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THE KEY OF DAVID.

DAVID THE TRUE MESSIAH,

OR

THE ANOINTED OF THE GOD OF JACOB.

THE

TWO WOMEN

WHO CAME TO

KING SOLOMON

Were designed, in the greatest depth of Wisdom,

TO REPRESENT

THE TRUE AND FALSE CHURCHES, AND THE LIVING
AND DEAD CHILD,

OR

M E S S I A H.

ALSO,

REASONS FOR BECOMING A JEW;

WITH A

REVISION OF THE LATE LAWSUIT FOR LUNACY ON THAT ACCOUNT.

TOGETHER WITH

AN APPENDIX.

BY

WARDER CRESSON.

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INTRODUCTION.

IN the spring of 1844 I left everything near and dear to me on earth. I left the wife of my youth and six lovely children, (dearer to me than my natural life,) and an excellent farm, with everything comfortable around me. I left all these in the pursuit of truth, and for the sake of the Truth *alone*.—I had often from my youth asked my soul, “Where is perfect, evident, incontestible Truth to be found? The answer was, It exists everywhere. It is in the heart. It consists in the conscious *evidence* of her existence, against which no reasoning can prevail.”—Still, I was not satisfied. Prayer after Prayer, and aspiration after aspiration, ascended up to God. I knew that *He* would not *deceive* me, and therefore *trusted* my all to Him, and still pursued Truth. Every step was actuated by a sincerity and a holy warmth of purpose; and every prophetic promise with a sacred feeling unadulterated and without care.—But I soon discovered that I only now perceived her afar off in Idea, in Sentiment, in *Theory*, and longed to behold her realized in *Fact*,* in Reality, in *Time*,* Place, and Circumstances; for I found “Truth in the mind was never complete,” Truth in the abstract was never *developed*. I there-

* As I have since in Jerusalem.

fore found *one Key* that presented itself clearly to my mind, that would infallibly lead me through the door of Truth. It was this:—an entire *Faith* and *dependence* upon God's ever living *Word* and Promises. Two of these had often presented themselves to my understanding, which I shall hereafter more particularly refer to, as sufficient for my purpose, although I had the misfortune (without any power or control of my own to prevent it) to be born and educated in the Great *Moral and Physical* Labyrinth consisting of above 380* opposing and contending sects, *all of Christians' own making*; each party contending and branding the other with being unsound and heretical, and composing a *block* in the "Great Mystical Babylon," from the Church of Rome down to the least and latest sect, or dissenter. I had often been impressed with the call to "Come out of Babylon." "Come out of Babylon, my People, that ye be not partakers of her sins, and that ye receive not of her *plagues*." Rev. xviii. 4. This I sincerely tried to do; but I soon found that what the ministers understood by coming out of Babylon was to come out of any of the opposing sects to their own sect, which they in this manner were trying to build up, thinking, no doubt, their own persuasion was the only right one. But as my understanding became enlightened and opened, so that I understood all the distinctive *marks* given in God's Most Holy Word of "Mystery Babylon," I became convinced and assured, from Christians' own testimony, † (which I was then living under,) that the whole structure, from the Church of Rome (whom Pro-

* N. B.—I was constituted of that order of mind that I could never rest satisfied with a mere empty profession of Truth, without the *reality*.

† See Rev. chap. xviii; and Isai. lxxvii. 1-5; and John iv. 22.

testants called the "Whore of Babylon and *Mother* of Harlots") down to the least of her *daughters*, who consequently must be the "Harlots" if she be the "Mother" of them, as all sacred and profane History declares that from *Head* to *Tail*, and from the least to the greatest, all compose this Great "Mystery Babylon," "for *all nations* have been made drunk with the wine of her fornication." See Rev. xviii. 2, and xvii. 2.

But God was not pleased to let my soul rest in any one department of this great Labyrinth, in which thousands and myriads of souls have been lost and bewildered, and have never found the way out. Although all Christians profess to believe the assertion that "Salvation is of the Jews," there is an *impassable barrier* between believers in that man which they have made a God of, *that must forever form a separation* between every Israelite and every soul that remains still in Babylon; and this must *forever remain a Barrier* that cannot be thrown down, so long as they believe their testimony to be true. However, of one thing am I convinced and satisfied, that there is no Salvation for the Gentiles but by *coming to Israel*, to be saved, as I have done; for I have seen everything give way, and fall through as being insufficient, as all the Law of God and his Holy Prophets declare.

Now the two truths that I mentioned and before alluded to, as having presented themselves to my mind, and as being sufficient to extricate me out of this confusion and darkness, are the following—1st. "Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh *in* darkness, and hath no light? let him trust in the name of the Lord, and stay upon his God." 2dly.

“Blessed is the man who placeth his *confidence* in the Lord and thinketh of *the way to Jerusalem*. They go on from *Strength to Strength* till they appear before God in Zion,” and so I truly found it until I realized in my experience the Book of Ruth to be “*Rest*” and “*Strength*.”

I intend to add to this work a paraphrase upon the Book of Ruth, and show how, in confirmation of the Word of God and my own experience in going to Jerusalem, it teaches us the way to obtain *Rest* and *Strength*.

Next to this Introduction I intend to settle the very important question whether that which is Literal is first, or that which is Spiritual, as upon the right settlement of this very important point depends the truth of Judaism or the Truth of Christianity.

I shall then, before I make my readers acquainted with the “two women of Solomon,” open this work with the Key of David, showing that the foundation of all Truth and of Eternal Life is the Unity of God.

THE

LITERAL FIRST, AND THEN THE SPIRITUAL,
PROVING WHICH IS TRUE, JUDAISM OR CHRISTIANITY.

THE whole foundation of the Christian Religion depends upon satisfactorily solving one of these two Questions, whether the *Spiritual* is first and *precedes* the *Literal*; or whether the *Literal* is first, and precedes the *Spiritual*.*

It will at once be seen, that upon this most important decision, depend, the truth of Judaism, or the truth of Christianity.

Christians assert that about 1820 years since, the "Kingdom of God," or the 5th Kingdom of the "*Stone*" mentioned in the 2d chapter of Daniel, 34th verse, was set up; and that this Kingdom is the *Spiritual* Kingdom of Christ, *only* consisting of "Righteousness, and Peace, and Joy in the Holy Ghost," Rom. xiv. 17.

The Jews, on the contrary, assert that this is impossible, as everything proves and bears evidence that the *Spiritual* cannot precede the *Literal*, but that the *Literal* must first

* We all know that God is a pure incorporeal *Spirit*, and as a disembodied Spirit, is the *first*; but not so with Man, because we always see him constructed and organized a mere material being, and although he has a recipient, he becomes not a *Spiritual* Being until a long time afterward.

take place, and until it does the literal predictions of all the Prophets can never be fulfilled.

The Christians again assert that Jesus set up and fulfilled the *Spiritual* part 1800 years and more ago, and that he will fulfil the literal part at his second coming; (this the Jews declare to be contrary to the truth of Scripture;) hence the Christians accuse the Jews of being “*carnal*” and “*outward*” in believing and looking for an *outward, visible Kingdom first*; and that they are “*blind and stiffnecked*” in not believing in their *spiritual abstract Kingdom* set up many hundred years since.

Now any person can clearly discern, that if the first system be founded in truth, Judaism must fall and Christianity must prevail; but if the last position be true, Christianity must fall and Judaism must eventually prevail.

We will decide this matter by first taking Christians’ own testimony, Paul, whom they all acknowledge. He testifies—“*Howbeit that was not first which is Spiritual, but that which is natural; (i. e. Literal,) and afterward that which is Spiritual. 1 Cor. xv. 46.*”

And we know that in the creation of Man,* God *first* cre-

* Just so with the Creation itself, God first, that is, “*In the beginning God created the Heavens and the Earth,*” and *afterward* “*the Spirit of God moved upon the face of the waters,*” see Gen. i. 1 and 2; and we see this truth in the fact, that *first* the Body of man comes into this world, and afterward, and not until afterward, his mind and understanding are formed by means of the five senses. And so it is with everything that is known to us, first a body is formed and organized—then a correspondent spirit is begotten, entirely dependent and in accordance with that form or organization—for instance, if we form properly and correctly the body of a Whistle, it will whistle and be a Whistle, so with a Rattle, so with an Organ, so with a Piano, so with a Galvanic Battery, and so with a Man. The attendant Motion, Sound,

ated, or "formed, the Body of man of the dust of the ground, and afterward breathed into his nostrils the breath of life; and man became a *living soul*." Gen. ii. 7.

These most important Truths cannot possibly be Spiritualized or evaded, for Paul again declares "That the *invisible* things of God, from the creation of the world, are clearly seen, being understood by the things that are made," &c. See Rom. i. 20. Now mark, here it is declared, that even the *seeing* of the Invisible is predicated upon the "things that are *made*," and not *vice versâ*; the visible "things that *are made*" must be first, and the spiritual, or invisible things not until *afterward*.

This is very important, (let me repeat it,) for upon this spiritual system being *first*, rests the whole *strength of the system of Christianity*.

Hence we see in everything that which is *first* is *Literal*, or natural, and afterward that which is *Spiritual*.

Were it not that a Steam Engine, when properly constructed and arranged in all its parts, would afterward receive all the spirit and power of Steam, the formation and organization of its material parts would ever have been in vain. Just so with the coming visible Kingdom of God.

No sooner will God have created the material Body of creation *perfect*, and arranged it in all its parts, than immediately afterward, and not before, will there enter that harmonious, holy and perfect spirit, as is declared by all the prophets of God, to the utter confusion and confounding of all the Priests* and Enthusiasts, who have ever been put-

and Spirit are always dependent upon the form and construction, and not the form and construction upon motion, sound and spirit.

* This is the reason that the prophet Jeremiah says, that "the *Gentiles* shall come to thee (Israel) from the ends of the earth, and

ting the *Spiritual* before the *Literal*, and the "Cart before the Horse" thousands of years before ever the literal appeared, or was so organized, so as to make it possible for the right spiritual or spirit to be retained and continued in the literal.

How can the right and redeemed, or perfect spiritual, be retained in a wrong and corrupt literal? This cannot be done, and hence the great conflict between the pure Spirit of God, and our present material corrupt bodies.

A near relation of mine, who had been educated with me, a Quaker, became much taken up and exercised in the great importance of *Spiritual* abstract truths, and that all outward *Forms* and ceremonies were but the "*Dead Letter.*" I once immediately dropped a conversation upon this subject apparently, but after a little while said to him, he being an apothecary, "Please give a quarter of a pound of Camphor, three ounces of Cream of Tartar, one pound of Magnesia, and one ounce of Calomel, but mark, I do not want the outward form, or body, or substance of these articles, I only want the Principle,* the Life, the Spirit of them. He looked at me perfectly astonished and then laughed, I laughed also, for we both understood each other. He went and joined the Episcopal Church, as the right outward form and body, that contained the true Life and Spirit of God, as he thought, but I joined the Jewish Church.

shall say, Surely our fathers have *inherited lies*, vanity, and things wherein there is no profit." See Jer. xvi. 19.

* How clearly is here set forth and exposed the spiritual abstract Religion of the Friends, or Quakers, who reject all *forms*, or *ceremonies*, and only hold to a *Spiritual Worship*. Whereas, right Forms or Ceremonies, when they are of God's appointment, are just as necessary as mediums to convey the Divine Life, or Spirit, through to us, while we are in these material bodies, as our Words are necessary to convey our Ideas of Principles, or Spiritual Truths.

THE
KEY OF DAVID.

“So He shall *open* and none shall *shut*. And He shall shut and none shall open,” Isaiah xxii. 22.

I have understood that Wm. Penn, who came over to this country (America) in company with a friend by the name of *Key*, said, “that by the use of the *Key* and *Pen*, the Everlasting Kingdom of God would be set up and triumph over all opposition.”

“Horror hath taken hold upon me, because of the wicked that forsake thy Law,” Psal. cxix. 53.

“It is time for thee, Lord, to work: for they have made *void* thy Law,” Psal. cxix. 126.

“There is none like unto the God of Jeshurun,*
Who rideth upon the heaven in thy help,
And his excellency on the sky.
The Eternal God is thy refuge,
And underneath are the everlasting arms :
And he shall thrust out the enemy from before thee,
And shall say, *Destroy them*.
Israel shall then dwell in safety *alone* ;
The fountain of Corn and Wine,
Also his heavens shall drop down dew.
Happy art thou, O Israel,
Who is like unto thee,
O People saved by the Lord,
The shield of thy help,
And who is the *Sword* of thy Excellency !
And thy *enemies* shall be found *liars* unto thee,
And thou shalt tread upon their high places.”

Deut. xxxiii. 26-29.

* Jeshurun is synonymous with Israel, see Isai. xlv. 2.

Qualifications *indispensably necessary* for any Gentile Christian to possess in going to Jerusalem, before ever he can arrive at the one *unchangeable* and all saving *Truth*.

1. He must not be compromised to any of the many hundreds of the Christian sects, either by *pre-possession* or *Pre-judice*. He must be a God-fearing and truly honest man. The following must be his motto:—

God in thy eye,
Truth in thy Heart,
Light in thy Soul,
From these never part.

But if he be a High Churchman, or a Puseyite, he will, if he get amongst the Convents there, in all probability, go over to the Catholicity or Church of Rome. If he be an Orthodox Quaker, he will, in all probability, go over to the Church of England; but if he be an Hicksite Quaker, a Universalist, or Spiritual Knocker, he will, in all probability, go to Infidelity.

But if he be a truly Wise and Understanding man, he will go and “ *dwell under the shadow of Israel and return; he will then revive as the Corn, and grow as the Vine: the scent thereof shall be as the wine of Lebanon. Who is wise, and he shall understand these things? prudent, and he shall know them?*” (Bishop Horsley says, “these last words of the Prophet Hosea imply very *great Wisdom* indeed,*”) “for the ways of the Lord are right, and the just shall live in them; but the transgressors shall fall therein.” Hosea xiv. 7 and 9.

* Yet the Bishop had not Wisdom and Strength enough to practice them himself, or BECOME A JEW, and “ *dwell under the shadow of Israel and shall return.*”

THE
KEY OF DAVID.

“ Our Father, raise Jerusalem,
For when the Daylight breaks
In yonder East, the clouds disperse,
The sleeping world awakes.”*

THE Key is an emblem of the authority of Government, and in the East to this day, in transferring the Authority and Government of a City, a large Key is laid upon a person, and hangs down in front, as a mark of his Authority. The Key of David is the authority and Government, which God has given David over his Everlasting Kingdom and City of Jerusalem, which Jeremiah, iii. 17, tells us, “Shall be the Throne of the Lord.”

And all the strength of this Authority and Government of the “Key of David,” depends upon one great and grand Principle, viz.: The *Divine Unity*. Indeed, to take away or destroy the *Divine Unity* of God, by attempting to *divide* it, would be certain death, so far as it concerns ourselves—for division is Death, from the highest created Being down to the lowest Human Existence. Therefore the true mother, when the wise King Solomon merely pretended to

* Christian.

divide the "*Living Child*," said, "O, my Lord, give her the *Living Child*, and in no wise *slay* it" (by *dividing* it,) "for her bowels yearned upon her son." 1 Kings iii. 26.

In truth, the very first gasp or breath of the soul in Immortality and Eternal Life, is a belief in the *Unity of God*, therefore God's very first law to Israel was, "Hear, O Israel, the Lord thy God is *One Lord*," Deut. vi. 3, 5, and the very first step of the soul in darkness, and Eternal Death, is attempting to divide the *Unity of God* into a *Trinity*, or Plurality, whether it be in number, name, or *division* of parts; and for this great reason, because the "true Thesis of God is without *Body, Parts, or Passions*." that is, God is not a *Corporeal* or *Physical Being*, but a *Moral* or *Spiritual*, and therefore his character, or *Being*, must be composed of certain *powers* or *virtues*, that we properly call *attributes*, because we *attribute* them to him, viz.: Power, Wisdom, Righteousness, Justice, Mercy, Goodness, and Truth, and these *Seven Principles* or Powers, or Attributes, we see clearly manifest in the whole visible Creation of God, and therefore they cannot be denied, neither can they be *divided*, nor treated of *separately* from the great Principle of *Unity*, because if they are attributes, and Eternal in their nature, we cannot divide them unless we are guilty of *Idolatry*. This the great Maimonides saw, although almost all Christian writers have spoken of them and treated of them *separately*, and very improperly; for who cannot at once see, that it is impossible for Power to exist without Wisdom to apply and appropriate it; and that Righteousness cannot be *maintained* without Justice to protect it—neither can Mercy exist without she has Goodness for her bowels; and they must all exist in Truth, or else all would be, and is, fiction and falsehood.

These Eternal Attributes are existent everywhere; but how could the attributes constitute God's existence, and be *Omnipresent*, if composed of corporeal or visible parts?

But the most perfect and complete representation of an Invisible Being, whom we call God, is his Most Holy Divine Law, and this is the only revelation or exhibition that first led the mind of man (Moses) to see him or his *Similitude*,* which *similitude* is his *Divine Attributes*, as we can plainly see in all his visible creation, as a God of Power, Wisdom, Righteousness, Justice, Mercy, Goodness, and Truth; and these are Seven Pillars of Wisdom.

“The heavens declare the glory of God; and the firmament sheweth his handy work.

“Day unto day uttereth speech, and night unto night sheweth knowledge.

“*There is no speech nor language, where their voice is not heard.*

“Their line is gone out through all the earth, and their words to the end of the world. In them hath he set a tabernacle for the sun,

“Which *is* as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race.” Psa. 19.

The wise King of Israel (Solomon) clearly foresaw the *True Church* and *Kingdom of God* set up and established in these *Seven Attributes*, in these last days, before a wondering world, and therefore he gives us the following beautiful description of it in his Chapter ix. 1st, 2d and 3d verses of *Proverbs*, “Wisdom hath builded her house, she hath hewn out her *Seven Pillars*: She hath *killed* her beasts; she hath mingled her wine; she hath furnished her table: She hath

* See Numbers, xii. 8.

sent forth her maidens ; she crieth upon the *highest places* of the city :” now this is the Interpretation as follows :—

“Wisdom hath builded her house”—(The Everlasting Kingdom.)

“She hath hewn out her Seven Pillars”—(The 7 Attributes or Pillars that support it.)

“She hath killed (margin says killing) her Beasts”—(The 4 Gentile Monarchies or Beasts.)

“She hath mingled her wine”—(The new Wine of God’s Kingdom.)

“She hath sent forth her Maidens”—(her Virgin Souls.)

“She crieth upon the highest places of the city,” in all God’s visible creation, and says to the “simple and to all that want understanding,” that the *Divine Unity* is the first great Principle and grand *Centre* of God’s Everlasting Kingdom. Attempt to take away this one *all-important Centre*, and endeavour to preserve the 7 Attributes, or the Being, of the *only One* Eternal Invisible God, by setting up a Trinity, and so long as you attempt to do this, all will be *confusion* ; and you can never set up the Everlasting Kingdom of God upon this earth, but all your labours and superstructures will crumble to the dust, for this plain, self evident reason, that it is utterly impossible for any one of the *Seven Pillars*, or Divine Attributes, to stand or exist separate or independent of each other, as I have shown and will show, without the Divine Unity.

It was the Divine *Unity* that created this world, the *Ahad*, or the *oneness*, of the Shemang Israel. “Hear, O Israel, the Lord our God ! the Lord is *One*,” because in *Unity* or Union is *Strength*.

It was the departure from this Divine *Unity* that caused the Fall of man, because a departure from God’s command

or *word* is disunion, or *division*, from herself, and therefore weakness.

It will be the Divine Unity that will *restore* Man to *Paradise*, because in *Union* there is Life and *Strength*.

It was a departure from the Divine Unity that caused the death of Abel, because Cain departed from the Attribute of *Goodness*.

It is the Divine Unity of God's Seven Attributes, or Pillars, that will bring and restore the *Messiah** of God, because in *Union* there is *Life*, Justice, and Truth.†

It was a departure from the Divine Unity that caused the Building of the Tower of Babel and the confusion of tongues of men, and their subsequent separation; because in Division, i. e. *Trinity*, there is *Confusion*; and these "*Seven Lamps*," or Seven‡ Eyes, in the "*hands of Zerubabel*,"§ (which means "he that destroys Babylon,") as the Divine Unity and Seven Attributes, will most effectually do as soon as they are adopted and practised.

It is the Divine Unity that will cause the *building* of *Zion* and *Jerusalem*, the restoration of the *One Pure Language*, (Zeph. iii. 9,) and the Union of all who Fear God in "One Lord, Faith and Doctrine, when the '*Lord* shall be *One*, and his *name One*,' because *Unity* is *Oneness*."

It was a departure from the *Divine Unity* that caused one of the greatest and wisest of Kings (Solomon) to lose his heart and become an Idolater; because he formed an alliance with the daughters of the land, contrary to God's

* See 2 Sam. xxiii. 1 and 5.

† But there can be no Truth in God being *One* and yet *Three*.

‡ They are called Seven Eyes because by the Seven Attributes we perceive and see at once.

§ See Zech. iv. 7, 10.

express command. See 1 Kings xi. 1 to 10, and Exod. xxxiv. 12, 15 and 16. Idolatry is the worship of more Gods than One, and therefore of a False God. Therefore we see, a departure from the Unity proved the loss of Solomon's heart, or life. See 1 Kings xi. 4.

And it was an adherence to the *Divine Unity* in the only *Anointed*, i. e. "*Messiah, King, Priest and Prophet*" of God, King *David*, that caused his *heart* to be "*Perfect*" with God, (see 1 Kings xi. 4 and 6,) with only one exception, (see Psa. li. 4,) and a "*man after God's own heart,*" (1 Sam. xiii. 14;) because he denied himself any connexion with any of the strange daughters of the land, (Bath-sheba was a *Jewess*,) and therefore they could not lead him to go a "*Whoring after their Gods,*" (see Exod. xxxiv. 16,) and Break the Unity of God. "*Hear, O Isreal, the Lord thy God is one.*"

It was the Divine Messenger of God's Eternal *Unity* that bespoke and breathed in Manoah's* Wife the Mighty and Strong man *Samson*, and it was a Union with one of the daughters of the *Uncircumcised* Philistines that caused his hair, i. e. "*Strength*, to be cut off his head, and put out his eyes," Judges xvi. 17, 19 and 21.

It was the Messenger of God's Everlasting *Unity* that came and sat under the Oak and spake unto Gideon when he was threshing wheat by the Wine Press, and said unto him, "*The Lord is with thee, Thou Mighty Man of valour,*" (Judges vi. 11, 12;) and in his hand God delivered the Midianites and all their hosts. Judges vii. 14.

It was the *Divine Unity* and Naomi's going to the land of Israel, that *Ruth*, i. e. *Rest*, and *Boaz*, i. e. *Strength*, became the great Progenitors of David. Ruth iv. 13 to 22.

* Manoah means *Rest*.

It was the departure from the Blessed Unity of God that caused Israel's being overcome by their enemies, and their subsequent oppression and suffering.

And it is the Divine Unity that will cause them to triumph over their enemies in these last days, and to be established, as is promised them, a Kingdom of "Priests" unto God and his Messiah, David King of Israel. In confirmation of this see Jere. xxx. 9; Ezek. xxxiv. 23 to 25, and xxxvii. 24, 25; Hosea iii. 5; Psa. lxxxix. 19 to 36, and 2 Sam. xxiii. 1 and 5.

It was a departure from the Divine Unity that has robbed Israel (*but only for a time*) of the Kingdom and Government of God's Zion and Jerusalem, and the Temple of his Glory, and hath also robbed them of the power of the "Key of David," so that God hath shut and none hath opened.

And it will be the Ever Blessed Unity that will restore them the power of the "Key of David," and Israel *will "open and none shall shut, and shut and none shall open."*

THE UNITY OF THE SEVEN UNDIVIDED PILLARS OF GOD'S
EVERLASTING KINGDOM.

- 1st. Power.
- 2d. Wisdom.
- 3d. Righteousness.
- 4th. Justice.
- 5th. Mercy.
- 6th. Goodness.
- 7th. Truth.

"Undivided they stand—Divide them, We Fall."

In Zech. iii. 9, we find the following very remarkable words, "For, behold, the *Stone* that I have laid before

Joshua (i. e. Saviour); upon One Stone* (*Unity*) shall be *Seven Eyes,*" or *perceptive Powers,* as we must certainly perceive the aforementioned Seven Pillars are. Without that *One Stone,* the Divine Unity, and a correspondent practice therewith, all our endeavours will be rendered entirely weak and inefficient, because "*Union is Strength,*" and consequently, Life and Consolidation, which, as I said before, is the very first grasp or breath of the soul in Immortality and Eternal Life. Whilst, on the contrary, a belief in a Trinity, or plurality of Gods, whether it is 3 or 3000, is the very first step in *Darkness, Confusion, and Eternal Death;* and so long as any soul holds to the latter belief, and practices agreeably thereto, he can never compose a Stone, or be a pillar of support, in the coming Kingdom of God. No, never, never. And so thoroughly have I become convinced and so fully satisfied am I of this great truth, that I am now suffering in the sight of Angels and men the loss of all earthly comforts, not only, first and least, of my property, but chiefly of the society of a *dear and beloved Wife* and children, which is a far greater loss to me than the loss of my natural life; and which life I freely give up, even to the burning flame, sooner than deny my faith in the Unity of God, to believe in a Trinity, which is Division, well knowing that God is "*Indivisible,*" and therefore cannot be divided.

* This is doubtless the "*One Stone,*" spoken of by the Prophet Daniel, in his 2d chapter 34th verse, that was to "*smite* the Great Image of the Four Gentile Monarchies upon their most vulnerable and weak part, which is the *Trinity* upon *its feet*—part of Iron (Romanism) and part of clay, (Republicism,) and the Image became like the chaff of the Summer Threshing-floors, and the wind carried them away, so that no place was found for them, and the Stone (that is the Divine Unity) became a great mountain, and filled the whole earth."

It may be asked, What is Truth? I answer, the Truth to every man consists in that degree of *evidence* he has received, and according to the amount of this evidence he receives, or rejects everything, either as Truth or Error, if he be an honest and consistent man. This may properly be called *relative truth*. But Truth in *itself*, that is, *Positive Truth*, consists in the Seven Attributes of God in an undivided *Unity*, because these are *self-evident* and manifest in all God's visible Creation, as the Psalmist beautifully declares in his 19th Psalm—"The heavens declare the Glory of God, and the firmament showeth his *handiwork*, (or work of his hands). Day unto Day *uttereth speech*, and night unto night showeth knowledge. There is no *speech* or *language* where their voice is not heard." Their *line*, or *chord*, extends throughout all the earth, and to the *end of the world*, their *word* or *language*. Yea, indeed, in all God's works of the visible creation we discern clearly all his attributes, or those faculties and virtues we attribute to a supernatural Power, which we call *God*.

In proof of this let us take the very opposite to Power, which is Weakness;—the opposite to Wisdom, which is Folly;—the opposite to Righteousness, which is Unrighteousness;—the opposite to Justice, which is Injustice;—the opposite to Goodness, which is Wickedness; and the opposite to Truth, which is Falsehood. Our own reason and understanding at once tell us, that nothing Good, Excellent, or Virtuous, can ever be built up or sustained by these opposites. Whereas, with the Seven Pillars of Wisdom, God's *Great House*, or Everlasting Kingdom, may and will be set up and established.

The immutability of these Seven Pillars, or attributes, must be at once acknowledged by all, since they have con-

tinued the same from time immemorial, and must continue the same through all eternity.

The Universality of the Seven "Pillars," or House, or Powers, or Attributes, or "Eyes," is self-evident from their being the "*Seven Spirits of God*," sent forth "*in all the earth*."

The necessity and importance of these Seven Attributes being at this particular crisis disclosed and declared to the world, needs no apology; more especially when it is considered that the most clear and indisputable facts lately brought to light in the Holy Land (Palestine) concerning the *Incorruptibility* of David's Body;—the existence of the *whole lower story* of the Ancient Temple of Solomon, as well as the West wall of Herod's Temple; and also that the Holy Sepulchre is not the *Place* of the Christians' Messiah and Saviour's *death*, and consequently *no place* of his *Resurrection*. All these *Facts*, and many more, prove the absolute necessity of something besides the "*Lying Wonders*" and "*Pious Frauds*" of the Church of Rome, for the honest soul to rest her Faith and Hope upon; and therefore the simplicity as well as Truthfulness of these Seven Pillars of Wisdom, ought to recommend them to every true lover of Wisdom.

INTRODUCTION TO DAVID, THE MESSIAH.

THE greatest desire existing in the mind of the truly wise and intellectual, is the coming of "the Messiah, or *literally anointed* of the God of Jacob." 2 Sam. xxiii. 1. No one who was never *literally* anointed, who never had the *literal anointing Oil poured upon his head*, as the Law of God commands, (see Exod. xxx. 23-33, and 1 Sam. xvi. 12 and 13,) can ever, with any justice, lay claim to that divine Office and position.

This great and divine personage is and will be the "*desire of all nations*," and especially of Israel, to whom pertains (or belongs) the Promises. Rom. ix. 4. But they have wisely been very careful, lest, as that divine "Song of Songs" cautions over and over again, "*They wake up their Beloved till he please*," (Song iii. 5,) and by so doing they forestall and anticipate the True Messiah, as all Christians have done, and a miscarriage and abortion be inevitably produced.

But the greatest of all errors is in believing, and in trying to make out, that the true Messiah is *God himself*; thus at once destroying the greatest of all Principles, the "Unity of God," by creating a *Rivalism*, or an *equal* with him.

That the Messiah will be a divinely authorized and di-

vinely qualified being, endowed with sufficient Power and Wisdom to be a *Deliverer** to his people, is true. But the very moment he lays claim as the Messiah, to the Honours and Homage which belong to *God Himself*, the very moment, I say, he receives that *Homage* and *Honour*, as God *All-Mighty*, or as an *Equal* with God; that moment he is no Messiah, but an awful wicked Usurper to Divine Honour and Power, and strikes a *levelling blow to all his claims and assumption*.

The Sword and Brute Force have ever borne sway and put down Light, Truth, and Knowledge, opposing and crushing them in their very birth, as it was told Esau, "By thy *sword* thou shalt live." The false system of Christianity, and their Messiah, headed by their false Priests, have always been the first to withstand them. Witness this in the condemnation of Galileo, of Florence, in the year 1610, for declaring and proving "that this earth revolved." Vigilius was condemned for asserting that this earth was round like a Globe, and not flat like a plate. Columbus was laughed at and ridiculed, and was near losing his life, because he persisted in maintaining that there was a western continent, which he discovered. So was Harvey, in his Theory of the Circulation of the Blood; so was Fulton, in his application of Steam to navigation, in 1806. All moral republican Government was at first opposed, and is still most bitterly opposed throughout nearly the whole of Europe, and was so lately opposed as 1849, by France, in crushing the Roman Republic in Italy, and that too by the Priests heading the *Mob* with the *Cross* in one hand and the *Dagger* in the other, offering the republicans their choice.

* See Isa. lv. 3 and 4, *who* is this great *Deliverer* and "Commander."

Even so will the great Truth be of proving that David is the true "Messiah of the God of Jacob," (2 Sam. xxiii. 1,) and that he only was the *literally Anointed*; (see 1 Sam. xvi. 13;) which facts will prove as soon as David's Tomb is examined and explored properly. Then we will see fulfilled the 29th chapter of Isaiah 4th verse, to Jerusalem, "And thou shalt be brought down, *and* shalt speak out of the ground, and thy speech shall be low out of the dust, and thy voice shall be, as of one that hath a familiar spirit, out of the ground, and thy speech shall whisper out of the dust," which cannot then be denied by any *sane* mind. But Truth was made for Man and Man for the Truth. Truth is "mighty, and must and shall prevail;"* and all Falsehood and error shall be forever banished to their own *Level* and *repository*.

The True Messiah was never to come in the meridian of time, nor during the time of the *second Temple*, as many have tried to prove from the 70 *weeks* of Daniel, but in the "*Last Days*."

And the *Suffering Messiah* (Ephraim ben Joseph, i. e. son of Joseph, see Gen. xlix. 24, answering to Isaiah liii.) was never to come *before* the *Restoration*, *Pre-eminence*, and *Redemption* of Israel and Jerusalem, but always *afterward*. But Christians maintain exactly the *reverse*, viz., The coming of a Messiah *before* the *Restoration* and *Redemption* of Israel and Jerusalem, and that too 1820 *years ago*. Hence they put the 53d of Isaiah *all that time before* the 52d is fulfilled, and before all the previous chapters are fulfilled, destroying all their consecutive order; thus con-

* "Error is mortal, and cannot live;
Truth is immortal, and cannot die."

tradicting all the Prophets who have spoken upon this most momentous subject. See Ezek. xxxvi. 23 to 31. So with Dan. viii. and ix. chaps. And we see that too *before* the Messiah is cut off, in the ix. chapter, 26 v. of the "70 weeks," and *before* the "Sanctuary was ever cleansed" at the end of "2300 days," (see viii. 14,) and before "Transgression comes to the full," (verse 23,) or "Transgressions are finished," and before there is an "end of sins," and before Everlasting Righteousness is brought in," "prophecy is sealed up" or *finished*; and all this too *before* ever the "Most Holy is *anointed*," or before it is proved, without controversy, who is the *True Messiah*.

“David, Maleck Israel, Chāāy ve Kaayom.”
“David, King of Israel, LIVETH and EXISTETH.”



“Arise and ANOINT HIM, for this is HE.” 1 Sam. xvi. 12
Who?

“David—proved to be the ANOINTED (MESSIAH)
of the God of Jacob.” 2 Sam. xxiii. 1.

It is of the *first* and *greatest importance* to prove who is the *Messiah* of God, because upon this *one point* being fully established, either the Jewish or Christian faith prevails or falls therewith—

“Let them be ashamed and brought to confusion together
That rejoice in *my* (David’s) hurt;
Let them be clothed with shame and dishonour
That *magnify* themselves *against me*.
Let them shout for joy, and be glad,
That *favour my* righteous cause;
Yea, let them say continually,
Let the Lord be magnified,
Which hath pleasure
In the *prosperity* of *his servant*.”—DAVID, Psa. xxxv. 26, 27.

“There shall come a *Star* out of *Jacob*,
 And a Sceptre shall rise out of *Israel*,
 And shall *smite* the corners of *Moab*,
 And destroy all the children of *Sheth*.
 And *Edom* shall be a possession,
Seir also shall be a possession for his enemies:
 And *Israel* shall do valiantly.”

NUM. xxiv. 17, 18.

“Messiah” is the *Hebrew* for “Anointed,” who is David, the “*Messiah of the God of Jacob*,” (2 Sam. xxiii. 1,) King of *Israel*. “*Christos*” is the *Greek* for “Anointed,” who is the Saviour, it is said, of the Gentiles. We can clearly see, from the language in which *originated* these two different Messiahs, the first in and from the Hebrew משיח, and the second from the Greek Χριστος, from whence they *first* had their *rise*; the first one from the God of *Israel*, the second from the *Greeks*.

But I shall now make a remark, that I wish *most particularly attended to*—it is this, that as in both the *Hebrew* and *Greek* languages, the word for the Messiah *literally* means *anointed*; so whichever of the two was *literally anointed*, that, and that *one only*, can be the only *True Messiah* of God.

Because nothing done spiritually, that is only in idea, thought or imagination, can possibly ever constitute the true Messiah, or Anointed, for this plain and most simple reason, that it requires the literal *act* of pouring on the literal oil, as required by the Law of God,* and which oil was to be made according to the direction given in a Law of God, (see Ex. xxx. 23—33,) before any one can ever

* Christians’ own testimony is—“It is easier for Heaven and Earth to pass away, than one *jot or tittle* of the Law to fail.” Luke xvi. 17.

possibly lay any claim, as being the true *Messiah*, or "*Anointed of the God of Jacob.*"

In all courts of Law and Justice, no Idea, Thought, Feeling, or Imagination, can possibly be regarded in the eye of the Law, as punishable, or rewardable, until wrought out or performed in *act*;—for instance, a man may have very angry Ideas, Thoughts, Feelings, or Imaginations, but until he carries out some of these sensations *in deed*, or carries them *out in action*, he cannot possibly be condemned, nor found guilty; and just so, no man can in justice be rewarded for any good Idea, Thought, Feeling, or Imagination, until he *actually performs it*.

By these remarks we can plainly see *who* was the True Messiah, or Anointed, the one that was literally in *fact anointed*, by the pouring upon his head of *literal oil*, by the Prophet Samuel, as is declared *was done*, in 1 Sam. xvi. 1—12 and 13, and declared by him to be the "*Anointed (or Messiah) of the God of Jacob.*" See 2 Sam. xxiii. 1. I will here quote these two most memorable declarations out of God's word, as full and all-sufficient proof of David being the true *Anointed*, or Messiah, as follows—
"And the Lord said unto Samuel, How long wilt thou mourn for Saul, seeing I have *rejected* him from ruling over Israel? *Fill thy horn with oil* and go, and I will send thee to Jesse the Bethlehemite, for I have *provided me a King among his sons*. And he brought him in. Now he was ruddy, and withal of a beautiful countenance (i. e. fair of eyes, margin,) and goodly to look to. And the Lord said, *Arise, anoint him*, for *this is he*. Then Samuel took the *horn of oil* and *anointed him* in the midst of his brethren; and the *spirit of the Lord came upon David*, from that day forward." Now this was a very different thing indeed from

any mere *abstract Idea, Thought, Feeling, or Imagination*; a very different thing indeed from any person seeing "the *Spirit of God descending as a Dove and lighting upon him,*" (see Matt. iii. 16,) which is all that Christians can bring forward in proof of their Messiah being the Anointed. And how can any rational mind see the Spirit of God? Is a spirit *visible*? If not, how can any *sane* mind assert that it was in the *form or likeness* of a Dove? Admit, however, that it was so, in the only possible way that an *invisible spirit* can be *like* unto a *visible Dove*, then it can only be in *Idea, Thought, Feeling, or Imagination*; and how can these feelings, or sensations, constitute the *literal act* of *anointing*, or prove him the Messiah, in the only lawful *way and manner*, as is declared by God must be fulfilled, by the Law of God, in fact, both as to the *act* of making the particular composition, and the *mode* of consecration prescribed by Divine authority?

"Is it easier for heaven and earth to pass away than *one jot or tittle of the Law to fail?*" If so, the Law was fulfilled in the literal anointing of King David, which alone constituted him the Messiah, as David declared in 2 Sam. xxiii. 1. "Now these be the words of David: David the son of Jesse, and the man who was raised up on high, the *Anointed* (the Messiah) of the God of Jacob, and the sweet Psalmist of Israel."

Now I have not only proved that David was the Messiah, by the only *act* that can constitute any one the *Anointed*, but I shall now prove, that he will be *Israel's King and Messiah* at the Resurrection from the dead, as is declared in the 37th chap. of Ezekiel, and from many other places; and if so, who has any right to lay claim to David's *Identity*, as the Messiah, when we are assured by God's

word and Holy Spirit, that he was a “*man after God’s own heart,*” (1 Sam. xiii. 14,) and that “*his heart was perfect with the Lord his God.*” See 1 Kings xi. 4. Most assuredly if this be true concerning David, he never *transferred* his *Identity* to any other person after him, as the Messiah of God, neither did he ever *forfeit* it.

In the 37th chap. of Ezek. above alluded to, the prophet, after describing the *literal* Resurrection of the *whole* house of Israel in the first five verses, goes on in the 6th and says, “And I will lay *sinews* upon you, and will bring *flesh* upon you, and cover you with *skin*, and put *breath* in you, and ye shall live; and ye shall know that I am the Lord.” In the 21st verse he says, “Thus saith the Lord God, Behold I will take the children of Israel from among the heathen whither they be gone, and will gather them on every side, and bring them into their own land: And I will make them *one* nation in the land, upon the mountains of Israel; and *one King* shall be *King to them all*, and they shall be no more *two* nations, neither shall they be divided into *two Kingdoms any more at all*; and *David* my servant shall be *King* over them—(not the *Nazarene*, for particularly mark, there is to be but *ONE “King over them all,*) and they shall all have *ONE shepherd*; they shall also walk in my judgments, and observe my statutes and do them.” In the 34th chap. of the same prophet, it is declared in the 22d, 23d and 24th verses, “Therefore will I *save* my flock, and *they shall no more be a prey*; and I will judge between cattle and cattle. And I will set up *One Shepherd over them*, and *he shall feed them*, even my servant *David*, he shall feed them, and he shall be their Shepherd. And I the Lord will be their God, and my servant *David* a prince among them; I the Lord have spoken it.” Is it possible for language to

be more clear and definite in declaring that David is to be Israel's King and Messiah in that day? This, however, is but a very small part of the Scripture testimony in favour of the coming in power of the Holy *King, Priest, and Prophet*, and *Messiah* of God, at the Resurrection from the dead.

In the 30th Chapter of Jeremiah, 7th, 8th and 9th verses, it expressly and most positively declares the *time when* God will *raise up David* unto them. "Alas! for that day is great, so that none is like it, it is even the time of Jacob's trouble; but he shall be saved out of it."

"For it shall come to pass IN THAT DAY, saith the Lord of Hosts, that I will break his yoke from off thy neck, (compare this with Isaiah ix. 4 and 6, for this is the *time when* 'unto us a child is born,') and will burst thy bonds, and strangers shall no more serve themselves of him. But they shall serve the Lord their God, and *David* their King (not *Jesus*), whom I will *raise up unto them*."

Hosea iii. 4 and 5, confirms David, and not another being Israel's King, for he says, "For the children of Israel shall abide many days without a King, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim (as is now *the case*), *afterward* shall the children of Israel *return* and seek the Lord their God, and *David* their King, (whom Jeremiah has just said "*God would raise up to them*,") "and shall fear the Lord and his goodness in the *latter days*," and not 1800 years ago.

Zech. xii. 8, forever settles this most important question, and declares most clearly and plainly, that it is David: "In that day (when God 'saves the tents of Judah first,' see the verse before,) shall the Lord defend the inhabitants of Jerusalem; and he that is feeble among them at that day shall

be as David; and the house of *David shall be as God*, as the angel of the Lord before them." What then must David, their *King, Prophet, Priest* and *Messiah*, be?

Psalm xvi. 9, 10, taken in connection with the 18th chap. and 89th chap. 19 to 38 verses, throws all the necessary light required upon this most important question. The Psalm xvi. 9th and 10th verses, reads thus: "Therefore *my heart is glad, and my glory rejoiceth, my flesh shall rest in hope.* For thou wilt not leave *my soul in hell, neither wilt thou suffer thy 'Holy One'* (see verses 19 and 20 of the lxxxix. Psalm, *who this 'Holy One' is, whether David or Jesus,*) to see *Corruption.*" I challenge the world to test the truth of this last assertion, by visiting the Tomb of David, where I have been, and then they will know whether David's *Body* has "*seen corruption*" or not. The Psalm, xviii,* shows us not only the *Who*, but also the *manner* of the resurrection of David.

David begins this Psalm by addressing God thus, "I will love thee, O Lord, my strength. The Lord is my rock and my fortress, and my deliverer; my God, my strength in whom I will trust; my buckler and the horn of my salvation, and my high Tower.

"I will call upon the Lord who is worthy to be praised; so shall I be saved from my enemies. The *sorrows of death compassed me* and the floods of ungodly men made *me* afraid. The sorrows of hell (Hades or the *Grave*) compassed *me* about; the snares of death prevented *me.*" Here we see David, after addressing God and calling upon him in the

* And the whole of this Psalm we find in the 22d chap. of 2 Samuel, sung by David as his *Last song*, before his "*last words*," in xxiii.1—8, in which he declares himself "the *Anointed*, i. e., *Messiah* of the God of Jacob."

first three verses, then in the two last described his state in the Grave, compassed by the sorrows and snares of death, and then immediately in the next verse shows, that in this, his distress, he cried unto God, and he heard his voice out of his temple. He then shows immediately the manner in which he will come at his resurrection, and this he speaks of himself, in the first person, and not of *any one else* in the *second person*. Please mark this, "In *my* distress I called upon the Lord and cried unto *my* God; he heard my voice out of his temple, and *my* cry came before him even into his ears." Now for the manner and circumstances that will attend David's Resurrection and coming as follows: "Then the earth shook and trembled; the foundations also of the hills moved and were shaken, because he (God) was wroth." "There went up a smoke out of his nostrils, and fire out of his mouth devoured: coals were kindled by it." "He bowed the heavens and came down, and darkness was under his feet." Now any unprepossessed and unprejudiced person can see that David is here speaking of God, and not of Jesus. So with what follows: "*He* bowed the heavens and came down, and darkness was under *his* feet. And he rode upon a cherub and did fly, yea he rode upon the wings of the wind. He made darkness his secret place: his pavilion round about him were dark waters and thick clouds of the skies."

"At the brightness that was before him, his thick clouds passed hailstones and coals of fire. The Lord (Adoni) also thundered in the heavens, and the Highest gave his voice; hailstones and coals of fire." Yea, "he sent out his arrows and scattered them, and he shot out lightnings and discomfited them." "Then the channels of waters were seen, and the foundations of the earth were discovered at thy rebuke, O Lord, at the blast of the breath of thy nostrils." Now it

will be admitted by all hands, that David has been speaking thus far of God in the second person, but now in the next verse he speaks of *himself* in the first person, and not of Jesus or of another in the second person.

16. "He sent from above, he took *me*, (not him,) he drew *me* out of many waters."

17. "He delivered *me* from my strong enemy, and from them which hated *me*, for they were too strong for *me*."

18. "They prevented *me* in the day of *my* calamity, but the Lord was *my* stay."

19. "He brought *me* forth into a large place, he delivered *me* because he delighted in *me*."

20. "The Lord rewarded *me* according to *my* Righteousness; according to the cleanness of *my* hands hath he recompensed *me*."

21. "For *I* have kept the ways of the Lord, and have not wickedly departed from *my* God."

22. "For all his judgments were before *me*, and I did not put away his statutes from *me*."

23. "*I* was also upright before him, and *I* kept *myself* from *mine* iniquity."

24. "Therefore hath the Lord recompensed *me* according to *my* righteousness, according to the cleanness of *my* hands in his eye-sight."

Now I wish you particularly to understand that David in the last nine verses is speaking of *himself* in the *first person* and not of Jesus, nor of any one else in the *second person*. So he was in the first six verses of this same psalm; but at the seventh he changes the pronoun from the first to the second person, that is, from himself to God, thus: "Then the earth shook and trembled, the foundations also of the hills moved and were shaken, because *He*

(God) was wroth." When there is such a plain and manifest distinction of the pronouns, preserving to David such vast promises of power and blessing at the Resurrection, how very unjust and unfair it is in Christians to try to *rob* David of his claims, by changing the first person to the second, and applying them to Jesus? for we are assured by God, through his prophet Jeremiah, thirtieth chapter, ninth verse, that Israel "shall serve the Lord their God and *David* their King, whom I will *raise up* unto them."

I know well that there are thousands and tens of thousands so prejudiced and prepossessed, by education, in favour of Jesus being the true Messiah, that they will not hear, nor believe one word concerning David's being the only true "Anointed, or Messiah, of the God of Jacob;" but when God stirs up himself, and awakes to Judgment, to Judge his cause, then they will know who is the "Living Child" according to God's righteousness. Let such read the last five verses of the thirty-fifth Psalm, "Judge *me*, O Lord my God, according to thy righteousness, and let them *not rejoice over me*."

"Let them *not say* in their hearts, (as the Church of Rome has done,) Ah, *so we would have it*: let them not say, *We have swallowed him up*," by counterfeiting another Messiah.

"Let them be *ashamed* and *brought to confusion together*, that rejoice at my hurt: let them be *clothed with shame* and *dishonour* that *magnify themselves against me*."

"Let them *shout for joy* and be *glad* that favour my righteous cause; yea, let them say continually, Let the Lord be magnified, *which hath pleasure in the prosperity of his servant*."

The above is a full declaration of the shame and confu-

sion of the enemies to David's Messiahship, and of the joy and gladness of the friends to him and his righteous cause.

We will now turn our attention to the eighty-ninth Psalm, nineteen to thirty-eighth verse, where we will have a full proof not only of David's Messiahship, but also who is the "Holy One" mentioned in Psa. xvi. 10.

"For thou wilt not leave MY soul in hell, (i. e. Hades, or the Grave;) neither wilt thou suffer thy *Holy One* to see corruption," which last God has never suffered David to do, until this day, *as facts prove*.

Psa. lxxxix. 19: "Then thou spakest in vision to thy *Holy One*, and saidst, I have laid help upon one that is mighty; I have exalted one *Chosen* (see 1 Sam. xvi. 6 to 14) out of the people."

20. "I have *found David* my servant; with my *holy oil* have I anointed him: *made him my Messiah* (see 1 Sam. xvi. 12, 13.)

21. "With whom my hand shall be established; mine arm shall strengthen *him*."

22. "The enemy shall not *exact upon him*, nor the son of wickedness *afflict him*." Did not the *enemy exact upon* and *afflict Jesus*? Surely Christians say the enemy did.

23. "And I will beat down his foes before his face, and plague them that hate him."

24. "But my faithfulness and my mercy shall be with *him*; and in my name shall his horn be exalted."

25. "I will set *his* hand also in the sea, and his right hand in the rivers."

26. "He shall cry unto me, Thou art my Father, my God, and the Rock of my salvation."

27. "I will make him my First Born, higher than the Kings of the earth."

28. "My Mercy will I keep for him for evermore, and my covenant shall stand fast with him."

29. "His seed also will I make to endure forever, and his throne as the days of heaven."

30. "If his children forsake my law, and walk not in my Judgments;"

31. "If they break my statutes, and keep not my commandments;"

32. "Then I will visit their transgression with the rod, and their iniquities with stripes."

33. "Nevertheless my loving-kindness I will not utterly take from him, nor suffer my faithfulness to fail." Is this the language of the Gospel? Nay verily, but it is the very language of the Law to Israel.

34. "My Covenant will I not break, (*for the Father's sake,*) nor alter the thing that has gone out of my lips:" see Jer. xxxiii. 20 and 21, and xxxi. 35 to 38.

35. "Once have I *sworn* by *my holiness*, that I will not lie unto *David*."

36. "His seed shall endure forever, and his *Throne* as the *Sun before me*."

37. "It shall be established forever as the Moon, and as a faithful witness in heaven. Selah."

Now in this Psalm is a full and *unconditional* guarantee of the Messiahship from God to David, and that *confirmed* by the *oath* of *God's* holiness, unto David. See verse 36. That promise is not to be merely during the term of his natural life, and limited, and then broken off by death; it is true, it is suspended, or in *abeyance* while the "sorrows of hades, or the grave, compass him, and the snares (or bands) of death prevent him," (see Psa. xviii. 5;) but his "voice will God hear in the morning, O Lord, in *the morning* (of the Resur-

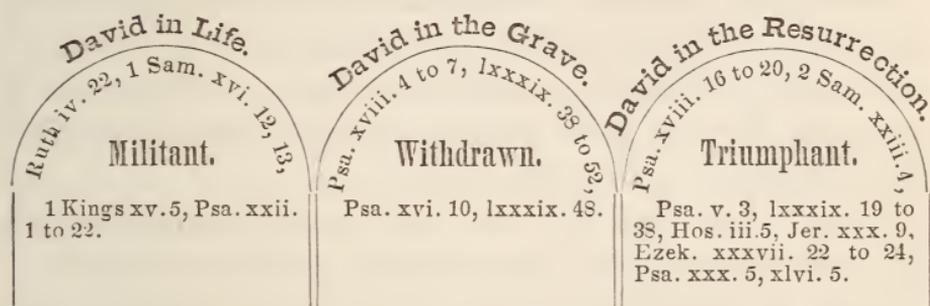
rection) will I (he) direct his prayer unto God, and *will look up.*" Psa. v. 3. Then will David's "seed endure *forever*, and his Throne *as the sun before God.*" There is but one possible *way* to evade and destroy these promises of a Faithful, unchangeable God to David; and that is by the *unwarrantable* and *unjustifiable* transfer of David's *person* and *name*, that is, of his Identity, to Jesus of Nazareth, changing all the pronouns from the first to the second person—the *I* to the *He*, the *my* to *his*, *me* to *him*, and *mine* to *thine*. Permit me to ask, what property, title, or claim under heaven, could we not obtain by such a transfer in any court of justice? Only transfer the pronouns in any instrument from the *first* to the *second person*, and there is no claim that could be substantiated for a moment: it would be a complete forfeiture. But this I can prove from the Word of God, David never did, neither did God ever do it; as the above Psalm (the 89th) proves, and nearly all the other Psalms, particularly the 18th, where the Church of Rome first took the same *small* liberty of transferring David's *Messiahship* as King, Priest, and Prophet, to Jesus of Nazareth. This they have done, and Protestants too, by a single blow, by making a transfer of the first personal pronouns to the second person; thus effecting a complete change of *David's Identity* to Jesus. Are Christians aware of the dreadful dilemma they have brought themselves unavoidably into, of giving *Jesus* his *own body* and that of *David's body* too, and leaving poor David *without any body at all?* For all *Identity* is dependent upon our distinct *Body*, or *Personality*, and no other person dare claim it, or else we must lose our *individual* responsibility or accountability.

There have been of late four or five persons, all claiming to be the *Identical* Prophet *Elijah*. Not long since a per-

son by the name of Syphret “gave out that he was that Prophet. Seeing an advertisement that he was to preach at the Commissioners’ Hall, I attended. After the meeting was over and the congregation was coming out of the door, the preacher came towards me, and reached out his hand. I refused giving him my hand. He asked me why I would not shake hands with him? I told him, “because he was a *Humbug*.” He wanted to know how I knew he was a Humbug. I replied by asking him, How he could be the Prophet Elijah and Syphret too?—how could he claim the *Body* of that Prophet and his own *Body* too? What! you lay claim to Elijah, and have in your possession your own *Body* and that of Elijah’s *Body* likewise. What is that Prophet to do for his *Body* when he comes, as it is declared he will come in Mal. iv. 5? Do you not see that you are destroying the *Identity* of that Prophet, and blending it with your own? He was silent, and we parted. In this same awful condition is every Christian who transfers and robs David of his own *Identity*, or *Personality*, and makes it over to Jesus; no matter whether he does it by claiming his *Identical* personality or *Individuality*, or by transferring the first personal pronoun to the second, or by assuming David’s name and applying it to Jesus, it carries its own condemnation in *every act*, upon the very *face* of it.

I shall now, for the sake of elucidating, divide David’s whole career into three parts, or segments of a circle, embracing his *Life*, *Death*, and *Resurrection*, and under each place some of the Psalms or prophecies which are alone applicable to David in that state. I will begin by introducing that beautiful and descriptive prophecy declared in 2d Sam. vii. 19, which I think was intended to *grasp* David’s whole time in *Life*, *Death*, and *Immortality*, or in the *Resur-*

rection. He says as follows: "And this was yet a *small* thing in thy sight, O Lord God; but thou hast spoken also of thy servant's house, *for a great while to come*. And is this the manner of man, O Lord God?" Now for grasping in our next these three important segments or intervals—



This is to show the one *unbroken line* from his *Birth*. *through* his *death*, until his *Resurrection*—2 Sam. vii. 19. Here we see, by thus dividing rightly the Word of God, how plainly and *distinctly* every prophecy is applicable, and only applicable, to David in his Life, Death, or Resurrection, and cannot be transferred to any other person—for instance, how can we apply Psa. xviii. 44, 45, and lxxxix. 22 to Jesus of Nazareth, or to any other person except David?

Psal. cx. 1, "The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool." The Eternal *Adoni* said unto my Lord—David was called "my Lord the King," and is a temporal title only, and was never intended to signify *two divine personalities*; it was David that was speaking—Abraham was properly and truly David's Lord, if Abraham was Sarah's Lord.

The 2d verse of this chapter shows from *where* God will send the Rod of his strength. It will not be from out of Heaven, but out of Zion, exactly the place where *David's Body lies incorruptible*; and this is the "*Tower of the*

flock, the stronghold of the daughter of *Zion*, from whence shall come the "*first dominion*"—*Zion* is the "daughter of Jerusalem," (see Micah iv. 8, and not the *Tower of Edar*, as some have, without any scriptural authority, foolishly imagined and asserted.

Psa. cxxxii. 13 and 17 confirms that *Zion* is the place from whence God will cause the "*first Dominion*," or "*Horn*," or *Tower* of strength, to spring or bud. "*There* will I make the *Horn* of David to bud; and upon *himself* shall *his Crown* flourish," verse 18.

I am aware that there are two or three texts in the prophets that at first sight, without a sufficient degree of thought and knowledge, tend to lead us to suppose, that because the word "*Branch*" is used, it will be a *Son* of David, and not David *himself*. But let us impartially and carefully examine the word "*Branch*," and see if it has not reference to the resurrection *Body* of David *only*, not to a *Son* of David. Look at 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"—this *stem* or *Branch* from Jesse, we know is David; indeed the original implies, and as a very wise man observes, "it looks as if it were intended to intimate that the *Tree* itself would be cut down, or that the power of David's family would be *for some time extinct*, but it would revive in 'the *Latter Days*,' or 'Last Days.'" Now this is strictly true, and is exactly what I want to set forth, that in the Resurrection, the "*Branch*," or "*Stem*," or *Shoot*, from Jesse, the "*root*," from which is David, and which, although apparently "*is cut down*," or "*for some time extinct*, by *Death*," in "*the Latter days*" God would raise up that *Glorious* "*Branch*," or *Stem*, or *Shoot*, from the *Root* or *Stem* of Jesse; which will be the identical *Body*

of David, in all the strength and beauty of the Resurrection Body. See Isa. iv. 2.

To those who are Christians, and consequently admit the testimony of Paul, (I know well that this is not acknowledged or admitted by an Israelite,) he has in his 15th chap. of 1st Corin. 36 and 37, clearly shown that the *Resurrection Body* is a *Branch* or Shoot from the natural Body, and that this Branch, or Shoot, cannot be quickened except the first "*Body die*," and then comes the "*Branch*" or shoot, before it can "bear grain," whether it be of "wheat or of some other grain."

Now this is exactly what the xi. 1 of Isa. shows us, concerning the "Branch" there mentioned, and concerning the meaning of the word "Branch," whenever it is mentioned by any of the other prophets, and that it always alludes to the same Identical Body of David, *raised up* at the Resurrection, as God declares he will do to David in Jer. xxx. 9—"And they shall serve the Lord their God, and *David* their King, *whom I will raise up* unto them," and never to another Messiah, as the *Son* of David.

And Israel well knows, that the word "*Branch*," mentioned in Jer. xxiii. 5, alludes to King David, as "the *Lord our Righteousness*," "Adonai Tsidkenu." This, I say, all rightly informed Jews well know, is *Messiah*, King *David*, in his Resurrection Glory and strength; as those who all acknowledge were *Inspired* of God, I mean his Prophets, have handed down most faithfully to us, their children, in the covenant of God; and of whom God has declared, "Surely ye, or 'they' are my Witnesses, Children that will *not lie*." Isa. lxiii. 8.

There are five other places in the Word of God where only the word "*Branch*" is mentioned; the first is, in Isa.

iv. 2. I mention all these more particularly, because I have heard some persons, especially Christians, who have been labouring under the influence of their former prejudices and prepossessions, say that the Word of God, when making use of the word "*Branch*," must allude to some son* of David, (always having in their minds *Jesus* as *his son*,*) and not to the Resurrection Body of David, as the "*Branch*," or Shoot, from David's *natural Body*, in accordance with the account or description that their own apostle Paul has given of the Resurrection.

