

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.*

VOL. V. No. 123.]

FRIDAY, MAY 8, 1891.

[PRICE 3 CENTS. BY POST 4 CENTS.]

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THE JEWS AND THE COLONISATION OF PALESTINE.

SIR JOHN SIMON presided last Sunday evening over a large public meeting held in Store Street Hall, Tottenham Court Road, London, in connection with the Chovevei Zion Association, whose object is the agricultural colonisation of Palestine. In the course of his speech he said he believed the movement they had met to support was initiative of the re-establishment of the national policy of the House of Israel. He had faith in it because it was started, not by men of wealth, not by those occupying influential positions, but had emanated from the national Israelite spirit existing in the poorest of the poor. When he saw a great public question taken up by men who had been driven by oppression from the country of their birth, who could hardly find the means of providing bread for themselves and families, he thought there was justification for the belief and hope that this was the initiative movement of the future political life and independence of the Jewish nation. The case of their persecuted brethren in Russia was dwelt upon at some length, and, said the speaker, it was a duty incumbent upon

them to get all the Jews out of that country. It was a great undertaking to remove five millions of people, but it was not impossible, and he thought the time had come when the whole Jewish race should take the matter in hand.

The grievous persecution of the seed of Abraham in Russia is a significant sign of the times; the end of all things draweth near. The trouble brewing so rapidly among the nations is, however, but the beginning of sorrows. Looking back on ancient history we behold that Israel's path was continually hedged up to bring them to see their true condition, and remember how they had strayed from the law of the Lord. In the times of prosperity man is so apt to forget God. In England the Jews have, probably, greater freedom than in any other country, yet it is a well-known fact that a very large proportion of them are avowed atheists.

The majority of the Jews will undoubtedly go back to Palestine, but possession of that land, and a larger share of temporal blessings will not satisfy those who truly desire the restoration of Zion, and to whom light is given that the greatest enemy of mankind is the evil in the human heart. The Scripture declares that twelve thousand from each of these two tribes of Israel will be set apart, gathered out, to serve the Lord in the beauty of holiness, and seek the substance of which the land of Palestine is but a type. Whilst we serve Satan, and are thus liable to death, we cannot proclaim that we have received our freedom. The emancipation of Israel is not simply deliverance from human task masters, but a deliverance from the bondage of corruption into the glorious liberty of the children of God. This hope, and this hope only, will satisfy the true children of Abraham, who will return unto the Lord as the prodigal, knowing that their Father, the strength of Israel, is willing and waiting to make with them His new covenant, whereby He will put His laws in their minds and write them in

their hearts. The bitter persecution of the Jews in Russia and elsewhere, will, we are assured, yet work for good towards that people whom the Lord hath ordained for His glory. Moses spake very clearly concerning the condition in which they would find themselves immediately prior to their ingathering and restoration:—"Among these nations shalt thou find no ease, neither shall the sole of thy foot have rest: but the Lord shall give thee there a trembling heart, and failing of eyes, and sorrow of mind: and thy life shall hang in doubt before thee; and thou shalt fear day and night, and shalt have none assurance of thy life: in the morning thou shalt say, Would God it were even! and at even thou shalt say, Would God it were morning! for the fear of thine heart wherewith thou shalt fear, and for the sight of thine eyes which thou shalt see." But, "Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch In his days Judah shall be saved, and Israel shall dwell safely: and this is His name whereby He shall be called, The Lord our righteousness."

The kingdom of God, the hope of Israel, is not of this world; it is the redemption of the body, as it is written: "The kingdom of God cometh not with observation, neither shall they say Lo here! or Lo there! for behold the kingdom of God is within you." Israel have forgotten the promises, the hope of their fathers has passed out of remembrance, the faith once delivered unto the saints has faded from their minds, but will shortly be revived in the remnant whom the Lord shall call. He that scattered Israel will surely gather him, Judah and Israel will be saved, not simply to possess vineyards and oliveyards in Palestine, but those who have the firstfruits of the Spirit groan within themselves, waiting for the adoption, to wit, the redemption of our body.

We admire the patriotism of Sir John Simon, and many other prominent Jews, and the charitable disposition manifested

towards their brethren, but would still further rejoice to see their eyes opened to the great hope of redemption from death, promised to the children of Abraham, ready to be revealed in the last time, and of which their prophets spake with joy. "This," said David, "shall be written for the generation to come, and the people which shall be created shall praise the Lord, for He hath looked down from the height of His sanctuary, from heaven did the Lord behold the earth, to hear the groaning of the prisoner; to loose those that are appointed to death." (Psalm cii. 18-20.) Israel is God's son, even His firstborn, and as Pharaoh was obliged to release our forefathers from their hard bondage, so will Satan be compelled to let the remnant of Israel go from his servitude, his head shall be bruised in their hearts. "If the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?" (Rom. xi. 15.) The Lord will deliver them from going down to the pit, He hath found a ransom. He will gather the remnant of His flock out of all countries, Judah shall be saved and Israel shall dwell safely. (See Jer. xxiii. 3-8.) Their covenant with death shall be disannulled, and their agreement with hell shall not stand. (Isa. xxviii. 18.) The days of visitation are come, and Israel shall know it. The fountain, to which Zechariah referred, is now opened to the house of David and the inhabitants of Jerusalem, for sin and for uncleanness. The two immortal Spirits, Christ and Jerusalem above (Gal. iv. 26) will clothe Israel as Jesus was clothed at the river Jordan, giving them strength to overcome all evil, that it may wither in the furrows where it grew. Hitherto the law has been sealed from their understanding, but now its commands and precepts will carry their full weight, and the reward for a faithful observance is, as was described by Jesus, "If a man keep my saying he shall never see death." To secure this glory Israel must unite the law and Gospel, which form the two-leaved gate leading to immortality, and by so doing they will be manifested as the remnant of the woman's seed, which keep the commandments of God, and have the testimony of Jesus Christ. Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.

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.

Our Crumb Tray.

OLD MEMORIES REVIVED.

A sister writes from Liverpool:—"Last week an interested friend living in Walton accompanied me in canvassing some portion in Everton. We found some who had received a Sermon or *Part* of the *Roll*. One lady told our friend it was not in keeping with her spiritual views. Our friend asked where it was not in keeping, but she refused to have a scriptural explanation to prove her views were not God's views. We told her 'As the heavens were high above the earth, so were God's ways higher than our ways and His thoughts higher than our thoughts.' We left her, desiring she might be led to look further into the precious message for the words of life.

"One I was led to ask if they were of the Protestant faith. She answered: 'I do not think I am a Christian at all.' I said: 'Do you believe in the atonement?' She said: 'Oh yes, I believe Christ died for me.' I assured her that she could rely on the salvation of her soul. This led up to a conversation on universal salvation, when she was so overjoyed hearing of the great mercy of our God; she begged me to come in and talk awhile with her, which I did, and as the Scriptures were opened up she said she had never seen it before. She took a *Part* of the *Roll* and a *PIONEER*, and said her husband would like to see me. I called again in a few days and the husband was in; my friend was with me, he was very pleased to see both of us, and informed us he had read the *Part* and *PIONEER*, and was much pleased to find in them the teaching which

HIS FATHER HAD BROUGHT HIM UP TO BELIEVE

from a boy. He said he had long been dissatisfied with Christendom, as he knew their doctrine was not scriptural. We had a nice conversation on Israel's faith, which he assured us he fully believed. He is a native of London, and is returning in the course of a week, and has noted all the London addresses in the *PIONEER*, to make himself known when he arrives. He said that since our last visit his wife had been enabled through the Spirit to see the work quite clearly, according to the word of God. He also stated he had always tried to observe the law of God and keep it as near as possible. Truly our hearts did burn within us as we perceived he knew the Scriptures according to the will of God. He desired the three Sermons; I only had the first with me, but promised the other two in a few days.

"On Sunday evening we had a very interesting meeting. One of those present had received a *PIONEER* a fortnight ago, and as he did not see much for himself handed it to his brother, who could not rest until he found our place of meeting, and said he cried like a child when he read the *PIONEER*; he had never read anything so near the truth. After the meeting we had a nice conversation on the immortality of the mortal body. At first he could not see clearly that this same body would be preserved. We pointed him to several passages to bear out the truth and he went away quite satisfied, and said he believed

in keeping law and Gospel, therefore he must be of Israel. He also wishes us to visit him as he lives some little distance from us. We promised to do so. He took a Gilt Sermon and a *PIONEER*.

"My sales this week are 7 Sermons, 4 *Parts* of the *Roll*, and 36 *PIONEERS*."

MORE GLAD TIDINGS FROM BRITISH COLUMBIA.

We rejoice to receive the following from New Westminster:—"God is indeed sending out His light and His truth here. It is a great source of joy to us to hear several rejoicing in the truths of immortality; many have expressed their gratitude for having had several of the cobwebs cleared away, and which previously hid many precious truths from their understanding. Gross darkness covers the people, yet our feeble efforts have been blessed by the God of Israel.

"One old gentleman and his wife are rejoicing in the truth. He came across a *PIONEER* in a hotel, whilst selling some of his goods, got possession of it, brought it home and put a cover on it to preserve it. He attended our public meeting on Saturday, March 28th, and told us afterwards that he received more light that night that he had previously received during his lifetime. On the following Tuesday he came to the meeting place, but as he was late our meeting was over. However, he made enquiries, soon found our room, and we had a most refreshing conversation. Though very poor he took the set of *Rolls* with joy and gratitude. He expects to go to Vancouver in a month or so, and is very anxious to spread the everlasting Gospel while selling his goods from door to door.

"Another old lady was so delighted with the *PIONEER* that she read it again and again until she almost knew it by heart. She was greatly pleased to receive several more.

"A man ordered the set of *Rolls* through the book agents, Morey & Co., corner of Eighth and Columbia Streets, but on seeing the Volume decided to take it.

"On Tuesday, April 7th, we held a public meeting on Columbia, near Mc Kenzie Streets. Quite a large audience gathered as my wife (for the first time) preached on the hope of Israel. I followed with a further discourse on the rudiments of our faith; 33 *PIONEERS* were sold. Another meeting was announced for Saturday night at eight o'clock. This meeting was duly held, we had a large attendance, and 60 more *PIONEERS* were eagerly bought."

The word of God is called a two-edged sword. As His ways are plain unto the holy; so are they stumbling blocks unto the wicked. This truth was expressed by Jesus in the following words: "If any man will do His will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." (John vii. 17.)

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

Notes from Canvassers.

GLOUCESTERSHIRE.

"Monday, April 27th.—We have commenced our labours this week by canvassing in Hawling, Whittington, Postlip, Winchcombe, and Cheltenham. A brother says:—

"I was going through the town this morning for the villages, when a gentleman, who was walking by my side, asked me if I wasn't one of the party that was holding an open-air meeting last evening. Affirming that I was one of them, he then asked if it was not a strange doctrine we were putting forth. I made answer that we preach a full redemption of spirit and soul and body, man being composed of these three parts, believing that the time has now come when the immortality of the mortal body is to be obtained: but like many others, he has quite an unscriptural idea that if he has to pass through the grave the same body would rise again, only free from evil, and be made a more glorious body of flesh and bone like unto our Lord. 'Certainly,' I said, 'this is not according to the Word, for the Scriptures distinctly state that thou sovest not that body that shall be, that when the body is laid in the grave it decays and returns to dust, consequently it is destroyed, and can never rise again any more than the husk of corn, or the shell of stone fruit; it is as water spilt upon the ground that cannot be gathered up again, or as the clouds that are consumed and vanish away, even so it is with the body, for the grave is the fire that consumes it. Elihu in answering Job says: "If He set His heart upon man, if He gather unto Himself His Spirit and His breath, all flesh shall perish together, and man shall turn again unto dust;" this being the serpent's portion, the soul being the germ that will rise again in the resurrection. "Blessed and holy is he that hath part in the first resurrection, on such the second death hath no power;" but this is only to obtain a partial glory, whereas the full redemption of spirit, soul and body can only be obtained by the overcoming of all evil of the flesh, and the cleansing and washing away of the blood, for flesh and blood cannot inherit the kingdom of God, but flesh and bone that is free from evil will do so."

"A young woman who teaches in the Sunday School purchased the first Sermon of the *Roll* to-day. She wished to know if its object was to gather the Jews back again to Jerusalem. I told her it was addressed to the lost tribes of Israel dispersed throughout Christendom, and referred her to Isaiah xlv. 5: 'One shall say, I am the Lord's, and another shall call himself by the name of Jacob, and another shall subscribe with his hand unto the Lord, and surname himself by the name of Israel.' The Jews will return to Jerusalem, the literal city in Palestine, but the *Flying Roll*, God's last message, will gather Israel into the Spiritual City, New Jerusalem, which John saw coming down from God out of heaven, prepared as a bride adorned for her husband. 'So will I comfort you, saith the Lord, and ye shall be comforted in Jerusalem.'

"Tuesday.—To-day we have laboured in Cheltenham, Leckhampton, Sevenhampton, Brocks-hampton and Charlton Abbots. We have received a very welcome letter from our interested friends at Birmingham, and rejoice to hear they are contending for the faith that was once delivered to the saints, and doing what they can towards convincing others as to how sin entered this world by our first parents disobeying the command of the Lord in the beginning, and that no other book like the *Roll* shows up the truth of the Scriptures, how man is to be brought back again from his fallen state, and through obedience to the commands of God obtain the immortality of the mortal body. May our friends still be endued with a zeal according to knowledge, knowing that those who are of Israel will hear and

recognise the truth, and only those; hence the necessity for charity to be shown to those who have not eyes to see, for we cannot rail on or smite the blind.

"Wednesday.—We have canvassed in a body to-day in Cheltenham, which has been designated the garden town of England. This town has been a highly fashionable health resort on account of its mineral springs, but now we are told that it is poor and proud; certainly it has been rather a hard place to canvass. One woman told a sister that once they did have a specimen of the tree of knowledge of good and evil here, but it died. Of course, our sister endeavoured to explain to her that there is no tree possessing knowledge in the vegetable kingdom, and capable of producing fruit, both good and evil, but woman is that tree. She showed how the evil was first brought to birth in Cain, the good in Jesus; the evil will die, or be consumed, but the good will live, for hath He not made one . . . And wherefore one? That He might seek a godly seed, which was the grain of mustard seed, it being the least of all seeds, or the woman's seed Jesus. He was the firstborn of many brethren, and of necessity the others must be made like Him in immortality, for said our Lord, 'whosoever shall do the will of my Father which is in heaven the same is my brother, and sister, and mother.'

"Our sister sold a PIONEER to the colporteur, who thinks that he has the Spirit of God within him now, but she told him that the Spirit of the Lord cannot dwell in an unclean vessel; our bodies to-day being defiled with sin. A brother came across a man who purchased the three Sermons from a tall gentleman at Brighton, which our brother advised him to read carefully, and with renewed energy. In the neighbourhood we have laboured in to-day we have found many interested in the ingathering of the lost ten tribes; some of these have taken the *Roll* freely; this has been our best day's canvass in Cheltenham.

