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# THE FREE PRESS OF THE NEW EVE, NEW HOUSE OR BODY OF ISRAEL.

— A Monthly Newspaper Devoted to the Ingathering and Restoration of Israel. —

“THE SCEPTRE SHALL NOT DEPART FROM JUDAH, NOR A LAWGIVER FROM BETWEEN HIS FEET UNTIL SHILOH COME; AND UNTO HIM SHALL THE GATHERING OF THE PEOPLE BE.”—(Genesis xlix. 10.)

“AS CAPTAIN OF THE HOST OF THE LORD AM I NOW COME.”—(Josh. v. 14.)

- : EDITED BY SHILOH. - :: - 29th of 8th Month, 1895. :-

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### TO THE HEADS OF THIS LAND AMERICA, AND TO ALL NATIONS, PEOPLES, AND TONGUES, TO WHOM THIS MAY CONCERN.

Please give us your attention for a few minutes, until we lay before you, in plain Scriptural language, a little of the teachings of the *House of Israel*. The which, when you have read, your own good judgment will dictate to you whether the request we afterwards ask is just and reasonable or not. In the first place, the Bible was written to *three* different classes of people, *viz.*: the Jew, the Gentile, and the Church of God. The Jew taking the Law, the Gentile taking the Gospel, and the Church of God or *House of Israel* taking both. As it is written, “To the Law and to the Testimony; if they speak not according to this Word, it is because there is no light in them.”—(Isa. viii. 20.) So it is in failing to “rightly divide the Word of truth” that the Bible appears to be a book of confusion and contradiction. As for instance, Jesus said, “I am not sent but unto the lost sheep of the *House of Israel*.” Paul wrote an epistle to the Hebrews; and James wrote one to the *twelve tribes of Israel*. I would ask you then, as an intelligent thinker, if any thing contained in the first four books of the Gospel, or in the other epistles quoted above, could be truthfully applied to the Gentiles? Your answer might be “Yes.” There is one exception in Mark xvi. 15, where He commanded His disciples to go into all the world and preach the Gospel to every creature. But remember that was after He had risen from the grave. Now mark the difference during His ministry, before He was put to death. He commanded His dis-

ciples to *go not* into the way of the Gentiles, but go rather to the lost sheep of the *House of Israel*. These and many other passages have been badly misconstrued by the Gentiles; but the interpretation is simply this: He was offering *life* without *death*. His words mean just what they say: “If a man keep My saying, he shall never see death.” “I pray not that Thou shouldest take them *out of the world*, but that Thou shouldest keep them from the evil.” There was no need for Him to come and offer *again* the soul’s salvation, as they had that *already* through the works of the Law from the time of Moses; and this no Bible student will deny. They refused the life of the kingdom: “If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes.” “Because thou knewest not the time of thy visitation.”—(Luke xix. 42, 44.) “Ye shall not see Me, until the time come when ye shall say, Blessed is He that cometh in the name of the Lord.”—(Luke xiii. 35.) So they put the King of glory to death; and *after* His resurrection, both Jew and Gentile were received on one common platform, for their soul’s salvation, until the seed should come, whose right it was, and to whom the promise was made. And so it is written in Romans the 11th chapter, “For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part [the life of the body] is happened to Israel, until the fulness of the Gentiles be come in.” “And so all Israel [elect] shall be saved.” For “He that scattered Israel will gather him, and keep him, as a shepherd doth his flock.” “And unto Him [Shiloh] shall the gathering of the people be.”—(Gen. xlix. 10.) “Ye which have followed Me in the regeneration, when the Son of Man shall sit on the throne of His glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel”—(Matt. xix. 28); 12,000 in each tribe (see Rev. 7th and 14th chapters), which is the elect remnant, the first and the last, whom He did foreknow.

Before the foundations of the earth were laid, And before that man in flesh and bone was made, Our spirits in existence were with God, And in His presence, Heaven’s pathway I trod.

