

# 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 Scepter 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.

— EDITED BY SHILOH.

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"As captain of the Host of the Lord am I now come."—(Josh.v: 14.)

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37 HAMLIN AVENUE, DETROIT, MICHIGAN.

### A MESSAGE

To The Twelve Lost Tribes,  
Which Are Scattered Abroad,  
GREETING.

A few words, in love, of counsel and warning, in the name of our Lord God Almighty, Jehovah, the Everlasting Father, the Prince of Peace, Shiloh Immanuel. We call heaven and earth to record this day, judge ye our speech. We speak in behalf of the Man of God, bound in chains for the hope of Israel.

Over eighteen hundred years ago Jesus stood upon this earth, a Nazarite unto God, an Israelite in whom was no guile; the first-born among many brethren, that were to come, (and are now here). It is written of Him, that He was the Root and offspring of David, the bright and morning Star.—(Rev. xxii: 16.) For reference to the Root see Isa. xi:1, also Zech. iii:8 and vi: 12. Now Jesus was the Root, but out of the Root grows the BRANCH; Jesus said, "Ye (Israel) are the Branches," (Sons of God). "And the creatures are waiting for the manifestation of the Sons of God," Rom. viii: 19. Now with reference to the BRANCH, or Second Child, that was to stand up in His stead, that shall rule all nations with a rod of iron (the Spirit), the Mighty Counsellor, the Prince of Peace, see Isa. ix: 6 and Eccles. iv: 15. "I considered all the living which walk under the sun, with the Second Child that shall stand up in His stead; instead of Jesus, (the First Child) that was born in Bethlehem, the first-born among many brethren: but this Second Child is the Man Child (a man and yet a Child.) Rev. xii:5. "Except ye become as a little child ye cannot see the kingdom of God;" not the kingdom of heaven, but the kingdom of God. This Child is called a Prince by Daniel, and like Daniel is to-day cast into the lion's den, through the envy of the Devil. I wish to call your attention to the sounding of the seven trumpets, set

forth in Rev. xiv: 6, where you will find these words: "And I saw another angel fly in the midst of heaven, having the everlasting gospel (Flying Roll) to preach to them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, 'Fear God and give glory to Him, for the hour of His judgment has come,'" the 11th hour of the 6th day or 6th thousand years. These angels or trumpets are men that speak by inspiration. John Wroe was the fifth instrument or angel, that sounded during the second watch, which closed in 1875. Notice in the 8th chapter of Revelation, these angels sounding in order and then come to the 13th verse: "And I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, 'Woe, woe, woe, to the inhabitants of the earth by reason of the other voices of the trumpet of the three angels which are yet to sound.'" John Wroe was the 5th angel or instrument, James J. Jezreel the 6th, and Prince Michael is the 7th. We have all the prophecies of the fifth instrument in our possession, (12 Vols.) and they are marvelous in our eyes. The sixth instrument began to sound in the opening of the 3rd watch in 1875, bringing forth the everlasting gospel, the Flying Roll, God's Last Message to Man, and uttering things which have been kept secret from the foundation of the world, in fulfillment of the glorious prophecies, which are set forth in so many places in the Scriptures: as in Zech. v: 1, "Then I turned and lifted up mine eyes and behold a Flying Roll," (or Book of Life, Rev. xx: 12), and Ezek. ii: 9,10, and iii: 1-6. This Roll or Book of Life (not death) was to go through the land, and is a savour of life to those that heed it, but death to those that reject it. (2 Cor. ii: 16.) Its teachings are pure and holy and brings life to the Sons of God. Now I want to call your attention to the Seventh Angel, which is Michael your Prince, described in Rev. x: 7, in these words: "But in the days of the voice of the Seventh Angel, when He shall begin to sound, the mystery of God should be finished, as He hath declared to His servants, the prophets." He (Michael) is now sound-

ing, and the mystery is made known. What is the mystery? Is it the common salvation of the soul, which is so plain the way-faring man though a fool could not err therein? Nay, verily, Paul tells you what the mystery is in I Tim iii: 16, the mystery of Godliness, "And without controversy great is the mystery of Godliness, God manifest in the flesh." And he that denies it is anti-Christ. At the time that Michael should stand up, the Great Prince, that standeth for the children of thy people, Daniel tells us, in Dan. xii: 1, that there should be a time of trouble such as never was since there was a nation. Now there are many who are still looking for Michael to stand up, but put it off until the end of the battle. If that were so how could He stand as a leader for His people? The Word plainly shows that He shall stand up, and then will be the time of trouble. Did Moses stand up to lead the children of Israel after they were delivered? No, neither will Michael. He is now standing and His sword is unsheathed for the deliverance of His people, although our weapons are not carnal. (See Matt. 24:)