"Thursday.—This has been a wet day, and we have done but little canvassing.

"Friday.—We have not done any canvassing to-day on account of the rain. When our parcel arrived this morning we had a refreshing perusal of our paper, which caused us to rejoice to read of the rapid spread of the glorious news of redemption, both at home and abroad. Truly the mission of the *Flying Roll*, God's last message to man, is receiving its fulfilment, that it must be proclaimed on every island standing out of the water, that all may now choose between life and death. Christendom are choosing death, the last enemy that our Lord came to destroy. We read that 'death cannot celebrate Thee, neither can the grave praise Thee, nor they that go down into the pit (the grave) cannot hope for Thy truth. But the living, they shall praise Thee, the fathers to the children shall make known Thy truth.' The children are all on the earth to-day, and they will receive the truth through the message we are privileged to carry, and it will revive in them the hope of life and immortality, now brought to light through the law and testimony. The word of the Lord now sent forth will receive the fertilising showers of blessing. 'I will pour my Spirit upon thy seed, and my blessing upon thy offspring, and they shall spring up as among the grass, and as willows by the water-courses. For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth, so the Lord God will cause righteousness and praise to spring forth before all the nations. Thy people also shall be all righteous, they shall inherit the land forever' (the land being the immortal life of their mortal bodies), the branch of my planting, the work of my hands, that I may be glorified.'

"I omitted to mention on Tuesday having a conversation with a captain of the Salvation Army. He told me that one of our canvassers (who is now in Ireland) had a long conversation with him down in Cornwall, when he purchased

the first Sermon of the *Roll*, and his lieutenant secured a Volume, but he did not see then the depravity of human nature as the result of the fall as we put it forth, neither does he now, and said if he were to preach it next Sunday all his congregation, numbering fifteen hundred, would leave him. I made answer that such might be the case, for the great multitude cannot yet grasp the truth as to the origin of sin, and how it came into the world. The Apostle James says that lust, when it hath conceived, bringeth forth sin, and sin, when it is finished, bringeth forth death. The wages of sin is the death of the body. The captain told me that his soul's sanctification had subdued the lusts of his flesh. I made answer that the salvation of the soul is one thing, which is obtained through the Gospel as a free gift of grace, but the redemption of the body is quite another thing altogether. The gifts and calling of God are without repentance. This signifies more than simply allaying the evil desires of the heart, which is deceitful above all things and desperately wicked; it goes to the root of the matter, showing us that the evil seed sown in the heart of man in the beginning is now to be removed, both branch and root, and until this greater work is wrought in man it is impossible to claim entire sanctification.

"Saturday.—We have had it wet again to-day. Through the continuous rain we were unable to get out this morning, but brought our week's labours to a close by canvassing in the town this afternoon. At one house where a sister called the woman very readily took the second and third Sermons to complete the set. She said, 'We heard that you were in Shurdington, and my husband was saying only last night, "Have those other two books we must." We have had the first a long time, and we were just thinking about writing to Mr. Jezreel when he died. After that we laid them by till lately. We have fetched them out again, and are now constantly reading them, and were determined to send for the complete set if you had not called to-day.'

"We know that if the languishing soul is quickened it is according to God's word, for it is written: 'My word shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.'

"Our sales for the week are 41 Sermons (including 1 set of the 3 Sermons also a second and a third Sermon), 43 *Parts* of the *Roll* and 156 PIONEERS."

RYDE, ISLE OF WIGHT.

"Monday, April 27th.—Yesterday we had the pleasure of handing the second and third Sermons to the friends at St. Helens, and had some pleasant conversation on the faith of Israel. The man sees very clearly that the redemption of the body is to be obtained; may he have his eyes touched the second time and seek strength from the immortal Spirits to overcome all evil, so that he may have a right to eat of the tree of life and live for ever.

"We have canvassed Wooton Bridge, also Wooton to-day with the message of life, but few will believe our report. Surely the words of the Apostle of the Gentiles are fulfilled in them: 'There shall come in the last days scoffers, walking after their own lusts, and saying: Where is the promise of His coming? for since the fathers fell asleep all things continue as they were from the beginning of the creation.'

"Tuesday.—We have to-day laboured in Ryde and Oakfield, meeting with much indifference, some utterly rejecting the message, for before they know what it is they say it would be of no use to them; others want nothing of the kind.

"A public officer came up to a sister and said he had had a paper last week and wished for another copy, for he had lent it to a friend who was much interested in it, and who, he thought, would become a subscriber for the PIONEER. He took two papers and a *Part* of the *Roll*.

"Another person who was quite content with her Bible, and did not want anything from us, told a sister that it was her earnest prayer to God to send her light and truth. The sister asked her if she did not think she was mocking God by refusing it when He had graciously sent it to her very door. She took a PIONEER to look into these things. May the Lord open her eyes to see the bright light that is now shining in the clouds of unbelief.

"Wednesday.—We have visited Brading to-day with the message of life. It is a quaint old place, and at the entering in of the village is the place where transgressors were fastened, the stocks still remaining. The people generally were not awake to the time of their visitation. One member of the Salvation Army said she could take our sister to some who were living free from sin, the sister saying she should like to make their acquaintance, nevertheless it was now the time for perfection to be obtained, but that could not be unless it was wrought out in God's way, by every word of God, both law and testimony.

"Thursday.—Bembridge has been visited to-day, also a part of Ryde. In Ryde, on presenting the message at the house of a clergyman, he sent word out that he had a copy, it had been sent to him by the author. We also met a man who had purchased a Sermon last week, and had a most refreshing conversation with him, he saying that if this teaching was right all the churches were in error. He said it seemed to him the most feasible doctrine, and he seemed to realise much during our conversation, saying he should like the other two Sermons if he could possibly have them, and that he should read his first Sermon again very carefully. On our sisters passing a house which we canvassed one day this week, the woman came out for a Sermon, giving an order for the other two, saying she would send up to head-quarters a subscription for three months' PIONEERS, she likes the one so much which she got the other day. On offering it to a man in a shop he said he had heard of it at Sea View, took a paper and Part to look through them first, and unlike many, saying he could not pass judgment on it till he had read it.

"Friday.—No canvassing to-day, it has been so wet.

"Saturday.—We set out in very cloudy weather this morning, but had not proceeded very far on our journey before the rain began to fall heavily, so we had to return. We made another attempt after lunch, but had again to return. It however cleared up for a very fine evening, so we sallied forth in the strength of the God of Israel to sound the glad tidings of the redemption of the body. A large crowd soon collected on the Square, and listened most attentively whilst a sister addressed them from Rom. xi. 25-27. Another sister read a portion of the *Roll*, Sermon I, page 67, beginning at the words: 'To the Gentiles who may be of the seed of Abraham.' She also exhorted them to look into the things which belong to their peace. A third sister addressed them from Matt. v. 43-48. After the meeting we sold two Sermons and ten PIONEERS.

"Sunday.—This evening we again went out to sound Israel's horn, and sang the hymn: 'Come, O every one that thirsteth,' but just as we finished singing a policeman came up and told us we would not be allowed to hold a meeting on Sunday evening, so we bowed to his authority and withdrew.

"Sales for the week: 35 Sermons, 41 Parts of the *Roll* and 188 PIONEERS. We leave here (D.V.) to-morrow for Cowes."

YORK.

"Monday, April 27th.—To-day we have canvassed in York and Layerthorpe. One of us received an order for the three Sermons of the *Roll*, and as we were canvassing in one of the streets a

poor woman waited at the door to invite this sister inside to speak to her mother, who had been bedridden for a long time, and who had been praying for someone to visit her. She was much delighted with the words of comfort and encouragement spoken by our sister, saying she never had anyone to visit her. We met with a young man who said he had purchased the first Sermon, but had not found time to read it. He was now strongly recommended to give his attention to it, for indeed it contains those things necessary for our peace, and to lead us on unto perfection in Christ. Many visited to-day have complained of sickness: indeed in some streets nearly every house seems to be attacked with the influenza, whole families are suffering with it. Some we find who look upon the visitation as a warning for sin, while others are totally indifferent and will not listen to anything we have to say as soon as they see we have a book to offer them. A minister of the Gospel purchased a copy of the *Roll* from us to-day.

"Tuesday.—To-day we have canvassed in Bootham and come across two or three who had taken the *Roll* previously. We have found it very difficult canvassing, the influenza being so prevalent that nearly every house seems to contain an invalid, so that the people are afraid to stand at the door for fear of catching cold. We were told that there were twenty-eight interred yesterday in York cemetery, a thing which has not occurred before since it was opened, and there are over twenty to be interred to-day and thirty ordered for to-morrow. Yet it is hard to persuade the multitude to look into the things which belong to their peace. One lady visited to-day remembered our brothers calling some time ago, when she purchased a paper; to-day she took a PIONEER to look further into the work. Our sister also called upon the lady who ordered the set of three Sermons yesterday; she received them gladly.

"Wednesday.—Weather so unfavourable, no canvassing.

"Thursday.—This morning we resumed our labours, meeting with one or two who were already supplied with the *Roll*, while we pleaded with those who have not got it to look into the message of life for themselves, and search the Scriptures. We were enabled to leave a few copies of the *Roll* and PIONEER during the morning, but rain falling in the afternoon prohibited us from continuing our work. We went to a Salvation Army meeting in the evening, where two sisters had an opportunity of giving a short exhortation, which was the means of one person coming up to us at the close of the meeting, and during our walk home engaging in a conversation upon the faith of Israel. She had wandered from place to place in search of light and truth; therefore we hope our visit was not in vain, but may bring peace, comfort and joy in the Lord, if it be but to one of His loved ones wandering to-day over the mountains in search of the good old corn of the land.

"Friday.—To-day we have not been able to canvass on account of the wet weather.

"Saturday.—This morning transparencies were left with a bookseller in Blossom Street, who had agreed to exhibit them. This person had previously taken a PIONEER, which we found put in a prominent place amongst the other papers. We continued our labours in York, meeting with one or two who had heard of the work before. One family said they had taken three copies, and from the description it must have been two papers and a Part of the *Roll*; they acknowledged it to be all Scripture, but failed to see the point which it was meant to convey. They took another PIONEER, wished us God-speed, and hoped that because they failed to see the teaching it would not dishearten the canvasser. We answered that we knew that all would not see alike, but we know that all Israel will perceive that the days of visitation are come, and seek for the whole of God's will to be wrought out in them, that their

bodies may be redeemed from the power of death and made in the image and likeness of Jesus Christ, their hope being that their whole body soul and spirit may be preserved blameless unto the coming of the Lord.

"Our sales this week are 17 Sermons of the *Roll* and 242 PIONEERS."

HASTINGS, SUSSEX.

"27, Queen's Road, Monday, April 27th.—St. George's Road and the High Street were the parts canvassed to-day. Many pleaded great poverty. Several were pleased to receive some PIONEERS gratis.

"Tuesday.—I walked nearly to Fairlight, calling at the few cottages and the one or two farmhouses on the road, and met with one nice woman who seemed very pleased to take the Sermon and PIONEER, and if she likes them thought she would take the PIONEER every week. Later in the day I called upon a good many with PIONEERS.

"Wednesday.—To-day I canvassed a portion of West Hill, and found it very trying through the great amount of steps I had to climb to bring me to the top of the hill. The scenery was most beautiful all around, on land and sea. At the first house I called at the servant showed the books inside, but they were quickly handed out to me by a gentleman, with the words: 'Take those things, and be off with you.' It is remarkable how short-answered the people appear to be here, numbers closing their doors in your face before you have time to tell them about the work.

"Thursday.—I met with very little interest in to-day's work, canvassing from early morning till seven p.m., and only disposed of one Sermon. The only one a little interested was a Jew; he had heard of the work at Chatham, and took a PIONEER, and I think would have taken the *Roll*, but for his sister who set herself entirely against it. One man said he got truth straight from the giver. I asked him how. He replied: 'By my own fireside, from the spirit world.' I said, 'I perceive you are a Spiritualist.' 'Yes,' he said. I endeavoured to prove to him that such is the work of Satan.

"Friday.—This morning I canvassed a few of the shops in the Old London Road, St. Leonards. I met with a very sad case, one poor woman who had buried eight of her family in one year, and had her mother lying dead in the house now. I gave her a PIONEER, hoping she might gain a little comfort from it.

"Saturday.—To-day I canvassed in the Norman Road, St. Leonards. I found the people as usual very much taken up with their businesses, and things of this life. My sales for the week are 26 Sermons, 36 Parts of the *Roll* and 99 PIONEERS."

BURY ST. EDMUNDS, SUFFOLK.

An interested friend writes:—"I have continued my canvassing in town and country during the last fortnight, and still find some who are hungering and thirsting after righteousness.

"On the morning of the 14th inst. I met a lady who had taken the *Roll* from me several weeks ago. She now said: 'I don't agree with it because it contradicts the Bible; it actually declares that the body never rises again.' She brought forward Ezek. xxxvii. by way of proof that the body will rise again. I at once turned to the chapter and told her if she looked into the eleventh verse she would find that these bones are the whole house of Israel: 'Behold, they say, our bones are dried, and our hope is lost, we are cut off for our parts.' I asked her if she thought they could speak thus when the body without the spirit is dead, and the Psalmist declares: 'In death there is no remembrance of thee.' (Psalm vi. 5.) Paul states: 'Thou sowest not that body that shall be; it is sown a natural body, it is

raised a spiritual body.' I also drew her attention to Job vii. 9, 10; James ii. 26. I received the reply: 'I can find you have studied the subject more than I have. I have not yet read the *Roll* through, but perhaps I may see differently by the time I have got through it.' She took a PIONEER and promised to take the second and third Sermons of the *Roll* if she approved of the first.

"A lady in company with her daughter came to the door of a house where I called, and said she didn't want any books as she had a Bible, and soon informed me that she was born again. I told her she had received more than I had, if that were the case, for I knew I had not received that new birth, as I failed to keep His commandments which was a proof to me, for it is written: 'Whosoever is born of God doth not commit sin, and cannot commit sin, for whatsoever is born of God overcometh the world.' 'Well, I am born again,' she remarked, and the daughter said, 'So am I.' I told them there was a second birth and that was a spiritual one, at the resurrection of the dead, when every believer in Christ is born again, a spiritual body. 'It is sown a natural body and raised a spiritual body.' But there is another, a third birth, this is for the living who are not taken out of this world through death; these will be preserved blameless unto His coming, spirit, and soul, and body, and have their vile bodies changed and fashioned like unto His glorious body. (Phil. iii. 21.) I told her this meant a flesh and bone body, and added: 'Those who go down to the grave cannot come up again with this body, for it is given over to Satan for the destruction of the flesh (1 Cor. v. 5.), and these can never be conformed to the image of His Son. She was quite indignant at this, and could not see but what every believer in the Lord Jesus Christ will have their bodies changed and fashioned like unto His glorious body: 'But,' I remarked, 'if it is sown a natural body and raised a spiritual one, as Scripture declares, then it cannot be flesh and bone, for a spirit hath not flesh and bones. (Luke xxiv. 39.)