Christ is the first-born of the Father; He Was fore-ordained to hang upon a tree; First-born in Spirit, He the *Elder Son*, Was doomed to die, before the world begun.

Hence it is written in the book of Job, 38th chapter, “Gird up now thy loins like a man; for I will demand of thee, and answer thou Me. Where wast thou [his spirit], when I laid the foundations of the earth? declare if thou hast understanding.” “When the morning stars sang together, and all the sons of God [their spirits] shouted for joy.”

The morning stars together sang for joy, When they foresaw the plan God did employ;— Twelve times twelve thousand sang His praises then A song that Israel shall sing again.

“And no man could learn that song, but the hundred and forty and four thousand, which were redeemed *from among men*.”—(Rev. 14th chapter.) For further proof that man had a pre-existence, we find it written in Eccles. xii. 7: “Then shall the dust return to the earth as it was, and the *spirit shall return* unto God who gave it.” And again, “A certain man went down from Jerusalem [the Holy City] to Jericho [a city of evil], and fell among thieves, who stripped him of his raiment, and wounded him, and departed, leaving him half dead.” That certain man was Adam and his posterity, who fell into the hands of the Devil and his angels, who stripped him of his mortal body; as it is written, handed to Satan “for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.” The two that passed by on the other side (without tasting death), were Enoch and Elijah. Jesus was the good Samaritan.

Again we find it written that there was war in heaven: “Michael and His angels fought against the Dragon; and the Dragon fought and his angels, and

prevailed not; neither was their place found any more in heaven."—(Rev. xii. 7, 8.) And when that old Serpent, called the Devil and Satan, was cast out of heaven, his tail drew one third of the stars (angels) with him; hence it is written that the angels (fallen spirits) which kept not their first estate, these hath God reserved in everlasting chains under darkness unto the judgment of the great day. *These* then are the ones that are eternally damned,—the Devil and his angels. They whose names were not written in the book of life, were cast into the lake of fire, Lucifer son of the morning, and the legions that fell with him. So you may see that all of Adam's race, will be saved; either at the *first* or *final* resurrection. "All souls are Mine; as the soul of the father, so also the soul of the son is Mine."—(Ezek. xviii. 4.) "And none of them is lost, but the son of perdition [Lucifer and his host]; that the Scripture might be fulfilled." He tasted death for every man; and every man shall be saved, but every man in his own order. "Blessed and holy is he that hath part in the *first* resurrection: on such the second death hath no power." And this includes every true believer in our Lord Jesus Christ in every sect in Christendom. "But the rest of the dead lived not again until the thousand years were finished." Then the ungodly are returned to their former estate (Ezek. xvi. 55) which was heavenly; after having been twice dead, plucked up by the roots. (Jude 12.) A certain Creditor (the Lord) had two debtors: "the one owed five hundred pence, and the other fifty. And when they had nothing to pay, He frankly forgave them both;" thus forgiving the lesser at the first resurrection, the greater at the final resurrection, thus neither having any thing to pay, as both have lost their bodies.

But there is another resurrection spoken of in the Scriptures, *viz.*: the resurrection of *dry bones*, (Ezek. xxxvii.), which is now taking place; for *unlike* the resurrection from the grave, this one takes place under two prophesies, and is confined to the House of Israel only, while that from the grave is composed of all nations, and kindreds, and tongues; a *great* multitude that *no man could number*. Whereas the resurrection of dry bones, is the *little flock*, numbering 144,000, unto whom it is God's pleasure to give the kingdom. As it is written, "Ask of Me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." And for the proof that we are living in the days when these things shall come to pass, I refer you to the words of Jesus, where He says that this generation (dispensation of 2,000 years) shall not pass, till all these things be fulfilled. "And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened." Jesus said, "Of that day and hour knoweth no man, no, not the angels in heaven, but My Father only." Paul says, "But ye, brethren, are not in darkness, that that day should overtake you as a thief." To Christendom this seems to be a contradiction. But not so. Our God is not the author of confusion, neither did He inspire His servants to write a book of lies. Jesus spoke in the present tense. *No man knew then*. Paul was referring to the future, when all things would be made known for the ingathering of scattered Israel, when that which was in part would be done away.