"And in that day seven women shall take hold of the skirt of one man, saying, we will eat our own bread, and wear our own apparel, only let us be called by thy name *to take away our reproach*. In that day (mind, not 1800 years since and more) shall the '*Branch*' of the Lord be *beauteous* and *glorious*, and the fruit of the earth shall be excellent and comely for them that are escaped of *Israel*." Now, how clear and self-evident is it, that this promise to Israel is *yet future*:

In perfect accordance and confirmation of the above is Jer. xxxiii. 14, 15—"Behold the days come, saith the Lord, that I will perform *the good thing* which I have promised unto the *house of Israel*, and to the *house of Judah*. In *those days*, and at *that time* will I cause the *Branch of Righteousness* to grow up to David." What expression would it be possible for us to choose, to set forth the Resurrection Body growing up out of David's natural Body, than by saying, that the "*Branch*" of Righteousness, the shoot of the Resurrection, should *grow up* to David—(mark the

* God positively declares to David *himself* in the 2d Psalm 7th verse, more than 1000 years *before ever Jesus was born*, "*Thou art my son, this day have I begotten thee*." Who then dare apply it to another person, viz., to Jesus, 1000 years *afterward*. What darkness!

words, *grow up* to David)—“and *he* shall execute judgment and righteousness in the land. In those days *Judah* shall be *saved*, and **Jerusalem* shall dwell *safely*,” verse 16. So we are certain, from the two last expressions, it is *yet future*.

Here the very same expressions are used concerning “Judah being saved and *Israel* dwelling in safety,” with the exception that, instead of the word *Israel* being used in Jer. xxxiii. 16 as it is in Jer. xxiii. 6, *Jerusalem* is inserted, and the feminine gender expressed by the word *She*, instead of *He*; “*She* (that is *Jerusalem*) shall be called The Lord our Righteousness;” but in Jer. xxxiii. 16, it is declared “*He*, David, shall be called the Lord our Righteousness;” and this is the righteous “*Branch*” that God will *raise unto* David. Mark, I beseech you, the expression “*raise unto*,” or “*raise up*” unto *David*, exactly the *same word* as is used by God through the mouth of the *same Prophet*, in chap. xxx. 9.

“And they shall serve the Lord their God and *David* their King, whom I will *raise up* unto them. Here then there can be no mistake who the “*Branch*” is that is to be “*raised unto*,” or “*raised up*,” to David, *because we have God’s own words for it*. The next text I shall bring forward is Zech. iii. 8, “Hear now, O Joshua, the high priest, thou and thy fellows, that sit before thee, for they are men wondered at, for behold I will bring forth my servant, The Branch.” This is doubtless King David, set forth, and manifest before Joshua the high priest, at the *time* of the *Resurrection*, which may be clearly discerned by the 4th verse of the same chapter, *where*, and *when*, it is said, “*Take away the filthy garments* from him. And unto

* Which is not yet the case.

him he said, Behold I have caused thine *iniquity* to pass from thee, (which is *inseparable* from the natural *body*, or ‘*garment*,’) and I will clothe thee with *change of raiment*.” Just the same truth is stated in the 6th chapter, 12th and 13th verses, of the same prophet Zechariah, “And speak unto him, (Joshua,) saying, Thus speaketh the Lord of hosts, saying, Behold the man whose name is the *Branch*, and he shall grow up (or ‘*raise up*’) out of his place, and he shall build the Temple of the Lord. Even he shall build the Temple of the Lord, and he shall bear the *Glory*, and he shall be Priest upon *his Throne*.” Now here is an expression whereby we are certain it is David, that is, the “*Branch*,” because we are assured in the 89th Psa. 35th and 36th verses, that God hath “once *sworn* by his *holiness* and that he will *not lie* unto David,” that “his seed shall endure forever, and,” *mark*  “His *Throne* as the sun before him.” In the 18th verse of the 132d Psalm God declares, “His *enemies* will I clothe with *shame*, but upon *himself* shall his *crown flourish*.” O how blind have Christians been in permitting the sacrilege of the Church of Rome, in robbing *David* of his *Crown* by giving it to another.

But if there were not another text, then the two I shall now quote from Zech. xii. 8, and Ezek. xxxvii. 22 and 24, would be *all-sufficient* to prove, first, that *David shall be the Messiah*. “In that day shall the Lord defend the inhabitants of Jerusalem; and he that is feeble among them at that day shall be as David; and the house of *David shall be as God*, as the *angel of the Lord* before them; and 2dly, that *after the resurrection* of the Dry “*Bones* of the whole house of Israel,” as is declared in verse 11, then in verse 22, it shows us who is to be King, and con-

sequently *whose* is the *Throne* and upon *whom* the "*Crown* is to *flourish*;" and if so, it can never be transferred to another without sacrilege.

But now we will bring forward the 37th of Ezek. 22d and 24th verses, which are *settlers*. Once while in Jerusalem, being in company with some Rabbies, a missionary came in and proposed an argument with me, as he said "I believed *with him* in the *literal* interpretation of the prophecies, and as I understood the Scriptures so well." I asked the Missionary "who was to be King, or Messiah, over Israel in the Redemption, or in the Resurrection?" "O," he replied, "Jesus Christ, to be sure." I asked him to "turn over in his Bible to Ezek. xxxvii. 22d and 24th verses." He did so, and mind, says I, "if you believe in the *literal interpretation* only, you must not *spiritualize* the Word *David*, nor Israel." He *promised he would not*. I then read to him these words, "And I will make them *one* nation in the land upon the mountains of Israel, and *One King* shall be *King* to *them all*, and they shall be *no more two* nations; neither shall they be divided into two Kingdoms (as is now the case) any more at all; And *David* my servant shall be *King* over them, and they shall have *One Shepherd*: and they shall walk in *my* judgments and observe *my* statutes, and do them." And this is the truth and the end thus far of the matter.

Quest. Where is God?

Ans. "In the Sun, the Moon, the sky;
On the mountains wild and high,
In the Thunder, in the rain,
In the Grove, the Wood, the plain;
In the little birds that sing;
God is seen in every thing."
But more in our *Messiah* King.

Quest. And what will be done when *Messiah* our Blessed King cometh with his kingdom?

Ans. "He shall judge the People Righteously."

"The Heavens will rejoice,
The Earth will be glad,
The Fields will be joyful,
And all that is therein.
The Trees of the wood will rejoice
Because he will judge them with righteousness,
And all the people with his Truth." Ps. xevi. 11 to 13.
Because our Blessed Messiah reigneth.

Quest. And what will his people do, and what will his saints say?

Ans. "They shall speak of the might of thy tremendous acts;
And thy greatness shall they declare.
The memorial of thy abundant goodness
Shall they perpetually utter,
And shall sing of thy righteousness,
That the Lord is gracious and full of compassion,
Long suffering and of great mercy,
That the Lord is good to all;
And that his mercy is over all his works.
All thy works shall praise thee, O Lord!
And thy pious servants shall bless thee;
They shall speak of the Glory of his Kingdom
And talk of thy power
To make known his mighty acts
To the son of men,
And the Glorious majesty of thy Kingdom.
Thy Kingdom is an Everlasting Kingdom,
And thy dominion subsisteth throughout all generations."
Psa. cxlv.

“The words of the Lord *are pure words*; as silver tried in a furnace of earth, *purified seven times.*” Psa. xii. 6.

“Also the *Robbers* (Greeks and Romans) of my People (Israel) shall exalt themselves to establish the vision; *but they shall fall.*” Dan. xi. 14.

“And Saviours (i. e. *Deliverers*) shall come upon Mount Zion to judge the Mount of Esau, and the Kingdom shall be the Lord’s.” Obad. xxi. It reads “*Kingdom of Priests*” Ex. xix. 6.

“Let them be *ashamed and brought to confusion together* that *rejoice at my hurt*: let them be *clothed with shame and dishonour* that *magnify themselves against me*. Let them *shout for joy, and be glad*, that *favour my righteous cause*, (as the *Messiah of God*;) yea, let them say continually, Let the Lord be magnified, which hath *pleasure in the prosperity of his servant.*” Psalm of David xxxv. 26, 27.

“Then the Spirit came upon Amasai, who was chief of the Captains, and he said, THINE ARE WE, DAVID, AND ON THY SIDE, thou son of Jesse: PEACE, PEACE, *be unto THEE, and PEACE BE UNTO THY HELPERS; FOR THY GOD HELPETH THEE.*”* 1 Chron. xii. 18.

* And so the one only true God of Abraham *did help me*, in my last *most important* suit, against a most bitter *Religious cradle Prejudice*, and against a most *Proud Religious Aristocracy*, and so he will help me in all future trials, so long as I keep my feet *unmoved in obedience to his Holy Law*.

P R E F A C E .

THE object of this work is to show and make clear the two most important Truths ever disclosed to mortals in this world, viz :—

THE TRUE MOTHER, OR CHURCH,
AND THE
TRUE LIVING CHILD, OR MESSIAH.

It will greatly comfort the honest Unitarian—confound and trouble the Trinitarian—but it will be the delight and joy of the Children of Wisdom and Understanding.

It may be objected by some, at first sight, that it is spiritualizing away *literal facts*, but this is a great mistake, for no one living can be more opposed to that *spiritualizing system* which annihilates *all place, space, bodies, distances, Facts*, and even the blessed word of God itself, than the writer himself; the objection is, therefore, *unfounded*; particularly as the “Two Women” who came before King Solomon,* claiming the “Living Child,” was a real transaction and a literal Fact, that has been working and plainly manifesting themselves ever since they occurred in *Fact* and literal fulfilment, as all history, sacred and profane, declares, and will do so in the regular order of events, until all is accomplished, as set forth and declared in the Word of God.

* It is said, “Solomon AWOKE; and behold, it was a DREAM,” or VISION. 1 Kings iii. 15.

These Facts the Writer thinks he has fully proved and made plain, in the following treatise, in the most striking manner; and it is most wonderful how divine Prescience and Wisdom has preconceived and *designed* this wonderful *representation*, showing by it, every *Fact*, exactly in the order that it should take place in the Hebrew and Christian Churches, thousands of years before any one thing had taken place, and that under the figure of “*Two Women*,” both claiming the “*Living Child*,” or Messiah.

The greatest and grandest of all designs and ends appears to have been in the Divine Mind, and that is to set forth the great Fundamental Truth of the Divine Unity, because

“UNITY IS STRENGTH.”
DIVISION IS WEAKNESS,

And not only Weakness, but “Mystery,”* and consequently Darkness and Death, as *Division* must inevitably ever produce.

We can clearly see from that sound and well-established axiom of Euclid, that

“A Whole is *greater* than any one of its *parts*,”
And that *no one part* can be equal to the whole.

Therefore it is self-evident to any rational mind, that if the Perfect Whole of the Divine *Unity* is Divided into a Trinity of “God the Father, God the Son, and God the Holy Ghost,” no one of these three parts can possibly be *equal* to the *one only perfect Whole*, or True God.

It is an utter impossibility for that Glorious Day, so long desired, of unity ever to arrive, until the whole Christian

* The Priests themselves say “the *Trinity* is a *Great Mystery*.”

and Heathen world shall acknowledge in Theory and Practice, that there is only “*One* Lord, and his name *One*,” as declared by the Prophet. Zech. xiv. 9.

But so long as any one part of this world declares and adheres to the absurdity that “*One* is *Three*,” and that “*Three* is *only One*,” so long there must be division, *disunion*, and discord.

The One Great Truth, however simple, that *One* is *One*, and *only** *One*; and that one never was, nor ever can be three, nor more than One; because it takes two and one, or three Ones, to make three.

Never, then, let these ridiculous contradictions enter your minds, and that day will come as soon as ever we begin to practice this great but simple Truth.

If we desire to bring anything about, only get the right Theory, and put that Theory *strictly* in *Practice*, and then we are sure and certain of effecting our object, but *never never, never*, so long as we have a professed belief that God is One and only One, while at the very same time we say He is *Three*, or a *Trinity* of *Persons*.

It will be seen that all the Scripture texts that are made use of in this work, are used exactly in the same manner as is done by God himself, in His application and interpretation of them.

I have for the very best of reasons not confined myself to the Law of God, but have freely taken Texts and made use of passages out of the New Testament, (so called,) because it is believed even by persons who erroneously reject

* And the man that effects *this*, will effect a thousand times more than all the Platos, Socrateses, Galileos, Columbuses, Jesuses, or Mohammeds, who ever lived, because nothing else can produce *Unity* or *Oneness*.

the Law of God as "*Fulfilled*" and "*Abrogated*," and consequently "*Finished*," and who, therefore, will only believe and accept their own New Testament Testimony.

Surely then such persons will not reject their own Scriptures, which I have chosen *for this reason alone*. I wish this to be particularly remembered, because I have been often told that "no true Israelite can believe the New Testament evidence;" *this I well know*; but if this is sufficient reason why a Jew cannot receive the New Testament, it is sufficient reason why the Christian must believe and receive his own New Testament Scriptures, and because it is the only way we can reach him with *his own testimony*, and for this reason alone, it is freely given and made use of to such, and to such persons only.

King Solomon's Righteous Judgment.



THE

“TRUE MOTHER,” OR CHURCH,

AND

THE LIVING CHILD, OR TRUE MESSIAH;

OR

DAVID, THE MESSIAH OF GOD.—Ps. xxxv. 26, 27; Dan. xi. 14.

“AND all Israel heard of the judgment which the King had judged; and they feared the King; for they saw that

the WISDOM OF GOD was in him to do judgment." 1 Kings iii. 28.

The two women who came to King Solomon were a type of the Hebrew and Gentile Churches, and were given to show us who the true "*Living Child*," or Messiah, is; and also which of the two women, or Churches, is the *True Church*. And these two things are the most important that have ever engaged the human understanding.

If an appeal to natural affection alone, by King Solomon's attempt to divide the "*Living Child*," proved his wisdom, not only to ascertain the "*True Mother*" of the "*Living Child*," what will be said when it shall be seen that the "*two Women*" signify the Hebrew and Gentile Churches, and that his attempt to divide the "*Living Child*" not only proves which of the Two Churches is the True Church, by the mother holding fast to the Divine *Unity*, but also, which is the True Messiah; the one that came into this world more than 1800 years ago, or the one who is *yet to come*.

Some persons *thoughtlessly* object to types, figures and signs, as not being sufficiently accurate, or definite, to arrive at Truth; but be it remembered, that all words are but types, figures or signs, to express and convey our ideas; and the great and grand object to be attained by them, to the truly wise, is Understanding and Truth.

Even the Holy and Divine Word, itself, that God has declared he has magnified above all his name," (see Ps. cxxxviii. 2,) is entirely composed of types, figures, or certain signs, upon which all our salvation is dependent; making in the aggregate the Holy Word of God. And the reason he has made use of them is, that he might have a medium through which to convey his *Great and ever adorable*

Name of Power and Wisdom to us—for how could the Great God convey to fallen creatures the Truth without a medium? And what sort of medium would it be possible to form without certain types, figures or signs, of some sort or other? Is it not then exceedingly foolish and simple for any persons to object to them? Ask such if they can speak, read, or write without them? This cannot be done, therefore True Wisdom consists in the discernment, right knowledge, and right appreciation of these symbols, in accordance with the Will and the intention of an all-wise and great Being.

It appears “*Two Women*,” who were Harlots, came to King Solomon and stood before him. These both, we are informed, dwelt *in one house*, and each was delivered of a Son, but the *false* mother was delivered of hers the *Third Day after* the “True Mother.” This last expression* expresses very great wisdom indeed. It appears there was no stranger in the house, but these “*Two Women*” were alone. That the woman who was *last* delivered *overlaid* her son, and arose at *midnight* and took the “*Living Child*” from the bosom of its mother and laid it in her own bosom, and then placed her *dead child*, or Son, in the bosom of the other. When the *morning* came, the True Mother arose to give suck, or nourishment, to her son, and “behold it was not her son that she did bear.” Each *claiming* the “*Living Child*,” they both applied to King Solomon to decide the claim. King Solomon said, “Bring me a sword and divide the *Living Child* in two, and give *half* to the one and *half* to the other. Then spake the woman whose

* When I was a Christian I applied the Woman who *first spake* and who was *first delivered*, to the Christian Church and her son Jesus—but I afterward discovered my mistake, and saw it was the True Mother of the *Living Child* who had first spoken, and who was *first delivered*.

the *Living Child* was, unto the King, *for her bowels yearned upon her son*, and she said, O my Lord, give her the *Living Child*, and in no wise slay it; (by *dividing it*;) but the other said, Let it be neither mine nor thine, but *divide it*. Then the King said, give her the *Living Child*, and in no wise slay it, (by *dividing it*,) she is the *mother thereof*." 1 Kings iii. 16 to 28.

Now be it ever remembered, this all-important decision took place *after* the false mother had said, "Nay, the Living is my son and the Dead is thy son," and the True Mother said, "No, but the Dead* is thy son, and the Living is my son. Thus they spake before the King. Then said the King, the one saith this is my son that liveth and thy son is the dead; and the other saith, Nay, but thy son is the *Dead* and my son is the Living." O what a most perfect and admirable description of the State of the Hebrew and Gentile Churches for the last 1800 years!

Is it possible for any language that is composed of types, figures, or signs, to express more fully the *claim* and the state of both Churches? And is it possible there could be a greater or more important suit at issue, not only to decide forever which is the "*Living Child*," or True Anointed Messiah, but also which of the "Two Women" is the "*True Mother*," or Church?

Now this is the interpretation proved by the Word of God.

The "Two Women" who were Harlots signify the Hebrew and Gentile Churches. (See Is. liv. 6; Jer. iii. 1; Ezek. xvi. 28, and Rev. † xvii. 3, 4, and 5.) The *one* "*House*," in which *only* were the Two Women, is the "*field*" of this

* And so Christians say, that Jesus, whom they call "God the Son," *died*, and is therefore the "*Dead*." † See Is. lxvi. 7.

World. (See Matt. xiii. 38.) The "*Third Day*" after the "*True Mother*" was delivered was the 4004th year, for if the mother of the "*Living Child*" was delivered of her son, King David, in the year A. M. 2919,* it would be the *first Day*, or first thousandth year;—3919 would be the *second Day*, or second thousandth year; and 4004 would be the *Third Day*, or third thousandth year, reckoning a *part* of a day or year for a *whole day or year*, as was always the custom amongst the Jews. Thus we see this beautiful type or figure of the Two Women is proved *by time*, if One Day is "a thousand years in thy (God's) sight as *yesterday*, when it is past." (See Ps. xc. 4.) "And *one Day* is with the Lord as a thousand years." (2 Peter iii. 8.) This "*Living Child*," or Man Child, is King David himself, and he is the *True Anointed*, or Messiah. (See 2 Samuel xxiii. 1; Jer. xxx. 9; Ezek. xxxiv. 23 and 24, and Hos. iii. 5.) He was not merely an eminent *Type* of the Messiah, both in his *prophetical* and *regal* character, but was specially and truly the only true "*Living Child*," or *True Anointed*, or *Messiah himself*, as the above quoted texts declare, and as time hereafter will make manifest.

The Woman, or Church, who "*overlaid*" her son, is the Gentile Church; and this she has done in taking only the *spiritual* part of a Messiah, and of God's everlasting kingdom, instead of the natural and the spiritual *both together*. Thus she has *forestalled* and *anticipated*† the true Messiah and his kingdom; and has in this way "*overlaid*" it 1800 years ago, as all facts prove, and as I shall show hereafter. She is, therefore, the False Mother, or Church, that labours to divide the true "*Living Child*." She has taken the prophecies that King David declared concerning *himself*,

* Or B. C. 1085.

† See Appendix A.

and NOT of *another*, and has taken these and laid them in her bosom, and is for giving half to the True Mother, or Hebrew Church, and taking half to herself. She continues to this day in saying, "Let it be neither *mine* nor *thine*, but *divide* it," i. e. slay it; and ever and anon is, and has been, raising the cry, "Thine is the *Dead*, and *mine* is the *Living*," although she alone is opposed to the *Unity*, and is for *Trinity*, i. e. *division*, although she well knows it will prove certain death to the *Living Child*. Thus she declares that the one only living God consists of three persons, or personalities, "Father, Son, and Holy Ghost;" whereas the two last are only properties that she attributes, and gives to the only one God. O! *False Woman!* O! *False Woman!* O! *False Church!* The light and truth of God will yet make thee naked, and "*bare* and uncover thy thighs and *secret* parts." See Is. xlvi. 1 to 4. Thou art literally and verily the "Daughter of Babylon and Chaldea." See Is. xxiii. 13, and Rev. xvii. The last two extracts fully reveal the Christian Church.

The "morning" when the True Mother, or Church, arises to give nourishment, or "*suck*" to her Son, or the True Messiah, is the morning of the Redemption and Resurrection, or 7000th year. Then, and not till then, will the True Messiah receive support and nourishment from his mother, the True Church, which cannot be in this world, or order of things; which supports Daniel's four Beasts, or Monarchies, and is therefore death to the True Mother and her Son—they cannot live in it and receive support.

That which lives in this world, and is nourished by the four Gentile Monarchies, is the False Mother, because "She has committed fornication with the kings and great men of the earth," and her dead son is supported by all the four

Beasts, or Monarchies, of Daniel; and these, and the fifth Monarchy, cannot both receive support and the *dominion* at one and the same time; for Daniel declares that “the fifth Monarchy, or the Kingdom, of the “stone cut out of the mountain *without hands*,” “smote all the Great Image (of the four Beasts,) and carried them away, *that no place was found for them*.” See Dan. ii. 34 and 35.

So it must have been the *one half* of the *Dead Child* (the *spiritual* without the literal) that was set up 1800 years ago, for *place* has been found for the whole of the Image, from the head of gold down to the feet of iron and clay; and they all exist until this day. King Solomon signifies true Wisdom. The Sword that *is to try the claim* to which the woman, or church, belongs, the one true, undivided “*Living Child*,” or *Messiah*, (for King Solomon, i. e. Wisdom, did not divide it, but only made pretence,) is God’s most holy and righteous law. See Deut. xxxiii; 29; Psa. xlv. 3; and Eph. vi. 17.

The True Mother is the Hebrew Church, that continually cries out, “Hear, O Israel! The Lord thy God is the *one* Lord,” and not three, and is therefore for Unity and not Trinity, and is opposed to dividing the “*Living Child*,” (“*for her bowels yearned upon her son*.”)

She cannot take the *spiritual* part 1800 years before the literal has had its *accomplishment*, as all the prophets and their prophecies cry out and bear witness against her for so doing; for when we carefully examine them, and try her cause by them, we can clearly discover that the *attendant circumstances* which they declare shall take place have not yet occurred, and therefore she cannot be the *True*, nor her son the “*Living*,” but she is the *False*, and her son the “*Dead*.”

The True Mother, or Church, says, Hold fast to the literal and spiritual part of the prophecies, and in no wise *divide* them—neither from each other, nor from their *attendant* circumstances, neither suffer their *consecutive* order to be destroyed; but wait upon God, and in his own time he will fulfil every jot and tittle of them, and “at the *end* they will speak and not lie; and though it tarry, wait for it, because it will surely come, it will not tarry.” Hab. ii. 3. Then the King, i. e. Wisdom, will say, Give her the “Living Child,” and in no wise slay it,* (divide it,) she is the mother thereof.”

We will now examine the profession of the False Woman, or Gentile Church, and endeavour to point out the *particulars* in which she has *overlaid*, that is, forestalled and anticipated the “Living Child,” and the Divine Unity, and we will see that every principle and doctrine, from the kingdom of God and True Messiah, down to the least truth, have all been “*overlaid*” and precluded. We must always bear in mind, that the literal must at all times precede the spiritual, and not the spiritual the literal. God *first* created the *body* of Adam, and *afterwards* breathed into it a living soul. See Gen. ii. 7. And Paul says, “Howbeit, that was not *first* which is spiritual, but that which is *natural*, and *afterward* that which is spiritual.” 1 Cor. xv. 46.

The body is the house, the soul is the tenant; we must, therefore cleanse and purify *first* the *house*, according to the directions laid down in God’s most holy law, and *afterward* will God *tenant* and *abide* with us.

But he will not first abide *spiritually* in a *filthy* and *abominable* house.

* O, the *depth* and *beauty* of this language of God’s Holy Spirit in setting forth the excellency of the Divine Unity.

Here is an all important and most serious error that the False Mother has fallen into, assuming to have already in possession the spiritual part of the kingdom of God, and his Messiah, many hundreds of years before the literal appears ; and in order to support this, almost every prophecy has been mutilated and severed from its connection with certain other circumstances, which were given as *tests* and *marks*, whereby we should know for a certainty when they were truly fulfilled, *without any possibility of mistake*.

But she has not attended to all these circumstances, which were to take place, some before, some at the time, and some after the great object of Prophecy. I will mention first, the one so often quoted from the 7th chapter of Isaiah, 14th v. "Behold, a Virgin* shall *conceive*, and *bear* a Son," (*a circumstance that has doubtless happened many thousands of times. Not a word is there stated of any miraculous conception, without a natural father,*) "and shall call his name Immanuel."

Now this circumstance was given as a *Sign* to Ahaz, King of Judah, that before this very child that was born of a woman, and called Immanuel, should "know to refuse the evil and choose the good, the land (Syria) that thou abhorrest should be forsaken of both her Kings." (See 16th verse.) This all took place, *according to the chronology affixed over the very page*, 758 before the Christian Era. Yet, for all this, this prophecy, that was all fulfilled so many years before the Christian Era, is applied to Jesus of Nazareth 758 years *after*.

This is wresting a prophecy from all its attending circum-

* The Hebrew is *הרה וילדה* Harah Veyoledeth, and means a Woman in labour, as it does in Jeremiah xxxi. 8, and *not a virgin*.

stances, not only of persons, but also in relation to the *Time When*, with a witness.

Suppose a parallel case was pursued and insisted upon in any of our Courts of Judicature, the Judge and the whole Court would set such a person, or persons, down as a fit subject for the mad-house.

We will now turn our attention over to the next chapter but one, to the famous prophecy mentioned in the 9th chapter of Isaiah, 6th v. "*For unto us a child is born, unto us a Son is given, and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace.*"

This is the way it is translated, and reads word for word as in our present translation; but Bishop Lowth, in his translation of the prophet Isaiah, enumerates between seven and eight hundred mistranslations* in that book alone; and in no one instance is there a *greater perversion* than exists in the above text alone; for thus it is *pointed* by the vowels in the original Hebrew, "Unto us a child is born, unto us a Son is given, and the government shall be upon his shoulder; and the Wonderful, the Counsellor, the Mighty God, the Everlasting Father, *shall call his name* the Prince of Peace." This at once exempts us from that greatest of all errors, and most abhorrent to Almighty God, which is the attempt to make out the true Messiah to be *himself* God, which he never was, nor never can be; for this would be at once the grossest Idolatry; "Our God is a jealous God," and "will not give his glory to another." Now mark

* And Dr. Conquest has published an English Bible with 20,000 emendations and variations from the common version. "O! shame, where is the *pure word of God?*"

what follows. "Of the increase of his government and peace there shall be no end upon the throne* of David, and upon his kingdom, to order it and establish it with judgment and with justice, from henceforth and forever. The zeal of the Lord of Hosts will do this." But mark, particularly mark *when* all this is to take place, and see whether the false Mother has not *forestalled*, and *anticipated*, and overlaid the child; for it was to take place, *when*, as we see in the verse preceding, as follows: "For thou hast *broken the yoke of his* (Israel's) *burden, and the staff of his shoulder, the rod of his oppressor, as in the day of Midian.*" Compare Isaiah ix. 4, with Judges vii. 21, when Gideon routed and destroyed the whole camp of the Midianites, and thus "broke the yoke of his burden, and the staff and rod of the oppressor" from off Israel's neck. But yet to this day we see Israel groaning under this very burden of the Midianites, called in Scripture Ishmaelites, (see Genesis xxxviii. 28,) or Turks.

* If the 11th verse of the 1st chapter of Matt. is true, it asserts that Jesus is of the *seed of Jeconias, or Coniah*, which is the same, as we see by comparing that verse with 1st Chron. iii. 14 and 17; by Coniah's predecessors and by his successors; and Jeremiah xxii. 30 declares, "write this man childless, for *no man of his seed shall prosper sitting upon the Throne of David, and ruling any more in Judah.*"

Now for the Word of the Lord God, if the Prophet Jeremiah be true, "Write this man (Coniah, or Jeconiah) *Childless.*" If this be true, how is it possible for Matthew to continue his *Genealogy* down to Joseph?—Either Jeremiah must be true or else Matthew false. That it is the *same Coniah, or Jeconiah*, is proved by 2d Kings xxiv. 6: this is admitted in the "Sunday School Union Bible Dictionary," under the head of Jeconiah, or Coniah. The Hebrew word used by Jeremiah is עִירִי Aareeree, and signifies one that is to die "*Childless.*" One who has no children is called עִקֵר "barren;" but the עִירִי if he has any children, sees them die before his *own death*.

Nevertheless the 6th and 7th verses of this 9th chapter of Isaiah are wrested and separated from what I have mentioned precedes and succeeds the prophecy, and are applied to Jesus, notwithstanding we see that of all the attendant circumstances which are declared shall take place at the time of the coming of the *true* Messiah, not one has yet taken place to this very day; for the burden is not yet broken from off Israel's neck, nor the "staff and rod of the oppressor;" neither has *Jesus yet sat upon David's Throne,** nor upon his Kingdom, to order and establish it," for it still remains crushed under the dominancy of the "4 Gentile Beasts," or Monarchies, and must so remain until the *Time* comes for the saints to take the Kingdom," and for the establishment of the 5th monarchy of the "Stone." (See Daniel ii. 31 to 35.)†

We see here in both these prophecies just mentioned, that the *False Mother* has *overlaid* her son; the first in the *sign* of the woman bringing forth Immanuel 758 years B. C., and the last more than 1800 years, as "the *burden* and *staff* of the *oppressor*" yet remains most grievously upon Israel's neck, as all facts prove in this our day; and that from the very same *oppressive* power, (viz., the Midianites or Ishmaelites, see Gen. xxxvii. 28, where these two are identified,) the Turks being the lineal descendants from Ishmael, and his mother Hagar.

So that doubtless both these two noted prophecies remain unaccomplished. As further proof of this, turn over to the same prophet in the very next chapter, (x. 25, 26, and 27,)

* Neither will nor can He ever sit upon David's Throne, if he be of the seed of *Jeconiah*, or *Coniah*, as he is declared to be, (see Matt. i. 11, and Jer. xxii. 28—30.) So Jesus cannot fulfil the 7th verse of the 9th chapter of Isaiah.

† See Appendix B.

where the very same thing is repeated in the 27th verse, and that too when the Assyrian comes to Zion and smites Israel, which we all know is *yet future*.

There remain two more noted prophecies, which are thought to be all conclusive, in proof that "*the Dead*" is "*the Living Child*," but upon a very slight examination and consideration, the *Time* prophesied, and all the attendant circumstances, (which were given as *evidence* when they would be really accomplished,) by comparing all these carefully together, it will clearly be seen that they have all been anticipated and forestalled, and consequently "*overlaid*" by the Gentile, or Esau-ic, Church.

The first of these is that famous one given by the Patriarch Jacob, as is mentioned in the 49th chapter of Gen. 10th v., when he called together his sons and told them "that which shall befall you (them) in the *Last days*," (verse 1,) and not 1800 years and more since. He says, "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."

Now we can see, that if the "Union Bible Dictionary," put out by the American Sunday School Union, be true, the "fourth captivity," and the last, took place (see page 138, under the head of "captivity") A.M. 3416, that is, 588 years *before* ever the Christians' *Shiloh* (Christ) *appeared*.*

Well, first I must observe that anything which happened 1849 years back, could not possibly be "in the *Last Days*;" and secondly, that consequently the *Sceptre still remains* in

* But the prophet Daniel, i. 1, 2, forever settles this point, that the *sceptre departed* 607 years B. C.; and here we see this *Great Hobby* of the Christian Church and its Missionaries to PERVERT the Jews fall to pieces by its own *repelling* force.

possession of the Tribe of Judah somewhere, as will be clearly seen when the "Kings of the East, and the Ten Tribes, with Judah at the head of them, come forth from their place of *hiding*." (See Is. xlix. 9.) They will then "*show themselves*" and their *true Messiah*, which will most certainly prove whether or not the Christian Church has "*overlaid*" and forestalled the "*Living Child*" in applying it to Jesus 1800 and more years ago, instead of the *Last days*. God everywhere declares that he will *bring back* the *captivity* of *Judah*, as well as that of *Israel*, or the nine and a half Tribes. See Jer. xxx. 3, and Ezek. xxxvii. 16 to 23.

And lastly, we do not see as yet that "To him has the gathering of the people been." If we apply it to Jesus, it is so only in a very imperfect and limited sense, for there are more Pagans and Mohammedans than Christians, many times over. But this is not all, for we do not see yet the two preceding verses of this prophecy fulfilled, nor the two succeeding ones. Judah's "hand has not been yet in the neck of his enemies, neither have his father's children bowed down before him," although he is "couching as a Lion, and as a young Lion." (See verses 8 and 9, and compare this with Balaam's prophecy, Num. xxiii. 24, and with the corresponding one given in Deut. xxxiii. 7, given by the Man of God, Moses, upon the head of Judah, thus, "Hear, Lord, the voice of Judah, and *bring him unto his people*: let his *hands be sufficient for him*, and be thou a help to him from his enemies.") Then settle forever that this prophecy remains for the *Last days*. Well may Isaiah cry out, "Thou, O Lord, art our Father, our Redeemer; thy name is from everlasting:" and, "*Return* for thy servants' sake, the *Tribes of thine Inheritance*; the

people of thy holiness have *possessed* it (Palestine) but a *little while*." See Is. lxiii. 16 to 19.

The next prophecy to be considered is mentioned in the 9th chapter of Daniel, 24th and 25th verses. "Seventy weeks are determined upon *thy* people and upon thy city to *finish* the *transgression*, and to make an *end* of *sins*, and to make reconciliation for iniquity, and to *bring* in everlasting *Righteousness*, and to *seal* up the *vision* and *prophecy*, and to anoint the Most Holy." This is the 24th verse.

Now before I proceed to the 25th verse, I would observe, that if there was not any other evidence than this between the two lids of the Bible, the above ought most certainly to be sufficient and conclusive to any sane and unprejudiced mind, that not the least of it has yet taken place, for what, "Is Wisdom no more in Teman (Edom?) Is counsel perished from the prudent? Is their Wisdom vanished?" (Jer. xlix. 7,) that I need observe in the 19th century that "*transgression is not finished*," neither is there an "*end of sins*," nor "*everlasting righteousness brought in*;" neither is all "*vision or prophecy sealed*" or *fulfilled*? But now for the 25th verse, and we find that the greatest of all *interpreters*, *Time*, has proved to nearly all chronologers, that the 70 weeks, if taken for 490 years, as nearly all agree, are past, forever past, if taken and applied to the "Dead Child;" and this is all-sufficient to show, in this respect, if in no other, that she, the false mother, has "overlaid" it, and I challenge any chronologist, Wm. Miller and above fifty* others, to deny it upon their own calculation now published, and before the world. "*Know, therefore, and understand*,

* The Episcopal Recorder says, "That the 2300 years would terminate with the year which began in April, 1847, and will end in April, 1848." See the *Sparrow*, page 15.

from the going forth of the commandment to restore and to build Jerusalem, unto the Messiah the Prince, shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times." Now who does not know that neither the *walls of Jerusalem nor its streets were built at all during the appearance of Jesus, but were destroyed* seventy years after him, by Titus. "And *after* threescore and two weeks shall the Messiah be cut off." Now we know from the books of the Evangelists, (so called,) and from profane History, that Jesus was crucified about seventy years *before* that event, as above mentioned, and not *after* that event. Now can there be a single doubt that the whole of this prophecy remains yet future? Does not the two last observations prove that all former calculations, which make them to have been fulfilled, fall to the ground by only these two last strokes?

Nor can it be otherwise than that this noted prophecy remains unaccomplished, when we see all that is predicted in the *second chapter* of the same book of Daniel, in relation to the "*Four Monarchies not yet fulfilled;*" nor the seventh in the setting up of "*God's everlasting Kingdom;*" (see 7th chapter;) nor that of the 8th chapter. Cast your eyes upon the 14th verse, "Unto two thousand and three hundred days *then* shall the *sanctuary be cleansed.*" Has this taken place? *Have the Turks cleansed it?* You will surely answer, "No one believes this, unless it be themselves." How then can you reasonably expect that the very cause of events that is to bring about these events has happened, and yet at the same time believe that what I have quoted from the next (the 9th chapter, 24th, 25th and part of the 26th verse,) has taken place 1849 years ago, and that the Jews were *blind* in not believing it, as I did,

and as Christians now do? I sucked all these inconsistencies in with my mother's milk, and never discovered them until I went to Jerusalem. And why? Because I never looked at them before with a *single* eye, and an *unprejudiced* mind, in connection with that patient research that is so indispensably connected with *Facts* and *Places*.

Can the effect be produced without a cause? It is impossible, you will at once reply. So neither can the 9th of Daniel, until the 2d, 4th, 7th and 8th are fulfilled. Neither can the 53d chapter of Isaiah before the 52d chapter, nor before even the first part of the 2d chapter. Cast your eyes upon only the fore part of these two chapters, and ask yourself this question. Have these things taken place yet? Has "the mountain of the Lord's House been established in the top of the mountains?" Is it "exalted above the Hills?" Do "all nations flow unto it?" Do "*many* people go and say, come ye and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we shall walk in his paths: for out of Zion goeth forth the Law and the word of the Law from Jerusalem." Now for the 4th chapter: Have "seven women taken hold of one man saying, We will eat our own bread and wear our own apparel, only let us be called by thy name to *take away our Reproach?*" (See the next 4th and 5th verses.) "When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged away the blood from the midst thereof, by the spirit of Judgment and by the spirit of burning, *then* The Lord will create upon every dwelling-place of Mount Zion, and upon all her assemblies, a cloud and smoke by day, and the shining of a flame of fire by night," &c. &c. Surely this has not yet taken place—so neither has the 9th of Daniel before the 2d and 7th, which

corresponds with the 2d of Isaiah. The Fifth Kingdom of the “*Stone*” is not yet set up, (see Dan. ii. 44,) and this is the Kingdom mentioned in the 7th chapter, when “the Kingdom and dominion, and the greatness of the Kingdom, under the whole heaven, shall be given to the people (the Jews) of the saints of the Most High, whose Kingdom is an Everlasting Kingdom.” (Dan. vii. 27.) Now then the viii. c. 14th verse, when the “Sanctuary is to be cleansed at the end of 2300 days”—*which is not yet done*—then comes the fulfilment of the 9th chap., 24th and 25th verses of the “Seventy Weeks.”

Now we will introduce the 52d of Isaiah: “Awake, awake, put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the Holy City, for henceforth there shall no more come unto thee the *uncircumcised* and the unclean.” Do the uncircumcised and unclean pass through Jerusalem *yet or any more?* Read the rest of the 52d chapter, and you will see at once, if taken in connection with the 9th of Dan. 24 and 25, that “*transgression* is not *yet finished*” in the Holy City, neither is there “an end of sins,” (the same that Isaiah declares,) nor “everlasting Righteousness brought in,” nor “prophecy *sealed up*,” or finished; nor has the “Messiah been cut off *at the end of sixty-two weeks*,” (Jesus was cut off *Before*.)

The Word of God will yet be found perfect, taken in its *consecutive order of events*, as these are declared by all the Prophets.

You are now only beginning to be introduced to an acquaintance with the abominable mother of lies, and of her “fornication with *all* the inhabitants of the earth.” See Rev. xvii. 2, and you can perceive how she has introduced her “three gods in one” and the “one in three,” under her

mark and name of "*Mystery Babylon*," with her many "*Pious Frauds*" and "*Lying Wonders*."

But we will not leave this most important question, that "the Messiah *must have come* sometime *during the time* that the *Second Temple* stood, which was built by Zerubabel;" but this is not true.

And all this assumption is founded and supposed to be true upon the assertion quoted out of the 9th of Dan., 26th v., that "*after threescore and two weeks the Messiah shall be cut off, but not for himself*," some persons not considering that facts themselves prove that the verse but one before cannot possibly yet have taken place.

Now we will examine the *stronghold* of this "Daughter of Babylon" and "Daughter of Chaldea" and compare Is. xlvii. with Rev. 17 and 18, and then read the 53d chapter of Isaiah, and see if it can in any way apply to a Messiah crucified 1816 years since.

The Prophet begins this prophecy properly at the 13th verse of the 52d chapter, thus, "Behold, '*my servant*' shall deal prudently." Now who is this he is speaking to under the title of "*my servant*?" Looking at the 41st chapter, 8th verse, "But thou, *Israel*, art *my Servant*, Jacob whom I have chosen." Here God's own word is its own Interpreter. Can we have a better? Next verse says, "Thou art *my servant*, I have chosen thee." The first verse of the 42d chapter says, "Behold *my servant** whom I uphold, mine elect." Again in the 44th chapter and 4th verse it says, "Hear now, O Jacob, *my servant*." Again in the 45th chapter, 4th verse, "For *Jacob, my servant's sake*;" and so

* N. B. Although Israel is God's "*Servant*," they are to be headed by a Messiah, Ben *Joseph*, "the Shepherd, the *Stone of Israel*," (see Gen. xlix. 24,) but not *David* Ben Judah, until the *morning*. See Psalm v. 3.

in the 49th chapter, 6th verse, and throughout the whole book; we find that Israel is the Servant alluded to also in Jer. xxx. 10, and Ps. cxxxvi. 22.

In relation to the 2d verse of the 53 chapter, "He hath no form nor comeliness: and when we shall see him there is *no beauty* that we should desire him." Christians represent that Jesus was of a *most perfect Form* of five feet eleven inches high, and a *most perfect beauty*, with aquiline nose and orient curls, and most perfect features, and so says the written account given of him, in the reign of Tiberius Cæsar, which most have seen. Fifth verse, "For he was wounded *for*" (but the original Hebrew is, *Mem*, i. e. *by*,) our transgressions; that is, "Israel my servant," was "wounded by our transgressions;" by the gentiles' transgressions he was "bruised" *by* (not "*for*") our iniquities, as will be yet seen before the Gentiles are healed, that it is by the very "*bruises*" and "*stripes*" by which their peace is yet to be made through their Head, Messiah Ben Joseph.

Verse 8th says, "He was taken from Prison." We have no account that Jesus was ever in Prison.

Verse 9th, "He made his *Grave* with the *wicked*, and his *Death* with the *Rich*;" but the New Testament declares exactly the contrary. His *Death* was with the *Wicked*, (between two thieves,) and his *Grave* with the *Rich*," in the Tomb of Joseph of Arimathea, (Matt. xxvii. 60,) and Jesus's Grave is "more than fifty feet" from that of Joseph's, in the *Nave* of the Church of the Holy Sepulchre. See *Durbin's Travels*, vol. i., pages 301, 302. How is this?

Verse 10, "He thall see his *seed*." He never saw "his *seed*," for we read that he shall never have any; and even if

he had, as He was of the seed of Jeconiah, or Coniah, (see Matt. i. 11,) not *one of the seed of Coniah*, as Jer. xxii. 30, declares, that “No man of his seed shall prosper *sitting upon the Throne of David*, nor ruling any more in Judah,” therefore Isa. ix. 7, can never be applied to Jesus, if Matt. ii. 11 be true, and Jer. xxii. 30.

“He shall prolong his days,” (verse 10.) This Jesus never has done, for he died* at the age of about thirty-three.

So that any one can see that it is utterly impossible for any person who is not entirely carried away with his prepossessions and prejudices, to apply this 53d of Isaiah to Jesus; and he must be enthusiastically Insane upon the subject, to destroy all its consecutive order, and that of all the Prophets, especially of Daniel, and *anticipate* and *forestall* the events as declared by him, and that, too, *before* the Four Gentile Beasts are slain or destroyed,” (see Dan. vii. 11 and 27;) *before* the “Stone” smites them, (see Dan. ii. 34;) “before the ancient of Days did sit;” “before the Thrones are cast down,” (Dan. vii. 9;) “before the Beast is slain,” (verse 11;) “before the sanctuary be cleansed,” (8—14;) “before Transgressors (Transgressions) are come to the full;” “before the King of Fierce countenance and understanding dark sentences shall stand up,” (verse 23.) How can there be “*an end of sins*” and “*finish of the transgression*” 1847 years before these very things that are to bring them about take place? O foolish, cruel, and inconsistent Mother to *overlay*, *forestall*, and *anticipate* the Only “Living Child” in this manner, and to try to make the King and all men believe, even in this 19th century, that thy “*Dead Child*” which thou hast so grievously “*Over-*

* What did I say?—*Die?* Why my God could never *die*. Nay, “He *liveth, unchangeable, forever.*”

laid," is the Only Living and True Anointed Messiah! Will it not take Judgments of *no mild kind* to persuade and convince thee? Yea, even the seven most awful plagues themselves, to open the eyes of those who have had their fat livings from this state of deception, and who have had their eyes blinded and their hearts hardened by the God of this world, to wit: the "Lust of the Flesh," the "Lust of the Eyes," and the "Pride of Life." "O Daughter of Edom" and "Daughter of Babylon who art to be destroyed, happy shall he be who taketh and dasheth thy little ones against the stones." Ps. cxxxvii. 8.

If the coming of the True Anointed, i. e. Messiah, and setting up of God's Everlasting Kingdom, or Church, is overlaid and superseded so many hundreds of years before all these very facts, or attendant circumstances come to pass, that are indispensably necessary in order to bring it about, how is it possible ever to take place or to be established?

It is now admitted on all hands, that nearly all the LITERAL part, or fulfilment, of the prophecies, have not yet taken place, and when we ask the spiritualizers *when* and *where* this and that prophecy was ever literally fulfilled, they invariably answer, "O, it was fulfilled many hundreds of years back, when the *Spiritual* Kingdom of Jesus was set up." But let such know that the Kingdom of God for which we pray, is to be as *literal* as any of the four that precedes it. Now what would we think of a Spiritual Kingdom of Chaldea, Medo-Persia, Greece, and Rome existing only *spiritually* many hundreds of years before they ever literally existed, that is, before they ever existed, in PLACE, together with all the *attendant circumstances* that were necessary to form them into a visible Kingdom? Did you ever hear of a Spiritual

Republic of *America* or Kingdom of England existing *many hundreds* of years *before* either of them existed *literally* or *visibly*? But the first thing that is requisite is *place* for a Kingdom, then a *People*, and then there must be a *Spirit* to influence and move the people to right government. The false and absurd idea of a *Spiritual** existence in the *abstract* from the *Body*, and *before* its *corresponding Body*, many hundreds of years, is too unfounded and foolish to merit a moment's serious consideration. Were it not that darkness and its consequent *blindness*, had fastened this idea upon the minds of the people, it would be thought the fullest evidence and proof of *insanity*. The Prophets of God all give the fullest detail of circumstances that require *Place* and *Time*. Take, for instance, the 60th of Isaiah, and the last 16 chapters of Ezekiel, and particularly the 32d chapter, and let any one attempt to spiritualize them into a fulfilment disconnected with the facts and circumstances as there declared shall and must *first* take place.

What can we think of a man existing without a *Body*? What is to give him perceptibility, feeling, or *power to act*, but *by* and *through* a *Body*? But the spiritualist will reply that "we all come into the world with a fallen *Body*; it is, therefore, indispensable for a redeemed spirit to be sent from God, before we can be prepared for a new and redeemed *Body* at the resurrection." But I answer; all this can and will be done by a strict obedience to God's Most Holy and Righteous Law, which requires us to "Love him with *all our hearts*, with *all our souls*, and with *all our might*," (Deut. vi. 5,) and "our neighbour as ourselves," (Lev. xix. 18;)

* All Spiritual Ideas are predicated upon Substances, and therefore the *literal* substance must be *first*, for it presupposes it.

and without the help of any other that is *inferior* and entirely *predicated* upon it, and which professes to supersede it, as doth the Christian and Mohammedan Religions. In the case of every living Being coming into this world, whether Jew or Gentile, he finds himself with a Body *first*, and long before he has any *spiritual perception*. All men, I say, know it to be a fact, that we come into this world first with a Body; that this Body is without any knowledge of either Temporal or Spiritual Ideas, until they are received through the medium of the five senses, and are all predicated upon substances—for every Idea presupposes a substance—upon which it can be founded. What Idea can we have of anything that never had any Body or visible existence? None at all. It is a perfect nonentity. The Jew and Gentile come into this world under like circumstances, but as soon as they are taught, the one* *begins* where the other *ends*—the one *begins* and is taught by his parents—First, to believe in a *Spiritual Kingdom* entirely unconnected with *time* and *place*, but which consists in some mental *abstractions* and *refinements*, and falls far short of the *literal* and *spiritual* Religion of the Prophets, which is connected with *time*, *place*, and outward circumstances.

The Israelite commences and is taught by his parents, first, the Holy Language in which the Prophets spake and wrote; he is taught to believe in a *literal* and redeemed Kingdom, and is immediately initiated in the knowledge of God's Most Holy Law, that prepares him for the coming of Elijah, and this is just where inspiration left him in the days of Malachi; and if he keep the Law, it is where *Elijah will find him*. "*Remember ye the Law of Moses*

* The Jew begins with the Law where the Christian ends.

my servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments. Behold I will send you Elijah the Prophet before the coming of that great and dreadful *Day of the Lord.*" Mal. iv. 5.

Here we see from the Word of God that the Jew who keeps the Law *ends* with Elijah, whilst the Christian *began* with John the Baptist as his Elijah, and says Jesus "fulfilled" "and abrogated" and the Law *ends*. But it may now be said to the latter, "*What will ye do in the end thereof?*" for Elijah when he comes will most assuredly try and settle whether the Gentile's Child is the "Living Child" or not, and whether she or the Hebrew Church is the "*True Mother.*"

All that the Gentiles profess to have is the *spirit* of the thing, that is, a *spiritual* Kingdom, set up 1800 years and more since; consisting of Peace and Joy in the Holy Ghost." The Body of the Redeemed Kingdom they possess not, but say, they have the fallen, personal Body attached to themselves, as is the case with the whole creation.

The true redeemed body either of Jerusalem, (the "*Throne*"* or HEAD of the redeemed earth,) or of man, cannot be obtained but by and through *the Jew*,† through Circumcision and the Law of God.‡ The Body belongs to the Jew; they are "the *seven* and also the *eighth.*"‡ Abraham himself was not "perfect" until he was *circumcised*, although he had suffered so much in passing the Fiery Furnace or Ur of Casdim, and in being made willing to leave his "own country and kindred."

Furthermore, no spirit, whether fallen or unfallen, can possibly be at rest, without its Body—for the Body is all that gives it perceptibility or sensibility—or it is that

* Jer. iii. 17.

† Zec. viii. 23, and John iv. 22.

‡ Ec. xi. 2.

through which alone it can put forth any of its *life* or powers into action, and is the only medium that can connect it with the world it inhabits.

The principal seat of the fallen Body is located in the *Foreskin*, and no redeemed Body can be acceptable unto God as *perfect with it*. In confirmation of this read the 32d chapter of Ezekiel, (a chapter that forever sets at defiance the sophistical power of the Spiritualizer.) There we see every one of the nations "*Slain with the sword,*" and *doomed* with the "UNCIRCUMCISED" that "go down to the pit," or Hades, or Hell. This is fully confirmed by Israel *not being included*, and how they are to be brought "out of the Pit wherein there is *no water.*" (Read Zec. ix. 11.) These are only brought out of the Pit, or Hell, by the Blood of the Covenant of *circumcision*. "A Bloody husband art thou, (says Zipporah to God, not to Moses,) because of the circumcision." Exod. iv. 26. A relation by blood, *which is the life*, therefore no Pit, nor Hell, but Life, and that by *Blood*.

We hear much of those who "*died in Faith.*" This is all true, and Abraham was a man of Great Faith before he was circumcised, but pray mark one thing, That those who thus died "*received not the promises,*" but saw *them afar off.*" Now there is a very great difference between being in *actual possession* of a kingdom, or merely to have promises of that Kingdom, and only seeing the fulfilment of the promises a great way, or "*afar off,*" and that only by *faith*. Jerusalem will not only be in that Kingdom, but the "*Throne*" and metropolis of that Kingdom; and there are those who, when it is established, will only see it by Faith, and "*afar off,*" yea, thousands of years; whilst others will be in real possession of this *Throne* of the Kingdom, and *Assessors* or *Judges upon this throne of God*, (see Jer. iii.

17,) even upon Jerusalem; and in that day Jerusalem will be redeemed and “built up with sapphires, and emeralds, and precious stones, thy walls and towers and battlements of pure gold, and the streets of Jerusalem,” “O thou afflicted, tossed with tempest, *and* not comforted, behold, I will lay thy stones with fair colours, and lay thy foundations with sapphires.” “And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones.”

Then we will assuredly know who is the True Mother, and *her people*, for Daniel assures us that “the Kingdom shall *not be left to other People:*” and also who is the True “Messiah, or Anointed of the God of Jacob.”

Now it is not only our privilege, but our duty, to take the sure Word of God for our “Lamp,” and the marks that it has given us; so that we may see, avoid, and escape the False Woman and her dead child, and cleave to the “True Mother” and her “Living Child,” that it may be *well with us* in the world to come. We may thus perceive from facts, that this False Church has not only divided the Spiritual from the literal, and placed the former first, by many, very many, years—which is altogether wrong—but she has divided and wrested all the prophecies from *Time, Place*, and their attending circumstances, as declared by all the Prophets.

Babylon was the capital of Chaldea, and Chaldea, or the Chaldeans, “was not until the *Assyrians* founded it.” See Is. xxiii. 13.

That Edom is Babylon is established and made plain by the Holy Spirit of God, for in the 137th Psalm, 7th verse, he speaks of “the children of Edom,” and in the next verse (the 8th) he calls Edom, “O Daughter of Babylon.”

Peter in his first epistle, v. 13, Identifies Babylon with Rome, or Edom; and in the Book of Jasher, 90th chapter, 8th verse, it says, "That the Children of Chittim ruled over Edom, under King Abianus, (see verses 6 and 10,) and Edom became under the hand of the children of Chittim, and became *one kingdom* from that day." And in chapter x. 16, he says, "And the children of Chittim are the *Romin* who dwell in the valley of Canopia by the river Tibrea." And in Samuel Baxter's English version of the Polyglot Bible, in his second map, he has correctly marked down both Austria and Italy as descendants of Kittim or Chittim, and so the Catholic or Roman religion (for all Syria was a Roman province (see Luke iii. 1,) in the days of Jesus, emigrated and peopled all the West, Italy, France, England, Ireland, and Scotland. The first division took place after the Roman Christian Religion was established, in the days of Constantine, about the year A. D. 325; then the Armenian,* or Eutycian, which began in the year 448, or the 5th century. The second was that of the Greek Church, that commenced about the middle of the 9th, but was first started about the procession of the Holy Ghost, in the 6th century. The Waldenses, under Peter Waldo, in the year 1160. The Hussites, under John Huss, about the year 1407. The Protestant Church began under Martin Luther, in the 16th century; the Calvinistic under John Calvin, also in the beginning of the same century. The former may be considered as the Father of the Church of England, and the latter the father of the Presbyterians; in all their *many* and *varied divisions*. The Church of England and the Presbyterians separated from each other upon the form of church government, the one holding or adhering to the

* "Amalek was first of the nations."

Episcopal form, or that of the Bishop, and the other to the Presbyterian, or that of *Priests*. In the year 1523, the Moravians, or United Brethren, divided. In the year 1536 and '38 the Baptists divided principally from the Independents. In the year 1624 the Quakers formed themselves into a sect, under George Fox. The Methodists, under John Wesley, in 1729, divided and formed a sect, principally from the Church of England. The Swedenborgians commenced under Emanuel Swedenborg, a Swedish nobleman, about 1743. The Shakers divided into a sect in the year 1774, under Anne Lee. The Mormons, under Joseph Smith, in the year 1827. The Irvingites, under Ed. Irving, in the year 1831. The Puseyites, under Pusey and Newman, began their division about the same time. I have now only mentioned some of the principal divisions of Edom, or Esau, since Christianity arose, for besides these, Ecclesiastical History and Biography give us above 380 divisions of the *False Mother*, during the last 1800 years, all the time crying out "the *Living is my Son* and the *Dead is thy Son*;" while another Party arise up, saying, "No, but the *Dead is thy Son*, and the *living is my Son*." Thus they have spoken *before the King and Great God*. Do not all these divisions *mark and sign her* as the False Mother and Gentile Church? Has not Division been the very *breath of her Life* and of her religion? But let us no longer dwell upon the various divisions and subdivisions of this false Woman, or "Mystical Babylon," in her great confusion of *tongues*, but let us go back and examine the origin and nature of Division, in great bodies; for as *Union* is the very life and strength of the "True Mother," so *Disunion*, or *Division*, has been the very life and preservation, (although *weakness*,) of the "False Mother" and her

“*Dead Child.*” This she well knows; it is, therefore, not without a just reason that she cried “Let it be neither *mine* nor *thine, but divide it.*” (1 Kings iii. 26th verse.) It is for a great reason that she held up to the Gentiles the Proverb, “That a *half* a Loaf is better than no bread.” Yet at the same time she must have been conscious, that dividing the “*Living Child*” in *Two* must prove as instant death to it as dividing the highest created Being down to the least animal; or Dividing the *Unity* of the One God into *three persons*; which must prove certain death to the Godhead, and, therefore, establish Idolatry. Yet we see that if the Gentile Church had not divided themselves into different sects and parties, and chosen different localities, the death and extermination of each other would have been the certain result; and even before they could and did effect this, what oceans of blood and great loss of life inevitably followed even before a temporary peace could be restored between them.

The Gentiles, it is feared, will not until it be too late, learn this great truth—that *Union* consolidates and gives STRENGTH, whilst *division* diffuses and produces WEAKNESS.

A fool may in a moment divide and destroy by explosion the most perfect and beautiful Body, but it requires the most consummate wisdom to unite and preserve it, with all its contending elements, for any length of time. We see from every day’s observation, that the separation and division of Bodies is the easiest and most simple operation in nature, whilst it takes the greatest alchemist to unite and preserve a body *indestructible** for the longest period. It is in this that the Power and Wisdom of God stands out most pre-eminent and most conspicuous in the preservation

* As Israel is, and has ever been.

of the Unity of the Jewish Church or "*True Mother*," and will be the *Wonder** and *Glory* of all succeeding ages of the Redeemed World. And although it may justly be attributed to the great principle of *Unity*, yet even in this there is a great secret, a "wheel in the *midst* of a wheel," for have not the Christian Churches continually tried to Unite, and cried, "O, let us not divide any more?" But they have found division unavoidable.

The only two divisions that ever God immediately sanctioned were, in *Principle*,† "*Light from Darkness*," and in *Body*, Jacob from Esau. The former of these hath ever tended to Union, and the latter to Division, although the latter has been modified by different degrees of the pleasantness and blessedness of the former, else life and creation would not be desirable, nor possible.

