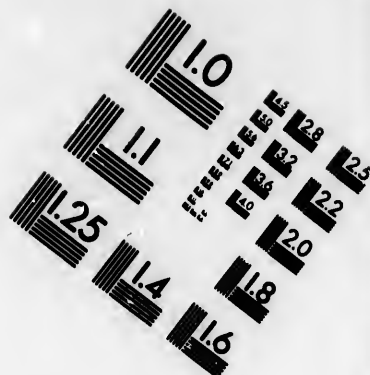


Photographic Sciences Corporation

**23 WEST MAIN STREET
WEBSTER, N.Y. 14580
(716) 872-4503**

**CIHM/ICMH
Microfiche
Series.**

**CIHM/ICMH
Collection de
microfiches.**



Canadian Institute for Historical Microreproductions / Institut canadien de microreproductions historiques

© 1983

Technical and Bibliographic Notes/Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

- ☐ Coloured covers/
Couverture de couleur
- ☐ Covers damaged/
Couverture endommagée
- ☐ Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée
- ☐ Cover title missing/
Le titre de couverture manque
- ☐ Coloured maps/
Cartes géographiques en couleur
- ☐ Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)
- ☐ Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur
- ☐ Bound with other material/
Relié avec d'autres documents
- ☐ Tight binding may cause shadows or distortion
along interior margin/
La reliure serrée peut causer de l'ombre ou de la
distortion le long de la marge intérieure
- ☐ Blank leaves added during restoration may
appear within the text. Whenever possible, these
have been omitted from filming/
Il se peut que certaines pages blanches ajoutées
lors d'une restauration apparaissent dans le texte,
mais, lorsque cela était possible, ces pages n'ont
pas été filmées.
- ☐ Additional comments:/
Commentaires supplémentaires:

- ☐ Coloured pages/
Pages de couleur
- ☐ Pages damaged/
Pages endommagées
- ☐ Pages restored and/or laminated/
Pages restaurées et/ou pelliculées
- ☒ Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées
- ☐ Pages detached/
Pages détachées
- ☒ Showthrough/
Transparence
- ☐ Quality of print varies/
Qualité inégale de l'impression
- ☐ Includes supplementary material/
Comprend du matériel supplémentaire
- ☐ Only edition available/
Seule édition disponible
- ☐ Pages wholly or partially obscured by errata
slips, tissues, etc., have been refilmed to
ensure the best possible image/
Les pages totalement ou partiellement
obscurcies par un feuillet d'errata, une pelure,
etc., ont été filmées à nouveau de façon à
obtenir la meilleure image possible.

This item is filmed at the reduction ratio checked below/
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	12X	14X	16X	18X	20X	22X	24X	26X	28X	30X	32X
						X					

The copy filmed here has been reproduced thanks to the generosity of:

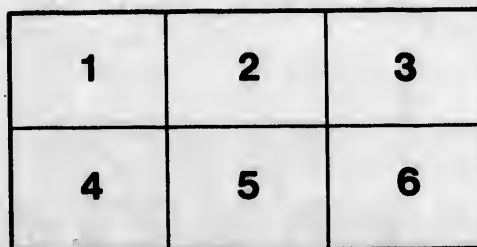
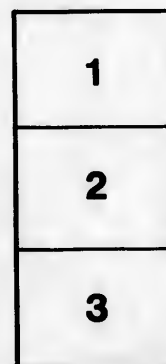
National Library of Canada

The images appearing here are the best quality possible considering the condition and legibility of the original copy and in keeping with the filming contract specifications.

Original copies in printed paper covers are filmed beginning with the front cover and ending on the last page with a printed or illustrated impression, or the back cover when appropriate. All other original copies are filmed beginning on the first page with a printed or illustrated impression, and ending on the last page with a printed or illustrated impression.

The last recorded frame on each microfiche shall contain the symbol $\longrightarrow$ (meaning "CONTINUED"), or the symbol ∇ (meaning "END"), whichever applies.

Maps, plates, charts, etc., may be filmed at different reduction ratios. Those too large to be entirely included in one exposure are filmed beginning in the upper left hand corner, left to right and top to bottom, as many frames as required. The following diagrams illustrate the method:



L'exemplaire filmé fut reproduit grâce à la générosité de:

Bibliothèque nationale du Canada

Les images suivantes ont été reproduites avec le plus grand soin, compte tenu de la condition et de la netteté de l'exemplaire filmé, et en conformité avec les conditions du contrat de filmage.

