

# THE PIONEER OF WISDOM

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

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

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CONTENTS.		PAGE
Does the Soul go to Heaven at the Death of the Body? ... ..	...	273
A Declaration of Faith ... ..	...	274
Notes from Canvassers ... ..	...	275
The Eyesalve ... ..	...	279
A Priceless Pearl ... ..	...	281
Sanctification, according to Scripture ... ..	...	281
Cast Your Feelings Overboard ... ..	...	282
Our American Columns ... ..	...	282
Three Glories: Which do You Desire? ... ..	...	284
Our Crumb Tray ... ..	...	285
Desirous of Leaving the Mixed Principles of Christendom ... ..	...	286
God is Calling Yet ... ..	...	286
A Message for the Welsh ... ..	...	287
Vexed Points Considered ... ..	...	287
A Few Articles of Israel's Faith ... ..	...	288

## DOES THE SOUL GO TO HEAVEN AT THE DEATH OF THE BODY?

IT is universally taught in Christendom that the soul of the believer is transported to heaven immediately on the death of his body. This error appears in most cases to spring from the equally unscriptural idea that the terms "spirit" and "soul" are synonymous, and as they read in Eccles. xii. 7 that when the dust shall return to the earth as it was, the *spirit* shall return unto God who gave it, they wrongly imagine that death is but a passing over, the flight of the *soul* to the realms of bliss.

After first considering the distinction between the spirit and soul we shall proceed to discuss the point concerning the abode of all souls after the death of the body. Our spirits had an existence ages before they were sent to minister to our bodies. In the mortal life the spirit overshadows the body, and gives heat and motion to the blood, causing it to circulate throughout the whole system, and enable the different parts of the body to perform their various functions. A good similitude of its action is shown in the result of building a fire *outside* a boiler; water is *in* the boiler, and the fire converts this into steam, setting the

machinery in motion. The soul of man is a germ inside the body, and was given to beget other souls; it is an incorruptible part of man which neither men nor devils can destroy, for God hath said: "All souls are mine." Death is a separation of the spirit from the soul, according to the decree carried into effect by God, through the fall of our first parents, or as Paul hath it, in Hebrews iv. 12: "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." But who can read the Apostle's testimony in 1 Thess. v. 23, and doubt that man is composed of a spirit, a soul and a body? How can any unbiassed mind mistake such a plain statement? Job also bears testimony: "I will speak in the anguish of my *spirit*; I will complain in the bitterness of my *soul*." (Job vii. 2.) "Mary said: My *soul* doth magnify the Lord, and my *spirit* hath rejoiced in God my Saviour." (Luke i. 46, 47.) We read again that the Lord saith: "I will not contend for ever, neither will I be always wroth; for the *spirit* should fail before me, and the *souls* which I have made." (Isaiah lvii. 16.)

If the soul did ascend to heaven at death, what would rise in the resurrection? for it is very evident that the *body* does not rise again; "as drought and heat consume snow waters, so doth the grave them which have sinned." (See 2 Sam. xiv. 14; Job vii. 9; 1 Cor. xv. 37, 38.) Jesus said: "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.) Let not Peter's testimony be overlooked: "David is not ascended into the heavens. . . . Let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day." (Acts ii. 34, 29.) The Psalmist did not hold the opinion so current in this nineteenth century that death was but the summons

to usher the soul into heaven, when he wrote the words: "What man is he that liveth, and shall not see death? shall he deliver his soul from the hand of the grave?" (Psalm lxxxix. 48.) He was not ignorant of the fact that the *souls and bodies* of all who die are laid in the grave, even to the soul of Jesus, as Peter states: "David . . . seeing this before spake of the resurrection of Christ, that *His soul was not left in hell*, neither His flesh did see corruption." Hell, or sheol, is the grave, where the body is consumed, crumbles to dust, and where the soul (compared to the germ in a grain of wheat) sleeps until the resurrection morn.

How many misinterpret the words of Paul: "Absent from the body, present with the Lord." It is very evident that Paul did not put the same construction on his words as is commonly placed on them to-day. He had no idea of his soul entering the realms of bliss the moment his spirit took its departure from his body, for he had doubtless read the Lord's answer to Daniel: "Thou shalt rest, and stand in thy lot *at the end of the days*." His hope was to "be recompensed at the resurrection of the just." It will, however, appear as but a moment to all those who have died in the Lord, from the death of their bodies to the resurrection morn. John says in Rev. vi. 9, 10: "I saw *under the altar*" (*i.e.*, lying in the grave) "the souls of them that were slain for the word of God and for the testimony which they held: and they cried with a loud voice, saying, How long, O Lord, holy and true, dost Thou not judge and avenge our blood on them that dwell on the earth?" Jesus promised to raise them up "at the last day." This is mentioned no less than four times in the sixth chapter of John. It is the same day or dispensation in which Jesus uttered the words: "This day shalt thou be with me in Paradise." The soul of Jesus did not enter Paradise within twenty-four hours of the time when He hung on the cross, for it lay in

the grave until His resurrection, as we have already shown from the second chapter of Acts; but within this third day or dispensation the first resurrection will take place, when all souls will be raised to give an account of the deeds done in the body: "The hour is coming, in the which all that are in the graves shall hear His voice, and shall come forth." (John v. 28, 29.) They rest in hope of the incorruptible inheritance which the Lord shall give them "at that day." "Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, *that they may rest* from their labours; and their works do follow them."

It seems passing strange that so many professing Christians should cling tenaciously to the belief that the soul ascends to heaven at death, when there is not a single passage of Scripture that favours such an idea. Everything points to the contrary. David, referring to the resurrection says, "Thou hast brought up my soul from the grave." It was the soul of Samuel which the witch of Endor was permitted to *bring up* from the grave. Samuel's first exclamation was: "Why hast thou disquieted me to bring me up." His desire was to sleep in peace until the sound of the resurrection trumpet. Is not the question asked of those who sought Jesus in the tomb, Why seek ye the living among the dead? Jesus alone had ascended—He is not here, but is risen. The rest of the dead were in their graves; their souls had not risen.

The only hope of the soul escaping the grave is in the new covenant the Lord is now making with the remnant of the seed of the woman, the covenant of immortality, a higher hope than that of the resurrection, and is expressed by Job in the words: "If there be a messenger with him, an interpreter, one among a thousand, to show unto man his uprightness: then He is gracious unto him, and saith, Deliver him from going down to the pit; I have found a ransom. His flesh shall be fresher than a child's; he shall return to the days of his youth. . . . He will deliver his soul from going into the pit, and his life shall see the light." (Job xxxiii. 23-28.) Soul and body will be thus ransomed from the power of the grave, and redeemed from death. We shall not all sleep, and in this hope the Psalmist expressed himself: "I will not give sleep to mine eyes or slumber to mine eyelids, until I have found out a place for the Lord, an habitation for the mighty God of Jacob." On his death-bed he exclaimed: "Although *my* house be not so with God, yet He hath made with me an everlasting covenant, ordered in all things and sure, for this is all my salvation, and all my desire, although He make it

not to grow." He died in faith, not having received the promises, God having provided some better thing for us, as He said: "This shall be written for the generation to come." (See Psalm cii. 18-20.)

#### A Declaration of Faith.

A resident in Kalapora, Ontario, recently wrote to know the faith and hope of his brother living in Toronto, stating that he himself has been converted to Christian science. His brother who has embraced Israel's faith sent the following reply:—

"I believe in the teachings laid down in the four Gospels, the substance of which is: 'If ye love me keep my commandments.' (John xiv. 15.) 'He that saith I know Him, and keepeth not His commandments, is a liar and the truth is not in him' (1 John ii. 4), also 'He that believeth on me the works that I do shall he do also.' (John xiv. 12.) Now we find that Jesus did always those things that pleased His Father, therefore it was the will of the Father that the Son should walk and speak *to the law AND to the testimony* (Isa. viii. 20), and the Son said: 'Think not that I am come to destroy the law or the prophets; I came not to destroy but to fulfil.' (Matt. v. 17.) 'Whosoever shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven, but he that shall do and teach them shall be called great in the kingdom of heaven.' I therefore take for my foundation the law and Gospel (the teachings of Jesus). So you see we are different to the Gentile churches, who believe in the Gospel only and see only in part. Neither do we agree with the Jews, for they believe only in the law and have only a light equal to the Gentiles. This brings to our minds again the words of Jesus, 'The works that I do shall ye do also; a man shall not live by bread alone, but by *every* word that proceedeth out of the mouth of God.' (Matt. iv. 4.) But the Jew and Gentile seeing only in part cannot grasp the words of Jesus in John viii. 51: 'If a man keep my saying he shall never see death.' They say He means the soul and spirit which they call one, but what saith the Scripture? 'The wages of sin is death' (Rom. vi. 23.) 'Every tree that bringeth not forth good fruit is hewn down, and a fire not blown shall consume them.' (Job xx. 26.) 'As drought and heat consume snow waters, so doth the grave them that have sinned.' (Job xxiv. 19.)

"Those who see only in part, and are saved by faith without works, suffer loss, their bodies being eternally lost (the only part of man that is lost) through death; in the first resurrection the believer will have a spiritual body, like the angels, soul and spirit united, forming a celestial body. It appears that this is as far as you can see, for in your letter you say 'we do not believe in a material man.' Then I would draw your attention to the words of Jesus when He said to His disciples: 'Handle me and see, for a spirit hath not flesh and bones as ye see me have.' (Luke xxiv. 39.) Now the hope of Israel, the third church mentioned in Isaiah xlv. 5, 1 Cor. x. 32, Isaiah xix. 24, and Zech. xiii. 8, is to have a terrestrial body like the body of Jesus,

not spiritual only but natural; this cannot be obtained if the body goes to the grave and is consumed. You may say it is appointed unto man once to die; very true, and if we do not keep the sayings of Jesus we shall die, but 'whosoever liveth and believeth in me,' said Christ, 'shall never die. Believest thou this?' (John xi. 26.)

"Why do the Gentiles take those words of Jesus to mean the spiritual death, and the words of Paul to refer to the natural death, when the same mouth that said: 'It is appointed unto man once to die,' said also, 'We shall not all sleep'? We also see by Enoch and Elijah escaping death that all have not to die. Let me draw your attention to Psalm cii. 18-20: 'This shall be written for the generation to come, and the people that 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, and to loose those that are appointed to death.' Also refer to Psalm lxxix. 11: 'Let the sighing of the prisoner come before Thee, and according to the greatness of Thy power preserve Thou those that are appointed to death.' Jesus prayed: 'Father, I pray not that Thou shouldest take them out of the world, but that Thou shouldest keep them from the evil.' (John xvii. 15.) Paul also says: 'I pray God that your whole spirit, and soul, and body be preserved blameless unto the coming of our Lord Jesus Christ.' (1 Thes. v. 23.) Now turn to Rev. vii. and you will see who will be redeemed from amongst men, 12,000 from each of the twelve tribes of Israel. Rev. xiv. 4 states that these are the firstfruits unto God and the Lamb; they will have a natural body like the body of Jesus.

"Ten tribes of these Israelites are lost among the Gentiles, and two tribes are Jews. The *Flying Roll*, God's last message to man, is now sent forth to gather these 144,000. We are now in the eleventh hour of the sixth day, and the third watch of that hour, there being four watches in an hour, and if He should come in the second watch or come in the third watch and find them watching, blessed are those servants. This sixth day is shortened for the elects' sake. (Matt. xxiv. 22.) Satan shall be bound this sixth day for 1,000 years. During the millennium, 1,000 years of peace, every man shall sit under his own vine and under his own fig tree, and nothing shall make him afraid, no sickness, no sorrow, no death, till Satan is loosed again to fill up his little season that is cut short this sixth day; at the end of the seventh day he shall be loosed; then comes the final resurrection of the dead, when the unbeliever is forgiven; he has been suffering 1,000 years for his sins in hell or the grave, but the believer in the soul's salvation rises at the beginning of the millennium to life, the wicked are judged at that time also, and live not again till the 1,000 years are finished as above stated. Israel will, by the power of Christ, pay off their debt by working out their own salvation with fear and trembling. To him that worketh the reward is not reckoned of grace but of debt."

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.

## RYDE, ISLE OF WIGHT.

"Goldsworth Grove, Garfield Road, Monday, April 20th.—Previous to our departure from Fareham we called on the proprietor of the coffee tavern who took the first Sermon from us the first day after our arrival, to say good bye and see if he would like to complete his set of Sermons, which he did very willingly. He seems to have obtained great light from what he has already read, telling our sister that we had caused a stir in the place, and that there was much talk about us at the chapel on the Sunday evening, he wishing we had been there to have spoken to the people. He acknowledges that this work of the Lord is truth, having had several things cleared up to his satisfaction, and his hope is now to be proved an Israelite, which he sees for himself cannot be attained to in Babylon (apostate Christendom.) We had a very pleasant journey across the Solent from Stokes Bay to Ryde, the weather being splendid. We were not long before we obtained suitable accommodation, and were fairly successful during our canvass.