It may be thought by some that I have depended too much upon a mere figurative description, that King Solomon gave, of two natural Women, or Mothers, each claiming the "*Living Child*;" but this cannot be said, nor maintained, so long as I can substantiate each and every part of that figure or type by *real facts* in each and every parti-

* This is the great *wonder* and secret not only to the society for converting them (as they admit) in their Lectures, but also of and to all infidels; and well is it observed, "There is no accounting for their perpetual isolation, their *depressed* but *indestructible existence*, on any principles save those revealed in the Word of God." "They were occasionally baptized by force; the bribe—the faggot—the prison, all were made to bear on their conversion or *extinction*—all have *failed*." And why? Because of that *indivisible, unchangeable, adorable Unity*.

† Light may very properly be styled the Light of Life, because all sensibility is dependent upon it, through the medium of the Body.

cular. For we know that there can be *no mistake* in this, that all *division* can be traced to the Gentile Christian Churches, and that it was not possible for them to continue without it; whilst Union can likewise be traced to the Hebrew Church, and that her cry has ever been *Unity*. This she has maintained through every adverse and opposing power and circumstance that Hell, Death and the Grave could invent and put in execution, from the earliest and most remote period of the first ages down to the present day, and yet, "Lo! this people shall dwell *alone* and not be reckoned among the nations." (See Num. xxiii. 9.) So long as the Eternal continues his ordinance in giving "the sun for a light by day, and the ordinance of the moon and stars for a light by night, which divideth the sea, when the waves thereof roar, the Lord of Hosts is his name. If these ordinances depart from before me, saith the Lord, then the *seed of Israel also shall cease from being a nation from before me forever*. Thus saith the Lord, If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel *for all that they have done*, saith the Lord." (Jer. xxxi. 35, 36, and 37.) And has not the *indestructible* nature of the True Mother been attributed to every principle, and that, too, by men* of the first education and elevated standing—except the one so beautifully represented and delineated in the Two Women of King Solomon?

And as Division and Disunion has been the continuance of the Christian, or Esauic, or Edom-ic Church, as was declared by him whom she believes to be her Messiah, or "*Living Child*," when he said, "I came not to send *Peace*,

* In Proof of this assertion see the "Lectures on the Conversion of the Jews," in 1843.

but a *Sword*, for I am come to set a man at variance against his Father, and the daughter against her Mother, and the daughter-in-law* against her mother-in-law, and a man's foes shall be they of his own household." (See Matthew x. 34, 35, 36.) So it has proved. How then can it in Truth be said that he is that Living Child prophesied of by Isaiah in his 9th chapter, 6th verse? "For unto us a child is born, unto us a son is given, and the government shall be upon his shoulder, and the Wonderful Counsellor, the Mighty God, the Everlasting Father shall call his name the *Prince of Peace*, and of the increase of his government and *Peace there shall be no end.*" Surely if we compare the above declaration of the character he gave of his own mission, with the one the Prophet has just given of the true Messiah, all must admit that the latter prophecy and personage, and his mission of *Peace*, of which there is to be no end, "to sit upon the *Throne of David*, and upon his Kingdom, to order it and establish it henceforth and forever," that they are not only quite distinct, but moreover no person in his right mind and senses will say this prophecy has ever yet been fulfilled. O, says the Christian, I "know this has never yet been fulfilled, only in a *spiritual sense.*" To which I reply, "Here you give the fullest proof that you have *Overlaid* your child, for rest assured when God fulfils it in a *literal sense*, the *spiritual sense must and will accompany it*; and there is nothing under the sun to hinder the *spiritual* from accompanying it. Whereas, placing the *spiritual sense first and alone*, the *literal* remains *unaccomplished*. This is without a precedent in the very nature of things—for, as I have already proved, who ever saw a *spiritual* exist-

* "And a House divided against itself cannot stand."

ence in the abstract, or what is to give it visibility, or *perceptibility*, or consciousness, without a Body? Who ever saw such a thing? Or by what means could it be made manifest unto him? What is the Body for but to make a Being manifest? Depend upon this one thing, that whenever any person asserts that he has known, or has seen and experienced, a Spiritual Kingdom, or a *Spiritual Living Child*, 1800 years before the *literal*, or that any Prophecy has been fulfilled hundreds of years before the *Literal* part of it has had its literal accomplishment, depend upon this one thing, I say, as *certain* and undeniable, that such a person has "*Overlaid* the Living Child," which must prove as certain death as if we were to extract all the Spirit from the Body of any man, and then expect him to live or exist. Why then thus forestall and anticipate the Truth; and by this very means that you adopt, must certainly and inevitably terminate, sooner or later, your own existence, or rather the existence of the Christian System, that you have so long been advocating and supporting upon this very principle? This is most beautifully and pertinently set forth in the vision that God gave to Abraham, in the 15th chapter of Genesis, 9th verse, and was to show him and us, not only what was to take place with his seed, (Israel,) and the "Four Beasts," or Four Gentile Monarchies, but it also declares and shows us what their certain *end* will be, by all of them being "*divided* and laid each piece one *against another*," (see verse 10.) It further declares what the certain end of *each piece* will be, even the death and utter destruction and extermination of each other, as is declared by all the *Prophets*, (see Jer. xxx. 11.) And then Israel, his seed, "should inherit *the Land*." The vision by which this was represented was this: "and He (God) said unto

Abram, Take a *Heifer* of three years old, and a *She Goat* of three years old, and a *Ram* of three years old, and a *Turtle Dove* and a young Pigeon. And he took unto him all these and *Divided them in the midst*, and *laid each piece over against* another, but the birds he *divided not*. And when the fowls came down upon the *carcasses** Abram drove them away. And when the Sun was going down, a deep sleep fell upon Abram, and lo! an horror of great darkness fell upon him. And it came to pass when the sun went down, and it was *dark*, behold a smoking furnace and a burning lamp passed between those pieces." It is said that "this vision was the Seventh Temptation to Abraham when God made a Covenant with him, and showed him what his seed would have to pass through, under the Four Gentile Monarchies, before they could inherit the promised Land forever." It is said, "Edom is like a Heifer, and tramples upon all."

Grecia, compared to a Goat by Dan. viii. 21.

Media and Persia, to a Ram do. viii. 20.

Israel to a "*Turtle Dove*" or Pigeon. See Cant. ii. 12 and 14.

And he took all these and divided them, and set "one piece *against another*," to *weaken* them, that they might be *destroyed* in the end, as will eventually be done; but the TURTLE DOVE is to remain. Abraham would have destroyed them, but he knew that God had determined that they were to continue to *sunset*, † the *end of the day*, the period appointed by the vision. Then the Burning Lamp (margin says "Lamp of Fire," that

* Here we see what is represented as *carcasses* here, is said to be "*Divided*," in the verse *before*; another proof is this, that *division* is *Death*.

† Or when the "*Sun was going down*."

is the *Law of Fire*, with the Glorious Shechinah,) shall pass between and through all the *divided pieces* of the Four Monarchies. And God's Most Holy Law will be revealed by Fire, and this will try all the pieces, and every man's work, of what sort it is, whether it be Gold, Silver, precious Stones, Wood, Hay, Stubble; every man's work will be made manifest, for the Day will declare it. This Fiery Law is the "Sword" that King Solomon took, and which will be brought to him again, (when the morning, i. e. manes of the Redemption comes,) and this will try the claim whether the *Living Child*, or True Anointed *Messiah*, belongs to the Hebrew Church, and is "King *David*," "Priest" and "Prophet" of Israel, or is Jesus, who is called God of the Gentile Church. But it is only in the *morning*, when the Hebrew Church arises into *dominion*, that she can give the Living Child "suck or nourishment." But behold the one that had been *laid* to her (as being of the Tribe of Judah, *although he had no father, as it is said*,) when she "*considered IT*" in the "*morning*" "*Behold it was not my Son which I did bear.*" This *morning* is so spoken of in the Psalms and elsewhere, and so connected with certain circumstances and expressions, that almost any person can easily discern, that that period, or part of a day, has a much *deeper meaning* than can be applied to a common, or *natural morning*.* I will quote a few of them, to wit: "Weeping may endure for a night, but joy cometh in the *morning*." Ps. xxx. 5. "Like sheep they are laid in the grave; death shall feed on them; and the upright shall have *dominion over* them in the *morning*."

* And this is the *kind of morning* mentioned in 2 Sam. xxiii. 4, "And HE (*David*) shall be as the LIGHT of the MORNING when the Sun riseth, even a MORNING WITHOUT CLOUDS."

Ps. xlix. 14. "God is in the midst of her, she shall not be moved; God shall help her, and that right early." (The margin says when the *morning appeareth*.) Ibid. xlvi. 5. "My soul *waiteth* for the Lord more than they that watch for the morning: I say, *more than* they that watch for the morning." Ps. cxxx. v. "My voice shalt thou hear *in the morning*, O Lord; in the morning will I direct my prayer unto thee, and will *Look up*." (Ibid v. 3.) Then it will be seen that he, David, is the "*Living Child*" of the True Mother, the Hebrew Church; and that he is the Anointed Messiah, the "Leader and commander to" Israel, Isa. lv. 3 and 4, and blesser of the whole world through them; and that she did bear this child the *Third Day previous* to the *delivery* of the Gentile Christian World of their *Dead Child*.

But the most capital, pertinent, and striking part of this whole figure yet remains to be unfolded and brought to light. It is this: "And she arose at *midnight*, and took my son from beside me, while thy handmaid *slept*, and laid it (the '*Living Child*') in her *bosom*, and laid her *Dead Child* in *my Bosom*." If it is clear from the foregoing texts that I have quoted, that the *morning* has reference to the Resurrection and Redemption *morning*, then it is likewise evident that the night must be that portion or period of time that *precedes* the morning, and must refer to this Gentile *night*; and it was at the *commencement of this very night* that the Gentile Church arose and took the "Living Child," King David,* from the Hebrew Church,

"For David, King of Israel, liveth and existeth;"
And took all those prophecies that he has declared concerning *himself*, and *himself alone*, and applied them to

* And said *David* meant *Jesus*.

Jesus, and that while the Jewish Church was *sleeping*. And if there is a possibility of language being sufficiently definite and accurate to express and *limit* an *Identity* of Person, character, and office, and such an *Identity* as *cannot be transferred to any other person or persons*, without *Overlaying this Living Child*, it is in all those very prophecies that he declares *concerning himself*, and *himself alone*; and I challenge the Whole World to a trial of this by the Word of God.

In the first place King David was the *Anointed* of God, which is the same as the Messiah. (See 2 Sam. xxiii. 1.) He was truly inspired with the Word of God. (See verse 2d.) He was a *Prophet* and a *Priest*, because he belonged to that nation that God declared should be unto Him both Kings and Priests.

He was of the Tribe of Judah, and Born at Bethlehem. See Sam. xvi. 1.

Now let us compare and consider the following portion of his Psalm, that David spoke concerning the Resurrection of *himself*, and *himself alone*, and see if it be *possible* to *transfer* the *Identity* of King David to *any other person** whatever, without committing the greatest violence and robbery, for although it is admitted by Christians and Turks, that David *will rise* at the Resurrection, yet these parts of the Psalms have been applied to Jesus without any warrant

* I here use some tautology purposely, as is done in the 18th Psalm, in repeating nearly all of the 22d chapter of 2d Samuel; because I wish to impress upon the minds of my readers, by repetition, the *immense importance* of the *Identity* of David's Body rising out from the Grave, and not of that of *another person*. This treatise was written (as the reader will observe) in Jerusalem, in the year 1847, and the other parts since.

and authority that can be brought forward, except out of a subsequent testimony, that they can only *prove by itself*, and that is intended not only to succeed, but also to supersede and contradict the Holy Law of God. For instance, David says, (Ps. xlix. 15,) "But God will redeem MY SOUL from the power of the Grave. He shall *receive ME*, Selah." Entirely corresponding with this, he says, in Ps. xvi. 9, 10, "Therefore MY heart is glad, and MY Glory rejoiceth, MY *Flesh* shall rest in Hope, for thou wilt not leave MY soul in Hell, neither wilt thou suffer thy 'HOLY ONE' to see corruption." (See Ps. lxxxix. 19 and 20.) "David, King of Israel, *liveth, and existeth.*" And is it not the most unwarranted *change* and *transfer* of the *Identity* of King David, the Anointed, i. e. Messiah of God, (see 2 Sam. xxiii. 1,) to Jesus, or to King Solomon, or any one after him?

Upon what is *Identity* founded? And how is it known? Most assuredly upon Personality. This alone gives us Individuality, and a *transfer* of this Person, or Individuality, is the most unlawful and unwarranted *sacrilege* imaginable. Let a similar manner of procedure be attempted in any of our *Courts* of Judicature, to throw away the *Identity* of a person claiming even an earthly inheritance, and such robbery would be at once forever *condemned*, as the most *unjustifiable proceeding* imaginable. David speaks in the first *person singular, invariably*, without any *possibility* of *transfer*. Neither can there be such transfer, except by the *False Mother arising* during this *Gentile night*, and taking the promises made to the true "*Living Child*," King David, and transferring and applying them to Jesus, and thus laying and continuing the *Dead* child in the Bosom of the False mother. When the *morning* of the Redemption comes, and the True Mother *arises* to give suck to her Son, "and con-

siders it," it will then be seen, not only by the *mother* of the "*Living Child*," (that "Behold it was not my (her) son which I did bear,") but all the World will consider and discern it when it is too late* for them; for Elijah is coming, (see Malachi iv. 5,) and will prove the claim of these *Two Mothers*, or Churches, and will assemble all the *False Worshippers* of Baal before him, and will take "Twelve Stones" after the Twelve Tribes, and build an altar with them, and say, "*Israel* shall be thy name," (mark, *Israel*,) and will say, "Lord God of Abraham, Isaac and *Israel*, let it be known this day that thou art God (alone) in *Israel*." (1 Kings xviii. 31 and 36.)

Looking at the mere circumstance of two women appearing before King Solomon, (as a test only of natural affection,) both claiming the "*Living Child*," the matter forever ends, as their claim was decided by that wise King in a very short period of time. But when we extend the representation, and apply it to the two women, representing the Hebrew and Gentile Churches, and the "*Living Child*," that is, to the True Messiah, the whole remains yet future; their claims remain *undecided*. The wisdom of King Solomon is operative, and still requisite to decide the most important of all claims yet future, and the King's vast *wisdom* and *judgment* throw great light and information in order to direct us in ascertaining this most important of all truths that has ever been contested for by the two great divisions of this world, viz., the Jews and Gentiles. Solomon saw

* And I am fully satisfied, as the *light* advances, and the affairs of God's providence is made manifest, that God will raise up *honest* minds in order to give this subject a *careful* but most *thorough investigation*, proving that David, King of Israel, is the only true anointed Messiah, as is indisputable when all the attendant circumstances are considered, and the *Who*, the *When*, the *What* and *How* are examined.

this in his superlative wisdom, and set it forth in prophecy, corroborated by every fact that has since taken place; and that thousands of years before they were fulfilled; and we, if we have a sufficient degree of the same *wisdom*, may see it set forth in the by-gone pages of History, by every fact, intended for a time, too, when this very wisdom and decision are indispensably necessary.

It appears to my mind that this work has the superiority over other works, and must be absolutely true, for two great reasons. The first is, because it is given us in the symbolical and representative language of the Word of God itself, and every interpretation and explanation here given are only taken and used as is there done. The second great reason is, that where we have the representations and symbols given and so used by God himself, and so explained and interpreted, this language cannot be subject to any change, or to that misrepresentation that all other known languages are subject. Thus we see that our own English language has changed very much, even since the separation of the American Colonies from Great Britain. Take, for example, the two words "*Fine*" and "*Clever*," what they are intended to express in America is; by *Fine*, a superior and virtuous person, and by *Clever*, kind and obliging; but not so in England. *Clever* there means a talented and accomplished man, and by *Fine* a gay or superbly dressed person. And if we only travel from Liverpool or London to Yorkshire, we find much of their language almost unintelligible. Again, compare any ancient piece of Poetry or Prose, two or three hundred years old, with our present style, and it is so different that it can be hardly understood. Not so with the symbolical language of the Word of God. When the interpretation is there given, it remains the

same for all ages. Again, *facts* prove for ages, and ever since the judgment and wisdom of King Solomon, that caused all Israel to fear him, (see the last verse of the 3d chapter of 1 Kings,) when they heard the decision he had given concerning the "Two Women" and the "Living Child," these things, I say, all plainly show us, that under these metaphors something much deeper and far more instructive was intended to be couched, and conveyed to future generations, than merely the trifling dispute and claims of only two poor individual women, which could or rather would, interest nobody but themselves.

Furthermore, David's individual *Identity* can never be transferred to any other person, neither can his right to the Messiahship, as he was both literally and spiritually *anointed*, or to the office of "King," "Priest," and "Prophet," unless he has *forfeited* his office and character by *disobedience*, or else made a voluntary *transfer* to some other person; either of which positions must be entirely false and delusive, since we have it declared by the word of God, as plainly and as positively as words can declare it, that this should never be done. (See Ps. lxxxix. 19 to 20th verses, which I shall here quote in David's own language to God;) "Then thou spakest in vision to thy *Holy One*, (see Ps. xvi. 10, whom God declares is his '*Holy One*,') (to David,) and saidst, I have laid help upon *one* that is *mighty*, I have *exalted one chosen* out of the people, (and mind, not the Nazarene, but David,) I have found DAVID my servant; with my *Holy Oil* have I anointed HIM," (that is, made him Messiah, according to God's Most Holy Law and that anointing Oil, which is called God's, because made as directed in His Law.) "With whom *my hand* shall be *established*; mine arm shall strengthen *him*; *the enemy shall not exact upon*

HIM, *nor the son of wickedness afflict** HIM. I will beat down *his* foes before *his* face, and plague them that hate *him*. But my *faithfulness* and my *mercy* shall be with *him*, and in my name shall *his Horn* (or *Power*) be exalted. I will set HIS hand on the sea, and HIS right hand on the rivers. *He* shall cry unto me, Thou art MY Father, MY God, and the Rock of MY Salvation. Also I will make HIM my *First Born*, higher than the *Kings of the Earth*. My mercy will I keep for HIM for evermore, and my covenant shall stand fast by HIM, his seed shall endure forever, and HIS *Throne* (*David's Throne*) as the days of heaven." And again, in verses 35 and 36 of the same chapter, "Once have I *sworn* by my holiness that I will not lie unto DAVID; *his* seed shall endure forever, and his *throne* as the *sun* before me."

Now we learn from this chapter the following truths:

1st. That God spake in vision to DAVID and called HIM his "*Holy One*."

2d. That he had "laid help upon ONE, that is, upon HIM that is mighty."

3d. That "he has exalted ONE (that is DAVID) *chosen* out of the People."

4th. That this *person* whom he had chosen and found was DAVID, his servant, and that with his "*Holy Oil* he had anointed HIM," or made HIM *the HOLY ONE, the Messiah*.

5th. That with *him* God's *hand* shall be *established*, and in his name (that is in God's power) shall *David's Horn* (or *Power*) be exalted.

6th. That God would "make *him* his '*First Born*,' higher than the *Kings* of the Earth." Whereas David, when born

* Surely this cannot be said of Jesus, because they apply the 53d of Isaiah to him, and make him "a man of sorrows and acquainted with grief."

into this world, was not the "*First Born*," but the Eighth Son. (See 1 Sam. xvi. 10.) But God will make him His "*First Born*" of all the *redeemed creation*, both in *Power*, *Glory* and in *Blessing*.

7th. That God's Mercy will he keep for *him*, (not only in *forgiving him his sins*,) but in causing *him* to inherit every mercy and blessing, in making to *stand fast God's covenant* with *him*.

8th. That David's seed (or children) should *never become extinct*, or cease to endure, and that *his Throne* should be established continuously, as the days of heaven.

9th. That all the above blessings God *swore* or *confirmed* by an *Oath*, and that, too, by his "*holiness*, that he would not lie unto David;" and repeats, that his seed shall endure forever, and his *Throne* as the Sun before him." Now let us sum up this evidence as declared in God's Word in the *Who*, the *Where*, the *When*, the *What*, and the *How*.

1st. *Who* was the Messiah? David was Anointed or made the Messiah by being literally anointed, as God commanded in his Holy Law, (see 1 Sam. xvi. 13,) "Then Samuel took the Horn of Oil and *anointed* him in the midst of his Brethren, and the *spirit* of God came upon *him*, from *that day forward*." See also 2 Sam. xxiii. 1.

2d. *Where* was David made the Messiah, or Anointed?

At Bethlehem, (see 1 Sam. xvi. 1, 4,) "Fill thine horn with *Oil* and go, I will send thee to Jesse the *Bethlehemite*, for I have provided me a *King among* his sons." "And Samuel did that which the Lord spake; and came to Bethlehem.

3d. *When* was David declared to be the "Messiah of the God of Jacob?"

Above 1050 years *before* ever Christians set up *another*

person in his *Name*, or claiming his Identity, office and character.

4th. *What* was that claim?

It was the claim of being the True *Messiah* or *Anointed*, according to the testimony of the *Law* and *Prophets*, and of being that "Deliverer"* of God's people Israel who should forever occupy the Throne of David, (for upon *himself* shall his crown flourish. Psalm cxxxii. 18,) as the true and rightful heir of that *Throne*, which Jesus never can inherit or occupy.

5th. How was David made the Messiah, or the Anointed?†

David was made the Messiah because he was *literally*

* And by giving us the "Sure *mercies* of *David*" and not Jesus. Is. lv. 3.

† Saul, David, Solomon, and Joash, received the Royal Anointing. Aaron and his sons the Sacerdotal. Elijah and Elisha the *Prophetical*. But David alone was the Great *Anointed* Messiah and the *Deliverer* of Israel, and a "King," Priest, and Prophet. As a King "he was a Man after God's own Heart;"‡ as a Priest he went to "Ahimelech the Priest," who "was *afraid* of him and gave him the *hallowed Bread*" that was only *lawful* for the *Priests* alone to eat, (1 Sam. xxi. 1;) he several times used the *Ephod*, (1 Sam. xxx. 7, 8, and 2 Sam. vi. 14.) Nearly all his Psalms are sublimely *Prophetic* of *Himself*, when he "shall awake in *God's Likeness* in the *morning*—as he says, "My voice shalt thou hear in the *morning*, O Lord, in the *morning* will I direct my Prayer unto thee and LOOK UP." (Ps. v. 3.) Yea, truly it is in the *resurrection morning* that David will shine forth in all the Beauty, Strength and Glory of the redeemed humanity, as the Messiah of God; and he will be satisfied when he awaketh in God's "likeness." It will then be seen who is the "Living Child" and who is his Mother.

‡ Saul was *anointed*, but was "REJECTED" of the Lord, for DISOBEDIENCE. See 1 Sam. xv. 23.

Solomon was *anointed*; but when he was old "*his heart was turned* from the Lord God of Israel," "and his heart was not Perfect with the Lord his God *as was the heart* of David his father." 1 Kings xi. 4 and 9.

Anointed, which Jesus never was, as commanded and directed should be done in God's Most Holy Law, and that by a compound of *ingredients* which it was *death even to add to, or take from one ingredient*. (See Ex. xxx. 23, 33.) So we can plainly see that no other person than David, can possibly lay claim *Legally* to be the *Messiah*. Then we have the time distinctly given us *when* David was made the Anointed Messiah, in 1 Sam. xvi. 13. We have the time given us *when* David *died*, (1 Kings ii. 10,) as he declares in Ps. xviii. 5, "The sorrows of Hell" (or Hades, or the *Grave*, which are the same,) compassed me about; the snares of death prevented me." Then David goes on and describes his *rest* in the grave, or Hades, in the next verse, (the 6th,) saying, "In my distress I called upon the Lord and cried unto my God: *until* he heard my voice out of his Temple, and my cry came before Him, even unto his ears." Then he goes on in the 7th verse describing the manner of his Resurrection, until the 16th verse, *when* he is to REGAIN his *Messiahship* and *Kingship*, and when God "SENT FROM ABOVE and TOOK HIM and drew him out of many waters, and from his STRONG ENEMY," (DEATH,) and thus describes the very same thing as is declared by the Prophet Jeremiah, in his xxx. 9. When God "will *raise up* David their King unto them," at the Time of "*Jacob's trouble*," *when* "all faces are turned into *paleness*." But "he (Jacob, or Israel) shall be *saved out of it*," from these "many waters and *strong enemies*," as David describes them, and says they "were too strong for him," but the Lord brought him "forth also into a *Large Place*, he *delivered* me, *because he delighted* in ME." "This will be in the *morning* of the Resurrection," which is the only *morning* "*without clouds*," (see 2 Sam.

xxiii. 4,) *when God will hear David's Voice*, "and he will look up." (Ps. v. 3.) This is the *morning when the True Mother* "arises to give *suck* to her Son, and beholds that the dead child, or Messiah, that has been laid to her is the *Son which she, the Jewish Church, did not bear.*" 1 Kings iii. 21.

So we have the very clearest and fullest proof *who* the True Messiah, or Living Child, was at first, and *who* he was during his death,* or rest in Hades, or the *Grave*, and *who* he will be at the Resurrection. Truly when Christians find out what the Church of Rome has done for them, in forging, by "*Pious Frauds and Lying Wonders,*" not only a false Messiah, but their whole Christian system, they will truly abhor in their inmost soul their very best *morality*, because it is based upon such a rotten system. When they discover this, to use their own language, they will "hate the Whore, make her desolate and naked, and shall *eat her flesh* and *burn her with fire,*" (see Rev. xvii. 16,) and call and entreat the true literal Israel of God to "*take away their reproach.*" "And in that day *seven women* shall take hold of one man, saying, We will eat our own bread and wear our own apparel, only let us be called *by thy name to take away our reproach,*" (Is. iv. 1.) Zechariah says, "That *Ten Men* shall take hold, out of *all languages of the nations*, even shall take hold of the *skirt of him that is a Jew*, saying, we will go with you, for we have heard that God was with you." (Zech. viii. 23.) Most surely he cannot *be with* any of all the nations, or else they would be performing a *Fool's errand* in going to Israel; but it is be-

* For God swore with an Oath "by his Holiness that his *Seed* should endure forever, and his *Throne* as the *Sun before him,*" and that "upon *himself* shall his crown flourish." Ps. cxxxii. 18.

cause "*God is with them.*" Then Christians will fully understand the 47th of Isaiah, and who is meant by the "daughter of *Babylon* and daughter of the *Chaldeans.*" I lately asked one of the most eminent lawyers in this city, What right any person had to claim my *Identity*, and my name, and my office. He replied, none; who dare do it? What right have you, then, to claim David's *Identity*, *name*, and office, and apply it to Jesus of *Nazareth*?

How are we to detect the *fraud* and *robbery* of another person who lays claim to our *Identity*?

First, by his assuming our Name, as is done by Christians, saying that "David means Beloved," and that "Jesus is the Beloved of God." Then by making another and an after *Title*, not merely to succeed, but to SUPERSEDE, the *first genuine Title* or Law of God; and that too by the date of the *last* claim being made many hundred years *after* the time the *first original* and *genuine Title* was made.

This is the case in all the above respects, with the New Testament, (so called.)

Again, the True Messiah was not to come when the *Roman Empire* was in the *height of its Glory*, (Luke iii. 1,) as it was in the *days* of *Jesus*; but when it was to become so *decayed* and so *low*, that the great Image was to have descended all the way from the *Head* down to the "*feet and toes,*" and to have become part of "*Iron and part of clay,*" and should be "*partly strong and partly broken,*" *before* ever God's Everlasting Kingdom could be set up by the *Stone striking the Great Image* of the four Gentile Monarchies. See Dan. ii. 31, 44.

So here is a most *striking error*, in Christians having set up the Kingdom of God *spiritually*, in the year 4004,

instead of the "*Last Days*." (See the "Dialogue between an Episcopal minister and a poor slave" at the end of this work fully exposing *this error*.)

Another proof that the *True Messiah* could not have come 1800 and more years since, is, that his coming is always mentioned by all the Prophets as to take place *cotemporaneously* with the *literal Restoration* of Israel, and the gathering of the nations against Jerusalem. See Hosea iii. 4, 5; Joel iii. 1 to 16; Jer. xxx. 8 and 11; l. 4 and 5; Micah v. 1 to 5; Ez. xxxiv. 11 to 25, and xxxvi. 24 to 29, and xxxvii. 21 to 26.

And this Restoration of Israel is not to be *gradual*, but *instantaneous*, as we can clearly see from Isaiah lxvi. 7 and 9, "*Before she (Zion) travailed, she brought forth; before her pain came, she was delivered of a man child.*" "Shall I bring to the birth and not cause to bring forth? saith the Lord; shall I cause to bring forth and shut the womb? saith thy God." And so declares the cxxvi. Ps. 1, 2, 3 and 4. "Rejoice ye with Jerusalem and be glad with her, all ye that love her: rejoice with joy, all ye that *mourn* for her."

Now we know, because we have fully proved it, that this man child is *David*; and we also know, that in every *right Delivery* the *Head must come first*; whenever the *Head* does not come *first*, it is a *wrong presentation*, the *child must be turned*, a *hand* or a *foot* must never *first* come and take precedence before the head; so with the Messiah in the Kingdom of God yet to come.

I have now introduced you to but a *short* acquaintance with these two Women, and their *Living* and *Dead Child*; and I have the best of all reasons for not being able to make you fully acquainted with them.

It is because of the *darkness*, yea the "*Gross Darkness*"

of the present Christian dispensation of Pious "Frauds and Lying Wonders." It is because "this is the *night* when no (*real*) man can work." This is the *night* when "*Darkness* covers the earth and gross *Darkness* the people," (Is. lx. 1,) and it is in this "*midnight*" of *Darkness* that the false Woman has taken *so great an advantage* of the True Mother, as to be able to palm her dead Messiah upon some of the Jewish Church, and place him in her bosom. But the "*morning*" has *begun to dawn*, when the true Mother will arise "to give *suck*" to her son, and then shall we clearly "discern between him that serveth God and him that serveth him not," (Mal. iii. 18;) between that Messiah which has come in strict obedience to that Law, and particularly the 13th chapter of Deut., and has never made *himself* a *God*, but *abhorred such an Idea* from the very deepest recesses of his soul, and him that has *made himself* a *God*, and claimed to be the "*Messiah*" of the *Law* and the *Prophets*. It has deceived thousands and myriads, and the *morning* will declare it. Then, and not till then, can I give you a full introduction and acquaintance with these Two Women.

But the True Watchman speaks and loves to speak of that beautiful *morning*, and says, "What of the night? Watchman, What of the night? The Watchman said, The *morning* cometh and also the *night*: if ye will inquire, inquire ye; RETURN, COME." Is. xxi. 11, 12.

Written in Jerusalem in the year 1847.

REASONS FOR BECOMING A JEW.

NO. 1.

THE following verse impressed my mind the first thing after entering the walls of Jerusalem.

WATCHMAN UPON MOUNT ZION DESCRIBES

THE "*Light* (or *Lamp*) that God would give, that David my servant might have *always* (or *perpetually*) put before him in Jerusalem, the city which I have chosen me to put my *name there.*" 1 Kings xi. 36, and xv. 4.

What can be this Light or Lamp, that was *always*, or *perpetually*, to burn before *God* in Jerusalem? Most Christian travellers and close observers have visited it, since and before the Temple was destroyed, and the precious Sons of Zion have been trampled in the dust, and have not discovered this LAMP, or CANDLE. Those who have been noted for their investigation and penetration—the ingenious and the curious—the wise and the simple, have also visited Jerusalem and Mount Zion, for more than a thousand years* Before Jesus. It cannot therefore be the Gospel, for there has been a period of many hundred years since the above prediction was given (from B. C. 984 to A. D. 1,) when its Light was not known in "the City of the Great King." What

* The prediction is dated in our Bibles 984 B. C.

then can this LIGHT or LAMP of the Lord be? I will tell the friendly reader. It is God's Righteous *Law*, which Christians tell us is entirely abrogated, fulfilled and done away with—but *it is not nor ever will be*; David says in his 119th Psalm and 105th verse, "Thy *word* is a *Lamp* (or Candle) unto my feet, and a *Light* unto my path." Solomon says in his 6th chapter of Proverbs, 23d verse, "For the *commandment* is a *Lamp* and the *Law* is *Light*," and God has had his *chosen depositories* of his *Holy Law*, (his Israel,) holding up this CANDLE, or LAMP, in Jerusalem, ever since he has spoken the above prediction, and ever will. When thou art told this Holy Law is abrogated, *believe it not*; for it is a grand deception and LIE of the enemy of man's Salvation. Jesus declared himself most zealous for the Law, and professed to keep that most *Holy Law* in all things: he says, "Think not that I am come to destroy the Law or the prophets: I am not come to destroy, but to fulfil, for verily I say unto you, Till heaven and earth pass, *one jot or one tittle shall in no wise pass from the law till all be fulfilled*. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." Matt. v. 17, 18, 19: and again, "The Scribes and Pharisees sit in Moses' seat; all *therefore they bid you observe, that observe and do*." Matt. xxiii. 2, 3. How could Jesus have destroyed the law of God and at the same time be God; for how could Jesus be the soul of God, or the divine nature in man's form (as Christians say he was), and destroy the law? The Law is the *Life and Love of God* conveyed to man as near as it can be in words, which are signs and sounds of certain ideas that make up or compose

that divine character,* or compact of God's attributes that constitute God himself—how then could Jesus be the express Image or representation of God's mind, and destroy the law? *Impossible*—the true thesis of God is, “without Body, Parts or Passions.” “No man hath seen God at any time,” but those who know and obey the divine law, these know God, because they observe his Holy Law. Therefore we see, when Moses had a revelation, or an Oracle of his divine character, he caused his Glory to pass before him. Gave him the *Two tables of the Law*, and proclaimed the name of the Lord, “The Lord, The Lord God, Merciful and Gracious, Long-suffering, abundant in Goodness and Truth, Keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and fourth generation.” Exod. xxxiv. 6 and 7. God then makes a covenant with him on Israel's behalf, forbids Idolatry, and any alliance with the inhabitants of the land; commands the observance of the Passover—the Redemption of the First Born—the observance of the Sabbath and the three Feasts, viz., the Feast of Weeks, the Feast of First Fruits, and Feast of Tabernacles; in which all the males were to appear before the Lord thrice in a year. This revelation is an expression of the Divine will and mind, and of his attributes, or of those principles we attribute to him—a supernatural power that we call God; these are the *law of his existence*, and the *sole constitution* of his Divine Being.

* The Law is the most perfect union and exhibition of the Divine Attributes that can possibly be given.

REASONS FOR BECOMING A JEW.

NO. 2.

ON THE DIVINE LAW.

SHOWING that the very Being and Existence of God *himself* is dependent upon the Law, and that the Law cannot be abrogated, nor destroyed, no more than God himself can be abrogated or destroyed.

If God be *Incorporeal*, he can only have a *Moral* Existence, and that is the constitution of his Divine Law.

There are certain Principles that we attribute to the Divine Being, and that therefore are called *Attributes*. These are Power, Wisdom, Righteousness, Justice, Mercy, Goodness and Truth. The very existence of his *Unity* and Being as God, cannot be sustained without them not even for a moment; because his Being is *incorporeal*, "without BODY and PARTS," and is therefore a Moral Being, or Divine Existence, composed alone of the above Attributes. The Law of God given to Moses upon Mount Sinai and Horeb, is the most complete and simple exposition and declaration, in *One Indivisible Unity*, of all the above Attributes or Principles, that it is possible to be conveyed to man in words. And its Height and Depth, Length and Breadth, no mortal ever has, or ever will, fathom or exhaust.

These Divine Attributes are clearly manifest in the whole visible Creation of God, and this is *Revelation*; but more

particularly in the Ten Commandments; which is the best and most perfect law that ever has or can be given to show man his duty to his God, his neighbour, and himself.

The *Divine Law* is very different from those properties or qualifications that we may attain, and are to be obtained, by mere education. These may properly be called attachments, or attainments, and may exist, and do exist, without destroying the existence of the Being himself. Not so with the Principles, or Attributes, of Power, Wisdom, Righteousness, Justice, Goodness, Mercy, and Truth, for upon these the very existence of God, as a Moral Being, depends; and whenever we hear of the most Holy Law of God being "*abrogated,*" "*destroyed,*" and "*finished,*" as Christians say it is, be assured that this is just as impossible as for God himself to be "*abrogated,*" "*destroyed,*" and "*finished.*"

And if Christians had never gone *any farther* than to assert the existence of that Divine Being, whose constitution of Existence consisted alone of the Divine Attributes, or powers, or virtues that we *attribute* to him, and which are so clearly and visibly manifested in the whole visible creation, would there be an infidel in the whole world? Surely not. And why, because these cannot be denied.

And this is a *Revelation* Thomas Paine could not deny, because "The Heavens declare (or Reveals) the Glory of God; and the firmament *showeth* his handy work." Ps. xix. 1.

Christians speak of Loving the Lord our God "with all our heart, and with all our soul, and with all our might, and our neighbour as ourselves," (Matt. xxii. 37 and 39,) for "on these two commandments hang all the Law and the Prophets,"—but surely this does not mean to the *total exclusion* of all the *rest* of the *commandments*, and that the other

eight Commandments have *no claim* upon our obedience. But it was so declared only to let us know, that upon these two great commandments, first, Love to God, and second, Love to Man, are the two great Principles that all the other commandments are to hang and *work upon*, but *by no means to the exclusion and non-performance of all the rest of the commandments*. Permit me to ask where were these two commandments of "Loving the Lord our God with all our heart, and with all our soul, and with all our might, and our Neighbour as ourselves," *first taken from?* Ans., from God's most Holy Law. See Deut. vi. 5—10, 12, and Lev. xix. 18. Why not give Moses the credit of them?

And were Christians ever so foolish as to believe, or are they so ignorant and foolish in this day as to believe, or to suppose that there exists a *single rational Jew*, who thinks, that any commandment or requisition of God's most Holy Law can possibly be acceptable to God without Love to God and Love to man, as the great *principle* of action? Most surely not. Why then the need of the vain attempt to set up a New Testament, or a NEW LAW, when the whole MARROW and PRINCIPLE has been set up for thousands of years *before*, in that most Holy Divine Law that can NEVER be ABROGATED and FINISHED, any more than God can be abrogated and finished, because it is the constitution and declaration (as I said before) of his moral existence, which is self-evident, *if God has no physical or corporeal existence?*

And all God's Glory, Honour and Strength are dependent upon his Attributes of Power, Wisdom, Righteousness, Justice, Goodness, Mercy, and Truth; and these all centre and are embraced in the *Unity of God's most Holy Divine Law*.



REASONS FOR BECOMING A JEW.

NO. 3.

SHOWING SURE AND INFALLIBLE GROUND,

UPON which ground every literal Jew stands and is *sure* (if the Word of God be true) of *Salvation*, without the necessity of any *after Dispensation* besides the Law and the Prophets.

1st. "There is *none like* unto the God of Jeshurun," name given to *Israel*, Isa. xlv. 2.

"Happy art thou, O Israel: who is like unto thee,"

"O People, *saved* by the Lord,"

"The *Shield* of thy *Help*, and who is the *Sword* of thy Excellency !

"Thine *Enemies* shall be found *liars* unto thee ;" Deut. xxxiii. 29.

"And shall say, *Destroy* them:" Ibid. 27th verse, and Jer. xvi. 19.

"But *Israel* shall be *saved* in the Lord with an *Everlasting Salvation* ; ye shall not be *Ashamed* nor *Confounded*, world without end." Isai. xlv. 17.

"Surely there is no enchantment against Jacob, neither is there any *Divination*, (not even the alleged *Divinity* of Jesus,) nor enchantment of Rome, whether *Pagan* or *Christian*, that can prevail "against Israel:" see Num. xxiii. 23.

"For If the *First Fruit* be *Holy*, the *Lump* also is *Holy*,

and if the ROOT be HOLY, so are the *branches* :” which ROOT and BRANCHES are the children of Israel. Compare Rom. xi. 16, with Exod. xix. 6, Num. xv. 40, and Deut. vii. 6, and Jer. ii. 3.

How is it possible for God to give a *New Testament*, who has declared, that both his *Word* and *Law* are *Unchangeable*? and that the Law of the Lord is *Perfect, converting the Soul*?” see Psa. xix. 7. What more can be given to man?

If “*All Israel shall be saved*,” (see Rom. xi. 26,) and “the Gifts and callings of God are *without repentance*,” (see verse 29th,) and that “God hath *concluded* all in *Unbelief*, that he might have *Mercy upon all*,” (verse 32d,) what possible *Hope* then can any of the *Spiritual Israel* (as Christians call themselves) have, in trying to *convert* the literal Israel? when at the same time Christians’ *own testimony* of themselves is, “That they are all such ‘*miserable sinners*,’ ” and that “there is no *soundness in them*, from the *sole* of their *foot* to the *crown* of their *head*,” and particularly if the “*Advantage* that the Jew hath and the profit that there is of *Circumcision*, is *Much every way*” Rom. iii. 1, 2.

God says through David, “ALL the Gods of the NATIONS (Goyim) are IDOLS,” see Psa. xcvi. 5, and “They that MAKE THEM are LIKE THEM.” Psa. cxxxv. 18. How awful!!!

But “Who can count the dust of Jacob, and number the fourth part of Israel? Let me die the death of the righteous, and let my *latter end* be like his!” Num. xxiii. 10.

REASONS FOR BECOMING A JEW.

No. 4.

THE SCEPTRE OF JUDAH.

“THE Sceptre *shall not depart* from Judah, nor a Law-giver from between his feet, *until Shiloh* come.” Gen. xlix. 10. Jews and Christians both admit that Shiloh means the *Messiah*, and that the *Sceptre* is that *Royal staff* and *sign* which Kings hold in their hands, as a *mark* of their *Kingly Power* and *Authority*. When, then, did the *Sceptre depart from Judah*? *Above 607 B. C.* In proof of this see Dan. i. 1 and 2; 2 Kings, xxiv. 1, 13, and 2 Chronicles xxxvi. 6 and 7; and now see Christians’ own “*Union Bible Dictionary*,” p. 138, under the head of “*Captivity*.” They there say, that the fourth (and *last*) “*Captivity* of Judah took place A. M. 3416,” THEN THE SCEPTRE DEPARTED.

Jesus, their *Messiah*, was not born until about A. M. 4004, so that, according to their own account, and the Testimony of God’s Word, both declare that there were above 607 years that the *Sceptre departed* from Judah BEFORE their *Shiloh*, or *Messiah*, came;—so that *Jesus* could not be the true *Messiah*. Christians, what will you do in the end thereof?

I will put it in another form.

If the “*Sceptre were not to depart from Judah until Shiloh* (Christians say *Jesus*) *come*,” how was it that

the Christians' Shiloh was not born until A. M. 4004, and the Sceptre departed from Judah 607 years before that? See Dan. i. 1, 2; 2 Kings xxiv. 1 and 13, and 2 Chronicles xxxvi. 6, 7. "Is Wisdom no more in Teman?"* i. e. Edom, (Jer. xlix. 7,) or has the Word of God proved false and untrue? Nay *Verily*. Because David was the *Anointed*† or *Messiah* of God, (see 2 Sam. xxiii. 1,) and will be the Messiah in the Redemption, as is declared in Jer. xxx. 9; Ezek. xxxiv. 23 and 24, and xxxviii. 22—24, and Hosea iii. 5, and Psa. lxxxix. 19 to 30. And *David was born above 400 years before the Sceptre departed from Judah.*

* Teman was a Grandson of Esau, or Edom, Gen. xxxvi. 11. Some persons think that the word *Sceptre* does not mean a Mark of Royalty, but translate the meaning of Scheve, to be Rod, or Affliction, which will not pass away until the Messiah's coming. And has it passed away yet from Israel?

† Mark, *Messiah* in Hebrew, and *Christos* in the Greek, is the same as *Anointed* in English.

REASONS FOR BECOMING A JEW.

No. 5.

ON THE NEW COVENANT.

ONE of the most fruitful sources of Error amongst Christians is the belief that we are now living under the "New Covenant" promised to the "*house of Israel* and to the *house of Judah.*" Jer. xxxi. 31.

The following remarks may convince any unprejudiced and reasonable mind, that the New Testament Dispensation is not the *New Covenant*,* and that it cannot as yet have commenced, because of the five following Reasons—

1st. It was to be made with the house of Israel and with the house of Judah (and not with Christians) *after* God *no longer* "watches over TO PLUCK UP and BREAK DOWN," *but* after he "will watch over them TO BUILD and TO PLANT, saith the Lord." Jer. xxxi. 28.

2d. "AFTER THOSE DAYS," when they shall no more say "The fathers have eaten sour grapes and the children's teeth are set on edge," evidently alluding to our father Adam having eaten the sour Grape of the forbidden fruit of the Tree of Knowledge, and his children having necessarily partaken of his consequent depravity, because of transgression. Ibid. 29.

* And so says Bishop Horsley in his Sermons, see vol. i. pp. 101 to 104.

3d. It is to be "*after those days*" that I have just mentioned, that it is to be made, mark, "with the *house of Israel* and with the *house of Judah*," (verse 31,) when he "will put his Law (not abrogate it, as Christians say is now the case) in their inward parts, and write it in their hearts." (verse 33.) Here is again a very plain and distinctive mark, whereby we can distinguish the "*New Covenant*" from the New Testament (so called,) which Christians say is a Dispensation of "*Imputative Righteousness by faith*," and not one of *Inherent Righteousness by that fullness of God's dwelling in Israel* by his immediate presence*, as is here promised, as we can plainly see under the *New Covenant* Dispensation. Another distinctive mark is, that this New Testament Dispensation, Paul says, cannot possibly have taken place, without the "Death of a Testator," see Heb. ix. 16 and 18. But the "*New Covenant*" requires not *death* nor *blood*, at the time of its introduction, and

4th. At the time of its introduction into this world "They shall *teach no more* every man his neighbour and every man his brother, (*as is now continually done by preaching under the present dispensation*,) saying, "Know the Lord; for *they shall all know me*, from the *least* of them unto the *greatest* of them, saith the Lord:" see verse 34.

And if this New Covenant has now taken place, why do Ministers have need still to say unto their fellow men, "*Know the Lord?*" and

* Thus we plainly see that Israel will be saved, but not by this Dispensation, but at and by the coming of the Messiah, and by the "*New Covenant*," when God "takes away their sins and remembers their sins no more:" verse 34. So it will be doubtless said to Jerusalem, or Israel, as it was said to her "*Elder and Younger*" Sisters, Sodom and Samaria, that she shall be saved, "*but not by the Covenant.*" See Ezekiel xvi. 61 and 62.

5th. At *that time* God has declared “I will forgive their (that is Israel’s and Judah’s) iniquity, and I will remember their sins no more;” which we can now see is *not yet* the case, for he *still continues* the punishment and chastisement for their sins; and we can perceive,

6th. That in that day, “Thus saith the Lord, No *Stranger uncircumcised* in heart, nor *uncircumcised in flesh*, shall enter my sanctuary, of any *stranger* that is *among the children of Israel*.” See Ezek. xlv. 9, and by reading the chapter from its commencement we can clearly discern that its fulfilment cannot possibly have taken place yet, as is proved by reading the parallel passage in Isa. lii. 1, concerning the *uncircumcised*, thus: “Awake, Awake, put on thy strength, O Zion, put on thy beautiful garments, O Jerusalem, the Holy City; for *henceforth* there shall no more come into thee the *uncircumcised* and unclean,” doubtless meaning both internally and externally, both spiritually and bodily; and

7th. All these excellent and exceeding precious promises to the house of Israel and Judah cannot possibly take place until God shall have *first established* them *again* in *their own land*, as we are informed in the 31st chapter of Jer. 15, 16, and 17th verses, “Thus saith the Lord, A voice is heard in Ramah, lamentation, and bitter weeping; Rachel weeping for her children, refused to be comforted for her children, because they were not. Thus saith the Lord; Refrain thy voice from weeping, and thine eyes from tears; for thy work shall be rewarded, saith the Lord; and they shall come *again* from the land of the enemy, and there is *hope* in *thine* END, saith the Lord; that thy children shall come *again* to their *own border*.” Ezekiel says—“I will

take you from among the heathen, and gather you from all countries, and bring you into your own land; THEN (and not until THEN) will I sprinkle clean water upon you and ye shall be clean from all your filthiness," &c. &c. Why then do the *foolish* missionaries try to *convert* them, BEFORE they are "GATHERED from all countries," and brought to their own land?

REASONS FOR BECOMING A JEW.

No. 6.

THREE STARTLING FACTS, IN JERUSALEM.

God's Address to "*Ariel*," (which is Jerusalem,) "the City where David dwelt."

"And thou shalt be *brought down*, and thou shalt *speak out of the ground*, (the *Grave*,) and thy *Speech* shall be *low out of the dust*, and thy *Voice* shall be as one that hath a familiar spirit, *out of the Ground*, and thy *speech* shall *whisper out of the Dust*." Isaiah xxix. 1 and 4. Mark well, then, what I say. As soon as there is a *sufficient force sent*, fully *authorized* and properly *qualified* and duly *protected*, then we will find the three following facts—1st. *David's Body*, that *now lays in the Tomb of David*, is in a *perfect state of Incorruptibility*, contrary to the positive declaration in Acts xiii. 36, that his *Body* "*saw Corruption*," and confirming Psa. xvi. 10, that God "*will not suffer his 'HOLY ONE' (which is David, see Ps. lxxxix. 19, 20) to see Corruption*," and what right have we to *transfer David's Identity* and promise of "*never seeing corruption*" over to Jesus, or to any other person?*

2dly. The whole *lower story*† of the *Temple*, 187½ feet

* See Josephus's Antiquities of the Jews, Book 16, Page 257, Chap. 12, where two of Herod's guards were killed in attempting to rob *his grave*.

† See Catherwood's Testimony and that of Mr. Tipping in the "*Occident*" for Feb. 1849, page 550, on the "*Temple of Jerusalem*."

long, and from 9 to 25 feet high, not only under the Mosque El-Aksa, but also the lower story under the Mosque of Omar, continues to this day *entire*, contrary to the Testimony of Matthew xxiv. 2, that “There shall not be left here *One stone upon another that shall not be thrown down.*”

3dly. “That the Church of the ‘*Holy Sepulchre*’ (so called) cannot be the *Place** where the Nazarene (Jesus) was *crucified*, as it is a long way WITHIN the NORTH WALL of the City, and *we well know that the ancient wall of Jerusalem extended much further north than the present wall*, and the New Testament (so called) says, that he “*suffered without the Gate,*” see Heb. xiii. 12. Examine *impartially* the above *Three Facts*, and the *Veil* of Christianity will be forever *rent from off* its followers’ eyes.

“The Mission† of Inquiry to the Jews from the Church of Scotland, page 139, says, this “visit (to the Holy Sepulchre) awakened in our mind only feelings *painful and revolting* ;” and then observes, that “no *serious mind can regard it* but as ‘*Lying Wonders.*’” And so *ere long* it will be seen, that the whole of Christianity is “*Lying‡ Wonders*” and “*Pious Frauds.*”

* And so does the whole of the “West Wall of Wailing” *still remain.*

† And see Dr. Robinson’s *Researches*, Vol. ii. p. 64, and Dr. Durbin, Vol. i. pp. 305, 306.

‡ See Isaiah xlvi. 9 and 12.

REASONS FOR BECOMING A JEW.

NO. 7.

PLAIN AND POSITIVE CONTRADICTIONS,

WHEREIN the New Testament (so called) is *contrary* to the Law of God; although it professes to be built upon it, as a *foundation* “*Founded upon the Law and the Prophets,*” and yet Christians say the Law is “*Abrogated,*” “*Fulfilled,*” and “*Finished.*”

<i>Error.</i>	<i>Truth.</i>
New Testament	instead of <i>Old.</i>
<i>Gospel</i>	instead of <i>Law.</i>
Tri-nity (Tri means 3)	instead of <i>Uni-ty</i> (Uni means 1.)
Divisible	instead of <i>Indivisible.</i>
Three	instead of <i>One.</i>
Roman Sunday	instead of <i>The Sabbath.</i>
Un-Circumcision	instead of <i>Circumcision.</i>
Un-Clean	instead of <i>Clean.</i>
No-Feasts	instead of <i>Feasts.</i>
Flesh, “Body and Parts”	instead of <i>Spirit.</i>
Visible	instead of <i>Invisible.</i>
Limited	instead of <i>Un-limited.</i>
Present	instead of <i>Omni-present.</i>
Begotten	instead of <i>Un-Begotten.</i>
Son	instead of <i>Father.</i>
A <i>Co-Equal</i> *	instead of <i>An Almighty.</i>
Life, unto death	instead of <i>Life above all Death.</i>
One God and two beside him,	instead of “ <i>One God and none else.</i> ”

* A *Co-Equal* is a *Rival*, this is *Idolatry*—let those who truly fear God and desire Eternal Life in God’s Everlasting Kingdom read Is. xliii., xliv., and the xlv. chapters, where it is declared *fourteen times*, that there is *One Only* Eternal Being.

Without *reason* we could not possibly understand anything more of the Bible than a Horse or an Ox. We would be *like a Beast*—because by our Reason we alone can attain *Understanding*. “Man that is in honour and *Understanding* not, is like the *Beasts that perish*.” Ps. xlix. 20.

REASONS WHY NO HONEST JEW CAN BECOME A CHRISTIAN.

THERE are nine *positive commands*, that a Jew must *break and deny*, before ever he can become a Christian.

1st. He must deny the *Unity* of God, and support a Trinity of Persons, which is *Idolatry*, (see Deut. iv. 16,) and take the name of a *man* (a "*male*") as a *God*, into his mouth.

2d. He must deny the *Seventh Day Sabbath*, which is the *Seventh "Spirit of God,"* or the *Seventh Spirit* of his *Existence*, which is *Rest*, and keep the ROMAN SUNDAY.

3d. He must deny *Circumcision*, which is a positive command of God, never to be *abrogated* or *gainsayed* by any inferior testimony: *Excision* is the *penalty*. See Gen. xvii. 10, 13 and 14.

4th. He must deny and cease to keep the *Four Annual Feasts*, which were to be "*kept forever throughout their generations.*"

5th. He must deny the whole *Law* of God*, as being "*Abrogated,*" "*dead,*" and "*Married to another,*" (see Rom. vii. 4,) and "*Finished,*" and not merely *succeeded*, but *superseded* by a Gospel (so called,) and thus *destroy* all that *preserves* the *existence†* of the *moral character* of

* God exists *morally* or *Spiritually*, and the strength of his Existence depends alone upon the *Law* of his *Constitution*.

† *Man* exists *physically*, and the strength of his Existence depends alone upon the *Laws* of his *Constitution*.

God, or his *Attributes*, which is the same thing. And who cannot see, if we destroy the Law, the Gospel (so called) has *no foundation* whatever?

6th. "He must lose sight and deny the *Supremacy* and *Pre-Eminence* of Israel as a *Nation*, and "*Kingdom of Priests*," (Exod. xix. 6,) over the whole world, also Esau's selling his "*Birthright*" to Jacob, which included also his "*Blessing*," of being "*Lord over him*" and the whole *visible creation*. Gen. xxvii. 29.

7th. *He must deny* God's positive command, "That Israel shall *dwell alone*," (Deut. xxxiii. 28, and Num. xxiii. 9,) "and not be reckoned among the nations;" and by mingling himself amongst the Gentiles, loses his own *Identity*, and if he have any children, they must be neither *Jew* nor *Ashdod*. Neh. xiii. 24.

8th. *He must deny* any difference between "*Clean and Unclean*," "*Sacred and Profane*," which God *positively commands in his Law*. See Lev. 11.

9th. He uses "*Blood*," "*Things Strangled*" and "*Offered to Idols*," even to *Three** DISTINCT PERSONALITIES, which is Spiritual "*Fornication and Idolatry*," (see Deut. iv. 16,) and whenever he eats anything *blessed* in any other *name* than the "*name of the only one God of Abraham, Isaac and Jacob*," he *sacrifices* unto a "*Strange God*;" besides he *denies* and *destroys*, as far as he can go, the *design* God has in keeping the *distinctness* and *Identity* of that People upon whom alone "*he has named*" and placed his *Great Incommunicable and Ineffable NAME*, as the alone *medium of Blessing the whole world*.

* Father, Son, and Holy Ghost.

THE
TWO BLESSINGS

OF

JACOB, *i. e.* THE JEWS, AND ESAU, *i. e.* THE GENTILES.

THE Blessings of the Patriarchs upon their offspring, evidently given under the *Inspiration* of the Almighty, Adonai, not only pointed out their *distinctive Blessings* upon each of their heads, but *pre-determined* the course of life that should ever after govern them in this world; therefore the Lord declared of Esau and Jacob, "the children *being not yet born, neither having done any Good or Evil*, the Elder, (*i. e.* the Gentiles,) shall serve the younger," Jacob, (the Jews,) viz.

Jacob, i. e. the Jews' Blessing.

And his Father Isaac said unto him, "God give thee of the dew of heaven and of the fatness of the earth, and plenty of corn and wine.

"*Let people serve thee, and nations bow down to thee; be Lord over thy brethren, and let thy mother's sons bow down to thee.* Cursed be every one that curseth thee, and blessed be every one that blesseth thee." Gen. xxvii. 28, 29.

Esau, i. e. the Gentiles' Blessing.

"Behold, thy dwellings shall be the fatness of the earth, and the dew of heaven from above, (but only during the present dominion of the four Gentile monarchies.) And by thy SWORD THOU SHALT LIVE, and thou shalt *serve thy brother*; and it shall come to pass when thou shalt have the dominion, that thou shalt break his yoke from off thy neck." Gen. xxvii. 38-40. "And Esau LIFTED UP HIS VOICE AND WEPT."

Esau well knew that his brother Jacob had obtained the *greatest blessing*, and that another equally great could not be given him without contradiction; therefore Esau said unto his father, "Hast thou but *one* blessing? bless me, even me, O my Father! and Esau lifted up his voice and *wept.*" Gen. xxvii. 38. And why? Because his Father Isaac had told him, "Behold, I have made him (Jacob) thy *Lord*, and *all his brethren* have I given him for *servants.*" Ah! this is the *reason why Esau wept.* Hence we see Esau's blessing far inferior to Jacob's, thus—"And Isaac his father answered and said unto him, Behold, thy dwelling shall be the *fatness* of the earth and of the dew of heaven from above; and by thy *Sword thou shalt live*, and shalt *serve thy Brother*; and it shall come to pass *when thou shalt have the dominion (as is now the case)*, that thou shalt break his yoke from off thy neck." It is very remarkable, that whenever and wherever the Gentiles have obtained a *living*, it has always been by their "*Sword.*" Look at their first conquest and settlement of Babylon, Medo-Persia, Greece, and Rome, down to the separation of the American Colonies—England in China and India, and America again in Mexico. But not so with Israel, for God declares that they were to take possession of their land, but *not by the Sword*—Josh. xxiv. 12; Psa. xliv. 3; Deut. xx. 4, and Exod. xxiii. 27.