That we are living in the *last days* is plainly seen from the following passages of Scripture: Peter says, "One day is with the Lord as a thousand years, and a thousand years as one day." Jesus says, "Are

there not twelve hours in the day?" making 83 yrs. and 4 months to the hour, found by dividing 1,000 years by 12. Now the laborers in the vineyard are all paid off in the eleventh hour; and there is forgiveness up to the eleventh hour, so that the twelfth hour is not mentioned. And, by dividing the hour by 4, we have the four watches of 20 years and 10 months each. Thus you will see that since 1875, we have been living in the third watch of the eleventh hour of the sixth day, which will close Oct., 1896. Hence it is written, "If He shall come in the second watch, or come in the third watch, and find them so [watching], blessed are those servants." So, as neither the fourth watch nor the twelfth hour is mentioned, you will see that there is 104 years cut off, for the restoration of Israel. ~~Israel~~ Israel will be sealed before this watch closes; so it is written, "Hurt not the earth, neither the sea, nor the trees [the nations of the world], till we have sealed the servants of our God in their foreheads.

Then for a period of 1,260 days will the vials of God's wrath be poured out upon the nations, in famine, plague, and war, in which all Christendom or Babylon will be cut off by death. The remaining inhabitants being the people who find hiding places in the "clefts of the rocks." The nations that are saved shall walk in the light of the New Jerusalem; these nations being the people and the *children* born to them during the thousand years, to which the Prophet Isaiah alludes, where he says: "The child shall die an hundred years old; but the sinner being an hundred years old shall be accursed." So you can see that the *hundred years* that is cut off *now* is the *little season*, which Satan gets back after the Millennium, to try the children born to the *aliens* during the thousand years. (See Rev. xx. 7, 8.) So, in plain language, 1896 refers to the House of Israel and the end of the century to the world.

Now it is written that the city (New Jerusalem) shall be built, and the walls thereof, in troublous times. So that we are now on the eve of a terrible war around us, in which every crowned head or kingly power in Europe will be overthrown. Turkey first, and England last. Nor shall this nation escape either, in the day of the Lord's vengeance. As it is written: "The day of vengeance is in Mine heart and the year of My redeemed is come." And we the more boldly speak unto you who are at the head of this land America, as the destruction and desolation will take place *under your* administration. So that when you shall see *this land America* laid desolate, you will know that there has been a prophet in Israel.

Now we read in Eccles. iv. 15, "I considered all the living which walk under the sun, with the *Second Child* that shall stand up in His [Jesus] stead." And again in Isa. xi. 1: "And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of His roots. In Gen. xlix. 10, we find it is written that unto Shiloh shall the gathering of the people be. Now the question is, who is Shiloh? Jesus says, in speaking of the end of time and of His coming to judgment, "I was sick and in prison." Now, Jesus was never in prison; but, from His words, *one* of His brethren was to be, for He knew whereof He spake. His words are no idle tale. It is written that every idle word that men shall speak, they shall give an account thereof before the judgment seat of Christ. To the question regarding Shiloh, see Matt. xxv. 31 to end of chapter, Ps. lxxix. 11, and cii. 18 to 22, also Ezek. iv. 14. "For out of prison He cometh to reign." But you might say

that many a man has been imprisoned for his belief. Yes, thousands; but none of Christ's brethren. Jesus said, "Among those that are born of women, there is not a greater prophet than John the Baptist: notwithstanding he that is *least* in the Kingdom of God, is greater than he," John. Why? Because John lost his body, and the body once dead is eternally damned, *i. e.*, lost—dust to dust. As the tree (body) falls, so it lies: "Thou sowest not that body that shall be." So that the direct words of Jehovah are better authority than the unsupported teachings of Christendom.