"Tuesday.—We have to-day offered the message of life in Ryde and Swanmore, meeting many who would like to have the *Roll*, but cannot afford it. One person we met has had the *Roll* six years; she obtained it at Worthing, and has given an order for the second Sermon, which she seems anxious to have. At one house where the message was offered the servant came to the door and said her mistress was out. The sister asked her to look for herself; she took the book in her hand, when the gentleman came to the door, and putting up his eye-glasses, looked rather contemptuously on the message, saying they wanted none of it. The sister tried to impress him that it was God's last message to man. He replied they could do without that, and was quite willing to take upon himself the responsibility. A man to whom the message was offered said he felt it was what he had been waiting for, and received it with joy, saying he had been very dissatisfied with what he had been hearing, especially lately, and would much rather hear our sister talking than his clergyman; it was much more in accordance with the Word. Another took a PIONEER and said if she found it in accordance with the Word she would send for a Sermon.

"Wednesday.—We have to-day offered the message in Binsteed and Haylands with fair success.

"Thursday.—We have visited Nettlestone, also worked amongst the large houses in Ryde, and on the way to the above-named village. In two different gentlemen's houses a sister left two Sermons with servants, but we so often hear that they never purchase books in that way, others never buy unknown authors, thus by their pride thrusting from them that which would bring life, but as the Master said: 'Ye will not come to me that ye might have life.'

"Friday.—To-day we have offered the message of life in Sea View and St. Helens, meeting some who had never heard of the work before, and who were now willing to look into it for themselves. Others wanted nothing of the kind; they had their Bibles and plenty of good books. As we sat down on the shore to eat our lunch a number of swallows kept flying round us, the first we have seen this season, although a coastguard told us they had seen them this three weeks. We also had the pleasure of seeing the ever welcome cuckoo.

"We found several in St. Helens who had the *Roll*, one person saying that they had bought it about seven years ago, and her husband and she had often wondered why the second Sermon had not been offered them. She thought her husband would like the other Sermons, although they had not understood the first as they would like, ask-

ing the sister to leave her address and they would send a post card if they wanted the others.

"We had quite an interesting conversation with a coastguardsman, who willingly took a Sermon.

"Saturday.—We have to-day offered the gracious message in Haven Street, and also finished Swanmore, not meeting with much interest. We visited the Longford Institute to have a cup of tea; it is a magnificent building erected by a Manchester gentleman for the benefit of the village of Haven Street. We were very courteously treated by the lady in charge, who took the trouble to show us over the place, taking us out on the roof from which we got a splendid view of the island, and presented each of us with a bunch of primroses. We were pleased this morning to receive a post card from St. Helens asking us to go out with the second and third Sermons to-morrow (Sunday) afternoon.

"Our sales for the week are 51 Sermons, 47 *Parts of the Roll* and 241 PIONEERS."

## BATTERSEA AND WANDSWORTH.

A sister writing from Clapham says:—"I have canvassed during the week in Wandsworth and Battersea.

"One person who bought a Gilt Sermon said she could not live up to the Word as much as she wished to; as she had so many trials and difficulties with her family she lost patience. Several wished me success; one person said she would like the PIONEER every week; had taken the first and second Sermons some time ago, when living near Peckham. A man, who has become interested through a PIONEER which he bought some time ago from my sister's shop here, afterwards bought a *Part of the Roll*. He called again one evening this week for a conversation on Israel's faith. Last Sunday he walked from Clapham to the meeting at Hampstead Road and back.

"This week I have sold 13 Sermons, 1 *Part of the Roll* and 83 PIONEERS."

## YORK.

"Monday, April 20th.—To-day our brothers have canvassed the villages of Deighton and Eksick, but have met with nothing of special interest; their sales have been small. The sisters have continued their work in the district of Fulford.

"Tuesday.—Morning wet, and being a regular holiday, races, &c., we were unable to canvass.

"Wednesday.—In the afternoon we canvassed for a short time, but being another race day we found many people away from home. One widowed lady invited a sister in, and although she could not take the *Roll*, she was much delighted with the conversation, said it had given her much comfort, and she would take a PIONEER. We also met with a man who bought a copy of the *Roll* from a brother at Malton, in January, said he had read it and liked it much, but as his wife and child were ill with the influenza he could not stay for further conversation, but took a PIONEER.

"Thursday.—To-day we continued our labours from where we left off last night, meeting with many who had the influenza and other sickness in the house. One had seen and read the *Roll*, here a PIONEER was taken; another bright little woman was much interested upon the subject of the second coming of Christ, and would much have liked the *Roll*, but not being able to take it to-day she purchased a PIONEER, seeming very pleased with the conversation held at her door. We also came across two ministers who appeared to be visiting from house to house, one of whom answered a door our sister called at and had the *Roll* introduced to him and its object explained; he had heard a little about the work before, but would not take a copy for himself, although he

displayed some interest in an explanation of our hope in Christ, and shook hands with the sister as she left.

"Friday.—To-day we have finished making calls in the Hull Road, and worked round to Layerthorpe, meeting with a great many who said they had not a penny even to take a PIONEER, and showed but little inclination to look into the work. We came across a number of Catholics, some of whom said they were unable to read. One young woman who had lately lost her father was much pleased to have a conversation with our sister, and would much have liked the *Roll* but could not manage to take it just now, so was pleased to have a PIONEER. At another house an old lady who said she was a Catholic, after some little conversation said she had not a penny to take even a PIONEER; she was presented with a free copy for which she seemed very thankful, saying that light and truth were much needed. After we had visited all the houses upon that side of the street and were coming down from house to house upon the opposite side, she came to buy the current number, having borrowed a penny for that purpose. Another old lady also came after one of the sisters to secure the *Roll*, after she had left her house, said her daughter liked to read novels, and such like, but she liked scriptural reading, therefore she desired to have the *Roll* herself.

"Saturday.—We brought this week's labours to a close by canvassing Heworth, but found it very hard work to get a hearing, so many uttering the same cry as Esau, 'I have enough, my brother, keep that thou hast'; so they turn the precious message of light and truth from them, not knowing that it contains those things necessary for their peace. We are pleased to have been enabled to leave free copies of the PIONEER where there was sickness and where the people were too poor to buy a copy. One woman called upon to-day said she was at Doncaster last Sunday and her friends had a copy of the *Roll* which she was reading, and liked it very much.

"Our labours have been much hindered this week by the races and other amusements in the city; our sales have been but small, but we hope they may prove a source of blessing to those who have received the message. We have disposed of 20 Sermons of the *Roll* and 280 PIONEERS."

## GLOUCESTERSHIRE.

"Monday, April 20th.—We held an open-air meeting last evening in Cheltenham, but the air being cold many did not gather round. We commenced by singing: 'Blow the trumpet in Zion,' after which a brother spoke from the words, 'We shall not all sleep,' showing that those who die, their bodies return again to dust, but their souls sleep in the dust of the earth until the resurrection. When the spirit and soul are again united they will form a spiritual body: the dead shall be raised incorruptible, but the living shall be changed from mortal to immortality. A second speaker drew attention to the words in Jude 3, which show a dividing line between the common salvation, which the Gentiles will receive as a free gift of grace, and the promises in the Scriptures pertaining to Israel, who are now to be brought into the full redemption of spirit, soul and body. Israel will seek to have their blood cleansed, that they may be conformed to the image of His Son, by their mortal bodies putting on immortality.

"We have commenced our labours this week by canvassing in Gotherington, Bishop's Cleeve, Shurdington, and Cheltenham. A brother says: 'One woman, to whom I sold a *Part of the Roll* and a PIONEER this morning, glanced at the articles of Israel's faith on the back of the paper, and was surprised when she read that the *soul* does not ascend to heaven at the death of the body. If it did not go to heaven, she asked, where did it go? I referred her to Rev. vi. 9: 'I saw *under the altar* the souls of them that

were slain for the word of God." Now this altar, I said, was not situated in heaven, for an altar is a place where the sacrifices are offered. Certainly every sacrifice that has been made has been offered on earth. I told her that she was not the only one

UNDER THIS ERRONEOUS IMPRESSION,

for many have the same idea, but by reading the *Flying Roll*, God's last message to man, the truth concerning the fall of man, and the destination of his spirit, soul and body, may now be understood.

"One of our party states: 'I sent the *Roll* into a large house, but it was sent back again with three pence, of which I disposed by giving a *Part* of the *Roll* and a *PIONEER* to a poor woman, trusting that it may be a comfort to her.' One woman, on whom a sister called, said that her son bought the *Roll* of us at Birmingham. Both she and her son like it much and fully believe its glorious truths. She also took a *PIONEER* to see the progress of the work.

"Tuesday.—To-day we have canvassed in Bishop's Cleeve, Wordmancote, Birdlip, Brimpsfield, and Cheltenham. A sister states: 'At one house where I sent in the *Roll* it was brought back again by a preacher of the Gospel, who asked what the object of the book was. I made answer, for the ingathering and restoration of Israel.

"What, back to Palestine?' 'Oh, no; by Israel we do not mean the Jews. Israel are mixed up in every denomination of the Gentiles, but the time has come for them to be gathered out, and they will now hear their Master's voice. This *Roll* will explain all that you may wish to know. He, however, declined the *Roll* to-day, but took a *PIONEER*, saying if he approved of it he would send for the *Roll*.'

"One who believes the Revelation is now being fulfilled, asked me if I could tell him whereabouts we now stand? I told him that we are now in the days of Daniel, the third and the last watch of the eleventh hour of the sixth day, or sixth thousand years, at the same time showing him in the *Roll* that the second watch of the eleventh hour ended in 1875. He marked the place to refer to it again.

"Wednesday.—To-day we have laboured in Southam, Prestbury, Elkstone, Cowley and Comberley, and in the town. A woman told me this morning that she thought it was dreadful to say we are not ready for the Lord's coming;

SHE KNEW SHE WAS READY

if the Lord should come to-day. I asked her if she belonged to the Brethren. This question she answered in the affirmative. I continued: I know that people are looking to be caught up to meet the Lord in the air, and be changed from mortal to immortality, without even first seeking the promise of the Lord to be fulfilled in them, according to Joel iii. 21: 'I will cleanse their blood that I have not cleansed,' this being the covenant the Lord is making with His people to take away their sins.

"Another woman said: 'Not to-day, thank you; I have the vessel of earth sent me.' I replied that our bodies were earthen vessels, but being marred in the making, they are at present full of evil. If a man, therefore, purge himself from these, he shall be a vessel unto honour, sanctified and meet for the Master's use, and prepared unto every good work. Our bodies must be cleansed with the washing of water, by the Word, that He might present it to Himself a glorious Church, not having spot, or wrinkle, or any such thing, but that it should be holy and without blemish.

"Thursday.—Gloucester Road, Colesbourne, and Cheltenham have been the scenes of our labours to-day. A young woman who bought a *Part* and *PIONEER* said if her father liked them he would most likely send for the Volume of the *Roll*. At one house a man living by himself told me he read a very great deal, being alone, and

although he had never before spent more than sixpence for a book, he would purchase the *Roll* to see what it contained.

"Friday.—We have laboured to-day in Winchcombe, Foxcote, Withington, and Cheltenham. One woman to whom I offered the message asked me if it was anything like the 'Forty Coming Wonders,' which book she did not speak of very highly. I told her that the *Roll* was altogether different, but was a true interpretation of the Scriptures, and if she were anxious for the truth it would satisfy her craving desire. The Lord says: 'My sheep hear my voice and they follow me, but a stranger will they not follow.' Again, the flock of my pasture are men, and I am your God, saith the Lord God.' The good Shepherd is now seeking His sheep that have gone astray, and wandered over the mountains of Christendom. Unto Shiloh shall their gathering be; to Israel will the glory of Christ now be made manifest, the *Flying Roll* coming to them as the interpretation of God's word, which will cause them to disannul their covenant with death, to have their bodies cleansed from all evil, to be made flesh of His flesh, and bone of His bone.

"At one farmhouse a person said she had got the *Roll* in *Parts*, which she bought some years ago in London, and to-day she took a *PIONEER* to see how the work is progressing.

"Saturday.—We have finished our week's labours by canvassing in Cemetery Road, Prestbury, Dowdeswell, Andoversford, Frog Mill, Shipton Oliffe, and Cheltenham.

"Our sales for the week are 50 Sermons, 77 *Parts* of the *Roll*, and 301 *PIONEERS*."

#### MANCHESTER.

"During the week ending April 18th I worked on Tuesday, Wednesday, and Friday in Sale, and on Saturday in Salford.

"Monday, April 13th.—Was unable to do any canvassing to-day.