Les exemplaires originaux dont la couverture en papier est imprimée sont filmés en commençant par le premier plat et en terminant soit par la dernière page qui comporte une empreinte d'impression ou d'illustration, soit par le second plat, selon le cas. Tous les autres exemplaires originaux sont filmés en commençant par la première page qui comporte une empreinte d'impression ou d'illustration et en terminant par la dernière page qui comporte une telle empreinte.

Un des symboles suivants apparaîtra sur la dernière image de chaque microfiche, selon le cas: le symbole $\longrightarrow$ signifie "A SUIVRE", le symbole ∇ signifie "FIN".

Les cartes, planches, tableaux, etc., peuvent être filmés à des taux de réduction différents. Lorsque le document est trop grand pour être reproduit en un seul cliché, il est filmé à partir de l'angle supérieur gauche, de gauche à droite, et de haut en bas, en prenant le nombre d'images nécessaire. Les diagrammes suivants illustrent la méthode.

I
OF THE
SUB

PR

LETTERS

20.

TO THE

J E W S.

By DAVID WILLSON,

OF THE VILLAGE OF HOPE, TOWNSHIP OF EAST GWILLIM-
BURY, IN THE COUNTY OF YORK, AND PROVINCE OF

UPPER CANADA.

TORONTO:

PRINTED BY W. J. COATES, 160 KING STREET:

1835.

LETTER I.
LETTER II
LETTER III

LETTER IV

LETTER V

LETTER VI

LETTER VII

Do. X

INTRODUCTION.

ERRATA.

- LETTER I.Page 9, 10th line from bottom, for *captirve* read *captives*.
 LETTER II.Page 13, 14th line from bottom, for *decree* read *decreed*.
Page 15, 1st line, for *word* read *world*.
 LETTER IIIPage 18, 9th line from bottom, for *because* read *became*
 20, 11th line from bottom, for *tribe* read *tribes*.
 21, 6th line from top, for *word* read *world*.
 20th line from top, for *others* read *there*.
 22nd line from top, for *captain* read *baptism*.
 22, 7th line from top, for *kindred* read *kindreds*.
 5th line from bottom, for *of a part* read *of us a part*.
 23, 2nd line from top, for *tribute* read *tribe*
 1st line of 2nd verse, for *is passage*, read *is a passage*, and
 3rd line of same verse, for *my* read *thy*,
 LETTER IVPage 25 12th line from top, for *of* read *oh*!
 26, 7th do for *sun* read *son*.
 27, 3rd line from bottom, for *want* read *event*.
 30, 6th do for *dum* read *dumb*.
 LETTER VPage 33, 8th line from top, for *song* read *son*.
 36 15th line from bottom, for *terrors* read *tears*.
 9th line from bottom, for *centempt* read *con'empt*.
 LETTER VIPage 38, 3rd line from bottom, for *writing* read *uniting*.
 39, 16th line, omit point of interrogation.
 42, 13th line from top, for *now* read *new*.
 the word *her* omitted at the end of the 15th line.
 LETTER IXPage 57, 7th line from top for *ceaset* read *ascth*.
 17th line from top, for *sineth* read *sinnoth*.
 61, last line of last verse, for *Sons* read *suns*.
 For Letter 11th on 61st page, read Letter 10th.
 Do. XIPage 67, 3rd line from bottom, for *dremed* read *dreamed*,
 last line, for *recompente* read *recompense*.



HAVE c
ny mind,
ment of t
he eyes
t will pr
nothing p
he few
to humbl
wandering
that lam

Alt
Jews, I
the eyes
the Pri
mind ;
people
Jews.

INTRODUCTION.

HAVE compiled this little Work, as it hath originated in my mind, in a wilderness part of the earth, and the retirement of the wood. I send it to the cities and abroad, that the eyes of the present age may look upon it—and no doubt it will produce sentiment from the tongue—for in this age nothing passeth unnoticed. If believed to be the truth by the fewest number, I trust it will have this effect—i. e.—to humble the mind and believe in the love of God to his wandering and afflicted people, the Jews, especially those that lament over the loss of their land and the Holy City.