We read in Dan. xii. 1, "And at that time shall Michael stand up, the great Prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time;" and in Rev. xii. 7, 8, "And there was war in heaven: Michael and His angels fought against the Dragon [those having the mark of the beast]; and the Dragon fought and his angels, and prevailed not; neither was their place found any more in heaven." Now, the Michael referred to above, is none other than the Michael held a prisoner in Jackson Mich., that the predictions in the Scriptures and in the "Flying Roll" might be fulfilled. And we defy the people of Michigan to say that He ever was guilty of that which He was accused; and, to the sad awakening of those who put Him there, the day which shall prove it is at hand.

Now, the request is this, that as He, Michael, known as Prince Michael, held a prisoner in Jackson, Michigan, is compelled to break the laws of God, we think in justice to Himself and in the cause of truth, that you interfere in His behalf. For we *know*, and are *sure* that He is suffering unjustly for the crimes of others, while the guilty have gone free; and those who put Him there know this only too well. Therefore we of the House of Israel neither shave, nor cut our hair, neither do we wear mixed garments, nor eat any unclean meats, but seek to walk in the foot-prints of our Lord and Saviour Jesus Christ who said, "I am the *way* the *truth* and the *life*;" and "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the *law*, till *all* be fulfilled." So we think that He should have the liberty to keep the laws of God in prison, as He never broke any of man's laws when out of it. And does not the constitution of this country say, that every man can worship God according to the dictates of his own conscience? Why then is He denied this privilege when the laws of this nation and the makers thereof, have become so corrupt as to punish an innocent man? To whom can we look for redress but to the head of this great nation? for we have applied to the others in vain.

Thus saith the Lord God of Israel this day in your ears; hearken to His words; for they shall only be prolonged a little season before the midnight cry shall rend the heavens and the earth. If you refuse to interfere *now*, as the power is in thine hand to do so, I will bring all the plagues of Egypt upon this land America! for thus saith the Lord, "Israel is My Son, and Ephraim is My first-born;" and if you refuse to liberate My servant, Prince Michael, I will smite thy first-born, and all the first-born in this land; of man, and of cattle, for Israel shall now serve the Lord in blood, three days journey out of Babylon: there shall not an hoof be left behind.

So now, oh! America, people, take heed  
Before it is too late;

will know what is couched in the first originality of all beings and in the eternal archetype of nature, and will be capacitated to bring them forth according to the divine counsel and ordination.

49 The Lord whose hand is lifted, sweareth in truth and righteousness that from Abraham's line, according to the spirit, there shall arise a holy priesthood.

50 Abraham and Sarah were a type of that which should be produced and manifested in the last age of the world.

51 The mighty spirit of Cyrus is appointed to lay the foundation of the third Temple, and to support it in its building.

52 There are such characteristics or marks whereby the pure virgin Church so founded shall be certainly known and distinguished from all others, and whereby the action and sound of the Holy Ghost shall be discerned from that which is false, low, and counterfeit.

53 There must be a manifestation of the Spirit wherewith to edify and raise up this Church, suitable to the resurrection of Christ.

54 This manifestation must be in the absoluteness of power, as well as in the beauty of holiness, so bringing down heaven upon earth and representing here the New Jerusalem state.

55 In order to which spirits, that are thus purely begotten and born of God, can ascend to the New Jerusalem above where their Head in great majesty doth reign, and receive there such a mission whereby they shall be empowered to bring down to this world its transcendent glory.

56 None but those that are risen with Christ in the regeneration can thus ascend, and none but those who have so ascended and received of His glory can descend again to communicate the same, being thereby His representatives upon the new earth, and subordinate priests and princes under Him.

57 Now He that is ascended and glorified has made Himself as it were our own debtor, consequently He will not be wanting in qualifying and furnishing out certain high and principal instruments who shall be most humble and as little regarded as David was, whom He will dignify with great knowledge and priestly sovereignty for the drawing to them the scattered flocks and gathering them into one fold, out of all nations and languages.