"Tuesday.—With several of those called upon to-day I had interesting conversations, and a Sermon, a *PIONEER*, or both, were taken willingly. At a large house the servant informed me I could not see the lady, but she would take a message to her; so I described the nature of the work, to which she listened attentively, and upon returning from the lady, who declined to take anything, she brought the money for a Gilt Sermon and a *PIONEER*, which she had decided to take herself. At another large house the gentleman was not in, but the servant took a *PIONEER*. At another the servant would like to have had a Sermon, but could not take it then, and wished me to call again. The lady at a large house received me kindly, and listened attentively to what I said respecting the *Roll*, but for some time declined to take it, thinking it best not to enquire too deeply into the mysteries of Scripture, which no man could explain. I agreed with her that no man could explain these mysteries, in fact that great confusion had been wrought by various writers presumptuously attempting to do so, instead of waiting patiently for God to give the interpretation thereof at the appointed time, for 'The secret things belong unto the Lord our God.' (Deut. xxix. 29.) And they have been 'closed up and sealed till the time of the end.' (Daniel xii. 9.) But that time having now come, God (to whom alone it belongeth to reveal these 'deep and secret things,' see Dan. ii. 22), has graciously given the interpretation thereof in the 'Extracts from the *Flying Roll*,' His last message to man, and therefore they now 'belong unto us, and to our children.' (Deut. xxix. 29.) And we shall do well to take heed thereto, 'As unto a light that shineth in a dark place' (2 Peter i. 19), that we may be prepared to receive the 'reward' of immortality—the highest glory—at the coming of the Bridegroom, when His reward will be with Him to give unto all those willing and obedient ones who have enquired of the Lord for His 'work' to be wrought in them. (See Isa. xl. 10, Ezek.

xxxvi. 25-38, Joel iii. 21.) At length the lady kindly took a Gilt Sermon and a *PIONEER*, which I hope may prove a great blessing to her. At another house where the lady declined to take a Sermon, the servant took a *PIONEER* very readily.

"Wednesday.—To-day I met with a number of persons who seemed to be much interested, listening with great attention to what I told them of the *Roll* and its mission, also the explanations as given therein of important passages of Scripture, which are so variously treated, and so little understood by the many churches of Christendom. I was much pleased with the earnestness of several servants who purchased a Sermon, or *PIONEER*, or both. A lady to whom I offered the *Roll*, said she should not dream of buying a book at the door, as her husband could get it in town, and as she could not even make an exception as regards God's message it was refused; however, I asked her to take a *PIONEER* to look so far into the work, which she did, saying she should be pleased to read it.

"Thursday.—Did not canvass, the weather being unfavourable.

"Friday.—Three persons, whom I took to be husband, wife, and daughter, and with whom I had a long talk, seemed to be very deeply interested, and much pleased with the principles of Israel's faith of which I spoke to them, and a Sermon and a *PIONEER* were taken gladly. Upon offering the *Roll* to a man in a shop he paid great attention, and then sent his wife to me. She seemed interested and took a Sermon and a *PIONEER*. Another person to whom I offered the *Roll* manifested great earnestness respecting it, and I felt quite refreshed with the interview, which was rather lengthy. He took a Sermon and a *PIONEER* with evident pleasure, and upon my leaving he said, 'I thank you very much.'

"Saturday.—Called at a great many places I had been to before, at several of which I had interesting conversations, and although I was rather disappointed in not disposing of a single Sermon, a good number of *PIONEERS* were taken.

"My sales for the week amounted to 17 Sermons of the *Roll* and 65 *PIONEERS*."

"During the week ending April 25th I worked on Wednesday, Thursday and Friday in Sale, and on Saturday in Salford.

"Monday, April 20th.—Was unable to do any canvassing to-day.

"Tuesday.—The unfavourable weather prevented me from doing any canvassing.

"Wednesday.—A butcher to whom I offered the *Roll* listened incredulously to what I said respecting it, and was so satisfied in his own mind that it was only an ordinary book on prophecy, such as others which have appeared from time to time, that notwithstanding all the evidence I gave him to the contrary he would not accept it, declining even to take a *PIONEER* to look thus far into the work; but the conversation was such that I do not think he will ever forget its having been offered to him. It was also declined by others who were there. During the day I met with several other cases of great indifference. One lady at a large house refused it, saying she did not buy anything at the door; another gave me to understand that the Bible and the teaching of the church to which she belonged were quite enough for her; and a gentleman after listening awhile to what I said refused it contemptuously. Such is the manner in which this most gracious message of life from the King of kings is treated by those who are dependent upon Him for all they have, and who if He gather unto Himself the spirit and the breath shall perish, and turn again unto dust. However, several others received the message very differently, seemed to be much interested, and willingly took a Sermon or a *PIONEER*, or both. At one place the servant told me she got a Sermon from the canvassers at Crewe. At another place the lady informed me

she had had a Sermon and a PIONEER lent her, and that she liked what she had read.

"Thursday.—Several of those called upon to-day seemed to be much interested, glad of a little conversation upon the mysteries of Scripture which are now so plainly revealed in the *Flying Roll*, and took a Sermon or a PIONEER, or both.

"Friday.—To-day I was much pleased with the very ready manner in which two servants, at different places, took the only two Sermons I disposed of for the day, and I trust the message which they seemed so interested in, and which they accepted so readily may prove a great blessing to them. A lady to whom I offered the *Roll* declined it, saying she was a strong Baptist, had all she needed in the Bible, and that none but the elect would be saved. I stated that her belief was not in accordance with Scripture, that there were two salvations referred to in the Bible, namely, the salvation of the soul, and the redemption of the body, that all souls would be saved (see 1 Tim. iv. 10), those of believers at the first resurrection, and of unbelievers at the second resurrection, election referring only to the redemption of the body; and that the elect would never enter the grave or see corruption, but would put on immortality, in proof of which I quoted various passages of Scripture. She at length consented to take a PIONEER. Another lady, who informed me that she was the daughter of a gentleman who had purchased a Sermon and PIONEER from me some days ago, seemed much interested, and took two PIONEERS. Others seemed interested and took PIONEERS. A man to whom I offered the *Roll*, supposed it was a money-making business, and would know more about it before buying, saying he would inquire, but declined even to take a PIONEER, which would have given him so much information about it.

"Saturday.—To-day I called at places I had been to before, and disposed of a fair number of PIONEERS to persons who seem interested.

"My sales for the week amounted to 12 Sermons of the *Roll* and 64 PIONEERS."

#### HASTINGS, SUSSEX.

A sister, writing from 27, Queen's Road, states: "On Monday, April 20th, I canvassed in Manor Road and Pelham Street. Many were too poor to buy, but grateful for a free copy of the PIONEER.

"On Tuesday I canvassed a very poor part, St. Mary's Road, only selling one Sermon. Numbers told me they had not a penny to spare; others were brought to penury through sickness.

"On Wednesday I had quite a hard day's work without selling a single Sermon until 6 p.m. I am quite astonished to see the poverty in Hastings; at many of the large houses they tell me they cannot spare a penny. Calling at some houses in Robertson Terrace, facing the sea, I managed to dispose of two Sermons before returning to my lodgings. I had a nice conversation with the two ladies who purchased these, which quite cheered me after the toil and rebuffs experienced during the day. One of them particularly was rejoiced to get the book and hear of the hope of immortality; she already understood the fall in a measure, and had perceived that woman is the tree of the knowledge of good and evil.

"Thursday.—This morning I canvassed Robertson Terrace, a row of houses facing the sea, with very good success. At the first house visited I sold a Gilt Sermon to the lady. Next door I explained the work to a servant. She took the *Roll* inside to show to her fellow-servants, and three copies were purchased. In the afternoon I worked in the High Street, selling nine Sermons during the day.

"The next day was spent at St. Leonards, among the houses facing the sea, but few would give me a hearing, being busy with their visitors.

"On Saturday, whilst canvassing in Mount Pleasant I met a woman who had heard of the work from an interested sister; she was now pleased to take a copy for herself.

"My sales for the week are 32 Sermons, 54 *Parts of the Roll*, and 75 PIONEERS."

#### SUNDERLAND AND NEIGHBOURHOOD.

"1, Alexander Terrace, Hylton Road, Sunderland, Monday, April 20th.—We have finished our canvass of Ryhope and Murton, and also Eppleton to-day, meeting with fair success. In conversation with one man he professed to be free from sin, but after we put some very close questions to him he had to admit that he was in error. Another said that he did not believe we had a spirit, but Scripture was brought to prove the three component parts of man, and the existence of the spirit before the foundations of this earth were laid. He admitted that he had not studied those points, and also said he believed that God would entirely annihilate the wicked. We told him such a belief was quite unscriptural. We believe that the bodies of all who go to the grave are annihilated and the spirit returns to God who gave it; but the soul will be saved either at the first or final resurrection; for remember Jesus received gifts even for the rebellious, and if they are destroyed where is their gift? Poor man, he had greatly erred, not knowing the Scripture or the power of God. A woman who purchased the *Roll* some two years ago was pleased to take a PIONEER. One man said: 'I have been a great reader of the Scriptures, but now I never have anything to do with them, because they are a contradiction.' He quoted several passages. We told him that like many others he had neglected that necessary exhortation of Paul, when he saith: 'Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth;' we showed him how some of these passages, which he had referred us to, had reference to the salvation of the soul, and some to the redemption of the body, and by mixing them up together he made sad havoc of God's word; that is what the greater portion of Christendom are doing to-day, and that is the reason there is such confusion among them; they are as a house divided against itself, and therefore cannot stand. One woman was much pleased to take the *Roll*, having looked over it at a neighbour's who had purchased a copy from us last week.

"Tuesday.—The weather being very unfavourable this morning we were unable to canvass, but after lunch we started out, some of us working in the town and one going to Washington Colliery and clearing up our work there. One woman said she did not see that there was any just cause for so many different sects, as they were all seeking one place, and asked us what we thought was the reason. We told her that man by his own wisdom had sought to interpret the Scriptures, but it is very evident that he has only made them more mystifying, for in the Revelation it is written that there was no man in heaven or in earth who was found worthy to open the book and to loose the seals thereof, saving the Lion of the tribe of Judah, and that true interpretation is being handed forth to man in the 'Extracts from the *Flying Roll*;' none of the wicked shall understand, but the wise shall understand, and the prudent shall know that this is the day of visitation wherein God will visit man to take unto Himself a people whom He will purify by His word, and make them a holy, spotless, stainless Bride, a fit partner for His Son, Jesus Christ.

"Wednesday.—To-day we have canvassed Whitburn. This is a very pretty seaside resort, about three miles from Sunderland. We came across two who had the *Roll*, and others who had heard about it. We were enabled to leave several Sermons and PIONEERS behind us. One woman who took a paper called after our sister and purchased the *Roll*. A man who bought the *Roll*

said he went to church last Sunday but was as wise before he went as he was after he came away. Surely there is no food at such a place for those who are hungering and thirsting after light and truth. We told him if he read the *Roll* carefully and prayerfully he would find light burst upon light, which would dispel the dark clouds which had gathered around him. Two interested friends called upon us to-day; it is very evident they see the bright light of immortality which is shining through the clouds of unbelief. These friends were teachers among a certain sect, but since the Spirit has opened their eyes to see the darkness they were in, and shown them that life without death can now be obtained, they have felt compelled to send in their resignations, as one remarked, 'The Word says: "Come out from among them and be ye separate."' "

"Thursday.—We canvassed Marsden Colliery and finished Whitburn, also worked in Sunderland. We called upon a clergyman who was very pleased to purchase the *Roll*, for he said that he was in search of light and truth; he remarked that there was so much profession and so little possession in this our day, men boasting of their religion which was nothing but a form. He said he preached last Sunday on that subject, and was called to account by his congregation afterwards. A man said that the Bible was too mystifying for poor people to understand. I said, 'Not so, if you had the key which will unlock those mysteries, and that key is now being offered unto you in the *Flying Roll*, for God hath hidden these things from the wise and is revealing them unto babes.' I showed him some things which he admitted were very plain; he was too poor to buy the *Roll*. Another said we were deluded in believing such stuff. I told him I was glad I was, if that was what he called the Scriptures.

"Friday.—Fulwell and East Boldon have been warned to-day, but very few take any heed. One man asked our sister several questions, which she answered readily, and he said that he never came across a woman so ready to defend the Scriptures. A woman who bought the *Roll* said they were discussing where heaven was and what sort of place it was, last evening, but could not come to any conclusion. Our sister told her that heaven was the Spirit of God, and was a place of happiness and safety; but, she added, read that book, it will give you more light upon that subject than I can. We called upon a woman who purchased a *Part of the Roll* at South Shields some two years ago; she was now pleased to take the Sermon. We also came across another who bought it at Chatham, but had left it there; would have bought another, but was too poor. An interested friend with whom we were conversing, said that he admired for their boldness those who went out into the world with our teaching, because it was so opposed to the general ideas of the present day. We told him we knew we had the truth, therefore we had no fear, and could stand before the world and declare it, but that will avail us very little unless we seek to walk according to it, for, said Jesus, 'My sheep hear my voice and they follow me.'