This is the war between Michael and His angels and the dragon and his angels; and as it was done in heaven so it will be done in earth: they fought in heaven and the Devil was cast to the earth; then God's will was done; and the Sons of God shouted for joy: But woe, woe, woe, to the inhabitants of the earth, by reason of him who has come down to you having great wrath. (See Rev. xii: 12 and 15.) "And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood." Many of the House of Israel thought Esther Jezreel was the woman, or seventh instrument, but this could not be for she and her husband were one: they together being the sixth instrument, as the man is not without the woman. She was taken away that the seventh might come—both male and female, Michael and the woman. Michael has been taken away and "bound in chains," that the woman's work might be brought in, and the Roll fulfilled, which says that the woman must finish the work. And soon the great battle in the valley of Jehoshaphat will

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take place as in Joel 3:1, Rev. 16:1 and Rev. xiv:20. But as Jesus declares in Luke xvii:25,26: "As in the days of Noe so shall it be, also, in the days of the Son of Man," or, in the 30th verse, "when the Son of Man is revealed."

We are now living in the 3rd watch of the 11th and last hour of the 6th day or 6th thousand years of the Lord's time, according to the keys given to Peter, that one day is as a thousand years with the Lord, of which our common days of a week are but a type. And so we see the 7th day but a type of the Sabbath of rest, which remaineth to the people of God, (Heb. iv:9) and which is a shadow of things to come: (Col. ii:17) the glorious Millennium when there will be perfect harmony and peace. "And, when He had opened the 7th Seal, there was silence in heaven about the space of half an hour, (Rev. viii:1), while all the earth doth bloom in bliss and the enemy of man destroyed (death) (I Cor. xv:26), and his flesh shall be fresher than a child's, he shall return to the days of his youth (Job xxxiii:25); and there will be no more sorrow, nor crying, nor any more death." (Rev. xxi:4.) In order to find out how much of the time is shortened for the elect's sake (Mark viii:20), in order to save their flesh, we will take one of the Lord's days, as Jesus said: "Are there not 12 hours in a day?" (John xi:9), which is 1000 years, and divide it by 12 to find out how much time there is in an hour of a day of 1000 years, and we will have 83 years and 4 months (1 hour); now we want 4 watches of an hour: divide 83 years and 4 months (1 hour) by 4 and we will have 20 years and 10 months, (1 watch of an hour). Now did not Jesus say: "If He come in the second watch or come in the third watch, blessed are those servants, that are so found doing," not saying but doing. He did not mention but the second and the third watches, and, according to the laborers of the vineyard, it would be in the 11th hour, for they were paid off in the 11th hour; so by this you can see a shortened time (for the elect's sake) of the whole of the 12th hour, which is 83 years and 4 months, and the 4th watch of the 11th hour, 20 years and 10 months; by adding these together you will see 104 years and 2 months of this dispensation or generation, shortened. The type of this dispensation, or generation, was shown in the 3 days of His burial in the tomb. He arose before the 3 days were up, even so will the Son of Man (Michael) with all Israel be raised up in immortality before the 3 dispensations (days) are up; even in this 3rd watch of the 11th hour, shortened for the elect's sake, in order to save them, spirit, soul and body, judging themselves and following Him in His regeneration, with persecutions, and afflictions, and rejected of this generation. (Luke xix:25,26.)

Now if He would come in the way many of you are looking for Him (in pomp and great glory) how could He be rejected? Now we are speaking of the Second Child, (Eccles. iv:15) which is the second coming of the Son of Man (not the first). Jesus came as the Son of Man at the first and then became the Son of God: even so with His second coming; and if it were not so how could the Scripture be fulfilled? Observe Luke xvii:26, "As it was in the days of Noe so shall it be also, in the days of the Son of Man;" likewise in the days of Lot. They were rejected in every way, persecuted and afflicted through envy of the devil, because they were righteous.

