died in the Faith not receiving the promise (the life of the body), and they having obtained a good report through faith received not the promise, God having provided some better thing for us, that they without us should not be made perfect. For the children not yet born, neither having done any good or evil, that the purpose of God according to election might stand not of works, but of Him that calleth. Their spirits having been kept back until the latter days, the third and last watch, 1,335 days of Daniel, until then the Book was to be sealed. But now that the fulness of the Gentiles has set in, God is setting His hand the second time to gather His people Israel out from Jew and Gentile. Israel being the third Church spoken of in Isaiah xlv-v, two parts shall be cut off and die, but the third part (Israel) will remain. "Though I make a full end of all nations whither I have scattered them, yet will I not make full end of thee." "For lo, I will command and sift the whole House of Israel among all nations like as corn is sifted in a sieve, yet will not the least grain fall to the earth; for thus saith the Lord of Hosts, the God of Israel, Let not your prophets and your diviners that be in the midst of you deceive you, for lo, the day has come and now is that I will bring again the captivity of my people Israel and Judah, saith the Lord, that I will cause them to return to the land that I gave to their fathers, and they shall possess it (the life of the body). Moreover, I will appoint a place for my people Israel, and they shall dwell in a place of their own, and move no more." They being the people who will walk through the two-leaved gate—Law and Gospel—while Jew and Gentile are content with first principles—soul's salvation only—both believing in part. Content to hand over their bodies to Satan for the destruction of their flesh, forgetting St. Paul's words, "To present themselves a living sacrifice." And again, 1 Thess. v. 23. "The Spirit and the Bride say, Come. And whosoever will, let him take of the water of Life (immortality of the mortal body) freely." "

### The Day of Restitution.

The day of restitution of which the prophets have written, and for which the whole creation has been groaning in travail, waiting for the manifestation of the sons of God, has now come : the time for the full redemption of spirit, soul and body. All are called for the salvation of the soul, but few are chosen for the redemption of the body, and that few will be found to be the dispersed of Israel, who have been mixed with the Gentiles. While the Bridegroom has tarried, all have slept and slumbered together; but now the times of refreshing are come from the presence of the Lord, and He hath sent

forth the great proclamation in the *Flying Roll*, that all the true children of Abraham shall now return with joy to their own native place, which is that glorious city, New Jerusalem. The time is fully come when He should send Jesus Christ, which before was preached unto you, whom the heaven was to receive until the times of restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began. Now is the acceptable year of the Lord, and the day of vengeance of our God; the day when all can receive true comfort who mourn over their many backslidings and transgressions; for He will appoint unto them that mourn in Zion, and give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness. When their filthy garments are removed, which have been spotted by the flesh, He will cause their iniquity to pass from them, and clothe them with a change of raiment, that they might be called trees of righteousness, the planting of the Lord. The cry is sent forth, "Behold, the Bridegroom cometh; go ye out to meet him." Both the wise and foolish arose to trim their lamps, and the foolish said unto the wise, Give us of your oil, for our lamps are gone out. But the wise answered, saying, Not so, lest there be not enough for us and you; but go ye rather to them that sell, and buy for yourselves. Solomon saith There is treasure to be desired, and oil in the dwelling of the wise, but a foolish man spendeth it up. The commandment is a lamp; and the law is light; and reproofs of instruction are the way of life. Daniel says, They that be wise shall shine as the brightness of the firmament. Israel will rejoice to know that the time is come, and the fountain open for sin and for uncleanness, that though like the prodigal, they have wandered away from the Father, His arms are outstretched still to receive them. An open door is now set before the remnant of the seed of the woman, who will now hear the cry, and disannul their covenant with death and hell; no man or power of darkness can close this door against Israel; it is the door of immortality opened now for the ingathering of the 144,000, who will now be sealed in their foreheads; then the door will be shut. Afterward came also the other virgins, saying, Lord, Lord, open to us. He answered, Verily I say unto you, I know you not. Note the contrast of Israel; it is written: "In those days, and in that time, saith the Lord, the iniquity of Israel shall be sought for, and there shall be none, and the sins of Judah, and they shall not be found, for I will pardon them whom I reserve."