"Saturday.—Cleaton, Grange Town and Boldon Colliery were canvassed to-day with very good success. One man said he had read so many theological books that he had made up his mind to read no more, for they only made the Scriptures more mysterious; he, however, bought a PIONEER. Two women with whom we were conversing on the hidden things of the word of God, each decided to become the possessor of that which would open these dark sayings to them.

"Our sales this week have been 49 Sermons, 50 *Parts of the Roll*, 110 PIONEERS, and 1 Hymn Book."

#### ECHOES FROM ERIN.

"38, Carlow Street, Off Shankhill Road, Belfast, Monday, April 20th.—We took the 7.45 train this morning from Portadown to Belfast, and after ascertaining at the quay that our large box

of books and package of papers had arrived from England, and having secured comfortable lodgings, we started to canvass between the Shankhill and Crumlin Roads. We got very little attention however, such a number of Roman Catholics being mixed amongst the Protestants. As soon as the *Roll* was offered to some of the former and its mission explained, they cursed and swore; one asserting that we were all rotten branches fallen from the Holy Catholic Faith. We can do little or nothing with this class of people; their priests forbid them to read all literature not coming to them through the Church of Rome, in consequence of which they are not willing to prove all things, and then hold fast to that which is good. We called round this evening to see some of the brethren here in Belfast, from whom we received a cordial welcome, and were pleased to converse for a short time upon the glory of immortality in store for Israel. It is when the Spirit opens the eyes of man to see that the body is more than that which is perishable, that the glory of the temple appears, and the cleansing of the blood, poisoned by the tares of evil, is sought for. As the body of Jesus was prepared as a place for Him to dwell in, so will Christ prepare Israel's bodies, in fulfilment of His own words: 'I go and prepare a place for you, that where I am, there ye may be also.' Thus when the body is purified and the blood washed away, it becomes the temple for the Spirit of the living God to abide in. As we go about from one town to another we are constantly asked what benefit it is to have this old body made immortal. We answer: 'If the body dies, the soul being raised in the resurrection is a house for the spirit to dwell in; but if the body return not to dust it is a house for the soul and spirit; so it is a greater benefit to have the body also, than to have the soul without the body: and it is also a benefit to have a soul, for if man had none, where would the spiritual body come from after the decay of the natural body? He would still remain a disembodied spirit, no higher than he was before he was sent to minister to an earthly habitation.'

"Tuesday.—During the day we have laboured in the neighbourhood of the Mount Pottinger Road and Bloomfield. The Protestants here in Ireland seem very proud of their Bibles, and claim that it is the only book necessary to take us to heaven, the only chart they require, &c. One might almost think to hear them talk in this strain that they had quite dispensed with the assistance of the clergy. But when new things (yet old) are brought out of the treasure, and the deep mysteries of the word of God unveiled, the gracious word loses all its charm and they are ready to cast one headlong over the brow of the hill on which their city is built. Was it not because Judaism professed the light and knowledge which they lacked, that Jesus said: 'If ye were blind ye should have no sin: but now ye say, We see: therefore your sin remaineth?' And is not Christendom in the same attitude to-day? Holding up the Bible they say, We do see, we have the truth. But if we happen to call their attention to one single promise of life in that book, viz., 'If a man keep my saying he shall never see death,' without affixing our own private interpretation, how ready they are to assert that we are corrupting the word of God, perverting the truth of the Scripture. Yet it is a doctrine clearly taught from Genesis to Revelation, that by the overcoming of all evil and the keeping of the laws of God the bodies of mankind may be saved from death. It is written: 'Blessed are they that do His commandments that they may have right to the tree of life.' Then 'the son shall not bear the iniquity of the father; for that evil they fell into through Adam will be removed, and in this manner God will bruise Satan under Israel's feet, that they may triumph over death and the grave. In view of this we pray to be delivered from the evil, not by being taken out of the world, but by being kept from its evil in this mortal life; and the promise to all who are willing to

keep law and Gospel is, 'Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world to try them that dwell upon the earth.'

"Wednesday.—We have canvassed Ballysillan, Wolfhill, Ligoniel and Ardyne to-day, meeting with fair success as regards sales, and exchanging a few short and interesting conversations with those who are asking: 'What is truth?' The present confusion of tongues of this present babel of Christendom no doubt in many cases prompts the inquiry; but how many like Pontius Pilate turn upon the heel and walk away without waiting for an answer? Yet we know that we hold in our hands the answer to their enquiry, if they would only condescend to look into the book for themselves. But the lost tribes who are anxiously waiting for the truth to be handed to them, who are praying with the Psalmist: 'Oh! send out Thy light and Thy truth,' will recognise the voice, rejoice, and receive the *Roll* with joy and gladness into their houses. We are always anxious to impart to any earnest enquirers any knowledge God may have blessed us with, knowing the command of our Master: 'Freely ye have received—freely give,' our object being to point man to the highest glory attainable, viz., the glory of immortality, a natural immortal body a habitation of God, through the Spirit. If we strive on for this glory we shall surely obtain it by doing the greater works that Jesus spoke of, overcoming all evil with good, that the grave may have no victory over us, which will be a far greater glory than being placed upon an equal footing with the angels in the resurrection. Jesus has told us to be perfect, even as our Father in heaven is perfect, and every one who is made perfect shall be as his Master, who is made so much better than the angels.

"Thursday.—To-day we have laboured in the streets branching from the Antrim Road. One woman who purchased a Sermon of the *Roll* from me and wished us every success in our mission, said she supposed we did not meet with much sympathy from the world in general. I said we found the world in very much the same condition as the Master did before us, and could bear out the truth of the text hung up in the hall of the house: 'As the days of Noah were, so shall also the coming of the Son of man be.' 'Yes,' she said, 'I am afraid religion with the majority is more of a profession than a reality; which we can agree with. Paul warned us that in the last days there would be a great form of godliness, but a denial of its power, that men would be ever learning, but never able to come to the knowledge of the truth. And why, it may be asked, is such the case? Why should God permit such diversity of opinion, and all this confusion of tongues in Christendom? Amos makes reply: 'Behold the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord: and they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord—and shall not find it.' How is this? Daniel says, 'At the time of the end when the book is unsealed, and when many shall run to and fro, knowledge shall be increased.' The answer is seen in the words of Paul: 'Because men have disbelieved the truth, God has sent them strong delusion, that they should believe a lie, because they received not the love of the truth.' That is the key to all the dissension of the churches of to-day. Israel became apostate and were cut off for their unbelief: the Gentiles were warned of their fall if they continued not in the goodness of God; they then stood by faith, but have become highminded, proud and arrogant, and have in like manner called to themselves their own severance from the good olive tree,

"Friday.—Still canvassing off the Antrim and Crumlin Roads. A brother says:—

"I offered the *Roll* to a man who said he had

heard enough about it and had read the paper which was all trash.

"How so? I asked.

"Mr. McKee' (he called out to a rev. gentleman inside) 'do you want to buy a PIONEER? Here's a man selling *Flying Rolls* by the score.' Mr. McKee appeared upon the scene, and said, 'We are flying men.'

"I asked his meaning. He said, 'I mean we are getting along fast enough.' I handed him the book, saying it deserved his serious consideration.

"Oh!' he said, 'I have seen it in Glasgow, a week ago, and it is all nonsense to call it God's last message. We do not require any more messages, we have the Bible, and the Spirit of God to guide us into all truth, and what more do we want?'

"I asked him if he did not think his office as a minister of the Gospel was not at an end if such were the case, for I could see no necessity for the preaching of man if the Spirit was given them in fulness to instruct them.

"In answer to this he was silent, but said he thought they had better bring Harry Long over from Glasgow, and he would completely expose us, so we had better get our fighting men ready.

"I informed him we were not to be frightened in that manner, and as for exposing us we were doing our utmost to let the public know what we were about, and those who took our books would understand the aim and object of our work thoroughly. He would not, however, take a copy of the *Roll* and prove the work for himself.

"Saturday.—We have closed our week's work in the neighbourhood of the Crumlin Road. One man came up to me and asked for a *Part* of the *Roll* and PIONEER, and as soon as he got them into his hands said he was not buying it because he believed in it, because he knew it was delusion. I asked him if he had read the book. He said 'No.' 'Well, then,' I said, 'it is very unjust to condemn a work like this, purporting to be God's last message to man, without looking into it; and recommended him to read the work with an unbiassed mind and prove it for himself. He said he would do so, but knew it was not what we claimed it to be. I said, 'Well, we will not fall out about that, we do not seek to make men believe what we say, we know God will prove His own word true in due time, and all we ask men to do is to compare the words of the book with the law and testimony and then say whether it is not just weight and measure.' Many like this young man have not believed the *Roll* to be the word of the living God until they have read the book for themselves, and then could no longer doubt its inspiration. We would ask all our readers to procure the book and give it an impartial trial, and we are persuaded that every true lover of the word of God will not regret the expenditure.

"Our sales this week amount to 40 Sermons of the *Roll*, 51 *Parts*, and 294 PIONEERS."

#### STROUD, GLOUCESTERSHIRE.

A brother residing at 16, Whitehall, Stroud, sends us the following report of his labours in the vineyard of the Lord:—

"On Monday I offered the *Roll* and PIONEER to many in Cainscross and Duddswell. One who bought a PIONEER thought we ought to be satisfied with the soul's salvation, and not trouble about the redemption of the body. I drew her attention to Scripture evidence that the immortality of the body is the highest prize, compared to the glory of the sun, the life being more than meat, and the body than raiment.

"A widow, who purchased the first Sermon, said I had told her more than all the ministers she had ever heard. She had been much perplexed with the conflicting ideas which had been expressed by her minister, having served God through a slavish fear, instead of through love, the doctrine of eternal torment having been a

great stumbling block to her. She was much comforted to-day to realise from the Scriptures that Christ is the Saviour of all men, but every man in his own order.

"The next day was spent in Cainscross and Ryeford. I again visited the widow whom I met yesterday; she is rejoicing in the truth. I did not canvass on Wednesday, but on Thursday carried the *Roll* to Sapperton, a small and very poor village. Friday was spent on the outskirts of Ryeford, and Saturday at Tetbury. I did not meet with much interest in spiritual things at Tetbury. One young man who at first refused the *Roll*, on hearing a further account of its mission was very pleased to become a purchaser.

"My sales for the week are 10 Sermons, 17 *Parts of the Roll* and 71 PIONEERS."

#### THE "PIONEERS" AT WORK IN ROCHDALE.

"3, Manor Street, Cronkeyshaw Road, Monday, April 20th.—This morning we commenced our work by canvassing in the town and delivered a few *Rolls* ordered last week. One man, a clogger, to whom I sold a PIONEER on Friday, stated to-day that he had read a portion of it and liked it very much, but thought the salvation of the soul was all that was necessary; 'believe on the Lord Jesus Christ and thou shalt be saved.' I said, 'True, that would obtain a blessed glory in the first resurrection, as it is written: "Blessed and holy is he that hath part in the first resurrection, on such the second death hath no power;" these would have a spiritual body like unto the angels; in the resurrection they neither marry nor are given in marriage, but are as the angels of God. (Matt. xxiii. 30.) But there is a marriage to take place between the Bride and Bridegroom, on the sixth day or during the six thousand years, which the marriage in Cana of Galilee was a figure of, and this Bride will consist of 144,000 redeemed from among men, sealed with the Father's seal.' (Rev. xiv.) This friend was under the impression that the angels would be equal in glory to the Son. I endeavoured to show him the difference; the angels will possess a spiritual body, one that will be seen but not handled, soul and spirit united; the sons will have a natural immortal body, flesh and bone, like unto the glorious body of the Man-Christ, one that can be handled, the same as our Lord when He appeared unto His disciples and said, 'Handle me and see, a spirit hath not flesh and bones (no blood) as ye see me have.' Blood cannot enter the kingdom of God. I pointed him to the necessary preparation, the cleansing of the blood, and the washing away of the same. (See Joel iii. 21, Ezek. xvi. 8-9.) The covenant we have previously made with death must be disannulled, and we must seek that more abundant life, by keeping the laws of God and be perfected by the finer chisels of the Gospel, fashioned into symmetry, becoming members of His body, of His flesh, and of His bones. I also had a conversation with this friend on other points; he was greatly interested and took the first Sermon. During the last fortnight we have sold a few Sermons to Spiritualists. We know this word will not return unto the Lord void, but is accomplishing the ends to which it is sent.

"Tuesday.—Very showery all day. Between the showers we did our best to bring the glad tidings of man's redemption before the people. I called on two persons to whom I had sold PIONEERS; each of these now took a Sermon, and have become much interested in Israel's faith. Another on whom I called, who bought the *Roll* and PIONEER last week, was very pleased and greatly enlightened on various portions of Scripture, and asked many questions on the doctrine.