See here how the *Al-mighty* disposer of events and of the destinies of all men, has declared that Jacob, or the Jews, should have the *dominion*, and that Esau, that is the Gentiles, should *serve* his brother Jacob, except during the present Esauic government of Daniel's four Gentile Christian monarchies, when he should break Jacob's, or the Jews' "Yoke (of Government) from off his neck." But this is

only an *exception*, as it will be found when the whole time of Esau's dominion shall be compared with the time of Jacob's endless duration of the "Everlasting Age" promised to him (see Deut. xi. 21) that has now almost commenced. How very careful, therefore, the Gentile Christians ought to be, not knowing the correct Chronology,* (as time has proved,) nor their limit, when the fulness of their dispensation, or the "fulness of the Gentiles be come in," Rom. xi. 25. I say, how very careful should they be lest they be found trying to subvert God's Order, by having the ascendancy over Jacob, when their *decreed term* is expired, and thus be found having the dominion and ascendancy over Jacob, and hence *Fighters against God*. This they may do by endeavouring to extend their dominion, and trying to *promote* their *Christian dispensation amongst the Jews*, and this too at the *very time* God intends that Jacob's supremacy over the Gentiles should take place, by giving and "*making with the House of Israel and with the House of Judah*" the "*new covenant*" promised to be made with them, and not with Christians, (see Jer. xxxi. 31,) by whom, and in whose fulness, the whole Gentile Christian world are yet to be blessed, (see Ibid. xii. 16, and Gen. xxii. 18)—not the *Jews in the Christians*, as the silly missionaries foolishly imagine. In this consists the great *snare* to the Gentile World, and in supposing that *their dispensation* is to *last forever*. Even the Prophet Isaiah in xlvi. 7, says, as this "Daughter of Babylon says," *I shall be a LADY FOREVER*, Rev. xviii. 7, and thus found "Boasting against the natural branches," and will most assuredly "BE CUT OFF," Rom. xi. 18 and 22.

* See the "Hen and her nest full of Eggs," proving this, in the latter part of this work.

THE
THREE CROWNS.

HAVING showed that the "Literal must precede the Spiritual," as is declared in the 36th of Ezekiel, 24 to 28, in relation to their "*Restoration*" taking place before God gives them "a new Spirit," or the Spiritual; and then having proved the superiority of Jacob's or Israel's Blessing over "*all his Brethren*," and all Gentiles, Christians, consequently included, after their four monarchies or Beasts of Daniel shall have been *destroyed*, I will now show in what particulars Israel's Blessing is superior to Esau's. First, then, Israel's descendants have, according to God's word, *Three Crowns* promised them—

1st. The Crown of the Coming Kingdom—see Micah iv. 8. The "*First Dominion*, the *Kingdom*, shall come to the daughter of Jerusalem," which is Mount Zion, (where David lays,) and this Mount Zion is the "Tower of the Flock" from whence he will send the "Rod of his Strength." See Psa. cx. 2.

2d. The *Crown* of the *Shechinah Glory*—see Isa. xlvi. 13; xliii. 7; xxiv. 23; iv. 5; Luke ii. 32; Rom. ix. 4.

3d. The *Crown* of the Priesthood—see Exod. xix. 6. The most ancient Targum of Onkelos says, a "Nation of *Kings* and *Priests*."

Israel has also the two Greatest Blessings—

1st. The "BIRTHRIGHT" that Esau sold to Jacob for a

mess of Pottage, (Gen. xxv. 33,) which "Birthright" and "Blessing," as the First-born, rightly belonged to Esau, (see verse 25,) before he sold it to Jacob. The special privilege of the Birthright of the First-born was that of being "*Sanctified and Redeemed unto the Lord.*" See Num. iii. 13 and 46; viii. 17; and xviii. 15; Exod. xiii. 13.

2d. Jacob's, or Israel's, Blessing above all his Brethren, and above all the Nations. "Let People serve thee, and Nations bow down to thee; be Lord over thy Brethren, and let thy mother's sons bow down to thee," &c. Gen. xxvii. 29. *All this, the Sale of the Birthright included, and this most sweeping sale of all the POWER and DOMINION, and of the greatest of all other blessings of being "Sanctified and Redeemed unto the Lord," was all made over to Jacob, which is Israel, for a poor, mean mess of Pottage, by a fair bona-fide sale. This was by far the greatest and most important sale that was ever made since the Creation of the World, and for the most insignificant sum; because Esau thought he was going to die, and not caring or thinking of his Posterity, in case he should recover. Christians, what a wise, or rather unwise predecessor your Forefather Edom, or Esau, was! Exactly as Jacob supplanted him, just so Israel will supplant you, when the "times of the Gentiles shall be fulfilled."*

Now mark, there are but two ways of obtaining the "*Blessing*" of Israel, or rather with Israel, and that is either by the "*Birthright*" or by *Adoption*; and except ye obtain them from that Family of "*Kings and Priests*" that now has all the *Promises* and Blessings, ye cannot ever obtain them. By the first, that is by Birthright, none of the Blessings can ever be obtained, because the sale has forever been made and *recorded*, and can never be *revoked*;

but by the second, viz. by Adoption with Israel, you may; and the only way by adoption is, to enter by *circumcision* (see Gen. xvii. 13, 14) and by a *change of name*, for the *Word* of the Living God must and will be fulfilled upon Edom, or Esau, which is,—for “Ye shall leave your *name* for a *curse* unto my chosen, for the Lord shall slay thee (see Obad.) and call his servants by another name.” See Isai. lxxv. 15.

I intend hereafter to show who Edom, or Esau, is, and this I will do from Scripture testimony, from Sacred and Profane History, and from God’s own witnesses, and witnesses too whom God himself declares “*will not lie.*” See Isai. lxxiii. 8.

CONSPIRACY

FORMED AGAINST

THE *LIFE* OF THE GREAT KING.

“AND the thing was made known to Mordecai, who told it unto Esther the Queen, and Esther certified the King thereof in Mordecai’s name.” Esther ii. 22.

“Thus shall it be done unto the man whom the King delighteth to honour.” Esther vi. 9.

Be it known to the wise, and unto all those who delight in understanding and knowledge, that to attempt to *Divide* any being, from the highest *Existence* down to the lowest animal, would not only endanger life, but would undeniably prove most certain death.

It is an established *axiom*, or certain truth, that “*Union is Strength*,” but we can plainly see from the above that *Union is Life*.

There are many persons who, for want of this most important knowledge and understanding, are not only in Doctrine, but in practice, holding up and supporting *Division* by a *Trinity*; who, upon the above most certain axiom, that “*Union is Strength*,” and also that “*Union is Life*,” are unconsciously and ignorantly engaged in a *Conspiracy* against the Life of the Great “King of Kings and Lord of Lords,” who is God; for all *division* of the Divine *Unity*, by making a *Plurality* in the Godhead, must prove

certain death to all such minds as think that they are in possession of the *Truth* and *Spirit* of God, whilst believing in a *Trinity*, or *Tri-ism* of Persons. For depend upon this one great truth, that any *soul* who attempts to Divide God's *Unity* into a Plurality of Persons, that God will not dwell with such minds, neither will he endure a *Rival* in a second Person, or in a third Person, as a God; for He has declared that He is a "*Jealous God*," "and my glory will I not give to *Another*." Isa. lxii. 8. Esther, or the beautiful Hadassah, represents the Jewish Church, with her Divine Law, continually certifying to the King's *Unity*, and therefore to the *preservation* of his *life*, and ever ineffable NAME. "Hear, O Israel, the Lord thy God is only One Eternal Being"—"One *Lord*."

MORDECAI'S EXALTATION.

THE *Law* is the "*Life of the King,*" (Esther vi. 1 and 2,) and the constitution of his Divine Being.

When it shall be plainly seen and made manifest, that God's Israel, the Jews, have been his faithful *Depositories* and *Stewards* of the *Holy Bible*, during the *Dark Ages*, upon whose *faithfulness* is dependent the whole World's *salvation*, "for Salvation is of the Jews," (John iv. 22,) what will be said when it will be seen, by an astonished and self-condemned World, that God's whole Incorporeal, Moral Existence has been all dependent upon his Most Holy Divine Law, and *Israel's faithfully adhering and preserving*, in *supporting* it and *maintaining it*, for hundreds and hundreds of years before the commencement of the Christian Era, and that too amidst all kinds of Cruelty, Scorn, and Contempt, that Envy could suggest, or Malice invent, or Hatred inflict,—Christians continually telling them that "the Law was all '*Abrogated,*' '*Fulfilled,*' and '*Finished?*'" This will be as certainly seen as that "God is a Spirit," "without *Body* or *Parts,*" that is, *Incorporeal*.

What will then be thought and said of the Jews?

Ans. That they are God's "*Witnesses,*" see Isa. xliii. 10.

What *Honour* will then be given to the Jews, *i. e.* Mordecai?

“Let the ROYAL APPAREL* be brought, which the King useth to wear, and the horse that the King rideth upon, and the *Crown Royal* which is set upon his head.”

“And let this apparel and horse be delivered to the hand of one of the King's most noble princes, that they may array the man withal whom the King delighteth to honour, and bring him on horseback through the streets of the City, and proclaim before him, Thus shall it be done to the *man* whom the *King delighteth to honour.*” Esther vi. 8, 9.

* The “BEST ROBE,” the “GLORY,” will *then* be put upon the “Younger” Son, Jacob. See Luke xv. 22.

SAMSON AND THE FOXES.



SAMSON'S FOXES LET GO WITH FIREBRANDS INTO THE STANDING CORN, *i. e.* WHEAT OF THE UNCIRCUMCISED PHILISTINES.

All Languages are but *Figures*, to represent our Ideas.

"*Samson*" represents the morally Strong Man.* See Psa. cxlvii. 10.

"*Harvest.*" "The Harvest is the end of the World," *i. e.* Age. See Matt. xiii. 39.

His "*Wife*" represents a Daughter of the uncircumcised or Gentile Church.

The "*Kid*" represents the Hebrew Nation, as we see in the Passover Service.

* "He delighteth not in the strength of the horse: he taketh not pleasure in the legs of a man."

The "*Foxes*" represent The Uniting, or tying, cunning words at their extremities, or "Tails," together, in Divine Wisdom.

The "*Firebrands*," or Torches, represent the *consuming Power* of Divine Truth.

The *Wheat* represents the "Good Seed, or Children of the Kingdom." Matt. xiii. 38.

The "*Shocks of Corn*," or Wheat, represent the Christian Churches.

The "*Burning of her and her Father's House*" represents the consuming of them by the Power of Divine and Moral Truth at the *end* of this *age, aion*, or Gentile Christian Dispensation. See Judges xv. 1 to 7.

"And it came to pass, within a while after of 'Wheat* Harvest,' that Samson visited his wife with a Kid,† (as I did,) and he said I will go in to my Wife into the chamber: but *her Father* (representing her spiritual Father, or *Priest*) would not suffer him to go in."

"And her Father said, I verily thought that thou hadst utterly hated her, therefore I gave her to thy companion; is not her younger sister (or daughter of Israel, or Jacob, who was Esau's younger Brother) fairer than she?"

"And Samson (God's Strong man) said concerning them, Now I will be more blameless than the Philistines, (because

* The "Barley Harvest" comes in the East about three weeks before the Wheat Harvest.

† This was precisely my case when I returned home to my family in the fall of the year 1848, from Jerusalem, when I presented my Wife a Kid, or the Jewish faith.

N. B. It is well known that in the chronicle of our "*Passover Service*," that where it is said, That "*A Kid, A Kid* my father bought for *two pieces* of money," the *Kid* represents *Israel*, and the two pieces of money Moses and Aaron.

they had taken away his Wife from him,) though I do them a displeasure.'"

"And Samson went and caught Three Hundred Foxes, and took Firebrands, and turned the Foxes tail to tail, (as I am now doing and shall do,) and put a *Firebrand* in the midst between two tails. And when he had set the brands on *Fire* he let them go into the Standing Corn of the Philistines, and burnt up the Shocks (the Churches) and the Standing Corn, with the Vineyards and Olives."

"Then the Philistines said, Who hath done this? And they answered, Samson, the Son-in-law of the Timnite, because he had taken away his Wife and given her to his companion. And the Philistines came up and BURNT HER and her father's house with *Fire*." See Judges xv. 1 to 7.

Now look out, for here go the Foxes among the Standing Corn, (or Churches,) and the Wheat or Members, and most particularly One Thing before I begin, and that is, That if God's *Written Word* is not *True* nothing is *True*.

Fox 1st. Esau* sold his "*Birthright*," including the *first* and greatest of *Blessings*, which was the Blessing of the First-born, to Jacob, for the "*Mess of Red Pottage*," which was as follows: "Let People serve thee, and be Lord over thy Brethren, (Esau was Jacob's Twin Brother,) and let thy mother's sons bow down to thee: cursed be every one that curseth thee, and blessed be every one that blesseth thee." Gen. xxvii. 29, 33 and 34th verses. Here Esau became subject.

* We see that God's Holy Spirit itself has *Identified Edom*, or *Esau*, with "*Babylon*," in Ps. cxxxvii. 7 and 8, and 1 Peter v. 13, *Identifies "Babylon"* with Christianity; so does the "*Union Bible Dictionary*," see page 87, under the Head of "*Babylon the Great*;" and all Protestants from Rome, as all Ecclesiastical History proves from Luther down.

Fox 2d. "In Abraham and in his *Seed* (not seed in the *singular* number, as Paul says it is in Gal. iii. 16, but in the *PLURAL* number, as *God* says to Abraham in Gen. xxii. 17 and 18,) "in thy seed shall all the nations of the earth be blessed." Gen. xii. 3. "And without all contradiction the *LESS* is blessed by the *GREATER*." Heb. vii. 7.

Fox 3d. God declared by asking Moses, "What nation is there so great who hath God so *nigh* unto them as the Lord our God is, in all things that we call upon him for? Did ever people (save Israel) hear the voice of God *speaking out of the midst of the fire*, as thou hast heard, and live?" Deut. iv. 7, 33.

Fox 4th. God declared That (Israel) should be the "*Head*,"* and not the Tail, and thou shalt be *above* only and not beneath," that is, *after* Daniel's Four Gentile Monarchies, or "the *times* of the Gentile Christians are fulfilled." See in proof of this Luke xxi. 24, and Romans xi. 25.

Fox 5th. It was prophesied, "Surely there is no *enchantment* against Jacob, neither any Divination (consequently not the New Testament, nor Christianity) to prevail against Israel." See Num. xxiv. 23.

Fox 6th. All the *double Blessing* of the First-born ("*Israel* is my First-born," Exod. iv. 22) of Heaven and Earth are declared in every Prophecy and Prophetic Vision. See Isa. lxi. 7, and lxii. 3, shall yet come upon the literal Israel. Psal. cxlvii. 19 and 20.

Fox 7th. God positively declares through the Prophet Daniel, that *when* the "Fifth Kingdom" of the "STONE"

* Israel well knows that Esau's Blessing, that "By thy sword thou shalt live, and it shall come to pass when thou shalt have the dominion, thou shalt break his *yoke* from off thy neck," must *first* be fulfilled before Esau shall "serve his Brother" Jacob.

should be set up, that there should be "*No Place** found" for any of the Four Gentile Monarchies, that they all should be "ground to powder and carried away like the chaff of the summer threshing-floors." See Dan. ii. 34 and 35. Now Christianity could not have been that Fifth Kingdom of the "STONE," set up 1850 years ago, because *place* has been found until this day for all the Four Beasts, viz., *Babylon* the "Head of Gold"—*Persia* the "Breasts and Arms of Silver"—*Greece* the "Belly and Thighs of Brass," and the *Roman* the "Legs and Feet of part of Iron and part of clay."

Fox 8th. It is expressly declared that "The Kingdom shall not be left to *any* other people" (Dan. ii. 44) than "THY People," (Ibid. ix. 19,) the *Jews*.

Fox 9th. And THIS PEOPLE and KINGDOM of the Jews "shall break in pieces and *consume*, (all the Four Gentile Monarchies,) and it shall stand for ever," (Dan. ii. 44,) because "*Israel* is the Rod of his Inheritance." "Thou art my *Battle-axe* and *Weapons of War*, for WITH THEE will I break in pieces the nations, and with thee will I destroy Kingdoms," &c. &c. &c. See Jer. li. 19, 20 and 21.

Fox 10th. It is expressly declared that *when* The *Light* and *Glory* of the Lord shall arise upon Israel, "*Darkness* shall cover the earth, and *Gross Darkness* the people," (Isa. lx. 1 and 2,) *as it now does*.

Fox 11th. It is at that *same time* distinctly asserted, that Israel, or Zion, and Jerusalem shall then be a "*Crown of Glory* in the hand of the Lord and a *Royal Diadem* in the hand of thy God." See Isa. lxii. 3.

Fox 12th. And at this time it is said "The Gentiles (Christians) shall come to *thy Light*, (and *not the Jews* to

* Particularly observe Jer. xlvi. 28, and Amos ix. 8; then most surely there will be "NO PLACE FOUND."

the *Gentile Christian's light*,) and Kings to the brightness of my rising." "For the Nation and Kingdom that will not serve thee shall perish; yea, those Nations shall be utterly wasted." Isa. lx. 3 and 12.

Fox 13th. "And it (Jerusalem) shall be to me a name of joy, of Praise, and an honour before all nations of the earth which shall hear all the good I do unto them, (the Jews,) and they shall Fear and Tremble for all the Goodness, and for all the Prosperity that I procure unto it." Jer. xxxiii. 9.

Fox 14th. It is declared, "And thus saith the Lord, Like as I have brought all this great evil upon this people, (Israel,) so will I bring upon them all the Good that I have promised them." Jer. xxxii. 42.

Fox 15th. That "Kings and Queens shall bow down to thee (Israel) with their faces towards the earth, and lick up the (very) dust of thy feet." Isa. xlix. 23.

Fox 16th. It is positively declared that the *First Dominion* shall come to *Mount Zion*, where the *Body of King David* lays *Incorruptible*, as the 16th Psalm 10, declares it shall remain, and "not see corruption." "And thou, O Tower (or Mount) of the Flock, the Stronghold of the Daughter of Zion, unto thee shall come the *first dominion*: the Kingdom shall come to the daughter of Jerusalem," (Micah iv. 8,) and therefore the "*First Dominion*" cannot first come to any GENTILE, PLACE, or PEOPLE.

Fox 17th. It is declared, That Israel shall "bind Kings in Chains, and their nobles in fetters of Iron." Psa. cxlix. 8.

Fox 18th. It is declared "That they shall be a Kingdom of Priests," but the most ancient Targum of Onkelos reads "Kings and Priests." See Exod. xix. 6.

Fox 19th. It is declared "That the Lord shall be King over all the Earth; in that day shall there be *One Lord*, (not THREE,) and his name shall be One." Zec. xiv. 9.

Fox 20th. Thus saith the Lord, "If Heaven above can be measured, and the foundations of the earth searched out beneath, I WILL ALSO CAST OFF ALL THE SEED OF ISRAEL, FOR ALL THAT THEY HAVE DONE, saith the Lord." Jer. xxxi. 37.

Fox 21st. "*For Israel hath not been forsaken, nor Judah of his God of the Lord of Hosts: though their land was filled with sin against the Holy One of Israel.*" Jer. li. 5.

Fox 22d. "Seven Women shall take hold of one man, saying, We will eat our own bread, and wear our own apparel, only let us be called by *thy name*, to TAKE AWAY OUR REPROACH." Is. iv. 1.

Fox 23d. "Thus saith the Lord, in those days it shall come to pass that TEN MEN *shall take hold out of ALL languages of the nations*, even shall take hold of the skirt of him *that is a Jew*, saying, We will go with you; for we have heard that God is with you." (Zech. viii. 23.) Which would be a *fool's errand if the Lord were with the Gentile Christians*, or if "*all the Jews are to be damned*" who do not come to them, and to their missionaries.*

Fox 24th. It is declared "That God showeth his *word* unto Jacob, and his Statutes and Judgments unto Israel: *he hath not dealt so with any nation*; and as for his judgments, they have not *known them*. Praise ye the Lord." Ps. cxlvii. 19 and 20. What a tremendous shock is this.

Fox 25th. It is declared, "O Lord our God, *other Lords* besides thee have had dominion over us, but by thee only will we make mention of thy name: THEY ARE DEAD, THEY SHALL NOT LIVE, they are deceased, THEY

* And these very MISSIONARIES and MINISTERS are to encourage a MAN'S WIFE to leave him, unless HE COMES BACK TO THEM.

SHALL NOT RISE." Is. xxvi. 13, 14. What a *most awful prediction* is *this to the Gentiles*.

Fox 26th. Again, "*We are thine: thou never barest rule over them; they are not called by thy name.*" Isai. lxiii. 19. Who then bares rule over them, I mean the Gentiles, if God does not?

Fox. 27th. It is declared not less than fifteen times by Isaiah, in the xliii., xliv. and xlv. Chapters, "That there is *only but one God*, and *none else beside him*," that is, that He is *only one* in *Being, Essence, Number, Name* or *Power*, without *co-Equal, Rival, or Adjunct*. If this be *True*, what then is to become of all those pious persons, so called, who believe in three Persons, as Gods, viz., "God the Father, God the Son, and God the Holy Ghost?"

Fox 28th. Answer: Just what Jeremiah says in his xvi. 19 and 20, shall become of them, "The Gentiles shall come unto thee from the ends of the earth, and shall say, *Surely our Fathers have inherited lies, vanity, and things wherein there is no profit. Shall a man make unto himself Gods and they are no Gods?*" This Fox has run away with *all*.

Fox 29th. If the Genealogy of Jesus in the 1st Chapter of Matthew, and the 3d of Luke, is all concerning the Genealogy and *Tribe* of Joseph, and *Joseph was not Jesus's Father*, how was Jesus of the *Tribe of Judah*, when *God is of no one Tribe*, and not *one* word is said of the Genealogy of Mary in either chapter? What a shock is this!

Fox 30th. "The Sceptre shall *not depart from Judah*, nor a *Law-giver* from between his feet, until *Shiloh* come." Gen. xlix. 10. Christians say Jesus was the *Shiloh*, and that He was *Born* 4004, and the Sceptre departed from Judah under Jehoiakim, King of Judah, 607 years before Jesus. In proof of this see Daniel i. 1 and 2; 2 Kings xxiv. 1, 8, 10 and 12, and 2 Chron. xxxvi. 6 and 7, and their own "Union Bible

Dictionary" (put out by themselves), under the head of "Captivity," page 138, where they declare that the last Captivity of Judah took place 3416, or 588 B. C. How astounding this last shock is, it is as loud as *Thunder*. Where, Christians, is your WHEAT now?

Fox 31st. It is declared in the 1st Chapter of Matthew, 11, "That Jesus is of the *seed of Jechonias,** or *Coniah*, and the Prophet Jeremiah positively asserts that "*No man of his seed shall prosper sitting upon the Throne of David, nor ruling any more in Judah,*" see Jere. xxii. 30. So that, if Jeremiah speak the truth, Jesus can never be the "*Child born,*" or the "*Son given,*" or the "*Wonderful Counselor,*" or "*the Prince of Peace,*" who, as is declared in the ninth of Isai. 6 and 7th verses, is to sit "*upon the Throne of David, and upon his Kingdom, to order it.*" "*So it cannot be Jesus,*" and the margin, 1 Chron. iii. 16, declares *Jechoniah* is *Coniah*.

Fox 32d. It is declared, "That there shall not be any remaining of the house of Esau, (or Edom,) for the mouth of the Lord hath spoken it." See Obad. 18. What then is to become of the Gentile Christians if it can be proved that all Protestants are descendants from *Rome*, which is *Babylon*, (see their *own Testimony*, in Rev. xvii. 5, 9, 10, and 1 Peter v. 13,) under Luther, in the sixteenth century; and Edom is *Identified* with *Babylon* by *God's Holy Spirit* itself in Psa. cxxxvii. 7 and 8.

Fox 33d. It is declared, That Israel "shall possess the remnant of Edom, or Esau, and *all* the Heathen," Amos ix. 12; Isai. xiv. 1 to 3; also Obad. 18.

* And we can see from 1 Chron. iii. 14 to 18, that it is the same *Coniah* or *Jechoniah*, by his predecessor "*Josiah,*" and successor "*Sala-thiel.*"

Fox 34th. It is declared, "Thus saith the Lord, *When the whole earth rejoiceth, I WILL MAKE THEE DESOLATE.*" This is spoken of Edom. See Ezek. xxxv. 14.

Fox 35th. "As thou didst rejoice at the inheritance of the house of Israel, *because it was desolate*, so will I do unto thee: thou shalt be desolate, O Mount Seir, and all Idumea, even *all* of it: and they shall know that I am the Lord," Ezek. xxxv. 15.

Fox 36th. God says to Israel, "You *only* have I *known* of *all the families of the earth.*" Amos iii. 2. For the solution of this compare Psa. cxlvii. 19 and 20, with Dan. iv. 32 and 34.

Fox 37th. And who is declared shall be the *only King* when Israel shall be restored, as is declared they shall be in the xxxiv. and xxxvii. Chapters of Ezekiel? Christians say that *Jesus* will be the *only King* over *all* the Earth. But what does the Word of God say? Ans., "And I will make them *one nation* (not two, as they now are,) in the land, upon the mountains of Israel; and **ONE KING SHALL BE OVER THEM ALL**, and they shall be no more two nations, neither shall they be divided into two Kingdoms *any more at all*; and *David** (not Jesus) my servant shall be *King over them*; and they *all* shall have *one Shepherd.*" see Ezek. xxxvii. 22 and 24, and xxxiv. 23.

Fox 38th. God declares in Isa. xliii. 11, "*I, even I, am the Lord, and beside me there is no Saviour.*"

Fox 39th. Again, God declares in Hosea xiii. 4, "There is *no Saviour beside me.*"

* And God declares that "He will *raise up David their King*, (consequently from the dead,) unto them" (Israel) in that day. See Jere. xxx. 8 and 9.

Fox 40th. God declares "Fear not, O Jacob my servant, saith the Lord: for I am with thee; for I will make a *full end* of all *nations* whither I have driven thee, (and He has most certainly driven them amongst us Americans:) but I will not make a *full end of thee*, but correct thee in measure; yet will I not leave thee wholly unpunished." Jere. xlvi. 28.

Fox 41st. The Prophet in 1st Samuel xv. 29, declares, That "the Strength of Israel (who is GOD) IS NOT A MAN, that he should lie or repent." How then can he be the MAN Jesus, of Nazareth, unless he lies or repents, after declaring "You shall have no *other Gods besides me*," (see Exod. xx. 3,) and "I, even I, am the Lord, and there is *no Saviour beside me*." Isai. xliii. 11, and Hosea xiii. 4.

Fox 42d. Burn up your Wheat, for ye cannot stand. For there is only one God in all the land.

Fox 43. "And the house of Jacob shall be a *Fire*, and the house of Joseph a *Flame*, and the house of Esau *Stubble*, (now here is God's own word for WHO is the *Fire* and for the *Stubble* of the Philistines,) and they shall kindle in them, and devour them, and there shall not be any remaining of the House of Esau; for the mouth of the Lord (not I) hath spoken it." See Obadiah, 18th verse.

Fox 44th. "For violence against thy Brother *Jacob* (or Israel) shame shall cover thee, and THOU SHALT BE CUT OFF FOREVÉR." Obad. 10th v.

Fox 45th. What then is to become of Esau, or Edom, or the Gentile Christians, if it can be proved from all ecclesiastical history, as it can be fully proved, that all Protestants are descended from Rome, which is Babylon? See Christians' *own* Testimony, Rev. xvii. 5, 9, 10, and 1 Peter v. 13, under Luther, in the sixteenth century; and, as I said

before, Edom is Identified with Babylon by God's spirit itself in Psa. cxxxvii. 7 and 8.

Fox 46th. And Professor Durbin, D. D., in his "Observations in the East," 9th edition, 1st vol., page 335, says, "So the Christian *Nations* seem to have considered it *their duty* to inflict all manner of degradation and *punishment* upon them (the Jews.) If all the *Christian Edicts, laws* and ordinances against the Jews were collected in one *volume*, they would form *the Blackest picture in the whole History of Humanity.*" THIS RIVETS IT, TRULY, in the next Fox.

Fox 47th. Thus completely *fulfilling* to the *very letter*, by their own acknowledgment, (and that too by a Doctor of Divinity,) the words of the Prophet Jeremiah, in his l. 7, "All that found them have devoured them; and their adversaries said,  WE OFFEND NOT, because they have sinned against the Lord, the habitation of Justice, even the Lord, the hope of their fathers." Durbin goes farther and says, "Christians considered it THEIR DUTY," (consequently said,) "*We offend not.*"

Fox 48th. "But thou shouldst not have looked on the day of thy Brother, *in the day* that he became a *stranger*: neither shouldst thou have rejoiced over the children of Judah in the day of their destruction: neither shouldst thou have spoken *proudly* in the day of *their distress.*" Obad., verse 12.

Fox 49th. "And I am *very sore displeased* with the Heathen (or Gentiles) *that are at ease; (being in Power;)* for I was but a little displeased, and they helped forward the affliction." Zech. i. 15.

Fox 50th. "In all their affliction He (God) was afflicted, and the *angel* of his presence *saved* them; in his *love* and in his pity he *redeemed* them; and he bare them and carried

them *all* the days of *old*." Is. lxiii. 9. So, ye Christians, ye can see who you have been *fighting against* and afflicting when ye have *persecuted the Jews, even God himself*.

Fox 51st. "Because thou hast said, These two nations (Judah and Israel) and these two countries (Jerusalem and Palestine) shall be *mine*, and we will *possess* it." Ezek. xxxv. 10. See "Lectures on the Conversion of the Jews," "published under the *Sanction* of the British Society for the Propagation of the Gospel among the Jews," Lecture 4th, by the Rev. James Bennet, D. D., page 91, where he says, "The Jews are at the *mercy* of *Christians*, who can *give Palestine* to *whom they please!* What could resist those who blew up Acre, the ancient Ptolemais?" Don't be too fast, Priest Bennet; read the conclusion of the very verse just quoted: "WHEREAS THE LORD WAS THERE."

Fox 52d. "And thou shalt know that I am the Lord, and that I have heard ALL THY BLASPHEMIES, which thou hast spoken against the mountains of Israel, saying, They are laid desolate, THEY ARE GIVEN US TO CONSUME." Ezek. xxxv. 12.

Fox 53. "Because thou hast had a *perpetual hatred*, and hast *shed the blood* of the children of Israel by the force of the sword in the time of their calamity, *in the time that their iniquity had an end*." Ezek. xxxv. 5.

Fox 54th. God declares "Who shall be the true '*Messiah*' or '*Anointed*,' (Jesus was never *Anointed*, but *David* was,) see 1 Sam. xvi. 12 and 13, and that David was the '*Anointed*,' i. e. '*Messiah*' of the God of Jacob." 2 Sam. xxiii. 1.

Fox 55th. God declares *Who* shall be the true *Messiah* at the *time* of Israel's last *Restoration*, when He says "I will make them *one* nation in the land upon the *mountains*

of Israel; and *one King* (mark, not two) *shall be King to them all*: and there shall be no more *two nations*, (as they now are,) neither shall they be divided into *two Kingdoms any more at all.*" "And *David* my servant (not Jesus) shall be King over them: and they *all* shall have *One Shepherd*; they shall also walk in my judgments, and observe my statutes, and do them." Ezek. xxxvii. 22 and 24.

Fox 56th. And this is to be at the *time* of the *Great Day* of *trouble*, even of "Jacob's trouble,"* so that there is none like it, when "*every man will have his hands upon his loins*, as a *woman in travail*, and all faces are turned into paleness. Alas! for that day is Great, so that none is like it; it is even the time of Jacob's trouble, but he shall be saved out of it." It is at THIS TIME OF JACOB'S TROUBLE that God declares that "he will *Burst his bonds*, and strangers shall no more *serve* themselves of him," as the Christian Gentile Nations are now doing; and at THIS VERY TIME, "They shall serve the Lord their God and *David their King*, whom *I will raise up unto them.*" See Jer. xxx. 6 to 10. So, if God himself speaks the Truth, Jesus of Nazareth can never be Israel's King and Shepherd, unless they have TWO KINGS, and he declares that there shall be "ONE KING TO THEM ALL."

Fox 57th. "Jesus," as the Jews now assert, and have ever asserted, "can never be the Messiah of the Law of God and his Prophets."

Fox 58. "To the Law and to the testimony; if *they*

* This is "the *time of Jacob's trouble*," and Messiah Ben Ephraim, the son of Joseph, "the *Shepherd, the Stone of Israel*," Gen. xlix. 24, will head Israel. See a piece on the "Two Messiahs yet to come," at the end of this work; Appendix G.

speaking not according to this word, it is because *there is no light in them.*" Isa. viii. 20.

Fox 59th. For "It is easier for Heaven and Earth to pass, than *one tittle* of the Law to fail." Luke xvi. 17. I produce Christians' own Testimony, not because we believe in it, for we do not, but because they declare they believe in it, and therefore *dare not reject it.*

Fox 60th. God declares through Ezekiel xxxiv. 23, 24, 27 and 28, "And I will set *one Shepherd* over them, and he shall feed them, **EVEN MY SERVANT DAVID**: he shall feed them, and he shall be their shepherd."

"And I the Lord will be their God, and *my servant David* a *Prince* among them, (a Prince of God the King must be **THE SON** of God,) I the Lord have spoken it."

"And the tree of the field shall yield her fruit, and the earth shall yield her increase, and they shall *be safe* in their land, and shall know that I am the Lord, when I have broken the bands of their yoke,* and delivered them out of the hand of those that *served themselves* of them. And they shall no more be a prey to the heathen, neither shall the beast of the land devour them; but they shall dwell safely, and *none shall make them afraid.*"

Fox 61st. David declares that "God hath made with him (not with Jesus) *An Everlasting Covenant, ordered in all things and sure;*" mark, **ORDERED IN ALL THINGS AND SURE.**

Fox 62d. Who then dare attempt to Rob David of his *Identity*, his *Name*, and his Office, as the *Messiah* or "Anointed" of the God of Jacob, 2 Sam. xxiii. 1, when we are assured that David never forfeited his *Messiahship*, for "he

* Now this proves the **TIME** WHEN the "yoke is to be broken" off, Isa. ix. 4, and **WHEN** Zion is delivered of the "Man Child."

was a man after God's own heart." See 1 Sam. xiii. 14. And most surely he never could, nor never did, transfer it, because we know that his heart was "*Perfect with the Lord his God,*" 1 Kings xi. 4. And how could his Messiahship EVER FAIL, if God had "*made with him An Everlasting Covenant, ordered in all things and sure?*"

Fox 63d. It has often been asked Who was the Father of Zebedee's children? Most assuredly Zebedee, or else they would not be Zebedee's. It may with equal propriety be asked who is to sit upon the *Throne* of David? I answer, *most assuredly David*, or else it could not be *David's Throne*.

Fox 64th. It is positively declared, that "*upon himself shall his Crown flourish.*" See Psa. cxxxii. 18.

Fox 65th. God declares, in Psa. lxxxix. 36 and 37, That "*his seed, Israel, shall endure forever,* (as we have seen has thus far been the case,) and his *Throne* as the Sun before me. It shall be established forever as the Moon, and as a faithful Witness in heaven." Selah.

Fox 66th. God declares, "Then thou spakest in *vision* to thy HOLY ONE, and saidst, I have laid help upon ONE that is mighty; I have exalted ONE chosen out of the people; I have found DAVID MY SERVANT, (mark, not Jesus,) with my Holy Oil have I anointed him," Psa. lxxxix. 19 and 20; and this literal anointing made him the HOLY ONE and "*Messiah of the God of Jacob,*" (see 2 Sam. xxiii. 1,) and *nothing else*.

Fox 67th. And they are guilty of the greatest sacrilege and robbery, who attempt to take from David his *Identity, Name, and Office,* (as *Messiah,*) by transferring those *Promises* and *Blessings* spoken to David in the FIRST PERSON, to Jesus in the SECOND PERSON. By such a procedure I can rob any man of his inheritance or property, whether it be Identity, Name, Office, or Character.

Fox 68th. "And they shall call THEM The Holy People, The *Redeemed* of the Lord; and thou shalt be called, *Sought out*, a City not forsaken," (Isai. lxii. 12,) because "there SHALL COME OUT OF ZION the DELIVERER," (where *David's Body* now lies *incorruptible*,) as is declared in Psa. xvi. 10, and there it shall *so remain* until he comes and turns away "ungodliness from Jacob." So says Paul in Romans xi. 26, which was taken from Isa. lix. 20, and in Isa. lv. 3 and 4, David is called by Name, "Witness," "Leader," and "Commander to the People:" and may well be called "the *Deliverer*," as He will be, as is declared in Psa. xviii. 35, to the end.

Fox 69th. In Zech. xii. 10, Is that *famous prophecy* brought up so often by the Christians against the Jews, in proof of their having crucified, or "*Pierced*," Jesus; but if any *unprejudiced* mind will read the whole chapter from the 1st down to the 11th verse, they will see that it is God *himself* who is speaking in the most favourable manner possible of Jerusalem, and God places the Jews, or Israel upon the very PINNACLE OF POWER AND BLESSING, "AT THAT TIME," or "IN THAT DAY," as we see in the 8th verse; although doubtless every Jew will "*mourn*" for having "PIERCED" God by breaking his commandments, yet, as God is *without* "*Body and Parts*," how then can any one possibly "PIERCE" "*Body and Parts*?" But particularly mark, "IN THAT DAY shall the Lord defend the inhabitants of Jerusalem; and *he that is FEEBLE AMONG THEM* shall be as DAVID; and the HOUSE OF DAVID SHALL BE AS GOD, (or) as the ANGEL of the Lord (in the Shechinah Glory) before them."

Fox 70th. Christians say, that Israel's most Holy Law is only, "an Eye for an Eye and a Tooth for a Tooth, Lev. xxiv. 20, and Deut. xix. 21; but this is not true except in relation to our *Judicial Law* or Law of Justice, and this is

the very *principle practised in all our Courts of Justice*; that is, to punish all offenders commensurate with, or according to, their crimes; and this is the *alone* GROUND of Justice, and hence this is Israel's Judicial Law, upon which is founded the common law of England and America.

But what says our MORAL LAW? "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy might." Deut. vi. 5. "Thou shalt love thy neighbour as thyself." Lev. xix. 18. "If thou meet thine enemy's Ox or his Ass going astray, thou shalt surely bring it back to him again." Exod. xxiii. 4. "If thine ENEMY be hungry, give him bread to eat; and if he be thirsty, give him water to drink." Prov. xxv. 21. Why then do Christians confine our most Holy—to the *Judicial Law alone*? when they well know that they have not one single moral precept but what they have taken from it, and every sentence of their *Lord's Prayer* has been taken from our *Holy Law and Talmud*.

Fox 71st. Jesus says, in Matt. xxi. 43, That "the Kingdom of God shall be taken from you, (the Jews,) and given to a nation bringing forth the fruits thereof." Now let us see if this can stand on the one hand; when the VERY HIGHEST AUTHORITY (GOD HIMSELF), without whom Jesus "can do nothing of himself," John v. 19 and 30, declares of Israel, on the other hand, in Jer. xxxi. 37, "Thus saith the Lord, if the heaven above can be measured, and the foundations of the earth searched out beneath, I will cast off the seed of Israel FOR ALL THAT THEY HAVE DONE, saith the Lord." Again, "But Israel SHALL BE SAVED in the Lord with an EVERLASTING SALVATION: ye shall not be ASHAMED nor CONFOUNDED, WORLD WITHOUT END." Isa. xlv. 17. Again, "NO WEAPON formed AGAINST THEE SHALL PROSPER; and EVERY TONGUE THAT SHALL RISE IN JUDGMENT AGAINST

THEE (Israel) THOU SHALT CONDEMN." Isa. liv. 17. Again, "As for me this is my covenant WITH THEM, saith the Lord; My SPIRIT THAT IS UPON THEE, AND MY WORDS WHICH I HAVE PUT INTO THY MOUTH, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and forever." Isa. lix. 21. Now, if GOD HIMSELF BE THE VERY HIGHEST AUTHORITY, how can ANY INFERIOR or AFTER TESTIMONY, given more than 1491 years after our most Holy Law was given, SUPERSEDE and DESTROY such a MASS of TESTIMONY as I have just quoted, and say "the Kingdom of God shall be taken from you, (the Jews,) and given to a nation bringing forth the fruits thereof?" Impossible!

Fox 72d. Christians are continually BOASTING that their dispensation is more SPIRITUAL than Israel's, but this is not possible, because, "God is a *pure* SPIRIT," and man's soul is a *Spirit*, and Israel is positively forbid in Deut. iv. 16, to "make a graven image, the similitude of any figure, the LIKENESS of MALE or female." Christians have *Jesus* in the LIKENESS of a MALE as a MEDIATOR, or MEDIUM of Flesh and Blood, between their SPIRITS, and the SPIRIT of the Great "*God, who is a Spirit,*" therefore the Jewish Religion is far the MOST SPIRITUAL, proving beyond *all contradiction*, that the Word of God is true. When it says, in Deut. iv. 7, "For WHAT NATION is there so GREAT, who HATH GOD SO NIGH UNTO THEM, as the Lord our God IS IN ALL THINGS that we call upon him for?"

Fox 73d. All persons well know, that ADORATION is the very HIGHEST ACT of DIVINE WORSHIP, far above either admiration or veneration; how then can any soul, in the VERY HIGHEST ACT of DIVINE WORSHIP, ADORE THREE GODS, or even Two GODS as the

ONLY ONE ALMIGHTY and ALL SUPREME GOD? Just as well might a *Chaste and Virtuous Wife* love TWO or THREE HUSBANDS ALL SUPREMELY at one and the same time, instead of her ONLY ONE TRUE "HUSBAND." In proof of my comparison between *God* and the "*Husband*," and between the wife and the Church, being strictly correct, read Isa. liv. 5 and 6.

Fox 74th. EVERY FACT in Europe, in the pro-consular Churches, and in the Holy Land, proves Christianity to be of GREEK and LATIN ORIGIN, AND THE OFFSPRING OF THEIR MYTHOLOGY; this is the reason that almost all INTELLIGENT and HONEST TRAVELLERS return from those places, full believers in the ONLY ONE GOD of Moses; and reject the TRINITY, or belief in THREE GODS.

I have now established my point to any discerning, Intelligent mind.

I will now "gather out the Stones" (or Stumbling-blocks) in order to prepare the way for the People," for "Behold, the Lord hath proclaimed unto the end of the world, Say to the daughter of Zion, Behold, thy *Salvation* cometh; behold, his *reward* is with him, and his work is before him." Isa. lxii. 10 and 11.

1st. In order to prevent all possibility of any person trying to evade the force, or *Fire* of the foregoing 74 Foxes,* "whose tails I have tied together," by saying, as is continually said, "That all the Promises and Blessings to Israel were *conditional*," that is, that they were only to be inherited by them, upon *condition* of their obedience in keep-

* I have 226 more, making up Samson's 300, if necessary, but I think all will admit, that the above 74 Foxes have burnt up all the WHEAT of the Uncircumcised, and therefore there is no need of letting loose any more.

ing God's Most Holy Law," I deny it as utterly untrue and without any foundation.

I shall therefore repeat the three following testimonies as follows: "For Israel *hath not been forsaken*, nor Judah, of his God, of the Lord of Hosts, though their land *was filled with sin against the Holy One of Israel.*" Jer. li. 5.

"If his children *forsake my Law*, and walk *not in my judgments*; if they *break my statutes*, and keep *not my commandments*; then will I visit their transgressions with the rod, and their iniquity with stripes. Nevertheless, my *loving kindness* will I not *utterly take from him*, nor suffer my faithfulness to fail. My Covenant (*with the fathers*) will I not break, nor alter *the thing that has gone out of my lips*. *Once have I sworn by my holiness*, that I will not lie unto David. His *seed shall endure forever*, and his *Throne as the Sun before me.*" Psa. lxxxix. 30 to 37.

"Thus saith the Lord; If heaven above can be measured, and the foundations of the earth searched out from beneath, I will cast off all the seed of Israel, FOR ALL THAT THEY HAVE DONE, saith the Lord," Jer. xxxi. 37.

2dly. By Christians assuming to be the *Spiritual Israel*, such as the "Quakers," "Shakers," "Joanna Southcoats," "Spiritual Israelites," "Presbyterians," see the Rev. Mr. Miller's "Christianity and Judaism Identified;" all these, and many more Christian SPIRITUALIZERS claim to be the true Israel of God from Paul's words, "For he is not a Jew which is one *outwardly*," &c., "but he is a Jew who is one *inwardly*," &c. Thus upon this detached and *abstract* system of reasoning Christians think to *oust* the Jew; but this is easily *seen through*, because whenever there is a great promised Blessing given to the literal Israel, Christians of all denominations *then* say, "O! WE ARE THE TRUE SPIRIT-

UAL ISRAEL ;" but whenever there is any curse pronounced in the Word of God, they *then* say, O! that BELONGS to the CARNAL JEW. But let us see if we cannot put this question forever at *rest*, by finding two expressions out of God's *own word*, which declares who are the *true Israel* of God both LITERALLY and *spiritually*. Well, here *they are* : Isaiah says, "Hear ye this, O house of Jacob, which *are called by the name of Israel*, and are come out of the *Waters of Judah*," Isa. xlviii. 1. Here no one will deny but that this is the *literal Israel*.

Now for the *Spiritual Israel*. "This is my covenant with them, *saith the Lord*, My *Spirit* that is upon thee (here no one will deny but that this is the *true 'Spiritual Israel'*) and my words which *I have put into thy mouth*, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, *saith the Lord*, from henceforth and forever." Isa. lix. 21. Here is an unlimited and unconditional *blessing and promise*.

3dly and lastly. By Christians making a *New Title*, called the *New Testament*, more than 1450 years *after* the FIRST GOOD and *all-sufficient Title* of the Law of God had been given, which declares "The LAW of the Lord is PERFECT, CONVERTING THE SOUL." Psa. xix. 7. (If this be true, what do *we want more* of any other Gospel?) Now let me make a *Title*, dated only three days *subsequent* to the best and most *valid Title extant*, and I will take any property in this City or County; and by this means Christians have tried to *rob* us of our Holy Law and Religion. But, as the Prophet Daniel xi. 14, says, "*They shall fall.*"

GLORY TO THE FATHER, TO THE ONLY ONE, AND TO HIS HOLY SPIRIT, AS IT WAS IN THE BEGINNING, IS NOW, AND EVER MORE SHALL BE, WORLD WITHOUT END. AMEN.



The Church of the Uncircumcised— Sport, Sport,
real Sport for the Priests.

SAMSON and the *Uncircumcised Philistines*.—" And Samson said unto the Lad that held him by the hand, Suffer me

that I may feel the Pillars whereupon the house standeth, that I may lean upon them.”

“Now the house was full of men and women ; and all the Lords of the Philistines were there, and there were upon the roof about three thousand men and women, that beheld *while Samson made sport*. And Samson called upon the Lord and said, O Lord God, remember me, I pray thee, and strengthen me, I pray thee, *Only this once, O God*, that I may be at once avenged of the Philistines for my two eyes. And Samson took hold of the two middle Pillars upon which the house stood, and on *which it was borne up*, of the one with his right, (the Genealogy,) and the other with his left,” (the Resurrection.) “And it came to pass when their hearts were merry that they said, Call for Samson that he may make us *Sport*. And they called for Samson out of the Prison-house ; and he made them *Sport* ; and they set him between the Pillars.” Judges xvi. 26-30.

FIRST PILLAR IN THE GENEALOGY OF JESUS.

[It is acknowledged *by all hands* that *contradictory Testimony destroys itself.*]

1st. If Jesus *was not* the son of Joseph, what manner of use can there be of tracing his Genealogy down to Joseph, as was done in the 1st chapter of Matthew, and back again in the third of Luke?

2d. If he were begotten by the *Holy Ghost* and not by Joseph,* as we are assured is the case, How is he of the Tribe of Judah? for the Genealogy is *always* reckoned *through the man*, and never *through the woman*, and this is the reason that the Genealogy of the men is only given, and God, or the Holy Ghost, the spirit of God, is of no particular *Tribe*; and neither Matthew nor Luke gives us one word of the Genealogy of Mary.

3d. Matthew gives us twenty-six generations between Jesus and David, and Luke makes forty-one generations, and there are only two names that correspond in the two statements. Matthew gives us thirty-eight generations from Jesus to Abraham, and Luke gives us fifty-five, and *only eighteen names* correspond out of the fifty-five generations from Jesus to Abraham: can any sound understanding make these agree?

* What would we think of a man taking every pains to *preserve pure* the *Genealogy* of one particular *Breed* of a Race Horse, When Behold the colt had *no Sire* or *Father* at all!

THE GENEALOGY OF *JESUS*,
According to Matthew, 1st c. 1 to 17 v.

1. Abraham
2. Isaac
3. Jacob
4. Judas
5. Phares
6. Esrom
7. Aram
8. Aminadab
9. Naasson
10. Salmon
11. Booz
12. Obed
13. Jesse
14. *David*
15. Solomon
16. Roboam
17. Abia
18. Asa
19. Josaphat
20. Joram
21. Ozias
22. Joatham
23. Achaz
24. Ezekias
25. Manasses
26. Amon
27. Josias
28. *Jechonias* or *Coniah*
29. Salathiel, see Matt. i. 11 ;
and Jer. xxii. 30
30. Zorobabel
31. Abiud
32. Eliakim
33. Azor
34. Sadoc
35. Achim
36. Eliud
37. Eleazar
38. Matthan
39. Jacob
40. Joseph, the husband of
Mary

THE GENEALOGY OF *JESUS*,
According to Luke, 3d c. 23 to 35 v.

1. Joseph, the husband of
Mary
2. Heli
3. Matthat
4. Levi
5. Melchi
6. Janna
7. Joseph
8. Mattathias
9. Amos
10. Naum
11. Esli
12. Nagge
13. Maath
14. Mattathias
15. Semei
16. Joseph
17. Juda
18. Joanna
19. Rhesa
20. Zorobabel
21. Salathiel
22. Neri
23. Melchi
24. Addi
25. Cosam
26. Elmodam
27. Er
28. Jose
29. Eliezer
30. Jorim
31. Matthat
32. Levi
33. Simeon
34. Juda
35. Joseph
36. Jonan
37. Eliakim
38. Melea
39. Menan
40. Mattatha
41. Nathan
42. David
43. Jesse
44. Obed
45. Booz
46. Salmon
47. Naasson
48. Aminadab
49. Aram
50. Esrom
51. Phares
52. Juda
53. Jacob
54. Isaac
55. Abraham

Here is the male line alone given by both Matthew and Luke, and not one word about the Woman, *MARY*.

And out of *fifty-five* male names, only *eighteen* are *alike* in both *Genealogies*, and for the same Genealogy, which are the following :—

1. Abraham	10. Salmon
2. Isaac	11. Booz
3. Jacob	12. Obed
4. Judah	13. Jesse
5. Pharez	14. David
6. Esrom	15. Salathiel
7. Aram	16. Zorobabel
8. Aminadab	17. Eleazar
9. Naasson	18. Joseph

N. B.—Solomon is entirely left out, and Nathan declared to be the *Son of David*.

“*Joseph*, the *Husband* of *Mary*, is declared to have *two Fathers*, viz., *Jacob*, see *Matt. i. 16*, and *Heli*, see *Luke iii. 23*. *Astounding!*”

Matthew declares, in the 1st chapter 16th verse, that Jacob was Joseph’s Father, and Luke contradicts him and says, in iii. 23, that “Joseph was the son of Heli,” and consequently Heli was his father.

4th. How can Joseph be the “son of Jacob” and the “son of Heli?” Can a man be the son of Two Fathers?

5th. How can Jesus be God when God has declared through Job, “How can that be *clean* that is born of a woman?” Job xxv. 4. “And who can bring a *clean thing* out of an unclean? NOT ONE.” Job. xiv. 4. How then can Jesus be God, or that “*Holy Thing*,” as he is declared to be in Luke i. 35? Is not every woman declared to be *Unclean* for every *male child* thirty-three days, and for every female sixty-six? See Lev. xii. 4 and 5. How then can Jesus be God, when it is said “It is easier for Heaven and Earth to pass, than *One Tittle* of the Law to fail?” Luke xvi. 17.

6th. Jesus has declared himself to be God, in direct violation, *in every particular*, to the Law of God given in the 13th chapter of Deut., viz. “If there *arise among you a Prophet*, or a *Dreamer* of dreams, and giveth there a Sign or a Wonder, and that sign or wonder cometh to pass, whereof he spake unto thee saying, Let us go after other Gods which *thou hast not known*, and let us serve them,

Thou shalt not hearken unto the words of *that Prophet*, or that *dreamer of dreams*: for the Lord your God proveth you to know whether ye love the Lord your God with all your heart and with all your soul." 1st. Jesus is declared by his own followers to be a Prophet. See Luke xxiv. 19. 2d. And that he wrought and gave them many "signs and wonders," or miracles. See Acts ii. 22. 3d. That they "came to pass." Acts ii. 22. 4th. That he not merely led them after other Gods, but, as *self-love* is always first, Jesus declared himself God, (see Matt. iv. 7; John viii. 58, and xiv. 9; Col. ii. 9,) and so do his followers declare him God, viz., "I believe in God the *Father*, GOD THE SON;" and this God the Jews nor their Fathers had not known for above 4000 years *before he was born*. So we see that that *very Law* which Jesus said should "*never pass away*" (Matt. v. 18,) *condemns him* as a "*Prophet*," a "*Dreamer of Dreams*," or *worker* of "*wonders*," and as *another false God*, and if so, condemned by the "*Word*" and "*Law*" of the "*Only One Living God*;" (See Deut. xiii. 5, 6, 8, 9 and 10.) In full proof of this compare Phil. ii. 6, with John v. 18. In the "*Union Bible Dictionary*," under the head of "*Christ Jesus*," page 155, it is said, "*though we may not be able to trace this Genealogy*,"* (of Jesus,) we may be assured of the *fact*, from the circumstance that *the Jews never questioned it*." What a most abominable Lie. There is not a living rational Jew on earth who not only "*questions it*," but also denies it.

Suppose it were possible for the Great and Holy Spirit of God to set us such an example, as for a woman to be

* The learned Dr. Adam Clarke says, "either some *inconsistencies* have since that time crept into the Text, or the True method of *reconciling* the *seeming inconsistencies* was *formerly* better understood, otherwise the enemies of the *Gospel* would have pointed them out."

with child without having any connection with a man, would it not forever destroy the only distinguishing *mark* and *proof* of a woman's *virginity* and *chastity*, and would it not forever bid defiance to all courts of justice, and the possibility of preserving a *Legitimate* Offspring or heir to any Estate?

Would any of our courts of Justice be justified in accepting such a plea from any young woman who should say that she was with child by a *Ghost*, without a man? And would any *young woman* be believed in offering such an excuse? No, truly, she would be *scorned* and *laughed* at with contempt and astonishment.

How can it be an *axiom* or true *Thesis* of God, who is declared to be a *Pure, Incorporeal Spirit*, by all Theologians, who say, That "God is *Without Body, Parts, or Passions*," and yet assume *Body, Parts, and Passions* in the womb of a Woman, and yet be *unchangeable*? *Impossible*.

How can the Great God be *Infinite* and *Omnipresent*, and become a poor little *Finite, Present, crying, helpless Baby*, subject to all the infirmities and impurities of *Infancy*, and still remain *unchangeable*? How utterly astounding and confounding are all these contradictory assertions! Is there one rational or intelligent Being who can make it harmonize with itself, so as to be consistent with the *Ubiquity* of God?

But let us even admit and suppose that the Genealogy of Jesus was a true and consistent Genealogy down to Jesus, and that Joseph was his father, and of the *Tribe of Judah*,* as the true Messiah is to be, there would yet re-

* Mark, Now if Joseph was not his Father, and if there is not one word said of Mary, how was he of the *Tribe of Judah*?

main one insurmountable difficulty, which is, that according to Matthew i. 11, Jesus was the son of Jechonias, or, as the margin says, Coniah, (see 1 Chron. iii. 14, 17,) where both "Jechoniah's" or "Coniah's" father, Josiah, and also his son "Salathiel," prove it beyond all doubt to be the *same* "Coniah," or "Jechonias;" and so does 2 Kings xxiv. 5 and 6. Now hear the word of the ever unchangeable God by the Prophet Jeremiah xxii. 24 to 30, concerning this very "Coniah," the son of "Jehoiakim, King of Judah," and concerning every man of his *Seed*, which, Christians' own testimony, Matthew, declares he was, and which must forever destroy the possibility of Jesus ever being the true Messiah of God: "As I live, saith the Lord, though Coniah the son of Jehoiakim, King of Judah, were the signet upon my right hand, yet would I pluck thee thence. And I will give thee into the hand of them that seek thy life, and into the hand of *them* whose face thou fearest, even into the hand of Nebuchadnezzar, King of Babylon, and into the hand of the Chaldeans. And I will cast thee out, and thy mother that bare thee, into another country, where ye were not born; and there shall ye die. But to the land whereunto they desire to return, thither shall they not return. *Is this man Coniah, a despised broken idol? is he a vessel wherein is no pleasure? wherefore are they cast out, he and his seed, and are cast into a land which they know not? O earth, earth, earth, hear the word of the LORD. Thus saith the LORD, Write ye this man childless, a MAN that SHALL NOT PROSPER IN HIS DAYS: for NO MAN of his SEED SHALL PROSPER, SITTING UPON THE THRONE OF DAVID, and RULING ANY MORE IN JUDAH.*"

SECOND PILLAR.—NATIVITY* OF JESUS.†

And only see and behold the *contradictory* Testimony taken from Buck's Theological Dictionary under the head of Nativity.

“The Egyptians place the Nativity, i. e. Christmas, in <i>January</i> .			
Wagenseil	do.	do.	in <i>February</i> .
Burkhardt	do.	do.	in <i>March</i> .
Clement of Alexandria		do.	in <i>April</i> .
Others	do.	do.	in <i>May</i> .
Epiphanius speaks of some		do.	in <i>June</i> .
Others who support it		do.	in <i>July</i> .
Again Wagenseil was not sure it was not			in <i>August</i>
Lightfoot		on the 15th	of <i>September</i> .
Scaliger, Casaubon and Calvanus			in <i>October</i> .
Others place it			in <i>November</i> .
The Latin Church		on the 25th	of <i>December</i> .”

But Buck says “the Circumstance of the ‘Shepherds watching their Flocks *by Night*’ agrees not with the *Winter Season*,” as every one well knows who has ever lived in Palestine, because in winter their Flocks are always brought in

* In relation to the *Place* of the nativity, Justin Martyr speaks of it distinctly, as *not being* in *Bethlehem*, but in a *Grotto* near *Bethlehem*.—Justin Mart. Dial. cum Trypho 78, page 175. Origen assures us the same as publicly known, Origen *Excelsum*, I. 51, Opp. Tom. 1, page 317, Ed. Delarue. Eusebius says the *Grotto* was well known before *Helena's* visit.—Euseb. *Demon. Evang.* 7.2, page 343. So his being born in *Bethlehem* falls to the ground, and therefore did not fulfil *Micah* v. 2.

† Sir Isaac Newton says, with respect to *Jesus's* Birth, it was not thought of being fixed until about 527 after it took place. See his *Obs.* on *Dan'l*, page 145.

and housed every evening by sunset. See how little Christians know of that man they made *a God* of; and much less of his Infancy,* unless they go to that truly absurd and ridiculous Book, the "Apocryphal New Testament."

* Except in the one instance of his talking with the "*Doctors*," when about twelve years of age, (see Luke ii. 46,) this, I say, is all they know of him until he was thirty years old.

THIRD PILLAR.—THE RESURRECTION* OF JESUS.

Not one solitary Witness is there in the whole New Testament that could testify to the Fact that he or she either saw or knew of this most important *Pillar* of the *Christian Faith*. Not one single eye-witness could testify of the occurrence, or knew such circumstances as would establish it upon undeniable evidence. “Mary Magdalene, out of whom went seven Devils,” as Luke testifies, viii. 2, could not be a very trustworthy or respectable evidence, and as for the other Mary who was in company with Mary Magdalene at the *sepulchre*,† as is declared in Matt. xxviii. 1, and Luke xxiv. 1, we have no right to judge her only from the company she kept. However, their testimony does not amount to even *circumstantial evidence*, and scarcely to *inferential evidence*, for they only saw, with Peter, “the napkin,” “with the linen clothes.” See John xx. 6 and 7.