58 Therefore there should be a holy emulation and ambition stirred up among all the lovers of Jesus, that they may be of the first-fruits unto Him that is risen from the dead, and so be made principal agents for Him and with Him, that they may if possible be members of the first-born of the Jerusalem Mother.

59 All the lovers of Jesus and true waiters of His Kingdom in Spirit, under whatsoever professions or forms they are dispersed, ought to be numbered among the Philadelphian spirits to whom this message appertains.

60 The "Society" is not the "Church" of Philadelphia; it consists of those who are associated to wait in the unity of the Spirit for its appearance and manifestation; wherefore there is such a strict charge given to them throughout this message, to be watchful and quicken up their pace."

### THE NEW COVENANT.

Why did God make a new covenant with the House

of Israel? Because the first covenant was broken. "For if that first covenant had been faultless, then should no place been sought for the second. For finding fault with them, He saith, Behold, the days come, saith the Lord, when I will make a new covenant with the House of Israel and with the House of Judah: not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in My covenant, and I regarded them not, saith the Lord."—(Heb. viii. 7, 8, 9.) That was why they all died; for the Law was ordained for life (the life of the body) which all have lost save Enoch and Elijah and Jesus, one in each dispensation to prove, that, if they had kept the Law, they need not have died; and by these three witnesses the world will be condemned. But now the fulness of time has come (or after those days). God says, "But this shall be the covenant that I will make with the House of Israel; after those days, saith the Lord, I will put My Law in their inward parts, and write it in their hearts; and will be their God, and they shall be My people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for they shall all know Me, from the least of them unto the greatest of them, saith the Lord."—(Jer. xxxi. 33, 34.)

They will not break this new covenant, for God will keep it in them. He says, "I will put My fear in their hearts, that they shall not depart from Me."—(Jer. xxxii. 40.) And also in Ezek. xxxvii. 26, it is written, "Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them: and I will place them, and multiply them, and will set My sanctuary in the midst of them for evermore." Paul states in Rom. xi. 27, "For this is My covenant unto them, when I shall take away their sins." Mark, take away, not forgive, for forgiveness is only for the salvation of the soul; but, for the life of the body, we must have the root, seed, and branch of all evil removed, totally destroyed, or else these *our bodies* will die too. And now the Spirit has come to do the work in all who will overcome evil, for the Word says, "To him that overcometh will I grant to sit with Me in My throne, even as I also overcame, and am set down with My Father in His throne."—(Rev. iii. 21.)

## Joy and Obedience.

TO our God we daily should seek,  
In His presence is fulness of joy;  
For Him each day and each week,  
We our hands and tongues should employ.

For this joy we ne'er can attain,  
Unless we our Maker obey;  
Then Christ we should seek to gain,  
He is the life, truth, and the way.

Our foreparents Adam and Eve,  
Of that joy they once did taste;  
But Satan prevailed, God they did leave,  
And they out of Eden were cast.

And sorrow hath been our past lot;  
Though needful its paths we should trace,  
Yet soon it from us He'll blot,  
And joy will at once fill its place.

Then let us all lift up our heads,  
Our redemption now draweth nigh;  
King Shiloh is here and now leads:  
No need for to fear or to sigh.

To gather His people He's come,  
The world He now will confound;  
In glory He's come—not alone,—  
For a Woman at last has been found.

Their evil did God take away,  
Redeemed Them both from the fall,  
Because They His Word did obey,  
And kept His commandments all.

With Shiloh She's come now to reign,  
And by Her will Satan be cast;  
And all who will now enter in  
Must by Queen Shiloh be passed.

The night is now, far spent,  
The break of day is at hand,  
We'll tread the path our Leader went,  
And build on the rock—not sand.

Then lift up your voices with might,  
Songs of praise your tongues should employ,  
Though weeping endures thro' the night,  
In the morning cometh the joy.