"I had a conversation with a young man at a house where the lady purchased the *Roll*. He said he belonged to the Brethren of Christ, and after a conversation on incorruptibility and

immortality he could not gainsay one point, but because I said the *Flying Roll* was a divinely inspired work, God's interpretation of the Scriptures, he became enraged and used harsh expressions, evidence which proved he was not yet what he professed to be, a Brother of Christ.

"Wednesday.—We all worked in Rochdale, a district called Freehold. Our experience was of a very encouraging nature. At first we had much opposition and contention; as a rule we take this for granted that there is someone near who is waiting for the Word, and if possible Satan would drive us away. Our weapons are not carnal, but mighty through the power of God to the pulling down of all error. I had not proceeded very far, when, introducing the *Roll* at a small shop, the person gave a very attentive ear to what I said, and seemed almost persuaded to take it. Someone indoors called out, who did not seem in favour of the work. I asked the one whom I had been talking to if she would let the person inside see it and give me the pleasure of speaking upon the subject, which she did. There were also two neighbours present, and a nice time was exchanged talking on this doctrine, its aim and object. One neighbour, who gave an attentive ear, said: 'Here, I'll have one of those shilling ones;' the one inside also quickly decided to take the other copy. At another house the woman present had been afflicted and seemed very sincere, but could not even afford a PIONEER. I was glad to give her one sent for that purpose, which she was very grateful for, and wished us success and God-speed, saying she would pray for the Lord to bless our labour; and as I left she shook hands. We as canvassers can well understand the words recorded of our Lord; the common people heard Him gladly. So it is now, they receive His word gladly. Jesus says, 'My sheep hear my voice, and I know them, and they follow me.' These will recognise the voice of the Spirit and the Bride in the *Flying Roll* calling in plaintive tones to His chosen ones, 'Come out of this unpalatable, this nauseous mixture of good and evil, this bitter with sweet, the confusion of the religious world, spiritually called Babylon. Come Israel to me.'

"Thursday.—We worked in continuation where we left off yesterday. Among the larger houses we could not get any attention; the servants in many cases were afraid to take the *Roll* inside, and after our very earnest entreaty with some few of the ladies, these were indignant that such a work should be offered them, treated it very lightly, and closed the doors in our faces. This was the reward we then received for offering the everlasting Gospel which declares life and immortality. We left these and directed our steps to the poor people, who gave us more attention.

"Friday.—This morning the sun shone brightly and the air was bracing. I went to Walsden, a village eight miles from Rochdale, and met with good success. Much attention was given whilst I spoke on the faith of the immortality of the mortal body. One lady, to whom I sold a Gilt Sermon and PIONEER, had heard of this faith over 30 years ago at Newchurch. Several others asked me to call again. A sister states: 'Two persons on whom I called who were in possession of the *Roll*, were delighted with it, rejoiced that ever it came under their roof, said it had been a great blessing, and had opened up many of their studied thoughts which they could not before fathom, and that the *Roll* was in accordance with the word of God. They promised to take the second and third Sermons a little later on, it not being convenient just now. On the other hand some who had either PIONEERS or *Rolls* stormed most shamefully, and said it was a work not fit to be read and was anything but scriptural. On asking them if they had read it they replied that it was what they had been told, and when asked to point out the items contrary to Scripture they said it was full of error, but did not know where to commence and would not attempt it. I

suppose it showed them their own wicked practices. Another man, whose wife had purchased the *Roll*, read a little of it and said it ought to be burned, and them that sold it. Such is the state of confusion in this so-called Christian world, when the essence of Scripture, the pure word of God, is brought to light.

"Saturday.—To-day we again devoted our time to making second calls at Shaw, Newhey, Norden, Smallshaw, and Rochdale. A sister felt impressed to call at a large house where she had previously called and had the door closed in her face. This time the lady received her very kindly and purchased the *Roll*. A lady on whom I called, who bought the *Roll* during the week and who has been connected with Spiritualism, has seen the person mentioned in PIONEER No. 119 (see Friday's report in Rochdale notes.)

"This person referred to in the PIONEER of April 10th, is now greatly interested in Israel's faith, and says it is beyond anything she has seen or heard. One who has read the Volume of the *Roll* once through, and nearly finished it a second time, hopes to take five more copies to send to his friends at home and abroad.

"Our sales for the week are 46 Sermons, 16 *Parts of the Roll*, and 226 PIONEERS."

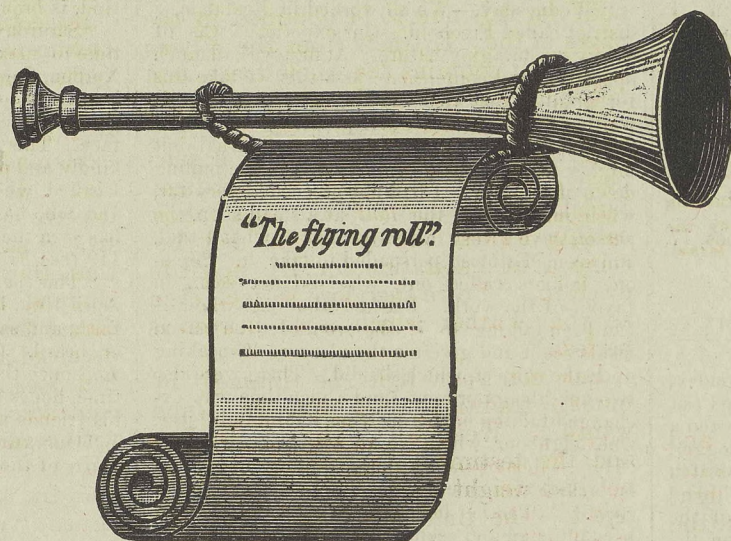
#### The Eyesalve.

The miracle Christ performed on the blind man of Bethsaida stands a figure of the light of the sun, the greatest of the three glories mentioned by Paul in his epistle to the Corinthians, which light is to become sevenfold in the day that the Lord bindeth up the breach of His people and healeth the stroke of their wound. At first the blind man had to be led out of the town, and when Jesus anointed his eyes he could see men as trees walking, but when He anointed his eyes a second time he saw every man clearly. So it is with God's people to-day; they are led by the Spirit out of the various sects and denominations of Christendom, out from among their religious connexions, and their eyes are opened to see men as *trees* walking. This is the first step to a clear understanding of the Scripture; until a man sees this he is dead to knowledge; he may see that faith and repentance are necessary for the salvation of the soul; he may see that the blood of Jesus ransomed all souls, that He is the Saviour of all men, specially of those that believe; even that is a great light; it is compared to the light of the moon, but is as inferior to the light of the sun as the wisdom of man is to the wisdom of God.

If a man would read the Scripture by the light of the sun, he must first see woman as the tree of the knowledge of good and evil, which Adam partook of in the beginning; he must see that man was planted a noble vine, wholly a right seed, but that he turned into the degenerate plant of a strange vine, through eating of the vine tree in its separation; he must understand that the woman can produce good fruit, as evidenced in Jesus, who was born without sin; he must discern between the good olive, the natural olive and the wild olive, and the manner in which each is grafted into Christ, who is the true Vine, the Father being the Husbandman; he must see how Israel, the natural branches, will be in the time of the end grafted into their own stock, and the Branch grafted into them topmost, bearing immortal fruit, making them trees of righteousness, the planting of the Lord.

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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.—12, Bedford-place, 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 evening at 7 o'clock, and Wednesday evening at 8 o'clock.

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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 1, 1891.

A PRICELESS PEARL.

TRUTH is a pearl of great price, and must be dug for as hidden treasure, with the lamp of the law and the light of the Gospel. It is many-sided, like the rough diamond, and the more this light shines upon it the more brilliant it becomes. Many, like Pilate, ask the question, "What is truth?" and turn upon their heel without waiting for an answer, but the true children of Abraham, who are earnestly seeking after this great pearl, will give themselves no rest until they have this question answered to their entire satisfaction. Jesus said, "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice." John the Baptist also bore witness of Him, saying, "Grace and truth came by Jesus Christ." He only is "the Way, the Truth, and the Life." We find the answer to Pilate's question in the words uttered by our Lord when petitioning the Father for His people, Israel: "Sanctify them through Thy truth; Thy word is truth."

The word of God has been rejected by the world in all ages, and even in this time, when the world are boasting so much of their spiritual light, the truth is not taught in its simplicity; they are "ever learning, but never able to come to the knowledge of the truth." Their popular motto is "Eureka, we have the truth," whilst they teach for doctrine the commandments of men, instead of the pure, unalloyed word of God, as it is in Jesus. Truth is never popular, but lies will be received, and error in every shape and form. Jesus said to the Jews which believed on Him at that time, "If ye continue in my word, then are ye my disciples indeed, and ye shall know the truth, and the truth shall make you free." But we find that man has fallen away from that truth, and therefore has remained in bondage to the evil in his own heart, which is at enmity to the truth, causing his body to pay the pen-

alty of sin, death. Nevertheless, the truth is destined to prevail over all in the end, and it would be well for us to follow the injunction of Solomon in his proverbs, to "buy the truth, and sell it not," for it is now to be obtained in the pages of the "Extracts from the *Flying Roll*." It contains the whole truth, and nothing but the truth, as it not only shows how the salvation of the soul is to be obtained, but the full plan and purpose of God in redeeming his heritage, Israel, from destruction, that their earthly bodies may never die, but become a fit habitation for His Spirit to dwell in. "Be ye therefore perfect, even as your Father which is in heaven is perfect."

Let not your light be dimmed by human tradition, lest you be found wanting. Weigh all things with the law and the testimony, and whatsoever is not just weight and measure therewith reject. The time has come when the words of Paul will carry their full weight: "If any man *love not* the Lord Jesus Christ let him be anathema maranatha." He that loveth God will keep His word in its purity; he will refuse light which is marred by the hand of man, but will be found among those of whom it is written: "Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation which shall come upon all the world to try them which dwell upon the earth." Truth is never popular, but its value will be fully estimated by the remnant who will keep the commandments of God and have the testimony of Jesus.

SANCTIFICATION, ACCORDING TO SCRIPTURE.

THE doctrine of sanctification, as taught by the Salvation Army and others, must we fear be the cause of much falling away from the truth, for if a man allows himself to be persuaded that he is without sin, blameless in spirit, soul and body, his conscience must eventually assert itself and show him his numerous shortcomings, and when this occurs he feels that the evidence of his faith is gone, he doubts his conversion, doubts Christianity, and gradually relapses into his former darkness, the last state of that man being worse than the first. Our attention is drawn to this matter by a chapter in the official text book of the "Army," where it is inferred that some of their members are *without sin*, whose lives "in private as well as in public prove that they are really living for God alone," and that God has promised to preserve such, "*blameless* to the day of His coming." This promise is undoubtedly a reference to the prayer of Paul where he says "And the very

God of peace sanctify you wholly: and I pray God your whole spirit, and soul and *body*, be preserved blameless unto the coming of our Lord Jesus Christ." This condition is very correctly described as "perfection in Christ," but on the preceding page we are told that "sinless perfection" is a "conceited notion" having no existence in fact. How perfection can be other than sinless is not explained. The passage in John's epistle: "If we say we have no sin we deceive ourselves and the truth is not in us," is said to refer to such who deny that they are by nature and *practice*, sinners, needing mercy; that in this denial they prove themselves to be self-deceived and the truth is not in them. But does not this attempt at explanation contradict what was previously asserted with regard to blamelessness? For if a man is a sinner by "practice," and all men are, he cannot be said to have attained "perfection in Christ," which Jesus defined as being "perfect even as your Father in heaven is perfect."