"The *Flying Roll* is light and truth, and 'the bright light which is in the clouds' to every true believer in Christ; by it the Lord will go before the children of Israel by day in a pillar of cloud, to lead them the way to occupy the land, the inheritance of the body; and by night a pillar of fire, to give them light to go by day and by night. It will go before them to lead them, and behind them to divide the Egyptians from the children of the Kingdom. To all Egyptians it will be a cloud of darkness."

## Notes of Addresses.

MEETING HELD AT 165, HAMPSTEAD ROAD, LONDON.

ON SUNDAY EVENING, AUGUST 31ST, 1890.

TEXT:—"Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people; but the Lord shall arise upon thee, and His glory shall be seen upon thee. . . . Thy people also shall be all righteous, they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified." (Isa. lx. 1, 2, 21.)

"David, in the 137th Psalm, speaks of Israel being by the rivers of Babylon. Christendom has become a Babylon, a city of confusion, and Israel are to-day scattered amongst its inhabitants; but the time is here for them to arise and shine, for their light is come, the days of their visitation are come; for as the Apostle Paul tells us, Blindness in part happened unto Israel until the fulness of the Gentiles. By Israel we mean the remnant whom God is about to gather out from the nations whither they have been scattered; they are that sealed number spoken of in the seventh chapter of Revelation, 12,000 of each of the twelve tribes of the children of Israel, quite distinct from either Jews or Gentiles. The prophet Isaiah speaks of three churches, but until the present time there have been but two visible. He says, 'One shall say, I am the Lord's,' which is the Gentile, who claims the merits of Christ's sacrifice; 'and another shall call himself by the name of Jacob;' this is the Jew who holds to the promises made to Jacob; 'and another'—there is no mistaking that they are three distinct churches—'another shall subscribe with his hand unto the Lord, and surname himself by the name of Israel.'

"Though the number of the children of Israel be as the sand of the sea, yet a remnant shall be saved. They are now, as the Psalmist says, in a strange land, and how can they sing the Lord's song there? How can they sing the song of Moses and the Lamb—Law and Gospel? The Law was nailed to the cross for the sake of the Gentiles, being a burden they were unable to bear through the infirmity of the flesh, which was also the case with the Jews, and it seemed good to the Holy Ghost to lay upon the Gentiles who were turned to God no greater burden than

### FOUR NECESSARY THINGS,

which are binding upon *all* men, but how few understand or regard them! They are commanded to abstain from pollutions of idols, from fornication, from things strangled, and from blood. As we have said, Israel are amongst the Gentiles, amidst all this confusion of tongues, and they will now arise and shine, for their light is come. Why are they to arise? Why cannot they remain among the multitude? Why not continue as believers in Christendom, worshipping with them? Why not be contented with their soul's salvation, instead of seeking a further light and glory? God has ordained otherwise. All in Christendom are content to go the broad road to destruction, ever clinging to the principles of the doctrine of Christ, by which they obtain the salvation of the soul, but cannot see the

glory of the body, the highest prize, which Israel will see. The Word of God declares there will be a people not contented with death; like Noah's dove they cannot find rest among the dead. She could not feed on the carcasses floating on the waters, so returned to the Ark, but the raven was in its element. The one was a clean bird, the other unclean. It is only by comparing spiritual things with spiritual that we can expect to have a right view of the Scriptures. It is clearly manifest in the Word that Israel cannot dwell among the multitude that seek death, who seek the spiritual life through the grave. That is, we admit, a great glory, for blessed and holy, it is written, is he that hath part in the first resurrection, for on such the second death hath no power. But Paul tells us emphatically to *leave* the glory of the resurrection; it is included in the principles of the doctrine of Christ, which are enumerated in the sixth chapter of Hebrews, which we are to leave in order to

