

# THE PIONEER OF WISDOM

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

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

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## The Kingdom of Heaven vs. The Kingdom of God.

THE distinction between the kingdom of heaven and the kingdom of God is not recognised in Christendom, where only one glory is taught, viz.: the common salvation, the further faith of the redemption of the body being altogether lost sight of, hence many have had to hope in vain, whilst remaining citizens of that gigantic system, to hear the word of truth rightly divided.

The kingdom of heaven is the Spirit of God in which Jesus dwelt during his three years' ministry, and all those who by repentance seek the forgiveness of their sins will enter and dwell in that Spirit, in heaven, at the first resurrection, with a spiritual body, an incorruptible blessing, a glory equal to the angels, being children of the bride-chamber, but not the bride and bridegroom. They will be children of the resurrection who will neither marry nor be given in marriage. Thousands flocked to the teaching of John the Baptist, who proclaimed: "The kingdom of heaven is at hand." He baptised them with water unto repentance, they showing forth by their baptism both the death of the body and

the resurrection of their soul into newness of life. The same Gospel was proclaimed after the resurrection of Jesus when He commanded them to go into all nations, baptising them in the name of the Father, the Son and the Holy Ghost. A dispensation of the Gospel was opened for the Gentiles, that they might look forward to a sure and certain hope in the resurrection: that though the earthly house of this tabernacle were dissolved they would have a building of God, a house not made with hands, eternal in the heavens.

The Gospel of the kingdom of heaven was given to Peter during his vision of the sheet knit at the four corners, when he was shown that all nations, kindreds, tongues and peoples from the four corners of the earth were to hear the proclamation of the common salvation, the free gift of grace without works. The keys of the kingdom of heaven were given unto him, and with other Apostles he wrote: "It seemed good to the Holy Ghost, and to us, to lay upon you (the Gentiles) no greater burden than these necessary things; that ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves ye shall do well. Fare ye well." (Acts xv. 28, 29.) For their sakes the law was nailed to the cross, being a burden they were unable to bear; they were saved by grace through faith, the end of their faith being *the salvation of their souls*, but those who will strive for and obtain the glory of the *kingdom of God* will go from faith to faith, working out their own salvation with fear and trembling, that they may obtain the promise: "Blessed are they that do His commandments that they may have right to the tree of life, and enter in through the gates into the city.

The *kingdom of heaven* is like unto a net (Matt. xiii. 47) that was cast into the sea, and gathered of every kind, and at the resurrection we find the separation; all that are in the graves shall come

forth, they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation: there will be a resurrection of the just and unjust, the latter not entering into their glory until the one thousand years are finished, when death and hell deliver up their dead, 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 in earth, even in Him. In my Father's house are many mansions; all souls are His and will enter into the joy of their Lord, every man in his own order.

A rich man shall *hardly* enter into the *kingdom of heaven*; it is possible for him to do so; he may repent and seek forgiveness at the last moment of his life, but it is easier for a camel to go through the eye of a needle than for a rich man to enter into the *kingdom of God*. (Matt. xix. 23, 24) "Among those that are born of women there is not a greater prophet than John the Baptist: but he that is *least in the kingdom of God* is greater than he." (Luke vii, 28.) The kingdom of God is the new birth of water and the Spirit, this vile body changed and fashioned like unto the glorious body of the Man-Christ without death, possessing the graft of the Spirit, immortality. It cometh not with observation, neither shall they say Lo here! or Lo there! for behold the kingdom of God will be within them. Those who seek it will proclaim with the Psalmist: "I will not go up into my bed, I will not give sleep to mine eyes or slumber to mine eyelids, until I find out a place for the Lord, a habitation for the mighty God of Jacob." Unto them it will be given to know the mysteries of the kingdom of God. The Gospel of the kingdom of heaven has been no mystery to those who are willing to abide by the Word in its simplicity: "Believe on the Lord Jesus Christ and thou shalt be saved," but great indeed is the mystery of godliness, God manifest in the flesh.

It will only be understood by, and revealed in, those who abide the day of Christ's coming and stand when He appeareth.

It was after that John was put in prison that Jesus came preaching the kingdom of God. The kingdom of heaven was not preached from the time of the death of the Baptist until the resurrection of Jesus. During His three years' ministry Christ said, "I am not sent but unto the lost sheep of the house of Israel," and with them He pleaded to leave the principles of the doctrine of Christ and press on to perfection; that is instead of remaining content with the resurrection glory, press forward to be delivered from going down to the pit; but He came as a light shining in a dark place, and the darkness comprehended it not; nevertheless now at the fulness of the Gentiles He will make a new covenant with the remnant of Israel, and these who will have the firstfruits of the Spirit will give themselves no rest until they know His name and nature; they will groan within themselves, waiting for the adoption, to wit, the redemption of their body, which they desire to be cleansed, purified and glorified, to become a habitation for God's Spirit, the kingdom of God.

It is true that in one Gospel that which is spoken of as the kingdom of heaven is in one or two instances alluded to in another Gospel as the kingdom of God, but it must be understood that all those who receive the glory of the latter receive therewith also the glory of the former; if we receive the redemption of the body the salvation of the soul is certain, for the petition of Paul will be fulfilled in us: "I pray God that your whole spirit and soul and body may be preserved blameless unto the coming of our Lord Jesus Christ." As we have said, faith and repentance will secure an entrance into the kingdom of heaven at the first resurrection, but for the hope of Israel to be realised faith without works is dead. Whilst Christendom seek to die and go to the kingdom of heaven, the remnant of the woman's seed, the elect of God, will pray for the kingdom of God to come to them, that they may be begotten of one Father with Jesus, and receive the new birth from one mother, Jerusalem above. (Gal. iv. 26.)

There are three births; the first is when we are born of our natural mother into this world; the second is when the soul is awakened to newness of life in the resurrection. The hope of the thief was that Christ would remember him when He came into His kingdom; he did not fall into the error that he was born of God the moment he believed, or that at the death of his body his soul would be immediately transported to heaven. He

knew that with Daniel he would have to rest in the grave and stand in his lot "at the end of the days." Paul looked forward to receive his spiritual body "at that day," the resurrection morn. The other birth of which we have to speak, the new birth of water and the Spirit, is only for those who are not taken out of the world by death, but are conceived and born of Jerusalem above, first dwelling in that Spirit, waiting for the mighty change from mortal to immortality, waiting for the new birth, for their blood to be washed away in the twinkling of an eye, for flesh and blood cannot inherit the kingdom of God. "Except a man be born of water and of the Spirit he cannot enter into the kingdom of God."

### As in the days of Noah.

The antediluvians refused to believe in the warning of Noah that God was about to destroy the inhabitants of the world by a flood and that there was safety, a reprieve, for those who repented of their evil and strove to serve the living God. It seemed a thing incredible to them that rain should descend until all on the face of the earth were drowned. Even so now in the day of God's preparation the great majority refuse to believe that God hath provided a means of escape from death for those who will come unto Him for life, who seek for the fulness of the Spirit to enable them to walk in accordance with the commandments of Holy Writ. The faith of the Kingdom will, however, be found with a few, the remnant of Jacob's seed, the children of Abraham, who will prove their faith by their works, giving themselves no rest until they are safely dwelling in the Ark Christ, abiding in Him, waiting until He shall abide in them.

### After Death the Judgment.

With some, judgment goes beforehand. If we would judge ourselves we should not be judged. Those who acknowledge the evil which they have committed against God, and forsake it, will receive of the gifts and calling of God which are without repentance. Whom God calls them He also justifies; and whom He justifies, them He also will glorify. There will be no condemnation on them, they will be delivered from going down to the pit, reprieved from death, consequently are not numbered among those who stand to be judged after death.

All who die await their judgment at the resurrection morn. The soul sleeps in the grave until then, when all that are in their graves shall come forth, to be judged according to men in the flesh, to give an account of the deeds done in the body; the believers then entering into the joy of their Lord, receiving the end of their faith, the salvation of their souls, whilst the rebellious are cast back into the grave for another thousand years, banished from the presence of the Lord, and shall not come out thence until they have paid the uttermost farthing.

## Notes from Canvassers.

### MANCHESTER.

During the week ending October 18th, I was unable to go out canvassing on Monday and Tuesday, and on Wednesday and Thursday the weather was too wet and stormy to do so, but on Friday (although the weather was still unfavourable) I worked in Salford, and on Saturday in Lower Broughton and Salford.

"Friday, October 17th.—To-day I met with much indifference and poverty, but a few seemed interested and bought PIONEERS and Parts, whilst others could not afford to do so, and wished me to call again. After some consideration, a man (with his wife's concurrence) decided to purchase a Sermon and PIONEER to send to his mother who is much interested in the Scriptures. I urged them to read both the Sermon and PIONEER before sending them away, and trust they will do so. One woman declined to buy a PIONEER, because she could not do so without changing a sovereign, which she did not wish to do to-day, and another woman contemptuously refused the Roll, though it was distinctly offered to her as God's message, and after I had left the door I could hear the persons in the room laughing and making fun. Called at two places to leave PIONEERS which had been ordered.

"Saturday, October 18th.—Called at a great many places I had been to before. At one I was very glad to supply the second Sermon and a PIONEER, and to hear that the purchaser was much pleased with the first Sermon, and had lent it to several of his friends. At another, a woman, after some hesitation whether she could afford it, decided to take the first Sermon, giving me to understand that she should like it, and that it might be some time before she would be better able to purchase it than now, also saying that she had some friends who were much interested in the work. At another place the woman would have liked the first Sermon, but her husband not being agreeable she only took a Part. At a number of other places the persons though wishful to have a Sermon were still unable to do so, but one of them took a Part, and a few of them PIONEERS, several wishing me to call again. A person to whom I had previously sold the first Sermon and several PIONEERS, asked me in, took another PIONEER, and wished me to give a visitor some information respecting the faith. Another person spoke highly of the PIONEER he had had, and said that some one he had lent it to was also pleased with it, and he now very readily took another PIONEER, but could not afford a Sermon at present.

"My sales for the two days amounted to 3 Sermons of the Roll, 4 Parts, and 22 PIONEERS."

### NOTES FROM LIVERPOOL.

"96, Shaw Street, Monday, October 20th.—We started to canvass in Liverpool, continuing where we left off on Saturday among the slums. The rain soon compelled us to return home, where we had to remain the rest of the day. Yesterday some of our party went to an interested friend's house to hold a meeting; a very refreshing time was spent and much interest manifested.

"Tuesday, October 21st.—Another wet, dark and cloudy day; no canvassing. A few second calls have been made, and some interesting conversations have been held on Israel's ingathering and restoration; a Volume and two second Sermons and a set of three Sermons were left amongst these friends.

"Wednesday, October 22nd.—Four only of our little band have been able to go forth Roll in hand to-day, and these have been well repaid by meeting with two or three who showed interest in the truths put before them. To meet with such is like water to the thirsty ground, and those who are engaged in this work know well that the mul-

titude will not rejoice with them over the twelve baskets of fragments which are now being handed forth for the famishing cattle of Israel; it will only be the few who will rejoice and lift up the head for the redemption of their body, the time for its accomplishment now drawing nigh; this great work of redeeming man's body from the curse of death is God's strange work, His strange act, a work which no man (natural man) will believe though a man declare it unto him. Israel, wherever they are, will now take heed to the command to prepare to meet their God, that they may receive the reward of the kingdom which has been prepared for them from the foundation of the world.

"Thursday, October 23rd.—Only four of us have worked again to-day, and the greatest indifference has been shown towards anything spiritual; in fact, insult, dirt and sin in all its deformity have surrounded us on all sides. Many professing Christians tell us that the world is getting better, and will get converted soon, but we declare to them that their belief is as false as *the peace* of this so-called Christian land. They say, Peace, Peace, when there is none. What a revelation when the Son of man shall come! Where will be the faith? Let some of our great teachers of to-day visit the slums of Liverpool, then let them tell us, if they can do so truthfully, that the tree of faith has been established. We have no desire to rail upon anyone, but we deplore the present state of things, knowing that this is the day of the Lord's vengeance, and that His judgments are shortly to be poured out upon an unbelieving world. May none who receive this warning of God's last message to man harden their hearts, but to-day come to Him for life, and life more abundantly.

"Friday, October 24th.—To-day two brothers canvassed in the slums, meeting with nothing of spiritual interest. Some of the places which have been visited to-day were so low, and the women and children appeared in the streets almost in a nude condition; the expressions used by some of the people were sufficient to prove how much enslaved they are to the evil one. 'Don't come here with your trash,' said one; 'Don't you come here, or I will smash your face with my fist,' said another. Similar receptions have been the order of the day; so dark are the minds of some of the people that after one has explained the import of our message, they will enquire if it is a love tale. In some districts here in Liverpool we were informed that the Salvation Army could not venture, as the people are so embittered against any other religion than the Roman Catholic. Surely if the Roman Catholic religion, which so many in this city embrace, were the true faith, there should be more civilisation in their midst. Alas! we see much form, but little power; but as it is written, 'In the last days it shall come to pass that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills, and people shall flow to it, and many nations shall come and say, Come and let us go up to the mountain of the Lord, and to the house of the God of Jacob, and He will teach us of His ways, and we will walk in His paths, for the law shall go forth of Zion, and the word of the Lord from Jerusalem.' 'The Spirit and the Bride say, Come;'; 'O house of Jacob, come ye, and let us walk in the light of the Lord; a highway shall be there, and a way, and it shall be called the way of holiness; the unclean shall not pass over it, but it shall be for those; the wayfaring men, though fools, shall not err therein.'