Many Christians have erred on this and other points of doctrine, making the utmost confusion of Scripture, through disregarding the exhortation of Paul to Timothy: "Study to show thyself approved of God, a workman that needeth not to be ashamed, *rightly dividing the word of truth*. Dividing those passages which refer to the soul only from those which refer to the body. It should be remembered that the salvation of the soul is one thing and the redemption of the body quite another thing. The Psalmist tells us: "No man can by any means redeem his brother, or give to God a ransom for him, that he should still live for ever and *not see corruption*;" but he says, "The redemption of his soul is precious and it ceaseth for ever." The redemption of the soul from the second death was finished on the cross, Jesus poured out His blood for all souls, and that whosoever believeth on Him though he were dead, yet should he live in the resurrection, a spiritual body like unto the angels, having His righteousness imputed to him through faith and repentance. So far as the soul is concerned the believer is viewed by God not as a sinner, but sanctified through Christ, seated in the heavenlies with Him, howbeit his body receives the wages of sin, death; he is saved so as by fire he suffers *loss*, he is delivered unto Satan for the destruction of the *flesh* that the spirit may be saved in the day of the Lord Jesus. "Blessed and holy is he that hath part in the first resurrection, for on such the *second death* hath no power," for the rest of the dead live not again until the thousand years are finished. Mark, he is saved from the second death, but not from the first, his soul is saved but his body comes under the curse, Dust

unto dust; he is not *preserved blameless* unto the coming of our Lord Jesus Christ, because he is not sanctified *wholly*, but partly; through the imputed righteousness of Christ which he does not inherit until the first resurrection; he escapes the second death. But we read, "In the way of righteousness is life and in the pathway thereof there is *no death*." To walk in the paths of righteousness and keep in them does not imply an imputed righteousness, it is to follow in the footsteps of Jesus who was without sin, for which cause his body did not see corruption; and He is the waymark of the children of Israel, to whom pertain the promises and the adoption, to be co-heirs with Him, that adoption being in the words of Paul, "The redemption of our *body*." This is not a spiritual Israel, but the third church referred to by Isaiah: "One shall say, I am the Lord's; 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." These are the three churches existing in these latter days, Gentile, Jew and Israel; the last church is to be gathered from the other two, for there are but three churches in the divine economy, as it is written, "Give none offence, neither to the Jew nor to the Gentile, nor to the Church of God." The Church of God is to be His Bride, consisting of 144,000 bones, who are to be without spot, or wrinkle, or any such thing; in these will the prayer of Paul be fulfilled, for they will be *preserved blameless* unto His coming, as Jesus also prayed, "Not that Thou shouldest take them out of the world, but that Thou shouldest keep them from the evil."

Everyone has the choice of these three churches, he can choose whether he will be made as the angels, having a spiritual body in the resurrection, or whether he will be made like Him who hath by inheritance obtained a more excellent name than the angels. For to which of His angels said He at any time, Thou art my son? But He says: "Israel is my son, even my firstborn." The "common salvation" participated in by Jew and Gentile alike, can be obtained by "first principles," faith and repentance secures that through the efficacy of the blood of Jesus; but for the redemption of the body which includes the soul, a man must leave first principles and go on to perfection. Forgiveness will suffice for the soul, repentance makes a man clean every whit for that, but God says, "Repentance shall be hid from mine eyes;" this is for the life of the body, when sin is to be *removed* by overcoming it, the evil will *wither* in the furrows where it grew, then there will be no need of repentance, for the law is to be written in the hearts of Israel and

Judah, and when the law of God is in their hearts none of their steps shall slide. This is the covenant God is going to make with His people now, that they may be *perfect* and entire, wanting nothing; for hitherto man has known in *part* only, and it is losing sight of this fact that has caused many to make havoc of the Scripture; the best wine is reserved for the *end*. Perfection, complete sanctification, was not to be obtained until the end of time, prior to the second coming of Jesus. Paul groaned for the removal of the thorn in the flesh (the evil), but had to admit he was born out of due time, he was not born in the time when the promise would be fulfilled: "I will cleanse their *blood* that I have not cleansed." When the evil is removed from the blood man will be as Jesus was, *without sin*; this is the preparation necessary to enter Jerusalem above, the female immortal Spirit, to be born of God, for he that is born of God doth not commit sin, His seed remaineth in him and *he cannot sin* because he is born of God. This is the final redemption of the mortal body, and it is folly for any man to assume perfection and complete sanctification until this work is accomplished in him.

#### Cast Your Feelings Overboard.

Trust not to feelings, for in doing so many have made a shipwreck of faith; feelings will surely deceive you. Many good Christians are perpetually feeling their spiritual pulses to assure themselves that they have life. It is not necessary for a man to have rheumatic pains to assure himself that he is a living man. Look not to yourselves nor to arms of flesh, nor to any good or bad feelings for a testimony of your life in Christ. The Christian has to work and struggle against feelings for his own feelings will often lead him to believe that he has no part in Christ. Many can sing praises to God and rejoice in Christ when the sun shines and things are prosperous with them temporally, but when adversity and darkness surround them, their lips are closed and their heads droop on their breasts. The true Christian will sing and rejoice during the silent and dismal vigils of the night, knowing that *all things* (good and evil) work together for good to those who love the Lord.

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.

## Our American Columns

### CORNWALL TO MONTREAL, CANADA.

"Sunday, March 29th.—Last evening we held a meeting, quite a number being present. At the close one man asked some questions respecting the spirit and soul, he supposing they were one. This morning we held our usual meeting, which refreshed us very much. In the afternoon we gave the people a farewell meeting, which proved a grand one. An immense crowd stood and preserved perfect order, and at the close we desired to distribute a few PIONEERS among the people, but they all put something into our hands for them. Two policemen were present throughout the meeting, one of them asking for the *Roll*. We said we could supply him but perhaps he would object to our selling to-day, as we were careful not to break their laws. He smiled, saying, 'That is all right.' He took the *Roll* and a PIONEER. A gentleman stepped forward, took a PIONEER out of my hand, gave me a silver dollar for it, and disappeared in the crowd. I followed, reminding him of the amount. He replied: 'That is all right.' Many expressed themselves well pleased with what they heard, for as they say: 'It is Scripture, reason and common sense.'

GOD HAS ALL THE PRAISE.

"We took tea with a Mr. and Mrs. Henry Heath, who have the first Sermon and are much interested, Mr. Heath having attended all our meetings.

"Monday.—This morning we started by the 6.30 train for St. Anne's, Quebec, where we found but very few English-speaking people. We could only leave three Sermons and seven PIONEERS and one *Part* among them. As we went along the street an old man overtook us, saying: 'There are some letters and papers in the post office for you.' We asked him how he knew, as we were strangers.

"Yes, I know, but are not your names Anderson and Webster?"

"We replied, 'Yes.'

"Well, go to the office and you will find your mail."

"When we reached the office the woman at the wicket could not speak English, and kept shaking her head at us, when a man interpreted for us. There were two parcels of PIONEERS, which we told them to forward to Montreal. We then went to the station, it being one o'clock, when we heard a freight train coming: we asked a gentleman if we could go to Montreal on it, as to wait till four o'clock for the mixed train would make it so late to get into Montreal. He kindly asked the conductor, who consented, we riding in his car, he taking us at the rate of second class. We had sent our trunk through from Cornwall, and arrived quite safe in the city about two o'clock, when the search for lodgings began, but we found it impossible to get such unless we paid

A MONTH IN ADVANCE,

which was from three dollars to ten dollars a month. This of course we could not do, and were unable to see the Mayor until the morning and could not know until then if we

would get permission to canvass. About five o'clock a woman said she would accommodate us for the night with two lounges, for which she charged us 50 cents, giving each of us a cup of tea.

"The next morning, Tuesday, we started out at 7.30, but could do nothing until we saw the Mayor, when after waiting until eleven o'clock he gave us permission to canvass, but it is strictly forbidden to hold meetings. After searching in vain until the afternoon for lodgings, we decided to go to Point St. Charles, a bus soon carrying us thither. On the street we met a member of the Salvation Army, and asked if we could find lodgings among any she could direct us to. She very kindly took us to the house of an English woman, who is a Christian, and who offered us a room at a very moderate rate. We are so thankful that at last we are settled in this place. Our landlady comes from London, England, and was quite familiar with Hampstead Road. Truly

GOD'S HAND GUIDED US HERE,

for it was impossible to get lodgings in Montreal, but we can go backwards and forwards to canvass.

"Wednesday.—This afternoon we started out and met with fair success. In the evening the family asked us down to their rooms to talk on our faith. The man and his wife expressed themselves well pleased; the wife thinks she has heard of members of the New and Latter House of Israel in London.

"Thursday.—To-day a very high wind is blowing, which is breaking up the ice in the river St. Lawrence, and the papers report that the people are dreading a flood.

"Friday.—To-day there is a big storm of snow, as severe as any we have had this winter. Our landlady tells us they have floods every spring, when the city authorities have to supply some of the people with provisions, the butchers, bakers and grocers going about the streets in boats, throwing the provisions in at the window. The houses in this city are built in tenements and in cases of floods the family is most fortunate that lives in the highest storey.

"Saturday.—To-day we are again weather bound. We have only been able to canvass a few hours in St. Anne's, Quebec, and half a day last Wednesday, consequently our sales are very small: 5 Sermons, 1 Part of the *Roll* and 15 PIONEERS."

#### GALESBURG, ILLINOIS.

"Monday, March 30th.—Yesterday afternoon, Sunday, four ladies and a gentleman called for a talk on the truth, and they say it is simply wonderful the light they have already received since reading the *Roll*. One said the last time she went to church she could hardly sit still and listen to the anecdotes, but wanted to get up and tell them a little of what she had learnt since reading the *Roll*. One of the ladies wished for an explanation of original sin, and on a sister explaining it to her, she said: 'Oh, I wish you could explain that to my husband.' She was told the *Roll* would explain it, also the 15th chapter of Leviticus. Her husband had taken four PIONEERS, and said they had given him more light than anything he had read

for twenty years. We have had a pleasant day for canvassing, but have met with much unbelief. One lady, an Episcopalian, believed that the same natural body which goes down to the grave comes up again, and that after death the person keeps on growing in grace, until they attain to perfection. Another lady, a Christian Scientist, could not believe that God ever created anything but good, did not believe God created the evil, because in the beginning God pronounced everything good which He had made, but she could not see that even the evil is good in its place, but they believe this body will be laid aside for a much better one. A Roman Catholic woman was called upon, who became quite interested and took a PIONEER, and will gladly take the three Sermons of the *Roll* if we stay until she can afford them. She is very broad in her views and says that once she was told she would be put out of her church because she had taken in some of the members of the Salvation Army, and given them a room in her house till they could find a place elsewhere, but she told them they might put her out of the church, but they

COULD NOT TAKE HER FAITH FROM HER.

She was also condemned for waiting upon a young woman sixteen years old who had taken a misstep, but she said those were the very kind of people Jesus waited on; He came not to call the righteous, but sinners to repentance.

"A young lady took a PIONEER to see the interpretation of the new birth of water and the Spirit. Another in the same house took three PIONEERS, and they said they should take an interest in reading them. They also said it was no wonder the churches did not satisfy the people. Another poor woman began to condemn the churches, and the PIONEER along with the rest, but on our sister explaining her mission, she became much interested, and took a PIONEER.

"Tuesday.—One of us called upon a lady and her daughter, who were very busy washing, but they left everything to come and listen to the news of full redemption of body, soul and spirit, and said they would not have missed hearing such a wonderful message for anything in the world. The daughter shed tears because they were not able to take the *Roll*, only a PIONEER, but if they are led of the Spirit they will see much cause for rejoicing even in that. Another also met a lady whose mother had taken a set of *Rolls* from one of us in Burlington, Iowa, but she told our sister not to call on the family across the street, as they were unbelievers, and did not belong to any church. She was told that made no difference, for God's last message must be offered to all. Our sister on calling found those across the road to be nice sociable people; they asked her to stay to tea and wished for an explanation on the divinity of Jesus, for on some points they owned

THEY HAD BEEN QUITE SCEPTICAL,

had never been able to understand how Jesus could be born of a woman without man, and even after it was explained the lady felt a little doubtful, but said she enjoyed very much hearing what our sister had told her. She was also much pleased to receive a PIONEER gratis, not having any money.

"Another poor woman was called upon

who was much discouraged by having a drunken husband. She was pleased to take two PIONEERS, and hopes to get the *Roll* before we leave here. A gentleman was pleased to know why we did not believe in spending so much time and money in trying to convert the heathen, whilst there are so many in every town much worse off than the heathen. Our sister quoted from Sermon I., page 126 of the *Roll*: 'They may talk of converting the world, and send missions around the globe, but it is as Jesus told the Scribes and Pharisees: 'Woe unto you, Scribes and Pharisees, hypocrites, for ye compass sea and land to make one proselyte, and when he is made ye make him twofold more the child of hell than yourselves.'" The man clapped his hands, said that was grand, and expressed his ideas exactly, just what he had always thought. He hopes either to get a Volume or a set of *Rolls*. A sister met several who had been warned against the *Roll* and PIONEER by their pastor, but one lady who had strange ideas of the soul going to God at death, and the body which had decayed being gathered together again to come up at the resurrection, got her Bible and read many passages which our sister referred her to, and took three PIONEERS, saying she intended to look up this matter, as

SHE WAS OPEN TO CONVICTION.

"An interested friend called this morning to bring us half a dozen fresh eggs, and invite us to come and hold a meeting this evening at the house of a friend where a few of the interested ones would be gathered together. As we were getting our tea in the evening some interested friends called to go with us. A lady and her husband who have the Volume, and speak in high terms of it, brought us some nice fresh home-made bread. Another interested lady came with them, so that we had quite a large gathering. The meeting was opened by singing hymn 47 in Israel's hymn book, 'God moves in a mysterious way, His wonders to perform,' and one lady made the remark that she had never understood that hymn so well before. A brother spoke from the 8th chapter of Hebrews. A sister afterwards spoke upon the advisability of acting upon this principle: 'If ye know these things happy are ye if ye do them.' After the meeting there was a general conversation, and the point discussed as to where they should assemble together after we are gone. Many wish to take hymn books, and all said they had enjoyed themselves very much.