Through envy Cain slew Abel; through envy the three Hebrew children were cast into the fiery

furnace; they were hated because of their loyalty to God: through envy Daniel was cast into the lion's den; through envy Jesus was crucified, etc. And as Joseph was sold into Egypt, through envy of his brethren, even so was Michael, the Son of Man; and He can say as it is written: "For it was not an enemy that reproached me; then I could have borne it. But it was thou, a man mine equal, my guide, and mine acquaintance, we took sweet counsel together, and walked unto the house of God in company." They went out from us because they were not of us. And these are the days of Daniel and you know what was said to Daniel when he desired to know of the things of the end: God said, "Go thy way Daniel till the time of the end and thou (thy seed) shalt stand in thy lot at the end of days." Now as Daniel was cast into the lion's den through envy, so has Michael been cast into prison. Now let me illustrate with the 6th chapter of Daniel: "It pleased Darius to set over the kingdom an hundred and twenty princes, which should be over the whole kingdom; and over these, three presidents of whom Daniel was the first, that the princes might give accounts unto them, and the king should have no damage. Then this Daniel was preferred above the presidents and princes, because an excellent spirit was in him; and the king thought to set him over the whole realm. Then the presidents and princes sought to find occasion against Daniel,"—and "cast him into the lion's den;" even so Michael, the Son of Man, have they cast into prison. (Remember it is written: "The thing that hath been, it is that which shall be," and "God requireth that which is past.") In all Scripture reading, remember the keys set forth in the Word, "That all things happened for ensamples and were written for our admonition upon whom the ends of the world are come." He did His Father's will and received a new name which no man knoweth saving he that receiveth it, (Rev. ii:17) and His stony heart was taken away and He was given an heart of flesh; (Ezek. xi:19), and because of His excellent spirit, giving to all that asked Him, for none He turned away empty; through envy He was taken and cast into the lion's den: "Bound in chains for the hope of Israel," despised and rejected of this generation. He came in a cloud (body) and is darkness to the world but a bright and shining light to Israel (Is real) a real light, for we are thankful for the light to see the fulfillment of the Word. "He was taken from prison and judgment." (Isa. liii:8.) Was Jesus ever in prison? No, this refers to the Second Child that shall stand up in His stead; (Eccles. iv:15.) "For out of prison He cometh to reign." (Eccles. iv:14.)

Now we plead with you to take heed to these words of counsel and warning before He rises up and shut to the door, and it be forever too late, and you be left standing without. "Strive to enter in at the straight gate; for many I say unto you shall seek to enter in and shall not be able, when once the Master of the house (House of Israel) is risen up and hath shut to the the door and ye begin to stand without and to knock at the door, saying, 'Lord, Lord, open unto us,' and He shall answer and say unto you: 'I know you not, whence ye are:' then shall ye begin to say: 'We have eaten and drunk in thy presence and thou hast taught in our streets:' but He shall say: 'I tell you, I know you not, whence ye are; depart from me, all ye workers of iniquity.'" Ye shall have the same chance the Jews had. He offered them life, but they could not see Him first as the Son of Man, and it was their downfall and

brought in the Gentiles, till their fulness, (Rom. xi:25), which is now at hand and has been since the opening of the third watch in 1875, and which is about to close, and it will be the closing of the door referred to above; and as it was then with the Jews and the First Child, so will it now be with the Second Child and the Gentiles: They have and will reject Him and it will be their fall and great will be the fall, for these are the days of vengeance of our Lord and His Christ. And it will be more tolerable for Sodom and Gomorrah than for this present generation; why? because you have all the past for ensamples. Woe, to those that reject the second coming of the Son of Man and continue so till the door is closed. "Awake, awake, awake, and arise from your slumber: Sing and rejoice, O Israel, it is the voice of the Bridegroom: Behold He is come, leaping upon the mountains and skipping on the hills. He is come to receive His Bride. The flowers appear on the earth; the time of singing is come, the voice of the turtle is heard in the garden of the Bride."