Although the Work is addressed peculiarly unto the Jews, I wish not that it should pass unto them unseen by the eyes of the Christian Church, which in one sense are the Priests that are dividing the world and exalting the mind; but in reality I would that it come to the eyes of all people who believe in the restoration and salvation of the Jews.

D. W.

TO T

WHE
since th
him to
you the
placed
your fa

As t
in the
visited
gather
love—
earth.
unto a
ten un
shall b
mercif
fitteth
His pr
light u
through
As th

LETTER 1st.

JUNE 28TH, 1835.

TO THE JEWS, THE CHURCH OF MY LOVE.

The God of the Hebrews hath required it at my hands, that I should write a few letters of communication unto you, recommending you to a coming day.

WHEREAS God hath shewn you much loving kindness since the calling of Abram, until this day, it hath pleased him to continue his mercies unto you; and declare unto you the event of this long and sore chastisement he hath placed upon you, for ill-treating them that were sent unto your fathers, in many ages that are past.

As the spirit of the father hath suffered for these things in the children, every distressing hour that hath been visited upon the world for sin; he is now minded to gather you, and make you the first fruits of his peculiar love—unto you first, and then to all the ends of the earth. He hath made by you, an example of his wrath unto all flesh, that the wages of sin may never be forgotten under heaven. But as your sorrows have been, so shall be your joys; for you are the chosen servants of a merciful God. He hath chastised because of love, and fitteth you to be redeemed through much sorrow of heart. His promises are good unto you, and as you have been a light unto the world through tribulation, so will you be through the salvation of the soul, and the love of God. As the Lord your God was with your fathers in the

wilderness, so will he be with you, and you will be saved from the mournful event of your sins. Moses was a prophet unto you, and a deliverer from bonds; the Lord your God prepared his soul, and sent him into Egypt, to work the redemption of your family from bonds. Let it be remembered, that affliction made your prayer sincere, and accepted of God, and it was according to your own desires that Moses was sent unto you, from the mercies of your God who is in heaven; he loved you that dwelt upon the earth—he had called you in Abram, and chosen you for his own peculiar inheritance with the children of men. In you is promised the calling of Ishmael, and all the ends of the world; ye are of Isaac as well as of Abram, in whom all the families of the earth are promised a blessing.

Moses did not say that your salvation consisted in what he could do for you in the wilderness; but his mission was to redeem you from a land of bondage, and place you in a land of freedom, where you could have your own laws, your own judges, and your king, and your own peculiar ways, distinct from all the earth of worshiping God, as an offering unto him, for the miraculous favours he had conferred upon his people. Ye came away through fear, through tribulation, through victory and songs of praise; And Moses said unto you, another should be given unto you of the Lord, he should be raised up unto you, of your brethern. The Lord is not a respecter of bloods, but of souls that are within us; for instance, your own blood has been your foe, destroyed your temple, or your home; your own blood hath committed these sins, for which ye are in bonds this day, without a Prince, Prophet, Saviour or a King, and the sins of your own blood hath brought all upon you that ye now bear, or ever bore since you left Pharaoh's house or land. He is your brother, that loveth you as his own blood, and mourns that ye might be free, and honour God with the fulfilment of that calling wherewith he hath called you. Like unto me shall he be, said your Prophet, and earthly saviour from your bonds; there has been none like unto him from that day until now, and his prophesy

remains
Joshua
in bonds
like unto
plainly
dispensa
was fulfil
the Lord
or dwell
from all
house
honour
ye shou
that M
therefor
everlast
this, an

The
was thi
his ap
Moses,
of thes
come.
Christ
should
the N
book o
to pa
'Testa
come
salvat
fall in
sacrec
which
to con
after
of my
and
they
neith

remains to be fulfilled. He shall be heard in all things, Joshua is far short of being like Moses, for you must be in bonds as ye now are, before you could receive another like unto him—"him shall ye hear in all things." It plainly appears by the words of this prophet, that his dispensation should be fulfilled, and another given; it was fulfilled when ye enjoyed the land and the house of the Lord was built in it. It was the Lord's tabernacle or dwelling, and he dwelt with you in a peculiar manner, from all the nations of the earth; but he destroyed that house because of sin, and took power, and glory, and honour from that dispensation that came by Moses, least ye should trust in it for ever, and not receive the Prophet that Moses said should come unto you like himself, therefore ye were sent into a long captivity, before an everlasting salvation. The hand of the Lord hath done this, and great and marvelous are his works!