"Wednesday.—This morning one of the gentlemen, who was at our meeting last night, called to get the *Roll*, and ask us to come to the house of another friend to-morrow evening for another meeting, which we told him we would be very pleased to do (D.V.) We also feel very grateful to the God of Israel for opening up the way for us to hold our meetings, which we know will greatly aid in helping to spread the truth. We have a lovely warm day for the opening of April. One sister has made some calls amongst interested friends to invite them to our meeting, and canvassed amongst large houses, but has found very little interest. One lady very kindly sat down and listened whilst the sister explained her mission, and then told her that she was sure it was a grand and

glorious mission, and that the sister was happy in it by the looks of her face; she would take five PIONEERS as she was sure she would be interested in reading them. She also gave our sister ten cents to help along the work. Another sister called upon a lady and her husband who took the first Sermon yesterday, and was

PLEASED TO EXCHANGE IT FOR A VOLUME. The lady says she never saw her husband interested in anything religious before. This evening a gentleman called, whom our brother met to-day whilst canvassing. He is greatly interested in Israel's faith, and seems to see very plainly the difference between immortality and incorruptibility.

"Thursday.—The weather has changed again, and to-day it is cold, dark, and gloomy, and this afternoon has turned to rain. One of us canvassed through the rain, but met with a great deal of stolid indifference. On her way she met a gentleman to whom she had sold a Volume a day or two ago. He stopped to shake hands and ask of her success, and is much pleased with the *Roll*, but his wife thinks she needs some help to understand it, as it is very deep. He was told the PIONEER OF WISDOM would be a great help, and that with the Spirit of God is quite sufficient. Our sister found one lady quite interested, and very sorry that she could not purchase the *Roll* to-day. Another left off canvassing to make some calls when the rain came on, but found none of the ladies at home, and on the rain abating went back to her work. This evening a gentleman called to go with us to our meeting, and we had a large gathering in spite of the weather. The meeting was opened by singing hymn 39, commencing: 'The evil is a veil,' after which followed the Lord's Prayer from the 11th chapter of Luke, and our brother addressed the meeting from Jer. vii. 1-7. Another hymn being sung, a sister spoke from Matt. vii. 13, 14. A second sister gave an address based on Ezek. xxi., 25-27, after which another hymn was sung. Many questions were asked as to

#### THE PUNISHMENT OF THE WICKED,

and what the laws were for Israel to keep. They were told that the Comforter, speaking through the *Roll*, would show them, by pointing them to the laws of God in the Bible: 'Whatsoever He saith unto thee do it.' At the close of the meeting arrangements were made to hold another meeting on Sunday evening. A brother and sister were invited to spend the rest of the day at a friend's house, after our Sabbath morning's meeting, it being over two miles out, and to hold a meeting there in the evening. The other two sisters were invited to spend Sunday afternoon at another interested friend's house, and also to hold a meeting in the evening at the other end of the city.

"Friday.—We have had stormy weather to-day, and no canvassing, but have made many calls. We find some greatly rejoicing over the precious message, others we find who have been influenced by their pastors and spiritual guides, and consequently have turned their ears away from hearing the words of the Lord. How great will be their sorrow when they find what they have lost, by leaning on arms of flesh.

"Saturday.—We have fine weather to-day, and two of us have gone to Knoxville, to finish up there, and return to-night on the last train. They had good success. One of us found a lady to whom she sold a Volume last time she was there; she is well pleased with the work, and says she understands the Bible so much better since reading the *Roll*. Another gentleman says a man called upon him who has the first Sermon, got it when we were there two or three weeks ago, and says he would not take a hundred dollars for what he had already learnt from that book. He wants the other two Sermons, but our sisters could not find his address. Another sister found one lady who became deeply interested, and took five PIONEERS. Our brother was invited to stay to tea at the house of a friend who subscribed for the PIONEER, and a gentleman called this evening for a talk on the truth.

"Our sales for the week are 1 Volume, 7 Sermons, 18 *Parts* of the *Roll*, and 234 papers."

#### TORONTO, CANADA.

"Monday, March 30th.—We spent the day calling on parties who had ordered Sermons to be delivered, but most of them failed to take them.

"Tuesday.—To-day we have called on some who have had first Sermons or *Parts*; a few would gladly have taken the others, but for lack of money were unable to do so. Others had got enough.

"Wednesday.—We have another snow-storm to-day, so were unable to canvass. We called on a lady who has the first Sermon, is very much interested, and wants the other two books, but her husband refused to give her the money, saying she had enough books.

"Thursday.—There was such a high, cold wind that we could do little canvassing. In the evening we held a public meeting at the house of an interested friend, who has showed us much kindness ever since they got the *Roll*. At this time they bought all the back numbers of the PIONEER.

"We spent Friday in making calls before leaving for another field of labour.

"On Saturday we delivered some books and finished up our work here for the present.

"During our stay we have disposed of 2 Volumes, 235 Sermons, 807 *Parts* of the *Roll*, 300 PIONEERS, 4 Hymn Books, and 1 Volume of the PIONEER."

#### Three Glories: Which do You Desire?

The Israel of God most firmly believe in the salvation of the soul, obtained through the merits of the blood of Jesus shed on Calvary, but they do not stop at the first principles of the doctrine of Christ; they seek to go on to perfection, that their spirit, soul and body may be preserved blameless unto the coming of our Lord Jesus Christ. Their hope is not life through death, but that these vile bodies may be cleansed, changed and fashioned like unto the natural immortal body of the Man-Christ. They wait for the adoption, to wit, the redemption of their body.

There are at least three distinct states of

glory recorded in the Scriptures, compared to the glories of the sun, moon and stars: the hundredfold, sixtyfold and thirtyfold—the glories of the full corn in the ear, the ear, and the blade. "As in Adam all die, even so in Christ shall *all* be made alive. But every man in his own order: Christ [and with Him His Bride, the 144,000 of Israel, as the man is not without the woman in the Lord] the firstfruits; afterward they that are Christ's at His coming [those who have died believing, being freed from the second death]. Then cometh the end, when He shall have delivered up the kingdom to God, even the Father; when He shall have put down all rule and all authority and power." This will bring us to the consummation of God's plan in the redemption and salvation of His creation. "I heard the number of them which were sealed," those whose bodies will not corrupt, who will receive the fulness of the Spirit to enable them to overcome sin, death, hell and the grave, to escape the curse on the body, freed from the first death, the elect of God, chosen and predestinated from before the foundation of the world to be living monuments of God's power, love and mercy: "I heard the number of them which were sealed; and there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel." Now we come to the common salvation, the glory of the first resurrection, the glory of those the *end* of whose faith was the salvation of their souls, or as John describes them: "After this I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds, and people and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands."

The rest of the dead lived not again until the thousand years were finished. At the expiration of that time it will be manifested that the blood of Jesus shed on Calvary was efficacious to the saving of *all* souls: He hath received gifts for men, yea, for the rebellious also. "The wrath of man shall praise Thee," said the Psalmist; "the remainder of wrath shalt Thou restrain." (Psalm lxxvi. 10.) They will come forth at the second resurrection, there being as much distinction between the glory of the first and second resurrections as between the glory of the moon and that of the stars. Then the Scripture will be fulfilled: "And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever." (Rev. v. 13.) Every man will be perfectly satisfied in his sphere; perfect joy and happiness will reign throughout eternity. "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." (Rev. xxi. 4.)

Though God is no respecter of persons, and has vouchsafed to the Jews and Gentiles a "common salvation," yet He hath in justice proclaimed Israel as His elect. (Isa. xlv. 4.) To understand this point fully, read the *Flying Roll*.

## Our Crumb Tray.

### READ A PIONEER AND WANTED THE ROLL.

A sister writing from Glasgow says: "I have been canvassing in Coatbridge, Glenboig and Bellshill, meeting with several who became interested, particularly one case at Glenboig. One party to whom I gave a PIONEER containing a report of my canvassing along the Dee side, had their interest aroused thereby and afterwards called on me for a Volume of the Roll.

"I was asked to stay over Sabbath day at a minister's house; the faith was brought forward, but the ministers could not seem to grasp it. Whilst they were away attending to their duties on the Sunday evening, the lady of the house, with her children, servants and myself, assembled for a Bible reading, during which time I spoke on the truths now revealed to Israel, the lady in particular acknowledging that it was a further light than they had had hitherto. Another minister bought several PIONEERS, and from what I have since heard he appears to appreciate them."

### ONE WHO RECEIVED THE ROLL LAST JULY.

We are very pleased to print the following from an interested friend residing in Shilton, near Coventry:—"When I have had the opportunity I have sat reading, not knowing, as it were, when I had read enough, for since the latter end of last July, when I received the message, I have read the three Sermons through four times, and some parts five and six times, besides the PIONEERS, so this will give you a little idea of the use I have made of them. I appear as though I had eaten the little book, and waiting for more fragments to fall; nevertheless I know that there is a great deal more in this mine than what a man can turn up by digging into it twice that number of times, and therefore, by the help of that one immortal Spirit which indited it, I hope to try again to turn up some of those precious jewels secreted therein. I am thankful to Almighty God for the increase of light, wisdom and understanding which I have received by the perusal of the same.

\* \* \*

"On Sunday, April 5th, about 5 p.m., I delivered an address in the village for about an hour, speaking upon the four commands delivered to the Gentiles, and thus bringing before them the tree of knowledge of good and evil. I had a goodly number of listeners, who paid great attention.

"On April 12th I gave another address upon the principles of the doctrine of Christ, alluding more especially to the resurrection, showing that the body of man does not rise, and that the soul does not go to heaven at the death of the body. I hope to give an address next time showing that God is not a hard master, but a God of love, who will have all men to be saved, but every man in his own order.

\* \* \*

"Returning from Coventry on April 15th, having to call at a builder's residence, I

entered into conversation with the mistress regarding wickedness being on the increase. I told her we were living in the latter days, and that God had brought forth His last message, the *Flying Roll*, which He had promised through His prophet Zechariah. She said she had the *Roll*, but failing to understand it, had laid it aside.

"I told her I had been enabled to understand more during the last six or eight months that I had learnt during the fifteen years I had been a believer in the salvation of the soul only; in this short time I had learnt much concerning the origin of evil and the salvation and redemption of body, soul and spirit. I pointed out that woman is the tree of knowledge of good and evil, and that it was the evil in which Esau was conceived which the Lord hated and to which He referred in the words: 'I loved Jacob, and I hated Esau.' Many other points were dealt with; our conversation was interesting, and I trust profitable.

"I also had a conversation with an evangelist, whose labours in the faith of the common salvation have been abundantly blessed, for God has given the increase, and he was the one who was instrumental to my confession of the salvation of the soul, but I am sorry to say he cannot see any further; he cannot receive the *Roll* as a divine message, saying he cannot approve of some things written therein, but he would not tell me what they were. I told him I was open to conviction, but I failed to see anything but what was according to law and Gospel, and as Isaiah says: 'If any man speak not according to this word, it is because there is no light in him.' Before we parted I drew his attention to the four commands given to the Gentiles, but which are not taught in the churches. (See Acts xv. 19, 20, 28, 29.)"

### ANOTHER REPORT FROM GRIMSBY.

This place, which is of considerable importance on the east coast, has again been visited with the *Flying Roll*, God's last message to man, this being the fifth time within four years, yet the majority of the inhabitants pay little heed to the pleadings of the canvasser, whose object is to place in their hands the greatest boon yet offered to man, the Lord's interpretation of the Book which has baffled the wise and prudent men of past ages, as well as those of to-day. The humble way in which it is offered at their doors, and the canvassers' boldness when speaking of it to them as a divinely inspired work, fill many with disgust, and in so many instances they remind you of the many books already in their possession, under which they seek shelter and consolation, only to prove, like Job's friends, but miserable comforters. Yet we are glad to find a few who see how wonderfully clear the love of God to fallen man is shown in the Bible, after reading its interpretation in the *Flying Roll*. Such rejoice in the Lord with joy unspeakable, and in their joy offer the same to their friends, who often buffet them as the bearers of idle tales.

Twenty-four Sermons, 3 *Parts* of the *Roll* and 310 PIONEERS have been sold recently. Five public meetings have been held in a large room, which, however, were not well

attended, but a few showed their interest in the effort made to put before them what will soon be made manifest to an unbelieving race, that God has indeed set His hand a second time, and is now gathering the remnant of Israel into His Spirit, there to be safe in the time of trouble which is near, and which will exceed all troubles yet known. A word to the wise is sufficient, but with some it requires a calamity as terrible as the fire of Sodom to cause them to consider their evil ways.