DEAR READER:—

We would like to draw your attention to the meaning of the Son of Man: not that we wish to boast or set ourselves up above our fellow man, but to show the difference between the Son of Man and the Son of God; and that when Jesus spake of the Son of Man, he did not mean the Son of God.

See St. Matt. xxii:42, where Jesus asks the Pharisees saying: "What think ye of Christ? whose son is he? They say unto him, The son of David." Look carefully and you can see by the next question that Jesus asks, that the question was not answered correctly, for Jesus says in verses 43,44, "How then doth David in Spirit call him Lord, saying, 'The Lord said unto my Lord sit thou on my right hand, till I make thine enemies thy footstool?' and no man was able to answer him a word." And why? because they did not understand the difference between the Son of Man and the Son of God. Now in St. Matt. xvi:13-16, Jesus asks His disciples "Whom say ye that I the Son of Man am?" Here you see He asks concerning the Son of Man, not the Son of God, and they said that He was Christ, the Son of the living God. Now take the answer that Peter gave to this question, and apply it to the first question He asks the Pharisees, and you will have the question answered correctly. You will see that Jesus knew that Christ was the Son of God, and that He, Jesus, was the Son of Man, or woman's seed, the flesh part being of the seed of David. Now in Rom. 1:3,4, you will see how the Apostle Paul puts it: "Concerning His Son, Jesus Christ our Lord, which was made of the seed of David according to the flesh; and declared to be the Son of God according to the Spirit of holiness;" so you see He was the Son of God through the Spirit. Now Christ is the Spirit of God, which John saw descend upon Jesus at the river Jordan, having neither beginning of days nor end of life. (Heb. vii:3.) See St. Mark 1:19. —"And straitway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon Him." Now if you will keep this before you, (that is, the Spirit and that which it descended upon) you will be able to understand what Jesus meant when He said, in St. Matt. xxiv:27, etc. "For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming

of the Son of Man be." And in the 37th verse, "But as the days of Noe were, so shall also the coming of the Son of Man be." Thus we see the Son of Man is to come, before all Scripture can be fulfilled. And are we to look for Jesus Christ, the Son of God to come down again and take a life of blood? Nay, for He now hath Immortality. (See 1 Tim. vi:16.) Now Israel is to be made like Him, as Paul in 1 Cor. xv:53 says "This mortal must put on Immortality." When this mortal puts on Immortality, then we will be like Jesus Christ, the Son of God, who is the first-born among many brethren. (Rom. viii:20.) Then if Jesus was the first-born among many brethren, it is evident that His brethren were to follow; but there is a work for them to do, before they can be like Him, and that work is what Jesus was referring to, when He said: "The works that I do shall he (His brethren) do and greater works than these shall he do, because I go unto my Father." (St. John xiv:12.) So we have an incline to ascend; first from the man of sin to the Son of Man, and then to the Son of God. When we are born into the world we are born in sin and David said: "Behold I was shapen in iniquity and in sin did my mother conceive me." (Psalms li:5.) But God has provided a way for us to rise from the Adamic fall to the Son of Man, and that is by perfect obedience to the Laws of God. Then will our blood be cleansed; according to the promise, in Joel iii:21: "For I will cleanse their blood that I have not cleansed, for the Lord dwelleth in Zion." And any one of us will become a Son of Man, as Jesus was when He received the Spirit at the river Jordan; hence Jesus said, "Whom do men say that I the Son of Man am?"

Now, dear reader, you know that the Scripture must be fulfilled; so we ask you in the spirit of love and kindness, not to condemn what we have said until you have proved it, but just listen with an unbiased mind, and see if what we say is not in accordance with the Law and Gospel; and if it is receive it; if it is not, reject it. On the 13th of October, 1891, Michael K. Mills went through a change, and the evil in His body was burned up, leaving Him the Son of Man, His blood being cleansed, and the spirit of Michael ministering to His body, which was the fulfilling of Daniel xiii: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." Michael is now here and we find the troubles are here also, to fulfill the Word. And all that is written concerning the Son of Man, at the time of the end, is to be fulfilled by the Second Child, Michael, Jesus of Nazareth being the first. (See Eccles. iv:15.) I considered all the living which walked under the sun, with the Second Child that shall stand up in His (Jesus) stead."