* There are three different *places* assigned and declared to be the place of his Resurrection and Ascension. 1st. From the Holy Sepulchre so called. See Matt. xxviii. 1, and Luke xxiv. 1 and 2.

† 2dly. From the Mount of Olives, in the Church of the *Ascension*, where it is said is the mark of Jesus’s *foot*, which I have seen; and Eusebius, A. D. 315, says, that Christians OFFERED ADORATION upon the summit of that mountain; Eusebius *Demonstra Evang.* 6, 18, page 288, colon 1688; and he also says “That Heathen Temples were erected upon Golgotha A. D. 135; the Statue of Venus upon Calvary, and Jupiter upon the Holy Sepulchre.” Hieron. Ep. 49, ad Pauline, Tom. 4, page 564, Ed. Martiary—also see Euseb. Vol. I. page 375, Note 1, and Dr. Robinson’s *Researches*, Vol. II. page 77. And 3dly, upon *Bethany*, as is declared in Luke xxiv. 50 and 51, *Where* it is said that Jesus “was parted from them and carried up into heaven.” And how is it possible that he ASCENDED from ALL the ABOVE THREE PLACES? Besides all the above three PLACES, Joseph of Arimathea’s Grave, where it is said Jesus was laid, is 50 feet from the Holy Sepulchre, in the nave of that Church.

As to the Watch, or Guards of Soldiers, saying that "His disciples came by night, and stole him away *while we slept*," (Matt. xxviii. 13,) carries evident falsehood upon the very face of it—for how could they know anything of what was done, or bear any true Testimony of his disciples having "stole him away," if they were asleep?

Matthew xii. 40 says, "For as Jonah was three days and three nights in the whale's belly; so shall the Son of man be *three days* and *three nights* in the *heart* of the earth." This is impossible to be true, because Jesus, the New Testament declares, was buried on *Friday evening*, and rose upon *Sunday morning*, and consequently was in the Tomb but *one day* and *two nights*.

And it is certain that Matthew was not a Jew, for no Jew could ever have written the account given in the 28th chapter of his book, 1st verse, of the Resurrection, because he did not know *when* the Jewish Sabbath commenced, for he there says, "In the *end* of the *Sabbath*, as it *began* to *dawn* toward the *first day* of the week." Now every Jewish child knows that the Sabbath always begins at or just before sunset on Friday evening, and ends at the same time on Saturday evening. Now here is a *plain* and *evident* Forgery.

I will now yield up the Resurrection into the hands of those who love *assumptions*, desiring them to class this *last assumption* of Mary with the *first assumption* of Mary, and desire such to reconcile the different accounts given in the last chapter of Mark, with the other statements given by the other writers upon the Resurrection, *if they can*. One thing is certain to my own mind, that this last Pillar of the House must fall, and share the same fate with the other two, as is so fully and plainly declared shall be the

case in the 17th and 18th chapters of Revelations, in strict correspondence with the 47th of Isaiah, from whence, it clearly appears, the two former chapters were taken—for Samson (*i. e.* Strength) must and will pull down and *destroy* Babylon's House, *i. e.* Confusion,*) and the earth will then obtain her promised *Rest*, her delightful Sabbath.

N. B. As the Lord "Delighteth not in the *strength* of a *Horse*, and taketh not pleasure in the legs of a man," Ps. cxlvii. 10, it certainly was not Samson's physical strength that God intended to represent, but the *moral* and *intellectual* strength, under the character of a *Strong Man*.

* And the only way this can be done is by PRACTISING the only True Theory of the UNITY of God, that God is ONE, ONLY ONE, and not THREE.

ORIGIN

OF

EDOM, BABYLON, ROME, OR CHRISTIANITY.

GOD has declared that he has "*magnified his Word* above all his *name*." (Ps. cxxxviii. 2.) How very careful then should we be to give *diligent heed* to his *Written Word*.

It is, therefore, of the utmost importance that we become acquainted with the *Genealogy* of the *Gentiles*, who are Esau, or Edom, for God hath declared "that every one of the Mount (or House) of Esau may, or shall, be cut off by slaughter," (see Obad. 9 v.,) and that "there shall not be any remaining of the House of Esau,* *for the Lord hath spoken it*." Verse 18th.

If these words of God be true—we cannot, and should not, spare any pains, however great, in order to ascertain who Esau, or Edom, is. See Gen. xxvii. 30 and 36.

The Spirit of God identifies Edom with Babylon. (See Ps. cxxxvii. 7 and 8.) "Remember, O Lord, the *children of Edom*, in the day of Jerusalem, who said *Rase it, rase*

* God confirms this and says "Amalek was *first* of the *nations*, (Amalek was son of Eliphaz, and grandson to Edom or Esau, see Gen. xxxvi. 9 and 12,) but his *latter end* shall be that he *perish forever*," (Num. xxiv. 20,) and this corresponds with Obadiah and all the rest of the Prophets.

it," (*i. e.* make bare or destroy the Temple, as Edom did under the Romans,) "even to the foundation thereof." "O daughter of *Babylon*," &c. Here we see, without any possibility of mistake, that *Edom* is *Babylon*, and all sacred and profane history confirms it. Chaldea, or Babylon, was established by Assyria. Isaiah xxiii. 13, says, "Behold the land of the Chaldeans, *this people was not* till the Assyrian founded it for them. The capital of Chaldea was Babylon. The Assyrian empire embraced the country on both sides of the Tigris. Babel, or Babylon, was founded by Nimrod, (see Gen. x. 10,) about A. M. 3416. The Assyrians descended from Taurus, and Caucasus conquered and destroyed Jerusalem, together with Syria; and these, with Phœnicia, became the Roman Empire, and was called Chaldea; as it was in the time of Jesus under Tiberius Cæsar. (See Luke iii. 1.) From the East the Chaldeans, or Romans, peopled all the west; first Italy, Rome, France, Germany, England and America. Rome was founded by Romulus, 750 B. C. After Jesus 325, Christianity became the *established religion, under Constantine*;* hence Babylon, Rome, Edom, and Chris-

* RELIGION OF MONARCHIES.—"We may well say that despotism cannot be sustained without an *established religion*, an union of Church and State. A government tolerating freedom of opinion in religion, must tolerate freedom of opinion in politics; for as religion comprehends duties to society as well as to God, and as rights and duties in society are correlative, freedom in religion necessarily leads to freedom in everything else. All great despots have understood this, and have, therefore, always endeavoured to surround themselves with an 'odour of sanctity,' by courting a connection between religion and politics. For this purpose Constantine the Great professed Christianity, made it the religion of the Roman Empire; and, to counteract its free tendencies, he corrupted it with the old State reli-

tianity are synonymous. History informs us that "Edom was conquered by Albianus, King of Chittim, and Edom became under the children of Chittim* from that day;" and this is the reason the Prophet Isaiah speaks, in his 23d chapter, connectively of Edom and Chittim as one and the same place and people. (See verses 1st, 12th and 13th, and compare these with Jer. ii. 10.)† So Rome, Edom and Christianity became, and are, synonymous with Babylon, and therefore is called *mystical Babylon*;‡ not only because she had her rise from them, but because of her great *Confusion of Tongues* as took place in Babel or Babylon, which is confusion, and also from her many sects and divisions springing from that cause. We know too, and are certain that *all Protestants* first separated themselves and CAME OUT FROM ROME, or the Roman Catholics, in the 16th century, at the Reformation, (so called by Martin Luther.) So by this we see Protestants are of the seed of Rome,

gion, that Heathen Mythology in which he had been educated. He, therefore, converted the Pantheon into a Church, gave to all its statues of gods and demigods and goddesses the nicknames of he and she saints, stuck up an old statue of Jupiter as an image of St. Peter, and changed all the fast and feast days of the gods in the Calendar to Saints' days. Diana became the Virgin Mary, Venus Mary Magdalene, and Minerva, so handy with her needle, was metamorphosed into Saint Dorcas, the patroness of sewing societies. Thus Christianity, which is purely *spiritual*, (they say,) which tolerates no idolatry, which places no human intermediaries (except Jesus) between God and man, was defiled with the grossness of the very superstitions which it was sent to dispel, to enable a crafty politician to stupefy mankind for the purpose of governing them absolutely."

* This explains *where* "the ships of Chittim shall come from," (Rome or the Roman Empire,) mentioned in Numbers xxiv. 24.

† Kedar, a descendant of Ishmael. See Gen. xxv. 13.

‡ All Protestants declare that *Mystical Babylon* is *Rome*.

and Rome is of the seed of Kittim, or Chittim. See Gen. x. 1—4, and the Book of Jasher, 90 c. 8 v.

The Great Wise Men and Rabbies Kimchi, Aben-Ezra, and Maimonides, and Abarbanel, all unite with the foregoing Scripture testimony in saying, that all the Gentile Christians are the seed, or children, of Esau, or Edom, and that “the prophets did not only prophecy against the land of Edom, which is in the neighbourhood of the land of Israel, but against the seed of Rome, or Edom, which is of the root, or rather children of Kittim, or Chittim,”

Kimchi says, in his commentary on Joel iii. 19, “Egypt shall be a desolation, and Edom shall be a desolate wilderness, for their violence against the children of Judah.”

“The prophet mentions Egypt and Edom; Egypt on account of the Turks, and Edom on account of the Roman Empire; and these two have now had the dominion for a long time, and will continue until the redemption. This is the fourth Beast in the vision of Daniel. And this is said because the majority is composed of Edomites. For although many other nations are mixed among them, as is also the case with the Turkish Empire, they are called from their root” or origin. Kimchi wrote in the 12th century, and therefore includes the Greek empire, because the government of Constantinople was long before overturned.

Aben Ezra says, “Rome, which led us away captive, is of the seed of Kittim; and so the Targumist has said, in Num. xxiv. 24. ‘And ships shall come from the coast of Kittim.’ And this is the same as the Greek monarchy, as I have explained in the Book of Daniel, and there were very few who believed on the man of whom they made a God. But when Rome believed, in the days of Constantine, *who changed the whole religion*, and put an *Image of that man* upon his standard, there were none in the world who ob-

served the New Law, except a few Edomites, therefore Rome is called the Kingdom of Edom." See his comment on Gen. 29.

Abarbanel says, "From this you may learn that the prophet (Obadiah) did not prophecy only against the land of Edom, which is in the neighbourhood of the land of Israel, but also against the people which branches off from thence, and is spread through the whole world, and is the people of the Christians in this our day, for they are the children of Edom."* Abarbanel's comment on Obadiah.

The great Maimonides gives a like testimony. "The Edomities are Idolaters, and Sunday,† the first day of the week, is the day of their festival, therefore it is forbidden to have commerce with them in the land of Israel, on that day."

"It is not necessary to say that the first day is everywhere unlawful." Hilchoth Accum, c. ix. 4. Now if we will refer to the map in Samuel Baxter's English version of the Polyglot Bible, in tracing Edom or Rome in the 10th chap. of Gen. 2d to 5th verse, we can there see that he traces

* And this is the reason, "as the literal Babylon is *destroyed*, and is no more, that Edom, or Christianity, is called the "*Mystical Babylon*."

† "The solar is the true year, whether it begins at either solstice or either equinox; and a beginning at the winter solstice is the most natural commencement. In [the Northern hemisphere, the sun reaches the lowest point on the meridian upon the 22d of December: after remaining stationary for three days, it begins to rise on the 25th December, Christmas, a day celebrated by the ancients as the BIRTH-DAY OF THE SUN. From this point it begins to rise till it reaches the summer solstice in June. Hence this rising of a NEW SUN at the natural commencement of a new year, and hence the 25th of December should be *New Year's Day*," and their 8th Day should always be called SUN-day and never Sabbath.

Austria and also Italy to Kittim, and consequently Rome, (as Rome is the capital of Italy,) as I have done. It is self-evident to any person who will consult the above-mentioned chapter, viz., the 10th of Genesis, that the Five Powers, Russia, France, England, Austria and Prussia, constitute the Fourth Kingdom of Daniel, (Rome,) as is asserted by Kimchi and the rest of the Wise Men of Israel; and as we see is the case by comparing the 38th and 39th chapters of Ezekiel with the last-mentioned chapter of Genesis. Ezekiel mentions in his xxxviii. c. and 2d v., "Gog, the land of Magog, Meshech and Tubal," and in his 5th verse, "Persia, Ethiopia and Lybia," *i. e.* Phut. Now refer again to the 10th c. of Gen. 2d v.; there we find the descendants of Japheth (*from whence "are the isles of the Gentiles, 5th v.,"*) were "Gomer, Magog, Tubal, Meshech," and from "Ham, Cush, Mizraim," or Egypt, or Ethiopia; we also find from the 6th verse that "Lybia," or Phut, are descendants of Ham. Why Persia is included in the confederacy* that is to come against Israel, in these last days, I cannot say; for they are the descendants of *Shem*, and were anciently called Elamites, because their ancestor was the son of Shem—but Russia, France, England, Austria, Prussia and Turkey, are descendants of Gog, Magog, Tubal, Meshech, Ethiopia, and Lybia, or Phut, as the Word of God asserts, and as Samuel Baxter has traced them in his map in the Polyglot Bible, and compose the great army of Gog and Magog of Ezekiel, and the 4th Kingdom of Daniel: and the representatives of these Five Gentiles Powers, are now all located at Constantinople; and what is most remarkable, they are all holding the Holy Land as a "balance of Power;" and the Prophet Ezekiel declares that they shall "all come

* Psa. lxxxiii. 4 and 5.

against Israel in the last day.” (See Ez. xxxviii. ; and Ps. lxxxiii.) So that any time the Great God sees fit, He can, by his Providence, let the Four Angels loose in the Great river Euphrates, which is acknowledged to symbolize the Turkish empire, and in *whose hands* both his *Land* and *People are still held captive*.

Dr. McCaul asserts, that “as far as authentic history will carry us, the descendants of the Edomites are to be sought for rather *amongst the Jews* themselves than amongst any other people; for the last that we read of the Edomites is that they were subdued by John Hyrcanus, and converted to Judaism, at the point of the sword.”* But is it not perfectly ridiculous for the Gentile Christians to deceive themselves, and thus try to evade the *punishment* declared against them in the “*Day of the Lord*,” (see Obad. xv. and Joel iii. 2–6 and 19th,) and mentioned by nearly all the Prophets? Let such as wish to be undeceived ask themselves candidly this question, viz.:

How can all the Judgments declared by the Word of God come upon Edom, in the “*Last Days*” or in the “*Great Day of the Lord*,” *if there is NO EDOM IN EXISTENCE?*”

Englishmen are descendants from the British Isles, and have tried to evade God’s Judgments declared upon Rome and her 10 Horns, or Kingdoms, (see Dan. vii. 20 to 27,) by denying that England is one of the “10 Toes,”† or “Horns,” of the Roman Beast, or Fourth Kingdom of Daniel. Let such hear what her own Latin Poets or Geographers say, “*Ultimos Orbis Britannos; penitus toto dividos orbe Britannos*,” &c. &c. Besides, all agree that the

* Joist’s Geschichte, Vol. i. 70 and 153.

† See Dan. ii. 35 and 40.

Geography of the Bible *extended no further than the Roman empire*, which is confirmed by the testimony of Christians themselves, "That a decree went forth from *Cæsar Augustus*, that *all the world* should be taxed. See Luke ii. 1.

N. B. English, and afterwards American Christians, first came to this country from England. They first settled in Plymouth, New England, after their cruel and bloody war about the Prelacy, or the government of the Church under Bishops, and not Priests. The above quotation proves England to be one of the "10 Horns of the Beast" of Rome. Is this not their own testimony? Will they reject their own testimony? Do they not testify, in Rev. xvii. 5, that Rome is "*Mystery Babylon?*"* and we cannot confine it to

* "As Babylon the Great, (Rev. xvii. 5,) was the chief of all Idolatrous cities, she is taken as a fit emblem of the enormous guilt and extensive influence of Idolatrous and Papal Rome, EACH IN ITS TURN BEING the "MOTHER OF HARLOTS and of the abominations of the earth;" the former corrupting the heathen world with her fornications; and THE LATTER THE CHRISTIAN." Here is thine own sentence, O Edom, passed upon thyself, that thou art a corruption and a corrupted HARLOT DAUGHTER from PAPAL ROME. See the "Union Bible Dictionary" under "Babylon the Great," page 87; Daniel's "Great Image," ii. 31 to 36, is but a Representation, or Picture, of Pagan and Papal Rome, under the "Head of Gold," or Babylon:—"his Breast and his Arms of Silver," or Persia—"his Belly and his Thighs of Brass," or Grecia—"his Legs of Iron and his Feet part of Iron (Roman) and part of Clay," (Republican,) and thank the God of Heaven, she is now in the DIVIDED form of the "Feet and Toes" of the Roman and Republican. Thus we see that "Babylon the Great" was the mother of all Idolatrous cities and their CORRUPTER.

So is Mystery "Babylon" Edom or Rome, the MOTHER of HARLOTS," or of all her daughters, or Christian Churches, and is their CORRUPTER.

the Roman Church, as all Protestants do, saying that she is exclusively "Mystery Babylon," for the same chapter and same verse declares that she is the "*Mother of Harlots.*" Who then are her "Harlot" *daughters* if she be the Mother? Most assuredly the whole of Christendom, as all Ecclesiastical History declares, from the Church of England down to her last illegitimate offspring, or daughter.

Martin Luther *Protested* and came out from the Church of Rome in the beginning of the 16th century, and if she did not possess the "unbroken *succession* and *authority*" down from the *Apostolical* church, the Church of England is without it, because it is the only source from whence that church sprung, and therefore could only derive the "*unbroken succession* and *authority*" from that source. PROTESTANTS must first have had something to *Protest against* and *come out of*.

If the Church of Rome is the only church against which the Protestants CAME OUT FROM, and PROTESTED against, she must have been then the first church, and therefore must have first possessed the "UNBROKEN SUCCESSION AND AUTHORITY" from the Apostles, as is declared in Matthew xviii. 18, "Verily I say unto you, whatsoever ye (*the church*, see the preceding verse) bind on earth, shall be bound in heaven: and whatsoever ye shall *loose* on earth, shall be *loosed* in heaven."

And now most assuredly the Church of Rome never "loosed Martin Luther on earth" to set up the Church of England a *separate Church*, to lay claim to the "*Unbroken succession* and *authority*" of the Church of Rome, and call her all the bad names they can think of, as Old "Whore of Babylon," and *Protest* against her as the "*Mother of*

Harlots," while she is the *very oldest daughter*, without we count the Lutheran Church, which only differed from her in a very few non-essential points.

What would we think of a company of *wise* master-builders, having "the *unbroken authority*" from heaven to build up the house of God at one end, while others were laying claim to the same "*unbroken authority*" to pull it down at the other!

As to the Church of England trying to go away round "to the Apostle Thomas in England," and thus try to exclude the Church of Rome, it is all sophistry and falsehood, because her very "Four Apostolic Fathers,* St. Clement, St. Polycarp, St. Ignatius, and St. Barnabas," who are her *Guide-Posts*, by which means she has to pass through the Fathers of the Church of Rome, both preceding and succeeding her four Fathers, before ever she can even reach any of the Apostles, either "Peter," "Thomas," "James," or "John," is DUST ONLY THROWN IN THE EYES, so that she may succeed in covering her "*inexpiable sin of schism.*" The fact is that the Church of Rome was first guilty of the "*inexpiable sin of schism*, in separating herself from the first only true Church of God, which was the Jewish Church, and then in about 1525 years afterward the Lutheran Church and the Church of England repaid her in her own coin.†

The Divine Attributes, or Perfections, cannot be personified, or made personal, without idolatry. It was the

* See the "Apostolic Fathers of the Episcopal Church, translated and published by the most Reverend Father in God, William, late Lord Archbishop of Canterbury, from the Seventh London Edition."

† She FIRST ROBBED the Jewish Church, A. M. 4004, and then the Church of England ROBBED her 1525 years afterwards, and now the Democracy is trying to rob her.

personification of the Divine perfections, attributes, powers, or virtues, which laid the foundation, and upon which was built the whole system of the heathen mythology, or worship of “fabulous deities,” or “false gods.” Thus we see, that all heathen or pagan Rome, (of which Christian Rome, or Daniel’s “four (gentile) beasts” or kingdoms were but the *great image*, (see Dan. ii. 31, 44, and vii. 17,) and were set up and established upon the *great error* of dividing the Divine *unity* into separate and distinct gods, or attributes, perfections or virtues, personified or made substantive.* This we can see clearly and distinctly from Saturn,† Vesta, Jupiter, Mercury, Diana of Ephesus, down to the statue of the Virgin Mary, which succeeded Diana, and then came Jesus Christ, of whom they made a god, as they had done of all the rest of their extraordinary men, under the heathen mythology, whom they declared were all begotten, and sons, (as they declared he was,) by some of their gods having cohabitation with women.—The Virgin Mary was said to be the first of the “vestal virgins,” and was the Divine purity personified, or made *personal*; Jesus, her son, was the Divine *light*‡ personified or made personal; Sophia, the Divine wisdom, made *personal*; the *Spirit* of God was even made a God, and called “*God* the Holy Ghost;” and this they made substantive, and even made it into the *likeness* and “*bodily shape* of a dove,” (Luke iii. 22;) and so up to their first

* Substantive—to attach *substance* to principles.

† And this we can see by the Christians’ Sunday, or Beel Samen, Lord of Heaven; so, with the *names* of their *months*, *days*, and nearly all their *festivals*, still bearing the names of their false gods, or tutelar deities.

‡ See John i. 1, 14, and viii. 12.

and chief gods and idols. Rome, Pagan, had gods for every imaginary thing or virtue, as Christian Rome has canonized saints for every imaginary thing or virtue. Thus their forms, or rites and ceremonies, were more easily introduced, as Mosheim says, "That the leaders imagined that the nations would the more readily *receive Christianity* when they saw the *rites and ceremonies* to which they (the heathens) had been accustomed *established* in the churches, (*i. e.* Christian churches,) and the same *worship paid to Jesus* and his martyrs (saints) which they had formerly offered to their idol deities; hence it happened that in those times the religion of the Greeks and Romans *differed* but *little* in its *external appearance* from that of Christians." (Vol. i. B. i., p. 2, chap. 4.) But we can yet clearly see in Christian Rome the exact *image* of Pagan Rome, although she has almost, and soon will, become *Infidel Rome*, as the inevitable consequence of her having divided the Divine UNITY into her many false gods and deities. Indeed, it must be the result of her attempting to make the Divine perfections *personal*; for as soon as we make a *pure spirit, bodily or corporeal*, we come in direct contradiction to the schoolman's thesis or axiom, "That God is without *body, parts, or passions.*"

LITERAL vs. SPIRITUAL.



NEW TITLE, i. e. NEW TESTAMENT GONE.

A DIALOGUE, SPIRITUAL VS. LITERAL,

Between an Episcopal Minister, or Priest, and a Slave, the Priest being hired by the British Government to undertake a mission to the slave States, in order to abrogate Slavery in the United States of America. Unfortunately he was one of those *mistaken* men who only hold the truth in the *abstract*; that is, that all truth was first *Spiritually* fulfilled,

before ever it had taken place *Literally*. Having “no call” nor “*Living*,” as a minister in his own country, he engaged to take a voyage to the Southern States, in order to enlighten the poor benighted slaves. In his great burning zeal and in the plenitude of his philanthropy, immediately, upon his arrival, he enters one of the Negro Huts and salutes a slave as follows:—

Minister. “Good morning, sir; I hope you and your family are in good health.”

Slave. Thank you, massa, my family and myself are all well.”

Minister. “Well, sir, I will tell you my errand. I have been appointed by the British Government to endeavour to break the galling chains of your cruel *Slavery* and *Bondage*.”

Slave. “O, massa, me be a Free man.”

Minister. “How is that, sir? I have been assured that you are a *slave* for *life*.”

Slave. “It is true indeed that I am a slave for life to my master, but for all that I am a Free man *Spiritually*, for you know the Poet says, ‘He is a free man whom the truth makes free, and all are slaves beside.’”

Minister. “Most fully do I understand that, sir, for I have been an Evangelical or *Spiritual* minister for above forty years; but I am not talking of the Slavery of your soul, but of your *Body*.”

Slave. “O, massa, We poor Slaves heard of your appointment and of your coming, and have read your Tract No. 1, that you sent us, and we see that you are one of those mistaken men (please excuse me, massa) who believe that all Truth must *first* be taken and accomplished *Spiritually*, and will never have any *literal* fulfilment TILL AFTERWARD.”

Minister. “That is all true as to the Gospel of *Jesus*, but what has that to do with the *abominable curse of Slavery?*”

Slave. “O, massa, me thinks all and everything, for if the Kingdom of God was set up, or even any one prophetic truth be *accomplished* or *fulfilled* FIRST in a SPIRITUAL SENSE, so if *you follow out this principle*, is all Truth, and I am a *Free man*, according to your own *rule*, I am *no Slave*; you have set up your own principle as a Precedent.”

The Minister *at a stand*, seeing his whole Mission *undermined* by his own *Spiritual* rule of accomplishment, and his *Salary* in danger, says to the slave—

Minister. “Please explain yourself, sir.”

Slave. “I will try, massa. You say in your little Tract, page 6, ‘that the kingdom of God was SPIRITUALLY set up above 1800 years ago, and that the True *Messiah* was only *Spiritually Anointed*, and that all the promises must *first* be all *Spiritually fulfilled*, as follows, ‘That ‘Mount Zion’ and ‘Jerusalem,’ only means ‘*Our Church*,’ and that ‘Christians have nothing to do with PLACE,’ and that ‘Jerusalem only means a *Quiet Habitation*,’ or state of the mind, as you so often say, and that these things have had their *accomplishment*.’”

Minister. “That is all true, that I do so say and believe; but what has that to do with your slavery?”

Slave. “O, massa, a great deal, or, as I have just said before, all and everything; for if all these things were *first Spiritually fulfilled*, above 1800 years ago, and will never have any other accomplishment, *then according to your own rule*, (let me repeat it,) *I am no Slave*, but a *Free man*.”

Minister. Much excited, and his whole body agitated, and his voice assuming an angry tone, (thinking again of

his mission and his living,) says, "Explain yourself more fully, sir; perhaps I do not yet understand you."

Slave. "I will try again, massa. In your tract, page 8, you say 'That Daniel's "fifth Kingdom of the Stone" (see Dan. ii. 34) is the KINGDOM OF GOD,' which is the GOSPEL that was set up above 1800 years since, consisting of 'Righteousness, Peace and Joy in the Holy Ghost.' (See Rom. xiv. 17.) This is your *own Testimony*, why must I repeat it again?"

"You say the 'Wolf will never dwell with the Lamb, nor the Leopard with the Kid, *literally*, nor the Calf and the young Lion and the fatling together, and that a little child shall never lead them, *literally*; nor the Cow and Bear feed together, *literally*, nor the weaned Child play upon the hole of the Asp, &c. &c., *literally*, as the Prophet Isaiah plainly declares in his 11th chap. 6th and 8th v.; that Jesus was the True Messiah, although he was never *literally* Anointed, and all know, Messiah, in the Hebrew, is 'Anointed,' as *Christos* is in the *Greek*, that all the promises must *first* be fulfilled *Spiritually*, or only in the *spiritual sense*; that the *Jew*, the 'Carnal Jew,' will never be *literally* restored; that Mount Zion means your Evangelical Church, and Jerusalem a quiet state of the mind only; and that Mount Zion and Jerusalem will never be redeemed as a literal place.' Now, according to all this *spiritual abstract* reasoning, slavery is only a state of slavery, belonging to mind, and not to the body—I am, therefore, *no Slave.*"

Minister. All on the stand and completely *posed* both in body and mind, after some time, says, "Indeed, sir, I have not time to prolong this conversation at present, but I may probably call to see you again, if time and opportunity per-

mit;" but at the same time murmuring within himself, saying, "O, who would ever have thought that these poor miserable, ignorant slaves would have been able to detect us, in discerning our flimsy and ungrounded arguments. We are most certainly in error,* and must have been so from the very *first start*, in endeavouring to *palm* upon them, that all the *Scripture prophecies* were *first fulfilled* in the abstract only, that is, merely *spiritually*, before they were ever fulfilled *literally*, that is, in FACT and ACT. My mission is all discovered and forever up here; we must therefore try some other scheme or Humbug, for what shall I do for a living? 'To *Dig*, I can't; and to *Beg*, I am ashamed.' We must turn our attention towards converting the poor Jews and 'promoting Christianity *amongst* them.'" See Appendix D.

When I reached Jerusalem in the year 1844, the missionaries of the Church of England and those of the American Presbyterian Church had quarrelled and left Jerusalem, owing to the former calling the latter "*Unauthorized Teachers and Schoolmasters*," and the latter moved to Beyrout and left the American mission establishment entirely empty, which I occupied.

Second Interview.

The minister very unexpectedly and unwillingly meets the poor slave again and salutes him as follows:—

Minister or Master. "Why, is that you? You are the

* How *awful*, then, to have been nearly 2000 years persecuting the poor Jews, and Preaching to them, and telling them that unless they Believed all "*this stuff*," and were baptized, they all would be damned."

very man I did not expect to meet, or see. Why, how came you here? Are you well?"

Slave. "I am. Did you wish to see me for anything PARTICULAR? I thought we settled all up *pretty fair* the last time."

Minister. "Why, yes, we did. But—but—but I wished particularly to *warn* you to be *careful, very careful*, and never, never, make public our last conversation; no, never talk about it to any of the other slaves—nor to any person or persons whatever.

Slave. "Why so, massa? Was not what I said true?"

Minister. "Well; I will not say now that it was or was not true; but you well know and must remember that the truth must not always be told, because if you were to do that, and make public all that we said, the whole FOUNDATION of the Christian Religion would be exposed as *false*, and then the Jews, the 'Carnal Jews,' would come into power and bring all our Christian Ministers and our adherents into subjection to them."

Slave. "Master, me know all that, and don't you know that Isaiah xiv. 1, 2 declares all this, and you also well know '*Truth will out.*' And the Jews all know, that it is by this very absurd principle and position of the Christians that the Spiritual is and was first, before the LITERAL, and that many hundred years before ever the literal could have possibly taken place. I say it is all owing to the most absurd idea of the Church of Rome, that they the first Christians set up, and that brought us and our most holy religion in bondage to them. This is *Priestcraft*. Good bye, master. I hope we will ever remember that the 'LITERAL is *First*, and AFTERWARD the *Spiritual.*'"

LUNACY CASE,

OR THE

GREAT LAWSUIT FOR BECOMING A JEW,

BETWEEN Elizabeth T. Cresson, on the one part, as plaintiff, and Warder Cresson, on the other part, as defendant. The said Elizabeth T. Cresson began this suit in favour of him whom they call "*God the Son.*" David Paul Brown declared in court, "that she had to deny either her *Saviour* or her *Husband:*" I, therefore, Warder Cresson, had to deny either the *One Only God*, or my Wife.

ELIZABETH T. CRESSON *vs.* WARDER CRESSON.

She representing the <i>Son</i> , the Son said, "The Son can do <i>nothing of himself</i> ," John v. 19—30; and so it proved when she <i>lost the suit</i> .*	He representing the <i>Father</i> , who "doeth <i>all things</i> in Heaven and on Earth;" and so it proved when he <i>gained</i> <i>the suit</i> .
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* And so it proved in the time of the Crusades of the Christians against the *Unity* of God, as it is upheld in the Holy Land, to the utter expulsion of Christians, and their *Secondary* God—and so it proved with the Millerites, who cried unto Christians' second "God, the Son," (so called,) from 1840 to 1843 and 1847, when they gave up all for Him, "Wife and Children, Houses and Lands," the World and its Wealth, as they said he commanded them to do, viz:—"Except a man forsake Father and Mother, Wife and children, Houses and Lands, he cannot be my disciple:" BUT HE COULD NOT HEAR THEM; and why?

I have already stated in my introduction, at the commencement of this work, that in the spring of 1844, I left everything near and dear to me on earth, and went to Jeru-

Because THERE IS, and NEVER WAS, BUT ONLY ONE GOD TO HEAR; and because "the SON CAN DO NOTHING OF HIMSELF," but the "Father *doeth all things,*" as Elizabeth and myself have proved in our Suit, before the World. Has the Son heard her, or answered her prayers, when she has prayed to him to bring me *back* to Idolatry? or did he hear her, when she tried so hard to gain the suit over me? No, indeed; neither will he, *because he cannot hear her,* nor will He, at last when she comes to die, because "*God will not give his Glory (as a Saviour) to another,*" (Is. xlii. 8) and again, "*beside me there is no Saviour,*" (Is. xliii. 11; Hosea xiii. 4,) and this will be proved again when Elijah comes, and *God* in his Excellency "*rideth by his name, Jah,*" (Psa. lxxviii. 4,) against the * "450 False Prophets of *Baal,*" or † "*Beel-Samen,*" or the Lord of Heaven, which the Greeks and many of the nations of the East worship, and call the *Sun*: the ancient Phœnicians supposed the *Sun* to be the "Lord of Heaven," styling him "Beel-Samen," or "Lord of Heaven." But when Elijah comes to try and test *all the False Prophets,* (Eli-Jah, *i. e.* "God in his *excellency* will ride by his name *Jah*:") he cannot then have any Rival, for God cannot exist or ride in a state of EXCEL-ancy so long as *He has a Rival*; but it is declared that the Prophet "took 12 stones" and "built an altar," and

* 1 Kings, xviii. chap. 31 v.

† See Union Bible Dictionary, page 82, under the head "BAAL," and from my knowledge of History and Facts in the East, CHRISTIANITY is only the Allegorical, or Figurative Worship of the Sun, first under the name of Chris, or Christos: in proof of this, read the 76th and 77th page of the 2d volume of Dr. Durbin's "Observations in the East," where the Reader will see how that worship was transmitted down from Syria to the Greeks and Romans, by their Pagan Deities; and, finally, "In the reign of Theodosius, the Shrine of Baal (the sun) gave place to the Altar of Christ," and most of their religious rights, as Mosheim declares, and as I have shown.

The Sun was worshipped as God, the Moon symbolized the Church, and the twelve signs of the Zodiac his twelve Satellites, or Apostles: I need not say, that all symbolical representations of God is IDOLATRY, and contrary to God's Most Holy Law, in Deut. iv. 16.

salem," where I remained, in obedience to my *walk of faith*, until the 20th day of September, 1848, when I arrived at my home in Philadelphia, at 280 South Eleventh Street.

My object, as I said before, was "the pursuit of Truth," and with truth I desired *Strength* and *Rest*. I remained in Jerusalem in my former faith until the 28th day of March, 1848, when I became fully satisfied that I never could obtain *Strength* and *Rest* but by doing as *Ruth did*, and saying to her *Mother-in-law*, or Naomi, (the Jewish Church,) "Entreat me not to leave thee, or to return from following after thee; for whither thou goest, I will go; and where thou lodgest, I will lodge: thy *people* shall be *my people*, and thy God my God. Where thou diest, will I die; and there will I be buried: the Lord do so to me, and more also, if AUGHT BUT DEATH PART THEE AND ME." Ruth i. 16 and 17.

In short, upon the 28th day of March, 1848, I was circumcised, entered the Holy Covenant, and became a Jew, as the above words prove that Ruth became a Jewess, although "A STRANGER." Ruth ii. 10.

Soon after my return home to my family, which I did upon the 20th day of September, 1848, I found that there was a growing OPPOSITION and ENMITY towards the course that I had taken, which were daily more and more manifested against me. I tried every way I could to convince my Wife and Family, whom I most *sincerely* and *most ardently loved*, and to conciliate my views with theirs, but

called its name "IS-RA-EL," the meaning of which in Hebrew is, Is, is *peculiar*, or *singular*; RA, is *Great*; and EL, is God: so then he will have no *Rival*, *Co-Equal*, nor *Adjunct*, when Elijah has fully proved all the 450 worshippers of Baal, the Lord of Heaven, or the Sun, *False*; then will be fulfilled upon Christians and all nations the lxxxii Psalm, when there will be but ONE, "ALONE ADONI, OVER ALL THE EARTH."

this I found to be impossible, unless I would *abjure* or perjure myself, and deny the very foundation and greatest principle of my faith, which is the *Unity* of God.

My Wife, Elizabeth T. Cresson, was born and educated a Friend, or Quaker, as I was; but, about the time I went to Jerusalem, or a little while before, she had been baptized, and became, during my absence, a rigid Episcopalian, and believer in "One God being Three," and in "Three *being one*;" that is, in a *Trinity*.

I soon found, upon conversation with her, that she could not *explain* to me how it was possible for *only one Indivisible God* to be *divided* into *Three*, and then for these *three divided parts* to be thrown back again into that which they say is *Indivisible*; all the satisfaction I could get was, "that it was a *Great Mystery*," (see Rev. xvii. 5,) "That it was *Inexplicable*," and that it was, in short, to receive all this mass of *inconsistent stuff* with "*implicit faith*," without inquiring *why* or *wherefore*, and hence throwing away my reason, "*Heaven's best gift*," as completely as I would have to do were I to become a follower of "Brahma," "Juggernaut," or the "Grand Lama."

Here was the *point*, and the one great point, upon which first commenced all our *after difficulties*, she maintaining that "three was one, and that one was three;" that is, she supported a "TRINITY," and I maintaining that ONE was ONLY ONE, and never was nor never could be three; that is, I supported the "UNITY" of God.

It was all in vain that I quoted the 12th chap. of Mark, 28 and 29th verses of her own scriptures, that Jesus himself said, that "the *first of all* the commandments is, Hear, O Israel; the Lord our God is ONE Lord;" and any rational mind would have supposed that this was enough, but it was not, for she had got it so *pat* from the thirty-nine articles of the church of England, (and nearly all these were taken from

the Church of Rome,) that if they had taught her to believe that thirty Gods were one, or thirty thousand were one, she would just as soon have believed it, as that one was three, and that three was one; and she could have just as well *reasoned* upon the *consistency* of the former as the latter, and just as well believed the one as the other, provided she followed her *own rule* to believe all and everything with and in *Implicit Faith*, without asking why or wherefore!

However, finding all my endeavours to *Instruct* and *Direct* my family, as the AUTHORIZED HEAD AND FATHER OF IT, (AUTHORIZED BY GOD HIMSELF, and by his most Holy Law,) in teaching them the VERY WORDS of the "FIRST (AND GREATEST) OF ALL THE COMMANDMENTS," disregarded; and finding the *prejudice* against me, because I was a Jew, increasing more and more every day, I thought it was high time to make some inquiry as to what had become of the proceeds of my farm, stock, and utensils, which my son, Jacob B. Cresson, wrote me, dated Philadelphia, 1848, in which letter he informed me that my "Farm had been sold to Joseph Ashton, for \$10,640, and that the amount of my goods by vendue, was upwards of \$2000."

I had, before I left Philadelphia, in the Spring of 1844, given my Wife a *full* and *unlimited* "*power of Attorney*" over all that I had here on earth, except between \$400 and \$500, and my necessary wearing apparel, which I took with me; but when I came home, although I remained there from the 20th day of September until the last week in December, I could never get either the vendue-book, or any satisfactory account of what had become of its proceeds, except as I stated before, from my son Jacob's letter, which stated that it amounted "to above \$2000," until the latter part of December, 1848, when I was sitting up stairs, in the same room with my Wife, before a bureau, and had the second drawer

from the top drawn part way out, and lifting up a newspaper that covered the bottom of the drawer, I perceived the vendue-book that I had so often asked my Wife for; but I had no sooner taken it up into my hands than it was immediately snatched from me by her, who ran across the room from me with it; I ran after her two or three steps with the intention to take it from her, when I thought that it might lead to a struggle—I often having declared that it was below the dignity of a good man ever to lay hands upon a woman.

But I never afterwards saw anything of the vendue-book, until all the remaining proceeds of it had been made over into the hands of Elliott Cresson, by my Wife, in order to keep it from me. After this trying proceeding, I thought it was high time to take the necessary steps to see what had become of the remaining money for the sale of my Farm, as I had understood that “there was a Bond and Mortgage given by Joseph Ashton, for \$5,320.”

I therefore went up to the “Recorder’s office,” for Recording of deeds and mortgages, &c., and there I found recorded a “Bond and Mortgage, given by Joseph Ashton, dated July 1st, 1848, for \$5,320, to Warder Cresson.” I immediately, upon finding that it was *given in my name, revoked* the “Power of Attorney” that had been given to my Wife; this I revoked upon the 19th day of December, 1848; and got the revocation recorded upon the same day.

I then returned home and found that the storm was increasing more and more, and that there was a powerful religious influence at work against me, as well on account of my religious views, as for my money and my property; nearly all my family, who were Episcopalians, were against me, except my eldest son, John Elliott Cresson, who had always been, thus far, an industrious, honest, and well-disposed man.

My Wife had been locked up days and nights from me,

by a worthless and unprincipled son-in-law, Alex. F. Porter, who was then living in part of the same house, No. 280 South Eleventh Street, with us, and whose evil eye seemed all directed to the money that he hoped to get from, or by, my daughter, Emma Cresson, his wife. He, together with my son Jacob, made my home very unpleasant and *insufferable*. However, I made out to stand it until the last week of December, 1848, when I hired a car and moved ONE LOAD and PART OF ANOTHER* down to Isaac Asch's, in Spruce, between Fourth and Fifth Streets. The reason I did this was first, because I found I could not live in peace at my own house; and secondly, because I found I could not encounter my family's opposition, and keep those laws which *my Religion* required of me.

After all this base treatment, and after my family having restrained from me the necessary information of the condition of my affairs, of my vendue debts, and other matters, I, notwithstanding all this, made over by assignment one-half of the mortgage of \$5,320, for the use of my Wife and family, in order to endeavour to convince them that a *Jew* could "*do justice, and love mercy,*" and in order to see if they would not act justly and *fairly* with me, in relation to the remaining vendue money. This assignment of one-half of the mortgage of \$5,320, was made over in trust to Geo. V. Bacon, upon the 12th day of January, 1849, and so was recorded.

Yet for all this, upon the following 15th day of May, 1849, at the request of my Wife and son, Jacob, an "*Inquisition of Lunacy*" was issued against me; although, as we can see from the above date of the assignment, and from

* This is what they called "stripping her dwelling," one of the charges in proof of my Lunacy. See page 215. Mind, "*HER dwelling,*" not MINE.

their *acceptance* of that *assignment* from me, they thought me *perfectly sane*, so as to make *over the one-half* of \$5,320 to them, and get it acknowledged before a Justice of the Peace; thus giving the *lie* to *their charge of Lunacy* against me. How any *sane* person can have *such barefaced duplicity* of mind, and such awful *turpitude* of heart, cannot be well imagined; but so they did, and the only rational conclusion is, that they did it under that most blinding of all other blindness, and that most darkening of all other darkness, and that is, that blindness and that darkness which can alone spring from *Religious prepossession* and *prejudice*.

However, they selected a Jury of six men, all of their own choice, and as they well knew they were all PREPOSSESSED and PREJUDICED against me, many positive falsehoods were fabricated and preferred; I was consequently condemned, without my being permitted to bring forward even their own letters and the letters of several ministers, as full and complete *testimony* that they thought me *perfectly sane*. However, I was informed that it was, as styled, only a "FEIGNED *Issue*." I say, I was consequently condemned.

But upon a *Traverse* being granted me, April 11th, 1850, I proved all their *charge of "Lunacy"* false and unfounded, by a Jury of twelve men, and that it was truly an issue, like all their charges were, *altogether* "FEIGNED;" that is, PRE-TENDED and DISSEMBLED* only to try to force *me back* to perjure myself, and believe, what no sensible *little child* can believe, that *One* is not *One*, but that "*One is Three*," and

* In truth, their suit was commenced in *the most bitter Enmity* and *Lying*, (as facts will prove;) the pretence of theirs of doing it all out of "affection and good faith," is only a *cover* and *base deception* of their *wicked design*, which was to take all my property from me, (*after I had given them half*;) all was a matter of *Prejudice* and *dollars* and *cents*, as everybody is now fully *satisfied* of. Suppose a sincere Mo-

that "Three is One;" a *lie* is upon the *face of it*, and it is all a FEIGNED ISSUE.

The *first* came from my *own family*, and the *last* from the "*Pious Frauds and Lying Wonders*" of the Greek and Latin Churches.

I will now enumerate some of their false charges as I took them down from their lawyer, David P. Brown, as follows:—

1st. "Lunacy as far back as 1827."* My Wife's, my Son's, and my Daughter's own letters,† and those from several clergymen, all prove this charge *false*, and so does the testimony of SEVENTY-THREE of our FIRST and MOST RESPECTABLE CITIZENS, including Professors and eminent Physicians.

2d. "Wasting his Estate." This is positively *untrue*, as I have bought two farms, which were nothing but poor *miserable* WRECKS; these I put all good buildings upon, made them as rich as gardens, and brought up and educated six

hammedan had come over to this country, and had become convinced that Jesus was the MESSIAH, (as I went over to their country and became convinced that he *was not the* MESSIAH;) and the Mohammedans had used him upon his return, as my family have used me, accusing me of Insanity, leaving me without a dollar to hire a Lawyer for my defence, or without my principal or interest to live on for nearly THREE YEARS, after trying to take away MY REASON, and thus render me entirely incapable, in the eyes of the public, to transact any kind of business; and then say that "I WOULD NOT DO ANYTHING FOR THE SUPPORT OF MY FAMILY:" what would not be said of the wicked and barbarous worshipper of the False Prophet, as they would, doubtless, call him?

* And all their Witnesses, as to the time of my alleged Insanity, contradicted each other as to TIME, like SUSANNA and the Elders did as to PLACE, and thus destroyed each other's testimony completely.

† These Letters, now in my possession, can be shown to any respectable person, in proof of what I say.

children, and had coming to me, upon my return, above \$6000 clear.

3d. "Taking Elizabeth's (my wife's) patrimony of 1800." This is untrue, as \$650 was taken to set out our daughter Emma, (as was proved by their own testimony,) who was married only a few days before I left for the East; and between 8 and \$900, to pay off our debts for Building, Lime, and Hiring, as receipt-book will show.

4th. "Incompetency to manage his (or my) Estate." Their own letters request me to "come home and help them sell the farm, and settle up my affairs, as they are not CAPABLE TO DO THIS WITHOUT ME;" and their accepting the "assignment" of one-half of my mortgage of \$5,320 from me. This proves, from their own act, this *charge false*.

5th. "Hostility to my family." This charge is untrue, as I never laid even a finger upon any one of them to correct them. It is true, I endeavoured first by persuasion and entreaty, and then by every lawful means in my power, (except corporeal chastisement,) as God commands me and every Father and Head of his family to do, in *controlling* them, and *instructing* them, (see Deut. vi. 6 and 7;) and this *Authority* and *Power*, given by God's Holy Law to every Father and Parent, cannot be *resisted* without "resisting the *ordinance* of God" and "receiving to *themselves* DAMNATION." (Rom. xiii. 2.) And the right maintenance of this Authority of Father, over a man's own family of wife and children, is the only true FOUNDATION and SUPPORT of every other right *form* of government and relation in society; without which all is Anarchy and Confusion.

6th. "Haranguing in the Streets." This I have done, but no more than the first Quakers, Methodists, and Episcopalians, and their Allen and Wilmer; and as David P. Brown is continually doing in Independence Square and

other public places; and as we are positively commanded to do in Luke x. 10.

7th. "Attaching himself to Shakers, Mormons, Campbellites, Irvingites, went to England wasting his estate, and then became a Millerite, and, lastly, an Israelite." I never joined but two societies in my life, and them only partially, except the one I am now a member of. This I can prove by hundreds; so *this charge is false*.

8th. Visited Jerusalem TWICE. This everybody *almost* knows *to be a lie*, as I was never there but ONCE.

9th. "Insists upon his wife Elizabeth becoming a Jewess." This I only wished, upon her becoming most honestly and deeply convinced of the truth of Judaism as RUTH was, which was my duty if I loved her, and not as an ОРРАН. See my "Paraphrase upon the Book of Ruth" at the latter part of this work.

10th. "Takes separate Lodgings." Why make this charge if their fifth charge is true, "Hostility to my family?" In fact, nothing caused me to move away from them but their Hostility to my Faith, and to my *authority* and *teaching* of Deut. vi. 4 to 8, and declared to be the very "*first* of all the *commandments*" in their *own* Mark xii. 29.

11th. "Resorts to Threats." I never resorted to any one that I had not full authority from God to do, and not until it was absolutely necessary.

12th. "Compels her to resort to the Law." This is false, as I gave them "an assignment" of one-half my mortgage of \$5,320, upon the 12th of January, 1849, and *recorded* it, even after they had kept back all the amount of my vendue, which, according to Jacob's letter, amounted to "more than \$2,000;" and further, I did everything in my power to prevent it, after they had set all my authority

over my OWN HALF at defiance. I therefore wrote to them the following proposition, upon the 14th day of January, 1849, and presented to them in the presence of three different persons, viz. "By the advice of counsel I hereby testify, that for the sake of an AMICABLE SETTLEMENT, and to PREVENT any FURTHER LEGAL LITIGATION BETWEEN MYSELF and FAMILY, I hereby propose to rent a house, and support my wife and family; provided I shall be permitted to enjoy MY RIGHTS unmolested without any interference from any person or persons whatever," alluding to my son Jacob, and son-in-law, Alex. F. Porter, and other bad advisers.

"And with reference to the amount of my vendue-book remaining unsettled between us, I hereby agree to leave the settlement thereof, or any other difficulty that may arise or exist between us, to any three respectable citizens, say Charles Chauncey, Geo. V. Bacon, and, if necessary, any third person.

Signed, WARDER CRESSON."

Now, after making the assignment upon the 12th day of January, and the above proposition the 14th of the very same month, any unprejudiced and impartial reader cannot help seeing how glaringly false and absurd is the last charge of "compelling my wife to resort to the law," when I did everything that it was possible for me to do, except yielding up MY TWO GREAT RIGHTS of "CIVIL and RELIGIOUS LIBERTY," by giving up the control of my remaining HALF OF THE MORTGAGE, and PERJURING MYSELF by professing to believe, that "ONE ONLY GOD IS THREE, and THAT THREE GODS ARE ONE," and thus violate God's Most Holy Law, (and their Mark xii. 29,) which I shall never do, by the help of God.

13th. "Strips her dwelling with pistols in his hands." This any person can well see is false, as I *never laid a finger or hand* UPON ANY OF MY FAMILY SINCE my return from the east, and both my son and son-in-law know well what they would be in my hand, and that I never stood in any need of any weapon in order to contend with either of them; they well knew my strength, and they well knew my *right*, secured to me both by the Law of God and Man, and which will YET BE GIVEN ME, "For with what JUDGMENT ye JUDGE, ye shall be JUDGED, and with what MEASURE ye METE, IT SHALL BE MEASURED TO YOU AGAIN," (see Matt. vii. 2;) and mark, particularly *mark*, that when the Roman Catholics* get in power for three and a half years, or "Forty and Two Months," which they will, (if I understand prophecy,) by the providence of God, and by the help of that Despotic Power which is now at war with Liberal and Republican Principles, they will then receive, *to their HEARTS' CONTENT*, a full reward for all they have done to me, "And it shall be given unto them GOOD MEASURE, PRESSED DOWN, SHAKEN TOGETHER, RUNNING OVER, SHALL MEN GIVE INTO YOUR (their) BOSOM," (Luke vi. 38;) then will they remember a loving father's *Prayers* and *Entreaties* to "come out of Babylon," (see Dan. vii. 25, and Rev. xiii. 4 and 5,) and my repeating to them the 51st of Jer. 49th and 50th v. And who is *so blind* that he cannot see that *Absolute or Despotic power rising* here now? But I feel that I have done my duty in warning them. But what could have been my family's ulterior object in thus persecuting me, under a *False Charge of Lunacy*, but Religious Prejudice and the DOLLARS and CENTS of the *other half* of

* There are now Three Catholics to one Protestant, if we take the whole world; and the Pope can *concentrate* them, and God's Providence can and will bring them in POWER, as his Word declares.

the mortgage of \$5,320, and what will yet be coming to me from my father and brother Clement's Estate? and to try and FORCE me to CHANGE AGAIN, after TRYING TO MAKE ME OUT INSANE FOR CHANGING SO OFTEN?* Ah, the enmity of Esau! Well did the ever Blessed David say, "Wo is me, that I sojourn in Mesech, (Gentiles,) that I dwell in the tents of Kedar! (Ishmael.) My SOUL HATH LONG DWELT WITH HIM *that* HATETH PEACE. I am for peace; but WHEN I SPEAK, THEY ARE FOR WAR." (Ps. cxx. 5, 7.) And so it is. And so sure as ever God appointed by his Word the *ordinance* of the Husband and Father to be the HEAD and INSTRUCTOR of his family, to teach the VERY WORDS of the GREATEST and "FIRST of all the commandments, Hear, O Israel, the Lord our God is one Lord," (Mark xii. 29,) so sure will his providence support his word, so far as to make my family yet acknowledge, "That they who RESIST the ORDINANCE of GOD shall receive to themselves DAMNATION." Rom. xiii. 2.

If Justice be *retributive*, she must PUNISH as well as REWARD.

If this suit against me for Insanity is not for money, or to deprive me of my *Right* of Property, which they avow it is not, then it must be waged against my Right of Religious Liberty, for becoming a Jew; it must be either the one or the other, as they did not pretend to *prefer* one charge of *immorality* against me.

Both of the above charges are UNCONSTITUTIONAL and ILLEGAL, and therefore, whenever JUSTICE, with her EVEN BALANCES, WEIGHS THEM, they must be "FOUND WANTING."

If INSANITY be HEREDITARY, as all medical men assert

* And every one of my family have changed their Religion, some of them four or five times, and these are my persecutors too—THIS IS RICH.

it is, then if I am insane, my offspring must inherit the same CURSE, or MALADY.

If I am not insane, all who have sworn falsely against me must be guilty of PERJURY, and must be so adjudged in the eyes of the public.

However, all must see and know, that if we strike a stroke, and it *reverberate* with tenfold force upon ourselves, we must FEEL the FORCE OF THAT STROKE.*

All men can now see that either Judaism or the Catholicy is true, or else a house can exist without a foundation, because Judaism existed 1491 B. C. before ever the Catholics existed, (see Ex. xix.,) and the Catholicy existed 1500 years and more before ever Luther or the Protestants existed, or from whom did they come out, and who did they PROTEST against?

It is a most remarkable fact, that Quakers, Shakers, Joanna Southcoatsians, Christian Israelites, Millerites, and Presbyterians, all are continually endeavouring to IDENTIFY themselves with the literal Israel of God, by saying, that "WE ARE THE TRUE ISRAELITES;" see the Rev. Wm. Miller's "Judaism and Presbyterianism IDENTIFIED." Now we all well know, that whenever any person has BAD WHEAT, or BAD WINE, &c. &c., he is always very willing to try to IDENTIFY the BAD with the GOOD, as the above sects do—but they are never willing to try to IDENTIFY and lose the GOOD and GENUINE in the BAD. This speaks volumes, and tells who the TRUE ISRAEL of God is.

And if the Jews were ONCE the CHOSEN PEOPLE OF GOD, as ALL sects admit they were, and if they are still to this day, the same "STIFF-NECKED," "STUBBORN" and "UN-ALTERED race," that have never CHANGED, and if God has

* Elliott Cresson was the GREAT "HAMAN" in my case.

never CHANGED, they must still remain the SAME CHOSEN PEOPLE OF GOD; and I challenge any one to prove that they no not still hold the SAME HOLY LAW, the same UNITY of GOD, or the ONE ONLY GOD, and the same TEN COMMANDMENTS that they held more than 3000 years since, when the law was first given to them upon Mount Sinai. If so, I am most surely right that, having found the Truth I have embraced it; and the more I have been persecuted for so doing, the more my persecutors will and must be rewarded for their evil deeds.

They say "Every Tree is known by its own Fruit, (morally as well as physically speaking:) for of THORNS men do not gather FIGS," &c. Luke vi. 44.

Yes, I have had the greatest distrust and want of confidence returned to me by the wife of my bosom, after I had placed all confidence in her by giving her an unlimited and unreserved "Power of Attorney" over all that I had on earth; and this was effected by her obeying EVIL ADVISERS instead of her own husband, as she most solemnly promised to do before God and man "until death should separate us." Then the next unlawful act was to snatch my vendue-book out of my hand and run away with it and make the proceeds over to the third person; then swear that I was Insane, and in order to carry out this false charge, expose my most confidential letters, written to her upon a subject of the most delicate nature, prohibited by the Law of God, and which only ought to be known between Husband and Wife. See Lev. xv. 19 to 23.

And will any person justify such a breach of FAITHFULNESS and all CONFIDENTIAL INTERCOURSE and TRUST between Wife and Husband? If so, let me see that person. That person cannot be found, who would allow it or suffer it himself; and not a single person to whom I have ever mentioned

it has attempted to justify the act; but all of them have told me that it was a most unjustifiable action for any woman to do, in order to carry out her own selfish purposes.

The first time I saw this want of confidence manifested on the part of my wife and family, was only a short time after my return, when I was told that "they were afraid that I would give all my money away to the Jews, and to BUILD THE TEMPLE; and so my brother Elliott told Mr. Isaac Leeser—but he laughed at his FOOLISH DISTRUST and SUSPICION—for how would it be possible for any person to build the Jewish Temple, so long as Mount Moriah was occupied by the Turks' Mosque of Omar; and so long as Jerusalem and the whole of Palestine was under the power of their government and direction? Most ridiculous!

Then the next thing was to ridicule the Jewish faith, that most VENERABLE FOUNDATION of everything that is good in all faiths, and then saying "that it was a disgrace to the Cresson family." But remember, if the Book of Ruth be true, we will see where judgment will yet fall; although it may be slow, yet it will be SURE and CERTAIN to come sooner or later; for "he that toucheth you, toucheth the *apple* of his eye," (Zech. ii. 8;) and "cursed be every one that curseth thee," (Gen. xxvii. 29.) And so they yet will find it, and so will every Gentile, until he overcomes that natural and innate ENMITY which still exists to this day in the heart of Esau against his Brother Jacob. And I most faithfully warned my family of this existing enmity.

However, one thing is most certain, that they have made themselves NOTORIOUS in Philadelphia, and the discerning public can now see how much THEIR OATH IS WORTH, when it comes in COMPETITION with their RELIGIOUS PREJUDICES, or with THEIR LOVE OF MONEY.*

* In reality, the only proof that we can give of our SINCERITY is, the

For they have made up their minds, that I am very far from being an Insane Man; and, that their charge of Insanity was merely a FALSE COVER that they tried to disguise themselves under, saying "it was all done out of affection and good faith towards me:" and so I suppose they will try to make me believe was their swearing that "I had been to Jerusalem twice," that I took "twenty or thirty Mormons at once out at my farm;" and, that "I left my family destitute," when God knows, and all my neighbours know, and also those who lived with us in our family, that I left them ABOUNDING WITH EVERY COMFORT; and that I had for years and years before I left this country for Jerusalem, been enriching my farm, and putting all my buildings and everything upon it, in the very best order; and most certainly I must have intended it for my wife and family, or why did I give her an unlimited Power of Attorney.

Why did I not LIMIT HER POWER, through my Attorney, or some other friend? The reason is plain, that I never indulged nor manifested that WANT OF CONFIDENCE and trust which they have most *ungratefully* manifested, and *unlawfully* shown towards me since my return.