### GO ON TO PERFECTION.

Those principles are good in themselves, but are only stepping-stones to the temple of wisdom; howbeit, they contain the greatest hope of Christendom. What is perfection? You must first understand that man is composed of three distinct parts—a spirit, a soul, and a body. Unless all three are saved, man is not perfect. At death the body and soul are laid in the grave, and the spirit returns to God who gave it; the body can never rise again, as Job proves very clearly: 'As the cloud is consumed and vanisheth away, so he that goeth down to the grave shall come up no more.' The woman of Tekoa also said to David; We 'are as water spilt upon the ground which cannot be gathered up again.' The death of the body is the wages of sin; sin caused our forefathers to go to the grave, and if the evil is not removed from our bodies we shall go also. By faith through grace we receive the salvation of the soul in the resurrection, but the dust returns to the earth as it was; it is nowhere asserted that the dust will rise, but they that sleep *in the dust* shall awake, some to life, and some to everlasting shame and contempt. As with an acorn sown in the earth, the outer husk decays, but it contains a germ which in the spring time will bring forth a blade, so it is with the body and soul in the grave, the body perishes and the soul comes forth and becomes a spiritual house for the spirit, a spiritual and celestial body. If any man's work be burned he shall suffer loss but he himself shall be saved, yet so as by fire; he suffers loss,

### HE LOSES THE BODY,

and cannot therefore be perfect. That is the sum and substance of the hope of the Gentiles; we do not underrate it, but we seek to go further, that the prayer of Paul may be fulfilled in us, I pray God that your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Though multitudes have died before us, yet the word of God standeth sure, and to everything there is a season. The oracles of God were committed to Israel for 2000 years, and 4000 years had passed since the creation when the Gentiles were brought nigh, and that was in consequence of the unbelief of the Jews; a parenthesis was opened

for them which is now at their fulness to be closed for the ingathering of Israel. We know that this time is come because of the great stirring up of Israel; this is in itself an evident sign of the latter times; they are not satisfied with the common salvation with which Christendom are content, but long for a further light, a higher glory. Balaam was called upon to curse Israel, but he could not curse them whom the Lord had blessed, and he prophesied that in the last days the people should dwell alone, they should not be reckoned among the nations. In Deuteronomy, the twenty-eighth chapter, we see the true condition of Israel at present; 'Among these nations shalt thou find no ease, *neither shall the sole of thy foot have rest;*' here is an exact similitude to the dove Noah let out of the ark—'but the Lord shall give thee there a trembling heart and failing of eyes and sorrow of mind; and thy life shall hang in doubt before Thee, and thou shalt fear day and night, and shalt have

### NONE ASSURANCE OF THY LIFE;

in the morning thou shalt say, Would God it were even! and at even thou shalt say, Would God it were morning! for the fear of mine heart wherewith thou shalt fear and for the sight of thine eyes which thou shalt see. Such is the condition of Israel now, and our text shows the present state of the world, darkness covers the earth and gross darkness the people. We have no wish to rail upon any, but we must point out that the greatest darkness respecting the Scriptures reigns to-day in Christendom. Take any two commentaries, and you will see their opinions differ. Far from the world becoming converted as they appear to think, we read that iniquity shall abound, that there shall be a great form of godliness, but denying the power; it is not the infidel that is here referred to, but those who hold the truth in unrighteousness. The Gentiles, Paul said, would be cut off if they continued not in His goodness, even as the Jews were to admit them, and at their fulness Israel will be saved. We see Christendom to-day a sapless tree kept erect only by the frozen ground in which its roots are embedded, a church supported by the world, going hand in hand with the unbeliever, where begging bazaars and all sorts of expedients are resorted to for the purpose of sustaining it. Israel cannot rest in such a condition of things, they can find no ease whilst unequally yoked with unbelievers. But their light is come, the interpreter of the word of God, a further revelation; not a word can be added to the oracles already delivered, but as Habakkuk said, the vision is yet for an appointed time, but