The Jews make light of Jesus, saying they but killed a blasphemer, who called himself Christ. They do not see that they only took the life of the mortal part, which was blood; and He came for that purpose, and shed His blood for all, and then God raised the same body again and it never saw corruption. This all looked like foolishness to the Jews even though their laws and prophets pointed to the same, because God brought it about in such a simple way. Now, dear reader, was Jesus ever in prison? No. Therefore He could not fulfill the 14th verse of the 4th chapter of Eccles., "For out of prison He cometh to reign." Now this can and will be fulfilled by

Michael, the Second Child, for He is in prison: therefore He can come out to reign, as Jesus the First Child rose from the dead. We also find in Isaiah 53rd chapter and 3rd verse, "He is despised and rejected of men: a man of sorrows and acquainted with grief: and we hid as it were our faces from Him; He was despised and we esteemed Him not." And in the 7th and 8th verses, "He was oppressed and He was afflicted, yet He opened not His mouth: He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He opened not His mouth. He was taken from prison and from judgment, and who shall declare His generation?" It may seem strange to you because He is persecuted and imprisoned, but under what conditions are we promised eternal life? it is by forsaking all and receiving persecutions. (See Mark x:30.) And do not think it strange because God permits this; for it is not to punish Michael, but to show this generation how unmerciful they are. See how God allowed Jesus, the Son of Man, to be condemned. "We go up to Jerusalem, the Son of Man shall be delivered unto the high priests, and unto the scribes; and they shall condemn Him to death, and shall deliver him to the Gentiles." (Mark x:33.) We see the Jewish dispensation was brought to a close by their rejection of the Son of Man over 1800 years ago; and so will this dispensation be brought to a close by the Gentiles rejecting Michael, the Son of Man, or the Second Child. "And He shall send forth His angels with a great sound of a trumpet, and they shall gather together His elect (Israel, Isa. xlv:4), from the four winds, from one end of heaven to the other." "And then shall appear the sign of the Son of Man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven, with power and great glory." (Matt. xxii:30,31.)

These few lines we hand to you on behalf of our Dear Brother, Prince Michael.

**Matt. x: 32. "Whosoever therefore shall confess me before men, him will I confess before my Father which is in heaven."**

**1 John iv: 3. "And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of anti-Christ, whereof ye have heard that it should come, and even now already is here in the world."**

DEAR READER:—

Michael whom the whole world rejecteth is the Son of Man spoken of in Luke xviii:8, where Jesus says: "When the Son of Man cometh will He find faith on the earth?" He is the Second Child, spoken of in Eccles. iv:15, and will soon come forth from prison to reign, as in Eccles. iv:14, and Isa. liii:8. Jesus the First Child was never in prison, as recorded in Matt. xxv:35,36, where He says: "I was sick and in prison and ye visited me not." Neither did they cut the hair of Jesus as spoken in Isa. 1:6. But Michael, the Second Child is fulfilling all this; and as Jesus the First Child was a Rock of offence to the Jews, so now Michael the Second Child is a Rock of offence to the Gentiles; they not watching as Jesus repeatedly warned them to do and told them He would come as a thief. And so they have imprisoned Him as a seducer which is recorded in John iii:14, "As Moses lifted up the

serpent (seducer) in the wilderness, so shall the Son of Man be lifted up." The First Child, Jesus, came to shed His blood as a ransom for all souls; the Second Child, Michael, has come to deliver His people Israel, to be a leader and commander, as in Isa. lv:4, and Daniel xii:1; also spoken of in Jude; and to give eternal life to as many as will accept it, as in John viii:51.