"Two of our sisters have been working in the neighbourhood of Everton, but found the people very poor. One lady said she was glad to see someone going from house to house with such a grand message and warning, as she believed it was greatly needed. Another lady who had looked into the first Sermon said she did not agree with it, as some of it was not fit to read. Our sister asked if she was referring to the fall of man, and she replied in the affirmative. An ex-

planation followed, which she agreed with. She took a *Part of the Roll* for herself and said, 'I am sorry now I spoke against it.'

"Saturday, October 25th.—We have been unable to canvass to-day owing to the rain. Our interested friends here have been supplied with *PIONEERS*, and we have had cause to rejoice over the news of some more people becoming interested through reading a Volume which has been lent them by a friend. Truly we can say, 'As the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth, so will the God of Israel cause His truth to take root downwards and bear fruit upwards.'

"Our sales for the week are 1 Hymn Book, 2 Volumes, 16 first Sermons, 6 sets of 3 Sermons, and 18 *Parts of the Roll*, and 194 *PIONEERS*."

#### BIRMINGHAM.

"Monday, October 20th.—We held another very successful meeting in the Bull Ring last evening, at the close of which 1 Sermon of the *Roll*, 1 Hymn Book, and 12 *PIONEERS* were disposed of.

"A brother spoke upon the words: 'He that believeth in me, though he were dead, yet shall he live, and whosoever liveth and believeth in me shall never die,' showing Jesus Christ not only as the Resurrection, but also as the Life. The distinction between life through death, and life more abundantly by passing over death, was pointed out; Christ being but the Resurrection to the Gentile believer who only seeks the common salvation of the soul, and the Life to Israel who live and believe in Him and never die. All were exhorted to come unto Jesus that they might have life, and be sanctified wholly and preserved body and soul and spirit unto the coming of our Lord and Saviour Jesus Christ.

"During the day we have canvassed in Birmingham and Aston. It commenced to rain in the afternoon, so we had to return home rather early. A brother canvassed the shops. One of our brethren says: 'I offered the *Roll* to a grocer, explaining that it was God's last message to man. He said that nothing beyond the Bible was the word of God, bringing forward the words of John in the Revelation: "If any man shall add unto these things, God shall add unto him the plagues that are written in this book." Of course we know that no man has any license to make any addition to the word of God, but when the *Lord* speaks, "who can but prophesy?" Is not the testimony of Jesus the spirit of prophecy? Jesus said: "When He (the Spirit of truth) is come, He will guide you into all truth; for He shall not speak of Himself, but whatsoever He shall hear, that shall He speak; and He will show you things to come." But all men must know that this has never been fulfilled before, for when the Spirit came in a divided form at Pentecost it did not lead them into all truth for Paul testified that they only knew in part and prophesied in part, and saw but as through a glass darkly; neither did it show them things to come. There must of necessity be a further revelation to fulfil all this: all Scripture points to this great truth. Zechariah speaks of the appearance of the *Flying Roll* as the warning message "that goeth forth over the face of the whole earth," and adds: "I will bring it forth, saith the Lord of hosts." We therefore warn all men to be very careful how they trifle with the words of this *Roll*, which will be proved to all sooner or later as none other than God's last message to mankind, and not a mere human document. The Bible teaches us that "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." "Daniel, shut up the words, and seal the book, even to the time of the end;" then knowledge shall be increased—the wise shall understand. Therefore we would ask all to weigh well the words of the *Flying Roll* and compare them with the Scripture, that they may be fully persuaded

in their own minds that it is no cunningly devised fable got up to suit the times, but

LIGHT AND TRUTH, GOD'S UNADULTERATED WORD.

Carefully search it, friend, and after that, reject if false, embrace if true. Light can never make a precious stone look dim, it only increases and develops its lustre, whilst it will detect the counterfeit. The peculiar excellence of the *Flying Roll* is seen in this, that the more intense the light from the word of God is brought to bear upon it, the more brightly it shines. It establishes its claim to divine authorship, to every unbiassed mind that is prepared to receive the reflection of divine light according to law and testimony. It bears its own credentials.

"Tuesday.—We have canvassed in a body of six to-day in Aston. One lady could not understand what we had to seek after beyond the salvation of the soul. She did not trouble about the body, thinking like many more that that would be all right at the coming of Christ, whether believers were dead or alive. Of course our brother pointed out that to obtain the salvation of the soul is to obtain a great glory, but that if we did not press forward to perfection the body would be lost in the grave. At this she was rather astonished until the word of God was brought forward to show how unscriptural the teaching of the resurrection of the natural body is. Paul's words were quoted: 'Thou sowest not that body that shall be.' This would seem to be sufficient to show anyone that the body that shall be in the resurrection is not the natural body sown in the grave, without any further proof from Scripture, such as 'The nations are as a drop of a bucket,' who 'must needs die, and are as water spilt on the ground, which cannot be gathered up again.' 'As the cloud is consumed and vanisheth away: so he that goeth down to the grave shall come up no more.' Given over to Satan for the 'destruction' of the flesh, that the spirit may be saved in the day of the Lord Jesus. Numerous passages from Holy Writ might be brought to bear upon this subject to show that the dust returns to nothing but the earth as it was, but these ought to suffice. Our brother then pointed out to this lady that there is a work to be done to secure the immortal life of the body, which is more than meat or raiment; that it is necessary to work out our own salvation, by doing the works that Jesus did, and the greater work of the overcoming of all evil *within*, as well as that without. The salvation of the soul being a free gift to all believers, who are saved by grace, through faith, that salvation is without works; but before we can have the redemption of the body we must do the work of keeping the law and Gospel, that we may be enabled to overcome the root, seed and branch of all evil. Although Paul knew that if his earthly tabernacle were dissolved he had gained the salvation of the soul which would be obtained by him at the first resurrection, yet he declared he had no wish to be unclothed, but would rather be clothed upon that mortality might be swallowed up of life. If people looked at the Scriptures in this light we are persuaded that they *would* trouble more about the body, and seek the cleansing of the evil from the blood (Joel iii. 21) that their bodies might become a fit habitation for God's Spirit to dwell in. We are waiting for the adoption, the redemption of our body, seeking for the preservation of body and soul and spirit unto the coming of our Lord and Saviour Jesus Christ, who is the Saviour of the body, who will change our vile body that it may be fashioned like unto His glorious body in immortality.

"Wednesday.—We have again canvassed in a body in Aston. The rain hindered us in our work for some time to-day. Great indifference was manifested during the day to the message of life we carry. Well might the Saviour say: 'The queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to

hear the wisdom of Solomon; and these refuse the wisdom of God without any enquiry into its truth, when He has been so gracious as to cause it to be carried to their very doors, that all men may stand without excuse. But we know that these things must be to fulfil the Scripture, for as it was in the days of Noe and Lot so must it be at the close of this age. Jesus saw what a state of gross unbelief the world would be in at His second coming, and He said, 'When the Son of man cometh shall He find faith on the earth?' It will be with but few: iniquity shall abound, evil men and seducers will grow worse and worse until the Lord Himself shall descend from heaven to destroy the wicked with the brightness of His coming. They would not and will not still receive the love of the truth.

"Thursday.—We have worked in Smallheath to-day, one brother canvassing the shops and offices in Corporation Street, meeting with a very cool reception at some, and cheered by interesting conversations with the proprietors or assistants in others. One young man to whom he sold the set of three Sermons of the *Roll* was pleased to receive a clearer explanation of the resurrection, and to know that when the trump of God shall sound the departed spirit will return and raise the soul from the dust of the body to form the spiritual body in the likeness of the angels: whilst the living who remain will have the vile body changed and fashioned to the likeness of the immortal body of the Man-Christ, in flesh and bone, the spirit being then the life of the temple instead of the blood, mortality being swallowed up of life. He had previously thought that the body would not rise, and was rejoiced to have the matter made so plain when our brother read to him that comprehensive portion of Sermon I. *Part IV., Flying Roll*: 'If the spirit and soul be both one, as the Gentile churches affirm, and they both go to heaven, what is there to rise out of the corruptible body that lies in the grave to incorruption?' There is absolutely nothing left to rise according to that; for it is evident that Paul left no doubt on the subject when he said: 'That which thou sowest, thou sowest *not that body that shall be*; but God giveth it another body as it hath pleased Him. It is sown a natural body, it is raised a spiritual body.' The *soul* is the *seed* of the *body*, and the *blood* is the *blossom*, and the seed is to beget other souls. Then if there be no seed sown, what is there to rise? How can the words be fulfilled: 'Death and hell delivered up the dead which were in them?'

"Another young man wished to know what difference it would make if we did only have a spiritual body in the resurrection like unto the angels, rather than having an immortal body of flesh and bone like unto the Son of God? He was pointed to the words of Paul who said: 'There is a natural body, and there is a spiritual body, . . . but the glory of the celestial is one, and the glory of the terrestrial is another.' The same Apostle shows the inferiority of the spiritual body of the resurrection obtained after the loss of the natural body in the grave, to the natural body immortalised when he says: 'If any man's work shall be burned he shall suffer loss; but he himself shall be saved, yet so as by fire.' On the other hand, 'If any man's work abide which he hath built thereupon, he shall receive a reward.' Broad is the way which leadeth to the mouth of the grave, for she can never be satisfied, but narrow is the path that leadeth unto life, and few there are that find it.'

"Friday.—During the day we have laboured in Aston amongst people who have enough and to spare of this world's goods, but apparently with no interest in, or sympathy with, a book such as 'The Extracts from the *Flying Roll*.' One old lady seemed much rejoiced to receive a free copy of the *PIONEER*, saying she would attend the meeting, being anxious to obtain the truth. Another person came after us to know where she could obtain future copies of the *PIONEER*; she had been reading the first article and thought it

grand teaching. Another told a sister she had no time to read the book, but after our sister continued to press the importance of the work upon her, she confessed that it was an idle excuse, and took a first Sermon saying she would find time to read it. A brother says: 'I sold a Gilt Sermon to a milkman, who asked me if I had got something good, which gave me a nice opportunity to open up the glorious mission of the *Flying Roll*, which proclaims that the time has now arrived when the people of God may no longer perish, but by overcoming all evil put forth the hand to the tree of life that by thus eating its fruit we may live for ever. He seemed pleased with what I had to say.'

"One lady remarked, 'I suppose you say the same thing to everyone.' 'Yes,' replied our brother, 'I have but one message to offer to all, God's last message to man.' Jonah's short but effective sermon was delivered to all alike: 'Yet forty days, and Ninevah shall be overthrown.' But alas! the men of Ninevah shall rise up in the judgment with this generation and condemn it, for they repented at the preaching of Jonah, but now they will not believe though one rose from the dead. Surely the responsibilities of this generation are great, for where much light is given much is required. May every reader of this paper despise not prophesyings, but look into the vision which is now opened for the last time, and seek the preservation of body, soul and spirit. One of our brothers offered the *Roll* to a church minister to-day. He said he had read about our faith in the secular newspapers and thought it was heresy, further stating he had read that our leaders (?) had said that they would never die, and that they were now dead. He then asked, 'Are you an Israelite?' Our brother replied, 'That remains to be proved; by their fruits ye shall know them.' He continued: 'Paul was an Israelite.' To this our brother replied, 'With guile, but we are seeking to become Israelites indeed, in whom no guile may be found, that we may stand with the Lamb on Zion's mount, 144,000 strong, being redeemed from among men and found without guile before the throne of God.' He took a *Part* of the *Roll*.

"Saturday.—The rain prevented us from getting to work until this afternoon, when we did a little canvassing in Birmingham, one brother delivering some *Rolls* previously ordered in Smallheath. A man condemned the *Roll* at first sight, but like most people of this class had never read the book for himself. He said, 'The writer believes in taking texts as they stand, does he not?' To this our brother replied, 'that we believed on Christ as the Scripture hath said.' He was warned not to condemn the book unread, but to give it a fair trial, but this he was not willing to do. We cannot marvel to see Satan swell and rage in man, because he has now come down in great wrath, knowing that he hath but a short time. He can see that we are now living in the time when he is to be removed from the body of man which will become the temple of God, and is trying to stand his ground.

"Our sales for the week are 1 Hymn Book, 43 Sermons of the *Flying Roll* (which includes 4 sets of the 3 Sermons), 55 *Parts*, and 263 *PIONEERS*."