"Well," said she, 'I'll tell you what you are now: you are the antichrist.'

"Here my mind went to the prophet Isaiah's words (Isa. xxix. 13, 14), quoting Paul's reference to them in the synagogue at Antioch: 'I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you,' and again I offered her the message which she declined. Surely if this counsel or this work be of men it will come to nought, but if it be of God ye cannot overthrow it, lest haply ye be found even to fight against God. (Acts v. 38, 39.) The Apostles rejoiced in that day that they were counted worthy to suffer shame for His name, and Jesus said: 'For if they do these things in a green tree, what shall be done in the dry?' (Luke xxiii. 31.)

"A gentleman who took the *Roll* from me a week or two back is now in possession of the three Sermons.

"On Monday, the 20th inst., I went into the country a good distance, found a few interested ones, and returned to lodgings very late at night, taking train part of the way, and by so doing was enabled to sell the *Roll* and a PIONEER to a gentleman in the train.

"While waiting at a station for a train another night I introduced the *Roll* to a gentleman, who after a few enquiries went under a lamp to read a portion of it, and returning it said, 'It is very good what I have read of it.' When the train came in we both entered the same carriage for town. Before parting he said he should like to see the work as he thought it must be a good one. He has since read the first Sermon nearly through. I had the pleasure of meeting with him again and he told me that a friend had lent it to him, and said it was a grand book: he had seen Baxter's works and heard of others, but this beats them all, and it suits him the best. He intends looking well into the work and now sees

God as a God of love and not the hard master that man makes Him out to be.

"My sales for the two weeks are 15 Sermons, 70 *Parts* of the *Roll* and 101 PIONEERS. I have been enabled to hand 29 PIONEERS gratis to those of the very poor who were unable to buy, and for which they seemed very grateful."

ECHOES FROM ERIN.

"38, Carlow Street, off Shankill Road, Belfast, Ireland, April 27th.—After a pleasant meeting in the morning yesterday, with our brother here, we repaired to the house of an old friend of bygone days, a sea-captain, with whom we spent a most enjoyable time. This friend, however, could not grasp the glorious doctrine of immortality, as laid down in the 'Extracts from the *Flying Roll*,' God's last message to man. We pointed out the difference between the salvation of the soul, and the redemption of the body, but he failed to perceive the vast difference between incorruptibility and immortality. It is of paramount importance in reading Scripture to notice that the glory of the terrestrial body immortalised is far greater than that of a spiritual or celestial body in the likeness of the angels. The latter is given to man after he has lost the natural body through death, by his soul forming a house for His Spirit to dwell in: his spirit would otherwise remain disembodied as before it was sent to minister to an earthly tabernacle. An immortal body of flesh and bone is destined to become the kingdom of God, by the implanting of the Spirit of God with man's own spirit, in the likeness of Him who is made so much better than the angels, as He hath by inheritance obtained a more excellent name than they.

"If this point was once clearly seen we are persuaded that believers would be more inclined to leave the first principles of the doctrine of Christ and press forward to perfection, instead of forever clinging to a faith devoid of works, no doubt good and essential for the salvation of the soul, but which being alone is dead and ends in death. But the faith of immortality being combined with the works of the law, is a faith which reaches to the throne of God on the one hand, and covers the grave with the other. Herein is the righteousness of God revealed from faith to faith, from that of the Gospel to that of law and Gospel combined, by which faith the just shall live, because it bears the fruit of the Spirit unto eternal life. If the Lord sent Isaiah to the king of Judah, saying: 'Set thine house in order; for thou shalt die, and not live;' did he not also lengthen his days because of his prayer for life? And though it has been appointed unto man once to die, will not the prayer of Jesus for His people in like manner prove effectual, where He asks that they may not be taken out of this world, but that they may be kept from its evil? It is for us now to decide whether His invocation will find its fulfilment in us. That petition had reference to these last days, this third and last watch of the eleventh and closing hour of time, when we may have our whole spirit, and soul, and body sanctified and preserved blameless unto the coming of our Lord and Saviour Jesus Christ.

"Why not come unto Jesus that we may have this life and immortality which He brought to light through the Gospel? If we do not obtain it the fault lies at our own door. The redemption of the body could not be secured by the remnant of Israel until the fulness of the Gentiles, which has now set in, had arrived, and this drew from the Apostle's pen that unanswered query: 'Who shall deliver me from the body of this death?' But although he declared that a veil of blindness had fallen over the eyes of Israel, that the salvation of the soul might come to the Gentiles, he also left it on record that their ingathering and salvation would prove life from the dead, by their sins being taken away, which answers the Saviour's prayer and ransoms His people from

the power of the grave, by redeeming them from death. If thou wilt enter into life, keep the commandments.

"We commenced our labour of love this week in the Master's vineyard by canvassing in the district known as Connswater. One woman spoke to a brother about the sore trials it had been her lot to bear, and thought they must be sent as a punishment for her sins. He comforted her as best he could, by telling her 'whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth,' and if we endure chastening God dealeth with us as with sons, which affliction proves our relationship to Him; for what son is he whom the Father chasteneth not? Many are apt to look upon the sudden visitations of God in the changes of their fortune as marks of displeasure, and deem those so visited to be greater sinners than themselves; but what said Jesus: 'Suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things? I tell you nay.' Man has to learn his greatest lessons in the school of adversity. When Jonah inwardly desired to see the judgment of God executed upon Nineveh, the Lord wishing him to learn what He meant by saying: 'I will have mercy and not sacrifice,' even aided him in putting up his temporary residence on the outskirts of that city by causing a gourd to grow up and shelter him, but when he woke in the morning with the sun beating in upon his aching head, and found his shelter withered upon the ground, he was ready to murmur against the righteous wisdom of God. This was just the manner in which He found it necessary to unfold His infinite mercy to His rebellious servant Jonah. 'Then said the Lord, thou hast had pity on the gourd, for the which thou hast not laboured, neither madest it grow; which came up in a night, and perished in a night; and should not I spare Nineveh?' This was sufficient for Jonah, he that erred in spirit came to understanding, and he that murmured learnt His doctrine. He had felt the force and meaning of those words: 'Who art thou, O man, that repliest against God?' shall the creature call in question the working of the Creator, saying, Why hast Thou made things thus?

"Let us not look at the rod that chastens us, but let us look at the love that uses it upon us. His seeming anger is but love disguised. Like as when an archer would shoot an arrow, with one hand he draws the bow-string to his shoulder and pushes from him with the other the curving wood, the string twangs and driven by opposite motions the winged arrow whizzes to the mark. So in the circumstances of this life He may seem to be working against His creatures, whilst in reality He is but drawing them nearer to His bosom, obtaining the one end by opposite means. All His children must learn that 'all things work together for good (whether evil or good) to them that love God, to them who are the called according to His purpose.

"Tuesday.—We have taken up the thread of yesterday's work to-day, but have met with nothing of special interest to the reader.

"Wednesday.—We have done very little in the way of canvassing on account of the rain. We went out for a short time and effected a few sales. One woman who bought a PIONEER very reluctantly at a lodge, called me in as I came down the drive from the house and took a Sermon of the *Roll*. In this manner many reject the Word at first, not recognising its importance, but who would willingly buy, we are sure, if they knew the value of the book.

"Thursday.—To-day we have laboured in that part of Belfast across the river Lagan, known as the Island. Most of the people in the poorer streets were out of cash, as they only get paid once a fortnight, this being what they termed the 'blind week.' No persuasion will induce the Papists to look into the message we carry; one glance at the walls is enough to show whether the occupants are Romans or Protestants;

the latter invariably have the picture of the Prince of Orange crossing the Boyne water hung up, and the former the Madonna and Child exposed to view. Each have their distinctive mark and each their prejudices, which are not easily overcome. It is also surprising to notice the difference that the accent of the voice makes here. A brother says:—

"Several have declared that they could not understand a word I spoke to them, although the plainest English, and have asked me if I was German or French. One woman enquired what could be done if she had no money, when I asked her if she would like to take a copy of the book. 'Well,' I said, 'that makes it rather awkward.' She answered with a look that asked for a reply: 'The Word says: He that hath *two* coats, let him impart to him that hath none; and he that hath meat, let him do likewise.'

"It does," I replied, and then asked if she could take a *Part* or *PIONEER*. She said she could not. 'Well, then,' I said, 'in compliance with that command I give you this,' and handed her a *PIONEER OF WISDOM*. She seemed rather surprised and very thankful.

"Friday.—We have continued our work on the Antrim Road. We find it difficult to impress upon the minds of many that the *Roll* is of more importance than all the theological works they may possess, inasmuch as it is a revelation of those things which have been kept secret from the foundation of the world, bearing upon the glory of immortality. They are satisfied with the salvation of the soul, and attach no value to the body. Our object is to point out to them that no man ever yet hated his own flesh, but nourisheth and cherisheth it, and that innate regard for the body was given to show man that the life is more than meat and the body more than raiment. God, who has no pleasure in the death of any man, has in all the past ages given man the promise of the immortal life of his natural body; but man has refused to do the work necessary to obtain it, in consequence of which death has reigned over his body. Now the open door is set before His people Israel for the last time, and all are invited to enter. This two-leaved gate is now opened for the last time, but the Gentiles will never come unto Jesus that they may have life. How can they when they do not believe that by keeping His saying, His word, it is possible for them to escape death. We cannot think it possible, say they, that he that liveth and believeth in Him shall *never* die, for is it not appointed unto men once to die? And by thus mystifying the truth they are ever learning and never able to come to the knowledge of the truth. But the word of God plainly declares that the Lord will loose those that are appointed to death; this, David said, was written for the generation to come, the present dispensation, and our desire is to leave the first principles of the doctrine of Christ and press forward to perfection, to be made perfect even as our Father in heaven is perfect. And every man who is made perfect will be as his Master, God having promised to change our vile body and fashion it like unto His glorious body, according to the working whereby He is able to subdue all things unto Himself. We had to return home early this afternoon on account of the rough weather.

"Saturday.—The week's work has been drawn to a close by our canvass between the Mount-pottinger and Newtownards Roads. A brother joined us in the afternoon, after finishing at business, and was successful in disposing of five *Parts* of the *Roll* and twelve *PIONEERS*. We are always pleased to see our brethren handing forth the message of life to the lost sheep of the house of Israel. This house is a beehive in which there can be no drones, all being called as workers to assist in the ingathering and restoration of the lost tribes. It must appear evident to all who have had their eyes opened to realise this, that a long blast of the trumpets must be blown before we can expect the walls of Jericho to fall down.

True, the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds, casting down imaginations, and every high thing that exalteth itself against the knowledge of God. The truth we hold must prevail in the end; all we are called upon to do is to keep blowing Israel's horn as we compass the walls of Christendom, and their fall to the ground in due time is certain. Let us do our part and God will certainly do His. Our principal mission here upon earth is to gather the scattered seed of Israel. Say not: 'I am a child,' for God can and will use the weakest instruments to accomplish His mighty ends: either the jawbone of an ass, an *empty* pitcher containing the light of life, or a shepherd's sling. May we all keep our shoulder to the wheel that the chariot of Israel may go forward.

"Our united sales for the week amount to 56 Sermons, 98 *Parts* of the *Roll*, and 338 *PIONEERS*."

BRENTWOOD, ESSEX.

A sister writes: 'On Monday, April 27th, I went to Brentwood in Essex, and got lodgings with the same people some of our party stayed with two years ago, and who seemed very pleased to see me again.

"On Tuesday I canvassed in Brentwood. A person whom I called upon had the *Roll* lent to her about a fortnight before by another person where some of us had stayed, but said she could not understand it. She then called a lady friend of hers, who is a Christadelphian, to talk with me. After asking me several questions about the faith of Israel, this person said: 'Your faith is very much the same as ours, why do you not all join with us and worship together? God's people are all to be one.' On questioning her I found that she was totally in darkness concerning what the true knowledge of good and evil was, but after a little conversation on the manner in which sin entered the world, both she and her friend promised to read the *Roll* prayerfully.

"Wednesday.—To-day I found several who had the *Roll*; some had been told it was a false doctrine, and been persuaded not to read it; others liked it very much and bought a *PIONEER*. Several said they would buy if they had the money. One person had it sent to her as a present from Epping. Another, who had also received it as a present, said he could not understand it. I said 'Perhaps that is your own fault; this book is written by the guidance of the Spirit of Truth, the Comforter.'

"Thursday.—An old lady to-day said the *Roll* was a very good work, and wished us every success. She bought the *Roll* and a *PIONEER* two years ago from a stout person, and lent it to a dear old lady 80 years of age, and while bringing it home with her again had accidentally lost it. Several asked me to call again.

"Friday, May 1st.—To-day I went to Pilgrim Hatch, Bentley, and Navestock. An old gentleman, nearly 70 years of age, bought a Sermon; he had been ill for some time, told me he had sixteen children, and twelve of them were alive. The day was very showery; I had to take shelter several times. One person, whom I had a conversation with two years ago, was delighted to see me again. She told me she was dreaming about me this morning, and said she was sure the books I was selling were God's work, for she had prayed so earnestly this morning for God to send her the Comforter. She would like the *PIONEERS* every week, but was too poor to pay for them to be sent.

"Saturday.—Canvassed between the showers in Warley and had a conversation on the faith with a person who was too poor to buy a Sermon. I read a portion of the *Roll* to her.

"During the week I have sold 10 Sermons, 5 *Parts* of the *Roll*, and 65 *PIONEERS*. A little friend has been canvassing with me during the last fortnight, and disposed of 11 papers and 4 *Parts* of the *Roll*."

ROCHDALE, LANCASHIRE.

"3, Manor Street, Cronkeyshaw Road, Monday, April 27th.—Last night we held a public meeting at the above address; the gathering was only small, nevertheless we were not daunted, but trusting in the words: 'Where two or three are gathered together in His name there will He be in the midst also,' and 'Fear not little flock, 'tis your Father's good pleasure to give you the kingdom,' we had quite a nice time and much attention was manifested by the few present, whilst the faith of immortality was expounded.

"This morning I expected to deliver two *Rolls* ordered last week; however, only one was able to take the book. We then proceeded to Milnrow, to make second calls and visited a person where a sister left the *Roll* last Friday, and were pleased to find that when the sister made her appearance the money was forthcoming. The lady said she had read a portion of the *Roll* and liked it well. Another canvassing in Wardle called at a farm-house, The lady said her husband had seen the work before at a friend's house and wanted to borrow it; his friend, who spoke highly of it, could not spare his copy. This person now gladly purchased the *Roll*.