The christians presume to say, the person of Christ was this prophet or brother, spoken of by Moses. I think his appearance is as far distant from the prophesy of Moses, as the life of Joshua; and I believe not that either of these was the dispensation that Moses said should come. Joshua was of the dispensation of Moses, and Christ of the Prophets, for he prophesied of that which should be hereafter. He, Jesus, was a true prophet, and the New Testament ought to be received by you, as a book of prophets or prophecies of things that shall come to pass, for the words of this prophecy, the New Testament relates unto us, that another dispensation shall come upon the world, and this dispensation is, the salvation of the Jews, the chosen of the Lord. I shall fall into contrast with the christian faith, but not with the sacred writings, as revealed by the English translation, which we trust contains the fundamental truth of a time to come. Differing faiths bear their different productions after their own kind, and these lines are the production of my belief. I will be short in argument, as I am satisfied and depend neither on the Jewish nor Christian faith as they now stand. I am one not received in the world, neither can I be until the productions of my belief are

known, and tried by the sacred writings ; if found true by immoveable or indisputable proofs, I shall be received ; the events of the present time bearing witness of the truths I declare unto you, whom I esteem as my brethern,—the Church of my love. I write not for silver nor gold, flattery nor reception, applause, title nor office below the sun ; of all these I am unworthy ; but I am a shepherd of a few souls in a wilderness ; and through love, and most endeared affection, write unto you for your information, that you may know, as mine own brethern that are present with me, what there is in existence in the world, and what the God of your salvation and my hope hath revealed to my soul ; for my heart is drawn out in these lines this day for your sake. Neither Joshua nor Jesus was that prophet or lawgiver spoken of by Moses : Christ was a fulfiller of the law, and the book of prophecies, as far as related to his person, that was born of a woman in Bethlehem of Judah. His spirit is the saviour of the world, and will come unto you, as the prophet hath said, and be unto you a father, and a "Prince of Peace." It is neither the dispensation of Moses, nor that of Christ, that hath given peace to the world ; for she doth not enjoy her sabbaths as Moses saw when the world began.

But when ye (the Jews) "shall hear in all things" which the Lord your God will communicate unto you, as Moses hath said, ye will be saved from your sins, and enter into rest. One day refers to another, as to-day may prophesy of to-morrow ; so Moses hath spoken unto you of a day to come : if that day shall reveal all things needful unto you, this day as yesterday will pass away and be no more. "Him shall ye hear in all things, as a law present, or at hand, in every needful time, as the father to the son, or the parents with the children." It is impossible to receive the former prophets with an unbelief that the New Testament is not a book of prophecies also. But I am as far from being in faith with the present christian world as ye are the Jews : for they say their saviour has come, and the world remains in sin ; it is added, he is not received according to his coming, the same may be imputed to the Jews, as pertaining to the

dispens
received
not per
Jews :
happy ;
ed h
on eart
many
the wo
him ; th
But
phets
one bo
that ar
and the
like Jo
short o
of the

As
reform
distres
how d
promis
the m
salvati
fitted
will b
reveal
receiv

In
captiv
proph
canno
them
God,
of Mo
he sh
Mose
knew
the v

dispensation that came by Moses, but both have been received according to their power and virtue; and it was not permitted unto Moses to complete the salvation of the Jews: neither to the person of Christ to make the world happy; he suffered with the prophets and died, and absented himself from the world. He was with the prophets on earth, teaching us the will of God in the flesh, and as many as practised his testimony, he was the saviour of the world; and so were the prophets that came before him; their testimony was a present salvation to Israel.

But there is a dispensation to come, when all the prophets of God shall appear unto us, jointly connected in one body, for there shall be a resurrection of these things that are past. The body is but the garment of the mind, and the world hath been giving many figures of the truth, like Joseph's coat of many colours; but all has come short of making peace on earth, or revealing the salvation of the world to Adam's sons.