#### HYDE, CHESHIRE.

"53, Throstle Bank Street, Monday, October 20th.—We commenced our labour for the week by working in Duckinfield, Hurst and Park Bridge. The weather was very unfavourable, small rain fell the whole of the day without an interval. Firstly we proceeded on a journey with the intention of canvassing at Low Marple, but the rain continuing rather sharp, we were compelled to return in consequence; we then started to Hurst and Park Bridge, and made a number of second calls on people whom we had previously visited and delivered three Sermons ordered a short time ago. At two of these places the

people were anxiously waiting for, and pleased to receive the same, having laid the money on one side, and remarked they thought we were not coming as we were a little behind the time stated, and said they had received great light, and were much benefited by the reading of one *PIONEER*. On calling at a few places at Park Bridge, we called on a servant at a large house, who had previously taken the first Sermon, to see if she would take the second and third to complete the set. On approaching the house the lady enquired if I belonged to the Christian Israelites. I replied that this was precisely the same faith, but a step in advance, they standing still as the Jews of old at the first coming of Christ, who rejected our Lord through the simplicity of His appearance, likewise their eyes were holden to the messenger, or sixth instrument, which came with the *Flying Roll*. The lady seemed quite satisfied with the explanation, and purchased the Gilt Sermon. We hope this may be a time of awakening and reviving the faith which was sown in past years, and produce fruit to the glory of God. Another person who had had a *PIONEER* before, now gladly took the *Roll* and another *PIONEER*.

"Tuesday, October 21st.—Hyde, Low Marple and Cumpstall, were the fields of labour. In these parts we found many Roman Catholics, from whom we received great opposition and indifference, they being very bigoted in their priest-ridden traditions.

"Wednesday, October 22nd.—This morning the weather was wet and unsettled, which prevented us from going out at our usual time. A little later it looked rather brighter, and we made the best of our journey to Haughton Green and the outskirts of Hyde. During the day we found it extremely hard to get a hearing, and wherever we effected sales it was by much persuasion. A brother canvassing in Hyde offered the message to a gentleman who purchased a *PIONEER*, and they had a nice conversation on this work. This same gentleman gave a friend of his a handbill and also one to our brother, respecting a mission work, which stated they wanted Christian help. He then invited our brother to give an address, on Tuesday, November 4th, commencing at 7.30, at the Gospel Mission Hall, Reynolds Street, Hyde, which he gladly accepted; friends interested in this work kindly note.

"Thursday, October 23rd.—The weather this morning was again very unfavourable; we however attempted to canvass in Haughton Green and Hyde; several very interesting conversations were exchanged on this further faith. One person on being shown the *Roll*, God's message to man, which unfolds the deep mysteries in the word of God, was told that it would clearly show the difference between the soul and spirit (which are often spoken of as one and the same thing), also the difference between the kingdom of God and the kingdom of heaven. She said she knew how to save her soul, and that the soul went to heaven at death, and that was all she wanted. I replied that the soul did not go to heaven. She then became very angry and said I was an unbeliever, and pushed me outside before I had the opportunity of explaining the subject; her sister and two other persons were present at the time. After I had canvassed two other houses, her sister was standing at the door; I beckoned to her to come and let me clear up the subject, to which she listened very attentively. I told her all spirits (not souls) return to God, and referred her to Eccles. xii. 7, and that the soul is the corruptible part, which must put on incorruption (1 Cor. xv. 53), also that many of them which sleep in the dust of the earth (the souls), shall awake, some to everlasting life, and some to shame and everlasting contempt (Dan. xii. 2), and that the body, corruption, doth not inherit incorruption (1 Cor. xv. 53), and told her to compare 1 Thess. v. 23 and Heb. iv. 12, which would clearly show that man is composed of three distinct and separate parts, body, soul and

spirit. She was pleased with what she heard and purchased a PIONEER, with the first article: "Where is the soul after death?" We have during our canvassing here come across a few who got the *Roll* from the canvassers when passing through for Scotland, others that have had the same presented to them from various parts. In a few cases the people seem deeply interested in the *Roll*, and one person readily purchased the second and third to make up the set. Others have promised to take the second and third if possible before we leave here. A stationer in Houghton Green has promised to expose for sale the Extracts from the *Flying Roll*, also the PIONEER OF WISDOM, and is going to do his best to bring it before the young men at the church in the various classes he is connected with. We intend taking him a parcel of books and PIONEERS, also a poster with subjects of PIONEER for posting.

"Friday, October 24th.—To-day we worked in Romiley, Hatherlow, Bredbury Green and Hyde; many pleasant conversations were exchanged and the faith once delivered to the saints was eagerly grasped by many where they gave us the opportunity of explaining it to them, showing that the Gentiles' glory was only a partial salvation, obtaining two parts in the resurrection, soul and spirit, a spiritual body which cannot be handled, whilst Israel's glory was a body of substance, a natural immortal body, embracing a full redemption of body, soul and spirit without death, the Spirit of God, with their own spirit being put within them. The Spirit of God is withheld from him who wastes his master's goods, the body, which is given over to Satan for destruction of the flesh (1 Cor. v. 5). The *Flying Roll* is sent forth for the special purpose of showing the cleansing of the blood from the sting of death received through the transgression of our first parents, and the washing away of the blood; that Christ may receive them to himself a glorious Church, not having spot or wrinkle or any such thing, members of His body, of His flesh and of His bones.

"Saturday, October 25th.—This morning the weather turned out very wet; we had got a good distance on our journey to Romiley, when we had to return in consequence; in the afternoon we visited Hyde, Harden Green and Duckinfield, and met with very fair success, several gladly took the *Roll* to search the deep mysteries which are never touched upon from the pulpits of Christendom. May their eyes be touched a second time to understand the mighty work the Lord is now doing in our midst, and be led out of the town of confusion (Babylon), to be co-workers with the Lord's side and become partakers of that glorious rest which remaineth for the people of God. (Heb. iv. 9.)

"During the week we have disposed of 1 Volume of the *Roll*, 51 Sermons, 47 *Parts* of the *Roll* and 230 PIONEERS."

#### NOTES FROM SEVENOAKS.

A sister who has been enabled to dispose of 34 Sermons, 37 *Parts* of the *Roll* and 89 PIONEERS during the past week, writes:—

"On Monday, October 20th, I took train to Westerham, a town of about 2,000 inhabitants. The people took the books and papers readily. One lady accosted me as I passed, saying: 'Are you canvassing the *Flying Roll*?' I replied in the affirmative, and asked if she were a member of our church. 'No,' she replied, 'but both my husband and myself want to become members. My husband saw you at Brasted, and has spoken to me about you. We have the three books, can see plainly it is the work of God, and would like to get to some of the meetings.'

"Another poor woman who gladly took the *Roll* said she had lived nineteen years in Westerham, and during that time had only had three visits from a clergyman. Another at a hotel had purchased the *Roll* from me in Sevenoaks, and quite appreciated it. After my day's labour I sought

and found a comfortable bedroom for the night, had my tea and was glad to retire early.

"On Tuesday morning the weather was very much inclined to be wet, but I resumed my canvass of Westerham, and was pleased to see a much brighter aspect about eleven o'clock. One poor old man, when I asked to see his wife, told me in great grief that she had gone to the churchyard. He was very pleased to purchase a PIONEER when he learnt my errand. A poor woman, to whom I was pleased to be able to give a PIONEER, was so crippled with rheumatism, that she could hardly move. May the paper afford comfort to her.

"Another poor woman who could not afford to purchase a Sermon of the *Roll*, told me how sorely she was tried by bodily affliction, her child also being very weak. Her faith was strong, however, and she stated her firm belief, that affliction was sent for a wise purpose to cause us to do the will of God. I called on the niece of a sister in the faith, who is supplied with the *Roll* and PIONEERS. Altogether in Westerham I have disposed of 20 Sermons, 24 *Parts* of the *Roll* and 53 PIONEERS.

"On Wednesday I did not canvass, but on Thursday I visited

#### BOW GREEN,

a very poor village, where I also experienced a great indifference to the truth.

"On Friday I again visited Bow Green, and then walked a little over a mile to Wrotham, another small village. Here I met several who were already in possession of the *Roll*; and others were pleased to purchase either a Sermon or a PIONEER. At a farmhouse a man who now took the first Sermon of the *Roll*, said he knew somebody who was interested in it, and had talked a good deal about it to him, so that he was glad to become the possessor of a copy which he intended to read with his Bible during the winter evenings. At another house the lady took the books up to a minister who was lodging there; he spent about twenty minutes looking through them, and then returned them, saying he did not care to become a purchaser. I also canvassed in

#### ITCHAM

during the day, but found that I was not the first visitor to this village with the *Roll*.

"Saturday was too wet to permit any canvassing."

#### NEWS FROM CROYDON.

"In the few parts of the town that we have recently canvassed we have met with very fair success. After an interesting conversation with a man who was recovering from a very severe accident which rendered him quite incapable of working, he readily purchased a Sermon, saying he should have plenty of time to look well into it, feeling that troubles were sent for a wise purpose to cause us to think more seriously about the future.

"I was much pleased to leave a Sermon with an old lady ninety years of age, who took it quite eagerly. At another house a lady told me she had had the *Roll* in her possession for some years, but had laid it by. She took four PIONEERS, and promised to read it again. In one instance I was pleased to leave a second Sermon, and have a third Sermon ordered by one who said her daughter liked to read them very much, and she had promised to lend them to a youth employed by them. At a dairy-farm the occupier listened attentively, taking a Sermon and a PIONEER. Another expressed a wish for further conversation after reading the first Sermon, and finding much truth in it, but her time not being at her own command could not do so. In so many instances we find people afraid to speak or listen to the message of life, for fear of giving offence to their employers. On the other hand we know many complain of the inconvenience and loss of time caused by people calling at their houses with various articles for

sale; few being able to recognise the vital importance of the message look on the canvasser as an intruder. A young girl answering the door took the *Roll* in to show her mother, who gladly bought it, having heard of it before. In one case I was asked in to see a poor woman suffering from an incurable disease, being confined to her bed for years. Her countenance beamed with a pleasant smile as we conversed on God's love and mercy, who does not willingly afflict or grieve His children, but for their profit. A *Part* of the *Roll* was taken and a copy of the PIONEER given to her.

"The *Roll* was condemned by one who had previously taken it, after asking man's opinion on the same, two of those looked upon as spiritual guides having said the book ought not to be read at all by Christians, as it taught all would have to appear before the great white throne to give an account of the deeds done in the body, and they as believers in the Saviour thought they would not be judged at all. I referred them to Matt. xxv. 31 and following verses: 'And before Him shall be gathered all nations: and He shall separate them one from another, as a shepherd divideth his sheep from the goats;' this having reference to the resurrection when all the dead will be judged and rewarded or condemned by a righteous judge. We find both the quick and the dead mentioned in the Scriptures, and the Bride of Christ who will be alive and remain, having sought the Lord to cleanse their blood and take away the evil from their bodies will be changed from mortal to immortality. The everlasting Gospel speaking of them says: 'But ye O favoured few have nought to do with the resurrection.' Paul writing of them said: 'We do not seek to be unclothed but clothed upon that mortality may be swallowed up of life.' A shopkeeper taking a paper said 'he had bought Baxter's works and others too numerous to mention,' so could not be prevailed upon to take the *Roll*. A few *Parts* and several Sermons of the *Roll* with many PIONEERS have been circulated."

#### NOTES FROM MALTON, YORKS.

"Pioneer Cottage, Parliament Street, Norton, Malton, Yorks, Monday, October 20th.—Unable to canvass in consequence of the rain.

"Tuesday, October 21st.—We canvassed to-day in Pickering and Norton. A man who purchased the *Roll* was much distressed respecting a son who had joined the Spiritualists, and asked our canvasser what his opinion respecting them was. He, replying, said it was a doctrine from Satan. The man said, 'Has Satan power to bring up the spirits of the departed?' 'No,' our brother continued; 'but it is the soul which is asleep in the grave, for the soul is in the form of the body; that is how they recognise it, for it was the soul of Samuel which the witch of Endor brought up for Saul, for said Samuel, 'Why hast thou disquieted me to bring me up;' it could not be the spirit, for that "goes to God who gave it;" and it is written, "The spirit of man goeth upward," not downward.'

"A preacher said that all Christians were enjoying 'that rest which remaineth for the people of God.' Our canvasser asked him if he were ever tempted. 'Yes,' he replied, 'he was.' 'Do you also feel the law in your members warring against the law of your mind and bringing you into captivity to the law of sin which is in your members?' 'Yes,' said he. 'Then,' continued our canvasser, 'how can you be at rest when Satan is going about like a roaring lion, attracting the evil in the blood and seeking to destroy? that rest can never be experienced until Satan is bound down.' This same man said that all believers will enjoy the same glory. 'But,' said our canvasser, 'Paul speaks of several, as it is written, "There is one glory of the sun, another of the moon, and another glory of the stars, for one star differs from another star in glory." Jesus also says, "In my Father's house there are many

mansions." There are glories celestial and terrestrial; and it is also recorded that every man is to be rewarded according to his work.' This man, like thousands of others, mixed up the word of God, making sad havoc of it. So many entirely disregard the exhortation of Paul to study to show themselves approved unto God, workmen that need not to be ashamed, rightly dividing the word of truth.