"Tuesday.—Two of us were astir in good time this morning and off to a village called Shade, on the outskirts of Todmorden, nearly ten miles distant. We had good success, This village lies on the mountain side, and it was very tiring having to climb between forty and fifty steps in many cases to get to the houses. A few of the people seemed to be eagerly waiting for the word of life, which holds forth the hope of the immortality of the mortal body without death. Some purchased the *Roll* almost as soon as they saw it, and several cheering conversations were exchanged on various points of the faith. One of us, on calling at a public-house with the *Roll*, was asked by the publican: 'Why bring such as that here to us chaps?' 'Well,' said the canvasser, 'it is written publicans and harlots will enter the kingdom before the Scribes and Pharisees of Christendom. We know there are some gems among the common people; it is those whom the *Roll* is sent to gather, and for that purpose the message is offered to all.' He seemed glad that he had been called upon, and his wife readily took the *Roll*.

"Wednesday.—Very wet, no canvassing.

"Thursday.—Showery all day; only one of us was able to work. Hollinge Fold was the place canvassed. Calling at a large house a pleasant time was passed whilst I spoke upon the work to the butler and footman, who became much interested in what I said. The butler gladly purchased the *Roll* and *PIONEER*, and said he did not believe in mocking any religion, and that his mother was a very good Christian woman; he only wished he was as good a Christian. Truly her good works will follow her. In the evening I had an engagement to see the footman; he had read nearly 100 pages of the *Roll* which the butler bought, and had become very interested in the doctrine. Many questions were asked, such as: 'How was he to know that he was an Israelite?' I replied, 'If we do the works that will prove we are Abraham's children. Jesus says to the Hebrews, I know ye are Abraham's seed, but if ye were Abraham's children ye would do the works of Abraham.' I pointed out the necessity of keeping the laws of God, a strict adherence to which will effect a gradual cleansing of the body, and when the evil is removed from the blood then will the Lord wash away their blood and the Spirit of God with their spirit will be the life of that temple, in the place of blood. Ten tribes are now being gathered out from among the Gentiles, and two tribes are called Jews. The remnant of these twelve tribes will be Israelites indeed, they will disannul their covenant with death, and seek to be cleansed by the washing of the water by the Word, to be freed from every imperfection and be made whole. 'Man shall not live by bread alone, but by every

word that proceedeth out of the mouth of God.' The Jews believe in the laws of God and reject Christ and the New Testament; likewise the Gentiles believe the Gospel, the laws of God being nailed to the cross until their fulness. That fulness has now arrived, and the ingathering of Israel is taking place. Both Jew and Gentile believe a part of God's word, and will only obtain a partial salvation, a resurrection glory, while Israel will be satisfied with nothing short of a full redemption of body, soul and spirit, and will seek earnestly for the Spirit of God to do the work in them as He did in His Son Jesus Christ, that they may be brethren, joint-heirs with Him. This friend was very glad of my visit, and purchased the Volume of the *Roll*.

"Friday.—Wet nearly the whole of the day. A sister attempted to make a few calls, but found it was of no use staying out in the rain, so decided to go and see the old lady mentioned in PIONEER No. 117 (Saturday's notes, Rochdale report), and present the *Roll* sent to her by a kind friend in the South of England. The poor old lady said she had only been thinking about the book that morning, and thought her prayer would not be answered, when our sister remarked she had brought her the 'Extracts from the *Flying Roll*,' the book she was craving for. When the sister stated her errand the old lady exclaimed: 'Bless the Lord, Oh my soul, and forget not all His benefits.' She was quite overcome with joy and gratitude, and with tears and smiles she wished the sister to kindly give her warmest thanks to the rewarder, and would also thank God with all her heart for opening up the way for her to get the work. She stated she had not tasted a morsel of food that day and was up at half-past five to finish some work. The sight and possession of the book was quite sufficient for her without anything more.

"Saturday.—Rochdale, Norden and Bamford were canvassed to-day. I made several second calls on my journey, and had a walk with a man, a Salvationist, for about two miles, and a most pleasant conversation was exchanged on this work from which he admitted he was greatly enlightened, and purchased the *Roll* and PIONEER. Another man where I visited has the first Sermon of the *Roll*, but had not read the whole of it. I said a few words of exhortation, when he quickly decided to take the other two Sermons to complete the set. A sister states that while passing along a street in Wardle a young man came up to her and asked if she had any PIONEERS, and wanted one of the latest date. He said he had had one before and liked it first-class, and gave an order for the *Roll* to be taken to him on a later date.

"This evening we held our first cottage meeting in Shaw, at 5, Margaret Street, off Queen Street, specially for those who are desirous of knowing more of Israel's teaching of the immortality of the mortal body. We pointed out that man is composed of a spirit, a soul and a body, and that soul and spirit are not one, also that the words soul and body are not synonymous, as is taught by Christendom. Much earnestness was shown throughout the meeting and all present appeared well satisfied. At the close of the meeting we disposed of two Sermons of the *Roll*, one Hymn Book and a few PIONEERS. We also held a public meeting at our address, on last Tuesday night. The few present were well pleased with what they heard of Israel's faith.

"Our sales for the week are 1 Volume, 41 Sermons, 18 *Parts* of the *Roll*, 206 PIONEERS and 2 Hymn Books."

OUR CROYDON REPORT.

"Canvassing some large houses with little success so far as sales were concerned, I was pleased to find an elderly servant listen with great interest, asking questions and thanking me for calling, saying she bought the *Roll* a few years ago, and not understanding what she had

read, lent it to a friend, but my testimony to the value of it aroused her interest. She said she would get it again and read more attentively, her mistress buying a paper for this servant's perusal.

"A young person who took two PIONEERS, saying she had read the Bible through and through, but could not understand it, though sincerely desirous to do so, now bespoke a Sermon to be taken in a short time. Another being called upon the second time, readily purchased the *Roll* and four PIONEERS. A young widow who stated she had passed through great trouble, out of which the Lord had in so many ways helped her, took a Sermon, calling to a sister who was visiting her, to come and look at the books. The latter said: 'Mother has that,' pointing to the *Roll*, having bought it of a canvasser at Seven-oaks a few months since.

"Several of those called upon had copies of the everlasting Gospel already; others were very curt in their refusal, one young lady saying they could quite well do without that, two gentlemen replying in the same strain. A young man paid great attention to the words spoken, and took a paper. A *Part* of the *Roll* was sold at a house where a friend had left two PIONEERS, telling the inmates how the papers opened up the Scriptures, and created a desire to look into these things.

"At one house where the *Roll* was sent in by a little child, the mother returned with it, with the very usual remark, they had so many books already, but after a little while she became much interested, and purchased the first Sermon, thanking the canvasser for calling, and wished to be visited again that she might have the other two if she desired to do so.

"Many PIONEERS have been disposed of in different parts, a few first Sermons, one second, and one Hymn Book."

SUNDERLAND.

"1, Alexander Terrace, Hylton Road, Sunderland, Monday, April 27th.—Baldon Village has been canvassed to-day, with fair success. One woman who purchased the *Roll* said that religion to-day was only a fashion, she being disgusted with the empty form and ceremony which she sees around her. We had a visit from two young men who have resigned their position in the sect they belonged to, they being about to return to their native places, there to spread the glorious news of immortality, which they have been so privileged to have seen. The Spirit and the Bride say Come, and let him that heareth say Come.

"Tuesday.—New Leaham and part of Sunderland have been canvassed to-day.

"Wednesday.—We started out to canvass, but had to return in consequence of the rain.

"Thursday.—Castletown, part of Southwick, and part of Sunderland have been canvassed to-day, meeting with much indifference, in fact people would hardly open their door, and even when they did condescend to do this, before one could explain our mission the door was shut with, 'No, thank you,' or, 'We don't require any of that stuff.'

"Friday.—The weather being so unsettled we have again been unable to canvass.

"Saturday.—We have continued our canvass of the town to-day with very fair success. We came across one woman who had the *Roll*, but she would not take the second Sermon, as she said there was so much in the first which she was not able to comprehend, and she intended to read through it again before having the others. She purchased a paper to see the progress of the work. Another who purchased the *Roll*, said she wished that she could see universal salvation. We explained this to her, but she evidently could not receive it.

"Our sales this week are 28 Sermons, 36 *Parts* of the *Roll* and 94 PIONEERS."

MANCHESTER.

"During the past week ending May 2nd, unfavourable weather, &c., have prevented my doing much canvassing. On Tuesday I worked in Sale, and on Saturday in Salford.

"Tuesday, April 30th.—To-day I met with several cases of great indifference. At one very large house I was granted an interview with the gentleman, but he seemed to think very lightly of the work, soon said he was busy, and refused even to take a PIONEER, but the man at his lodge paid more attention and took a PIONEER. At another very large house the *Roll* was also refused, but the woman at the lodge seemed rather interested, but said she could not take a Sermon then. At another large house the *Roll* was refused, but the servant seemed interested and took a PIONEER readily, not being able to take a Sermon then. A farmer to whom I offered the *Roll* refused it, giving me to understand he had the Bible and lots of good books, and could not see that anything more was necessary, and although I tried to show him the importance of the *Roll* he still refused it, saying, 'We shall get there some road,' meaning heaven I suppose. I offered the *Roll* to the proprietress of an inn, two other women being also present. They listened for awhile to what I said, but none of them would take it, although one, the daughter of the proprietress, seemed to want it, but her mother would not buy it, nor even take a PIONEER, thinking apparently that she could get on quite as well without them, and so the many (like the people in Noah's days) treat this last warning to the world as an idle tale. Upon calling at a farmhouse I found five persons present, the farmer and his wife (as I supposed) and three young men. They all listened when I offered the *Roll*, but the farmer seemed disinclined to take it then and said something about my calling again; but one of the young men left his seat, came to me at the door, and said he would have the shilling Sermon (the only one I sold during the day), and upon my offering him the PIONEER took it also very readily. I called at a number of cottages, some of the occupants of which seemed poor, but at three of them a PIONEER was taken.

"Saturday, May 2nd.—To-day I had interesting conversations with several of those called upon, but did not dispose of a single Sermon, some whom I think would have liked it not being prepared to take it. A lady received me kindly, and seemed interested in the Scripture subjects brought to her notice, but some of them (as defined in the *Roll*) were apparently quite new to her, such as the three glories, the salvation of all souls, the redemption of the body, &c. She very readily took a PIONEER to look into the work.

"My sales for the week amounted to 1 Sermon of the *Roll* and 34 PIONEERS."

ANOTHER REPORT FROM GLOUCESTER-SHIRE.

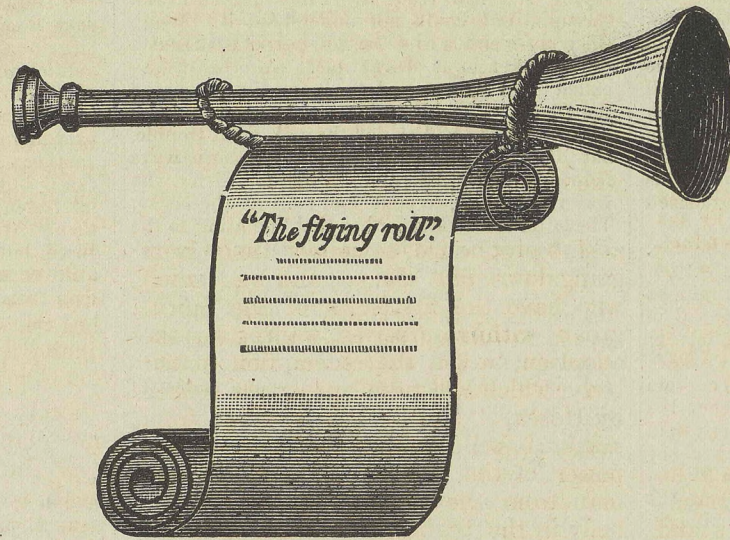
"16, Whitehall, Stroud.—On Monday I was selling *Rolls* and PIONEERS in Cherrington, and the next day in Bussage. Wednesday was spent in Chalford. It is heartrending to see the poverty-stricken condition of very many in these places. A gentleman who has been reading a Sermon of the *Roll* belonging to the lady where I am staying, to-day purchased the large Volume. He says the *Roll* is truly marvellous, he has not seen the like before. In his turn he is spreading the work, has disposed of several PIONEERS, and got an order for another Volume of the *Roll*.

"I could not canvass on Thursday and Friday on account of the rain, which also continued until Saturday afternoon, but for an hour or two in the latter part of this day I was able to canvass a little in Stroud. The gentleman above mentioned called in the evening for the other Volume of the *Roll* and two more PIONEERS.

"My sales for this week are 2 Volumes, 5 Sermons, 2 *Parts* of the *Roll* and 35 PIONEERS."

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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.
 LIVERPOOL.—Israel's Hall, Caradoc-road, Seaforth, every Sunday evening at 6.30.
 MAIDSTONE—Israel's Hall, Tunbridge-road, every Sunday evening at 6.30.
 OLDHAM.—4, North-street, off Rochdale-road, every Sunday evening at 6.30.
 ASHTON-UNDER-LYNE—231, Stamford-street, every Sunday evening at 6.30.
 BRIGHTON—167, Elm-grove, every Sunday evening at 6.30.
 DETROIT, MICHIGAN, U.S.A.—47, Hamlin Avenue, every Sunday evening at 7.30.
 TORONTO, CANADA.—93, Marlborough Ave, every Sunday afternoon at 3 o'clock; and at 407, Dupont-street, every Tuesday evening at 8 o'clock.
 CANTERBURY, NEW ZEALAND—Israel's Hall, Manchester-street (between Hereford and Cashel streets) Christchurch every Sunday evening at 6.30.

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

- LONDON—165, Hampstead-road, N.W.; 75, Oxford-street, W.; 20, Denman-road, Camberwell, S.E.; 7, Caxton-road, Wood Green, N.; 35, Beaconsfield-terrace, Chandos-road, Leytonstone, E.; 88, Bromell's-road, Clapham Common, S.W.; 11, Park-road, Bridge-road, Battersea.
 ASHTON-UNDER-LYNE—229, Stamford-street.
 BRIGHTON—167, Elm-grove.
 BURY ST. EDMUNDS—14, Mustow-street.
 CROYDON—The Oaks, Duppas-hill; 99, Church-street.
 GLASGOW—175, West-street; Miss J. Hunter, 17, Farie-street, Rutherglen.
 GRIMSBY—4, Cromwell-avenue.
 HOLBEACH—Mrs. Andrew, Star Cross, Penny Hill.
 HOLYHEAD (N. WALES)—17, Armenia-street.
 LEYTON, ESSEX.—Mrs. Hollingdale, 1, Brickhill Villas, Vicarage-road.
 LINCOLN—39, Little Bargate-street.
 LIVERPOOL.—12, Bedford-place, Seaforth.
 MAIDSTONE—17, Hope-street.
 MANCHESTER—2, Kent-terrace, Stretford; 33, Larch-street, High Town.
 MARGATE—37, Clifton-street.
 OLDHAM—Mrs. Lord, 37, King-street; 123, Coldhurst-street.
 ROCHESTER.—27, Union Street.
 SUNDERLAND.—1, Wolseley-terrace, Chester-road.
 EDINBURGH—George H. Bryce, 23, Ardmillan-terrace, Dalry.
 MASS. (AMERICA)—220, Lexington-street, East Boston.
 MICH. (AMERICA)—A. Richardson, Port Huron; 706, Wabash Ave., Detroit; 249, Jefferson Ave., Grand Rapids.
 CANADA—764, Yonge-street, Toronto.
 CANTERBURY (NEW ZEALAND)—A. W. Martin, St. Asaph-street East, Phillipstown, Christchurch.