As the Hebrew's were first called in Abraham to a reformation, they are the first chosen; and their personal distress prefigures the tribulation of the soul, and sheweth how dear the field is bought, or the inheritance of the promise that we have lost through sin. All stands fair as the morning sun for the restoration of Israel, and the salvation of the Jews: if another shall be prepared or fitted in mind as Moses was, a brother of the Jews, he will be prepared alone by the presence of God, and revealed openly. The Jews shall be in captivity to receive this salvation, *i. e.* all they need.

In the days of Joshua, nor Christ, they were not captivise. Neither of these characters answers to the prophecy of Moses, for, until they are captives they cannot receive another like unto him, for he came unto them in their bonds and gave them laws well pleasing unto God, and they came away. The Lord was in the mind of Moses, and taught him in the tabernacle, all things he should reveal unto Israel. There were none before Moses like unto him, but there should be after. Moses knew all things by revelation from the foundations of the world. If we are like unto Moses, or another shall

be, we shall be brought up or educated, under the dominion of a king, and be tributary unto him, and see our brethren in bonds, and be angry with the oppressor; Christ was not so educated; moreover, to be like Moses, another shall write as he did and communicate unto the Jews the will of God, and reveal all things from heaven of which they now stand in need. *To them the child is born, and the son given that shall do these things.* The will of God in the flesh, shall complete the salvation of the world, and the coming of God with man, is the salvation of the Jews, and in his name shall the whole earth be saved. But all that hath been are shadows and signs of his coming; and blessed are they that received them, for they shall be comforted in their hope, and all flesh shall see the salvation of the world. The world waiteth for the resurrection and return of Moses to his people, as he hath been, to fulfil his prophesy, and communicate all things to them, which they shall hear, and believe in all things past, as a prophesy of days and times that were to come. The christian world is far from peace, neither doth the christian faith in the man Christ Jesus effect the salvation of the world, neither are they a light to the Jews. They are divided in their faith, and their works follow them. The Jews had one temple; but they have their thousand. So are the Christians divided, each thinking they are the chief sect in the synagogue. The Jews are reserved for the Saviour, and the Saviour is preparing for them, and him will they hear in all things as Moses hath said, and be saved from their sins. And Ishmael and all the earth shall follow them.—*Amen.*

Oh now my soul with joy can sing For Israel has a priest and king,
The captives rise to see the day, The sun doth rise to light their way,
A Saviour, and a God to save, From the dark terrors of the grave,
By David and the morning star, They see at home and see a-far.

The promis'd field again's in sight, for God above doth give them light,
Bride of my love! spouse of my grief, thy God has come to grant relief:
He in the wilderness prepares The peace and joy of future years,
He hails—the trumpet calls to come, Ye mournful few below the sun.

I have
I am a
inspires
fond em

When
ye were
In Isaac
various
Ishmael
father I
from Is
his own
rent ap
mother
blessin
Abram
was tr
afflicte

And
heir o
disagr
his bre
shall
your
Isaac
one fa
per fo
but ea
the a
be a c
come
Ther
Abra
meth

LETTER 2nd.

JUNE 30TH, 1835.

ISRAEL, MY FRIEND.

I have not flattery in my lips—nor deceit in my soul ; I am a man of affliction, and my heart is sincere : hope inspires my hand to write, and with love I salute you with fond embraces.

When Abram (the pillar of your religion) was called ye were a chosen people, and the heir of many promises. In Isaac there is a blessing promised to all people, or the various tribes on earth, there is a blessing for your brother Ishmael. Ye are one in your father's loins, and your father loved you both ; and when Ishmael was separated from Isaac, it grieved your tender hearted father, to see his own blood divided, and the limbs of his own body rent apart ; but God said unto him, let it be so now, as your mother Sarah hath said. He comforted him with a blessing, *i. e.* that in Isaac, Ishmael should be called, and Abram resigned to the word of God, whom he knew was true ; and he sent away his son Ishmael and his afflicted mother to endure the sorrows of life.