"Wednesday, October 22nd.—The *Flying Roll* has been offered to-day in Sinnington, Middleton, Wrelton and Norton. A man asked us, 'If at death all spirits go to God who gave them, how was it that Jesus went to preach to the spirits in prison? Are the spirits of all good and bad in prison?' 'Yes; God is the Father of all spirits, and when the spirit returns to Him at death He keeps that spirit until the resurrection morning; He then lets go that spirit to raise the soul, so as to give an account of the deeds done in the body; then at the judgment He separates these spirits which Jesus compares to the sheep and the goats. God deals with man after the manner of man, and we find the law of the land does not condemn a man until the offence is proved against him; albeit, a man is often kept in prison a long time before his trial comes on and sentence passed.' A clergyman said Jesus took all his sins away and left him a receipt, that receipt being the Bible. 'Then,' said the canvasser, 'if that is so, you will never die.' 'Oh yes,' he replied, 'all must die. If that is so, then it is evident that God does not recognise that receipt, for it plainly says, "The wages of sin is death," and if sin was taken away by Jesus, surely God would not be so unjust to demand the wages of it.' Our canvasser explained to him that Jesus shed His blood for the sin of the soul, and all believers are clean every whit as far as that is concerned, but the body still receives the wages of Adam's sin; until thou art and unto dust thou shalt return, until the Deliverer comes out of Zion to turn away ungodliness from Jacob, and take away his sin.

"Thursday, October 23rd.—Pickering and Norton have been canvassed to-day with fair success. A young man purchased the *Roll* after having read in it what the 'fall of man' was. He also asked our brother if he knew a remedy for the sin of the solitary. He was told to keep his mind pure. Only a firm reliance on God and His word will enable us to overcome, for the Lord has promised strength to those that trust Him. Our canvasser told a Salvationist that to give praise and honour to man or woman was to rob God of that which was due to Him alone; and the way the good deeds of this one and that one were published in books and papers to-day was evidently a stench in the nostrils of the Almighty.

"Last Sunday we held our usual public meeting in Norton, when the *Flying Roll* and its mission was explained to a very fair gathering, who appeared much interested.

"On Friday, October 24th, we canvassed in Pickering, Thornton, Ellerby and Norton, and on Saturday in Thornton, Wilton and Old Malton.

"Our sales for the week including those of our brothers at Gilling, have been 94 Sermons, 113 *Parts* of the *Roll* and 133 PIONEERS."

#### NOTES FROM GILLING, YORKS.

"Monday, October 20th.—Very wet, so could not canvass. On Tuesday, October 21st, I canvassed at Skewsby, Stearsby and Whenby. Came across a tailor to-day to whom I explained Israel's faith. When I spoke of the perfection which we are striving for, which he realised to a certain extent, he asked me if I had such a great faith to believe that I should attain to it. 'Well,' said I, 'if I do not receive it I know that there will be a people who will.' He could not understand why God hated Esau and loved Jacob. I answered 'it was the evil that Esau was conceived in that God hated, he being begotten in the seven days after the separation, which is contrary to God's laws' (See Leviticus xv.) He also asked why

we could believe so easily in eternal happiness, and not so in eternal punishment. I told him that there was no such thing as eternal torment mentioned in God's word, for He created the evil and He certainly would not hold any of His creatures in flames of fire for eternity because they had served that which He made them subject to. This man, who was a local preacher, took a copy of the *Roll*, he being much interested and enlightened by the explanations that he received.

"Wednesday, October 22nd.—Canvassed God's last message to man and our weekly paper in Scackleton and Dabby, but have nothing of any interest to note.

"Thursday, October 23rd.—I canvassed some farmhouses along the road to Coxwold, and then went to Newburgh Park where I sold several copies of the *Roll*.

"Friday, October 24th.—I canvassed at Coxwold and Stonegrave, also on Saturday at Ryland Abbey, Wass, Ampleforth and Gilling."

#### OUR SCOTCH REPORT.

"Dunfermline, Monday, October 20th.—A brother and sister went to Edinburgh on Saturday night, joined the brethren there, and kept their usual Sabbath morning meeting with them, which was most refreshing to all, realising that great truth that where two or three are gathered together to worship the Father in spirit and truth the Spirit is in their midst to teach and comfort them. In the afternoon we went out to the 'meadows' and took our stand upon the same ground where we have before sounded the message of the everlasting Gospel of the kingdom, having a large and very attentive audience. Addresses were delivered by a brother and sister, the meeting lasting two hours and a half, at the end of which many seemed desirous to stay still longer, and thirty PIONEERS and a *Part* of the *Roll* were readily taken by those gathered around. We returned with the brethren to tea, after which we made our way along Princes Street, this time taking our stand at the corner of St. David's Street, opposite Scott's monument. After singing one of Israel's songs a sister stepped forward to open the meeting, and as the words sounded forth in the clear night air a large crowd quickly gathered and stood with the deepest attention during the address which followed, non-eternal punishment being clearly brought forth, which was a subject of great interest to one young man at least, who bought the *Roll* in Thurso, who was passing the foot of the street and recognising the sister's voice came forward and stood the whole time, coming to speak to us after the meeting. Three more *Parts* of the *Roll* were sold at this meeting.

"Our other two brothers went to Dysart and spent the Sabbath with the three sisters who are labouring there, having a happy time with them and returning in the evening to Dunfermline.

"To-day has been very wet, so that none of us have been able to work, but the sister and brother went from Edinburgh and visited the three sisters at Dysart, rejoicing to hear the abundant blessing upon their labours there and the deep interest aroused. After spending a very enjoyable time the two rejoined our two brothers at Dunfermline.

"Tuesday, October 21st.—This morning we were unable to canvass on account of the weather, etc., but we went forth in the afternoon, and worked near to our lodgings. We found many of the people poor, and some very indifferent to the work, but on the whole we met with very good success in our sales. At one house where the work was refused by the mistress the maid took a PIONEER very willingly, being unable to afford the *Roll*.

"Wednesday, October 22nd.—This morning we first visited the railway station, and finding our parcel of books awaiting us filled our bags and commenced to work the next street to the one where so many *Rolls* and PIONEERS were sold last

Saturday, but found we had quite a different class of people to meet in this adjacent district, many not willing to look into the work at all. One old lady said one of her young men had got a copy of the *Roll* having bought it in Edinburgh the last time he was there, and they both liked it very much; she took a PIONEER to see the progress of the work. At another house we met a young person on a visit from Brighton, and her aunt with whom she lives has the three Sermons of the *Roll*, and takes the PIONEERS regularly, also attends the meetings at 167, Elm Grove. We had but a short day's canvass to-day, returning about one o'clock to dinner; we called at our baker's where we sold the *Roll* last night and were pleased to hear that the lady's mother is much delighted with it. After dinner we went to the station to see our brother off, on his return to London, after spending his holiday with us in the Lord's vineyard.

"Dunfermline, Thursday, October 23rd.—To-day we continued our canvass in Dunfermline from where we left off on Tuesday evening, working our way out to two small villages, Limekilns and Charlestone, where we found many empty houses and many people from home, still on the whole we met with very good success. One brother met with a young girl who purchased the *Roll* in Edinburgh, who also took a PIONEER to see the progress of the work; we met with several who expressed great pleasure in seeing us working in this way for the advancement of light and truth, but still could only be prevailed upon to take a PIONEER for themselves, seeming to want some recommendation from some earthly friend to assure them of its truth, or like those of whom the *Roll* speaks, who will only receive truth second-hand thinking it may come purer through this or that popular preacher, &c. One young woman who was highly delighted with the conversation held with a sister took the *Roll* for her husband who is one of the elders in the church, and said she would have something to tell him. In relating our conversation when he came home, her mother, a very old lady, was much pleased with the same. When we reached home we were very tired, and after partaking of tea retired early to rest.

"Friday, October 24th.—There has been a fine drizzling rain all day, still we managed to canvass in Dunfermline, continuing in the same district where we commenced yesterday and meeting with good success, although more would have become purchasers if they had the means. We met with several who have the *Roll* already; thus we find those already sold are making their way in various parts of the town. Many who have become purchasers to-day seem to be searchers for light and truth, and wishing to learn more concerning the word of God; may they read carefully and prayerfully God's *Roll*, that the Word may be quickened in them, so shall it then bring forth fruit which will not corrupt.

"Saturday, October 25th.—To-day has been so wet that we have been unable to canvass at all; with the wet weather we have had short time at canvassing, so our sales are small this week, being but 47 Sermons of the *Roll* and 274 PIONEERS."

#### DYSART, FIFESHIRE.

"Sunday, October 19th.—This morning our two brothers came over to spend the day. In the evening the three sisters went to the Scottish Coast Mission Hall, where the missionary in charge gave them the whole of the second meeting, they speaking of the love and mercy of God to poor fallen humanity, one singing a solo. We exhorted the people to make their calling and election sure in Christ, seeking Him through the Word. Many seemed under deep conviction; one young man, who was spoken to by one of the sisters was quite overcome. May the blessings of the God of Israel rest upon the word spoken, causing it to take deep root in many hearts to bring forth fruit in due season.

"Monday, October 20th.—To-day has been wet so we were unable to canvass. We were pleased to see a brother and sister (who had been to Edinburgh to spend Sunday with the brethren there from Dunfermline). In the evening we went to the station to see them off, returned to our lodging and after singing a hymn or two, and reading a chapter, as we were crossing the landing to retire to our bedroom, there being no light, a sister thinking she had reached the bedroom door, took a step forward, and fell down the stairs into the hall below, striking her head on the stairs in the fall. We lifted her into the kitchen, applying cold water bandages, and as it was an ugly cut our landlord went for the doctor who came at once, and after we had succeeded in stopping the bleeding, bandaged it up and we put her to bed, returning thanks to our heavenly Father for sparing her life, knowing full well that all things work together for good to them that love God.

"Tuesday, October 21st.—Our sister feels very much shaken this morning. After assisting her to rise we made her comfortable on the couch, and then we two started out to work in West Gallatown.

"One of us sold the *Roll* to an officer of the Salvation Army. A woman called upon said she had heard of us, taking a paper, to look into the work, asking the sister to call again before they left the town. On the way home, according to invitation, we called upon the gentleman belonging to the Mission Hall, where we stayed to tea, having some conversation on the new birth, and universal salvation, he taking a Sermon of the *Roll*, another lady present ordering the second Sermon. Here as in other places the *Roll* is creating a great deal of notice, and we have arranged to stay here another week.

"Wednesday, October 22nd.—Our sister is progressing favourably, but feels much shaken. The two sisters went out to East Wemyss meeting with fair success. One of us called on the clergyman, who was much interested in the ingathering of Israel, and purchased a Gilt Sermon of the *Roll*. Another was sold to a young lady in the tavern, who took it against the wishes of her mother, as she much desired to look into the work for herself.

"Thursday, October 23rd.—We canvassed in Sinclair Town, calling upon the woman visited last Saturday. She was very sorrowful and downcast, but on the whole seemed a little better, but does not seem able to realise that the promises of God are for her. At one house we found the two Salvation Army officers, one of whom took the *Roll* from us on Tuesday. The other now took one for herself. May these be the means, in God's hands, of causing her to leave the principles of the doctrine of Christ, and press on unto perfection, to wit, the redemption of the body. A gentleman called upon asked the sister, who was offering him the work, if she believed all the Bible. She replied in the affirmative, when he stated it was against common sense. She told him where she could not trace she was willing to trust. He asked her, did she believe the world was made out of nothing, and upon being told that the creation was still a mystery and a parable, he said that was true; would not take the *Roll*, but purchased a PIONEER, to look into these grand truths, now being unfolded. May God bless the reading of it, and cause it to open his eyes to the knowledge that God's ways are equal, man's way's unequal, and that it is not for the creature to question the Creator.

"Friday, October 24th.—This has been a wet, dull day, and we have been unable to canvass.

"On Saturday we were also weather bound. A lady ordered the second Sermon of the *Roll*, and when it was taken seemed very pleased. Another lady also took a first Sermon, and the sister had some conversation with the family when she took it.

"Our sister A—— is progressing favourably. We leave here on Monday (D.V.) for Leven.

"This has been a very broken week, and our sales are small. Total: 23 Sermons of the *Roll*, and 96 PIONEERS. May these bring forth fruit a hundredfold in the kingdom of God."

#### ANOTHER REPORT FROM MANCHESTER.

"During the past week ending October 25th, I have worked in Salford.

"Monday, October 20th.—To-day I met with several persons with whom I had interesting conversations, but only one of them was prepared to take a Sermon, but others took *Parts* and PIONEERS, and a number wished me to call again. There seems to be much poverty, even in very decent-looking cottages, and one young man, who seemed much interested, could not afford even a PIONEER, having been out of work, I think he said fourteen weeks, through an accident to his right hand. Upon calling to see a person who has had the first Sermon, and now and then a PIONEER, with which she is much pleased, I was glad to hear that she wished to be supplied with the PIONEER weekly. It rained slightly during a great part of the day, but just as it came on rather heavily, and it became necessary to seek shelter, a friend came up who kindly asked me to go and take a cup of tea with him, which I did.

"Tuesday, October 21st.—To-day I was much rejoiced to meet with a very earnest old couple, who listened with rapt attention whilst I spoke to them of the vast importance of God's last message to man now so graciously proclaimed in the 'Extracts from the *Flying Roll*.' The man asked several questions with reference to hell, what became of the soul at death, &c., and they were both very much pleased with the answers given in accordance with God's interpretation of the Scriptures as contained in the *Roll*. They seemed to feel the force and truth of them, the man stating he had asked such things of a minister without obtaining any satisfactory reply, and as they appeared to be rather surprised that I should answer them so readily and clearly, as well as give them information upon other vexed questions, I told them distinctly that I had nothing but what I had received, and that these deep truths and many others were contained in the book I offered them, which was not man's wisdom, but proceeded from the Spirit of truth. They seemed to be poor, and early on in our long talk gave me to understand they could not afford to take a Sermon, but the man was so deeply interested that he became anxious to have it, and asked his wife if she had a shilling, which she thereupon willingly produced, and (trusting their needs would be supplied) they took the first Sermon and a PIONEER, were very thankful for my visit, and wished me to call again. I also met with several others who were interested, two of whom took the first Sermon, others would like to have done so but could not afford it, but some took *Parts* and PIONEERS, and a number wished me to call again. Called at several places I had been to before, but without any satisfactory result.