Now note the Scripture carefully and you will see there are three states or stages of man: the first state or stage is the natural man, or man of sin, Ps. li:5, the second state or stage is the Son of Man and the third state or stage is the Son of God. Now we must pass from the man of sin to the Son of Man, by strict adherence to God's Law, for it is under the Law that the purification of the body must take place; and then from the Son of Man to the Son of God. Now this second state or stage, (Son of Man) has been attained unto by prophets and apostles. And although they did attain unto this state or stage, they were still liable to death while blood coursed through their veins: as Abel slain by Cain through envy, Isaiah sawn asunder, Peter crucified head downwards, and the crucifixion of Jesus. These are the ones that John was referring to in Rev. vi:9, where it says: "And when He had opened the fifth seal, I saw under the altar 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." And also referred to by Stephen in Acts vii:52, where he says, referring to them that were slain: "Which of the prophets have not your fathers persecuted? and they have slain them which showed before of the coming of the just One; of whom ye have been now the betrayers and murderers." Also, see 1 Thess. ii:15, making the statement still plainer saying: "Who both killed the Lord Jesus and their own prophets and have persecuted us; and they pleased not God, and are contrary to all men." And Jesus referring to this class of people that manifest that spirit, says in Matt. xxiii:28,29, etc., "Even so ye outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity. Woe unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets and garnish the sepulchres of the righteous and say: 'If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets.' Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets. Fill ye up then the measure of your fathers. Ye serpents, ye generation of vipers, how can ye escape the damnation of hell? Wherefore, behold, I send unto you prophets and wise men, and scribes: and some of them shall ye scourge in your synagogues, and persecute them from city to city: that upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zecharias, son of Barachias, whom ye slew between the temple and the altar. Verily I say unto you, all these things shall come upon this generation."

Now, dear reader, you can see what John meant where he referred to them that were slain; and also, you can see how it is possible after attaining unto this second state, or Son of Man to be slain or put to death. In the first dispensation we see one that has escaped, namely, Enoch, the priest; and in the second dispensation another, Elijah the Levite. And if you will notice, God frequently addresses them,

book of Ezekiel and in almost every other book; But these all fell short of the purpose as Paul tells you in Heb. xi:39, not attaining unto the third state or stage, the Son of God, having "been slain for the Word of God, and for the testimony which they held." But now is the eleventh hour when 144,000 will pass through these stages and become Sons of God, like unto Jesus Christ the first-born among many brethren. Now while we are in the evil state, as the Man of Sin, God can not work with us, or use us as His instruments. We must first be purged from our old sins, which, in Gal. v: 19, Paul tells you are adultery, fornication, uncleanness lasciviousness, idolatry, witchcraft, hatred, variance, heresies, envying, murders, drunkenness, revilings and such like; these must be forsaken and overcome, and as in the 22nd verse, the fruit of the Spirit, love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance, must be applied and have the evil taken away, as promised in Joel iii: 21 and Rom. xi: 27, and then God can use us and work with us, as He did with the holy prophets of old, mentioned in 2nd Peter 1: 21.

Now Michael by strict obedience to the Word of God has passed through this first state or stage and become the Son of Man, and is now a chosen instrument in God's hand to gather Israel, and lead them on through the two-leaved gate, Law and Gospel, to become as He is, the Son of Man. Mark! Jesus had only to pass from the second state or stage to the third state or stage, as He was born the Son of Man. But He said: "The works that I do shall he (His brethren) do, (keeping the law) and greater works than these shall he do." Now the greater works is overcoming the evil or passing from the Man of Sin to the Son of Man, where Jesus began. Though Jesus was a Son, yet learned He obedience by the things which He suffered, and Michael now the Second Child is deeply suffering for the sins of others, until His hour come for His divinity to be revealed and made manifest. Notice, Jesus first revealed Himself to His disciples, and then to His people, the Jews; likewise, Michael has first revealed Himself to His disciples, and is now revealing Himself to the people, the Gentiles.

Jesus said at His second coming the people would seek a sign, but no sign should be given them but the sign of the prophet Jonas, which was preaching and warning the city of Ninevah, and this sign is now being given unto you. But you Gentiles, like the Jews, are rejecting Him and crying for a sign and quote "No man knoweth the day nor the hour," but if you will kindly look at I Thess. v: 4, you will see that His brethren will not be ignorant that this day overtake them as a thief. You know that Paul tells you in Acts iii: 22, that He would send a man like unto Moses; Him shall ye hear. Paul also says in Acts xiii: 41, "Behold, ye despisers, and wonder and perish, for I work a work in your days, a work which ye shall in no wise believe though a man declare it unto you." Now dear reader, as Jesus says in John iii: 11: "We speak that we do know and testify that we have seen, and ye receive not our witness," that Michael is the Son of Man, and like Moses, receiving divine communications, to lead the children of Israel, the 144,000 spoken of in Rev. 14, into the promised land, to receive the inheritance of their body, of which Canaan was a type, and to establish God's peaceable kingdom here on earth, and will reign 1,000 years and fulfill the Lord's prayer: "Thy Kingdom come; Thy will be done on earth as it is in heaven."