And ye became two nations from one father, and the heir of two blessings from one God. Ishmael will be disagreeable till he is called in Isaac, and blessed with his brethren, when with all the families of the earth he shall be blessed. In the mind of Abram (the elder in your church) there is mercy and love for Ishmael and Isaac ; though of two mothers, ye were the offspring of one father, from whence you did proceed. It is not proper for the mother to make the division, but for a time ; but each took their young and went there way to fulfil the appointments and purposes of God. But there shall be a calling in Isaac ; (not in Ishmael, that Isaac should come unto him,) but in Isaac that Ishmael should return. There is a full evidence, that the unbounded heart of Abram, (who was to be a blessing) loved these two mothers, the bond woman, and the free, and both bore

fruit of Abram's mind, for his mind inspired the deeds of generation with them. And it is evident that God loved both the children or offspring of Abram, and he comforted both these mothers with their desires, that were the heirs of Abram's love, and loved him. We now observe in the heart of Abraham, a universal love for the world and a godly sorrow for those who are appointed to mourn, as Ishmael and his mother in a barren wilderness, with a morsel of bread. In this we see in Abram, (the pillar of your laws, God excepted) there was a tender mind towards the poor, the bond-maid and her son, not willing to grieve the mother of the legal heir, he mourned through pity, and according to the will of God, bowed down his princely head, to let afflicted Sarah have her own way: for she had been much afflicted, because the Lord had made her barren unto Abram, that she could not bear a son, to bear the memory of Abram, and receive his blessing in this world. And she wept until she was comforted with an heir from heaven. Ye are the remains of this Isaac, and as God knoweth the predetermination of his will before action, he was minded to give mournful Sarah a son; and one that would bear the affliction for the sins of his people, and be a saviour to the world, and be the first heirs of his peculiar blessing—tasting and seeing how good the Lord is—call Ishmael to partake with Isaac—and from thence all the families of the world. Some have imputed the disposition of Ishmael to the uncircumcision of Abram, in which I believe not; it pertaineth to the flesh, rather than the mind. If this son was to bear the iniquity of his father for begetting him of a bond-maid, from whence came the blessing? He miraculously saved him alive where nothing was—where flesh and blood, or a weeping mother, despaired of help or the favours of God. But God, the pillar of the Hebrew family, according to his own good will, hath shewn his mercy to the bond and free woman. His love is shewn to the circumcised and uncircumcised child, and he hath blessed both Ishmael and Isaac in the morning of their days. There was a blessing on the deeds of Abram, before circumcision and after, because at all

times
cometh
partial
one G
(though
to be f
of part
Abram
a robb
will s
day—
and it
what
shall b
be aga
What
shall b
his law
he sha
and th
is cor
Ishma
give u
as him
Ishma
things
decre
can b
In th
no mo
the bl
no ma
these
the d
no mo
in the
and p
they l
strong
be sla

times he had a just and upright mind. Ishmael's failings cometh from that which now troubleth the earth, he saw partiality to the sons of one father, and the children of one God; and to shew the bad effect of these desires, (though gratifying to the mind) he suffered these things to be for a time, to convince all nations of the bad effects of partiality, and that it was not the will or mind of just Abram between these two heirs. He hath made Ishmael a robber—I say not that God hath inspired sin; but I will say the soul of Ishmael is in his children till this day—taking these things of every nation in his power; and it is hard for me to read the laws of his heart, but what God hath decreed, Ishmael doth fulfil, “his hand shall be against every body (or people,) and they shall be against him.” Who can disappoint God in his decrees? What we see, we are forbidden to disbelieve. But there shall be a calling in Isaac that robbeth not according to his law, for he is the heir of what God hath given: and he shall call Ishmael in with him, (the seed of Abram) and they shall be brothers, sons of one father, on whom is conferred the miraculous blessings of one God. Ishmael shall come unto Isaac the heir, and he shall give unto him a part of all; for Isaac shall love his brother as himself, and with the love wherewith Abram loved him. Ishmael shall be called in Isaac, and the hope of these things comforted Abram, for he saw that Ishmael's lot was decree of God, and he resigned in innocence, and none can blame righteous Abram for the division he made. In these days Ishmael shall have his right; he shall no more hunger in the wilderness, and when he enjoys the blessings of God, he will put forth his hand against no man; neither will he mock nor despise his brother for these unequal divisions that are in life: but according to the desires of Abram, and the will of God, it shall be no more. Ishmael is not alone in the wilderness, but is in the christian land, for he shall become a great people, and princes shall proceed from him. Of what kind shall they be? If they are of Ishmael, they shall be wise and strong; they will not rejoice in partiality, nor submit to be slaves in the house of Isaac—the Lord hath not so

decreed—but depart into the wilderness, gather their own bread, and live an independent life. What is the soul of Ishmael when he is young? He mocketh, and blesseth not the days of partiality: he is offended, and treats with contempt, superiority, because, he is of the seed or soul of Abram, in whom all the families of the earth shall be blessed. The princes, or spirit of Ishmael, shall mock skilfully, he shall offend these at the feast: he, or they may be put away; but they will not bow nor beg where one brother is taken, and another left: but they will take without permission where they can find, until the blessings of their father's house is restored unto them, and their dear mother to Abram's love.