"Wednesday, October 22nd.—Many of those called upon to-day seemed very poor, and although a number seemed interested, none were prepared to take a Sermon. However, one took a *Part*, and fourteen others PIONEERS, and a few who could not take anything wished me to call again.

"Thursday, October 23rd.—A number of those called upon to-day seemed interested, one of whom took a Sermon and PIONEER, others *Parts* and PIONEERS; three intimated that they might take a Sermon on Saturday, and a few others wished me to call again.

"Friday, October 24th.—Again to-day I have met with several persons who seemed interested, had a few pleasant conversations, and disposed of two Sermons, and a number of *Parts* and PIONEERS. Several persons wished me to call again.

"Saturday, October 25th.—Very wet a great part of the day, and quite unfit for canvassing, but having several PIONEERS and Sermons to deliver, I went forth and called upon a great many persons I had visited before. Upon calling on the woman referred to in my notes of 9th inst., who said she should not rest until she got the Sermon, I was very pleased to find she was now prepared to take it, which she did with manifest pleasure. The three persons who intimated last Thursday that they might take a Sermon to-day, each did so very readily, and a few others took PIONEERS.

"My total sales for the week amounted to 11 Sermons of the *Roll*, 15 *Parts*, and 75 PIONEERS."

#### Shortening the Days.

The sand-glass of time has nearly run out. The six days wherein man had to labour under the taskmaster Pharaoh, which spiritually means evil, have nearly expired, and ere long the millennial day will dawn upon us, chasing the shadows of sin, sorrow, and death before it. We are now living in the eleventh and last hour of the sixth and last day or thousand years, and the third and last watch of that hour, the second watch having ended in 1875; "and if He shall come in the second watch or come in the third watch and find them so (watching) blessed are those servants." Lift up your heads, your redemption draweth nigh: "This generation shall not pass away till all be fulfilled;" God has shortened the days for the saving of flesh, the fourth watch of the eleventh, and the whole of the twelfth hour being cut off for the elects' sake.

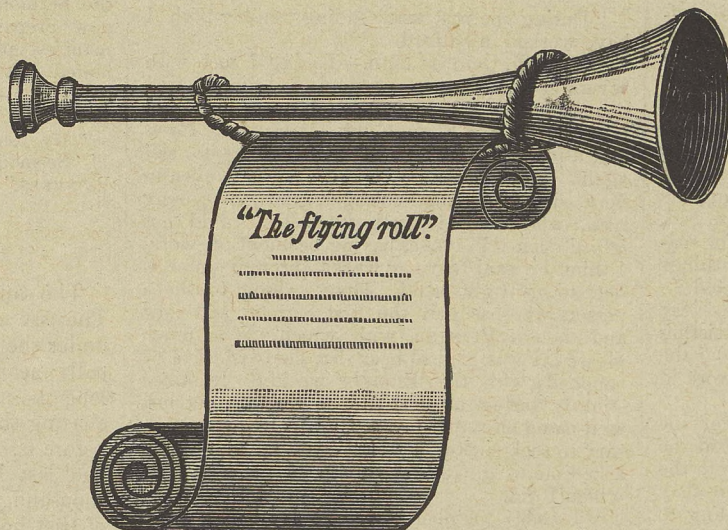
The redemption of the body is to be obtained in this hour by those who are keeping the word of His patience; their flesh will be saved by being quickened from mortality to life; He will quicken their mortal bodies by His Spirit. The life of the body in immortality is now to be gained by those who by patient continuance in well-doing seek for eternal life. These will work out their own salvation by doing the works that Jesus did, and a greater work, the overcoming of all evil with good, for it is God that worketh in us both to will and to do of His own good pleasure. If ye through the Spirit do mortify the deeds of the body ye shall live. Paul saw the glory of immortality, and it made him miserable seeing he was born out of due time to obtain the life of the body, hence he cried out: "O! wretched man that I am, who shall deliver me from the body of this death?"

Blood maketh atonement for the soul. The blood of Jesus was accepted by God as a sacrifice for the salvation of all souls. But Christ is also the Saviour of the body; not only the resurrection, but the life also; and will change the vile bodies of all those whose one desire is to eschew the evil and choose the good, and fashion them like unto His glorious body, in immortality.

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

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### PUBLIC MEETINGS

Are held at the undermentioned places as follows:—

#### LONDON.

- 165, Hampstead-road, N.W., every Sunday evening at 7.  
The Assembly Hall, 105, The Grove, Stratford, every Sunday evening at 6.30.  
16, Vine-road, Vicarage-lane, Stratford, every Wednesday evening at 8 o'clock.  
LINCOLN—39, Little Bargate-street, every Sunday evening at 6.30.  
MAIDSTONE—Israel's Hall, Tunbridge-road, every Sunday evening at 6.30.  
ASHTON-UNDER-LYNE—231, Stamford-street, every Sunday evening at 6.30.  
BRIGHTON—167, Elm-grove, every Sunday evening at 6.30.  
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**The Pioneer of Wisdom:**

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

FRIDAY, OCTOBER 31, 1890.

MIRACLES AND THEIR SIGNIFICATION.

MANY if asked whether they would rather be led by the revealed word or have Christ here again in the flesh, would prefer the latter, choosing rather to walk by sight than by faith. The creature is so apt to seek for something to worship, something to see and feel; perform a miracle and thousands will run after you; nevertheless, it is a fact that true faith can only endure as seeing Him who is invisible. Many read their title clear in the skies, but not in the Word, hence their faith fails, the downdraughts of unbelief choke their flickering flame, they return to their vomit, and the last stage of such is worse than the first. Signs are only for unbelievers; the word of God is quick and powerful, it is life and power, and those who are washed in its life-giving waters, receiving that cleansing promised to Israel, will never thirst. Until this standard is reached, the true children of Abraham will exclaim: "As the hart panteth after the water-brooks, so longeth my soul after Thee." They will hunger and thirst, not after the manna which breeds worms, not after signs, but after righteousness, virtue, truth and holiness. Blessed are they who hold the beginning of their confidence, their trust, steadfast to the end; "Blessed are they who have not seen and yet have believed." Where you cannot see your way clear, do not, like Judas, lapse into despair, but learn to trust, as saith the prophet: "Thou wilt keep him in perfect peace whose mind is stayed on Thee: because he trusteth in Thee."

A miracle was performed by Enoch being translated, but none pressed forward and gained the same glory; similarly in the second dispensation Elijah escaped death, yet his fellows were not benefited in a like manner, but though the faith of some was strengthened to a certain degree, yet the full force and benefit of these acts of God will be realised in and by the remnant of the

woman's seed, Jesus. Speaking of the miracle at the marriage feast in Cana of Galilee, the *Flying Roll* saith: "This miracle was done that His disciples might know and believe on Him, but in a more special sense, it was done for those who did not see and yet have believed in it. He manifested forth His glory which would be in the end. To look at any or all the miracles which Jesus did on earth from a miraculous stand-point is only to look on the surface of the water, but to understand them fully we must dive down in their depths; then and then only can we bring up the rich shells and pearls concealed in its caverns, and meditate in the refreshing grottoes of God's eternal love and wisdom." (Ser. II. page 36.)

Without faith it is impossible to please God, and he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him; he must believe that all things, whether good or evil, work together for good to them that love God, to them who are the called according to His purpose. The miracles performed before Pharaoh did not benefit him, he being without faith. Many in our day would give all they possessed if a miracle could be performed on their behalf, if the heavens would open and they could only see their name written in the book of life; and in all probability if their wish were gratified, and they read their name in the book of life, doubts would arise in their mind whether it did not relate to another of the same name; like Pharaoh, their heart also might become hardened. Strive to possess the faith of Father Abraham, and then signs will be superfluous; obedience to God's word was all he knew, all he wanted to know; the rest he left with God.

Miracles have their significance; whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works. The miracles performed by Jesus in raising Jairus's daughter, the widow of Nain's son and Lazarus from the dead most pointedly draw attention to the three generations or dispensations of this world's history. In the case of the maid we find typified the first stage of sin, or transgression in the first dispensation, when mankind were without the laws of God. "Give place, for the maid is not dead, but sleepeth." The young man typified the second stage of sin, or transgression in the second dispensation, when mankind had the laws of God and were inexcusable, Moses and

the prophets being sent to warn and exhort the people, having also the light of the former dispensation. He was already on men's shoulders and on his way to the grave; decomposition was setting in. The case of Lazarus showed the condition of mankind in this the third dispensation, when we have both the law and Gospel, living in the full light of the meridian day, with all the writings of the prophets and apostles, and above all under the promise of the guidance of the immortal Spirit to those who asked not amiss.

The maid was as it were only sleeping, and in the house. The young man was removed from the house, and on man's shoulders, half-way to the grave: but Lazarus had been dead four days—by this time he stinketh—was bound hand and foot with grave clothes, and was in the grave, a cave, and a stone lay upon it. So is man to-day lying in the valley of the fall; and of all the vast multitude only a very few will seek God to perform that greatest of all miracles, the removal of the mountain, death; the changing of our vile body and fashioning it like unto His glorious body. We find in the miracle at Cana, Jesus looking through the 6,000 years in which His Father was dealing with man and his purpose to bring in the good wine, not at the beginning but at the end. We note after feeding the multitude with the loaves and fishes, twelve basketsful were gathered up, and preserved, which the people had trodden under foot; and it is on these despised fragments, the Scriptures rejected by Jew and Gentile, that the remnant of Israel will feast. For a further acquaintance with this subject we draw our readers' attention to the *Flying Roll* where they will learn the fuller and more perfect bearing of the miracles performed by our Lord on events now transpiring, and which immediately concern the generation now living. There you will find spiritual things compared with spiritual, the word of truth rightly divided, the harmony of the Scriptures most clearly manifested, and shining with a brilliancy never before approached.

ISRAEL'S REST.

A VERY striking instance of unfulfilled prophecy relative to the ingathering of Israel is to be found in Jeremiah: "In those days the house of Judah shall walk with the house of Israel, and they shall come together out of the land of the north to the land that I have given for an inheritance unto your fathers." The superficial interpretation usually accepted by Christendom, viz., the return of the Jews to Palestine, does not meet with the requirements of this

prophecy, for the Jews are the house of Judah only, and the prophet tells us "They shall walk *with* the house of Israel and they shall come *together* out of the land of the north." The house of Judah has reference to two tribes, which is but a sixth part of the seed of Jacob to whom the promise pertains; these are at present scattered although known as Jews, but the ten tribes of Israel are lost as to identity, yet doth He devise means that His banished be not expelled from Him. There is one means only by which they will be manifested, and this means refers equally to the two tribes of Jews—they will "do the work of Abraham." Abraham dwelt in a land of idolaters, and God said to him, "Get thee out of thy country and from thy kindred and from thy father's house into a land that I will show thee." True obedience was the work of Abraham as was shown in his willingness to offer up his only son, and God calls to-day to Israel: "Come out from among them and be ye separate and touch not the unclean thing, and I will be a Father to you."

It is His intention to lead them into a land which they knew not heretofore, neither did their fathers know, for since the beginning of the world men have not heard, nor perceived by the ear, neither hath the eye seen, O God, beside thee, what He hath prepared for him that waiteth for Him, as Daniel says, "Blessed is he that waiteth and cometh to the 1335 days, the days wherein the promises of God to His chosen people will be fulfilled, when things which have been kept secret from the foundation of the world will be made known." It is not for their good deeds that Israel will receive the blessing, but for their fathers' sake who died in the faith, not having received the promise; this was not the land of Palestine, for although they entered that land they declared plainly that they sought a country, and confessed that they were strangers and pilgrims on the earth.

The land was the body in immortality, that is Israel's rest, and One only has entered into that rest, Jesus, the first-born among many brethren; this glory, though clearly expressed in the Scripture, has been hidden from the understanding of man until the time had arrived for its accomplishment, with a few exceptions, such as Job, David and Paul, who saw (as through a glass darkly) the deliverance from death, the reprieve, the adoption, to wit, the redemption of our body, making Israel heirs of God and joint-heirs with Christ; these men testified of the glory that should follow, writing in the spirit of prophecy. It is the one great promise of the Scripture, standing pre-eminently above others. The concealment of this glory has rendered the word of God a sealed book, it

has been closed unto the time of the end; howbeit the salvation of the soul has been held out to man in every generation, that is common to all men; by faith both Jew and Gentile can obtain the glory of the first resurrection, but their bodies are handed over to Satan for the destruction of the flesh that the spirit and soul may be saved in the day of the Lord Jesus; on such the second death has no power; it is however the portion of Israel to be freed from the first death by fulfilling the righteousness of the law and Gospel, for in the way of righteousness is life and in the pathway thereof there is *no death*.