Now dear reader, do not reject this because a foolish instrument hands it to you, for God chooses the foolish things of the world to confound the wise, that no flesh may glory in His presence: And as Jesus exclaims in Matt. xi: 25, "I thank thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father; for so it seemed good in Thy sight."

*The following is taken from John Wroe's prophecies, Part III, Vol. I, Page 169.*

*A communication given to Robert Blackwell, Ashton-under-Lyne, 10th of 11th month, and yet my 7th month, 1823.*

Behold! behold! the stars that have appeared in this thy day and generation, to give unto thee a light in the dark and dreary day; and in a little time thou shalt behold the Star of my glory, which shall come forth from the east; and thou shalt first behold its rising in thy meridian, and there it shall shine through eternal ages. But if thou, O Britain! reject the glorious day-star from on high, thou shalt be supplanted of thy birthright, and my blessings shall pass from thee, and my glorious star shall glide away. then thou wilt lament thy loss and folly, and prepare for scenes of desolation and woe, and my heavy hand shall display my power in the execution of my displeasure against thee, until I have brought thee, like Nineveh, to beleive, and humble thyself in sackcloth and ashes, before me; then I will return, and my glory shall shine in the midst of thee. Therefore, I call upon thee, O England! to hearken to my offered mercy, which I now present unto thee by my messengers, that thou may escape the deluge; the impending showers of my judgments hang over thee, but I suffer my impatience to linger that I may see if thou wilt hearken to my entreaties. I send my warnings from time to time, but I still see them rejected. I see my servants despised, whom I make use of as instruments in my hand to declare my mind and will by unto you. I also suffer here and there a little of the slightest drops of my judgments to descend. that that thou may awake and receive the joys I have laid up in store for all that love me, and are longing for my appearing in the person of my Son Shiloh, who is my new created being.

O then be wise! and haste, like my servant David. Delay not to keep my commandments, lest this, my offered mercy, is closed from you, and I suffer the teeming showers of my wrathful displeasure to be poured forth round about you. the clouds are pregnant with ills, and the cup of my fury is full even to the brim, ready to be poured forth; but in my great love I have hitherto withheld it, so that I might be gracious unto you, but I cannot long delay taking away the shield of my protection, which has long been over you.

#### A PROPHECY,

*(From the Woman's writings.)*

In heaven the wonder first was seen,  
And you may wonder here,  
The woman clothed with the sun  
Shall make all nations fear;  
Then let the stars begin to shine,  
And publish my decree.

If these refuse, I'll others choose,  
Though fatal destiny  
To those that disobey their call:  
'Tis me she hath obey'd.  
The woman stands condemn'd by all,  
Was man by her misled?  
Then now by her he must come back  
That paradise will regain.  
In her I'll break the serpent's neck,  
And will set free her chain.  
She poured the ointment on my head,  
And a good work she wrought;  
And with her tears she wash'd my feet,  
Let man deny her not;  
For at the cross the woman stood,  
The sword went thro' her soul,  
While my disciples saw and fled,  
And so they left me all.  
No woman in the company,  
When hands on me were laid,  
And Pilate's wife did pity me,  
When Judas had betray'd.  
When from the grave I did arise,  
I ask, who there was first?  
Then let the sons of men be wise,  
If women love me best.  
Have I her life and senses spar'd,  
For to assume the bride?  
Then let the sons of men beware  
That she be not denied.  
More fatal now than Adam's fall  
'Twill happen to the man.  
For in the dark the light doth shine,  
Your eyes dazzled here;  
And will you shudder at the thought  
To see the mystery clear?  
Or will you, like the Jews of old,  
Keep seals upon the tomb?  
Or will you bribe the keepers here,  
That truth may not be known?  
Then soon to others I'll appear.  
In the highway I'll go;  
And this command, without delay,  
I bid thee hasty do.

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