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### SIXTY PROPOSITIONS.

To the Philadelphian Society Whithersoever  
Dispersed as the Israel of God.

Written A. D., 1619.

- 1 "There shall be a total and full redemption through Christ.
- 2 This is a hidden mystery not to be understood without the revelation of the Holy Spirit.
- 3 The Holy Spirit is at hand to reveal the same unto all holy seekers and loving enquirers.
- 4 The completion of such a redemption is withheld and obstructed by the Apocalyptical seals.
- 5 Wherefore as the Spirit of God shall open seal after seal, so shall the redemption come to be revealed, both particularly and universally.
- 6 In this gradual opening of the mystery of redemption in Christ doth consist the unsearchable wisdom of God, which may continually reveal new and fresh things to the worthy seekers;
- 7 In order to which the Ark of the Testimony in heaven shall be opened before the end of this world, and the living Testimony which is therein contained shall be unsealed.
- 8 The presence of the divine ark will constitute the life of the Philadelphian Church, and wherever that is there must the ark of necessity be.
- 9 The unsealing of the living Testimony within the Ark of the Lord must begin the promulgation of the everlasting Gospel of the Kingdom.
- 10 The promulgation of this Testimony of the Kingdom will be as by the sound of a trumpet, to alarm all nations of the earth and especially all the professions of Christianity, because attended with the power of acting all wonders.
- 11 There shall be an authoritative decision given forth immediately from Christ to the putting an end to all controversies concerning the true Church.
- 12 This decision will be the actual sealing of the members of this Church with the name of God, giving them a commission to act by virtue of the same. This new name will distinguish them from the seven thousand names of Babylon.
- 13 The election and preparation of this Church is after a secret and hidden manner, as David in his minority was elected and anointed by the prophet of the Lord, yet was not admitted to the outward possession of the kingdom for a considerable time afterwards.
- 14 Of the stem of David a virgin Church, which hath known nothing of man or of human constitution, is yet to be born.
- 15 And if it be yet to be born, it will require some considerable time before it gets out of minority and arrives at the full and mature age.
- 16 The birth of this virgin Church was visionally typified to St. John by the great wonder in heaven bringing forth her first-born that was caught up to the throne of God. (See Rev. xii.)
- 17 For as a virgin mother brought forth Jesus after the flesh, so likewise a virgin Woman is designed by God to bring forth the first-born after the Spirit, who shall be filled with the Holy Ghost and with power.
- 18 The virgin that is here designed must be as of

a pure Spirit, so also of a clarified body and all over impregnated with the Holy Ghost.

- 19 This Church so brought forth and signed with the mark of the divine name, shall be adorned with miraculous gifts and powers, beyond what hath been.
- 20 Hereby all nations shall be brought into it, so that it shall be the Catholic Church according to the genuine sense and utmost latitude of the Word.
- 21 It must be an anointed Church, whereby it may truly bear the name Christ or Christian, being with Him anointed to the priestly, prophetic, and royal dignity.
- 22 Hence there will be no bonds or impositions; but the holy unction among these newborn spirits will be all in all.
- 23 This Catholic and anointed Church must be perfectly holy, so that it may worthily bear the name of the Lord our Holiness and the Lord our Righteousness.
- 24 Until there be such a Church made ready upon the earth, so holy, so catholic, so anointed, that is without spot or wrinkle, and that is adorned as a bride to meet the Bridegroom, Christ will not personally descend to solemnize this marriage and present the same to His Father.
- 25 But when the bridal Church shall be ready and thoroughly cleansed and sanctified from every spot of defilement through the blood of Christ, then will He no longer delay His coming in person.
- 26 There is not this day visible upon the earth any such holy catholic, anointed, and bridal Church, all the churches and professions being found light when weighed in the balance; therefore they are rejected by the Supreme Judge.
- 27 Which rejection and condemnation will be for this end, that out of them a new and glorious Church may rise up, in whom there shall be no fault found, like as He findeth none in the Philadelphian Church. (See Rev. iii.)
- 28 Then shall the glory of God and of the Lamb so rest upon it, as the cloud upon the typical tabernacle, that it shall be called the Tabernacle of Wisdom.
- 29 Though this Philadelphian Church is not known in visibility, yet it may be hid at the present time as in the womb of the morning.
- 30 Notwithstanding it will be brought forth into visibility as coming out of the wilderness within a short period.
- 31 Then will it go on to multiply and propagate itself universally, not only to the number of the first-born (which is 144,000), but also to the remnant of the seed, against whom the Dragon shall make continual war.
- 32 Therefore the spirit of David shall most eminently revive in this Church and most especially in some or other selected members of it, as the blossoming root, and is to precede the day of Solomon in the blessed Millennium. These will have might given them to overcome the Dragon and his angels, even as David and his army overcame Goliath and the Philistines.
- 33 This will be the standing up of Michael, the great Prince of Israel, and will be as the appearance of Moses against Pharaoh in order that the chosen seed may be brought out from their hard servitude.
- 34 Egypt doth figure out this servile creation under which each one of Abraham's seed groan; but a prophet and a prophetic generation will the Most High yet raise up, who shall deliver His