### In that Day.

Isaiah speaking of the ingathering of Israel, says, "The consumption decreed shall overflow with righteousness." Micah also, referring to the same subject, says, "In the day that Thy walls are to be built, in that day shall the decree be far removed." We see here the decree of death which has passed upon all men save three, consuming the whole earth, is to be removed, and the time of its removal. It shall overflow with righteousness, *in that day*, for we read, "In the way of righteousness is life and in the pathway thereof there is *no death*." Death came by sin, it is the result of sin; therefore the decree will be removed when God makes the covenant with Israel He has promised to make "when I take away their sin," and Zechariah prophesies that, "*In that day* there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness." Thus by overcoming evil they will ride triumphantly over death and hell, this being the adoption which makes them heirs of God and joint-heirs with Christ, even the redemption of their *bodies*, agreeing with the words of Hosea, "I will redeem them from death, I will ransom them from the power of the grave." The covenant, says Paul, is to be made after those days, viz., after the dispensation of grace has closed, at the fulness of the Gentiles when Israel will be saved, which now is; *that day* has arrived, for the Lord hath set His hand again the second time to gather the remnant of His people, as it is written, "The remnant shall return, even the remnant of Jacob, to the mighty God."

"The fear of the Lord is a crown of wisdom, making peace and perfect health to flourish; both which are the gifts of God: and it enlargeth their rejoicing that love Him. Wisdom raineth down skill and knowledge of understanding, and exalteth them to honour that hold her fast."

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## Our American Columns

### SMITH'S FALLS, CANADA.

"Sunday, September 28th.—This has been a very fine day. In the afternoon we were able to hold an open-air meeting; a large crowd soon gathered, and we distributed many PIONEERS among them. We omitted to mention in Saturday's notes of a woman who belonged to the Catholic Church. A sister found her with a prayer book in her hand, and she stated that she wished she could understand it, it being a new one in their church. She bought a PIONEER when our sister explained its teaching. As one of us was stating the mission of the *Flying Roll* to a gentleman at his door (he having been talking with a lady who was calling, the lady of the house being out), he refused it; the lady put out her hand for the *Roll*, asking the sister where she could procure a copy. This lady became very much interested, asking if the *Roll* was canvassed through the States, saying she was then going to Minnesota; she had not her purse with her, so the sister gave her a PIONEER, with the address at Grand Rapids, where she said she would very likely send for the work, she being much interested in the ingathering of Israel.

"Monday, September 29th.—We are just finishing up our canvass of this town, and have gone over a great deal of ground, for the district we are now in is much scattered. Often when the *Roll* is ordered and we return to deliver it, the people have changed their minds. We visited the depôt and freight sheds, selling a few PIONEERS among the many employés there. Many, again, told us they do not believe as we do. A sister asked a young man what he did believe, for there are very few who can give a reason for the hope within them. He was asked: 'Do you accept Christ as your Saviour?' He replied that no one had any right to know whether they were saved or not.

"Do you believe that Christ died for you?"

"Yes, I do."

"Then, are you not saved by grace, a free gift?"

"Well—but I must do works."

"The sister showed how the works were for the redemption of the body, and gave him a brief outline of our faith. He admitted that he could have no excuse at the judgment-seat of Christ about the message being offered him. He refused it, and would not accept a paper, saying he would be at our meeting to-night and buy one. Another man could not accept the PIONEER as scriptural, because it did not teach eternal torment. The sister explained the two resurrections, and gave the definition of hell, when the man said no more. If they cannot prove their views they will be speechless, for it is not what we may think, or what any may try to teach, but what the Scripture saith: 'To the law and to the testimony.' This evening we held an open-air meeting, which was largely attended.

"Tuesday, September 30th.—To-day we finished up our canvass of Smith's Falls. One woman, who was pleased to take a PIONEER

from a sister, said she had come out from the churches, and was reading the Bible for herself; she would have liked the Sermon, but could only afford a PIONEER. A gentleman took the *Roll* from reading the account of our work and the teachings of the *Roll* in the *Gananoque Reporter*. We are much indebted to the editor of this paper for his great courtesy to us in making notes of our work while in Gananoque for the truth's sake. This evening we held another open-air meeting, which was largely attended, and a little better order observed. We went among the crowd offering the PIONEERS.

"Wednesday, October 1st.—This morning we made preparations for leaving this town for

#### CARLETON PLACE,

where we arrived at 5 p.m., and without any trouble found a nice, comfortable lodging.

"Thursday, October 2nd.—We had a successful day in the Lord's vineyard, having first got full permission from the Mayor to canvass and hold meetings on the market square. At one house where a sister called an old man told her if he had the money he would gladly take a paper, for he loved good reading. As the sister was speaking with him she heard a voice inside, and then saw an old woman lying in bed; she beckoned to her husband, who went to her side, and she gave him an old coloured silk handkerchief, which he untied, and taking out five cents paid for the PIONEER, saying he did not know his wife had it. A sister met a woman who has come out from the Church of Rome, and is studying for herself. She was much interested in an account of the mission of the *Roll*, being pleased when the origin of evil was explained, saying she always enjoyed the reading of the laws, for there was such a grand connection with the Gospel, which was incomplete without the law. She bought a PIONEER, asking the sister to call again with the *Roll*. The PIONEERS sold very readily.

"Friday, October 3rd.—This morning it has rained; in the afternoon we were able to give the message freely, selling out our stock of PIONEERS.

"Saturday, October 4th.—This morning we went to the office, looking for our fresh supply of papers, but were disappointed. We, however, found at the express office a large parcel of books and *Parts*, having sold our last Sermon I. on Thursday. We were glad to pack our bags and canvass a little during the afternoon. Weather permitting, we will hold a meeting to-morrow on the market.

"Our sales this week are 4 Sermons, 26 *Parts* of the *Roll*, and 128 PIONEERS."

#### QUINCY, ILLINOIS.

The party working here disposed of 6 Volumes, 25 Sermons, 182 *Parts* of the *Roll*, and 299 PIONEERS during the fortnight ending Saturday, Oct. 4th. Here as elsewhere they speak of the indifference of the great majority of the inhabitants to all things spiritual, but there are, however, the few faithful Daniels here and there, with their windows open, desiring to bask in the warm rays of the Sun of righteousness. Among several notes from this party we cull the following:—"A Jew who had read a portion of

the first Sermon of the *Roll* which his neighbour had purchased, was pleased with the exposition of prophecy concerning the ingathering of his people. One lady who became very interested on hearing the mission of the *Roll* purchased a Volume, and paid a quarter's subscription for the PIONEER OF WISDOM.

"On Monday, September 29th, several interested ladies called to hear more of the truth, and expressed their joy as the teaching of the *Roll* was set forth, one in particular being delighted to realise that hell is the grave and not a prison house where the souls of the rebellious endure *eternal* torment, the souls of the unbelievers being set free from the grave at the end of the seventh thousand year. She gave us an invitation to hold a meeting at her house. These with a few others have caused our hearts to rejoice, believing that they have had their eyes opened to realise many precious truths in the Scriptures."

#### ST. CATHERINE'S, CANADA.

"Monday, September 29th.—I have canvassed to-day among private houses and stores. One lady on whom I called has had the idea a long time that she was not a Gentile, but an Israelite, and is looking for the restoration of Israel. I told her to be a true Israelite we must keep both law and Gospel as Jesus did, and have the faith of Abraham. She said there were many things that she did not eat, such things as God told Israel they should not eat, but she had never thought the whole law was to be kept. She took a PIONEER, and I told her I would call again after she had read it. Another man asked me to leave the *Roll* until Wednesday that his wife might see it. I had two or three interesting conversations with different people on the redemption of the body and the overthrow of Satan by the remnant of the woman's seed, who will keep the commandments of God and have the testimony of Jesus, and those who have His testimony will know all things, for it is the spirit of prophecy.

"Tuesday, September 30th.—To-day I went out to

#### THOROLD,

a small town four or five miles away, and canvassed about half of it. At the first few houses I called they all said they had no change. One lady said they had all they could do to make a living without buying everything that comes along; she had her own church papers, and they were just as good as the Salvation Army. I informed her that the paper I was selling was nothing to do with the Salvation Army; it was God's last message to His elect to show them how to escape death. She refused to take anything. I called afterwards on a tailor in a store, who bought the *Roll* and a PIONEER from me. I explained the three glories to him; the glory of the sun—those who will never die, but be made like Jesus, putting on immortality without tasting death; 144,000 in number, the firstfruits unto God and the Lamb. The glory of the moon—those in the first resurrection who become equal unto the angels; they neither

marry nor are given in marriage, having overcome the second death, but lost their body by the first death, it being delivered over to Satan to destroy that the spirit and soul might be saved in the day of the Lord Jesus. Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power. The rest of the dead, the wicked who receive the glory of the stars, live not again until the thousand years are finished; having paid the uttermost farthing in prison they are freed at the end of the thousand years, for God is the Saviour of all men, especially of those that believe.

"Wednesday, October 1st.—To-day I have canvassed in the centre of the city amongst the stores, not meeting with very good success. To-night I called on a lady to explain to her the glory that is in store for the remnant of Israel that God is now gathering from Jew and Gentile, that He might sanctify and cleanse them by the Word. I had a little difficulty in getting her to see what the life of the body really means, but the Spirit opened her eyes before I left to see it. Because the Apostle Paul says in his writings that the dead in Christ shall rise first, many are led to think that their glory is equal unto the living, not seeing that the dead suffer loss by going through the grave, and losing the mortal body, which they should have held fast, that at His appearing they might have been among those who put on immortality, having spirit and soul and body saved like Jesus. She promised to take the *Roll* before I leave.

"Thursday, October 2nd.—I have been out to Thorold to-day to finish up the district, and called on a gentleman who bought the *Roll* of me the other day; he likes it very much. Another lady bought one for her son; another gave me twenty-five cents to send her the PIONEER for six weeks, being much interested in the ingathering of Israel, and would like to investigate the teachings of the house of Israel. I have left in Thorold 4 *Parts*, 2 Sermons of the *Roll*, and 74 PIONEERS during my two days' canvass. I hope to move on Monday to Niagara Falls (D.V.)

"Saturday, October 4th.—Yesterday was very wet, and I spent the greater part of the day with some interested people. To-day I have finished up here, and I trust the seed sown during the two weeks I have been here may take root in due time and bring forth much fruit to the honour and glory of God.

"Sales for the week: 5 Sermons, 12 *Parts*, 280 PIONEERS."

#### SULLIVAN, INDIANA.

"A sister canvassing in Southern Indiana, writing from Sullivan, Sullivan County, October 1st, says: 'I arrived in Vincennes on Wednesday last. It rained Wednesday, Thursday, Friday, and Saturday forenoon, then it cleared up, and I went out to canvass a few houses, and sold two first Sermons, seven *Parts* and four PIONEERS; one Sermon to a lady, who keeps a little store, and who became very interested and took a PIONEER, and may become a subscriber. I saw her again on Monday; she said it was a grand work, and hopes to send shortly for Sermons

two and three. In two days and a half I sold 61 *Parts*, 10 *PIONEERS*, and two Sermons of the *Roll*. I canvassed the business streets and a good many private houses. I met one gentleman, a Christian Scientist, who felt himself so perfect, he hardly wanted to look at a *Part* of the *Roll*; afterwards he examined it and said: "I want to read this," becoming very interested; not having change, he went to two places to borrow the five cents.

"I have obtained permission to canvass this place."

#### MOUNT CARMEL.

A sister, writing from Princetown, Indiana, and continuing her notes of labours in Mount Carmel, says:—"I spoke last Sunday at the Court House at Mount Carmel. After the meeting a man came and bought the set of three Sermons, and I gave him a *PIONEER*, pointing out the address in case he wished to become a weekly subscriber. It rained a good part of the time; and my sales in this place were only 82 *Parts* of the *Roll* and 6 *PIONEERS*."

"I arrived in Princetown to-day, September 17th, and went at once to see the Mayor, who granted permission; found lodgings, and had my things moved, and hope to begin afresh to-morrow."

#### SAINT LOUIS, MISSOURI.

"A sister who devotes her spare moments to go forth with the message of the *Roll*, writing from this city says: "I sold another first Sermon to the lady that took it two weeks ago. She came to see me, and is going to send it to her people. Her husband, who has no profession, is reading it, and said he would stay home and read it while she went to Church. When she was leaving I gave her a paper. I gave a *PIONEER* to a Methodist minister's wife. She said she would take some to the city hospital, for which we are thankful, knowing the maimed, halt, and blind are to be called to the marriage supper of the Lamb, and many of them will accept, while the rich he will send empty away."

#### Who will Christ Marry?

God says, "Turn O backsliding Israel, for I am married unto you." This was not intended for the people to whom it was addressed at that time. God calleth those things which be not as though they were. (Rom. iv. 17.) It has reference to Israel in the end, the sealed number, the Bride of Christ, whose bodies will be redeemed from the fall, changed and fashioned into the image of His glorious body, flesh of His flesh, and bone of His bone. These will be preserved in body, soul and spirit unto His coming; they have no part in the resurrection, for the children of the resurrection neither marry nor are given in marriage, but are as the angels. The Bride of Christ will inherit His glory who hath by inheritance obtained a more excellent name than the angels, being delivered from going down to the pit, God having found a ransom whereby their flesh shall become fresher than a child's.