### ANOTHER ANXIOUS FOR THE SECOND SERMON.

A sister writes from Liverpool:—"I spent a few hours canvassing in the neighbourhood of Orell, and found several very willing to listen to the words of life. I also met many very poor, not able to purchase; was therefore glad to be enabled to give them a PIONEER and a message of life, hoping there might be some, though poor in this world's goods, yet rich in faith and heirs of the kingdom. One told me she knew the Scriptures perfectly well, and did not need man to teach her. I told her the *Roll* was not man's message, but God's. She took a PIONEER.

"On the Saturday a brother accompanied me, and though on this day we met with opposition, we also found two or three interesting cases. One who had purchased the first Sermon in Warwickshire was quite glad to get the second. Another said the *Roll* was just in his line, and took the first Sermon."

### A SPARK IN ROCK FERRY.

An interested friend residing in this suburb of Birkenhead states that it is his wish and endeavour to embrace every opportunity of speaking a word on behalf of the *Flying Roll*, and the glorious faith of the redemption of body, soul and spirit. Meeting two friends at the cocoa rooms, he introduced the subject, and as he says:—

"I seemed to touch a vital chord, for both were on the verge of tears. One asked if I would meet him again on the following Wednesday. I replied in the affirmative. I should like to have had a Sermon of the *Roll* with me. He asked me to get one for him. I think he is deeply interested.

"I met a young man on the boat on Saturday. He said: 'I am a Christadelphian, have studied theology and Greek, and am very fond of any Bible matter.' I told him of our faith, and he expressed a wish to hear more about it."

The prophet wrote: "A wise man instructeth his people; and the fruits of his understanding fail not." Those who have once tasted of the heavenly gift, who have come to the knowledge of the truth, will not hide their light under a bushel, but will give themselves no rest until they strive to share their spiritual loaf with those who are hungering and thirsting after righteousness. By speaking in strict accordance with the law and the testimony the fruits of their understanding will not fail.

### Desirous of Leaving the Mixed Principles of Christendom.

[A letter written to the officers and members of the church in Ottawa, which this friend and his wife attended prior to receiving the *Flying Roll*.]

"Dear brothers and sisters in Jesus the Christ, it is expedient that I should write unto you in behalf of myself and wife, stating that we are desirous of forfeiting all claims as members to the Baptist Church, having received my soul's salvation some seven years ago, and my wife a few years prior to that time, which we now see is only first principles, as the chiefest of Apostles tells us: 'Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection, not laying again the foundation of repentance from dead works, and of faith toward God.' (See Hebrews vi. 1-2.) Our earnest desires are that we may run in the race for the immortality, the life of our mortal bodies, for we are very plainly told to preserve our body, soul and spirit unto the coming of our Lord and Saviour Jesus Christ. (1 Thessalonians v. 23.) How can we preserve our bodies if we die and go through the grave? All who die, their bodies are handed over to Satan for the destruction of the flesh, that their spirit may be saved in the day of the Lord Jesus. (See 1 Cor. v. 5.)

"This immortality is now to be sought after by those few who wish to leave and are leaving the first principles. The whole creation groaneth and travaileth together until now, and not only they, but ourselves also which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body. Now we are very plainly told to disannul our covenant with death, so that our agreement with hell shall not stand. (Isa. xxviii. 18; Psalm cii. 18-20.) Brethren I feel sorry, not for myself, but for many, many amongst you, as I see because I have done what I was commanded to do, to 'come out from amongst them and be ye separate and touch not the unclean thing,' it has caused much talk amongst you. I would remind you of what the Scripture says: 'Wherefore my sentence is that we trouble not those which from among the Gentiles are turned to God.' (Acts xv. 19.) We are commanded in God's word to bridle our tongues; if we read carefully the third chapter of James, we see in the eighth verse that the tongue is an unruly evil, full of deadly poison; now I would ask you all to be very careful and not condemn the *Flying Roll*, which is God's last message to man, as you all know the consequence of condemning a thing unread. I earnestly ask everyone to read the *Roll* for themselves; 'flesh and blood cannot reveal these things, but my spirit, saith the Lord.'

"I was very glad to learn yesterday of a call made on us by one of the members, stating that you were praying for us, and asking God to bring myself and wife back to the church. God's promise is that 'whatsoever ye ask in my name, believing in faith, that will I give it. But ye ask and receive not, because ye ask amiss.' (See James iv. 3.) I would ask, who are those which God is speak-

ing about, when He says that 'I will ransom them from the power of the grave, I will redeem them from death; O death, I will be thy plagues, O grave, I will be thy destruction?' (Hosea xiii. 14.) Are they not the elect, the sealed, the Bride of Christ, 144,000, who will be redeemed from among men? These are they who hear the Master's voice, and will follow Him whithersoever He leadeth them, so that they may hear the blessed words of the Master: 'Behold an Israelite indeed, in whom there is no guile.'

"In John viii. 51, Christ says: 'Verily, verily, I say unto you, if a man keep my saying he shall never see death.' Mark you He says, 'keep my saying, he shall never see death.' Of ourselves we can do nothing, but if we ask God's divine aid to keep them, we know we shall come off more than conquerors. We see that in all Christ's teaching He preached life, not death, for the Bible plainly says: 'And whosoever liveth and believeth in me shall never die; believest thou this?' (See John xi. 26.) Christ says again: 'But ye will not come unto me that ye might have life.' I wish to appeal to all, not to think that we have written in a railing spirit, but in a spirit of love."

### God is Calling Yet.

To-day the Lord God of Israel calls to thee to seek immortality and leave the scenes of death, sickness and woe. Close not your heart against His loving but earnest call, for He will not always strive with man. To-day, if thou wilt hear His voice and take heed to His commands, He holds out to thee a promise of life eternal, to live throughout the countless ages of an eternity; but to receive this promise you must first come and prove yourself worthy of it. This life is not that received by all believers through a simple faith in Christ Jesus, a gift of grace; nay, that is good and a life and glory not in any way to be despised, for truly blessed and holy is he that hath part in the first resurrection for on such the second death hath no power; a glory or salvation free unto all men unto which all are called, but the greater glory of which we are now speaking is only for the few who shall be chosen to become the Bride, the Lamb's wife, consisting of 144,000, and it is to this number the Lord is now calling to come out from Babylon, to separate themselves, and touch not the unclean thing; He commands them to consider their ways, and prepare to meet their God. Then let him who hath ears to hear, now hear and seek to follow that Spirit which is now sent to gather the seed of Israel into the barn, for the time is here, yea the set time has come, for the Lord to fulfil His promise in them. He has set His hand again the second time to recover the remnant of His people from the hand of the enemy and make with them a new covenant of life, that they may no longer reap the wages of sin, which is death, but receive the gift of God, by having their bodies cleansed from all iniquity, according to the promise of the Lord recorded in Joel: "I will cleanse their blood that I have not cleansed, for the Lord dwelleth in Zion." The fountain is now opened to the inhabitants of Jerusalem and

in the house of David for sin and uncleanness, that you may become thoroughly purged from dead works, and made a vessel fit for the Master's use, the temple of the Holy Ghost, but for this, saith the Lord, will "I be enquired of by the house of Israel to do it for them."

Come now and enquire of the Lord that you may become a participator in these glorious blessings held out to Israel, seeking Him to give you strength to overcome the evil, that by doing the works which Jesus did, and the greater works which He left on record that His Bride must do, you may thus have a right to eat of the tree of life, and enter in through the two-leaved gate of law and Gospel, into the holy city New Jerusalem, for if you are willing and obedient you shall eat of the good of the land. No man can shut the door against Israel, for it is the door of immortality through which Christ the Bridegroom has passed, and He is now making intercession for His Bride, that she may be with Him, even as He prayed: "Father, I pray not that Thou shouldst take them out of the world, but that Thou shouldst keep them from the evil, that they may be one in us as Thou, Father, art in me." The time has now come for the prayer of Jesus to be fulfilled, that He may see of the travail of His soul and be satisfied, being glorified in His Bride, when she shall be made bone of His bone and flesh of His flesh.

Thousands in Christendom preach a doctrine of eternal torment, yet the word of God saith the time shall come when: "There shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." (Rev. xxi. 4.)

Though thousands upon thousands have perished, yet if the seed of the patriarchs, the children of the saints, receive understanding hearts; they will not bear the first curse, the death of the body, but will obtain the kingdom of God, for they will overcome that which overcame their fathers, and consequently will not bear their fathers' iniquity.

The Scripture pronounces a woe on those who seek advice of another, or who blame another. He who seeks not to another is not deceived, and deceives no one, but judges himself and not another. Those who are in the Spirit need not the advice of any man. The Scripture saith that they shall all be taught of God. Each man will bear fruit according to his faith in God.

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

**A Message for the Welsh.**

**SYHOEDDIAD I'R BOBL GYMREIG.**

Y mae goleuni mawr wedi tarddu i fyny yn eich plith, mae Udgorn Silo y Tywysog Tangnefedd, yr hwn sydd i dywys Israel sydd yn awr ar wasgar i'r holl wirionedd, wedi ei chwythu gyda sain eglur a sicr, ac y mae yn cael ei gynyg yn awr i'r byd yn yr ERTHYNIAD o'r FLYING ROLL, y llyfr sydd yn dal ei gred llythyrâu, ac a sefydlieth 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; y ddyfod dallineb o ran i Israel, hyd oni ddel cyflawnder y cenhedloedd i mewn" (Rhuf. xi. 25.)

Dueddeng mil fydd yn awr yn cael eu casglu allan o bob un o ddeuddeg llwyth Israel sydd wasgaredig dros wyneb yr holl ddaear, (Dat. vii.), y rhai hyn a ffurfiant y briodasferch, Gwraig yr Oen, y rhai ni phroffiant 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 âg angau, a'ch cynghrair âg 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 i'r genhedlaeth a ddêl (y genhedlaeth yn awr ar y ddaear), a'r bobl a greir a folianant yr Arglwydd, canys efe a edrychodd o uchelder ei gysegr; yr Arglwydd a edrychodd o'r nefoedd ar y ddaear; i wrando uchenaidd y carcharorion; ac i ryddhau plant angau," addewid yr Arglwydd ydyw; "Y Gwaredwr a ddaw allan o Sion, ac a dry ymaith annuwioledeb oddiwrth Jacob." A hyn yw yr ammod sydd iddynt genyf fi, pan gymerwyf ymaith eu pechodau hwynt" (Rhuf. xi. 26.) Mae yr Iuddewon a'r Cenhedloedd wedi bod yn foddolawn ar dderbyn maddeuant o'u pechodau, tra yr ydoedd gwreiddyn y drwg eto yn aros yn eu gwaed, a thrwy hyny, y maent o hyd yn agored i syrthio, o'r diwedd, yn talu y cyflog am bechod, marwolaeth, er hyny, y mae iddynt obaith ogoneddus o dderbyn corph Nefol, yn debyg i'r angylion yn yr adgyfodiad cyntaf, yr hwn sydd i'w gael trwy ffydd ac edifeirwch, y maent yn gyfranogion o'r "iachawdwriaeth gyffredin," ond mae y "Flying Roll," "yn cyhoeddi i Israel" y ffydd a roddwyd unwaith i'r saint, sef 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

etifeddoddefeenwmwyrhagorolnahwynt-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 tynnu llinell neillduedig gydrhwng yr Iuddewon a'r Cenhedloedd, pa rai sydd ar yr un esgynlawr yn gyffredinol, ac yn ceisio yr un gobaieth, ac Israel Duw, pa rai a gesglir allan oddiwrth y ddwy eglwys yma i ffurfio y drydedd eglwys, sef eglwys, y rhai cyntafanedig, fe ddywed: "Hwn a ddywed, eiddo yr Arglwydd ydwyf fi (y cenedlddym), a'r llall a'i geilw ei hun ar enw Jacob (yr Iuddew), ac arall a ysgrifena â'i law, eiddo yr Arglwydd ydwyf, ac a ymgysfennu ar enw Israel." Y mae yr Apostol Paul hefyd yn tynnu sylw at y tair Eglwys yma pan y dywedodd: "Byddwch ddiachos tramgywydd 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 eia 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; cyfrifi'r i'r Arglwydd yn genhedlaeth." (Ps. xxii. 30.)

Datguddir yn eglur yn y Flying Roll i ba un o'r eglwys yma yr ydych yn perthyn, ac os ydych yn wir blentyn Abraham, fe fydd yn achos i'ch calon chwi losgi oddi mewn, tra y datguddia i ehwi 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 yr meddiant pob un sydd yn caru y gwirionedd (I. Ioan i. 1)—yr hwn sydd dra eglur yn yr

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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." (Phillip. 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. xlv. 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 be hid 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. lvii. 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. Believest 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: "When 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. l. 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.)