I have only been acting thus far upon the defensive ground, having been GOADED and DRIVEN ALMOST TO DESPERATION, by having my wife kept from me, excluded from my own house in the depth of winter, and bound over to keep the peace, when it was themselves and others who were in the violation of the peace, and who were advising my wife to disobedience, in violation of the Law of God and man. Yes, I have been forced and driven to resistance, in

SACRIFICES that we are willing to make FOR the TRUTH. And the only proof that we can give of our INSINCERITY is, our sacrificing Truth to our LOVE OF MONEY, and to our PREJUDICES. Intelligent men will not believe our pretensions, when actions give our profession the lie.

order to *justify myself* and their attack upon my reason, "Heaven's highest and best gift to man," and in order to justify my right to Religious Liberty, and my right to my *own property*, and only the *one-half of that*, as it is well known that I had given my Wife *one-half* by assignment, after they had kept back all the remaining vendue money; and, it is on record that Alex. F. Porter said, that "Mr. Cresson WANTED TO TAKE THE ONE-HALF and go to Jerusalem, *but that* THESE PROCEEDINGS WERE COMMENCED at the REQUEST OF THE FAMILY." What proceedings? Why the "Inquisition of Lunacy" that they commenced against me, and that they have been so most SORELY WOUNDED, in having this their OWN FOOLISH and WICKED ACT, all RECOIL UPON THEIR OWN HEADS. Thus they have been most sorely foiled in their own proceedings, as is declared "were commenced at the request of the family," that is, by themselves.

But I shall now take very different ground indeed, not for the sake of *resistance*, but for that of Head, Husband, and Father; and see whether God will not support his own WORD and ORDINANCE, by supporting my AUTHORITY, and in obtaining those rights which the law of God and the laws of my country declare belong to me, and every other moral and good citizen.

My advice and directions to all my Lawers have been, from the very commencement of their suit, to take and pursue only an OPEN, HIGH, and HONOURABLE course, without any *duplicity, deception, or low cunning*, although I have been advised by some persons so to do, and many opportunities have occurred when I might have done so; but as I am a most firm believer in God's Most Holy Word, and that of his Prophets, I have tried to pursue a Just and Righteous course. I well know where the course that my family has taken will land them; and rest assured it will be hard enough for them

in the end, for, only look where all the enemies of Israel have landed themselves to this day. "Truly BLESSED is HE that BLESSETH thee, and CURSED is HE THAT CURSETH THEE." Num. xxiv. 9.

The GREATEST BLESSING ever given to Abraham and to myself, or to any mortal, was that declared in Gen. xvii. 7, "To be a GOD unto THEE," especially if "ALL the GODS of the NATIONS are IDOLS." (Psa. xcvi. 5.) And to make a GOD of the HUMANITY in its MOST PERFECT FORM, is indeed IDOLATRY. See Appendix E.

To give my readers some idea of the *malicious* feelings that I met with, and had to encounter in my own house from my son-in-law, Porter, I mentioned to him that he "well knew that *Porck* was contrary to the law of God, (Lev. xi. 7 and 8,) and, therefore, very disagreeable to me;" he replied to the hired girl, "Susan, go and get another pound of sausage."

In my book "Babylon the Great is Falling," was written line upon line of tantalizing things to try to worry me.

One of my Lawyers asked Porter "whether he thought that Mr. Cresson knew what a half a dollar was? He replied, "HE DID NOT THINK I DID." This is the man who, in open court, under oath, swore that "he never was a MILLERITE PREACHER."*

I shall now introduce in this work the different notices of my suit, taken in the newspapers in the order that they appeared day after day, as they will give the reader an understanding of them, particularly if he will make the necessary allowance for the *prejudice* that they and I have had to contend against. See Appendix E.

* Mr. Jennings, in Fifth below Spruce, was one of the committee that furnished him with money, and so did Commodore Reed's Wife, to sound the FALSE ALARM THAT THIS WORLD WAS TO END IN 1843.

OPINIONS OF THE PRESS.

[From the Pennsylvanian.]

ANOTHER HINCHMAN CASE.

We have just been informed that there is another case now in progress of investigation before a court of inquiry in this city, that will not only rival the notorious Hinchman case, but reflect greater disgrace in the end on the prosecuting party, inasmuch as all their charges are to be prompted and sustained by religious prejudice, as well as the other motives common in such cases, viz : avarice and pride.

It appears that a gentleman (Warder Cresson, Esq.) recently returned from a residence in the East, at Jerusalem, and there became convinced that Judaism was the true *ism*, and consequently became a Jew. He was appointed our Consul there, but did not act as such, as by some foul play his commission papers were detained from him by those he entrusted to receive them from Government to send to him. On his return, the disgrace of his change of faith was so keenly felt, that, together with the desire, probably of handling his property-freely, prompted the persecuting party to institute a charge of lunacy against him; and he being a warm devotee to religion, is not too well qualified to maintain his ground, owing to those having wealth and influence to obtain a judgment in their favour.

As these proceedings are, for policy sake, kept secret from the public view, we forbear now to enter more fully into the particulars, but we may, probably, before long. By the Constitution of the United States, an American citizen is guaranteed his civil and religious liberties; and we trust that those who are dark-minded enough

to deprive a man of these, from such motives, may meet the just indignation of the American people.

If a Jew turn Christian, it is all natural and proper, we dare say; but if a Christian turn Jew, the man must be insane! Admirable reasoning! We heard a fellow once speak of a friend who had renounced Catholicity, and became a Protestant, as a very fine, honest man, to which we assented, for we knew his worth; and we then spoke highly of another friend who had left Protestantism for Catholicity. "Oh, he's a d—d rascal!" said our interlocutor. "Why?" we asked, rather astonished. "He turned Catholic!" was the answer. This kind of bigotry is disgraceful both to individuals and the community.

[From the N. Y. Times.]

INSANITY.

A second Hinchman case is in progress in Philadelphia. The friends and family of Warder Cresson, Esq., late Consul at Jerusalem, are applying for a writ *de lunatico* to shut him out of the possession of part of his property, on the ground of being a lunatic for embracing Judaism. Mr. Cresson made a deed of trust for half his property, but was not so *insane* as to convey the other half, so they wish to obtain that moiety under this writ. That a Christian court would decide that adopting Judaism as a religion would be a proof of insanity, we never can believe. It would be an attack on the founder of Christianity himself. It would be incompatible with reason and common sense. Every man believing in one God, and having faith in the Bible, its law and its revelations, is *Dei Gratia* a Jew, without being one of the chosen people, for that requires entering into the Abrahamic covenant. We know the history of Mr. Cresson, and believe him to be sincere in his new faith. If he is crazy on that account, *what is to be the condition of the whole Gentile world at the promised time?* We must be careful how we allow such writs of inquiry to undermine the civil and religious rights of citizens.

[From the Philadelphia Herald.]

WARDER CRESSON.

We invite the attention of our readers to an article in relation to this gentleman, on our first page. We have most impartially and deliberately examined the facts in this case, as they have come up before us; and it seems to be as clear as the beams of the sun at noonday, that a false charge of lunacy has been preferred against Mr. Warder Cresson, with the determinate design to get into his opposers' possession his whole estate, after an assignment of one-half had been made by him in their favour.

This object they thought they would doubtless obtain, alone upon the ground of religious, or, as the article on "Legal Decisions" asserts, "CRADLE PREJUDICE." But the charm is broken—the bird has been liberated from the cage of *prejudice*—and is now enjoying the free air of toleration, instead of being deprived, by such a base *conspiracy*, of God's *highest gift*—REASON, and consigned forever to the confines of a *lunatic asylum*, and to the *association* of *maniacs*.

And what is the most remarkable feature in the whole affair is, how a woman of character (as it is said Mrs. Cresson is) could expose in open court, before the public, letters of the *most confidential character*, between her *husband* and *herself*, and expect still to be esteemed a woman of trust, we cannot imagine.

 [From the Philadelphia Herald.]

CIVIL AND RELIGIOUS LIBERTY.—WARDER CRESSON'S CASE.

Warder Cresson was discharged on Monday, by a jury's verdict, from all imputation of insanity. This gentleman, it is now well known, has become a member of the Jewish persuasion. In 1844, he was appointed U. S. Consul at Jerusalem, where he proceeded, and amid the scenes of Palestine he became a convert to that old and venerable faith, which was founded by Abraham, Isaac and Jacob, and confirmed and established by the Divine Legation and miracles of Moses. Mr. Cresson returned to his country in 1848,

and, finding he could not conciliate his belief with that of his family, he generously divided his property with them, by a deed of Trust, and became an exile from all he held dear and loved. The sacrifice was great, but his conscience was supreme; he was soon after prosecuted by his family for lunacy; but the jury, after an important investigation of six days, liberated him from his thralldom, pronounced him sane, and capable of conducting and managing his worldly affairs. This prosecution was an attempt to coerce conscience, through the horrors of a Lunatic Asylum, and deprive a man of his civil and religious liberty, and throw an imputation on the Jewish Faith; but the jury, with a sagacity and magnanimity (for they were all Christians) that does them high honour, vindicated the truth of American Rights, and of our Republican Constitution.

[From the Sunday Dispatch.]

CONVERSION AND LUNACY.

The question how often a man may change his religious belief without being considered insane, seems to have been in the course of investigation in the Court of Common Pleas of this county during the last week. Warder Cresson, a descendant of one of our Quaker families, has shown considerable vacillation in his opinions upon sectarian tenets. Having a fair income, being independent of the world, and living without the necessity of continued employment, his mind, which seems to have a speculative tendency, has been engaged in an investigation of different creeds. He is, perhaps, fickle, and of unsteady and unsettled disposition. In the course of his investigations he embraced and rejected the principles of various sects. Enthusiastic in his nature, he was not satisfied with the mere approval of controversial doctrines, to which his mind may have been led. When he embraced the tenets of a religious persuasion, he became at once a complete proselyte, rigid in the observance of every form. As a Shaker, he renounced worldly vanities, betook himself to affiliation with a village community, and danced through their form of worship with earnestness. As a Mormon, he gave himself up to the guidance of the

saints.* So it was whilst conforming to the practice of other sects. Finally he went to Jerusalem, having been appointed United States Consul at the Holy City. In Palestine he became a decided, and, as far as the evidence appears, consistent convert to Judaism, and conformed to all the requisites for the admission of a Gentile among the ancient people. Up to this time his relatives had borne with his various changes of belief without complaint, but their patience or their avarice could not brook his last conversion. If he had become a Roman Catholic they would probably have acquiesced; but to become a *Jew*, argued, in the minds of the relatives of Mr. Cresson, absolute, confirmed lunacy. It does not appear that he was not able to manage his worldly business with care, economy, and wisdom. No effort has been made to show that he is not competent to attend to his own affairs, or manage his estate with prudence and skill. The evidence has been confined to an investigation of his religious vagaries, and an elucidation of various statements made at sundry times. He was not always choice in his language when speaking of sectarian affairs, and, after his proselytism to Judaism, spoke rather disrespectfully of the Christian religion and its mysteries. These freedoms of language evidenced the strength of his opinions at the time they were uttered, and seem to be natural with every convert, the enthusiasm of whom generally exceeds that of those nurtured in all the principles of the faith.

The case itself is rather peculiar. The conversion of a Christian to Judaism is uncommon; and, on the other hand, the proselytism of a Jew to Christianity is nearly as rare. We do not understand why a person who, after investigation, turns to the Israelitish faith, should not be permitted to do so without imputation of lunacy. We suppose that, in the opinion of his relatives, his most grievous error was his last. They could permit him to become Shaker, Millerite, or Mormon, without complaint, but when he became a Jew, all confidence in his sanity was lost.

* These last three sentences are incorrect, because I never joined but two sects, and then only *partially*, except Judaism.

There are other views which might be considered in reference to this matter. Mr. Cresson has considerable expectations, of which, if he is declared a lunatic, he may be deprived. It is probable that the entire proceeding has its origin in this fact. If a man is poor, he may change his faith every year; it will excite no resistance: but if he has property which may be taken from him when the law declares him unable to manage it, the interest of his relatives in the state of his mind is greatly increased. They watch every aberration; fearful, not that he will jeopard the salvation of his soul, but that he will mismanage his estate. Morgan Hinchman was subjected to a guardianship of this kind; and if Orestes A. Brownson, who changes his religion every year, has not yet been made the subject of a commission *de lunatico inquirendo*, it is probably because his worldly means are not extensive. As regards Mr. Cresson, we wish him a safe deliverance from the hands of the Philistines. He is undoubtedly somewhat visionary in his ideas about religion, but what else ought we to expect from one who studies the metaphysics of creeds? In a worldly point of view he appears intelligent, and able to conduct his own affairs. We must protest against any weakening of the *barriers* between *sanity* and *insanity*. All men have their eccentricities and peculiarities—particularly in regard to religion and its ceremonies. If the mere fact that a man who studies sectarian subjects changes his creed is to be taken as a proof of madness, who shall pronounce of sound mind?

[From the Sunday Dispatch.]

LEGAL DECISIONS.

Law, a sublime science: its perversions, and its cause—"A respectability" Asylum—Sheriff's Jury—Case of Warder Cresson—Organic Laws—"Pettifogging" minds.

Law is full of sublimity, because of its power. By extending to its professors the attributes of the thing itself, Law has been styled a "sublime profession"—thus confounding the essence with the

shell, the nut with the bur that surrounds it. Law, as an abstraction or a concretion, is always sublime, because unalterable in its authority; but the profession of the Law is liable to variation, from the degenerate, abject, and adulatory spirit of man, which too often sinks it to the level of contempt, and seldom allows it to rise to a dignity that can inspire veneration.

Many causes conspire to derogate from the dignity of the legal profession; among which, none has operated so perniciously as its contempt of truth and justice, by a resort to quibbling, chicane, trick, artifice, and consequently falsehood. It may be said, this *is the abuse* of the profession. Granted. But is it not its general character? If a man, who knowingly violates truth, cannot respect himself, how can others respect him? There is no other foundation for self-respect, but *truth*. There is no other foundation for public respect, but *truth*. Try it. Analyse your own feelings—examine those of others. A liar, a quibbler, or an equivocator, always despises himself, and is still more despised by others. This feeling extends from the Bar to the Bench, and gradually spreads its influence over the whole Court, infecting the Jury box with practical Jesuitism, seducing the witnesses to commit *perjury*, and worse than all, inoculating public opinion with the mental "*small-pox*" of the Bar, in that virulent type that is certain to kill all honesty.

Want of Integrity is a natural child of this incestuous debauchery of the Bar, with attributes that dishonor its fame, and deflect it from the course of justice, till it becomes the pander of a knavery without a rival in the cells that Avarice fills with victims, or Bribery empties of its subjects, through the pretence of a clemency that, when traced to its source, is found to be the offspring of a "bribe," or a flattery, or a cheat.

Blighted in its morals, decrepit in its impotence, ghastly in its putrid corruption as the Bar is, still it has its ornaments, brighter by the contrast of the darkness that surrounds them, and sweeter in perfume from the stench of the weeds in whose company they flourish. But alas! how rare the examples! A *Tilghman* is a black swan! A

Coulter, a white raven! A Washington and a Marshall are the "*rara avis*" of the profession.

It is one of the curses of false pride, common to all countries, but in an eminent degree peculiar to us, to make the professions, especially that of Law, the refuge of all who seek to acquire what they think they do not possess in a position of industry—"respectability;" by which all fitness or qualification of intellect is sacrificed to a feeling of vanity, or an object of ambition. This will, in some measure, account for the lamentable fact that so little genius and talent is to be found at the Bar, now so thronged by mediocrity in search of social elevation, so far as a "liberal profession" can confer it. But this abuse is fast curing itself; for it must be obvious that the very fact of making law a "refuge," or an "asylum," or a "respectability plaster," would necessarily deprive it of all power to accomplish the object, by filling it with those who, *by their own confession*, were not "respectable!" By the way, this word has become so equivocal, as to make it doubtful whether it exalts or degrades. It was always of dubious meaning, and the squabble to possess it has made it so soiled and tattered, that common sense is often puzzled to recognise features that were almost more or less distorted by a queer grimace; for, we have "respectable" scavengers, "respectable" play-actors, and "respectable" parsons!

The stupidity that would consider *Law* as a profession more "respectable" than farming, shoe-making, cabinet-making, or printing, is really so transcendent, as to excite a compassion so tender as to border on contempt. In "the good old times of Queen Bess," reading and writing were judged to be so deficient in respectability, that genteel people never acquired *both*; and if some nobleman could *read*, very few disgraced themselves by *writing*, which was confined to a class of people considered as the *lowest order*. At this time, and in this country even, "a clerk" is not considered "a gentleman:" and yet a Lawyer, who both reads and writes, the two most *disrespectable* vocations of old times, is now put before all others, and the sons of good old mechanics and farmers, who rank highest in "*God's Peerage*," are mad to climb up to the Bar, that they may clutch a

thumbful of "respectability." Fudge! What superlative nonsense! What contemptible vanity! But out on it! What is it but substituting idle rascality for honest industry? What is it but paying homage to the conceit of the coxcomb, at the sacrifice of respect for labour? But, as we said just now, this folly is curing itself; and the "*starving point*" to which legal respectability has been reduced, is now fast thinning off the crowd, who once pushed and trampled down one another in their scramble to get into the "*Bar.*" One State has already abolished all laws for the recovery of debt, thus bringing men down to the "cash in hand" system of doing business, as John Randolph said, on the principle of "*the philosopher's stone*;" and the time cannot be far distant when Pennsylvania will follow so wise an example, by placing all credit on the voluntary basis, without legal coercion to lead to the bloody-bond exactions of a heartless "*Shylock*," on a naked and penniless debtor.

From this cause, rather than any natural repugnance or antagonism between genius and law, we find great paucity of talent at the bar, and consequently a lamentable dearth of talent on the bench, which is supplied from those "learned in the law," a term once pregnant with pithy meaning, implying sterling sense, profound knowledge, and a vast grasp of comprehension, but now reduced to a superficial smattering of "precedents," a propensity to quibble and joke, and the substitution of an arbitrary will for the true and legitimate power of science, logic, and intellect.

The faculty of generalization is, if not innate, at least original, and not to be acquired by study; and hence, it is a gift as rare as it is valuable; few minds possessing the power to resolve details into principles, and apply principles to details. A competent judge must possess the power of generalizing, or he becomes lost and confused in the multiplicity of "precedents." A man of detail will make an excellent mechanic, watchmaker, or jeweller; but make him a lawyer, and he sinks to a "pettifogger;" make him a judge, and he stumbles among "precedents," precisely as a "blind horse" picks his way through a cypress swamp, stumbling, splashing, and falling at every step—a wretched spectacle of abortive efforts.

The bar requires a master intellect. The smart young debater at a club-room, fluent, voluble and ready, will naturally acquire enough conceit, from the applause of small minds, to feel that he is destined to make a "great lawyer;" but his want of the faculty of generalization soon convicts him of a "great mistake;" and if he attach himself to a political party, and in virtue of political influence rises to the bench, he is certain to make his friends grieve, and his enemies triumph.

Here we behold another of the curses of the whole American judiciary, in that political influence which thrusts legal qualification aside, to "give a helping hand" to partisan imbecility to rise to the bench. In Pennsylvania and Philadelphia, this has been a fountain of poisoned waters to the cause of justice, and a stigma on the whole character of the judiciary. The power of appointment by the Governor was too often a burlesque on the whole bench, from this cause; and this abuse, so frequent and pernicious, led to the *new experiment*, now to be tested at the polls, of an *elective judiciary by the people*—an experiment that has one feature to recommend it, that it establishes at once a *political judiciary*, and leaves us in no doubt that the bench is to be occupied by politicians, and not judges. This is candid, honest, and, as the sailor says, "above-board." On the old system of executive appointment, political considerations were disclaimed, and yet we had none but political judges appointed. Now, the people have the question fully before them; and, from the *two* parties, a good selection may be made by the independent voters, who will look more to the judicial qualification than to partisan bias.

Mr. Wm. Wilkins, the President of the Democratic Judicial Convention, made a sad mistake when he slandered the Supreme Court as an "oligarchy" who had the power to carry ruin and desolation to the fireside of the citizen; and that to elect the judges was an awful duty, a most appalling event! How supremely ridiculous, as well as unjustifiably wicked, thus to excite groundless fears, and sound a false alarm. The most that an incompetent judge *can* do is to grovel in detail, like James Campbell, or bluster in passion,

like A. V. Parsons, whose calibre of intellect fit them for the details of business or mechanics, but totally disqualify them for the bench. And Mr. Wilkins, himself, is not of a higher school. The people of Pennsylvania may think slowly, but they judge wisely, and act with discretion and sobriety; nor will they even sacrifice a great public interest, or the cause of human rights, or the sacredness of justice, to partisan passions or political views. They are moderate, prudent, and full of discretion; and to no community could the *election of the judiciary* be so safely confided.

It must be confessed that the change is made at an eventful crisis, when a transition of opinion to a new relation of property and wages is making an extensive revolution in the sentiments of mankind. Yet a people as sedate as those of Pennsylvania are not liable to be carried away by new-fangled doctrines, that would unhinge the ties of social dependence and harmony. They will never elect to the judicial bench a Jack Cade, reeking with vice, passion and licentiousness, or a Jeffries, festering with corruption. No Pennsylvanian will vote himself "to be hanged" without a fair trial, by voting for a brute, a fool, or a rascal, as Judge on the bench. No Pennsylvanian is so besotted as to vote for a dolt, or a bully, or a blackguard, though Governors have appointed blackguards, bullies, and dolts. A party designation will give no idea of any quality of head or heart, that ought to distinguish the man who gains a seat on the bench, no more than "Puritan," or "Blackleg;" and notwithstanding a President and Senate of the United States once appointed a man Chief Justice of the United States, *because* he had "removed the deposits," even that precedent of servility to power will not elevate a notorious fool to the bench of any court in the State of Pennsylvania—for the honesty, as well as intelligence of the people, is superior to that of any President, or any Governor.

"*Legal decisions,*" it is true, do not always rest with judges; but too often bad judges usurp the rights of the jury, and nothing is ever lost, but much gained, by having a good, learned, wise, and in-

telligent judge—the opinion of Governors to the contrary notwithstanding.

In a transition state from the old dogmas of the “dark ages” to a new era of human rights, half defined, and half to be battled for, do we not tread on eventful times, in regard to *legal decisions*, when a popular judiciary is to come to the bench on the waves and surges of controversies involving every vital element of civilization? And this, too, amidst the workings of novel opinions, and the new ideas eliminated by a popular system of universal education, fermenting the popular mind to a more perfect development of all that contributes to a higher destiny of human enjoyment. If all the past is to become “obsolete,” because unjust, let not all the *future* remain uncertain, because rational, truthful, and in accordance with human rights. We believe the character of Pennsylvanians susceptible of impressions favorable to a learned and wise popular judiciary. But the perils, to be avoided, must be foreseen. *Onward*, but not *downward*, must be our course. We want judges for the *whole people*—not for any *class of interests*. We want judges for the *Constitution*—not for any separate, conflicting and selfish factions! We want judges for the general good and public safety—not for any corporation power or legal cupidity; and by choosing the best offered by both parties, we shall be certain to get them. Where, then, are the dangers of a popular judiciary?

The low grade of talent, in general, at the bar, works for *evil* every way. Our *sheriffs* must be men too popular to be talented—too clever to be educated—too selfish to be just; and they must be guided by the counsel of imbecile, ignorant, or venal lawyers. Now, the *sheriff's jury*, having the power to consign a “*sane man*” to the mad-house, is of more importance than the judiciary *proper*. We have seen it send *Morgan Hinchman* to the lunatic cells. It also found a verdict against *Warder Cresson* as a lunatic! In both cases, the “*outside jury*,” in concurrence with the “*traverse jury*” empanelled, reversed the decision of the sheriff's jury, which is unques-

tionably the most unreal mockery of justice to be found in any age or country, however barbarous and profligate, ignorant or tyrannical.

The entire testimony against *Warder Cresson* was made to turn on his *change of religious opinions*, which common sense decrees to be a matter exclusively between a man and his God, and which all American constitutions, especially that of Pennsylvania, guarantee as an *inviolable right*, above the persecution of human bigotry, and outside the action of judicial power. In the force of popular prejudice against a *proscribed sect*, lawyers and parties thought they beheld a certainty of condemnation before any *empanelled jury*, who could be arraigned for lunacy on a charge of having embraced the faith of the *Jews*! Nursery influences alone, they cried out, would decide that question before a jury of Christians! And the calculation was craftily enough built on a knowledge of the frail judgments and poisoned opinions of twelve men under nursery influences, continued for eighteen centuries, and brought to bear under the nose of a bigoted bench, should they prove so fortunate as to have a judge of *that character*, to try the case; but in this hope they were, fortunately for Cresson and the whole world—yes, they were sadly disappointed; for a sound lawyer, with strong intellect, liberal principles, and an invincible devotion to constitutional guarantees, happened to try the case, who stood in bold contrast to most of his colleagues, for all the high qualities that distinguish the clear-headed jurist. The cause of the persecutors of *Warder Cresson* who thought to be triumphant by the counsel opposed to him, who forgot the *outside jury* in the vehemence of their zeal to divide “the spoils,” till Judge King, in his charge to the jury, told them in “downright set terms,” that they could not take into consideration any of the religious opinions of the man, who was protected in his “rights of conscience” by the constitution, and was, therefore, amenable for his religious opinions to no human authority. It fell like a thunderbolt on the lawyers, the jury, and the court-room audience. What! a *Jew* to have constitutional rights of conscience!—Vulgar bigotry stood appalled. Legal rapacity looked “chapfallen,” and the bronze visage of more than one member of the bar fell abashed, even to the modesty of the

virgin. What a magnificent edifice of forensic eloquence fell in ruins to the ground, as the clear tones of the judge's voice announced the awful decree from the consecrated pages of the constitution—a judge who, if as honest as talented, would shine an ornament to the bench, with no superior but *Richard Coulter* on the supreme bench—whose lucid power of generalization makes legal principles clear as the noontide sun—whose ratiocination is of the highest order, and whose logic is the “club of Hercules” against all sophists, prevaricators, quibblers and punsters, who mistake shadows for substance, or confound fog with fire. Oh! “the pride, pomp and circumstance” of glorious chicanery! What a fall was there!—Had all the temple of avarice, indeed, melted into thin air? Even so. The great mealy-mouthed orator had forgotten the *constitution*. By the way, how few pleaders ever think of it; how many, alas! too many know nothing about it, and, as an Irish barrister once said, “*understand less.*”

The ignorance of the constitution is among the marvels of the bench, not less than the bar. Minds fashioned for detail, and incapable of *generalizing*, have a perfect horror of “organic law.”—They delight in the “rigmarole” of an act of Assembly covered up in dull, senseless verbiage, where one eternal song synonymous lulls the ear into stupor, and confounds all meaning by a multitudinous cacophony of synonyme run mad. They delight to revel in those balmy groves of legislative nonsense, into which the sun of common sense never penetrates. But tell them of *the organic law*, and they leap and jump with all the horrors of a torpedo-bite. They can't understand how the constitution can override laws, nullify facts, and make a man innocent, where their interest and eloquence would make him out guilty! Oh! the agony of attempting to practice a profession, whose first principle cannot be comprehended! Where are all the first principles of American law? Why, “graybeards” will tell their students, in “*Coke, Lyttleton, Blackstone, et id omne genus!*” What transcendent nonsense. No.—The first principles of

American law are to be found in the volume of *American Constitutions*, and nowhere else.

WARDER CRESSON'S TRIUMPH WAS A VICTORY PROCLAIMED FOR THE WHOLE HUMAN RACE. IT EMANCIPATED MAN FOREVER FROM THE LEGAL TYRANNY OF NURSERY SUPERSTITION, AS BROUGHT TO BEAR UPON LEGAL DECISIONS, INVOLVING PERSONAL LIBERTY, THE RIGHTS OF PROPERTY, AND THE ENJOYMENT OF HAPPINESS. IT EXPELLED FROM COURTS OF LAW ALL PLEAS GROUNDED ON RELIGIOUS OPINIONS. "NO SUCH ISSUES SHALL EVER DEFILE JUDICIAL RECORDS," was written in letters of fire on the walls of the courts, and a loud huzza of victory made the walls ring again, as the "outside jury" claimed to have defeated the black letter tomes of dark ages, handed down to the light of 1851 by Coke, Lyttleton, Blackstone, and their satellites, "wearing big wigs and black gowns."

Who will ask, after this, if *legal decisions* are of any importance to the people? Who will contend, after this, that there ought not to be a popular judiciary?

Now, it may have happened that, but for the "*outside jury*," of which the public press composes no inconsiderable part, Judge King, like his colleagues, might have forgotten the "higher law" of the Constitution! All the probabilities lean on that side; for judges, as well as lawyers, hate all constitutional law, as an interference with their functions, and an abridgment of their power and influence. A wit once said, "Any lawyer would rather be pelted with rotten eggs than have the Constitution crammed down his voracious jaws."

[Communication.]

TRIAL OF WARDER CRESSON.

Josiah Randall, Esq., placed this case in its true light on the argument of a new trial, when he told Judge King that "if Mr. Cresson had been charged with lunacy for joining any other religious society than the Jews, the case would have been laughed and hooted out of the court."

We talk much about the inestimable value of the free exercise of our *civil and religious liberty*, and that we ought to watch any encroachment upon those privileges with the greatest jealousy; but in what way has Mr. Cresson been protected in the constitutional exercise of his right?

When he found that it was impossible for him to harmonize or even conciliate his religious belief with that of his family, he nobly gave them, by *deed of assignment*, *one-half* of the mortgage of \$5,320. This is confirmed by one of his persecutors' own testimony, which is upon file in the Prothonotary's office. He says that "Mr. Cresson offered to give them one-half of the mortgage and go to Jerusalem, but *these proceedings* were instigated at the request of his family." What proceedings? Charge of lunacy.

But why? Because they could only upon this ground deprive him of the *whole* of his property; this is self-evident, because they already had in their possession the "deed of assignment," which secured to them the one-half. This deed of assignment they *accepted of him*, and had it acknowledged before a justice of the peace, thus showing their belief of his most perfect sanity and capability of doing business.

Really, when we dispassionately consider this case, we cannot possibly conceive how it was ever permitted to enter our courts of justice at all.

It is a base proceeding, to take a perfectly sane man, *after thus openly acknowledging his sanity*—it is an outrage to deprive him of all his property, interest and principal, for more than two years, and endeavour to throw him upon an unfeeling world as a *lunatic*, and consequently incapable of transacting any kind of worldly business.

If Mr. Warder Cresson was really a lunatic, it was a visitation from an Almighty power, over which he had not the least control; and if he was the "*affectionate husband and father*," that all the opposite parties' testimony assures us he ever had been, he was most undoubtedly deserving of tender and compassionate treatment from his family.

They brought forward nine witnesses to prove his insanity; all of

these were interested but two or three. One of the latter, John Dubois, had not seen him but *one single hour since the year 1834*, and then he had just put his son under his care and tuition to learn farming. Mr. Cresson produced seventy-three of our most respectable citizens, some of whom had known him for more than thirty years, and who solemnly testified that he was a man of sound mind and understanding—of excellent abilities, capable of transacting his worldly concerns, and of a moral character. Indeed, it is remarkable, that not one charge of an immoral nature has been preferred against him, not even by his most bitter persecutors.

In the course of David P. Brown's argument on part of his family, he said "That Mr. Cresson asserted that it was for the poor paltry sum of \$5,320 that this prosecution was instituted, but that was not the case, for if Mr. Cresson would only come back to his family, they would all receive him with open arms."

Now how could they possibly "receive with open arms" a lunatic? We cannot conceive of any good reason. If it was not for the *money*, what was it for?

"Oh," says Mr. Brown, "Mr. Cresson was deluded upon the subject of religion, having changed his religious opinions five or six times." Wherefore, then, desire him to come back to his family? To *delude* them, we suppose. Admirable reasoning this.

And even supposing Mr. Cresson had been *deluded* upon the subject of religion, is this the way to reclaim him?—to stigmatize and ruin his character by a charge of lunacy, and thus deprive him of all means of obtaining subsistence, after taking away all his property, principal and interest, from him, was leaving him but the alternative to *beg* or *steal*.

If a person is so unfortunate as to be afflicted with a grievous and sore headache, do you beat and inflict repeated wounds upon that man's head? Or if any person is afflicted with sharp and acute pains of body, do you pinch, torture, and stick pins in him to assuage his pains? Is this Christian philosophy? Why, then, treat a worthy citizen in this way? Even if he were not mad, is not such treatment enough to make him so?

They charged him with being *changeable*, until they found that nothing they could do would change him—neither the loss of wife, children, property, social affection, starvation. Then they only wanted him to make one change more and come back, and then, but not till then, he would be perfectly of sane and sound mind and understanding.

They charged him with “wasting his property,” but he made out such a plain and uncontradictory statement that it could not be invalidated.

They then charged him with being very *excitable*. But after David P. Brown using every means that laid in his power to excite him by ridicule, misrepresentation, gestures, shaking, and vociferation, he then took the opposite tack, saying, “One mark of insanity is, where persons are inveterate and callous to their nearest friends. See that man through this whole trial, not one tear bedews his eye, nor one muscle moves his cheek.” The *victory was complete*, for

Wickedness is weak, its power fails,
But justice is strong when truth prevails.

Mr. Cresson came out *unscathed*.

LYCURGUS.

[From the Public Ledger, May 14.]

COMMON PLEAS, May 13.

“FEIGNED ISSUES.—Warder Cresson’s case, which was called up yesterday, was opened this morning, and occupied the entire session. This is a case in which an issue is formed, and now under trial before the jury to determine the question, whether Warder Cresson is sound in mind or not, a commission of Lunacy having been taken out against him BY HIS WIFE. It is a case of considerable interest and of some importance.

The family of Mr. Cresson applied for a writ of lunacy on the ground that he had become insane on *the SUBJECT OF religion*, and

was not only incapable of managing his estate, but was in danger of sacrificing it entirely to the gratification of an absurd zeal.

The principal part of the morning was employed in reading a number of letters, by Mr. Cresson during his visit to England and Jerusalem in 1844-45. The case is still pending, and will probably occupy several days, as there is a large amount of testimony to offer and several distinguished counsel concerned.

[From the Public Ledger, May 19.]

Warder Cresson's case, which was under trial all last week, was concluded to-day. David Paul Brown, Esq., made an able speech in summing up the testimony, to prove Mr. Cresson's Insanity and incapacity to manage his pecuniary affairs, quoting many of the letters he had written from Jerusalem, which were, he said, of an extraordinary character, and which he urged could not have been written by a sane mind.

Judge King made a brief but lucid charge to the jury, under which they retired to deliberate upon their verdict. A short time after 3 o'clock* the jury returned into court with a verdict in favour of the defendant, that is, deciding that Mr. Cresson was of sound mind. David Paul Brown for the Plaintiff: Horatio Hubbel, Josiah Randall, and Wm. Linn Brown, Esqs., for the defendant.

[From the Public Ledger, May 22d, 1851.]

THE CRESSON CASE.—The verdict of the Jury in this case on a writ "Lunatico Inquirendo," now so familiar to the people of Philadelphia, is of more importance than its mere personal relations would imply, and sanctions a prominent constitutional right of every republican citizen to exercise freedom of conscience, without degradation to his liberty, property of life, or the impairment of his standing in any position necessary to his happiness.

This decision is of vital importance, as settling forever that the

* The court adjourned at 3 o'clock, took their dinners, and immediately returned with their verdict at about half after 3 o'clock.

principle, that a man's "religious opinions" never can be made the test of his sanity. This is American doctrine, as well as the dictate of reason, common sense, and social happiness. Once admit the contrary, would not our courts be crowded with litigation, embracing the same facts, only varied by conversion to some other sect, and of course leading to a system of persecution equal to any contained in "the Book of Martyrs?" God save the "Trial by Jury," and the habeas corpus, which every day becomes more precious.

Now let the reader examine both sides of these impartial statements as they have appeared in the daily papers, then let him look at unredeemed Humanity, and what a picture of depravity here presents itself: here is a man's own Wife and Son, "Flesh of his Flesh and Blood of his Blood," taking *part with* EVIL ADVISERS, against the Wife's own Husband, and the Son's own Father, who had been working hard for them day and night for above twenty years, and who, they testified, "had always been a Kind Husband, and Affectionate Father," until his change of Faith, and then they actuated solely by a RELIGIOUS PREJUDICE, and a most BITTER ENMITY and a desire to obtain his only half, and all that he had reserved to go quietly away with, after he had first given them half.

Look at them, resorting to all the PERSECUTING MEASURES IN THEIR POWER, first by endeavouring to deprive him of "HEAVEN'S HIGHEST and NOBLEST GIFT," (*Reason*), by SWEARING him to be a LUNATIC, affirming to positive falsehoods, taking PART of ONE ACTION AND PUTTING IT TO PART OF ANOTHER ACTION, that never occurred together; then exposing DETACHED PARTS of his most CONFIDENTIAL letters

in open court, which are perfectly rational and instructive, when read CONSECUTIVELY, as they were written.

Look at them, depriving him of all his capital and means of livelihood for nearly three years. Good Heavens, what a Wife and what a Son! as strangers have repeatedly said; well may Angels blush—most assuredly will the sting of SELF-CONVICTION and self-condemnation goad the consciences of his guilty persecutors.

I can appeal to Almighty God as truly as Abraham or Ruth did, that I never had any other motive or object in connecting myself with the Jewish Church, but the love of Truth and the Honour and Adoration that I owe to his ever exalted "UNITY" AS THE ALONE FOUNDATION OF ALL STRENGTH. And although my persecutors tried hard to condemn me upon the ground of MONO-MANIA, let me inform them, there is no MANIA or madness as bad as POLY-mania, or POLY-THEISM, for that is rank IDOLATRY and INSANITY. One, is the foundation of everything, of ALL NUMBERS and of ALL NUMERICAL VALUE: without three ones, or two and a One, there can exist neither Trinity, nor Triangle.* There cannot exist any Alphabet without the ONE, which is the *Alpha*, or the FIRST, Greek letter.

And what sort of Book-keeping would it be, carried on upon the principle of "ONE being THREE," and "THREE being one?" And who would be willing to pay their money away, and give Three dollars for One, or who would take One dollar for Three? Yet Christians' own Testimony declares "That the invisible things of him (God) from the creation of the world, are CLEARLY SEEN, being UNDERSTOOD BY THE THINGS THAT ARE MADE, even his eternal power and GODHEAD." Rom. i. 20.

* A Triangle is composed of three sides, or *three single lines united*.

Where now, Christians, is your TRINITY when CLEARLY SEEN and UNDERSTOOD by the THINGS that are MADE, for instance, by a system of Book-keeping carried on upon the same principle that your Godhead is, that "One is Three" and that "Three is One?" and because of this very great error all the West will be condemned before the East, until you learn your first all-important lesson, that ONE is ONLY ONE; like the poor Book-keeper, who had pursued the erroneous plan of "Three being One," you must go back and start right. Where now is my MONO-MANIA, in stating the all-importance of the *Unity*, or ONENESS? and where now is your POLY-MANIA?

You cannot find a single science that can stand without the one, for its foundation; neither can you find a single system that is correct, or can be built upon your "One in Three," or "Three in One theory." Go then, as I have done, to the East and learn Wisdom and FIRST Principles, and you will find a Bank there that will yet SAP and UNDERMINE all the boasted civilization and enlightenment of the West.

And if you can ever bring about that day that you have been so long praying for, When "there shall be one Lord and his name *One*," (Zec. xiv. 9,) without the TRUE THEORY that ONE IS ONLY ONE and NO MORE, and that too without STRICTLY PRACTISING IT, then I will admit that you are Sane and that I am Insane; that your Poly-Theism or Poly-Mania is perfect Sanity and Truth, and that I am Insane in believing that One is only One, for what is UNITY but Oneness? and what is Oneness but Unity, Harmony, Peace, and Love?

THE
BOOK OF RUTH,
OR THE
TRUE GUIDE OF THE SOUL,
FROM
WEAKNESS TO STRENGTH,
POVERTY TO RICHES,
AND FROM
DISQUIETUDE TO REST.

“My Daughter, shall I not seek REST for thee, that it may be *well* with thee? Ruth iii. 1.

Of all the most instructive and truthful lessons to teach the soul how to attain *Rest* and *Strength*, where “the wicked cease from troubling, and the WEARY be at REST,” (Job iii. 17,) this Divine Book of Ruth exceeds all others represented in the form of language which is couched under *Types*, *Signs*, or *Figures*.

And be it known, that this book of Ruth will not only teach the soul how to get the great principle of every virtue, which is *Strength*, but will also give the Soul Rest; and having got these, will show *who* is the True *Messiah*, or *Anointed*.

This Book commences by stating, that “Now it came to

pass in the days when the Judges ruled, that there was a famine in the land, (that is in the land of Israel.) And a certain man of Beth-lehem-Judah (or the House of Bread) went to sojourn in the country of Moab, (*i. e.* of his Father,) he, and his wife, and his two sons."

I shall now show what these persons by their names represent. "And the name of the man was Eli-Melech, (which means *God is King*,) and the name of his wife *Naomi*, (which is Beautiful or Comely, as the true church of God ever was and ever will be,) and the name of his two sons Mahlon (*i. e.* *Infirmity*,) and Chilion, (*Finished* or *complete*,) Ephrahtites of Beth-lehem-Judah: and they came into the country of Moab, (or the country of his father,) and continued there."

"And Eli-Melech, Naomi's husband, died, (that is, ceased to act by her in the display of any visible supernatural power in her behalf,) and she was left, and her two sons," that is, the Gentile Christian Church, became Infirm, and the Israelitish Church was left of her FULNESS.

"And they took them wives of the women of Moab, (that is, united themselves to the churches by the Law of God, by which *Law* they became *Daughters-in-Law*,) and the name of the one was Orpah, (which means to *Back-slide* or *Go-Back*,) and the name of the other was Ruth," (which means, and is, *Rest*,) and they dwelt there about ten years.

"And Mahlon and Chilion died also both of them," (that means that Infirmity and Sickness caused the Gentile Church to cease to exist or live, (see Rev. xviii. 2,) and the *Perfection*, *Completeness* or *Fulness* of the Israelitish Church, ceased to exist.)

"And Mahlon and Chilion *died*, also both of them; and the woman was *left* of her two sons and her husband. Then she arose with her *Daughters-in-Law*, (which

they were by being connected by the Law of God, which is the only connection any church can possibly have with God,) that she might return from the country of Moab; for she had heard in the country of Moab how that the Lord had *visited* his people, (that is, He began to manifest himself again in Jerusalem to his beautiful Naomi (*i. e.* Jewish Church) in *giving them bread*. Wherefore she went forth out of the place where she was, (in the land of Moab, or of his father,) and her two daughters-in-law with her; and they went on their way to return unto the land of Judah."

"And Naomi said unto her two daughters-in-law, "Go, RETURN EACH TO HER MOTHER'S HOUSE;* THE LORD DEAL KINDLY WITH YOU, as ye have dealt with the dead and with me.

"And the Lord grant you that ye may find rest, each of you in the house of her husband. Then she kissed them; and they lifted up their voice and wept." This was most undoubtedly a TRIAL, and was intended as such, to *test* their real *character*, and to separate the *true* from the *false character*, and to hold them up as such to the world.

"And they said unto her, Surely we will return with thee unto thy people. And Naomi said, TURN AGAIN, MY DAUGHTERS; WHY WILL YE GO WITH ME?† are there yet any more sons in my womb THAT THEY MAY BE YOUR HUSBANDS?"‡ "TURN AGAIN, MY DAUGHTERS, GO YOUR WAY;

* Here we see in Naomi the same NON-PROSELYTING *Spirit* that *characterizes her descendants* (the Jews) down to the present day, and yet "The Lord deal KINDLY WITH YOU." How very different this from the *Spirit* of the *Sects*!

† Ibid.

‡ This *Trial* and *Test* is intended to show us how far below is the *character* of that man or that woman who *embraces Judaism* for the

for I am too old to have a husband. If I should say I have hope, if I should have a husband also to-night, and I should also bear sons; would ye tarry for them till they were grown? Would ye stay for them from having husbands? Nay, my daughters, for it grieveth me much for your sakes, that the hand of the Lord is gone out against me." See how she tries here *natural affection*, and how she brings out, in the next verse, the two *distinct characters*.

"And they lifted up their voice and *wept* again. And Orpah kissed her mother-in-law; but Ruth *clave* unto her." That is, Orpah, as her name implies, BACKSLID, as is expressed in the Hebrew by "KISSING HER MOTHER," which is the signal of parting, and so the next verse plainly declares. And she said, "Behold, thy sister-in-law is GONE BACK unto her *people*, and unto her *Gods*." Mind, the "*Gods*" (*plural*) WERE BEHIND, *amongst Christians*, but there was only *One* God BEFORE, with *Naomi*, as will directly appear. But still, Naomi wishes to try her further, in order to show us the *purity* and high-bearing of her character. "And she said, Behold, thy sister-in-law is *gone back* unto her *people*, and unto her *Gods*; RETURN thou after thy sister-in-law. And *Ruth* said, Entreat me NOT TO LEAVE *thee*, or to RETURN *from following after thee*;* for whither thou goest I will go; and where thou lodgest I will lodge; thy people

sake of a *Wife* or *Husband*, with that character who becomes a Jew or Jewess, *purely from the Love of God alone*, as we see Ruth did, as is described in the 16th and 17th verses of this 1st chapter.

* Truly, as the Prophet Habakkuk says, "The just shall live by faith;" but that soul that TURNETH BACK, as Orpah did, *after its PEOPLE* and *its GODS*, it's only an EARTHLY LOVE, and God can take no pleasure in it. O, how I was *tried* and *tested* upon THIS POINT when in Jerusalem!

shall be my people, and **THY GOD MY GOD**. Where thou diest I will die, and **THERE** will I be **BURIED**: *the Lord do so to me, and more also, if aught BUT DEATH PART THEE AND ME.*" Nowhere is the only true **DISINTERESTED** character displayed, that can ever make a *true* and *acceptable* **CONVERT** to **JUDAISM** in the sight of God, and this cannot be done only by first testing all natural affection, and at its expense. O! how truly beautiful in the sight of God is such a soul! I cannot express it better than by introducing here the 10th and 11th verses of the xlvth Psalm, "Hearken, O Daughter, (or Church, or Soul,) and consider and incline thine ear; **FORGET ALSO THINE OWN PEOPLE**, and **THY FATHER'S HOUSE**; so shall the *King* (thy God) **GREATLY DESIRE THY BEAUTY**; *for he is thy Lord*; and *worship thou him.*" Here we see how greatly God desires to be **ADORED** as **GOD**, in the very highest affections of the heart, and by our **ACTIONS**; which can only be done by *first testing* all natural loves, as he here has done in the characters of "Orpah" and "Ruth."

"When she saw that she was *steadfastly minded to go with her*, then she left speaking unto her. So they two went until they came to *Bethlehem*, (or the *House of Bread*.) And it came to pass when they were come to Bethlehem, that all the City was moved about them, and they said, 'Is this Naomi?'" Is this the *Beautiful Church*, that was once so highly and most gloriously gifted from the hand of God, with every blessing of the redeemed earthly and heavenly inheritance, as is declared in the liv. 11-14, and lx. chapt. of Isa., shall be again? Yes! This Naomi, now the "*afflicted and tossed with tempests and not comforted?*" Is this the once Beautiful Naomi, now the "*forsaken and hated?*" Is she passing through the "Valley of **BECAH?** (that is *sorrow*

and *weeping*,) and does she find it FULL of POOLS?" Ps. lxxxiv. 6.

Ah! these go on from "STRENGTH to STRENGTH *until they appear before God in Zion*," and so *my soul found in going to Jerusalem*, and yet this is the *Beautiful Naomi*, or the Jewish Church, whose language to the worldling is, "call me no more Naomi, (that is pleasant or beautiful,) but call me MARA, (that is BITTER,) for the Almighty hath dealt very BITTERLY with me. I went out full, but the Lord hath brought me home again empty; ('left of her husband;') why then call me Naomi, seeing that the Lord hath testified against me, and the Almighty hath afflicted me?" David says, "BEFORE *I was AFFLICTED*, I went astray." Ps. cxix. 67.

Ah! here is the secret of *afflicting thee*, O thou most beautiful Esther! It was to keep thee from *straying* from thy Beloved, "O thou most beautiful of women!" It was, that thy beloved should hide his *face* from thee, to *try* and *prove* thee, that God might *show* to the world thy HIGH and MOST EXALTED CHARACTER, far above that of an *Orpah* or a *Jezebel*; but, yet a *little while*, and only for a *little while*, thou must do as Mordecai has charged thee, "Not to *show* her *people* nor her *kindred*." Esther ii. 10 and 20. But one of the *Watchmen* that has gone about the City (Jerusalem) hath *found* thee, and *discovered* thee, and hath FOUND HIM, (KING DAVID,) "*whom thy soul loveth*." Solomon's Song, iii. 3 and 4.

And there were TWO KINDS of WATCHMEN, or WARDERS, who, it is declared, "go about the City." The first, the JEWISH. "It was but A LITTLE, that (the Church") passed (by or) from them, but I found HIM, (the True MESSIAH, DAVID,) *whom my soul loveth*." See Solomon's Song, iii. 3 and 4. But the 2d class of Watchmen, (the GENTILE,) they

also went about the City and FOUND me, (the Jewish Church;) these "SMOTE, they WOUNDED me," and "the keepers of the walls, too, TOOK AWAY MY VAIL FROM ME." Song v. 7 and 8. *O how true!* But O, mark the charge! "I charge you, O ye daughters of Jerusalem, by the roes, and by the hinds of the field, that ye stir not up, nor awake my Love, TILL HE PLEASE." Song ii. 7; iii. 5; v. 8, and viii. 4. *Four times is this charge given;* and why? Because any premature attempt will only prove an ABORTION, and will end in awful disappointment, as Christianity has or will do for putting the SPIRITUAL before the LITERAL.

"So Naomi returned, and Ruth, the Moabitess, her Daughter-in-law, with her, which returned out of the country of Moab; and they came to Bethlehem in the beginning of Barley-harvest;" just the *right time* to get to the House of BREAD, particularly as we have seen the "Harvest is the end of the world," and that all the blessings of the coming Kingdom of God are reserved by all the Prophets for the "LAST DAYS," and not more than 1800 years ago; and we must be sure and mark, that our very opponents say, "That the Harvest is the END of the WORLD," (see Matt. xiii. 39;) and we know that it is not until the HARVEST that the WHEAT is GATHERED in the Barn, or Kingdom.

Now I have got through the first chapter of the Book of Ruth, or Rest; and my design has been to show what it is intended to *represent*, namely,

1st. Eli-Melech, or God is King.

2d. "Naomi," or the beautiful Woman, or Hebrew Church.

3d. "Mahlon," or "Infirmity," Sickness, representing the Elder Son, or Esauic-Gentile Church, who is filled with "Infirmity," or "Sickness," *because* "the times of the Gentiles are about being fulfilled." Luke xxi. 24; Rom. xi. 25.

4th. "Chilion," "Finished," or "Perfect," representing the Younger Son of Jacob, the Israelitish Church, about to be "Finished," or "Completed," by her bitter sufferings.

5th. "Orpah," the *Backsliding* Gentile daughter-in-law GOING BACK TO HER PEOPLE, and her GODS.

6th. "Ruth," the FAITHFUL, PERSEVERING Proselyte, SEEKING REST and STRENGTH.

I will now show how she finally gets Boaz, or "STRENGTH, by returning to Beth-lehem, or the House of Bread, or by *returning to Jerusalem*, and "going on from Strength to Strength, until she appears before God in Zion, or thus :

BLESSED IS HE WHO GOES TO ZION,
 He goes on from STRENGTH to STRENGTH ;
 'Till Judah* rises like a Lion,
 In the power of God, at length.
 He don't LOOK BACK, but trusts to thee,
 'Till light arises and sets him free ;
 He finds indeed, thou art Abraham's shield,
 And thy GREAT Name to him 's revealed.

[Composed in Jerusalem, 1847.]

Now for the 2d Chapter, thus :—"And Naomi had a kinsman of her husband, a MIGHTY MAN OF WEALTH, of the family of Eli-Melech; and his name was Boaz." Now is there any so near a kinsman to the true Church, (*Naomi*), as Eli-Melech, when my God is King; and what is so mighty a man of Wealth, as Boaz, or *Strength*? And Ruth, the Moabitess, said unto Naomi, "Let me now go to the field, and glean ears of corn after *him* in whose sight I shall find grace." Now *here is a very Wise Woman for you, as we will soon see*. "And she said unto her, Go, my daughter. And she went, and came and gleaned in the field

* David will be at the Head of Judah. See Zech. xii. 7 and 8.

after the reapers; and her HAP was to light on the PART of the FIELD belonging unto BOAZ, or Strength; who was of the kindred of Eli-Melech, or of God the King, as all *Strength* is. In Hebrew, God is called "EL-GIBBOR," the STRONG God.

"And behold, Boaz came from Bethlehem, and said unto the reapers, The Lord be with you, and they answered him, The Lord bless thee. Then said Boaz unto his servant (the angel) that was set over the reapers, Whose damsel is this? And the servant that was set over the reapers (who are also angels) answered and said, It is the Moabitish Damsel that came back (mark, that *came back*) with Naomi from out of the country of Moab; And she said, I pray you let me glean and gather after the reapers among the sheaves; and so she came, and hath continued even from the morning until now, that she tarried a little in the house. Then said Boaz (Strength) unto Ruth, Hearst thou not, my daughter? GO NOT TO GLEAN IN ANOTHER FIELD (that is, Go NOT BACK after the GODS, whether it be 'Three in One,' or 30,000 in one;) neither go from hence, (from the UNITY of God;) but abide FAST by my maidens, (my Israel.) Let thine eyes be on the *field that they do reap*, and GO THOU AFTER THEM; have I not charged the young men that they shall not touch thee? and when thou art athirst, go unto the vessels and drink of that which the young men have drawn. Then she fell on her face and bowed herself to the ground, and said unto him, Why have I found grace in thine eyes that thou shouldst take *knowledge of me*, SEEING THAT I AM A STRANGER?" Can it be possible for anything to be a more positive proof than this last expression, that this book is intended for the SINCERE and HONEST CONVERT to Judaism, who is a *Stranger*

in the eye of God's Divine and Most Holy Law? Now what will the Missionary for CONVERTING the Jews think when he reads this? I guess he will think that the weather, or moral atmosphere, is getting RATHER too HOT for him to FOLLOW HIS BUSINESS IN JERUSALEM. "And Boaz answered and said unto her, It hath fully been shown me all that thou hast done unto thy mother-in-law, since the death of thine husband; and how thou HAST LEFT THY FATHER AND MOTHER, and the LAND of thy NATIVITY, and hast come UNTO A PEOPLE WHICH THOU KNEWEST NOT HERETOFORE." Is it possible for words to express and describe more fully the PRACTICAL WALK of an HONEST CONVERT, who has left everything near and dear to him on earth to go to Jerusalem, as I did?

"THE LORD RECOMPENSE THY WORK, AND A FULL REWARD BE GIVEN THEE OF THE LORD GOD OF ISRAEL, UNDER WHOSE WINGS THOU ART COME TO TRUST.

"Then she said, Let me find favour in thy sight, my Lord, for thou hast comforted me, and for that thou hast spoken friendly unto thy handmaid, THOUGH I BE NOT LIKE UNTO ONE OF THY HANDMAIDENS, (that is not a born Jew or Jewess.) And Boaz said unto her, at meal-time come thou hither, and eat of the bread, and DIP THY MORSEL IN THE VINEGAR." Ah! how plainly is here set forth the *bitterness* and *suffering* that even a good Israelite, and true Proselyte,* has to pass through during this GENTILE NIGHT, or during the dominion

* Still I never thought a part of my own family would ever have been the means of trying to make me out INSANE, *for becoming a Jew*. And we see through this whole book, that Ruth is never *charged with being "an Apostate,"* any more than Abraham was, for leaving the *Religion* of his Father, Terah; or Luther and our bitter blue-stocking Presbyterians, or E. T. Cresson, for leaving the Religion of their forefathers.

of the Four Gentile Monarchies, or Four Beasts of Daniel ; as David beautifully expresses it in his lxxiii. Psa. 10th v., when speaking of the suffering that God's people have to endure, says, "Waters of a FULL CUP are WRUNG out TO THEM;" and in the fifth verse before, in speaking of the *prosperity* of the wicked in this world says, "They are not in *trouble* as other men ; neither are they *plagued like other men.*" And why? Because "before they were afflicted they went astray;" therefore Boaz says to Ruth, Come and "*dip thy bread in the vinegar.*" "And she sat beside the reapers ; and he reached her *parched corn* and she did eat, and was sufficed, and left." This is no doubt very *hard fare* in the eyes of the voluptuaries of the present day, and so it is, and so is the present fare of almost all the Jews of the present day, especially in Jerusalem, and so God's Word throughout represents their present captivity, which when I witnessed for between three and four years, I made the following verses to express Judea Capta's long dark night of suffering :—

My grief how deep, my night how long,
 O! hear poor Judea Capta's song ;
 When will my dear Messiah come,
 And bring my endless Sabbath home?
 When will his mighty outstretched hand
 Restore to me my promised land ?

"And when she was risen up to glean, Boaz commanded his young men, saying, Let her glean even among the sheaves, and reproach her not. And let fall also some of the handfulls* of purpose for her, and leave them that she may glean them, and REBUKE HER NOT." Yea, God says "rebuke her not," but to "LOVE the STRANGER," for God "loveth the Stranger." (Deut. x. 18 and 19.) I mean such

* Of the Light of God's Word or Refreshing Truths.

a *Stranger* as *Ruth* was, but not an "*Orpah*." "So she gleaned in the field until even, and beat out that she had gleaned; (as I have done and am now doing;) and it was about an ephah (which is seven gallons and four pints) of barley. And she took it up and went into the city: and her mother-in-law saw *what she had gleaned*; (it don't say that any of the Gentile Mothers, or Churches, saw, or discerned, '*what she had gleaned*,' because they did not, nor could not, for it was BEFORE and AHEAD of THEM;) and she brought forth and gave to her that she had reserved after she was sufficed. And her mother-in-law said unto her, Where hast thou gleaned to-day? and where wroughtest thou? blessed be he that did take knowledge of thee. And she showed her mother-in-law with whom she had wrought, and said, The man's name (or power) with whom I wrought to-day is *Boaz*," that is, *Strength*. Happy, thrice happy, poor gentile daughter, who was ALMOST STARVING in the land of Moab, that thy "*hap* was to light on the PART of the field belonging unto BOAZ," (that is, *Strength*,) who was of the "*kindred of Eli-Melech*," or of my God the King; thus proving, by going from Moab, or the land of his father, to Bethlehem, or to Jerusalem, that the living *Word of God* is true, that "*they go on from Strength to Strength*," who "*think of the way to Jerusalem, until they appear before God in Zion*." "And Naomi said unto her daughter-in-law, Blessed be he of the Lord who hath not left off his kindness to the living and the dead. And Naomi said unto her, The man is NEAR of KIN unto us, one of our NEXT KINSMEN." And so the word of God assures us that "there is no nation so great, who has God so NIGH (consequently so *near* of *kin*, and the very '*next of kin*') unto them, as the Lord our God is in *all* things that we call upon him for." Compare Deut.

iv. 7, with the 32d to the 36th verses; and also with Ibid. vii. 6th verse, and see whether I am not right. "And Ruth the Moabite said, He said unto me also, Thou shalt keep fast by my young men, until they have ended all my harvest."