### AT THE END

it shall speak and not lie; though it tarry, wait for it, because it will surely come, it will not tarry. Jesus said, These things have I spoken unto you in *proverbs*, but the time cometh when I shall no more speak unto you in *proverbs*, but shall show you plainly of the Father. This is what Israel require to be shown plainly, and so the words of the Lord given to Habakkuk are now fulfilled: Write the vision and make it plain upon tables, that he may run that readeth it. Israel will follow the exhortation of the Apostle Paul to Timothy. Study to show thyself approved of

God, a workman that needeth not to be ashamed, rightly dividing the word of truth. We find that all Scripture points to the time of the end, and with regard to the reprieve from death, one of the clearest proofs among many is furnished by the Psalmist; he says: 'This shall be written for the generation to come, and the people that shall be created shall praise the Lord.' It was not written for the generation present or for any previous generation, but for the generation *to come*. 'The Lord hath looked down from the height of His sanctuary, from heaven did the Lord behold the earth, to hear the groaning of the prisoner, and to loose them that are appointed to death.' (Ps. cii. 19-20.) Jesus at the grave of Lazarus spoke of both glories. He said: 'He that believeth in me, though he were dead, yet shall he live, but whosoever *liveth* and believeth in me

SHALL NEVER DIE.'

There is expressed side by side the two salvations, the salvation of the soul and the redemption of the body, but the latter did not come into force in David's time nor at Christ's first coming, with the exception of Christ Himself; He obtained the promise, but the rest were blinded until the fulness of the Gentiles, when the words of Habakkuk will be fulfilled, 'At the end it shall speak,' for the vision is opened and the blindness in part which happened unto Israel is removed, and the time fully arrived for the words of our text to be realised, Arise, shine; for thy light is come. It has come to Israel, showing them the reprieve from death, the redemption of the body. Paul spoke of it in his day as a mystery; he said, Behold I show you a mystery. We shall not all *sleep*, but we shall all be *changed*. Some will be changed to the glory of the celestial body like the angels, and some will have their vile bodies changed and fashioned like unto the glorious body of the Man-Christ, in whom the words of Jesus will be fulfilled: If a man keep my saying he shall *never see death*. When He uttered these words the Jews said, Now we know that thou hast a devil; Abraham is dead and the prophets are dead, and thou sayest: If a man keep my saying he shall never see death. They died, however, in hope of the resurrection; they distinctly saw that glory. David says, I know that Thou hast delivered my *soul* from death, and he in common with many of our forefathers died in faith, that the redemption of the body would be accomplished in their seed; he groaned that his feet might be kept from falling into the pit; on his death bed he said, Although my house be not so with God, yet He hath made with me

AN EVERLASTING COVENANT,

ordered in all things and sure, for this is all my salvation and all my desire, although He make it not to grow: but it will grow in his descendants. Paul also, referring to the patriarchs, says, They died in faith not having received the promise, God having provided some *better thing* for us, in the end of time. Jacob alluded to these things as he was dying; he said to his sons, Gather yourselves together that I may tell you that which shall befall you in the *last days*. Will anyone assert that David and the patriarchs will

not receive the salvation of their souls in the resurrection? They most certainly will receive that glory, but God has provided some *better thing* for us, that is, their descendants, now living, and who will now arise for their light is come, their light will rise out of obscurity. Why are Israel chosen above others for this glory? God is no respecter of persons. Why are some foreordained from before the foundation of the world? It is written, Christ the firstfruits, afterwards they that are His. Why is Christ the firstfruits? There must be a reason for election. We must go a little further back for an answer, we must ask ourselves the question God asked Job, Where wast thou when I laid the foundations of the earth, when the morning stars sang together and all the sons of God shouted for joy? If we knew this we should know how we stood in relation to election; we should see, had we understanding, the justness of God's dealings with man. We read of a war taking place in heaven; Satan, the head archangel, rebelled and was cast out of heaven