## Notes of Addresses.

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

TEXT:—"It is also written in your law, the testimony of two men is true." (John viii. 17.)

Jesus told the Jews, "Had ye believed Moses ye would have believed me, for he wrote of me; but if ye believe not his writings, how shall ye believe my words?" The Gentiles to-day will not accept His testimony now that He comes a second time bearing witness of the truth, for He is Truth, and Moses and the prophets will witness against them. The prophet Jeremiah says, "Behold the days come, saith the Lord, that I will make a new covenant with the house of Israel and with the house of Judah"—the two houses, the whole twelve tribes, ten of Israel and two of Judah. When Jesus came first the ten were scattered, but it was to be "after those days," as we shall see presently—"not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt, which my covenant they brake, although I was an husband unto them, saith the Lord; but this shall be the covenant that I will make with the house of Israel; after those days, saith the Lord, I will put my law in their inward parts and write it in their hearts, and will be their God, and they shall be my people. And they shall teach no more every man his brother, saying, Know the Lord, for they shall all know me." This, then, distinctly refers to Israel and not to the Gentiles. The covenant is to be made *after those days*, which time was revealed to Paul. He says, "Blindness in part hath happened unto Israel until

#### THE FULNESS OF THE GENTILES."

It was not received when Jesus was upon the earth; He would have given it them, but they would not have this man to reign over them—that was the house of Judah—they said, "His blood be upon us and upon our children;" and in their blindness they have gone out of the way; they erred in judgment; they knew not the substance of their shadows; they saw not in Jesus the Lamb without spot to which their sacrifices pointed, whose blood was to atone for all sin. He, and He alone, was able to remove the weight of sin which entered with the fall of Adam. It was necessary that one man should die for the people that the whole nation perish not. He gave up the life of blood, the life which Adam took through the transgression, for the life of God which Adam lost. Adam was made immortal, but God withdrew from him to prove him, and he fell through the woman; the evil of Satan working in the body of the woman caused him to fall, and he died within the day that he ate thereof; he died within the thousand years, which, as Peter says, is with the Lord as one day. Blood has been the life of his posterity, which is corruption, and cannot inherit the kingdom of God; but the lives of Israel are hid with Christ in God ready to be revealed at His second coming, when their blood will be washed away, and this mortal put on immor-

ality. Those who die believing put on incorruptibility

#### AS THE ANGELS

at the first resurrection, the unbelievers at the final resurrection, for the rest of the dead live not again until the thousand years are finished, when death and hell are cast into the lake of fire and all those who are not written in the Lamb's book of life, which are Satan and his angels, who have not souls, they have no part in the inheritance enjoyed by other spirits.

In Paul's Epistle to the Hebrews, the eighth chapter and eighth verse, he testifies of the covenant spoken of by Jeremiah, so that we have two witnesses of this important truth, relating to the house of Israel in these days. It is written, "Their seed shall be known among the Gentiles and their offspring among the people, they shall not be reckoned among the nations, they shall be a peculiar people, zealous of good works." Paul said in his day that the children were not yet born, having done neither good nor evil, that the purpose of God might stand according to election. They are known unto God, kept back until the last, like the good wine at the marriage feast. John saw the Bride, the 144,000, standing with the Lamb; he saw the Spirit descending from heaven which would rest upon them, keeping the laws and commands of God in them until they became flesh of His flesh and bone of His bone. They will be caught up to meet Him, having the Word in them, for the Word is God and was made flesh in Jesus and will again be made flesh in His Bride. He was made perfect through suffering, a man of sorrows and

#### ACQUAINTED WITH GRIEF,

and His Bride must fill up that which is behind of the afflictions of Christ for His body's sake. She will be rejected of the world, but will soon be clothed with the sun, as John describes, the glory which Jesus attained, that light which lighteth every man that cometh into the world. The same Spirit which descended in the form of a dove at the river Jordan and rested upon Jesus will descend from heaven and rest upon Israel. It was that Spirit Jesus referred to when He said, "Before Abraham was I am," the Spirit Christ which appeared also in the fiery furnace with Shadrach, Meshach and Abednego. The Jews did not discern that Spirit which would have delivered them and made the covenant with them; they gave Jesus over to the Gentiles to crucify, but the time cometh when they will look upon Him whom they have pierced and mourn as one that mourneth for an only son. It is that Spirit which is to be put within man, that is Zion above, which is the two immortal Spirits, they being joined to the two mortal spirits, the spirit of the man and woman, make them in the image of God, for the man is not without the woman in the Lord. This is the desire of Israel, the faith which was once delivered unto the saints; both law and Gospel witness of this faith. Israel must return to the law, keeping it with the Gospel. The Jew rejects the Gospel and the Gentile rejects the law. Malachi exhorts Israel to remember the law of Moses given to him for all Israel.

#### WHY IS THE LAW TO BE REMEMBERED?

"Lest I come and smite the earth with a

curse." The curse hangs over the earth to-day, but the law of the Spirit of life in Christ Jesus will free Israel from the law of sin and death. Israel are among the Jews and Gentiles at present, but they will come out from their midst and enter into a covenant with God and become debtors to the law. Obedience to the law through the Spirit of Jerusalem above will make them the Bride of Christ, and in them will the prayer of Paul be fulfilled: "I pray God that your whole spirit, soul and body may be preserved blameless unto the coming of the Lord Jesus Christ." Christendom know nothing of the faith once delivered to the saints; the covenant is to be made with Israel after the times of the Gentiles are fulfilled, when the three flocks are gathered together at the well's mouth. The law will cleanse them from the evil, fulfilling the prophecy of Joel, "I will cleanse their blood which I have not cleansed."

#### ANOTHER SPEAKER

commented upon the fourth chapter of Mark's Gospel as follows:—

In the parable of the sower, we see the three glories mentioned by Paul, the three classes of men living upon the earth who will obtain one of these glories, for there is one glory of the sun, another of the moon, and another of the stars, or in other words, immortality, incorruptibility at the first resurrection, and incorruptibility at the second resurrection. The highest is to be preserved blameless in spirit, soul and body unto the coming of the Lord Jesus Christ, the glory of the first resurrection is for those who die believing that the blood of Jesus was shed for them, this is called the "common salvation," as both Jew and Gentile are on one common platform with regard to it; the unbeliever having no part until the second resurrection. The plain and simple truths of the Scripture have hitherto been hidden to a very great extent from the understanding of man; Jesus, we read, spake to the multitude in parables, and although He explained these things to His disciples, they did not clearly apprehend them, as they had but little application to the time in which they lived, bearing more directly upon the time of the *end*. It is to the true disciples of Jesus that the *Flying Roll* will interpret the many mysteries of the Word, who are this day alive, being the seed of the twelve to whom these sayings were addressed. When the disciples asked, "Lord, wilt Thou at this time restore again the kingdom to Israel?" Jesus answered, "It is not for you to know the times or the seasons, which the Father hath put in His own power." It will be revealed to those for whom it is intended. When Job says, "In my flesh shall I see God," many infer that the body once dead will rise again, but this has reference to the seed of Job who will inherit the

#### GLORY OF IMMORTALITY.

The sting of death, which is sin, must first be removed, then will the words of Paul be fulfilled, "We shall not all sleep." This is one of the mysteries being made known, we shall not all die. In the beginning, Adam was created immortal, good and evil were

placed before him to prove his spirit, he joined himself to Satan, becoming united with the evil and his inheritance, his glory was divided in the grave, divided in incorruptibility, he having lost the body, but receiving a soul, a spiritual body, in the resurrection. Jesus, the second Adam, was tried in like manner, but He yielded not to Satan, and so it will be with Israel, the spirits of the just who have been kept back until these days, destined to receive immortality, whose fathers all died in the faith, as Paul says, not having received the promise, God having provided some *better thing* for us. These will be the sealed of the twelve tribes of Israel, ten tribes being among the Gentiles and two among the Jews. These will become the sons and daughters of God when the evil is removed from their bodies, for this is the second birth. Christendom teach that a man is born again when he comes to the knowledge of his soul's salvation, but this and many other errors are being made manifest. "He that is born of God doth not commit sin, for his seed remaineth in him,

#### HE CANNOT SIN

because he is born of God." Israel will recognise the truth and come out from the false teaching and error by which they are held captive through the doctrines of men, who are ever learning but never able to come to the knowledge of the truth. All parables will be made known through the Spirit of truth, for there is nothing covered that shall not be revealed nor hid that shall not be made known. Had the Jews of old understood His parables they would have received the kingdom of God, but it was not for them. Jesus said he spoke in parables lest at any time they should hear with their ears, and understand with their hearts and be converted. They rejected Him, thus fulfilling the Scripture, "For the casting away of them was the reconciling of the world;" the blood of Jesus atoned not for our sins only, but for the sins of the whole world, and to him that worketh not but believeth on him that *justifieth the ungodly*, his faith is counted for righteousness. How many in Christendom believe that He justified the ungodly? Yet it is written that He is the Saviour of *all* men. The sceptre was taken from the Jews and given to the Gentiles until their fulness when all Israel will be saved; blindness in part happened to Israel that the Gentiles might be grafted in, both partaking of the "common salvation," but a remnant is to come out from these for the

#### IMMORTALITY OF THE BODY.

Jesus is the root into which Jew and Gentile are grafted for the salvation of their souls, but a branch is to grow out of His roots which will be grafted into Israel, they dwelling between the root and the branch, and bearing the fruit of immortality. The first Adam became a degenerate plant, falling from the state in which he was created. Jesus, the second Adam, is the true vine; He was the firstborn among many brethren, the Captain of their salvation, they will be branches of the true vine. This is the figurative language of Scripture; God uses various similitudes which man cannot understand without an interpreter. Christendom

is called a fig tree, which Jesus cursed, saying, "Let no man eat fruit of thee hereafter," and presently the fig tree withered away; typical of the fall of Babylon shortly to take place. But there is another fig tree, which is Israel, which is to be digged about and dunged that it may bear fruit and *live*. Israel will come out of Babylon, they will see the wisdom of its divines agrees not with Scripture, although they may charm them as the magicians of Pharaoh by enchantment for awhile.

#### Tempted and Tried.

How very little mortal man knows himself until he has been tempted and tried. It is written that God tempted Abraham, telling him to offer his only son whom he loved for a burnt offering, and Abraham having full faith in God, and doubting not but that He who had given him Isaac had the power to give him Isaac back again, even from the dead. Therefore he took him, laid him upon the altar, upon the wood, and Abraham stretched forth his hand and took the knife to slay his son. And the angel of the Lord called unto him out of heaven and said: "Abraham, Abraham." And he said: "Here am I." And He said, "Lay not thy hand upon the lad, neither do thou anything unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me." The Lord had tempted and tried him. Blessed is the man that endureth temptation, for when he is tried he shall receive the crown of life, which the Lord hath promised to them that love Him. Abraham will receive that *incorruptible* crown which fadeth not away; and his children will receive that immortal crown, being made heirs of God, and joint-heirs with Jesus Christ. The angel of the Lord called unto Abraham out of heaven the second time, and said: "By myself have I sworn saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son, that in blessing I will bless thee, and in multiplying, I will multiply thy seed as the stars of heaven, and as the sand which is upon the sea shore: and thy seed shall possess the gate of his enemies, and in thy seed shall all the nations of the earth be blessed, because thou hast obeyed my voice." Jesus came of the seed of Abraham, according to the flesh, and in Him will this great promise of God be fulfilled, for He came to be a light to lighten the Gentiles, and the glory of His people Israel, and said: "And I, if I be lifted up, will draw all men unto me." Truly He is the Saviour of all men, but especially of those who believe: He too was tempted and tried for forty days of the devil, who, "taking him up into an high mountain, shewed unto him all the kingdoms of the world in a moment of time. And the devil said unto him, All this power will I give thee, and the glory of them, for that is delivered unto me, and to whomsoever I will give it. If thou therefore wilt worship me, all shall be thine." Jesus did not dispute his power as Prince of this world, but said: "Get thee behind me, Satan, for it is written: Thou shalt worship the Lord thy God and Him only shalt thou serve." Jesus was tempted

in all points like as we are, yet was found to be without sin, and could say, "the Prince of this world cometh and hath nothing in me: And why? Because He came as it was written of Him: "A body hast Thou prepared me to do Thy will O God." Mary, the mother of Jesus, being overshadowed by the power of the Highest, conceived in the purity of the tree, not being marred by the tares in man; a body was thus prepared wherein there was no evil, nothing that Satan could attract, and though He was in due time delivered into the hands of sinful men, who were filled with the power of Satan to take Him and crucify Him, to fulfil all Scripture that He might be the Lamb slain from the foundation of the world to take away the sin of the world, yet death and hell could not hold Him, for Christ said: "I have power to lay down my life, and power to take it again; this command have I received of my Father." He was tempted and tried, and overcame, and is now exalted to the right hand of the Father, waiting to see of the travail of His soul, and be satisfied, which cannot be till His Bride, the 144,000 spoken of in Rev. xiv. have been tried and proved: they being the third part spoken of in Zech. xiii. 8, 9: "And it shall come to pass, that in all the land, saith the Lord, two parts therein shall be cut off and die: But the third part shall be left therein; and I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them: I will say, It is my people, and they shall say, The Lord is my God." Three parts are referred to in Isaiah xlv. 5: "One shall say, I am the Lord's." This is the Gentiles, who, though they are cut off by death, receive the salvation of the soul in the first resurrection, by grace, and through faith in the blood of the Lamb. "And another shall call himself by the name of Jacob," being the Jews, who lay claim to the promises made unto Jacob, who believe in part in God the Father, but refuse Jesus Christ who brought life and immortality to light through the Gospel. These also are cut off and die. "Another shall subscribe with his hand unto the Lord, and surname himself by the name of Israel." This is the remnant who shall be preserved spirit, soul, and body, unto the coming of our Lord and Saviour Jesus Christ. These are they unto whom blindness in part happened until the fulness of the Gentiles came in, which time is now come, and so all Israel shall be saved. As it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob, for this is my covenant unto them when I shall take away their sins."