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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, MAY 8, 1891.

WHY DO THE GENTILES STYLE THEMSELVES SPIRITUAL ISRAEL?

IN a recent sermon by Dr. Talmage he is reported to have alluded to members of his congregation as fathers and mothers in Israel. Although we know there are many Israelites scattered amongst both Jew and Gentile Churches, and there is no reason to suppose Dr. Talmage's congregation to have none, yet his church considered as a whole is distinctly Gentile and not Israelite. This error is prevalent among many denominations of Christendom; wherever they meet the word "Israel," they spiritualise the term and appropriate it to themselves, believing firmly that they are Israel and consequently attribute the promises made to our fathers to their own church. They frequently sing, "Blessed be the Lord God of Israel, for He hath visited us and redeemed His people: and hath raised up a mighty salvation for us in the house of His servant David." But, we would ask, When were Israel redeemed? Do not the Gentiles rejoice in the casting away of Israel which was the reconciling of the world? Paul tells us, "Blindness in part happened unto Israel until the fulness of the Gentiles." In reading the Scripture it should not be overlooked that God calleth those things which be not as though they were, wherefore when it is said, God hath redeemed His people, it must be remembered that the words were uttered in the spirit of prophecy as if already accomplished in view of their certain fulfilment in the end. For as Solomon says, "To everything there is a season." There is a time to gather stones as well as a time to cast away stones.

God scattered Israel that salvation might come to the Gentiles, that through faith and repentance they might receive the salvation of their souls in the first resurrection, when their sins will be forgiven, their bodies having paid the wages of sin through the first curse, but because they believe on the atoning blood

of Jesus the second death has no power over their souls. A parenthesis was opened for them at the first coming of Christ, but they appear to overlook the fact that the parenthesis must close and indeed has closed, the times of the Gentiles, referred to by Jesus, being fulfilled, when all Israel, Paul tells us, "will be saved, and the Deliverer come to Zion to turn away ungodliness from Jacob, for this is my covenant, saith the Lord, when I shall take away their sin."

THE DELIVERER IS COME,

as Job prophesied, to deliver them from going down *into the pit*, and we (Israel) who have the firstfruits of the Spirit, groan within ourselves, waiting for the adoption, to wit, the redemption of our body, which will fulfil the words spoken by Hosea, "I will redeem them from death, I will ransom them from the power of the grave." It is to relieve man from the sentence passed on the body in the beginning because of transgression, which has passed upon all men, save three, for all have sinned and come short of the glory of God, that is to say, all have received the wages of sin, death (save the witnesses of immortality), falling short of the glory God created man for, namely, that his body should become the temple of the Holy Ghost and should not see corruption, for as Isaiah said, "The grave cannot praise Thee, death cannot celebrate Thee, they that go down to the pit cannot hope for Thy truth; the living, the living, he shall praise Thee." For this cause the Deliverer comes to turn away ungodliness from Jacob, removing that which makes man liable to the death of the body, this being the covenant when God takes away their sin. Now it can be said, "Blessed be the Lord God of Israel for He hath visited us." For the days of visitation are come and Israel shall know it, the message of their deliverance being published abroad that the people of God may no longer perish, showing them how their blood will be cleansed from the evil received through the fall, preparatory to the full redemption, for He hath now raised up a *mighty salvation* for us in the house of His servant David. Not the salvation of the soul, not the covenant of repentance, not to place Jew and Gentile on one common platform, to put no difference between Jew and Greek, bond and free; for that is old and ready to vanish away, that is the partial salvation which has been preached to all the world, that *whosoever* believeth on Jesus, though he were dead, yet should he live in the resurrection with a spiritual body as the angels. But this is a *mighty* salvation in the house of His servant David, it is life more abundantly, the preservation of spirit, soul and *body*, that Israel may no longer receive the wages of sin.

THE BOOK WAS SEALED TILL THE TIME OF THE END.

A CONTEMPORARY, under the heading, "The Bible not a Sealed Book," states its disbelief in the Spirit as an Interpreter, arguing thus:—

"If the Holy Spirit is the author of the Bible, is it not remarkable that the book cannot be understood until its words are opened by the Spirit that inspired them? Of course this might easily be so if the Holy Spirit did not intend to make the Bible a revelation, but it is certainly impossible to suppose it could be so on any other ground. But if the Bible was not intended to be a revelation, then the whole book is a deception from beginning to end, and the plea for its inspiration is no longer worth contending for."

Truly, man's ways are not God's ways, nor man's thoughts God's thoughts; "as the heavens are higher than the earth, so are my thoughts higher than your thoughts, and my ways than your ways, saith the Lord." The warning given by the Apostle Paul is especially applicable to this generation: "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." The Apostle who was specially appointed to the Gentiles tells them not to be high-minded, but fear, and at the same time explains to them one of the many mysteries which have been kept secret from the foundation of the world, and which it is our privilege to hand forth to all nations for the ingathering of Israel, "and we thank Thee, O heavenly Father, that Thou hast hid these things from the wise and prudent, and hast revealed them unto babes, that Thou hast chosen the foolish things of this world to confound the wise, and things which are despised, and things which are not, to bring to nought the things that are."

Paul says, "I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits, how that blindness in part hath happened to Israel until the fulness of the Gentiles be come in." Is this mystery understood by the Gentiles to-day? Do they know that they also are blinded in part, that they gain no more under the Gospel than the Jews did under the law? Will they admit as Paul admitted: "We know in part and we prophesy in part, but when that which is perfect is come, then that which is in part shall be done away"? If they understood this one mystery they would readily comprehend that the Scriptures have, as Daniel plainly tells us, been sealed till the time of the end. "At the time of the end," he says, "shall be the vision." He was told by the angel Gabriel: "Shut thou up the vision, for it shall be for many days." Habakkuk follows on the same

subject, saying, "The vision is yet for an appointed time, but at the end it shall speak and not lie; though it tarry, wait for it, because it will surely come; it will not tarry." Solomon says, "Where there is no vision the people perish, but he that keepeth the law, happy is he." The Gentiles have had no vision, and have perished; the Jews have not kept the law and have also perished. But the vision is now open that the people of God may no longer perish. Jesus said, "My sheep hear my voice and I know them, and they follow me, and I give unto them eternal life, and they shall never perish." He said, "If a man keep my saying he shall never see death;" but who understood His speech? Did not many of His disciples walk no more with Him when He said He was that bread from heaven that a man may eat thereof and not die? They could not understand how by His flesh He meant His word which became flesh, and would become flesh in those that kept it, that their flesh, like His, should never see corruption, any more than the Gentiles to-day can understand this great mystery of godliness, God manifest in the *flesh*; and yet the words of Jesus are plain enough; He said: "Your fathers did eat manna in the wilderness and are dead; this is the bread which cometh down from heaven that a man may eat thereof and not die." Paul says (using much the same language as when speaking of the blindness which happened to Israel): "Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea and were all baptised unto Moses in the cloud and in the sea, and did all eat the same spiritual meat, and did all drink the same spiritual drink; for they drank of that spiritual Rock that followed them, and that Rock was Christ." In other words, they were baptised unto Moses receiving the salvation of their souls through faith in the law, as the Gentiles now are baptised into the death of Jesus for the salvation of their souls through faith in the Gospel. There is, therefore, no difference between Jew and Gentile; they are alike blinded in part and saved in part, in that their souls only are saved and not their bodies.

The Jews understood not the speech of Jesus, for without a parable spake He not unto them lest they should hear and understand, it being first necessary that He should die and bring into the same fold those who were afar off, viz., the Gentiles; and they, as we have shown, were placed on the same platform, participating in, as Jude calls it, "the common salvation." Christ was thus far a light to the Gentiles, but it was not the glory to be revealed in Israel at their fulness, when the promise of Jesus would

be fulfilled that He would send the Comforter, the Spirit of Truth, to lead us into all truth, that He would no more speak unto us in proverbs, but show us plainly of the Father. We do not marvel that the Gentiles deny the mission of the Interpreter, for He was and is not sent to them; it can be truly said of them "their wisdom refuseth the Comforter," evidently thinking that they are already led into "all truth," but seeing they are on the same footing as the Jews, the parables of Jesus remain parables. The sayings of our Lord, however, are being made known to us, not through any knowledge of our own, but because it has pleased God to lead us out of Babylon and anoint our eyes, that Israel may know the *truth* which is to free their bodies, making them that which God ordained them for, His glory, for the *creature itself* shall be delivered from the bondage of corruption. This is the mystery which Paul alluded to when he said, "Behold, I show you a mystery, We shall not all sleep;" but the Gentiles are none the less in the dark concerning it, and will not admit the necessity of an Interpreter; they know Him not because they see Him not. We can testify that whereas we were blind, we now see, and we know that *no man* hath taught us, for since the world began it was not heard that any man opened the eyes of one that was born blind.

Can the True Vine Die?

Christ said: "I am the true vine, and my Father is the Husbandman." During my travels in various places I have been asked, if Jesus were God, how was it He died? Those who asked this question, like many others in the nineteenth century, have failed to see the difference between Jesus and Christ. St. Paul in the eleventh of Romans speaks of Israel as the natural olive, the Gentiles as the wild olive, and Jesus as the pure or good olive, which is made clear to us by the laws of God concerning the bringing forth of offspring, how to give good gifts to our children, that their bodies may be as the natural olive; while Jesus, who was of the pure seed of the woman, brought forth by the power of the Holy Ghost, without the aid of man, stood as the good or pure olive, free from all tares of evil, fulfilling the words: "Lo, I come, in the volume of the book it is written of me, to do Thy will, O God."

The power of God was manifested in Him at twelve years of age, when He met the doctors in the temple and astonished them by His understanding and answers. At His baptism in the river Jordan the Spirit of God descended and abode upon Him, and He was called Christ. Then commenced His ministry. During the three years of His ministry He abode in that Spirit, and became our example in all things, making known the will of the Father, and bringing life and immortality to light through the Gospel, having

come into the world with a twofold mission, viz.: to be a light to lighten the Gentiles, and the glory of His people Israel. He came as the resurrection and the life. He came unto His own people, Israel, and during His mission on earth said, "I am not sent but unto the lost sheep of the house of Israel," commanding His disciples not to go in the way of the Gentiles, nor into any city of the Samaritans, but go rather to the lost sheep of the house of Israel. But Israel received Him not, blindness having fallen upon them, so they rejected Him, and handed Him over to the Gentiles, to fulfil the Scriptures. Then the true vine which rested continually upon Him, which was Christ, withdrew, and they were able to lay hands upon Him, to take and crucify Him, that His blood, which was free from the tares of evil, might be shed for the sin of the world. The withdrawal of this Spirit caused Him to cry: "My God, my God, why hast Thou forsaken me?" Jesus became the Lamb, the sacrifice, and Christ the sacrificer. Jesus died and was laid in the grave, still His body saw not corruption; there was no evil there, it was prepared of God, His blood was free from the seed of the serpent, as He had no earthly father, and was poured out on the cross for all Adam's race.

Christ did not die, nor enter the grave, but left Jesus during that hour of darkness, that the Lamb of God might fulfil that which had before been written concerning Him, and become the Lamb slain. Although Christ withdrew during that time He returned and raised that body which was as the pure olive (and had been laid in the grave, not for His sake, but to bear our sins in His own body, and free us from under the curse), and taking possession of it, entered within, making it the true vine, and in Him dwells all the fullness of the Godhead bodily.

The Man-Christ is indeed the firstborn among many brethren, the way, the truth, and the life. After His death He showed forth the change, first in the celestial glory, in which the children of the resurrection, who have lost their mortal bodies in the grave, will be raised in the likeness of angels to an inheritance in the many mansions of the Father's house. His Spirit, Michael, which ministered to His mortal body, raised the soul, showing a spiritual body in which He appeared to Mary and to the disciples as they journeyed to Emmaus. Christ also raised the body, which could be handled and could not corrupt, being immortal. The Spirit Christ entering within that house or body of Jesus made Him the Son of God. Now He is seeking the natural branches of the olive, that they by being grafted into the vine may accomplish the work, as He said: "The works that I do shall ye do also, and greater works than these shall ye do because I go unto the Father;" that the evil may be purged from their bodies, and that promise fulfilled: "I will cleanse their blood which I have not cleansed, for the Lord dwelleth in Zion;" and that glorious truth fully realised: "If the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you."

Our American Columns

GALESBURG, ILLINOIS.