Now, Isaac unto thee do I communicate these things: thou art made the servant, and thy wages shall be great—the whole earth waits for thy salvation. There are many kings, dukes, and lords, in it: but thou art a bonds-man in their land: thou art not a member of their church. The Lord hath set thee apart in Abram, according to the desires of thy mother, and Ishmael to be angry and jealous because of thee—and his mother to weep unto despair, over the expected death of her son. And if God from heaven had not shewn mercy, Ishmael had perished in the wilderness, and his dear mother, the bond-woman, mourned as a widow without children for ever. In the love of God to Ishmael, behold thy redemption; the Lord cared for thee, when thou wast in bonds, in the land of Egypt, and under Pharaoh's house. He shewed mercy to thy brother Ishmael, thy father's son; the same God is thy redeemer. Behold in him his loving-kindness to the bond and the free. He will confer his own name upon thee, seal thee with his own signet and make thee a blessing to all the families of the earth. For in Abram you were chosen, when he was called to be a blessing. The Lord hath made of thee a servant to thy brother—to obtain peace, set thy table with fat things, the product of thy righteousness; and then call Ishmael and all the families of the earth to come in and partake with thee at the tables of the Lord. So shall thy lot be. The Lord hath saved thy name in the world, and the

memor
you is
New T
are ch
in it.
Old T
to all t
law of
were c
holy ci
As the
known
stretch
from h
and Ne
but you
of the v
in you
chustis
save.
earth,
shall g
taken a
anew.
may b
Our L
which
and tha
come t
thine c
ing, an
blood
which
before
seen,
known
chosen
the w
walke
familie

memorial of Abram to all the nations of the word. To you is the promise and the covenants for ever. The New Testament is a book of prophetesies unto you; you are chastised according to the hand writing that is in it. Ye are fulfilling the prophetic sayings of the Old Testament, and bearing the name of God's vengeance to all the nations of the earth, that ye may be a visible law of God's vengeance unto all people. Many things were committed to your trust: the law of God, and the holy city, prophets and lawgivers were given unto you. As the eye of the mind, or the light of the body, ye have known of being in bonds, and freed by a high hand and stretched out arm. Ye have had more conferred upon you from heaven than all the nations of the earth; both Old and New Testaments are of the blood & spirit of Abram, but your salvation is with God, your saviour and redeemer of the world. To him look with confidence, and fail not in your trust, nor let hope depart from you: he that chastiseth, loveth; and him that rebuketh, doth it to save. Your redeemer liveth, and will stand upon the earth, and in the latter days, as Hosea hath said, "ye shall greatly fear and serve the Lord." The Lord hath taken all things from you, that he may make all things anew. He hath placed your feet in captivity, that he may be honoured when he delivereth you from bonds. Our Lord is a God of decrees and changeth not; That which he hath said in Abram, he will fulfil in you; and that which he hath sworn by Isaac will assuredly come to pass. Oh, son of the Most High! thou must bow thine ear unto him, and incline thy heart to understanding, and thou shalt see the hand writing of thine own blood is the way of thy feet, and all are a prophecy of that which is to come. The Lord will make thy way plain before thee, and reveal that which thine eyes hath not seen, and place thy feet in a way that hath not been known; for he hath reserved for thee, whom he hath chosen, (who hath borne his name to all flesh) a way that the world hath not seen, nor the Christian Church walked therein. Thou must earn bread for all the families of the earth. For this purpose Abram was

called from his father's house, and ye are a chosen people. The Lord shall place your feet as on Zion, and ye shall blow a trumpet unto all Israel, and salute the whole earth with love. In thee, Ishmael shall find his lawful bread : it is retained with thee oh Isaac, since the day thou wast set apart and weaned from thy mother's breast. For what thou hast received of God, thou art debtor to make his name known to all the nations, and reveal his will to the ends of the world. When thou art afflicted into sincerity, and the event of thy sins are brought to light before thine eyes ; then wilt thou weep bitterly before the Lord—for the salvation of this world is required at thy hands ; and thou must mourn for all the world, and save thy brother Ishmael from his sins, and present him a living and cleansed offering before the Lord, as he hath blessed him when he was young. So shall thine eyes see, and thy whole heart mourn ; for the sins of the whole world shall bear upon thee, and the inhabitants of the earth shall find in thee a resting place, as the Lord hath declared unto Abram. Salvation is required at thy hands, the city of the living God, and a blessing in the world.