INTO THE EARTH,

and drew with him a third part of the host of heaven; and according to the part we took while we were yet spirits, so we stand on earth. There are some who fell with Satan, others who fell not willingly, but by attraction, and others who stood firmly with Michael. There are also three glories and three classes of people upon the earth; there is the glory of immortality, the glory of the salvation of the soul at the first resurrection, and the glory of the rebellious, who will remain in the grave until the final resurrection; there is the hundred-fold the sixty-fold, and the thirty-fold. All will eventually be saved, but the wicked will not go unpunished, Christ came to destroy death and him that hath the power of death, that is, the devil. Satan has power over the souls of the wicked until his power is taken away; then he can hold them no longer, which is at the final resurrection, when, as John in the Revelation tells us: 'Every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power be unto Him that sitteth upon the throne and unto the Lamb for ever and ever.' God declares that He will have mercy and not sacrifice, and He will extend that mercy to every man, as it is written, Every man shall be saved in his own order. He will be a partaker of one of the three glories, of the sun, of the moon, or of the stars. The stars being a figure of the rebellious saved at the second resurrection; the moon stands a figure of the common salvation, it is a borrowed light. Christ was a light to lighten the Gentiles, but He is to be the glory of His people Israel; that glory is the glory of the sun. The prophet Simeon said the child was set for the fall and rising again of many in Israel? their fall took place at His first coming, but now is the time for them to arise and shine, for their light is come and the glory of the Lord is risen upon them. The Spirit which rested upon Jesus has come and will shortly rest in its fulness upon Israel, removing their sin, 'for the yoke shall be destroyed because of the anointing'; Satan's yoke, the evil in the

blood, will be removed, and for this they groan being burdened, groaning, as Paul says, within themselves, waiting for the adoption, to wit, the redemption of their bodies."

"Read this, I pray thee."

The *Flying Roll* is addressed to Israel scattered among all nations, who know not that they are Israel until the word of the Lord proves them; it contains excellent things in counsels and knowledge that they may know the *certainty* of the words of truth, the certainty of those things wherein they have been instructed; it is not written because they know not the truth, but because they know it, and they will hear the voice because they are "of the truth." The Scriptures have been a sealed Book, known but in part, seen as through a glass, darkly, but now in this the time of the end, the words are unsealed, the vision opened for the last time, that Israel may enter the Holy of Holies whither their forerunner, Jesus Christ, has entered. An open door is set before them which no man can shut—the door of the *immortality* of the mortal body.

"Let reason go before every enterprise, and counsel before every action." He who builds with untempered mortar, will find his building decay. The counsel of the Lord as given in His word, is reliable, and a present help in every time of need. Those who put their trust therein and walk in implicit obedience thereto will endure all things, and come forth more than conquerors.

One of the prophets prayed: "Fill Zion with Thine unspeakable oracles, and Thy people with Thy glory." When this is accomplished they will no longer see in part or through a glass darkly, but fully understand the perfect will of God, the key to which is now given in the *Flying Roll*, revealing things which have been hidden from the foundation of the world.

"Let us never murmur at affliction, for tribulation is necessary to cut asunder the fibrous roots which cling to the things of vanity at times, without even our knowledge, which hinder our walk with God and trip us up."

Solomon prayed: "O Lord, Father and God of my life, give me not a proud look, but turn away from Thy servants always a haughty mind." In meekness and humility is safety; haughtiness and pride savour of Lucifer, who sought to exalt himself to be equal with the Most High. "Pride goeth before destruction, and a haughty spirit before a fall."

## A Message for the Germans.

### EIN ANRUF AN DIE DEUTSCHEN.

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

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

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

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

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

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

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

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

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

## A Message for the French.

### UN MESSAGE POUR LES FRANÇAIS.

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

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

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

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

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

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

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

### A Message for the Welsh.

#### CYHOEDDIAD I'R BOBL GYMREIG.

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

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

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

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

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

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

#### ERTHYNIAD O'R "FLYING ROLL."

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

Neu oddiwrth y gotuchwyliwr cyffredinol dros Gymru.

MR. EVAN LLOYD HUGHES,  
17, Armenia Street, Holyhead,  
NORTH WALES.

Lle hefyd y gellir ymholi yn Gymraeg neu Seisneg.

Printed for the Trustees of the New and Latter House of Israel by FREDERICK SHAW & Co., Dockhead London, S.E.