"Sunday, April 5th.—After our usual Sabbath morning meeting (from which we all feel we derive much benefit) two sisters went as invited to take dinner and spend the afternoon conversing upon the truth with some interested friends; this gentleman and his wife are greatly interested in God's last message, and say they would not part with the *Flying Roll* for anything, for the more they read, the more they can see the work is of God, for it links the passages of Scripture together in such a wonderful way as no other book ever did. Their landlady came in also, and seemed anxious to learn all she could. In the evening we all repaired to the house of another interested friend, and a meeting was held, which was well attended. After the opening a sister spoke from the words in Hosea vi. 2-3: 'After two days will He revive us; in the third day He will raise us up, and we shall live in His sight. Then shall we know if we follow on to know the Lord,' &c. A second sister spoke from Deut. vii. 6-7. After the meeting there was a general conversation, and a few questions were asked. One lady said she intended to get the *Roll*. She has lately moved here from Jacksonville, Illinois, where she heard us preaching in the park last summer, and her husband says it has been all her talk ever since. She says that if the body can be redeemed from death by perfect submission and obedience to the keeping of all God's laws and commands (which she firmly believes),

SHE IS GOING TO TRY,

and hopes to be willing to make any sacrifice to obtain it. Our brother and sister were invited to take tea and hold a meeting at the house of other interested friends in another part of the city. The meeting was well represented by Swedes, and although many of them could not read English very well, they could understand what was said. The gentleman of the house requested our brother to speak from the fifth chapter of Revelation, which he did, and our sister spoke about the broad and the narrow ways. The people were greatly pleased and want to know more. The gentleman who entertained them has since called on us for a second Sermon, being much interested in the first, but is not yet able to get the third. He says many of the Swedes living around there felt very badly because they were not at the meeting. Mr. Taylor says after we are gone he will hold Bible readings, and read the *Roll* to the people, until he is better posted himself, and able to explain the faith. After our Sunday night meeting arrangements were made, and we were requested to hold another meeting on Monday night, it being our last night here. It was a long way for some of us to go, but the man offered to come and take our trunks to the station if we could make it convenient to come. We promised to do so, all being well. I must not omit to mention that one of our interested friends, who has the Volume and Hymn Book, earned by hard labour, called on Sunday afternoon to bring us some good things for our temporal needs, and says how very comforting the *Roll* is when she

comes in from a hard day's labour, or when she feels tempted to break any of God's laws

SHE RUNS TO THE 'ROLL'

and gets her mind on that, and strength comes. The gentleman at whose place we held the meeting says he thinks these are wonderful and grand truths we are preaching, and everyone should know about it; also that a lady friend of theirs, who thought herself well versed in Scripture, was called upon by one of us, and told them that after hearing the sister talk she just sat and folded her hands, and felt as though she knew nothing, and had nothing to say. This person has the *Roll* and has since been to our meeting,

"Monday.—An interested friend called this morning to hear more about the faith, and to know how she is to get the Volume after we leave here, not being able to obtain it now. We have all worked hard to-day to finish up the canvassing, and make some farewell calls. A sister called upon an old gentleman, who was pleased to take the first Sermon, and who has for years felt that he could derive no benefit from attending the various denominations of Christendom. He says that God knows the heart and taught us how to pray, and says he clings to the promise, 'Blessed are they who hunger and thirst after righteousness, for they shall be filled.' We trust that

NOW THE TRUE LIGHT SHINETH,

he will be able to receive it in God's way. We have had several interesting experiences to-day, and this evening we had another good meeting. Our brother took his text from John i. 47, and Rom. ix. 4. A sister next gave an address from Isa. lvii. 15, and another spoke from Matt. xxii. on the invitation to the wedding of the King's Son, also about the woman who had seven husbands; no marrying or giving in marriage amongst the children of the resurrection. After the meeting there was a general conversation, and several stated how the *Roll* caused a person to love God in a way they never experienced before, and how they longed to follow on to know the Lord, and to be kept from stumbling. We parted with many good wishes from all, many hoping we would come back some time. One lady brought us a nice lunch to take with us, which was very acceptable. We were very tired, and the night's rest was sweet and refreshing.

"Tuesday.—This morning a friend called for a Sermon, and to bid us good-bye. He says these things are causing his wife to think deeply, and he will leave the rest with God. Another friend called to take our trunks to the station, and was much pleased when our brother presented him with a Hymn Book. We made a few calls this morning, selling a *Roll* and a few PIONEERS. Our total sales in Knoxville, Illinois, a small town five miles out are, 116 papers, 50 Parts, 5 Sermons, 2 Volumes of the *Roll* and 1 Hymn Book. Our total sales for Knoxville and Galesburg combined are 53 Parts, 44 Sermons, 12 Volumes of the *Roll*, 4 Hymn Books and 1133 papers. We took the noon train for Galva, Illinois, about 23 miles distant, and upon arrival soon obtained permission to canvass the *Roll* and PIONEER. Population here is about 3,000. Our brother soon got comfortable lodgings, and before night we were nicely settled."

GAJAVA, ILLINOIS.

"Wednesday.—Three of us have worked in the Lord's vineyard to-day, but have found most all of the population to be Swedes in the southern part of the town. Many of them could not read English, or speak it, and many had no money. Others made all manner of light excuses. One lady told a sister that there were so many canvassers that she could not buy anything. Another lady laughed a great deal at the idea of anyone being brought to perfection; she could not see that there would be any difference between the natural bodies of those found living at Christ's second coming, and those who would be raised in the resurrection with a spiritual body; she thought the glory of all would be alike, but she was willing to take a PIONEER. Another lady, a Swede, asked our sister where there was any distinction made in the Bible between soul and spirit. Her attention was called to Heb. iv. 12, 1 Thess. vi. 23, Luke i. 46-47. She said that she had a daughter who died eight years ago, and the neighbours came in to comfort her, one lady in particular telling her not to fret, for the girl was not in the grave but was now in heaven. She told her that it was no use trying to comfort her in that way for she was very sure that her daughter was not in heaven yet, for she saw her put in the grave, and the Bible says 'David is not yet ascended into heaven, but he is both dead and buried and his sepulchre is with us unto this day, and if David is not yet in heaven neither is my daughter.' The sister told her she was pleased to see that she understood that point, in which she was perfectly right. The lady said she had no money, but would talk with her husband about it, and would like to get the *Roll*; the sister offered to lend her a PIONEER, when

SHE FOUND THE MONEY AND BOUGHT ONE.

"At another house, as our sister was explaining her mission to the lady, the pastor called, and our sister got an introduction to him. He is a Methodist minister, but on seeing the *Roll* and hearing of its mission, he was not able to receive it, but said there were only two churches, Jew and Gentile. Our sister brought the two-edged sword to the front, drawing his attention to the three, Jew, Gentile, and Church of God, or Israel. He could not gainsay, so turned the subject. He could not see the need of any such book as the *Roll*, 'For,' said he, 'as the Bible is of private interpretation, our learned men are able to interpret Scripture for themselves.' He was here told that he had misquoted that passage, for Peter says, 'No prophecy of the Scripture is of any private interpretation,' neither can man's wisdom and learning reveal these things, for God says He has hid these things from the wise and prudent, and revealed it unto babes. He was quite taken aback, and knew not what to say, and lastly our sister touched upon the resurrection, and the punishment for the wicked not being eternal. Here the lady asked our sister a question, when the minister seized the opportunity to make his exit, but would not take even a PIONEER. The lady then asked many questions and took a Part and PIONEER, wishing our sister good success. Another lady said that she could not take anything, but gave our sister two papers to read about the

restitution of all things, and yet they believe the soul of the wicked is not immortal, but that they are burned up root, seed and branch. A man refused to take anything on the plea that his ideas were so different from most people, for he had his own ideas about these things. He said he believed when a person died that was the end of them. He however became quite interested in what our sister told him, but still refused to take anything.

"Thursday.—We had quite a thunder storm last night, and this being a very stormy day we have not canvassed.

"Friday.—A very wet morning, but this afternoon it has cleared up for a time, and we have all worked in the Lord's vineyard, but we find that a great part of the population is Swedish. An old gentleman became greatly interested in the wonderful way in which God distinguishes Israel, or the Church of God, from both Jews and Gentiles, and took a Gilt Sermon of the *Roll*.

"Saturday.—This is a lovely day. Some of us went this morning to see about securing the use of a place to hold a meeting, and have got permission to hold one in the Free Methodist Church on Sunday afternoon. A brother sold a second and third Sermon to a young man who took the first yesterday. He seems greatly pleased with the work. A sister approached him with the *Roll* yesterday, when he pulled out the first Sermon, and said that from the two pages he had read in the *Roll* he knew he should like it. He took a PIONEER from the sister. Another called at a house where there were two young girls, who said they had an aunt and a friend, who belonged to Christian Science, and they had been investigating it, but could not believe that way at all, as the teaching denied the existence of evil. They had also been to Battle Creek, Michigan, the head-quarters of Seventh-day Adventism, and were perfectly disgusted with that. They asked our sister what the evil was, and whilst they were talking on the point their mother came in, and they all said that looked so reasonable, they could believe it. One took a *Part*, another two PIONEERS. A sister called upon an old gentleman in an office, who said if it was anything but the Bible he did not want it. She told him it was the key to unlock the Scriptures, but he kept on making fun about it, and said we did not know the Bible was true, but she told him that all Scripture would shortly be fulfilled, and explained the mission of the *Roll*, when a young man seemed to become quite interested and took a PIONEER; the old gentleman also took a *Part* of the *Roll*, saying: 'You have well earned it, for you have found some pretty tough customers here to deal with.'

"Our sales for the week are 13 Sermons, 73 *Parts* of the *Roll*, 157 PIONEERS and 2 Hymn Books."

MONTREAL, CANADA.

"Monday, April 6th.—We rejoice to again be in the vineyard of the Lord, having last week only been able to work two half-days on account of the weather. To-day we have met with good success. An old Scotch lady asked one of us: 'Are you an Israelite?' Our sister answered that she was striving to become one in whom there would be no guile when

Christ came. She wanted to know if we would hold meetings. She was told that the Mayor would not give permission, when she continued: 'No, no Protestant can hold public meetings in this place, and as for the churches you would be better at home.' She was advised to carefully read the *Flying Roll* which would prove a balm for every wound. This woman and her daughter were well pleased and bought the *Roll*, and with tears in their eyes asked our sister back again. Another woman at first refused the message, but when the sister explained the fall of man she exclaimed: 'Come right in, I never heard anything like that before.' She bought a PIONEER. One young lady treated the work very lightly, saying: 'But *all* must die.' She was told that God promised to redeem 144,000 from among men. 'The grave cannot praise Thee, death cannot celebrate Thee; they that go down to the pit cannot hope for Thy truth.' Those who die and receive the soul's salvation at the first resurrection will have a grand glory; they are as the angels. Blessed and holy are they which have part therein. But reference was made to Heb. i. 3 and 4, showing that Christ was made so much higher than the angels; then to the words of the Psalmist: 'I will render praises unto Thee, for Thou hast delivered my soul from death; wilt not Thou deliver my feet from falling, that I may walk before God in the light of the living?' (Psalm lvi. 12, 13.) At the close of the conversation she asked the sister to call again when she had the Volume or Sermon, as she only had *Parts* and PIONEERS to offer.

"Tuesday.—To-day many told us the great danger of the flood is not yet over; some have their furniture packed up in expectation of danger; the river has not been so high before in six years. One to whom I expressed my hope for the life of the mortal body, to be changed from mortal to immortality, as is recorded in 1 Cor. xv. 54, said she was very sorry, but I would find out my mistake, for all must die. Again the word of the Lord was applied, where He says He will ransom them (Israel) from the power of the grave, and redeem them from death. (Hosea xiii. 14.) This poor woman was

VERY EARNEST FOR THE SALVATION OF SOULS,

but could not see the further faith once delivered to the saints. She earnestly urged me to give up this 'strange belief,' and seek out lost souls. She was told that none would eventually be lost, for Jesus died for all men, 'He tasted death for every man', (Heb. ii. 9) 'Yea, for the rebellious also.' (Psalm lxxviii. 18.) She said she believed I was doing the works of the devil, for it was a most dangerous doctrine going from door to door teaching the people there was no hell. I replied: 'Though hand join in hand the wicked shall not be unpunished.' (Prov. xi. 21.) We do not say there is no hell, but from Scripture we prove to any unbiassed mind what hell means, viz., the grave; the punishment to the unbelieving is to be sent back from the presence of God for 1,000 years, during the millennium, but at the end of that time the wicked will realise that God hath devised means whereby His banished be not expelled from Him. (2 Samuel xiv. 14.)

"She replied: 'But if you hold up such a doctrine people will not serve God.'

"I answered: 'Are we to teach contrary to Scripture, that we may frighten people into what you call serving God? That would be no service, for perfect love casteth out fear.'

"She desired to have prayer, when in her petition she desired the Lord to show me the errors I was in, and that as to the coming of Christ it did not matter providing we were ready.

"SHE CLAIMED TO BE BORN OF GOD, cleansed and washed from *all* sin. Before we parted she took a *Part* of the *Roll*. I exhorted her to read it carefully with her Bible.

"Further down the street my sister met a lieutenant of the Salvation Army, whom she recognised as having talked with last summer in Brookville. She had then given him a PIONEER, and to-day asked him if he had read it, for she felt sorry for him being *under* the captain, who did not wish him to have the PIONEER. He replied: 'I did read a part of it, but I don't believe it, for you don't believe in hell.' She replied: 'We do not teach there is no hell, but define it as sheol, hades, the grave. A fire not blown shall consume the body in the grave.' He then claimed to have the Spirit of Christ within him. She showed him that Jesus did not have the Spirit *in* Him until His resurrection, but at the river Jordan it abode *upon* Him; it was after that He performed the miracles, raising the dead, healing the sick, &c. She then explained the fall of man, and drew attention to the distinction between the immortality of the body, and incorruptibility at the first resurrection. He would persist in saying *we must die*, and as he left said: 'Well, I hope you will get to heaven when you die.'

"We are in receipt of two letters, one from our former landlady in Almonte, who still continues to do her little part in

SPREADING THE TRUTH;

Another from our kind friends in Ottawa; the earnest ones still continue their meetings in that city. This evening our landlady came up to our room to have a chat, as she is much pleased with the PIONEER, and her husband is reading the *Roll*. She told us that when we came to her door just a week ago, looking for lodging, she looked at us and the thought came: they are Christians, and the Bible tells us to be careful to entertain strangers. She added: 'You know I never stopped to consult my husband as I have always done before, but you see it is all right; he is pleased too.' There is another lodger in the house; we gave her a PIONEER to read, but our landlady brought it up to us later, saying: 'The woman did not read it because her husband is a strict Methodist, and believes in a hell fire. Where can they find the doctrine of eternal torment taught in the Scriptures?'

"Wednesday.—To-day we are in receipt of a box of *Rolls*, which we hope we may soon empty again. A sister called at a house where she has sold a PIONEER before, asking the woman how she liked it. She replied she did not like it at all. She was then asked if she had compared it with the Bible. She admitted she had not taken the time, and her husband did not understand the four laws given to the

Gentiles to keep, as recorded in Acts xv. The sister explained the fall of man, which sin is still on the increase, recorded in Leviticus xv. 28. This poor woman grew quite excited, and talked very loud, saying her soul was saved, and she was being guided by the Holy Spirit and knew more than man could teach her, condemning the PIONEER, saying the soul went to heaven at death. She was told the soul slept in the grave until the resurrection, but the spirit went to God who gave it. Still the woman persisted: 'I will never believe it, it's not Scriptural, for the soul and spirit are one.' The sister opened her Bible and read Heb. iv. 12, showing that the soul and spirit were not one and the same, also 1 Thes. v. 23, and then

LEFT HER TO HER OWN REFLECTIONS.

"Thursday.—This morning as a sister was explaining the mission of the *Flying Roll* to a woman, she asked the sister if she had read the book herself. She replied, 'Oh yes, for the last three years.'

"Then will you explain to me why God loved Jacob and hated Esau?"

"The explanation was given, reference being made to the fall of man. The woman said she thought it very reasonable, and wanted to know if the *Roll* was a fit book for her adopted daughter to read, and on being answered in the affirmative she purchased a Sermon.