"For Harvest time has surely come,
The Chaff and Wheat to sever;
And when the work of God is done,
'Tis done with us forever."

"And Naomi said unto Ruth, her daughter-in-law, It is good, my daughter, that thou go out with his maidens, (or *Virgin* souls,) that they* (the *Gentiles*) meet thee not in any other field. So she kept fast by the maidens of Boaz (or Strength) to glean unto the end of barley-harvest, and of wheat-harvest; and dwelt with her mother-in-law."

Now we have clearly represented, in this 2d chapter of Ruth, what course a man must take in order to get *Strength*, which is the foundation of every *virtue*, as the want of it is the ground of every *vice*: and that is by obeying the word of God and in going to Jerusalem, WHERE God's IMMEDIATE PRESENCE† is so remarkably and so PRE-EMINENTLY FELT, for "THIS IS MY REST FOREVER; HERE WILL

* King David confirms this when he declares in Psalm cxx. 5 and 7, "Woe is me that I sojourn in Mesech," (son of Japheth, *i. e.* Gentiles,) "and dwell in the tents of Kedar," (son of Ishmael, *i. e.* Turks, see Gen. x. 2, and Ibid. xxv. 13.) And why? Because "I am for Peace; but when I speak they are for War;" and so I have found it.

† I know well as people say, that "God is OMNIPRESENT," so is Queen Victoria, and our President, by their LAWS, ALL OVER ENGLAND and the UNITED STATES, but if you want to go and enjoy their IMMEDIATE PRESENCE you must go to the "Throne" and CAPITOL of their Kingdom or Republic; so with Jerusalem, "THE THRONE of th Lord." See Jer. iii. 17.

I DWELL, for I have DESIRED it." (Ps. cxxxii. 14.) Again, It is HERE *that* is found the continual association of PLACES and THINGS, as declared in God's Most *Holy Law*; so that the evidence of the Truth is almost *irresistible* and *overwhelming*. Again, this 2d chapter of Ruth represents and shows us HOW TO GET RICH from being very poor, and even in a state of starvation or "FAMINE," for the Word of God assures us, that they who find Wisdom, "Length of days is in her right hand; and in her left hand RICHES and HONOUR." Prov. iii. 16.

And so Ruth found it, for "He was a MIGHTY MAN of WEALTH." (ii. 1.) And we are assured that upon her obedience depended not only *Riches* and *Honour*," but also "LENGTH OF DAYS AND LONG LIFE," (see Prov. iii. 2d and 16th v.) for it is declared,

"For length of days, and LONG LIFE,
And PEACE shall they add to thee."

"It shall be *Health* to thy navel,
And *marrow* to thy bones."

And if anything more can be desired it is only to be obtained by Wisdom, and there can be no wisdom without the FEAR OF GOD, which leads to obedience to God's Most Holy Divine *Word*, or *Law*; "For the merchandise of it is better than the merchandise of SILVER, and the gain thereof than FINE GOLD," for "She is more precious than rubies; and all things thou canst desire are not to be compared unto her." This, therefore, is quite sufficient.

Now for the 3d chapter, and we will at once see what it represents, as it will show us how to get *Rest*, a most invaluable *gift* and *treasure*.

"Then Naomi, her mother-in-law, said unto her, My Daughter, shall I seek REST for thee, that it may be WELL

with thee?" *Rest* was not only the END of GOD'S WORKS in the creation of this world, but it is the end of every wise and good man's works; hence it is the language of all Israel, when speaking of a departed Father or Mother, Husband or Wife, that they invariably implore this blessing and say, "God REST his soul," "God REST her soul." Israel well knows that REST is the just and great *reward* of all Righteous and Holy Souls, when every good word and work exist in them, in that degree of equament and temperament which produces *Peace* and *Quiet*—this is REST. But so long as any soul remains in anything *wrong*, either in *Theory* or *Practice*, so long this wrong must work against the good, and produce DISQUIET, which is the very opposite to REST; and must so work until the soul becomes purified; because Good and Evil are antagonistic to each other, and therefore ever prevent the soul from enjoying that state of equament and temperament which produces *Peace*, *Quiet*, or *Rest*; and until it becomes harmonized in *good*. Therefore Naomi says to Ruth, "My daughter, shall I seek *Rest* for thee, that it may be WELL WITH THEE?" and Then she immediately proceeds on to tell her HOW IS THE *only way* for her to obtain it, and says to her, "And now is not Boaz of our kindred,* (is not *Strength* of our kindred?) with whose maidens thou wast? Behold, he winnoweth barley to-night in the threshing-floor." Behold, *Strength* winnoweth, that is, is separating the good seed, or barley, from the chaff during this GENTILE NIGHT, in the THRESHING-FLOOR, (in AFFLICTING and TRYING his people.) "Wash thyself, therefore, and anoint thee, (PURIFY AND CLEANSE THYSELF,) and put thy raiment upon thee, and

* For "There is no nation so great who has God so NIGH unto them."

get thee down to the floor, (the *threshing-floor*, signifying the PURIFICATION by the THRESHING of *affliction*,) and make not thyself known to the man until he shall have done eating and drinking. And it shall be when he lieth down that thou shalt *mark** the PLACE where he shall lie, and thou shalt go in and uncover *his feet*, (in *Humility*,) and lay thee down: and he will tell thee what thou shalt do. And she said unto her, all that thou sayest unto me I will do. And she went down unto the floor, and did according to all that her mother-in-law bade her. And when Boaz had eaten and drunk, and his heart was merry, he went to lie down at the END of the HEAP of CORN, (or wheat, signifying all the elect by the heap of corn, or Wheat, gathered together,) and she came softly and *uncovered his feet*, and *laid her down*." That is, the soul must go down unto the "*threshing-floor*" of *suffering*, in order that it may become *purified*. "And when Boaz (or STRENGTH) had eaten and drunk," that is, when Strength has done having intercourse with his creatures in this world, or order of things, then he will make a great *Feast*,† and his heart will be *merry*, and he visits all his creatures, then he will find his *Ruth*, who in *humility* has come and *uncovered his feet*, and is lying down in *Mount Zion*, there seeking *Rest*. And this will come to pass at *midnight*, that is, during this present MIDNIGHT of the *Gentiles*, which consequently must precede the MORNING, when the True Mother discovers

* And mark, God says, in speaking of MOUNT ZION, "THIS IS MY REST FOREVER," cxxxii. 14, as we see from the verse before; *here* then, this is the *place* that we are to *mark* as the *place* where he is LYING DOWN, RESTING in DAVID UNTIL the MORNING.

† We see this Feast spoken of in various parts of the word of God as taking place at this very period of time, (see Is. xxv. 6, and xxvii.)

her "LIVING CHILD," and we will soon see that this very Book of Ruth, and Boaz, which is *Rest* and *Strength*, will END in bringing forth the very same "LIVING CHILD," DAVID.*

"And it came to pass at *midnight*, that the man was afraid, and turned himself; and behold, a woman† lay at his feet. And he said, who art thou? And she answered, I am Ruth, thine handmaid: spread therefore thy SKIRT (of STRENGTH) OVER THINE HANDMAID; for thou art a *near kinsman*. And he said, Blessed be thou of the Lord, my daughter; for thou hast showed more kindness in the latter end than at the beginning, insomuch as thou followedst not young men, whether *poor* or *rich*." And why? because she persevered and preserved her integrity, and remained faithful, and therefore gave the fullest proof of her disinterested and unchangeable love, in preferring STRENGTH to even "young men, whether POOR or RICH."

"And now, my daughter, fear not; I will do to thee all that thou requirest, for all the city of my people doth know that thou art a virtuous woman. And now it is true that I am thy near kinsman, howbeit, there is a KINSMAN NEARER THAN I." Now here we see *Boaz*, who was an *embodied man*, representing *Strength*; yet he here decidedly *gives God* the prerogative as a *disembodied* or *incorporeal Spirit*, as he should do, and declares that He "is a KINSMAN nearer than I." "Tarry this night, (this *Gentile night*,) and it shall be in the MORNING, (the morning of the resurrection,) that

* And in this very "PLACE of his REST," MOUNT ZION, being "in pain and labour to bring forth like a *woman* in travail." "Is there no King in thee?" (Micah iv. 9 and 10;) Yes, DAVID IS IN THEE.

† The Moabitess, or Gentile Ruth. Now undoubtedly here was another woman, or Church, besides Naomi, and that was Ruth.

if he will perform unto thee the part of kinsman, well; let him do the kinsman's part: but if he will not do the part of a kinsman to thee, then will I do the part of a kinsman to thee, as the Lord liveth; *lie down* UNTIL the MORNING. And she lay at his feet until the morning; and she rose up before one could see another. And he said, let it not be known that a woman came into the floor. Also, he said, bring the vail that thou hast upon thee, and hold it. And when she held it, he measured six measures of barley, and laid it on her; and she went into the city." In the morning of the resurrection it will be seen around the *Throne*, which will be *Jerusalem*, just what every soul has *gleaned*, whether it be the "six measures" that a Ruth obtained, or the *worse* THAN NOTHING which the Orpahs got by "GOING BACK to her GODS." "And when she came to her mother-in-law, she said, Who art thou, my daughter? And she told her all that the man had done to her. And she said, these SIX MEASURES of barley gave he me; for he said to me, go not empty to thy mother-in-law. Then said she, sit still, my daughter, until thou know how the matter will fall; for the man will not be in *rest*, until he have finished the thing this day."

So we can see how most beautifully this third chapter represents the Humanity obtaining REST, thus far by its *union* with BOAZ, or STRENGTH, and which will be finished in the next and last chapter, in the PERSON of DAVID, and IN NO OTHER.

"Then Boaz went to the gate, (which was always the place of JUDGMENT,) and sat him down there: and behold the kinsman of whom Boaz spake (see chap. iii. 12,) came by; unto whom he said, Ho, such-a-one! turn aside, sit down here, (as GOD *will* yet do in JUDGMENT.) And he turned aside and sat down." "And he took

TEN men (it always took TEN MEN, or a "MINION," to form or come to a true Judgment in Israel, as it does to this day) of the elders of the city, and said, Sit ye down here. And they sat down. And he said unto the kinsman, Naomi, that is come out of the country of Moab, selleth a parcel of land, which was our brother Eli-Melech's. And I thought to advertise thee, saying, Buy it before the inhabitants and before the elders of my people. If thou WILT REDEEM IT, REDEEM IT; but if thou wilt not REDEEM IT, then tell me, that I may know; for there is none to REDEEM IT besides thee; and I am after thee. And he said, I will REDEEM IT."

Now this conversation took place between Boaz, or the Strong Man, and Eli-Melech, or God who is King, entirely in reference to the REDEMPTION OF THE HOLY LAND OF PALESTINE, promised to our fathers Abraham, Isaac, and Jacob, and their seed after them. "Then said Boaz, What day thou buyest the field of Naomi, thou must buy it also of Ruth the Moabite, the wife of the *dead*, to raise up the name of the dead upon his inheritance. And the kinsman said, I cannot redeem it for myself, *lest I mar MY OWN INHERITANCE*;* redeem thou my right to thyself; for I cannot redeem it. Now this was the manner in former times, in Israel, concerning redeeming and concerning changing, for confirming all things; a man plucked off his shoe and gave it to his neighbour, and this was a testimony in Israel. Therefore, the Kinsman (Elimelech) said unto Boaz, Buy it for thee. So he drew off his shoe.† And Boaz said unto

* Now undoubtedly here's ANOTHER INHERITANCE besides the *land of PALESTINE to REDEEM*.

† The great object of drawing off the shoes was to preserve the ties of *consanguinity and property to each Tribe*, that his name of the

the elders and all the people, Ye are witnesses this day, that I have bought all that was Elimelech's, and all that was Chilion's and Mahlon's, of the hand of Naomi. Moreover, Ruth, the Moabitess, the Wife of Mahlon, have I purchased to be my wife, to raise up the name of the dead upon his inheritance, that the name of the dead be not cut off from among his brethren, and from the gate of his place: ye are witnesses this day. And all the people that were in the gate, and the elders, said, We are witnesses. The Lord make the woman that is come into thy house like Rachel, and like Leah, which two did build the house of Israel: and do thou worthily in Ephratah, and be famous in Beth-lehem. And let thy house be like the house of Pharez, when Tamar bare unto Judah, of the seed of which the Lord shall give thee of this young woman."

"So Boaz took Ruth, and she was his Wife, and when he went in unto her, the Lord gave her conception, and she bare a son.

"And the woman said unto Naomi, Blessed be the Lord, which hath not left thee this day without a *Kinsman*" (or *Redeemer*). Now, *mark*, this KINSMAN WAS NOT BOAZ, but Elimelech, (or God, who is King,) as is asserted throughout every chapter of this representation, that "his NAME (God, the Kinsman's NAME) *may be famous in Israel;*" and yet there were four things that Elimelech could not, or would not do, and that Boaz had to do, and these were:

dead might be held in remembrance, and not be cut off from among his brethren, nor from his *place of Judgment*, or Gate; and there all my family will yet have to come and be JUDGED FOR ALL THEY HAVE DONE TO ME, as the cxxii. Ps., 5 v., says: "FOR THERE are *set* Thrones of Judgment," (and THERE THEY WILL BE SET,) "Thrones of the *house* of DAVID," who are "THE SAINTS that are to judge the world."—Joel, iii. 2.

1st, "Redeem the Inheritance."

2d, Marry the "*Wife of the Dead.*"

3d, Raise up "Seed to the NAME of the Dead."

4th, To sit in the "GATE OF HIS PLACE" (judgment) and revenge the blood of his kindred.

Eli-Melech could not *Redeem the Inheritance*, "lest he *mar his own inheritance*," (Palestine, which he promised to the *Patriarchs* and their seed.) Eli-Melech could not marry Ruth, for he was already married to Naomi; therefore he could not raise up *Seed to the Dead*, which *Boaz had* to do, to sit in the Gate of Judgment and revenge the Blood of his kindred; all this will he do through his chozen Elkanah, which means a REVENGER.

"And he shall be unto thee a *Restorer of thy life*, and a *nourisher of thine old age*; for thy daughter-in-law, which loveth thee, which is better to thee than SEVEN SONS, hath borne him," "Obed," ending in DAVID.

O, what an *inexpressible BLESSING* there is in reserve for the STRANGER, as Ruth was! No wonder it is said that *God "loveth THE STRANGER;"* "for thy daughter-in-law, which LOVETH thee, which is better to thee than SEVEN SONS, hath borne him. And Naomi took the child, and laid it in her bosom, and became *nurse* unto it," as the Jewish Church does to all honest and sincere *converts*, although she never tries to make *proselytes*, well knowing that one proselyte, such as Ruth was, is worth one hundred times more than all that the Missionaries ever made, or ever will make.

"And the women, her neighbours, gave it a name, saying, There is a Son born unto Naomi, and they called his name *Obed*, (which means a *Servant*,) he is the father of Jesse, (the Gift,) the father of DAVID.

Now these are the generations of Pharez; Pharez begat Hezron, and Hezron begat Ram, and Ram begat Amminadab, and Amminadab begat Nashon, and Nashon begat Salmon, and Salmon begat Boaz, and Boaz begat Obed, and Obed begat Jesse, and Jesse begat DAVID," the "Beloved" "*Messiah*;" and here ends the last chapter of the Book of Ruth.

And now we see that this last chapter represents the marriage of Ruth and Boaz, that is, of *Rest* and *Strength*. And pray why do these two great principles not go on to Jesus, or Solomon, or some one else? Why do they *stop* at *David*? For this one great reason, that He is the *Messiah*, in whom they both *centre* and *end* in, as the "*Leader*," "*Witness*," and "*Commander*" to his people Israel, (Is. lv., 4,) as *King*, *Priest*, *Prophet*, and *Messiah*, "*Anointed* of the God of Jacob."—2 Sam. xxiii. 1.

My own experience in going to Jerusalem was, that I found it truly Beth-lehem, or the "House of 'Bread,'" and that the *Divine Presence dwells* there in a most remarkable and pre-eminent manner, so that I truly found that there was let fall some of the handful of purpose for me, and that while I was gleaning in the field of *Boaz*, or *Strength*; and this I experienced all owing to my not "*Looking Back*" and "*going back*" to my people and unto my GODS, as Orpah did, but in my persevering, and in my being "*steadfastly minded*" to go with the beautiful *Naomi*, after I became most thoroughly convinced that she ALONE WAS RIGHT, and that she alone could lead me to REST and STRENGTH,* as she did *Ruth*; and finally convinced me that these two

* And with "REST," "STRENGTH," "LENGTH OF DAYS," "PEACE," "RICHES," and "HONOUR."

great principles CENTERED and ENDED in David, as the True Messiah.

I well remember, soon after my return from Jerusalem, in 1848, I called upon the Rev. Mr. R——, whom I found seated with his brother-in-law, who was also a minister. I had not been seated with them long before the Rev. Mr. O—— came in and said, “Brother R——, I have been requested to call upon you to inform you that upon next Monday evening there will be a meeting, to see whether there is enough spiritual bread to feed and satisfy the wants of our Israel, and *we* hope that you will attend.” All at once the “Book of Ruth” *flashed* upon my mind in a most remarkable manner, and all that I had experienced in going to Jerusalem, and all that Naomi and Ruth had experienced in going out from the land of Moab to Bethlehem, and I said, “Friends, permit me to speak a few words upon this subject, for I suppose that if this question had been put before a meeting, or an assembly of Roman Catholics, “whether there is enough *Spiritual Bread* to feed and satisfy the wants of *their Israel*,” they would immediately reply, “O yes, come to *our Zion*, where there is *bread enough* and to spare;” and so it would be if the same application were made to a meeting of the Church of England, or to the Baptists, Methodists, Quakers, or Mormons; they would all reply, “Only come over to *us*,” “only come over to *us*,” “*we* have the bread of Life;” but will you please do as Ruth did, and as I have done, and you will not only find truly “how that the Lord has *visited* his people in giving them bread,” and you will not only get *Bread enough*, but *Rest* and *Strength* too; and, finally, you will find out *who is* the true *Messiah*. But how they all looked! just as if the *Book of Ruth* had never been written

at all, or as if everything had been *perverted*, and *turned upside down*, and as if the Word of God had never declared,

“Blessed is the man that *thinketh of the way to Jerusalem*.”

“He goes on from STRENGTH to STRENGTH, until they appear before God in Zion.”

I now intend, after a very few important remarks, to conclude. First, Was there anything to be gained by Ruth MARRYING a JEW, more than by marrying a Gentile?

Ans. Most certainly there was, because God made choice of Abraham and his seed as the ONLY DEPOSITORIES of Truth, and as the ONLY CHANNEL through which he would BLESS the Gentile world. “And in thy seed (Abraham’s seed) SHALL ALL the NATIONS of the earth be blessed.” Gen. xxii. 18, and xii. 3.

Now it is self-evident, that if God had not chosen our PREDECESSORS, Abraham and his seed, as DEPOSITORS and EXPOSITORS of the Truth, there could never have been any SUCCESSORS, unto whom this most *invaluable of all treasures* could be handed down, because there can be no SUCCESSORS *without* PREDECESSORS; therefore, beyond all contradiction, “Salvation is of the Jews,” and the Gentiles “worship they know not what,” as is fully proved from the dark state of the above Presbyterian ministers and Christian world.

But why did God make *choice* of the *Jews* as a people (see Deut. vii. 6 and 7, and Rom. ix. 4) more than of any other people?

Ans. Because of Abraham’s *great* FAITHFULNESS* in offering up his son Isaac, (see Gen. xxii. 15, 16, 17 and 18,)

* And it would have been the *height of folly* for God to have CHOSEN an *Unfaithful Depositor* and *medium* for his Truth.

and because God must CHOOSE SOME PERSONS out of the generations of men, so that truth may be continued upon this earth and handed down to successive generations; and this ELECTION he has made of his people Israel, out of all the nations of the earth; therefore David says, in Ps. cxxxv. 4, "For the Lord hath CHOSEN JACOB unto HIMSELF, and ISRAEL for his PECULIAR TREASURE." And again, in Psalm xxxiii. 12, "*Blessed* is the NATION whose *God* is the *Lord*; and the PEOPLE whom he hath CHOSEN for his OWN INHERITANCE."

O how *very* FORTUNATE *Ruth* was, a *poor Gentile*, to form a marriage with such a mighty man of wealth as Boaz, (Strength,) who, from being a *poor widowed woman*, seeking *Bread*, not only obtained Strength, but such a most vast and mighty blessing beside, by her union with a Jew, and that was, she obtained *endless life* in the *everlasting age*, or Kingdom of God yet to come, in the great Sabbath or Septenary period, under the representation of *Rest*. "My daughter, shall I not seek REST for thee, that it may be *well with thee*?" "And so Ruth became the great grandmother, the great progenitor, of the great and Holy King David himself, "for thy daughter-in-law, which *loveth** thee, which is BETTER to thee than SEVEN SONS, hath borne him."

Blessed Sabbath, how I love thee!

Glorious type of coming rest!

May the same sweet influence move me,

That pronounced that day *most blest*.

* Mind, Ruth did not *hate* the Jew, that is, PRETEND to *love* the DEAD JEW and HATE the LIVING ONE, and say "it is a disgrace to the Cresson family," and that the honest convert is "*fallen and lost*." Let such remember Ruth and PITY their OWN PREJUDICE, MISCONCEPTION, and IGNORANCE.

Verily "there remaineth a REST, a *Glorious* SABBATH, for the chosen people of God," who are his Israel.

THE ANNOUNCEMENT.

Very soon will the following wonderful Prophecy, which relates to the "MAN CHILD" DAVID, be fulfilled before a wondering world. "A voice of *noise* from the CITY, a VOICE from the TEMPLE, a VOICE from the Lord that rendereth recompense to his enemies. BEFORE SHE TRAVAILED she brought forth; before her pains came she was delivered of a MAN CHILD." This "MAN CHILD" is KING DAVID.

"Who hath heard such a thing? Who hath seen such things? Shall the earth be made to bring forth in a day? or shall a nation be born at once?" Yes, Israel shall be brought forth in a day, "for as soon as ZION travailed she brought forth her children."

"Shall I bring to the BIRTH, and not cause to BRING FORTH? saith the Lord. Shall I cause to bring forth and shut the womb? saith thy God."

"Rejoice ye with Jerusalem, and be glad with her, all ye that love her: rejoice with joy with her all ye that mourn for her." Is. lxvi. 6, 7, 8, 9 and 10.

Now it is most certain that "OUT OF ZION SHALL COME the DELIVERER," (see Romans xi. 26,) and it is also most certain that *Jesus does not lay in Mount Zion*, but there DAVID DOES LAY INCORRUPTIBLE, as declares Ps. xvi. 10. And Micah declares that it is ZION THAT travails, (see iv. 10, and in the 7th and 8th verse,) "the Lord shall reign over them IN MOUNT ZION, "and that the FIRST DOMINION shall come to the DAUGHTER of JERUSALEM," which is ZION.

ZION, I love thee, Blessed Mountain,
 Zion, I love thee, Blessed Hill;
 I will wash me in thy Fountain,*

O yea! that I will.

How enlivening are thy beams,
 How refreshing are thy streams;
 How cooling is thy air,

And thy virgins, O how fair.

“Be in pain,” O thou Glorious Zion,

“To bring forth” David, “JUDAH’S LION.”

In the 9th verse of the fifth chapter of Micah, he says, “NOW WHY DOST THOU CRY OUT ALOUD? IS THERE NO KING IN THEE?” Yes, DAVID, KING OF ISRAEL, IS IN THE LITERAL MOUNT ZION, *as time will prove*, and this is my announcement to *Emperors, Kings, Governors, and People*; and I believe that he has never been EMBALMED, save by the *Power and Word* of the *only one true and living God*.

Here it is ALL in GOD’S OWN WORDS in Psa. cxxxii., 13, 14, 17, 18:—

“For the Lord hath CHOSEN ZION;
 He hath desired IT for HIS HABITATION.
 This is my REST FOREVER; HERE will I dwell;
 For I have desired it.
 THERE will I make the HORN of DAVID to BUD:
 I have ordained a LAMP† for MINE ANOINTED.
 His enemies will I clothe with shame;
 But upon HIMSELF shall HIS CROWN FLOURISH.”

* See Zech. xiii. 1.

† Which is God’s *most Holy Law*. (See Psa. cxix. 105.)



THOUGHTS UPON IDOLATRY.

So long as man keeps his thoughts and ideas within the limit of the Word of God, and the command of God, "Hear, O Israel, the Lord thy God! the Lord is ONE," so long *we are safe and all is well*; but the moment we let these thoughts and ideas go only one step further, and attach them to PERSONS or to SUBSTANCES, or to any *visible thing*, that moment we become IDOLATERS.

Because even *Persons* are *Substantive*; thoughts and ideas are not so. Persons and substances are *limited and confined*, and, therefore, we lose at once in them the Divine attribute of *Omnipresence*.

All the divine attributes, or divine Perfections, we attribute to God, must be *Omnipresent*, as well as *Omniscient* and *Omnipotent*.

If we even attempt to *divide* and *attach to each* of the Divine Attributes of Power, Wisdom, Righteousness, Justice, Mercy, Goodness, and Truth, and attach to any one of them *separately eternal duration*, we are guilty of Idolatry, because we make of each one of these Divine Attributes a distinct and separate God.

Idolatry in *act*, is only one step further than Idolatry in *thought, idea, or mind*, for actions are our thoughts and ideas consummated; and they are never consummated until they are wrought out in actions.

"The act of speaking, or of "taking the name of a

strange* God into our mouths," is as much an *act* of Idolatry as carving Idols of Gold, Silver, Brass, Wood, or Stone—the only difference is, the former is the *act* of the *mouth* and *lips*, and the latter the *act* of our *hands*.

And hence the naming of "*Three Distinct Persons*† or Personalities," (instead of the only one true and living God of Abraham, Isaac, and Jacob,) and these "*three persons in one God*," is gross Idolatry, because one of them is a *Person Visible* and *Incarinate*, and, therefore, cannot be *Omnipresent*, and cannot be the *Invisible, Incorporeal God*, "*without Body, Parts, and Passions*," and hence is Idolatry consummated and confirmed, and made substantive instead of only a Quality, Property, or Attribute.

And is as much *Graven* in our *mouths*, and by our *tongues*, by the *act* of speaking, and is as much an *act* as if we were to graven Molten Gods of Gold, Silver, Brass, Wood, or Stone, with our hands, and is as gross Idolatry consummated and confirmed in *act*; for is not speaking and writing an act as much as *carving* and *casting*? and in either, is the mind and body both being employed in thought and action, in Idolatry, in making to ourselves more than "only One True God," and will be deceiving to ourselves in the awful hour of Death and Judgment, in making to ourselves and depending upon "*Gods that cannot save*."

* As there cannot be but *only one* True Almighty God, the naming of "God the Son" is "taking the name of a Strange God into our mouths."

† This is exactly what Archbishop Charnock has done in his work "On the Divine Attributes;" he has written upon all of them *separately*, and added eternal duration to each—"God the Father, of God the Son, and of God the Holy Ghost," as Christians call their Three Gods, or PERSONS.

THOUGHTS

ON THE

RESTORATION AND REDEMPTION OF ISRAEL, AS TO THE TIME WHEN.

THE Rabbies and Wise men of Israel have been blessed with wisdom and discernment sufficient to see, that when Israel is restored it must be at a *Jubilee* period, or rather at a Jubilee of Jubilees, which is $50 \times 50^* = 2500$ years; and it must be most particularly observed, that a Jubilee could only take place at a time, as is declared in Lev. xxv. c. 10 v., when "ALL the inhabitants" are IN THE LAND, or when "ye shall *return* EVERY MAN *unto his possession.*"

Now the *last time* that this was the case is recorded in 2d Kings x. 32 and 33, "when Hazael smote Israel," and then carried the "Gadites and Reubenites," and the half tribe of Manassites, or the two and a half tribes, to "Gilead and Bashan."

This event took place, as we see from 2d Kings, 10th chapter, 884 B. C.; and what makes this period correct, is, that it took place LONG BEFORE the CHRONOLOGY was ever

* "7 times 7 are 49 years, and the 50th year was commanded to be *Hallowed*, and declared to be a *Jubilee*. See Lev. xxv. 8, 9, 10.

CORRUPTED by the GREEKS, or ROMANS; or by the *Julian** period; it will therefore stand as follows:

	B. C. 4000		B. C. 884	as given in 2 Kings x. 32 and 33.
	A. D. 1852		1851	Present year.
	<hr style="width: 50px; margin: 0 auto;"/>		<hr style="width: 50px; margin: 0 auto;"/>	
	A. M. 5852			
Present Jewish year	5612		2735	
	<hr style="width: 50px; margin: 0 auto;"/>			
Difference	240	=	240	Difference between the Jewish and Christian time.
	<hr style="width: 50px; margin: 0 auto;"/>		<hr style="width: 50px; margin: 0 auto;"/>	
			2495	
			5 years yet to come will bring us to 1856.	
			<hr style="width: 50px; margin: 0 auto;"/>	
			50×50=2500	years will be a <i>Jubilee of Jubilees</i> .

So we see, that if we count from the time of B. C. 884, before ever the *Chronology* was ALTERED and CORRUPTED, we have 5 years, which will bring us to 1856; when, if this calculation be correct, it will bring us to the end of the 2500 years, or 50×50, for the great Jubilee, or Restoration and Redemption of Israel.

* Or as it was changed by Julius Cæsar.

PARABLE

OF

THE HEN AND HER NEST FULL OF EGGS.

IT is a very interesting sight to see a hen and watch all her movements during the first part of her incubation, until she finally finishes it. From the time she lays her first egg, until she completes her nest, she watches, examines, and turns them over every day, and you can plainly see from all her movements and airs, that she is much pleased with her new charge, and she appears to be not only contented, but satisfied with her long confinement, which continues all day and all night, from three to four weeks.

She considers the least interruption a great molestation, if you attempt to approach her with only a finger; but if, at the close of the usual period allotted the hen for hatching her expected brood of chickens, she finds all her hopes and expectations blasted, and that every one of her eggs prove rotten, her actions are very remarkable and curious, and particularly worthy to be written down for our instruction. She first begins by moving off to one side of her nest, leaving only a part of her eggs uncovered, and then continues to move every day further and further off from them, until after some days she sits entirely upon one side of her nest, leaving her eggs *bare* on the other

side, and finally leaves them altogether uncovered, and then all at once she rumples up her feathers, throws up her crest upon the top of her head, then starts up and runs off her nest, and all around, *crying and shrieking in the most piteous manner*, as an evident expression of her lost labours and great disappointment, and none can help her.

The writer of this Parable, or Comparison, has for a number of years been examining most carefully the Chronology of the Christian Church, and her repeated and continual *failures*, whenever she has fixed the *fulfilment* of any of the prophecies to any *limited period*; so that she has been glad to abandon them as unsound, just like the poor Hen and her eggs, but not until, like her, TIME has proved them both bad and rotten; and now she is beginning to leave her eggs, not only partly uncovered, but is really sitting on one side of her nest, and nearly the whole of her eggs are from under her, (as I shall show directly,) *exposed to public view*; and the church will soon, like the poor Hen, all at once *start up*, run off and leave her nest, rumple her feathers, not only on the top of her head, but upon her whole body, and will utter such piteous crying and shrieking, as has never been heard by mortals, and that before the “*Seven last Plagues*” (see Rev. xvth chapter) of “the Wrath of God” are poured out upon her; because of her “*violence against thy brother Jacob (Israel) shame shall cover thee, and thou shalt be cut off for ever.*” Obad. verse 10.

APPLICATION.

A minister of the Church of England states in a recent work, that the Rev. Joseph Tyso, at Wallingford, has written several useful works on Prophecy. “Of prophetic times,”

he gives about *sixty* examples; and as more than three-fourths of them must necessarily be understood LITERALLY, the author concludes that we are not warranted in interpreting the rest in a different manner. More than *forty authors* are quoted, in tabular forms, to show that there is *no agreement* among those who adopt the plan of taking a day in prophecy to signify a year. TIME has shown that more than *thirty* of them were mistaken in their calculations; and the author expresses his apprehensions that "the SAME INTERPRETER (TIME) WILL PROVE THAT THE REST ARE MISTAKEN ALSO," so that we will find that the "*false mother*" has OVERLAID the "Living Child" 240* *years* at least as to *Time*, and that the poor Hen has now *left her eggs* exposed to *public view*, as this extract shows.

* The difference between the Jewish and Christian Chronology.

A REVIEW

OF

THE JERUSALEM MISSION FOR 1846.

THE FIDELITY OF THE JEWS TESTED.

“OUR readers know of the establishment of a bishopric at Jerusalem, supported by the Queen of England and the King of Prussia. A large portion of the 26,000 pounds sterling per annum, collected by the London Society for Evangelizing the Jews, is absorbed in maintaining a number of missionaries and doctors, several assistants, an hospital, &c., in the holy city; besides which, they have erected a chapel, or church, on Mount Zion, where they perform the Episcopal worship in Hebrew,* so as to attract our people. No doubt our readers may be anxious to know something about so vast a scheme for converting Jews; hence we give them the subjoined, originally intended for the “Voice of Jacob,” but not sent, from a then resident in Jerusalem. The writer, though once an ardent Christian, has since em-

* It is a most remarkable fact, that when the mission came to the words, “THREE PERSONS in one God,” in the translation of the Church of England service, they could not find a single Hebrew word to express a “TRINITY” or “THREE PERSONS,” as the Jews never had any such an idea, and consequently no such word, and they had to introduce the Greek word *προσωπον*, *i. e.* “Prosopon,” that is 3 Parzuphim, *i. e.* FACES; yet, this never stumbled these HONEST men.

braced the faith of Abraham, and this circumstance will lend an additional interest to details which may be depended on for their accuracy.”—ED. OC.

TO THE EDITOR OF THE “VOICE OF JACOB.”

DEAR SIR:—Those who had any personal knowledge of the state of things in Jerusalem last year, are aware that nearly all provisions, especially all kinds of breadstuffs, were exceedingly high, several times their usual prices. This of course brought a heavy trial upon Israel. It tested their fidelity to a degree beyond what is generally conceived, particularly when it is remembered that there is a society here expressly equipped to convert (or rather *pervert*) the Jews, by uniting with which they could avoid all necessity and want, by selling the *holy unchangeable law of their God*. This Israel was not willing to do, as facts themselves proved, although in extreme exigency, without either money, food, or water—the society offering them at the same time a competency of good food, fashionable clothing, ease, and an education in their college, where they would be so taught, as soon to become missionaries. The lowest salary any missionary receives from the society is £100 per annum, and some of them three times that sum. Israel had eyes to see, and minds to appreciate the worldly respect and honour, the comfort and the ease £100 per annum would procure every one of them that would renounce the holy faith that the blessed Abraham, Isaac, and Jacob lived and died in, (especially when the title of Reverend should be prefixed to each of their names;) but like holy Daniel, when the fiery furnace and den of lions stared him in the face, and threatened his existence, Israel held fast his fide-

lity to his God, with but one single exception. That was a young man, a renegade from Corfu—a noble-looking fellow, near or quite six feet high—a large, full black eye, and fine Italian expression of countenance. He was baptized in the commencement of last year, (1846,) and was taken in the family of the Rev. Mr. Veitch. About the time of baptism, or nearly in a parallel line with it, he carried on gambling at Toulon's, the French store in this place, and expressed an ardent desire to come into possession of the bishop's *salary*, but said he did not want his title. In this way he carried on both branches of business at one and the same time, until finally he got in a quarrel with Mr. Veitch's hostler, and in a wrestle endeavoured to cut his throat, and did so until the knife broke, and then went into his room and discharged a heavy loaded gun between his arm and heart, which went so near as to tear away the clothes bare to his body, leaving the load deposited in a hole some considerable distance in the ceiling or wall, just over his head. However, after this noted conversion of Abraham Joshua, he was as *quietly and snugly* packed off at *midnight* to Jaffa as well can be imagined. And this was the *one* glorious conquest of the mission for 1845, at the cost of £26,000 per annum, while every Jerusalem Jew to a man, held *fast his fidelity* under the greatest existing temptation. *What an honour to human nature! How it exalts the power of faith! And what glory it does to Israel's God.*

The next object we shall draw a little nearer to examine, is the Dispensary; and this establishment, like the above convert, is not exactly what it professes to be, as we see from Mr. Behren's own declaration, published in the "Jewish Intelligencer" of December, 1845, page 420. He says as follows: "In consequence of my staying with Mr. Berghheim, many Jews come to see me who otherwise would not

venture to call on me, *as they now come without incurring the least suspicion from their Jewish brethren, because the dispensary furnishes a sufficient excuse for them.*" Here we see, under cover of a dispensary expressly and professedly for affording the poor Jews medical relief, they are thus to be secretly and underhandedly taught REBELLION and SECESSION from their acknowledged and lawfully authorized head. Is this the way Christians act?—and is this the way the English mission is going to make converts?

We will now review the botanical and medical garden. This, like the last, has either been *misnamed* or else entirely perverted to a different purpose from its intended object; for not twenty shillings' worth has ever been raised in it of any kind of botanical or medical plants or roots whatever, until the present year, 1846, when a few castor oil plants and poppies were raised at a cost of from £50 to £60 per annum, whilst the produce heretofore (consisting of a few cabbages, salads, "onions and leeks,") has been all, or nearly all, consumed by one of the honourable members of the mission, but not without some jealous feelings and expressions of some of the other members of the mission, who have to buy at their own expense their "onions and leeks" in the Bazaar.

It has also been repeatedly mentioned in the "Jewish Intelligencer," and circulated by other means, that the rabbis of Jerusalem were on the most *gracious and encouraging terms* with the English mission here, in promoting Christianity amongst their members, (the Jews.) This is by no means the case. It is true, that the Chief Rabbi,* the

* A letter addressed to the Chief Rabbi, or the Russian consul, Rabbi Isaiah, or Dr. Simon Frankel, will satisfy any honest inquirer on this subject.

Rev. Macado Gagin, and the rest of the rabbis, wish to treat every person with that respect and courtesy that he is entitled to ; but at the same time they have no union with, neither encouragement for the mission, in the work and way that they are at present engaged in, than they have in the total abrogation and destruction of God's Holy Law, his Sabbath, Circumcision, and the Feasts ; for they are not without discernment enough to perceive that, as the mission conquers, Israel must be *blotted out of everlasting remembrance*. So the rabbis are not anxiously waiting, as many are at this time, to see whether the mission will prove victorious, or the living word of God and Israel ; for they well know God's promises will be fulfilled to them.

To conclude, it is really distressing and heart-rending to see men professing to be the self-denying saints of God, holding the Bible in their hands as their *whole and sole* "rule of faith and practice," inculcating a "holy crucified life to the pleasures, honours, riches, and fashions of this vain world," professing to follow a Saviour that "had not where to lay his head,"—to see such professors eagerly seeking more pleasures and honors, dressed better and living better than any other body of men, *professing* or *non-professing*, in all the Holy Land. And what makes it worse, these persons are living upon charity or charitable contributions, and are professing to "*serve the Jews*," when in truth the *Jews are serving them*, and are the very persons who are supporting them, and are the foundation upon which their large salaries, from £100 to £1200, rest ; so that some of the discerning and honest in heart have wisely concluded that even if the present society should amount to some hundreds, some time hence, or even thousands, (as there are but few societies but can number their thousands,) *another society will*

have to be raised, and funds supplied, and they be sent to Jerusalem to *convert them*, before there is any resemblance between them and the book they profess to follow as their sole rule of life and practice.

Those who fear God and reverence his holy word, I would earnestly entreat that they would satisfy themselves in relation to the seven following *most important questions*, before they proceed in giving any farther support to the present English "Mission for Promoting Christianity (so called) amongst the Jews," as follows:—

Question 1st.—Are the Jews to "Remember the law of Moses, my servant, which I commanded him in Horeb for *all Israel?*" or are they to abrogate it before God sends Elijah the prophet? See Mal. iv. 4, 5.

Question 2d.—Are the people of Israel not "to dwell alone, and to be reckoned among the nations," contrary to God's holy word? (see Num. xxiii. 9,) by becoming united to the mission and marrying amongst them, and thus their children be *no longer Jews*, but lost and merged in the common gentile mass, regardless of everything that constitutes the Israelite?

Question 3d.—Are they thus to totally disregard and do away with God's covenant of circumcision, that was to be "*for an everlasting covenant*" between God and Abraham and "*his seed after him in their generations?*" [See Gen. xvii. 7—14.

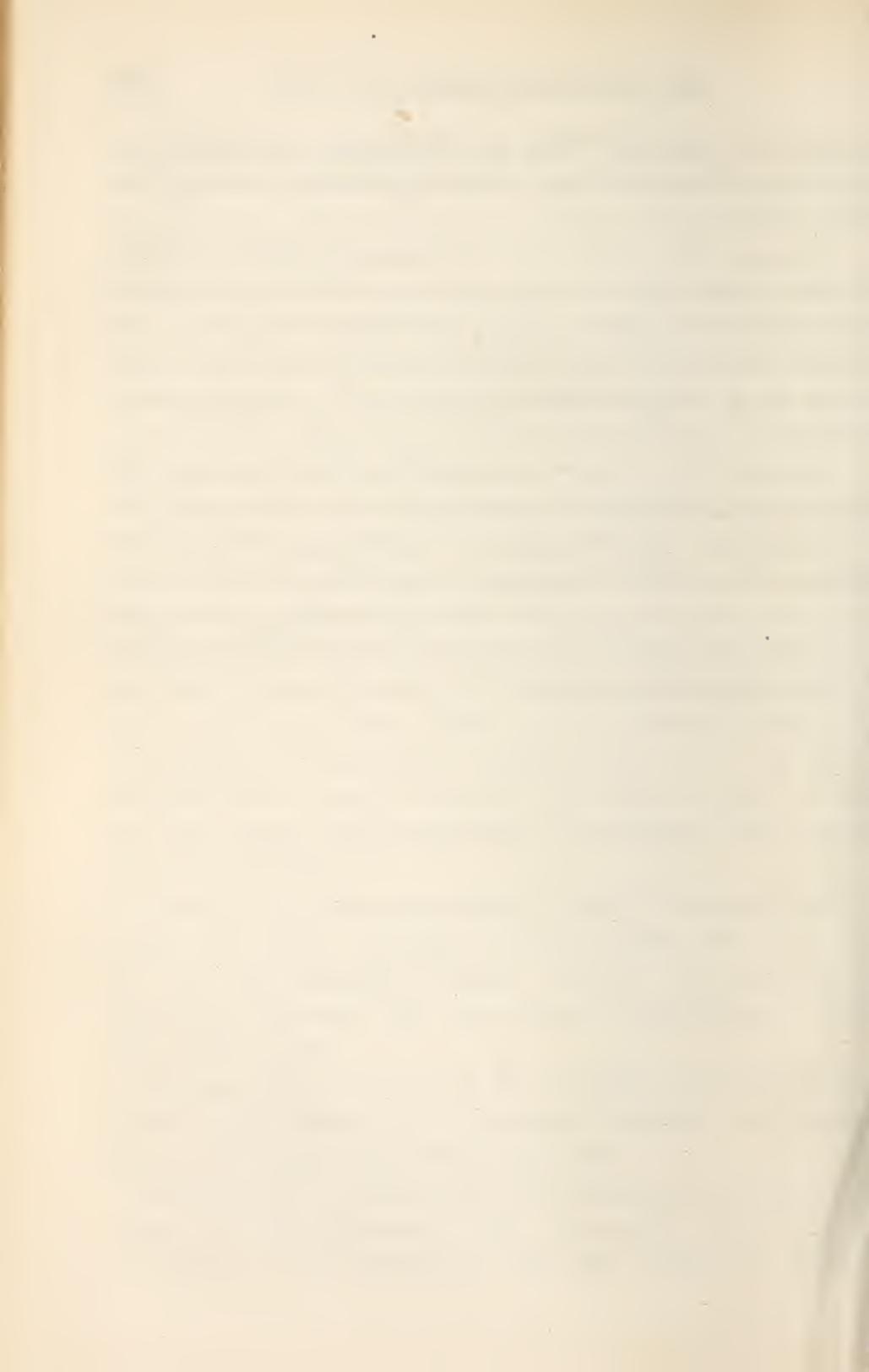
Question 4th.—Is not also the seventh day Sabbath enjoined upon Israel, as a *perpetual covenant throughout their generations?* See Exod. xxxi. 16.

Question 5th.—Are not the four feasts of the Lord—the Feast of "*Remembrance*," the "*Passover*," the "*Feast of Weeks or the Pentecost*," and the "*Feast of Taber-*

nacles," as also the "*Day of Atonement*," commanded to be kept by Israel as long as their generations exist? See Lev. xxiii.

Question 6th.—Has not God declared "That the ordinances of the sun for a light by day, and of the moon and the stars for a light by night, that these ordinances shall depart from before him, when the seed of Israel shall cease *from being a nation before him for ever?*" See Jer. xxxi. 35, 36.

Question 7th.—Are you not guilty, if you promote the present mission of "*transgressing the laws*," *changing the ordinances*," and *breaking the everlasting covenant*," as shown above? (See Is. xxiv. 5.) And also of coming under *the curse* mentioned in Is. v. 24: "Because ye have cast away *the law* of the Lord of hosts, and despised the *word of the Holy One of Israel!*"



THE TUB,

OR

HOUSE OF TRUTH TURNED UPSIDE DOWN.*

“Surely your turning of things upside down shall be esteemed as the potter’s clay.” Is. xxix. 16.

THE following remarks were written in Jerusalem, after a *full understanding* of the mission’s *aim* and *object*, in endeavouring to convert or promote Christianity amongst the Jews, and expecting Israel to be *blessed by and in them*, instead of the missions, and *all nations*, being blessed *by and in Israel*, as it is written: “In thee and in thy seed—(mark, not ‘in seed’ in the *singular*, but in thy seed, *plural*),—shall all the nations of the earth be blessed.” Gen. xv. 5; xxii. 18.

There is a very great difference between a man’s growing up in the *midst* of the house, or the *house growing up* in the *midst* of a man. In the first position he might enjoy himself, and be very comfortable indeed, surrounded by an affectionate wife and children; but in the last case he would be exceedingly uncomfortable and troubled, and require the

* This will forever settle that *most important question*, viz., Whether the Jews will have to come to the Christians (“for salvation is of the Jews,”) or whether the Christians will have to come to the Jews.

assistance of the most skilful and eminent physician before he could be disgorged of his great burden, viz., of extracting the house out of him; and effecting this would be a wonderful delivery; and if he should live through and after the operation, we should extol the abilities and skill of the physician very highly indeed.

In the early ages of the world, God raised up a most noble, glorious kingdom, or "nation of kings and priests," (Exod. xix. 6;) and what is most remarkable, they all originated from the faithfulness and moral excellence of one man. He was born about A. M. 2000, whose name was called Abraham, and in whom, or in the *midst* of whom, and in the *midst of whose seed*, "all the families of the earth should be blessed." See Gen. xxviii. 14.

This great and most excellent man, Abraham, had a grandson whom they called Esau, and who was an exceedingly ambitious and overbearing character, and was most violently opposed to his brother Jacob; and this grandson succeeded in subduing and crushing his brother Jacob, so that after several ages and generations of men, this glorious and most dignified nation of "kings and priests" became despised by him, till his very name, "Jew," became a proverb of reproach, and he trod him down under his feet, "as the mire of the streets," and "esteemed as earthen pitchers." (See Lam. iv. 2.) And furthermore, this gentile Esau endeavoured to supplant his brother Jacob in establishing a MESSIAH, church and religion, *entirely of his own making*; so that he thought he would succeed finally, under the name *Christian*, in getting the "*tub turned upside down*," and the house bottom upwards, so that Israel should grow up in the *MIDST* of Edom, or Esau, (that is, in his church,) instead of Esau's going to Israel

for the blessing, and growing up in the MIDST of Israel, (as the prophet Jeremiah declares he shall do, in chap xii. 16.) In short, the greatest of worldly thirsts inspired this Esau after *dominion and pre-eminence*, instead of being willing to grant it to his brother Jacob, to whom he had made a *legal, bona fide, fair sale*, too, for a mess of pottage. (See Gen. xxv. 31, 33.) This sale of his "birthright and blessing" included the *first dominion and power over all created beings*, as was fully and unalterably decreed by God through Isaac: "Let people SERVE THEE, and nations BOW DOWN TO THEE; be *lord over thy brethren*, and let thy mother's sons (Esau was his twin brother) *bow down to thee*." (Gen. xxvii. 29.) And now, after fairly selling his "*birthright*," which included this all-sweeping and comprehensive BLESSING, his descendants, the gentile Christians, which compose Daniel's four beasts, or monarchies, after a lapse of near 4,000 years, send a mission for converting (*i. e.* perverting) Jacob to Christianity, to Jerusalem and the Holy Land, and desire him to receive them as ministers and teachers, or priests, and desire Jacob, or Israel, to grow up in the MIDST of the mission, and be *blessed* in the gentiles, instead of the gentile Christians and *all nations* being blessed in Abraham and his seed, (Israel.) Surely this is the *tub turned upside down*, and a house growing up in the MIDST of a man, instead of a man growing up in the MIDST of his house. "SURELY YOUR TURNING OF THINGS UPSIDE DOWN SHALL BE ESTEEMED AS THE POTTER'S CLAY." It is an old proverb, "Let every tub *stand upon its own bottom*;" then let Jacob honourably inherit his blessing, and Esau his. Esau's blessing was, "By thy sword thou shalt live, and shalt serve thy brother; and it shall come to pass, when thou shalt have the dominion, (as is now the case,) that thou shalt break his yoke from off

thy neck." (Gen. xxvii. 40.) The first part of this blessing and prophecy has ever been fulfilling itself since the first captivity of Israel, under the king of Babylon, above 620 B. C.; for Edom is Babylon, as is declared by the spirit of God in Ps. cxxxvii. 7, 8, where God calls Edom Babylon, for Esau, or Edom, has always lived by his *sword*, and all his conquests have been made by it. And mark, if we observe the *consecutive order* in which it was spoken, this must be fulfilled BEFORE the second part of it is, viz., SERVING HIS BROTHER JACOB, and which has never taken place as yet for any length of time. Therefore the reservation, that, "when thou shalt have the dominion, thou shalt break his yoke from off thy neck." And indeed there is no blessing, except in a state of subserviency to his brother Jacob, between the *two lids of the Bible*; and the one that is mentioned in Amos ix. 12, is, AFTER God "returns to raise up the tabernacle of David, that is fallen down, and to build it as in days of old." (See verse 11.) And the very next verse declares that Israel shall "*possess the remnant of Edom*," (and mark particularly that *Edom is not to possess Israel*, but right the *reverse*;) and the object of this is declared to be, that Israel may have in possession all the *remnant*, not only of all the gentile Christians of Edom, but all the heathen also, "which are called by my name, saith the Lord, that doeth this." And most assuredly all the gentiles and heathen must come to his people Israel, upon whom He called, and "put his great name." (See Num. vi. 27; Dan. ix. 19.) And it is in this very particular way and thing that in Abraham and his *seed*, (not in SEED, SINGULAR, as Paul* says, but in THY

* Compare Gal. iii. 16, with Gen. xv. 5, and xxii. 17, 18. And this is the only subterfuge that the mission dare assert, to evade the truth of growing up in the midst of Israel.

SEED, in the PLURAL number,) that all nations are to be blessed. (See Gen. xv. 5; xxii. 18.)

Then let us hear no more of a mission or missionaries coming from England, preaching and telling Israel that they must all come to their messiah, and “*believe*” their corrupt system of Christianity, and “*be baptized, or they shall be damned.*” And yet their very system numbers at present above *three hundred sects*, (see Buck’s Theological Dictionary,) contradicting and denying those very truths that the opposing party assert to be true; and all asserting there is but “*One Lord, one faith, and one baptism.*” (See Eph. iv. 5.) And yet they have three* Lords, or Gods, three hundred faiths, and many kinds of baptisms, viz., spiritual baptism only, water baptism, sprinkling, *dipping*, and *plunging backwards and forwards*. So when the gentiles come to the ONE HOLY TRUTH, and grow up in the “MIDST” of that which is in the “MIDST” OF ISRAEL, instead of Israel coming to any of the three hundred different sects and faiths, and growing up in the “*midst*” of them, then the TUB WILL BE RIGHT SIDE UP, as the prophet Jeremiah declares in his xii. 16: “And it shall come to pass, if they (the gentiles) WILL DILIGENTLY LEARN THE WAY OF MY PEOPLE,” (Israel,)—mind, ISRAEL IS NOT TO LEARN THE GENTILES’ WAYS†—“to swear by my name, The Lord liveth; as they taught my people to swear by Baal; then shall they be built up in the *midst* of my people.” I asked lately the head missionary, and the one that has been the longest in Jerusalem, the meaning of this sixteenth verse of the 12th of Jeremiah, and to be so kind as to explain it to me, as they came here (Jerusalem) with

* “God the Father, God the Son, and God the Holy Ghost.”

† And become GENTILIZED.

the design to “promote Christianity amongst the Jews;” and that the object of the mission was to instruct the Jews how to be built up in the ‘*midst*’ of them, instead of their being “built up in the ‘*midst*’ of my people Israel.” He replied, “O, that was fulfilled in the days of Hyrcanus.” But I replied, “Alas! alas! alas! in the days of Hyrcanus the 2d, nearly all the Jews were butchered by the Romans, under Pompey, who captured Jerusalem and stormed the temple. This was the very *reverse* of being *built up* in Israel: and I really pitied the poor missionary, for his “turning things thus upside down was esteemed as the potter’s clay.” And if we consult the two preceding verses of this twelfth of Jeremiah, the 14th and 15th, it fully proves it so; for, “Thus saith the Lord, against *all my evil neighbours that touch* the INHERITANCE WHICH I HAVE CAUSED MY PEOPLE ISRAEL TO INHERIT BY PROMISE; (so, it is yet future, although these very missionaries are now touching it, and claiming it in virtue of being Christians, and of Jesus being the messiah,) “Behold, I will *pluck* them (the missionaries) out of their land, and pluck out the house of Judah from among them. And it shall come to pass, after I have plucked them (the missionaries) out, I will return and have compassion on them, (Israel,) and I will bring them *again* every man to his heritage, and every man to his land. And it shall come to pass, if they will diligently *learn* the ways of my people, to swear by my name, The Lord liveth; as they taught my people Israel to swear by Baal; they shall be built up in the *midst* of my people.”

Written in Jerusalem, February 7th, 1848.

REMARKS UPON THE ABOVE.

If the above words of the prophet Jeremiah are true, and ever take place, which they undoubtedly are and will, one would suppose it will be indispensably necessary for the Jews to establish societies for promoting Judaism amongst the gentile Christians, instead of the Christians establishing societies "for promoting Christianity amongst the Jews," for *perverting* and *subverting* them, (instead of converting them,) as is now the case.

The Jews know full well that it will not be necessary for them to use the like means that the gentiles are now using; for God declares, He will promote Judaism by his last plagues, or "judgments," and that "*early in their affliction will they seek him,*" and then "ten men shall take hold out of *all languages of the nations*, even shall take hold of him that is a Jew, saying, *We will go with you*, for we have heard God is with you." And surely this would be a *fool's errand, if God is with the gentiles*. Not only Jeremiah, but Ezekiel and all the prophets, declare that the gentiles shall no longer "*serve themselves of Israel,*"* as is now the case, but that all the *gentiles shall serve Israel*, (see Isa. xiv. 1, 2,) and become *tributary to Israel*. "Yea, even the abundance of the sea, and the forces and wealth of the gentiles, shall come unto thee." (Isa. lx. 5.) "For the nation and kingdom that will not *serve thee shall perish*; yea, those nations shall be *utterly wasted.*" (Is. lx. 12.) Read the preceding verse, the 11th, where it declares not only that they shall "bring the forces of the gentiles, but also that their kings shall be brought." O, when will the

* See Ezek. xxxiv. 27, 28, and Jer. xxx. 8. They will tell us who is to be subservient.

gentile Christians learn only wisdom enough to place the tub right side up, and those many *misguided* and *over-zealous* persons in England and America learn to keep their money in their pockets, instead of perverting by it the *whole order* of the word of God, in supporting an idle, proud, and luxurious set of missionaries in usurping the *ascendency* and *pre-eminence* over Israel, for a salary of from £100 to £1200 a year? “Concerning Edom, thus saith the Lord of Hosts, *Is wisdom no more in Teman?*” (Jer. xlix. 7.) “Teman” was a son of Eliphaz, and Eliphaz was a son of Esau. (See Gen. xxxvi. 10, 11.)

THE "MASORA;"

OR

GREAT JEWISH COUNTERFEIT DETECTOR.

IF God's Divine, Holy and ever blessed Law is only another form of expression for the *Will** of God, made known to us by the *Word* of God, which he declares He "has (exalted) above *all his Name*, Psa. cxxxviii. 2; we can see why the Holy "anointed, i. e. *Messiah*, of the God of Jacob," 2 Sam. xxiii. 1, declares in his Psa. cxix. 72, "That the law of thy mouth is better than thousands of gold and silver," and that the "*Judgments*," or righteous *decisions* or sentence of this Holy law (when rightly interpreted and administered) are "True and righteous altogether, more to be desired than gold, yea than much fine gold; sweeter also than honey, and the honeycomb." Psa. xix. 9 and 10.

Now, we can at once see the very great importance of this most Holy law of God; and so *all* important was this Most Holy and ever blessed law in the eyes of the Learned, or wise men of the East, that they saw the very great necessity of guarding and protecting it from all after *Mis-translations*, *Interpolations* and *Perversions*, by what is called by them the "*Masora*," i. e., מסרה.

* And for the *Truth* of God, for it is said, "Thy *Law* is *Truth*."

This "*Masora*" is a great and complete *Jewish Counterfeit Detector*, as you will at once see, for it fully proves the truth of God's word, which says, "He showeth his Word unto Jacob, his statutes and his judgments unto Israel. He hath not dealt so with any other nation; and as for his judgments (or righteous decisions), *they have not known them*. Praise ye the Lord." Psa. cxlvii. 19 and 20.

This Masora is a *Fence*, and most perfect security, in order to prevent any *Alteration*, *Innovation*, or *Mistranslation* of God's most Holy law, or word. It consists of every chapter, section, verse, word, letter, accent, vowel, and vowel point, being most carefully copied from God's Holy Law, as it was first given to Moses upon Mount Sinai, and herein lies its all-sufficient *security* against every attempt to alter it, or pervert it, so long as Israel are God's faithful *Depositaries*, and as long as God's word is true, which declares in Isa. lix. 21: "This is my Covenant with them, saith the Lord; my *Spirit* that is upon thee, (here then is the *only true* "*Spiritual Israel*,") and my words which I have put in thy mouth, (this is the "*Masora*,") shall not depart out of thy mouth, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and forever."

So that the only true reading and understanding of every Word of the Law and the Prophets is to be taken according to the *letter* and *spirit* of the Instrument as God taught Moses, during forty days and forty nights upon the Mount, that it might be preserved in all future ages unadulterated, and without any possibility of corruption, or mistake, of even one single word; this "*Masora*" informs us, that the whole Bible Pentateuch and Prophets consists of 23,206 verses; in the Pentateuch alone 5,245 verses.