people by mere force of spiritual arms.

- 35 For which there must be raised up certain head powers to bear the just offices, who are to be persons of great eminence and favour with the Trinity, whose dread and fear shall fall upon all nations, visible and invisible, because of the mighty acting power of the Holy Ghost which shall rest upon them.
- 36 For Christ before His own distinct and personal appearance will first appear and represent Himself in some chosen vessel or vessels, anointed to be leaders unto the rest, and to bring them into a promised land, the new creation state.
- 37 Thus Moses, Joshua, and Aaron, may be considered as types of some upon whom the same spirit may yet come to rest in greater proportion, whereby they shall make way for the ransomed of the Lord to return to Mount Zion.
- 38 But none shall stand in any considerable office under God, but who are tried stones after the pattern and similitude of the chief corner Stone, Christ.
- 39 This will be a fiery trial which very few will be able to pass or bear up in, wherefore the waiters for the visible breaking out of this Church are strictly charged to hold that fast which they have, and wait together in the unity of pure love, praying in the Holy Ghost according to the apostolic pattern that they may be sent forth to multiply more universally.
- 40 This trial will be of absolute necessity to every one in particular and to all in general for the constituting and cementing of the true Philadelphian Church, by clearing away all the remaining infirmities of nature and burning up all that there is of hay, stubble, and dross, which they may have added to the work of the Lord.
- 41 For nothing must remain in this pure Church but what can remain in the fire, for as a refiner will the Lord purify the sons and daughters of it and purge them as perfect righteousness.
- 42 Though the operation of the Holy Spirit in these waiters may for a long time contend with many infirmities and evils, yet if it be kept continually warm and watched, too, it cannot at last but work out a perfect cure and bring about a full and total redemption from the earth.
- 43 There may be some at present living who may come to be thus fully and totally redeemed, having another body put on them, that is one after the Priestly order.
- 44 This priestly anointed body will render them impregnable and qualify them for that high degree of spiritual government which they are called to.
- 45 Wherefore it is required on our part to suffer the spirit of burning to do upon us the refining work, fanning us with His fiery breath and searching every part within us, until all be pure and clean and we thereby arrive to this fixed body from whence the wonders are to flow out.
- 46 This body will be the sealing character of the Philadelphian Church.
- 47 Upon this body will be the fixation of the Urim and Thummim that are to be appropriated to the Melchisedecan order, whose descent is not to be counted in the genealogy of that creation which is under the fall, but in another genealogy which is from the restoration.
- 48 Hence these priests will have a deep inward search and a divine signet into the secret things of the Deity; will be able to prophesy in clear ground, not darkly and enigmatically, for they