"At another house the sister was met by an old lady who came trembling to the door, and to whom she explained the mission of the PIONEER, and sold a copy. Whilst the sister was at the next door the old lady came back to the door, saying she had forgotten to ask the price of the book, and desired to be visited again. Another lady was pleased to talk with our sister, as she said she was much interested in Israel, wanting to know more of their history. Our sister told her that her wish might be granted, as the *Flying Roll* was for the ingathering of Israel from among the Jews and Gentiles. She bought the *Roll*. At another door, as the little servant came in answer to the ring, she took the *Roll* to her mistress, who refused it, but the servant told the lady she wished one for herself, but her mistress replied:

'YOUR TIME IS MINE,

and you have no time to read. The little girl returned to the door, handing the book to the sister, saying: 'I would like this, but my mistress will not let me have it,' when the mistress came rushing to the door, pale with rage, saying: 'You have no time to stand,' pulling her little child inside to close the door, but not too quick for the sister, who slipped the *Part* into the little servant's hand, saying: 'Read it, and God help you.'

"Friday.—To-day nothing of special interest; many asked us to call next week, when they will have their pay, this being a great section for railroad men.

"Saturday.—Pouring with rain, cold and bleak. We are in receipt of a very kind letter from the interested friends in Ottawa, they telling us that many of the people of Ottawa are just awakening to the fact that the *Flying Roll* has been in their midst. The interested ones are still gathering together, and request that we should return to them, wishing to pay all expenses, but as we tell

them, we must be about our Master's business in this city.

"Our sales this week are 25 Sermons, 69 *Parts* of the *Roll*, and 79 PIONEERS."

STREETSVILLE AND MILTON, ONTARIO.

A brother sends us the following:—

"On Wednesday, April 8th, I arrived at Streetsville, from Toronto, on my way to Guelph. Whilst enquiring for the village Reeve, I sold the first Sermon of the *Roll* to a man in a lumber yard. After receiving permission I commenced in earnest to canvass the village, and met with some very nice people who seemed to be waiting for the message of life and liberty, groaning to be delivered from this evil yoke.

"A man in a dry goods' store paid good heed to an account of our faith and purchased the three Sermons of the *Roll*. I finished the canvass of the village by 6.30, having disposed of eleven Sermons, fourteen *Parts* of the *Roll* and several PIONEERS. I stayed over night and took the first train next morning for

MILTON.

"Thursday.—After obtaining leave I set out to canvass the outskirts of this town. At one house I was treated very kindly by the family who hailed from Lincolnshire, England. I told them that was my birth-place. They bought the first Sermon and asked me to dinner. I found a resting place for the night with some very kind people. The next day I finished canvassing Milton. In a store several men gathered around me whilst I addressed them on the subject of universal salvation. One man said he had always thought that God would have mercy on all His creation; the store-keeper bought the first and second Sermons of the *Roll*, and asked me to call again before leaving town. I have sold in Milton 14 Sermons, 11 *Parts* of the *Roll* and a few PIONEERS, and arrived in Guelph on Friday evening."

BRAMPTON, AND GEORGETOWN TO GUELPH, ONTARIO.

Another brother sends us particulars of a journey taken from Toronto to Guelph by another route to the one mentioned above. He says:

"We spent Monday and Tuesday visiting interested friends who had received the glad message of redemption during our stay in Toronto. These friends were very good to us and wished us God-speed in the Lord's work. One drove us down to the station with our trunks and provided us with lunch for the day. Whilst one of our party travelled to Guelph by way of Streetsville and Milton, another brother (who has just started out as a canvasser) and myself took train for Brampton, a town with population about 4,500. We called on the Mayor, who is a Methodist local preacher. At first he hesitated about giving us permission to canvass, but on the work being explained to him he bought a first and second Sermon, and becoming still more interested in the account of our faith told us to go and sell all we could. Money was scarce in the town on account of several having been out of work through the closing of a

large foundry, but the people received us well and those who could buy were in many cases only too pleased to purchase. In three days we disposed of 28 Sermons, 43 *Parts* of the *Roll* and 14 PIONEERS.

"On Friday afternoon we took train for Georgetown, a small place about eight miles west, where, after some difficulty, we obtained consent to canvass. Heavy rains prevented us from working on Saturday morning, and in the afternoon we found most grievous complaints of scarcity of money. Rain began to fall again and we decided to take the next train to Guelph, where we found our third brother awaiting us at the station, and proceeded to the house of an interested friend who is rejoicing in the light received through a copy of the *Roll* which she procured from us last fall. We were made quite welcome, and were quite ready to do justice to the provision set before us. Not long afterwards we were comfortably settled in our new quarters, secured by our friend who is doing all she can to assist in the work. We rejoice that unitedly we have been enabled to dispose of 61 Sermons and 72 *Parts* of the *Roll*, besides PIONEERS during the week.

The Sound shall be heard Far and Near.

We are pleased to be able to state that within the last three weeks the PIONEER OF WISDOM has been despatched to Alieval North, Bethlehem, Bloemfontein, Barberton, Cape Town, Cradock, Durban, Fauresmith, Grahamstown, Harrismith, Johannesburg, Kimberley, King William's Town, Newcastle, O'oklep, Port Elizabeth, Pietermaritzburg, Pretoria, Queen's Town, and Winburg, IN SOUTH AFRICA; to Alexandria, Cairo, Port Said, Suez, Ramleh, Ismailia, and Massowah IN EGYPT; to Constantinople, Varna, Kilia, Gallipoli, and Volo IN TURKEY; to the following Islands of the Canary group: Teneriffe, Lanzarote, Grand Canary and Palma; to Terceira and St. Michaels in the Azores; to the Islands of Mauritius, Bermuda, Barbadoes, Jamaica, Cuba and New Providence, besides the despatch to Halifax, Louisbourg, Parrsborough, and Yarmouth, NOVA SCOTIA, St. John, NEW BRUNSWICK, Demerara, British Guiana, and to India, Gibraltar, Malta and Cyprus.

May these PIONEERS of the *Flying Roll* kindle a desire for the fulness of the everlasting Gospel, that those who are of the remnant of Israel, scattered in these districts across the sea, may hear the news of redemption, and seek to be clothed upon with the two immortal Spirits, Christ and Jerusalem above, that mortality may be swallowed up of life.

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

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

Notes of Addresses.

MEETING HELD AT GORDON HOUSE,
THE GROVE, STRATFORD,

SUNDAY EVENING, APRIL 26TH, 1891.

After singing a hymn, the third chapter of Ezekiel was read by a sister, who made the following comments:—

As the Lord told the prophet to eat the *Roll* and go to the house of Israel to warn them, so does God tell us to warn His people faithfully, and we therefore proclaim to you that the *Roll* here spoken of, explaining the deep mysteries of the Scriptures, has come; it shows to Israel the great difference between life and death, it brings life and immortality to light, which is possessed by Jesus only; it exhorts them not to lay their bodies in the grave, for the Scriptures plainly tell us that death is not pleasing to God, that if our bodies die they are delivered unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus. They are as water spilt upon the ground which cannot be gathered up again. Are you seeking to please the God of the living? or are you content to walk in the broad path that leadeth to destruction? God has given us bodies that they may become temples of the Holy Ghost, not to go to corruption in the grave. This is the work He will accomplish in these last days, it is a work of preparation, to make our bodies fit for our spirits with His Spirit to enter. The spirit of man is not in the body, as many suppose, but on the outside, and before it can dwell within, the blood must be cleansed, and the words of Ezekiel fulfilled: "I thoroughly washed away thy blood from thee and thou becamest mine." Seeing that these things are about to be done, we exhort you to search the Scriptures diligently and strive to enter the open door set before you.

* * *

A second speaker addressed the meeting, taking for his text: "Except ye eat the flesh of the Son of man and drink His blood ye have no life in you. Whoso eateth my flesh and drinketh my blood hath eternal life; and I will raise him up at the last day." (John vi. 53, 54).

In connection with these words of John I would draw your attention to the last two verses of the 30th chapter of Deuteronomy, where Moses speaking to the children of Israel says: "I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing, therefore choose life that both thou and thy seed may live; that thou mayest love the Lord thy God, and that thou mayest obey His voice, and that thou mayest cleave unto Him, for He is thy life, and the length of thy days; that thou mayest dwell in the land which the Lord sware unto thy father, to Abraham, to Isaac and to Jacob, to give them."

We have nothing to offer you but the word of God, but that word is life, it is life and life more abundantly. It is our privilege to know in a manner hitherto unknown to mankind the deep things of God, for the mysteries contained in the book which has been sealed are being revealed to those who are of

the truth. Our Lord Jesus Christ when on earth spoke to the multitude in parables, as it is written, "Without a parable spake He not unto them," and in like manner was the Word given to the prophets; the Scriptures therefore require an interpreter, and that interpreter must be the Spirit who indited them, for as Paul says, "What man knoweth the things of a man save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God." The natural man, or man by nature, cannot understand the word of God, it being spiritually discerned. The Lord has now in the fulness of times sent forth the Interpreter;

THE LITTLE BOOK,

which our sister has told you of, contains the interpretation of things which have been kept secret from the foundation of the world; and this book we are much privileged to hold, but equal with our privilege is our responsibility, for heaven and earth are called to record against us that life and death, blessing and cursing, are set before us; there is the curse if we refuse the Word, but the blessing if we choose life and seek to enter the land of our forefathers. Jesus alone possesses that land in substance, Canaan being a type of the body of man, for He dwells in immortality; it is our hope to be made like Him, and the *Flying Roll* is the call to his brothers and sisters, that they may prepare to receive the same glory as their elder Brother; it will call them out of all nations. This work no man could do, but He that scattered Israel will gather him, and they shall know the truth, and the truth shall make them free, free from the bondage of corruption; this is the life Jesus promised to those who eat His flesh and drink His blood. These things are parables to the world. Christendom have various ways of interpreting the Word, but there is only one way, and that is beyond the power of man, for God is His own interpreter. The Gentiles are boasting of the light they possess, but the "little book" will prove them, and show whether they worship God in spirit and in truth, for this "little book" is to be eaten up, and as John said, "It was in my mouth sweet as honey, and as soon as I had eaten it my belly was bitter." To eat this little book is to do the will of God, sweet in the mouth but

BITTER IN THE BELLY;

it is as Jesus said, "If any man will do His will he shall know of the doctrine." Everyone of us then can prove whether this is the truth; no man can tell you, you must taste the sweet and the bitter, and judge for yourselves; come and see whether there be a prophet in Israel to-day or not. The world cannot see this, it is for a favoured few, the poor, the maimed, the halt, the blind, the leprous and the outcast, those who are willing to go without the camp bearing His reproach. Christendom can worship God clothed in the robe of the rich citizen, with which the world mocked Christ, but Israel, like Bartimeus, will cast away the garment of worldliness and follow Jesus in the way, having no will save His will, knowing full well that the creature was

MADE SUBJECT TO VANITY.

This is of itself a precious truth; when we have learned this we are on the right road to wisdom. Solomon tells us to lean not to our

own understanding, for man knows but in part, as Paul testifies, but the Apostle tells us of the time when that which is perfect should come, when man would be redeemed and brought back to the land, the antitype of Canaan, the possession of the body in immortality. This is the hope of Israel, and he that hath this hope purifieth himself, even as He is pure; he leans not to his own understanding, but keeps his eye single to the Word believing, as Jesus said, that by every word which proceedeth out of the mouth of God doth man live; until the Word is made flesh in him, then will our text be fulfilled: "He that eateth my flesh and drinketh my blood hath eternal life."

Paul tells us that Christ was that spiritual Rock our forefathers drank of in the wilderness, which shows it was not the body of Jesus that was meant, as He said, "The flesh profiteth nothing, it is the Spirit that quickeneth. It is this Spirit which has come to lead us back to Jerusalem, to immortality, to quicken our mortal bodies, as it quickened the body of Jesus. In the *Flying Roll* the life of Christ is manifested, and it will prove of what manner of spirit we are, to see whether we shall hold on to our integrity as Job did. Who will eat up this little book, eating the flesh and drinking the blood of the Son of man? Israel, they only will take the little book, and walk step by step in the footprints of Jesus; He alone is worthy to be followed. Israel will follow none but Him, for they know all others are born blind as themselves. This vision was for an appointed time, and that time is here; there is no time to lose; let us be up and doing, seeking to have the evil removed, for the evil is a veil, a covering long and broad, that doth from man conceal the

KNOWLEDGE OF HIS GOD;

it carries us to the grave whereby we lose His image. The body is a talent God has given to all men, for which they will have to give an account. God said in the beginning, "Let us make man in our image;" if we go to the grave we are not made in the image of God, but as the angels, not flesh and bone, but spiritual bodies, for He maketh His angels *spirits* and His ministers a flaming fire, but to the Son He saith, "Thy throne, O God, is for ever and ever." There is a vast difference between being preserved blameless unto the coming of our Lord, and being raised in the resurrection, although many cannot understand the difference. No man can fully realise what the glorified body is which John saw in vision; "Eye hath not seen, nor ear heard, neither hath it entered the heart of man to conceive the things which God hath in store for them that love Him." We know that they who will be raised in the first resurrection are "blessed and holy;" that is a great glory, a glory in which many of us have rejoiced, but a greater hope is now set before us, for which we must leave the principles of the doctrine of Christ, leave the resurrection glory, and go on to perfection.

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

A Message for the Welsh.

CYHOEDDIAD I'R BOBL GYMREIG.

Y mae goleuni mawr wedi tarddu i fyny yn eich plith, mae Udgor Silo y Tywysog Tangnefedd, yr hwn sydd i dywys Israel sydd yn awr ar wasgar i'r holl wirionedd, wedi ei chwythu gyda sain eglur a sier, ac y mae yn cael ei gynyg yn awr i'r byd yn yr ERTHYNIAD o'r FLYING ROLL, y llyfr sydd yn dal ei gred llythyrau, 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 byd cryf fod yn dreuliadwy, a'r darlennydd yn cael ei arwain yn mlaen o nerth i nerth, i ddeall y dyfnion ddirgeledigaethau teyrnas Dduw, pa rai sydd wedi bod dan sel hyd y dydd hwn, tra mae cyflawnder y cenhedloedd wedi dyfod i mewn, sef yr amser y mae yr Apostol Paul yn cyfeirio ato, pan yr ysgrifennodd "Ni ewyllysiwn frodyr eich bod heb wybod y dirgelwch hwn, fel na byddoch ddoethion yn eich golwg eich hun; ddyfod dallineb o ran i Israel, hyd oni ddal 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 ffurfiend 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 gwaredaf hwynt" (Hosea xiii. 14), "A hyn, medd y Salmydd, a ysgrifeni'r genhedlaeth a ddél (y genhedlaeth yn awr ar y ddaear), a'r bobl a greir a foliant yr Arglwydd, canys efe a edrychodd o uchelder ei gysegr; yr Arglwydd a edrychodd o'r nefoedd ar y ddaear; i wrando uchenaidd y carcharorion; ac i ryddhau plant angau," addewid yr Arglwydd ydyw; "Y Gwaredwr a ddaw allan o Sion, ac a dry ymaith annuwioldeb oddiwrth Jacob. A hyn yw yr ammedd 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 gwaredigaeth 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 ydyf fi (y cenedlddym), a'r lall a'i geilw ei hun ar enw Jacob (yr Iuddew), ac arall a ysgrifena a'i law, eiddo yr Arglwydd ydyf, ac a ymgysfennu ar enw Israel. Y mae yr Apostol Paul hefyd yn tynu sylw at y tair Eglwys yma pan y dywedodd: "Byddwch ddiachos tramgwydd i'r Iuddewon ac i'r Cenhedloedd hefyd, ac: Eglwys Dduw." (1 Cor. x. 32.) Fe fydd y drydedd Eglwys yma yn awr yn amlwg; fe wnel plant Abraham weithredodd Abraham. Eu cyndadau wedi marw yn y ffydd, ni dderbyniasant yr addewid, Duw yn rhag-ddarparu peth gwell i ni, eu hiliogaeth, pa rai sydd yn disgwyl y mabwysiad, sef prynedi-gaeth ein corph. "Yma y mae amynedd y saint: yma y mae y rhai sydd yn cadw gorchymynion Duw, a ffydd Iesu." (Dat. xiv. 12.) "Eu had a'i gwasanaetha ef; cyfrifir i'r Arglwydd yn genhedlaeth." (Ps. xxii. 30.)