Besides these, the number of chapters, sections, words, letters, accents, vowels and vowel points, are there most faithfully recorded, long, very long, before ever the period that it is *falsely* asserted the Inspiration of God left his people, Israel, as the chosen Depositories and Expositors of his Holy law, fully confirming the declaration by his prophet Isaiah, "Ye are my *Witnesses*, saith the Lord," xliii. 10; "Children that will not lie; so He was their *Saviour*," lxiii. 8; as will be most fully hereafter proved, when that very same "*Ark* of the covenant," now *hid*, shall be brought forth, in which was placed "The two Tables of the covenant of this Holy law, together with the golden pot of Manna and Aaron's Rod that budded; all of which, we are informed, was laid up in the *Holy Ark*, in order that it might be kept for your (future) generations, that they might see the Bread wherewith I fed you for forty years in the Wilderness, when I brought you forth from the Land of Egypt." And Moses said unto Aaron, "Take a Pot and put an Omer full of Manna therein, and lay it up before the Lord to be kept for your generations." Exod. xvi. 32, 33, and 34th verses.

Then all future generations will see to their *own confusion*, who are and ever have been God's faithful Depositories and Witnesses, for every word of the covenant of this Holy law will then be seen, and will bear ample testimony, and that they both have been kept true and unadulterated, and that "God hath (*only*) shown his word unto Jacob, his statutes and his judgments unto Israel. He hath not dealt so with *any other* nation; and as for his judgments, they have not known them. Praise ye the Lord." Ps. cxlvii. 19 and 20.

This is one reason why I became a Jew in Jerusalem, when

I compared all the profession and mistranslations and false interpretations of the Missionaries of the Church of England to convert the Jews, with that of the word of God, and with that of the "Masora," which is in their hand; but it is one that is incontrovertible and unanswerable; so long as that "Masora" is in existence and can be produced, and that, too, so long as it *fences* and protects God's most Holy Law, word, and will, defying all and every species of innovation and mistranslation.

Now let us look at the other side of this "Masora." Let us compare this "Masora" with the Christians' present *authorized* and *received* version of the Bible, by their own prelates and received by their own Bishops and Ministers, who were doubtless prepossessed and prejudiced in its favour.

Bishop Lowth mentions no less than "between seven and eight hundred errors" in his New Translation of the Prophet Isaiah.

Bishop Horsley, "no less than one hundred and twenty variations" in the small book of the Prophet Hosea, which only contains fourteen chapters.

Dr. Conquest has published his English Bible with "twenty thousand emendations and variations from the common version," which is now before the public.

Mr. Newman has also his work of "ten thousand mistranslations" of the Old Testament alone before the world.

Now, if all our *hope* of *Salvation* is dependent upon such a miserable mutilated and erroneous translation for everlasting life, we may well despair of ever obtaining it.

If God has "magnified or exalted his word, his written word, above all his name," or *authority*, Psa. cxxxviii. 2, I must, before I can obey, I must understand the language (the Hebrew) in which that was and is written.

If I wish to make my *Will* known, and can only speak or express my will in the Arabic, the Arabic must first be understood correctly before ever my will can be correctly understood; and just so with the will of God. And not only so, only let us contemplate for a single moment that all this corruption and perversion of the Holy word and will of God, upon which the salvation of above one hundred and forty millions of the souls of Christians are entirely dependent for their knowledge of the Truth, (for how can Christians know the will of God, let me repeat it,) while it is all hid up and contained in the Hebrew Text, and no possible way to arrive at it but by understanding that text?

Surely the common English translation by King James's seventy *biased* and *prejudiced* Episcopalians cannot stand, with so many hundreds and thousands of mistranslations and perversions, and "some of them of very great importance," as is declared by Prelates and Bishops of their own church. See the Rev. Jno. Oxlee's Three Letters to the Lord Archbishop of Canterbury, page 53.

And most surely they could not have been prompted, nor inclined wantonly to deviate from the authorized and received version of their *own church*—I mean that of the Church of England—which it was their *interest* to obey and *serve*, as it is well known that their Bishops are *well paid* above all others for so doing.

But what a most powerful and all-conclusive evidence is the above of the truth of God's *word*, that "Ye are my Witnesses, saith the Lord," (Isaiah xliii. 10;) and surely there are no Hebrew Scholars like the Jews themselves, who have been educated in it from their earliest infancy, and who even speak it most familiarly in their daily conversation in Jerusalem.

Now, we will *confirm* this by one of the greatest Scholars and *Enemies* to Israel who perhaps ever lived, as Moses himself has declared, "Our Enemies themselves being *Judges*," Deut. xxxii. 31. I allude to Dr. Alexander McCaul, Professor of Hebrew in King's College. He says, in the "Jewish Intelligencer" of August, 1844, page 258, "Respecting the meaning of words, and frequently the *sense* of *Passages*, their familiarity with the language (Hebrew) in which they spoke and wrote as in their mother tongue,  and which has never been equalled by any *Gentile Student*, (he himself is a **Gentile*,) which they appear to have known by heart; *their ready memory making them living concordances*, and their proverbial acuteness giving their commentaries a value which the *greatest Gentile* scholars of every nation have been ready to acknowledge." Is not this concession from an *enemy* enough to prove and satisfy every sincere and honest inquirer after truth, that God hath "shown his word unto Jacob, his statutes and his judgments unto Israel? He has not dealt so with *any other nation*, and as for his judgments, they have not known them. Praise ye the Lord."

Glory to the Father, to the *Only One*, and to His *Holy Spirit*. As it was in the Beginning, is now, and ever more shall be, world without end. AMEN.

* And the author of the "Old Paths."

CHRISTIAN MINISTERS' TESTIMONY

TO THE

TRUTH OF THE "MASORA."

REV. MR. OGDEN, Rector of Trinity Church, Newark, says: "Great numbers of the first professors of Christianity were *Hebrews*, and many Christians, in the early ages of the Church, studied the *Hebrew language*; but so far were they from charging the Jews with *corrupting* the text of the Old Testament, that they bear testimony to *its purity* in the periods in which they lived:* and the *Masorites* were so sedulous to preserve the copy of the Jewish Scriptures free from corruption, that they numbered even the lines, words and letters in each book."

"The *Masorites* were certain Jewish Doctors, who were wholly employed to examine and criticise upon the true orthography of the canonical books of scripture; to determine, to preserve, and to transmit to posterity the genuine reading and pronounciation of the Hebrew, by affixing to it proper accents and vowel points."

Dr. Lightfoot observes, that "they summed up all the

* See Du Pin's Canon, vol. i., chap. iv., § 3-7. Jones's Crit. Lect., chap. iv., § 70-74. Chap. xiii-xviii. MS. Turret. vol. i. Quest. x., § 5-13. Walton's Prol. to Polyg. Bib. Stackh. Hist. Bib. Appar., p. 35. Bossuet's Univ. Hist., vol. ii., p. 148.

letters in the Bible, to show that not a stroke of that sacred book hath perished; and, therefore, had we no other proof of the truth of the text of the Old Testament, the labours of these men would be sufficient to convince us of its validity.”
Works, vol. i. p. 999.

APPENDIX A.

THE CHRISTIAN RELIGION HAS FORESTALLED AND ANTICIPATED NEARLY EVERYTHING IN RELATION TO THE LITERAL COMING "KINGDOM OF GOD."

1st. The "Kingdom of God" has been forestalled and anticipated, in holding up that Kingdom to be *exclusively* a *spiritual* and *only* a *spiritual* Kingdom* *already possessed*.

2d. The Kingdom of God is to be as *visible* and universal as the present fallen one is, "And the greatness of the Kingdom *under the whole Heaven*." See Daniel vii. 27.

3d. Mount Zion and Jerusalem have been forestalled and anticipated by *spiritualizing* them away, and declaring that they have nothing to do with PLACE, but "only mean the heart," or "*our Church*"—thus limiting and confining them to this present dispensation.

4th. So with the "*Saints*," or "*People* of the Most High God," it was expressly and plainly told the Prophet Daniel that they were to be "*Thy People*," (who were Jews.) See Dan. vii. 27; viii. 24; ix. 16 and 24; x. 14; xii. 1 and 7.

5th. The Hallel, or 118th Psalm, is and has been entirely forestalled and anticipated, and cannot be applied with any

* And has not the True Messiah been forestalled in making him *only to be a spiritual deliverer?* but all the Prophets make him an *Outward* and *Spiritual* Deliverer and Redeemer at one and the same time.

degree of consistency to the present *state of things* or to any that has ever yet taken place.

6th. Redemption also has been forestalled and anticipated, and is by most Christians confined to the soul; as if it was never to extend, and had nothing to do with the Body and outward and inferior creation; and even the Glorious Resurrection of the Bodies of the Saints is to this day, by the Hicksite Quakers and Shakers, and other spiritualizers, denied to extend its power to *Flesh* and *Blood*, or the outward Body; so that the *Resurrection* consists only, they say, in the Divine Life *rising* and possessing its *influence over the soul*, and “*that there will never be any other Resurrection.*”

7th. And even the coming of the Messiah is declared to be nothing more than the coming or arising of the *Divine Life* in the soul; thus, like “Hymeneus and Philetus,” not only saying “*the Resurrection is past already,*” but the Messiah has come and the Redemption has finished its work—not in visible fact, but in mind and feeling. Thus we see how Ann Lee could with any degree of *plausibility* of consistency declare she was the “Word of God” which “was the only coming of the Messiah that ever took place at first, or that ever will take place at last;” thus all *Personality*, consequently *Individuality*, and therefore all *Identity* and *Accountability*, are forever lost, for what is a soul without a Body? a life without any MEDIUM to manifest itself by.

Abstract thought and feeling, however excellent they may be, are but a spiritual phantom, or *fancied vision*. The Truth is, *all Souls have a Body*, either fallen or unfallen, without which Body they could not have any susceptibility, neither perceptibility, upon which *consciousness* and self-existence are dependent. Bodies are given us for distinguishing one from the other, and for Identity.

8th. The "*Glory of God*" has been forestalled and anticipated, and misunderstood by confining it to the *Praise* and *Honour* attributed to God in adoration and worship; whereas the "*Glory of God*" is the Shechinah, or visible manifestation of *God's Presence*; is a "*Pillar of Cloud by Day and a Pillar of Fire by Night,*" as was *visibly* seen over the Israelites.

9th. The *Universality* and *Catholicity* of the True Church has also been forestalled and anticipated both by the Romanists and Church of England, and all other claimants, under the present dispensation for *Universality* and *Catholicity*, and cannot take place until there is a *Unity of Faith and Practice*, and *until* the time the Prophet Daniel says it will take place, which was not *until* "the Thrones were cast down and the Ancient of Days did sit, and *his Throne** was like the fiery flame and his wheels as burning fire," and "a fiery stream issued and came from before him." Dan. vii. 9 and 10.

Ask yourself this one question—was the "*Gold, the Silver, the Brass, the Iron and the Clay*" broken in pieces by the Stone 1800 years ago, so that "*no PLACE was found for them?*"

Answer. No, for they *all exist until this day*, and *PLACE is found for them*, therefore the Kingdom of Jesus was not the Kingdom of the Stone; and you have *forestalled* and *overlaid* the Kingdom of the "*Living Child,*" and you do not belong to the True Mother; for although you may say the *spiritual* part, or half, of the Kingdom was set up 1800 years ago, yet in thus dividing the "*Living Child*" you prove yourself the false Mother, for she still exists, which is your whole profession of Christianity.

* God's Throne.

APPENDIX B.

THE FIFTH MONARCHY OF THE "STONE."

GREAT QUESTION,

Whether we have been rejecting that Stone mentioned in the cxviii. Psa. 22d v., and in the 2d chapter of Dan. 34th v., as follows :

"The *Stone* which the BUILDERS refused is become the *Head Stone* of the corner."

"Thou sawest till that a *Stone* was cut out WITHOUT HANDS, which smote the IMAGE upon his FEET, that were of iron and clay, and brake them to pieces."

"In the name of the Lord will I (not *Him*) destroy them." Christians say, that Jesus is the one (the "Stone") that will do this ; and consequently he therefore is the HIM, and all know that the IMAGE was not DOWN to the FEET 1800 *years ago*. I say that it is DAVID HIMSELF, that is the "Stone," that will do this, and consequently HE therefore is the I, and hence he speaks of HIMSELF in the first person throughout the whole of the 5, 6, 7, 10, 11, 12, 13, 14, 18, 19, 20 and 21st verses of the cxviii. Psalm ; and this is the self-evident reason that the next verse relating to the "*Stone*" must mean and apply only and alone to David, because *the day spoken of*, and all the circumstances mentioned in the cxviii. Psalm, are yet *future*, and therefore the following verse is expressed in the *past* tense, thus,

"*The Stone* which the builders *refused*, is become the HEAD STONE of the corner."

The "BUILDERS" are the Christian *Church Builders*, who have, during the whole period of more than 1800 years, *refused* the Head Stone, David, who is the "Mèssiah," "King," "Priest," and "Prophet" of the God of Jacob; and this is the reason that he ever speaks of *Himself** in the FIRST PERSON in the cxviii. Psalm, and not of ANOTHER in the SECOND PERSON; and this is the reason why Christians cannot speak and say that "*David means Jesus*," and "was a TYPE of Jesus," and hence they cannot take all the promises spoken of, and to, David in the FIRST PERSON, and apply them to Jesus in the second person; and it is in this way that they attempt to rob DAVID of his IDENTITY, and consequently of his PERSON, NAME, CHARACTER, and OFFICE, and of all the Promises and Blessings of God *guaranteed* by the "HOLINESS" of his OATH.

"Once have I SWORN by MY HOLINESS that I will not lie UNTO DAVID."

"His Seed shall endure forever, and *his Throne* as the Sun before me."

"It shall be established forever as the moon, and as a faithful witness in heaven. Selah." Psalm lxxxix. 35, 36, and 37th verses.

* And therefore David says in this cxviii. Psa. 10, 11, and 12, that "in the name of the Lord will I DESTROY them," and not in the name of Jesus shall HE (Jesus) DESTROY them, but "in the name of the Lord will I DESTROY them."

APPENDIX C.

“THE BRANCH.”* Is. iv. 2 and xi. 1; Jer. xxiii. 5, and Zec. iii. 8 and vi. 12.

THE Generation or Birth of the Heavenly and Eternal Child of God, may be seen as a “*Branch*” growing out of this present Mortal Body, by exhibiting the former by the Latter.

Christians’ own Testimony by Paul, was taken from Psa. xix. 1, 2, 3, viz: “The Invisible things of Him (God) from the Creation of the World are *clearly seen, being understood by the things that are made.*” Rom. i. 20.

The Generation of the Child† of God, as a *Branch*, is as follows :

I. The *Father*, is the *Word*.

II. The *Mother*, is the *Soul*, and if *truly virtuous* can have *only but one Husband or Father*.

III. The *Seed*, is the *Word* of God, or the *Father*. See Ps. cxxxviii. 2.

IV. The Power of *Conception* is the *Desire‡* of the *Mother or Soul*.

* This “*Branch*” is “David *Malek Israel châây ve-kaayom.*” Psa. 16.

† The child’s first *breath of life* is the “*Unity*,” because “*Unity is Strength*” and therefore *Life*.

‡ *Desire* is *attraction* in the *Moral* as well as in the *Physical* or *Natural World*. This Earth will soon Break, by the *Fire* or *Wrath* of God; as declared by Isaiah xxx. 26, “Therefore *wait ye upon me*, saith the Lord, *Until the day that I rise up to the prey.*” Zeph. iii. 8.

V. The Atmosphere, or *Air of Life*, is God's "*Holy Spirit*," and the "*Water of Life*" is God's *Holy Spirit* condensed, by the Soul's *sinking down* into *Humility*.

VI. A *Perfect Child* of God can have but *only ONE Father*, and never *Three*; he must therefore, be in the *likeness* of his Father *only*, if he be a *Son of God*.

VII. The Child, or *Branch* of the Jewish Soul, is the REDEEMED BODY *perfected*, in "*Glory*." Is. xliii. 7; Luke ii. 32.

N. B. The Child of the Gentile Christian may arrive at *Light*, so far as to see that its *only origin* and *destination* is from and in the *Jew*, (see John iv. 22;) and the *only one unbroken* line of *Truth* and *Blessing* is in the *Jew*, as declared to Abraham, (Gen. xii. 3,) thence in *Isaac*, then in *Elijah*. *Then in David*. See Zech. xii. 8.

"But all who see them (the Redeemed Israel) shall acknowledge them, that they are the *seed which the Lord hath Blessed*," (Is. lxi. 9,) for "Thou shalt be a *Crown of Glory* in the hand of the Lord, and a *Royal Diadem* in the hand of thy God." (Is. lxii. 3.) And because *my soul* hath clearly discerned this, I may truly say,

Let *memory* live that she may declare it true,
My only sin was becoming a *Jew*.

Now for the famous prophecy of the 5th of Micah, 2d v.

The Rev. Samuel J. Cassels, of Norfolk, Virginia, in his work on "Christ and Anti-Christ," says, in writing on the 5th chapter of Micah, 2d verse, "But thou, Bethlehem of Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting." He says, "The reference in this passage evidently cannot be to *David*. Micah, as both the

title and contents of the book prove, prophesied in the days of Jotham, Ahaz and Hezekiah; that is, above two hundred and sixty years *after* the reign of David." This I well, very well know, but please let the Reverend Gentleman, and all that read him, only examine the preceding chapter through, which is the 4th chapter of Micah, and then the 5th down until the third verse, and then ask themselves if it is not self-evident that every verse of it remains IN THE FUTURE to be yet fulfilled; for does it not declare in this third verse, "Therefore will I *give them up.*" Who up? Why most certainly ISRAEL UP (in their present scattered condition,) "UNTIL SHE WHICH TRAVAILETH HATH BROUGHT FORTH: THEN THE REMNANT OF HIS BRETHREN SHALL RETURN to the children of Israel." Hath this taken place? *No, not one word* of it: please, in proof of this, just cast your eyes to the tenth verse of the chapter preceding, and you will there find these words, "Be in pain and labour to bring forth, O Daughter of Zion, like a woman in travail." Ah! here we see *who* it is *that travaileth in pain.* It is not the Christian church, but "Zion the DAUGHTER of Jerusalem:" see verse eighth.

O, how most miserably do such expositors FORESTALL and OVERLAY the True "Mother" and her "Living Child;" for do not the whole two chapters, *text* and *context*, and every *circumstance* therein mentioned plainly declare, that the *whole* of these two chapters are yet in the *future*, and therefore not one single verse of either of them has *ever yet been fulfilled?*

One verse, if there were no more, and that is the eighth verse of the 4th chapter, fully proves this. It says, "And thou, O tower of the flock, the stronghold of the daughter of Zion, unto thee it shall come, even the FIRST DOMINION ;

the Kingdom shall come to the daughter of Jerusalem," which is doubtless MOUNT ZION, as the verse before asserts that "the Lord shall reign over them *in Mount Zion* from *henceforth, even forever.*" And pray has this ever yet come to pass? and are there no events yet remaining in the great vista of time, that can possibly fulfil this prophecy, that it must be so *wrested* from everything connected with it, and applied above 1850 years ago?

When will we see and know the plain self-evident fact that God has still given Israel up, so far that the time has never yet arrived, *when* "she (Zion) which *travaileth* hath brought forth, neither hath "the REMNANT of HIS BRETHREN (THE TRIBES) RETURNED UNTO THE CHILDREN of Israel."

Now is it not as clear as day, that this *whole prophecy* of the fourth and fifth of Micah, and particularly the second and third verses of the last chapter, have never had their accomplishment, neither can they ever take place before the *time* the Great and *ever adorable* God himself declares they shall take place in, and that is in the very first verse of the fourth chapter, "Behold, in the LAST DAYS it shall come to pass," &c. &c., and THEN, and not until THEN, "He (the Messiah) shall stand and feed, *i. e.*, RULE in the STRENGTH of the Lord, and in the MAJESTY of the name of his God; and they (Israel) shall abide: for NOW shall he be great unto the ends of the earth." Micah v. 4.

Truly I may ask if all the *acumen* of Christians' minds is lost?

REMARKS IN CONNECTION WITH FOX 46.

IN confirmation of an extract taken from Dr. Durbin's work mentioned in Fox 46—that "If all the Christian edicts, laws and ordinances against the Jews were collected into one volume, they would form the blackest picture in the whole history of humanity," I will mention the following, acknowledged and declared by a man who stood high as a Christian minister, not only for superior strength of mind and talents, but for candour and honesty, viz., "The reader is requested to consider that the Christian system is built upon the PROSTRATE NECKS of the whole Hebrew nation. IT IS A TREE WHICH FLOURISHED IN A SOIL WATERED IN THEIR TEARS; its LEAVES GREW GREEN IN AN ATMOSPHERE FILLED WITH THEIR CRIES AND GROANS, AND ITS ROOTS HAVE BEEN MOISTENED AND FATTENED WITH THEIR BLOOD. The ruin, reproach, and suffering of that people are considered by its advocates as the most STRIKING PROOF OF THE DIVINE AUTHORITY OF THE NEW TESTAMENT, and for almost eighteen hundred years the system contained in that book has been the cause of more miseries and afflictions to that 'CHOSEN nation,' the most horrible and unparalleled in the history of man."*

Now in proof of the truth of what this reverend gentleman has just said, that "The ruin, reproach and sufferings of that people are considered by its advocates (the Christians) as the most striking proof of the divine authority of the New Testament, and that for eighteen hundred years the system contained in that book has been the cause of

* See Isaiah xlii. 22.

more miseries and afflictions to that chosen nation," &c. &c. Now in full confirmation of the truth of this, hear what the Rev. Samuel J. Cassels, of Norfolk, Virginia, says in his work upon "Christ and Anti-Christ," page 142, thus, "About forty years after the resurrection of Jesus, an event took place, deeply painful in itself, yet of great advantage to the *NEW faith*, (mark, the *NEW faith*.) This was the overthrow of the Jews by the Romans, together with the destruction of the Temple, and the practical abolition of their ritual services. In order, therefore, to the full development and general TRIUMPH of CHRISTIANITY, it was necessary that the temple* service should cease." Now read Jer. i. 28, and li. 10 and 11, and THE CAT IS OUT OF THE BAG, with these remarks of Cassels, viz: "when the spires of the Temple no longer glittered over the SPIRITUAL worship of the *NEW* economy, nor the sword of the Temple was seen any more to shed the blood of unoffending Christians;" (everybody knows it was right the reverse of this, and that Romans were shedding the blood of unoffending Jews;) "when the strong walls of Jerusalem were crumbled, and her turrets were in the dust; when the Jew was a captive, and his HOLY of HOLIES DEFILED and DESTROYED, then did Christianity arise upon the world as a *NEW SUN*, and the unpretending mission of Jesus receive a sanction which incredulity itself could scarcely doubt." Now, thou murderous son of Edom, and of murderous Calvin, read the cxxxvii. Psa. 7 and 8th verses, and thou wilt see who Edom and Babylon is, and what will be their reward—1st. For establishing the "*NEW Faith*," 2dly. For destroying the "*HOLY TEMPLE*," and 3dly, for destroying the "*Holy People*."

* Indeed, he here states that their "*VERY EXISTENCE*" were "*so MANY EVIDENCES*" that Jesus was rather "*AN IMPOSTOR THAN THE MESSIAH*," and so they destroyed it.

APPENDIX D.

THE SOCIETY FORMED IN ENGLAND AND AMERICA FOR PROMOTING SAWDUST, INSTEAD OF GOOD OLD CHEESE, AMONGST THE JEWS IN JERUSALEM.

THERE was a time when Good Old Cheese became not only very UNPOPULAR, but all who had it really in their possession were very much *persecuted*, and there were several very serious objections brought forward against it, sufficient, it was thought, to justify the *disuse* of it, provided a counterfeit could be introduced into society that would at least LOOK LIKE IT; and to have this one property, viz., the MERE APPEARANCE, was deemed indispensably necessary, for every objection was brought against all the valuable and excellent properties of the REAL ARTICLE, GOOD OLD CHEESE.

The first and grand objection brought against the use of the genuine article itself was, that it COST ENTIRELY TOO MUCH, for it is said it cost any man who really had it in his possession his life of popularity, many and most of his enjoyments in this world, owing to the many DISABILITIES its use incurred; his character as a man of the world, the "inclinations of the heart, and the delight of the eyes," by which the Gentile world have been led astray;" all these had to be given up and abandoned forever.

This made way for its unpopularity, and was the principal

cause of the great objections raised against the use of it ; this seemed to justify the Society, and the Mission of the Society, in trying to use every means for its abolition by the introduction of SAWDUST, instead of the REAL ARTICLE.

Furthermore, the persons who composed this Society were men of very high and SELF-EXALTED FEELINGS and CHARACTERS, who were continually in the habit of SHAKING HANDS WITH THEMSELVES, and, in short, were honorary men of this world, members of polite and fashionable society, and who could not think of giving up the pleasures of this world, the "inclinations of their hearts and the delight of their eyes ;" and hence the indispensable necessity of raising the HUE and CRY, that GOOD OLD CHEESE ITSELF smelled too strong, and tasted *too Oily and Greasy*. Then they thought, as SAWDUST LOOKED in EVERY RESPECT VERY MUCH LIKE THE GRATED article, (and this IMITATION has doubtless been very GRATING to the Jews, from the very first establishment of the NEW LAW,*) it might safely be recommended to the JEWS IN PARTICULAR, and to all classes of society, for their use.

It was furthermore thought indispensably necessary immediately to establish a Society in England, Scotland, and America, and elsewhere, for promoting the use of it amongst the Jews, especially in Jerusalem, where it is well known they have in THEIR POSSESSION THE GENUINE and EXCELLENT ARTICLE OF GOOD OLD CHEESE ITSELF, and the learned and honorable Society would have desired above all things to have obtained it from them, but for the one great insurmountable difficulty of the GREAT COST of the genuine article, therefore the immediate necessity for the IMITATION and COUNTERFEIT.

* "NEW FAITH."

For the establishment of this truly learned and honourable Society for promoting SAWDUST amongst the Jews, large sums of money must be immediately raised amongst Rich, Polite, Polished and Popular; and for this first and most all-important measure, men with high-sounding names,* as "My Lord Bishop," "Right Reverend," and "Reverend," must be enlisted in this imposing cause, and first attached to it, as standing FIRST and HEAD of this most learned and honourable Society, that they might, by Preaching, Printing, and Publishing Sermons, and all other *possible* means, aid and support the main Society, and establish branch societies in the different parts of England, Ireland, Scotland, and America.

And furthermore, this Society stated "that their sympathies were excited and their best feelings enlisted in behalf of the POOR JEWS," though it was admitted by both Christians and Turks, that the Jews had in their possession the GENUINE ARTICLE of GOOD OLD CHEESE ITSELF, inherited from their Forefathers, Abraham, Isaac, and Jacob.

This was an admitted fact beyond all controversy, yet they smelt so strong, (with the Truth,) and looked so *oily* and *greasy*, and were so *poor* and *dirty*, especially in Jerusalem, where they could be seen and traced to their synagogues, in the night, and three times every day, with old tattered clothes, and brown bread to eat, and water to drink, and sometimes without even these necessaries themselves; while at the same time they were in the continual habit of passing by the sumptuous houses of the Missionaries for PERVERTING (not converting) them, and could smell their ALAMODE

* Therefore when Babylon falls, "NAMES of men" must fall. See Rev. xi. 13, and margin in the Polyglott Bibles.

Beef cooking, and hear their Beef Steaks frying, and see them riding out upon their fine prancing steeds, some of them with two, three, and even five of these, with their greyhounds and hunting dogs running beside them, attended by two and three servants, and all these to tempt the POOR JEWS to PERJURE THEMSELVES, deny the faith of their Forefathers, by believing that "ONE ONLY GOD WAS THREE," and that "THREE GODS WERE ONLY ONE GOD;" and for doing this, that is, for accepting this, their SAWDUST, they were offered from 100 pounds, or about \$485, to 500 pounds, or \$2,425 per annum; and their Bishop Alexander got more than 1200 pounds sterling a year, for doing this. And yet this Honourable, Hospitable, and Charitable Society, (ESPECIALLY to THEMSELVES,) immediately, upon the establishment and organization of the principal Society in London, sent the above Bishop Alexander and Missionaries to the Holy Land, with the above enormous salaries, varying from 100 to 1200 pounds sterling, not to CONVERT, but to PERVERT, the Jews, that is, to GENTILIZE them; but they have never succeeded in ever getting a SINGLE JEW, BORN IN JERUSALEM, to APOSTATIZE, and but only a very few poor miserable stragglers, and even these were only bought by their having seen their English Gold SHINING and TEMPTING them, through their SAWDUST.*

These Missionaries, immediately upon their arrival in Jerusalem, hired the very BEST HOUSES, bought the best and most splendid Arabian horses, and dressed and lived in the most luxurious and stylish manner, according as their different salaries permitted them. To further their IM-

* The Jews never can believe that the ETERNAL, UNCHANGEABLE GOD ever became a "CARPENTER," *sawed* boards and made SAWDUST.

POSING and enterprising object, they at first hired a house for a church, and since built one, which has cost them more than \$150,000; then they built a Hospital and Dispensary,* sent Physicians from England, set up an Institution of Industry, and also a College and Schools, all to ENTRAP

* This Dispensary has been used as a *place* where the "Jews can come for medicine without incurring the LEAST SUSPICION from their Jewish brethren, because the dispensary furnishes a sufficient EXCUSE for them." See this statement of Mr. Behren, in the "Jewish Intelligencer" of December, 1845, page 420. Nice PLACE of seduction this, to teach the Jews REBELLION to their Faith and Rabbies.

It is really awful to see men professing to "follow a poor and SELF-DENYING Saviour, who had not where to lay his head," and at the same time living in all the Pride and Luxury of this World. The American Presbyterian Mission have a most splendid establishment at Beyrout, with gardens filled with Mulberry Trees and Silk Worms, (for they too have turned to be SILK MERCHANTS,) and another splendid country-seat upon the Mount of Lebanon, which they call "Abeih;" and these very men profess to believe in IRREVOCABLE Decrees, UNALTERABLE Decrees, that "one part of mankind are Elected to Everlasting Salvation, and the other half to Everlasting Damnation." Now if this law of Unconditional *Predestination* is Irrevocable, that is UNALTERABLE, what use is there in their going all the way from America to Jerusalem to convert the poor Jews? Can they alter that which is *unalterable*? Just this very work of theirs coming in collision with the Roman Catholics and the Church of England, and they getting to DISPUTING and QUARRELLING in Nestoria, about religion, was the only cause that the Turks arose and killed them nearly all off. There were two or three who fled at the time to Jerusalem, whom I saw and conversed with myself. And so it will yet be in Jerusalem, if they continue on *fighting* for the right of placing the cross in the "Holy Sepulchre," (so called,) as they have so often done; and about the doctrines of the Church of Rome, of Luther, and of John Calvin, and the Church of England Missionaries calling the American Missionaries "only a set of UNAUTHORIZED TEACHERS and SCHOOLMASTERS." If any person will only take the

and INSTRUCT the POOR, DIRTY, OILY, GREASY, STARVING Jews, and to tempt and provide them with good livings, fine English clothing, honorable TITLES of REVEREND, and much GENTILE LEARNING, upon the only one condition that they will give their NAMES, and use all their influence and endeavors, to support and promote the interest of their Society for introducing and establishing SAW DUST, instead of Good Old Cheese, amongst the Poor Jews in Jerusalem and Palestine.

trouble to write to the Rev. Mr. Veitch, who was Chaplain to the late Bishop Alexander, and since to Bishop Gobat, for a copy of a letter that the Rev. Mr. Lenneau wrote to Bishop Alexander, they will see to their FULL SATISFACTION, how much of the SPIRIT of PEACE, or of the SPIRIT of WAR, existed between these Missionaries, (so called,) before they had to part from the English mission and leave Jerusalem, and their whole mission establishment uninhabited and desolate, as was the case when I took possession of it in the fall of 1844.—See Dr. Durbin's "Observations in the East," vol. i. page 304, on the state of the Christian Churches there.

APPENDIX E.

VANITY OF VANITIES, IN TRYING TO MAKE POOR, FRAIL HUMANITY, ALMIGHTY GOD.

OF all the greatest acts of *Folly* and *Pride*, none is so great, and no *assumption* so awful, as for man to attempt to make *poor, weak, frail Humanity a God*.

Cannot any person see, that by attempting to make *God* a *Person* of *Flesh* and *Blood*, we at once rob him of his attribute of *Omnipresence*, because it is impossible for any person, or body of *Flesh* and *Blood*, to be *present everywhere*.

And "let some quiet, sober, reflecting mind only pause for a moment, and (as a writer says) add together the two ideas of *Pride* and man. Behold him a creature of a span high, stalking through infinite space in all the grandeur of littleness. Perched upon a speck of the universe, every wind of heaven strikes into his blood the coldness of death; from his soul every varying temper and changing passion ever pour themselves forth, like discordant notes, from his soul; day and night are as dust on the wheel, he is rolled along under the heavens, through a labyrinth of worlds, and all beneath and above him is flaming the creation of *God*."

Is this the poor, weak, frail creature that we make a *GOD* of? or that makes himself a *God*? that makes himself the *Crown of Glory* of all creation? to deny his own

flesh? mock at his fellow, sprung from that *dust* to which both must soon return? “Does he not suffer? Does he not die? When he reasons, is he never stopped with difficulties? When he acts, is he never tempted, yea and overcome by pleasure? When he lives, is he free from pain? When he dies, can he escape the common Grave of Corruption?”

Pride is the heritage of man, (of Humanity.) HUMILITY then should dwell with FRAILTY, and atone for Ignorance, Error, and Imperfection, and not dare to assume to be a God. Because it is *Blasphemy* in making a *Rival* of the *Humanity* against the *Divinity*, and contrary to God’s own Word, which says, “For there is no man that sinneth not.” 1 Kings viii. 46; 2 Chron. vi. 36. And again, “How can *he* be clean that is born of a woman?” and “Who can bring a CLEAN THING out of an UNCLEAN? NOT ONE.” Job xxv. 4, and xiv. 4. How then can Jesus be that “*Holy Thing*” born of a Woman? See Luke i. 35.

Look at Humanity in its *most perfect* and redeemed state upon this earth. Look at it with all its most *filthy evacuations*, which are so indispensably necessary to preserve life while here on earth. Look at Poor *Humanity*, coming into this life as a crying Infant, and going out as a man, full of pain, suffering, and death. How then, do tell me, is it possible for such a *Poor, Weak, Frail creature* as man is, to be the only One *Adorable God*, who is ever complete and full of all the most PURE *Unchangeable Perfections*?*

This is the reason why the Jew thinks and knows that it

* O! it is a most beautiful sight to see a man set up the PRINCIPLE of the Adorable “UNITY” and SUPREMACY of the One God, and carry it consistently out, withstanding all the allurements and endearments of Flesh and Blood.

is a far less sin to commit even murder and incest, than to believe and make out Humanity to be the only one true God of Israel, because this would *rob God of all his Glory*, and be *Idolatry*.

And the *best and most perfect Humanity* in the shape of man that ever existed upon this earth, could only be a Good and Holy Man, but *never could be made a God*.

N. B. The objections that the Mohammedans make when asked to embrace Christianity are, "How can the *Unity* of God be true and be *INDIVISIBLE*, and yet be divided into Three Parts, or Gods? How can God be *IMMATERIAL* and *INFINITE* and yet become a man? How can God have a "SON" as OLD as HIMSELF, and how can He have a "MOTHER" not born until 4000 years and more after he created this world? How can the God-man become BREAD and WINE, to be EATEN and DIGESTED? DO YOU THINK THAT WE CAN EVER BELIEVE ALL THIS?"

Playing on either one of the two Strings, the Divinity or Humanity, in order to rob God of his Unchangeable Unity.

All and everything that can possibly constitute God is comprehended in the word *Divinity*.

All and everything that can possibly constitute Man is comprehended in the word *Humanity*.

And two more opposite and contrary natures, or things, it is impossible to exist, or of which to conceive. It is, therefore, entirely beyond our power to *Identify* them, because all and everything that belongs to the *Divinity* is *All-Mighty Power*, or *Strength*, *Wisdom*, *Righteousness*, *Justice*, *Goodness*, *Mercy*, and *Truth*; but poor, weak *Humanity*, alas! alas! is the very opposite, and the very

reverse of all these, because we all very well know, that the Humanity, or poor frail Man, is Weakness, Foolishness, Vileness, Injustice, Cruelty and Falsehood, in the extreme.

There are persons who vainly attempt to rob God of all his above-mentioned Divine Perfections, or Divinity, by endeavouring to form a Unity of the Divinity with the opposite nature of the Humanity, so as to make out but ONLY ONE GOD by including the man Jesus, and so Identify them; but it is utterly impossible for them ever to do so, because "*God is not a man that he should lie.*" Num. xxiii. 19.

Hence persons wishing to prove *two natures* in the God-head, or make out a *Trinity*, have all that is Power, Wisdom, Righteousness, Justice, Goodness, Mercy, and Truth in the *Divinity* on the one hand; and all that is perfect Weakness, Foolishness, Vileness, Cruelty and Falsehood in the *Humanity* on the other hand. They have *both strings*, that of God and Man, or that of the *Divinity* and *Humanity*, which they can play upon at their pleasure, in order to try and make them out to be but ONE, although they very well know that they are as opposite in their natures as anything can possibly be.

For what is Stronger, more Holy, Immaculate, Just and Good than *God*, or the *Divinity*?

And what is weaker, more Sinful, Impure and Evil than *man*, or the *Humanity*?

But these persons, whenever Jesus of Nazareth speaks, laying claim to the *Divinity*, or of being GOD HIMSELF, appear determined to rob God of his UNITY, by trying to blend the extreme opposites of the Divinity and Humanity together, and when Jesus says, "My God, my God, why hast thou forsaken me?" (Mark xv. 34,) O, then, they say that "it is the

Humanity that is crying to the Divinity;" but GOD CANNOT CRY TO GOD NOT TO FORSAKE HIMSELF. So when Jesus says, "I and my Father (mark, putting himself FIRST) are One," (John x. 30,) "Oh! then it is *only* the divinity that speaks."

Now let me assure all my readers, and let me repeat it, that no matter how redeemed and purified the Humanity, or Man, can possibly become, it can never become the ONLY ONE TRUE GOD, it only becomes a *Good* man, a redeemed man, but never, no, never, a GOD; and it is the grossest *Blasphemy* to assert that the best of men can ever become a God. It is Robbery. God has declared fourteen times, in the xliii. xlv. chapters of Isaiah, that there is *no God* besides me, that is, but *One*. Now he most certainly does not mean that there is no Humanity but him, but he means that there is no Divinity but him, for God says there is no *Saviour* but Him, that is, his Divinity. God does not mean that there is no humanity but him, for *there are millions*, and this would be false. It is the Divinity that is the *only God* and SAVIOUR, and it is the Humanity that is the thing *Saved*; hence it is impossible for any man, or Humanity, to be THE SAVIOUR, because God declares in Isaiah xliii. 11, "I, even I, am the Lord: and beside me there is *no Saviour*." Again, Hosea xiii. 4, "Thou shalt know no God *but me*; for there is *no Saviour but me*." No *Divinity*, which is the only saving principle; and you cannot Identify and make this only one saving Principle one and the same with the Humanity, or else God has a Prerogative as God; nay more, God has a *Rival*, a Co-Equal with him, which we know the Humanity is not.

Would you not attempt to DETHRONE God? then never make any Humanity, or Good man, a God, or you are guilty

of the grossest Idolatry, no matter whether it is Jesus, Mohammed, or the Grand Lama.

If you would attempt to Dethrone God, blend the Divinity with the Humanity, God with man, and you can at once create in your imagination, and nowhere else, a *Duality*; and if you wish to proceed on further, only add "PERSON" to God's "*Holy Spirit*," and call it the "*Holy Ghost*," and you have at once the far-fetched and "*Mysterious*" "*Trinity*" of "God the Father, God the Son, and God the Holy Ghost;" and if you will only blend and Identify the Divinity of God with the Humanity of the "*Virgin Mary*"* (so called,) you can have the "*Sacred QUARTERNITY*" including the "*Mother of God*." And you need not stop here, for there is no necessity when you once blend the Divinity of God with the Humanity of *poor, weak, frail mortal man*, for you can have the 30,000 false Gods, or Deities, of the Greeks; for upon this ground they *erred*, and from this fruitful ground of error they received their mythological Gods, and Christians their *THREE GODS*, or "*TRINITY*."

* The Divinity of Mary is just of a piece with her "*Perpetual Virginity*," which must have been not only miraculous, but also very "*MYSTERIOUS*," as Mark, vi. 3, assures us that she was the mother not only of the "*Carpenter*" God, but also of "*James, Joses, Judah and Simon*," and "*his sisters here with us*."

N. B. The Jews do not reject Jesus of Nazareth out of any malignity or stubbornness to him, but because their *HOLY LAW POSITIVELY FORBIDS* them to worship any God but *ONE*; and because he is not the Messiah of the Law and the Prophets. And as to an *ATONEMENT*, they never can receive any other than the only *ONE ATONEMENT* mentioned in Lev. xvi. 30; and if that is *TRUE*, no *other atonement can possibly be TRUE*.

APPENDIX F.

To show how far persons can be influenced by every ridiculous and unjust means, in such cases of pretended Lunacy, to carry out their point, I will here mention one. It was asserted by my family "That I brought half a barrel of water in the bottom of my sleigh, all the way from the State of New York, upon bare ground." Now, is this possible to be true? for the very jumping of the sleigh would dash it all out, and all over me, before I drove three hours, even if I had not taken the trouble just to take hold of the side-stays of the sleigh and turn it all out in a few seconds.

The truth is, in the winter of 1831, having made up my mind to come on from New Lebanon, State of New York, to my family near Philadelphia, and the snow being very deep, and the North River having been frozen all the way up for weeks and weeks; having two excellent match-horses and a sleigh, and finding, by reading the papers, that the sleighing was very good all the way on to Philadelphia, I concluded, as I could not come in my carriage, I would come in my sleigh, a distance of about 350 miles, which I completed in five and a half days; but the last day, when reaching as far as Trenton, it began to thaw, and, by the time I reached Philadelphia, the snow was partly gone in the middle of the turn-pike, (as is generally the case,) although it was good on the sideroads. I reached my family, residing in Byberry, about half after ten o'clock upon the night of the sixth day, and, as is common, the thaw was succeeded by a rain during the night, which left two or three quarts of water in the bottom

of my sleigh. So much for the "half a barrel of water from the State of New York that I brought in the bottom of my sleigh upon bare ground," just like the SNOW-BANK tale in the Morgan Hinchman case, to try to make him out INSANE.

It is well known by all those in court during the time of my trial, that Jacob B. Cresson gave his testimony concerning my connection with the Shakers. Now, as he was not born until the 27th day of May, 1828, and as I did not move in their neighbourhood until that year, HE WAS ONLY A FEW WEEKS OLD AT THAT TIME. What a most remarkable PRECOCIOUS Boy this, in his MALIGNITY to, and PERSECUTION of his OWN FATHER.

"It often falls, in course of common life,
That right LONG TIME IS OVERBORNE of WRONG,
Through AVARICE OF POWER, of GUILF OF STRIFE,
That weakens her, and makes *her party strong* ;
But JUSTICE, THOUGH HER DOOM SHE DO PROLONG,
Yet at the LAST she will HER OWN CAUSE RIGHT."

It having been fully ascertained (as has been asserted in the public statements) that the whole evidence and force of my persecutor's testimony against me was directed by Religious PREJUDICE and AVARICE alone, the public at once made up their minds never to admit such a PRECEDENT, not for a moment, as it would be a very dangerous one indeed, and NONE WOULD BE SAFE; they have therefore formed the one universal opinion that they now hold of the CHARACTER and INTENTIONS of that part of my family who persecuted me.

David Paul Brown, my wife's lawyer and ENCOURAGER, when acting as Counsel for Morgan Hinchman, to prove him PERFECTLY SANE for not making over his property

by assignment or deed of trust, turns right about and BLOWS HOT AND COLD WITH THE SAME BREATH, and tries to prove me *insane* IN ORDER TO FORCE ME TO DO IT; but BE IT EVER REMEMBERED, speaks these words of Margaretta Hinchman, Morgan's wife, of the character of a "TRUE WOMAN," and WOMAN'S LOVE, very different from that of mine, viz.

"I can only say for the honour of the WIFE, and WOMAN'S love, that when Margaretta Hinchman was subsequently asked DID SHE EVER CONSENT in WORD, THOUGHT, or DEED, to the perpetration of this outrage* upon her husband, the father of her children, she said she never did. It runs counter to the current of the feelings of EVERY NOBLE WOMAN." See D'd P. Brown's speech on the Hinchman vs. Ritchie case, page 42.

* Swearing that he was INSANE.

N. B. And be it ever remembered, that as soon as ever I found that *evil advisers* had audaciously and impiously obtruded themselves into the sacred precincts of my ONCE HAPPY FAMILY, and ONCE FAITHFUL wife; and that they were determined to persecute me by false charges at Law, and that too, after I had given my family MORE THAN ONE-HALF; I sent to them the written proposal* already mentioned in this work, by Charles Chauncey and John D. Jackson, which was copied and taken by my mother; besides TWO VERBAL PROPOSALS by Dan'l McCurdy, *but they were all rejected*. Now if ALL THESE OUTRAGES are permitted, where is my right of Religious Liberty? or where is *any right* at all as head of my family?

* Which proposal see upon page 214.

APPENDIX G.

ON THE TWO MESSIAHS YET TO COME, HANDED DOWN AND TAKEN FROM 'THE INSPIRED MEN OF GOD, AND OBTAINED IN JERUSALEM.

1st. From Joseph a *Suffering One*, fulfilling Gen. xlix. 24, and Isaiah the 53d.

2d. David the *Triumphant One*, fulfilling Psalm xviii. 16 to 50; and Jer. xxx. 9. "Rabbi Moses Hadarsan writes upon Genesis i. 3, "And God said, Let there be Light: and there was Light;" which, says he, corresponds with what we find written in Psalm xcvi. 11, "Light is sprung up to the Righteous," which Rabbi Abba said was also couched in the words of Daniel ii. 22, where it is said, "And the Light dwelleth with him;" the Light which is meant thereby being the *Light* of King Messiah*; so also it is said of him, Psalm xxxvi. 9, "For with thee is the Fountain of Life: in thy Light shall we see Light;" which is to be understood of the Light of Messiah the King. He also teacheth that God hid the Messiah and his Generation *under the Throne of his Glory*;† upon which Satan said unto God, Lord of the world, "What Light is that which lieth *hid* under the *Throne*

* This is the *Light* that the Prophet speaks of when "the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days, in the day that the Lord bindeth up the breach of his people, and healeth the stroke of their wound." Is. xxx. 26; Zech. xiv. 7.

† See Psalm xvii. 8, xxxvi. 7, lvii. 1, and xci. 1.

of thy Glory?” And God said, It is the Light of the Messiah and HIS GENERATION.” Then Satan replied unto God, “Lord, permit me and I will *oppose Messiah and his Generation.*” And God said, “Thou canst not prevail against him.” And Satan answered, “Permit me and I shall be able.” Then said the holy and blessed God, “If you are set upon this attempt I will destroy you out of the World, *but one of his Generation will I not suffer to perish.*” Then the Holy and Blessed God began to speak with the Messiah, “O Messiah, my Just One, they who are *hid* along with Thee are of this kind,* that by their sins they will bring you into great affliction, insomuch that your eyes will not endure the light, and your ears will hear great reproach, and your nose will be offended with ill smells, and your mouth will taste bitterness, and your tongue will cleave to the roof of your mouth, and your skin will stick to your bones, so that your courage will sink in mourning and grief. What, therefore, will you do? If you are willing to undertake these things it will be well with you; but if not, behold I will remove them from you. Then Messiah replied, Lord of the world, it is with joy that I undertake to suffer all this tribulation and anguish upon this condition, that in *my days* you will bring all the *Dead to Life*, even all that have died, from the first Adam unto that very time, and not only those who have died natural deaths, but those who have been devoured by Wolves and Lions, as well as those that have been devoured in rivers and seas, and not those only, but also the abortives; and not the abortives only, but all those who, according to your omniscient knowledge, shall be born and are not yet born, all those thou shalt save in my days.

* What a perfect description of a *Job* or a *Lazarus*, who in this “Lifetime suffer their evil things.”

Then said the holy and blessed God, I consent. And forthwith the Messiah voluntarily undertook all these tribulations and afflictions, as it is written in Isaiah 53d chapter." The foregoing beautiful tradition is handed down from the Fathers, and is very much the same, in almost every particular, as is declared in the Book of Job, which book is a complete exposition of God's People Israel, whom Satan is permitted in this Life to Tempt, Persecute, and afflict, even *almost* unto death, in order to endeavour to cause them to deny and curse God and die; but all Satan's endeavours and temptations will prove fruitless and unavailing either against them or their Messiah, as they will all be restored to Life and Blessedness at the Resurrection, and be blessed with "*twice as much as they were worth before,*" that is, the "*double Portion*" above all that can be *had in this life*; therefore they are not to be reckoned with the Gentiles, all of "*which have their Portion in this Life.*" See Psalm xvii. 14; and lxxiii. 12 and 17.

There are those of whom David speaks in his 49th Psa. 19th verse, "*They shall never see Light,*" that is the Light of King Messiah and his Generation;" and again in his lxxiii. Psa. 20th verse, he says, "When thou *awakest* (in the morning of the Resurrection) thou shalt despise *their Image,*" because their souls bear the *Image* of the *Glory, Riches* and *honour* of this world—that they bore in this world and carried in this world—which Image God despises and will abhor in the *resurrection morn*; "When God will *arise* in Judgment to save all the meek of the earth. Selah." See Psa. lxxvi. 9.

APPENDIX H.

ON THE FOUR NATIONAL ENSIGNS, OR FLAGS.

A COMPARISON WHEREBY WE CAN SEE CLEARLY WHICH NATION HAS THE HIGHEST STATE ATTAINABLE ABOVE ALL THE OTHER NATIONS OF THE EARTH.

“OPEN ye the Gates that the *Righteous Nation*,* which keepeth the Truth, may enter in.” Is. xxiv. 2.

I left Jerusalem May 7th, 1848, being very anxious indeed (after an absence of nearly four years) of once more beholding the faces of those I loved most dearly above anything else on earth.

It is well known that not only every Consul, but also EVERY NATION and VESSEL are known by their Ensigns† or Flags. Now what would have been my Joy if I had found a vessel in Jaffa or Beyrout, (instead of coming all the way to Smyrna, as I knew I would have to do,) with an American Flag floating at the top of her mast, that would bear me directly and speedily to my beloved family and home, instead of my having to be delayed for about a month in the above places, as was the case. Just so, I am about leaving my present home (this world) and am very desirous of beholding Jerusalem redeemed, and of ascertaining the right vessel and crew, or Church and People, that will convey

* Which keeps and has ever kept the *Unity* of God.

† It is against the Law of Nations, and a heavy fine is imposed for using a false flag.

me there without the *possibility of any mistake*. How am I to do this ?

Ans. By attending to my Map, or God's Most Holy Word, and to the *Ensigns* or *Flags* that are there declared to *belong to each nation*, viz., Israel, it is said, had a very striking standard, with the likeness of "Four Beasts" or "Living Creatures" printed upon it. "1st. The face of a Man. 2d. The face of a Lion. 3d. The face of an Ox, and 4th, the face of an Eagle." See Ezek. i. 5 and 10, and Rev. iv. 7. Now there is no possibility whatever of mistaking to what nation their Standard or Colour exclusively belongs, as it is peculiar to Israel and Israel alone, as the Word of God declares ; and we know, as all ecclesiastical history informs us, that whenever the camp of Israel moved forward, immediately next to the Ark of the Covenant came Judah, with Ensign of the Lion on the east ; next came Reuben, with the Ensign of a man on the south ; then came Ephraim, with the Ensign of the Ox or calf on the west ; and then came Dan on the north, with the standard of the Flying Eagle. Compare Num. ii. 2 to 32, with Ezek. i. 5 and 10, with Rev. iv. 7. Here I descry the true Standard or Flag of the Nation, vessel, and crew, that is, the Nation, Church, and People, that will enter into the Port or Gate of the Redeemed Jerusalem, when the Everlasting Gates will be opened, as Isaiah says, "Open ye the Gates,* that the Righteous NATION WHICH KEEPETH THE TRUTH may enter in." And if there be any Truth in what John says in Revelation iv. 6 and 9th v., he places and gives those "Four Beasts or Living Creatures" the *superiority* and *dominion* in the Restoration and Restitution over all redeemed creation, visible and invisible, thus,

* See Psalm xxiv. 3, 7, 9 and 10.

“And before the *Throne* there was a Sea of Glass like unto Crystal; and in the midst of the *Throne* and round about the Throne were FOUR BEASTS, full of eyes before and behind; and the First Beast was like a Lion, and the second Beast like a Calf (or Ox), and the Third Beast had a face as a man, and the Fourth Beast was like a Flying Eagle. And the Four Beasts had each of them six wings about him, and they were full of eyes within; and they rest not day and night, saying, Holy, Holy, Holy, Lord God Almighty, which was, and is, and is to come. And when those BEASTS give Glory and Honour and thanks to him that sat on the Throne, who liveth forever and ever, the four-and-twenty Elders fall down before him that sat on the *Throne*, and worship him that liveth forever and ever, and cast their crown before the Throne,” &c. Now who is there who has read the 1st chapter of Ezekiel and 6th of Isaiah, and cannot see that the 4th chapter of Revelation is only a *copy* and *recapitulation* of the two former chapters of the redeemed CHURCH of ISRAEL before the “Throne of the Lord,” (see Jer. iii. 17,) that is Jerusalem redeemed, having the dominion and authority over all creation, heavenly as well as earthly, because redeemed men having been connected with *fallen earth*, which angels never were, the *trial* is *greater*, and, therefore, the conquest is greater, and consequently the victory. “Open ye the Gates that the Righteous NATION which keepeth the Truth (the Unity of God) may enter in.”

APPENDIX I.

MY CONFESSION OF FAITH.

1st. I believe in the UNITY of God, that is, in ONLY ONE Almighty, All-Supreme, UNCHANGEABLE God, who is INDIVISIBLE without COMPARISON, as God WITHOUT Co-EQUAL, RIVAL, or ADJUNCT as GOD.

2d. I therefore cannot and do not believe in a "*Trinity*," or in the ONLY ONE INDIVISIBLE God, being divided; or in "Three Gods being One," or "One being Three;" but I believe that we should "love the ONLY ONE God, with all our heart, with all our soul, and with all our might," Deut. vi. 5, "and our neighbour as ourselves." Lev. xix. 18.

3d. I believe in God's Most Holy Law, and the "Ten Commandments," being the VERY BEST LAW ever given to man to teach him his whole duty towards his God, his neighbour, and himself.

4th. I believe in God's Most Holy Law being the very best constitution, and strength of that incorporeal Being, or Existence, we call God; and as the Law of the constitution of man is the strength of his corporeal Being, or Existence, *here on earth*, so is the Law of God the constitution and strength of his incorporeal Being, or Existence.

5th. I believe in the Resurrection of the Just and Unjust, "some to everlasting life, and some to shame and everlasting contempt." See Dan. xii. 2. I therefore believe in future rewards and punishments.

6th. I believe most firmly in the truth of all the words

and predictions of God's Most Holy Prophets, and that they will be ALL LITERALLY FULFILLED, FIRST, and afterwards spiritually, most faithfully.

7th. I believe in the coming of the SAME Prophet Elijah, in the very SAME BODY that he ascended in, when taken "up in the chariot of Fire," 2 Kings ii. 11 and 12.

8th. I believe most firmly in the coming of THAT MESSIAH, or literally anointed of the Law and the Prophets, KING DAVID in the Resurrection, and IN Messiah Ben Joseph in the "time of trouble," and in NO OTHER; and that they will come in these "LAST DAYS," and not 1800 years ago in the MERIDIAN OF TIME, and that neither of these Messiahs can be God, nor never was God, nor never will be God; but God's most exalted, and most highly gifted CREATURES, next to himself.

WARDER CRESSON.

APPENDIX J.

“MOGAN DAVID,” OR THE SHIELD OF DAVID,

Is a most beautiful representation, showing how far God is exalted above even the TRIANGLE, which is admitted to be a principle in all nature. Christians, I know, will call it a “TRINITY;” and even allowing it to be a TRINITY of FIRE, LIGHT, and HEAT, or Spirit,

Are we Persians, that we should be Fire Worshippers ?

Are we Hicksite Quakers, believing that the Light is the Leading Principle, that we should be Worshippers of the Light?

Or shall we be Jews and worship God, “who is the Great Spirit?” The Omnipotent, Omnipresent, and Omniscient, ever Adorable, ONE ONLY UNCHANGEABLE God; and as in this Shield of David is represented the Double Triangle of Fire, Light, and Spirit, united and blended with Body, Soul, and Spirit; yet we see GOD is EXALTED ABOVE ALL THESE, “BLESSED FOREVER and EVER.”

The Human heart in the centre represents the Burning Ardent Soul, alive in the Celestial Flames of Divine Love, “Loving God with all the Heart, with all the Soul, and with all its Might,” and as such, I wish the following cut engraved upon my Coffin, and upon my Tombstone, if I should die before the Great King of Israel and Messiah comes. And should God take away from me these filthy

Garments of Flesh and Blood, I feel a Holy Divine Flame,
that will burn to all eternity to him the ONLY ONE TRUE
GOD. AMEN.

“THE SHIELD OF DAVID:”

HOLO-CAUST to the UNITY of GOD,

AND TO

DAVID THE MESSIAH.

The Flaming Heart, or Soul, burning with DIVINE LOVE, through
all Eternity, to the ONLY ONE ADORABLE GOD; consequently
without any RIVAL or Co-EQUAL.



EXPENSES OF TIME AND MONEY IN GOING FROM
PHILADELPHIA TO JERUSALEM.

	Days.	1st. Class.	2d. Class.	
From Philadelphia to London,	} 11 by steam,	\$100	\$60	Meals included.
From London to Marseilles,				
From Marseilles to Malta,	} 2 and 2 nights,*	29	24	Meals not inc'd.
From Malta to Alexandria and Beyrout,				
From Beyrout to Jaffa,	} 2½ by steam,	30	25	Meals included.
From Jaffa to Jerusalem,				
	} 3½ by steam,	29	24	Meals included.
	} 1 and ½ a night by st'm,	1 50	1 50	Meals not inc'd.
	} 1 by horse, or mule,	1 25	1 00	Meals not inc'd.
	21½ days.	\$190 75	\$135 50	

A person wishing to go on without any delay, must take a Steamer here, so as to meet the French Government Steamers which leave Marseilles on the 10th and 25th of every month, and the price is one-third less than upon the English Steamers.

If you go direct from Marseilles to Alexandria and Beyrout, you can save nearly the 68 hours, or about $2\frac{3}{4}$ days passage, besides the expense.

You can go on from Malta to Smyrna in $3\frac{1}{2}$ days for 135 francs, or \$25 65; and from Smyrna to Beyrout in $3\frac{3}{4}$ for 275 piastres, or for about \$12.

The English Steamer Novelty leaves Beyrout on the last day of every month, stops at Jaffa, and then runs on to Alexandria.

* By Railroad and Steamer.

You can go in one of our American sailing vessels from Boston to Smyrna for \$50 and found, and \$14 more will take you all the way to Jerusalem. Length of passage generally from 45 to 65 days, according to the season of the year.

THE END.



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