The transgression of the law is sin, and the wages of sin is death, hence when sin is taken away from the people of God, root, seed, and branch, the cause of death will be removed. "A seed shall serve Him; it shall be accounted to the Lord for a generation. They shall come and shall declare His righteousness unto a people that shall be born, that the Lord hath done this." (Psalm xxii. 30, 31). "Who hath heard such a thing? Who hath seen such things? Shall the earth be made to bring forth in one day? Or shall a nation be born at once? For as soon as Zion travailed, she brought forth her

children." "So the heathen shall fear the name of the Lord, and all the kings of the earth Thy glory. When the Lord shall build up Zion, He shall appear in His glory. He will regard the prayer of the destitute, and not despise their prayer. This shall be written for the generation to come: And the people which shall be created shall praise the Lord." (Psalm, cii. 15, 18). That fire which will destroy the old heavens and the old earth, being the bodies and carnal delights of those who refuse Him to reign over them, will try, prove, and purify His children, that they may become the new heaven and new earth, wherein dwelleth righteousness.

### Will your Building Endure?

In Matthew vii. 24, 27, we have two builders set before us as an example. The one who hears the sayings of God and does them is likened unto a wise man which built his house upon a rock; and the rain descended, and the floods came, and the winds blew, and beat upon that house, and it fell not. Why? Because it was founded upon a rock. All who build upon that Rock, Christ, by keeping His sayings, will surely have their building tried by the rains, and floods of persecutions and contrary winds, yet the promise of God is sure; if the builder has built with the right material, namely obedience to the commands of God, his house (body) will stand ready to meet the Bridegroom.

We are living in the time, the day of the restitution of all things when all will be without excuse, for there are few who have not heard or read many of the sayings of God, contained in the Holy Scriptures. Thousands, instead of taking heed to them, are leaning on arms of flesh, or building their faith and hopes upon the opinions of men. This is as building upon the sand, which cannot stand. For said Jesus: "Every one that heareth (for not the hearers of the law shall be just before God, but the doers shall be justified) these sayings of mine, and doeth them not, shall be likened unto a foolish man which built his house upon the sand, and the rain descended, and the floods came, and the winds blew and beat upon that house, and it fell: and great was the fall of it." Seeing now that all may become builders upon the great foundation stone, how needful that all should examine carefully what material they are using, seeing that every man's work shall be tried by fire of what sort it is, whether it be wood, hay, or stubble; for these will not stand the fire, but gold, silver, and precious stones will, these being comparable to the sayings of God—though one generation passeth away, another cometh, but the word of the Lord shall endure for ever, and shall perform the thing whereunto He hath sent it, namely, the building up of His Church with the 144,000 living stones, the precious sons and daughters of Zion. This Church will be built up on that Rock of faith expressed by Peter when our Lord was here in the flesh, and all men were wondering who He, the Holy One, was, or were condemning Him. But hear what Peter saith in answer to his Lord: "Whom do men say that I, the

Son of man, am? and they said, Some say that Thou art John the Baptist, some Elias, and others Jeremias, or one of the prophets. He saith unto them, But whom say ye that I am? Simon Peter answered and said: Thou art the Christ, the Son of the living God. Jesus answered and said unto him: Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say unto thee, that thou art Peter, and upon this Rock I will build my Church; and the gates of hell (death) shall not prevail against it." That path which Jesus trod, who came to be the Way, the Truth, and the Light, and the first-fruits among many brethren, is the one which the remnant of the scattered seed and sons of Jacob will follow, who are looking forward this day to the second appearing of our Lord and Saviour Jesus Christ. Those who heard the sayings of God but did them not, are delivered over to Satan for the destruction of the flesh, that the spirit and soul may be saved in the day of the Lord Jesus, either at the first or final resurrection. But the new heaven and earth wherein dwelleth righteousness are the brethren of Jesus who now shall hear His sayings and do them, they thus building upon the Rock, their temples will become the temples of the Holy Ghost. Like the three Hebrew children they will come forth from the furnace without the smell of fire upon their raiment, for now their faith will have brought forth the fruits of the Spirit. To him that worketh the reward is not reckoned of grace but debt. The Redeemer hath said, "If a man keep my saying he shall never see death," and His prayer will be fulfilled in them: "I pray not that Thou shouldest take them out of the world, but that Thou shouldest keep them from the evil." They having taken His yoke upon them and learnt of Him to be meek and lowly of heart, and so have found rest for their souls, a rest far deeper than that first rest they found when they only reckoned themselves to be dead to sin. All who build upon this Rock will have to leave the sandy foundations by obeying the holy injunction: "Be ye not unequally yoked together with unbelievers, for what fellowship hath righteousness with unrighteousness? What communion hath light with darkness? What concord hath Christ with Belial? What part hath he that believeth with an infidel? What agreement hath the temple of God with idols? for ye are the temple of God (spoken of those who shall build upon the Rock) as God hath said, "I will dwell in them, and walk in them, and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing and I will receive you, and will be a father unto you, and ye shall be my sons and daughters saith the Lord Almighty. Then ye shall abide the day of His coming, and stand when He appeareth, upon two foundations, law and Gospel, upon the Rock unmoved; an offering to the Lord in righteousness."

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## A Message for the Germans.

### EIN ANRUF AN DIE DEUTSCHEN.

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

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

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

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

Der Herr hat verkündigt "Es wird kommen aus Zion der da erlöse und abwende das gottlose Wesen von Jakob: und dies ist mein Testament mit ihnen wenn ich ihre Sünden wegnehmen werde." (Rom. xi. 27.) Die Juden und Heiden begnügten sich mit Vergebung ihrer Sünden während die Wurzel des Uebels in ihrem Blute blieb und sie bezahlen zuletzt den Lohn der Sünde mit dem Tode, ob zwar sie die glorreiche Hoffnung haben eines himmlischen Körpers, der da ist gleich wie die Engel bei der ersten Auferstehung, erlangt durch Glaube und Busse. Sie haben Antheil an "unser aller Heil," aber der "Fliegende Brief" verkündigt nun den Kindern Israel den Glauben, der einmal den Heiligen übergeben ist (Jud. 3.), die Erlösung des Leibes Seele und des Geistes vom Tode; erlangt durch den Sieg über alles böse, indem ihr Blut gereinigt (Joel. iii. 21.) und mit Wasser gewaschen wird (Hesek. xvi.) auf dass ihre Leiber gleich werden dem Leibe Jesu Christi welcher durch Seine Abkunft einem viel erhabenern Namen erhalten hat, als die Engel Der Glaube ohne Werke mag das Heil der Seele sichern, diejenigen aber, welche die Unsterblichkeit des Leibes suchen müssen Gottes Gobre 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 angehört 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 goldtechel und Schnitt, Preis 5/6, Postfrei 6/-. Exemplare werden versendet gegen Einsendung des Betrages in Briefmarken oder Post anweisung durch das Hauptquartier des neuen und latter Houses von Israel, 165, Hampstead Road, London, N.W.

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

## A Message for the French.

### UN MESSAGE POUR LES FRANÇAIS.

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

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

"viendra plus délicate que dans son enfance, et il le 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 Sépulcre ne tiendra point." (Esa. XXVIII. 18). "Je les aurais délivrés de la puissance du Sépulcre, et je les aurais garantis de la mort." (Osée XIII. 14).

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

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

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

### A Message for the Welsh.

#### CYHOEDDIAD I'R BOBL GYMREIG.

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

Mae y FLYING ROLL yn cynwys geiriau "anrhaethadwy ac yn anghyfreithlawn i ddyn eu hadrodd," am hyny, yr oedd yn rhaid eu crynhoi hwynt i'w dull presenol o ERTHYNIAD, fel y bydd i'r bwyd 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 ysgrifonodd "Ni ewyllysiwn frodyr eich bod heb wybod y dirgelwch hwn, fel na byddoch ddoethion yn eich golwg eich hun; ddyfod dallineb o ran i Israel, hyd oni ddel cyflawnder y cenhedloedd i mewn" (Rhuf. xi. 25.)

Dueddeng mil fydd yn awr yn cael eu casglu allan o bob un o ddeuddeg llwyth Israel sydd wasgaredig dros wyneb yr holl ddaear, (Dat. vii.), y rhai hyn a ffurfient y briodasferch, Gwraig yr Oen, y rhai ni 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), "Diddy-mir eich amod ag angau, a'ch cynghrair ag uffern ni saif" (Esaiah xxviii. 18), "O law y bedd yr achubaf hwynt, oddi wrth angau y gwardaf hwynt" (Hosea xiii. 14), "A hyn, medd y Salmydd, a ysgrifeni'r genhedlaeth a ddél (y genhedlaeth yn awr ar y ddaear), a'r bobl a greir a folianant yr Arglwydd, canys efe a edrychodd o uchelder ei gysegr; yr Arglwydd a edrychodd o'r nefoedd ar y ddaear; i wrando uchenaidd y carcharorion; ac i ryddhau plant angau," addewid yr Arglwydd ydyw; "Y Gwardawr a ddaw allan o Sion, ac a dry ymaith annuwioldeb oddiwrth Jacob. A hyn yw yr ammod sydd iddynt genyf fi, pan gymerwyf ymaith eu pechodau hwynt" (Rhuf. xi. 26.) Mae yr Iuddewon a'r Cenhedloedd wedi bod yn foddolawn ar dderbyn maddeuant o'u pechodau, tra yr ydoedd gwreiddyn y drwg eto yn aros yn eu gwaed, a thrwy hyny, y maent o hyd yn agored i syrthio, o'r diwedd, yn talu y cyflog am bechod, marwolaeth, er hyny, y mae iddynt obaith ogoneddus o dderbyn corph Nefol, yn debyg i'r angylion yn yr adgyfodiad cyntaf, yr hwn sydd i'w gael trwy ffydd ac edifeirwch, y maent yn gyfranogion o'r "Iachawdwriaeth gyffredin," ond mae y "Flying Roll," "yn cyhoeddi i Israel" y ffydd a roddwyd unwaith i'r saint, sef gwardigaeth o *Gorph*, Enaid, ac Ysbryd oddiwrth farwolaeth; ac a gyrhaeddir drwy yn gyntaf lanhau eu gwaed (Joel iii. 21; Zech. xiii. 1), ac wedi hyny ei olchi ymaith (Ezec. xvi. 9), eu cyrph hwynt wedi d'od yn gyffelyb i'r corph a feddianwyd gan Iesu Grist, "yr hwn wedi ei wneuthur o hyny yn well na'r angylion, o 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 ydyw fi (y cenedlddlyn), a'r *llall* a'i geilw ei hun ar enw Jacob (yr Iuddew), ac *arall* a ysgrifena â'i law, eiddo yr Arglwydd ydyw, ac a *ymgyfenwa ar enw Israel*. Y mae yr Apostol Paul hefyd yn tynu sylw at y tair Eglwys yma pan y dywedodd: "Byddwch ddiachos tramgywydd i'r Iuddewon ac i'r Cenhedloedd hefyd, ac i *Eglwys Dduw*." (1 Cor. x. 32.) Fe fydd y drydedd Eglwys yma yn awr yn amalwg; fe wnel plant Abraham weithredodd Abraham. Eu cyndadaw wedi marw yn y ffydd, ni dderbyniasant yr addewid, Duw yn rhag-ddarparu peth gwell i ni, eu hiliogaeth, pa rai sydd yn disgwyl y mabwysiad, sef prynedigaeth 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 eglwysi yma yr ydych yn perthyn, ac os ydych yn wir blentyn Abraham, fe fydd yn achos i'ch calon chwi losgi oddi mewn, tra y datguddia i chwi guddiedig ddirgeledigaethan Duw, pa rai oedd wedi eu selio oddiwrth bob oesoedd, ond y maent yn awr yn adseliedig i bawb sydd yn deisyfu yn unig i wasanaethu Duw mewn ysbryd a gwirionedd, ac i weled sefydliad o'i deyrnas ef mewn cyfiawnder 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 ymylau eurog, pris 5s. 6d., trwy y *post*, 6s., copiau a anfonir drwy dderbyn *stamps* neu *P. O. O.* yn uniongyrchol o HEAD QUARTERS, THE NEW AND LATTER HOUSE OF ISRAEL, 165, HAMPSTEAD ROAD, LONDON, N.W.

Neu oddiwrth y goruchwyliwr cyffredinol dros Gymru.

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

Lle hefyd y gellir ymholi yn Gymraeg neu Seisneg.

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