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

ERTHYNIAD O'R "FLYING ROLL."

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Vexed Points Considered.

There are several passages in Holy Writ which the natural man, unaided by the Spirit of God, pronounces as contradictory, and have given rise to many vexed questions, but when we come to compare spiritual things with spiritual and seek to rightly divide the word of truth, we discover the harmony and perfect symmetry of the Scriptures. We quote a few of these apparently conflicting statements.

"Christ is the end of the law for righteousness to every one that believeth" (Rom. x. 4), AND "The law is not of faith; but, the man that doeth them shall live in them." (Gal. iii. 12.)

"By grace are ye saved through faith" (Ephes. ii. 8), AND "To him that worketh is the reward not reckoned of grace, but of debt." (Rom. iv. 4.)

"To him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness" (Rom. iv. 5), AND "Work out your own salvation with fear and trembling." (Philip. ii. 12.)

"In the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven" (Matt. xxii. 30), AND "Prepared as a bride adorned for her husband." (Rev. xxi. 2.) "I will shew thee the Bride, the Lamb's wife." (Rev. xxi. 9.) "The marriage of the Lamb is come, and His wife hath made herself ready." (Rev. xix. 7.)

"Blotting out the hand-writing of ordinances . . . nailing it to His cross" (Col. ii. 14), AND "Blessed are they that do His commandments, that they may have right to the tree of life." (Rev. xxii. 14.)

God "commandeth all men everywhere to repent" (Acts xvii. 30), AND "The gifts and calling of God are without repentance." (Rom. xi. 29.)

"Go ye therefore and teach all nations" (Matt. xxviii. 19), AND "I am not sent but unto the lost sheep of the house of Israel." (Matt. xv. 24 and x. 6.)

"Come unto me all ye that labour and are heavy laden, and I will give you rest" (Matt. xi. 28), AND "Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest." (Matt. xi. 29.)

"To him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness" (Rom. iv. 5), AND "Faith, if it hath not works, is dead, being alone." (James ii. 17.)

"Ye ask and receive not, because ye ask amiss" (James iv. 3), AND "Ask and it shall be given you." (Matt. vii. 7.)

The interpretation of these passages is fully given in the "Extracts from the *Flying Roll*," to which we earnestly invite the attention of all lovers of truth. In each of the above paragraphs we have contrasted at least two quotations. If in each case we apply the former to those who only seek the "common salvation," a free gift of grace, the salvation of the soul (which hope both Jew and Gentile hold in common, both seeking a resurrection glory), and the latter to the remnant of Israel, the elect of God, the third church mentioned in Isa. xliv. 5, who seek the immortality of the body, we shall by the aid of God's Spirit see the beauty of the application.

A Few Articles of Israel's Faith.

THE PRINCIPLES OF THE DOCTRINE OF CHRIST, viz., repentance from dead works, faith towards God, the doctrine of baptisms, the laying on of hands, the resurrection of the dead, and eternal judgment (Heb. vi. 1, 2), do not constitute the *fulness* of the Spirit, but give us only a partial view of God's purposes with mankind. The above principles embrace the whole of the faith of Christendom, but are not sufficient for the remnant of Israel who desire to go on to perfection, praying that the mystery of godliness—God manifest in the flesh—may be revealed to them by the Spirit of Truth, who is promised to lead them into all truth. (Matt. v. 48; 1 Cor. xiii. 10.) The Gentiles are called to a covenant of repentance, with that they are content. But as there was a time for the law to be nailed to the cross, and the Gentiles to receive salvation as a free gift of grace, so there is a time for the Scripture to be fulfilled: "In that day, saith the Lord of hosts, shall the nail that is fastened in the sure place be removed, and be cut down and fall." (Isa. xxii. 25.) The time is now at our doors when Hosea xiii. 14 will receive its fulfilment: "Repentance shall behid from mine eyes." "The gifts and calling of God are without repentance." (Rom. xi. 29.)

THERE ARE THREE CHURCHES spoken of in the Scriptures (Isa. xlv. 5; 1 Cor. x. 32.) Two of these have been manifested previous to this time. "One shall say, I am the Lord's:" the Gentile Church, Christendom, claiming the merits of our Lord's blood. "And another shall call himself by the name of Jacob:" the Jewish Church, Judaism, claiming God's promises to Jacob. The third Church is now being formed, gathered out from the two former, and is the remnant of Israel who will seek the fulness of the Spirit that they may sing the song of Moses and the Lamb, and by the union of law and Gospel have a right to the tree of life, and become Israelites indeed in whom there will be no guile; i.e., "Another shall subscribe with his hand unto the Lord, and surname himself by the name of Israel."

THE BODIES OF ALL WHO GO TO THE GRAVE are consumed, eternally damned, turned to dust. (Job vii. 9; 2 Saml. xiv. 14.) There is no hope for the resurrection of *the body*, but all *souls* which have been sleeping in the dust shall awake: "all that are in the graves shall hear His voice, and shall come forth; they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation." (John v. 28, 29.) All souls are the Lord's (Ezek. xviii. 4), and will be saved in God's appointed time; the soul of the believer entering into the joy of his Lord at the first resurrection, whilst the unbeliever is cast back to the second death, banished from the presence of God for a season: "The rest of the dead lived not again until the thousand years were finished." (Rev. xx. 5.) "Though hand join in hand, the wicked shall not be unpunished" (Prov. xi. 21), but their punishment is not eternal (2 Saml. xiv. 14; Psalm lxviii. 18; Rom. iv. 5; 1 Peter iii. 18; Ephes. i. 10; Rom. v. 10; 1 Tim. iv. 10; Rev. v. 13, etc., etc.)

WE SHALL NOT ALL SLEEP, all will not go to the grave or see corruption; the *flesh* and bone of a remnant must be saved, and that remnant will be the elect (Isa. xlv. 4), the first-fruits of God, 12,000 of each of the twelve tribes of Israel. (Rev. vii. 4-8; xiv. 1.) They will obtain a reprieve from death (Psalm cii. 18-20) by keeping the word of God's patience, by being cleansed in the fountain now opened to the house of David, and to the inhabitants of Jerusalem for sin and uncleanness (Zech. xiii. 1; Joel iii. 21), and presenting their bodies "a living sacrifice, holy, and acceptable unto God." (Rom. xii. 1.)

This is the faith once delivered to the saints, as witnessed by Job (xxxiii. 23-25) and a host of others (Rom. viii. 2, 11; John vi. 49, 50; John viii. 51; xi. 26; Rom. viii. 23; Ephes. v. 23; 1 Cor. xv. 53, 54; Hosea xiii. 14; 1 Thess. v. 23; Phil. iii. 21; Isa. xxv. 8; xxviii. 18; 1 Cor. xv. 51; John x. 28; Ezek. xviii. 20, etc., etc.)

MAN HAS THREE COMPONENT PARTS—a spirit, a soul, and a body. (1 Thes. v. 23.) That these three parts are distinct from each other, and no two synonymous, is clearly proved by Scripture. "The word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of *soul* and *spirit*, and of the *joints* and *marrow*." (Heb. iv. 12.) "Fear not them which kill the *body*, but are not able to kill the *soul*; but rather fear Him which is *able* to destroy both *soul* and *body* in hell." (Matt. x. 28.) David, "seeing this before, spake of the resurrection of Christ, that His *soul* was not left in hell, neither His *flesh* did see corruption." (Acts ii. 31; see also Isa. x. 18.) "A *spirit* hath not *flesh* and bones." (Luke xxiv. 39.) Job said, "I will speak in the anguish of my *spirit*; I will complain in the bitterness of my *soul*." (Job vii. 11.) "Mary said, My *soul* doth magnify the Lord, and my *spirit* hath rejoiced in God my Saviour." (Luke i. 46, 47; see also Isa. lviii. 16; xxvi. 9.)

THE SOUL DOES NOT ASCEND TO HEAVEN at the death of the body. "I saw under the altar the souls of them that were slain for the word of God." (Rev. vi. 9.) "David is not ascended into the heavens." (Acts ii. 34.) "No man hath ascended up to heaven, but He that came down from heaven, even the Son of man, which is in heaven." (John iii. 13.) "They have been planted in the likeness of His death." (Rom. vi. 5.) The soul of Jesus was laid in hell—i.e., the grave. (Acts ii. 27, 31.) "God," says David, "will deliver my soul from the power of the grave." (Psalm xlix. 15.) The soul sleeps in the dust of the body, and is as the germ in the grain of wheat; the body decays, but "many of them that sleep in the dust of the earth shall awake." (Dan. xii. 2.)

JEWS AND GENTILES are on one common platform for the salvation of the soul. "In Christ Jesus neither circumcision availeth anything, nor uncircumcision." (Gal. v. 6.) "There is no difference between the Jew and the Greek." (Rom. x. 12.) God "commandeth *all men* everywhere to repent." (Acts xvii. 30.) "By one spirit are we all baptised into one body, whether we be Jews or Gentiles." (1 Cor. xii. 13.) "Even us, whom He hath called, not of the Jews only, but also of the Gentiles." (Rom. ix. 24.) Jude alludes to their glory as "the common salvation," but this must not be confounded with "the faith once delivered to the saints." (Jude 3.) Judaism "drank of that spiritual Rock that followed them; and that Rock was Christ." (1 Cor. x. 4.) The Gentile also drinks of the same Rock; both by faith and repentance receive a free gift of grace, the end of their faith, the salvation of their souls, a resurrection glory.

THE HOPE OF THE BRIDE OF CHRIST is not a resurrection glory. "In the resurrection they neither marry nor are given in marriage, but are as the angels of God in heaven." (Matt. xxii. 30.) Jesus said: "He that believeth in me, though he were dead, yet shall he live." John xi. 25.) Here we have the resurrection glory, but the glory spoken of in the next verse far outshines this: "Whosoever liveth and believeth in me shall never die. Believeth thou this?" The Bride is to be a joint-heir with Jesus Christ, and He hath by inheritance obtained a more excellent

name than the angels. (Heb. i. 4.) "Blessed and holy is he that hath part in the first resurrection: on such the *second* death hath no power." (Rev. xx. 6.) But "in the way of righteousness is life, and in the pathway thereof there is *no death*" (Prov. xii. 28), freedom from the first death, the curse on the body. (John viii. 51; Isa. xxviii. 18; Psalm cii. 18-20; Hosea xiii. 14, etc.) "Unto the angels hath He not put in subjection the world to come." (Heb. ii. 5.) Jesus Christ, being an Israelite, in fulfilment of the law must take His Bride from among His own people: "I heard the number of them which were sealed, and there were sealed 144,000 of all the tribes of the children of Israel." (Rev. vii. 4.)

THE FULNESS OF THE GENTILES is to witness the ingathering and restoration of Israel. "Blindness in part is happened to Israel, until the fulness of the Gentiles be come in." (Rom. xi. 25.) "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." (Gen. xlix. 10.) Shiloh has now come as the Comforter or Spirit of Truth, to lead the remnant of Israel into all truth and show them things to come, to manifest Christ as the *glory* of His people Israel, after having been a light to lighten the Gentiles. His proclamation is the *Flying Roll* (Jer. xxxvi. 28; Zech. v. 2-4; Ezek. ii. 9, 10) which declares the fall of Babylon, this apostate Christendom, to be at hand, and that out of its ruins is being raised up the holy city, New Jerusalem, composed of 144,000 lively stones. "Ye shall be gathered one by one, O ye children of Israel. And it shall come to pass in that day, that the great trumpet shall be blown, and they shall come which were ready to perish." (Isa. xxvii. 12, 13.) The *Flying Roll* coming to them as the interpreter of God's will to the remnant of His chosen people, holds out the reprieve from death. (Psalm cii. 18-20; Job xxxiii. 24, 25; xxxix. 12; Jer. xxxi. 10; Numbers xxiii. 9; Rom. xi. 15; Exodus iv. 22; Isa. x. 20-27; Jer. xxxiii. 15, 16; Hosea i. 11; Hosea ii. 21, 22; Rev. xiv. 12.)

GOD CREATED THE EVIL.—"I form the light and create darkness: I make peace and create evil: I the Lord do all these things." (Isa. xlv. 7.) "Shall there be evil in a city and the Lord hath not done it?" (Amos iii. 6.) It was placed by God in the tree of knowledge of good and evil, the body of the woman, to prove His creation. Our first parents were warned not to touch it, but they fell into disobedience, or as James says: "Where lust hath conceived it bringeth forth sin: and sin, when it is finished, bringeth forth death." (James i. 15.) By this means the blood of their offspring also became inoculated with evil; from the heart, the reservoir of the blood, proceeding all manner of uncleanness. (Matt. xv. 19.) The wages of sin is the death of the body; if we are enabled to overcome sin we shall conquer death. Where the evil is not removed the body must die. We shall not all sleep; 144,000 of Israel must put on immortality, and to this end God has promised: "I will cleanse their blood that I have not cleansed, for the Lord dwelleth in Zion." (Joel iii. 21.) "He will subdue our iniquities." (Micah vii. 19.) "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." (Zech. xiii. 1; see also Rom. xi. 26, 27; Isa. i. 25; xiv. 30; xxv. 7; xxvii. 9; lix. 20; Jer. i. 20.) Flesh and blood cannot inherit the kingdom of God, but the elect (Isa. xlv. 4), having their blood cleansed, will be changed from mortal to immortality; their blood will be washed away and made flesh, in a moment, the twinkling of an eye, at Christ's appearing in majesty and glory." (Ezek. xvi. 9; 1 Cor. xv. 52.)