And the earth shall not rest, till Shiloh be come ; and the inhabitants of the world shall require these things of thee which the Lord hath promised, *i. e.* a blessing in thee for all the families of the earth. Then shall crowns rest and thrones be in peace for ever. But until the days of thy salvation, the tempest shall beat upon the earth, and the king nor his subjects shall not see peace. One king is appointed unto us, even David, and one shepherd in Israel, as Ezekiel hath said, but one fold in all earth. Ye are the pillars of it, and the corner stone of the building. Seek diligently a resting place for your feet. And the Lord your God will come unto you, and be your way, and reveal unto you the sacred rest of Israel.



Oh may I see! oh may I hear!
Your way prepared, your passage clear,
Oh may I see that living stone,
That's fitted for your name alone.

Isr
bears
God
a few
the A
All
the e
fate t
I clai
Esau
and r
earth
I am
to be
does
your
mids
upon
blood
of A
beco
so w

Oh may I see your city rise !
 Oh may I see your builders wise !
 Oh may I see the building square !
 And all the earth assembled there.

Oh may I see thy brothers' peace,
 And hear the song 'twill never cease—
 A song of friendship and of love,
 As God's ordained in heaven above.

May I see peace on Zion's hill,
 And every beating storm be still ;
 May I see God in David's reign,
 But Israel never fall again.

LETTER 3rd.

JULY 1st, 1835.

Israel ! Love bringeth near unto each other, hope bears up the mind, and faith directs our way, and one God over all is the law of life. Let us walk together for a few moments, and talk by the way of the wisdom of the Almighty, and the ways of life.

All nations have one God, and all the assemblies of the earth hath one judge, and all flesh are subject to the fate that the creator of the world hath placed upon us. I claim no kindred by the blood of Abram nor Ishmael—Esau nor Jacob ; but I am the offspring of your God, and my God, and of him that is the God of the whole earth. In him I claim a connexion and relation with you ; I am of Adam and so are you : and this brings all people to be bone of bone and blood of blood. Righteousness does not consist of bloods or nations, for God hath divided your name with all the earth, and placed you in the midst of all countries for the inhabitants of the land to look upon. I believe not that ye are exalted above other bloods, and that the respect God hath shewn to the blood of Abram, was for his righteousness. A Jew may become a christian, or a christian a Jew. It hath been so with your nation—ye have joined yourselves to various

orders in life, and separated your blood, as limb from limb, and joint from joint; but a remnant remains to retain your name for David's sake, that he may have a name in the earth, with his own nation and people, whereunto he is or was anointed of God to be a king in Israel. It was the spirit of David that was a conquering sword unto you, and the shield of your defence. If you, as a nation, had been all converted into christian fragments, and heathenish superstitions, as the world now is, your great name, blood, and nation, had been lost, and your religion and blood would have perished under heaven. But it hath not been so with you; the God of the Hebrews and of the whole earth hath retained a remnant for David's sake, and preserved you as a people to write his name upon.

With you were the first covenants of God, and Abram the first chosen of the Lord, to be a light unto the world. And Abram according to the promises of the Lord, became a great people, and none could stand before them for strength and wisdom when they walked in the way of their laws, and paid tribute to God by offerings and sacrifices of their hands. No prophets hath been like unto yours. Your nation hath been the light of the world, and your religion the mother of many wise and prudent sons. Ye built the first tent, tabernacle, and dwelling for the Lord. The tent of Abraham was first set apart for his holy name, and in it he began to shew himself wonderful in the earth; and from that tent hath proceeded all Israel—the tabernacle—the house of David, the Ark, and the temple of God. By Abram was made the first distinction of bloods and nations, and his family because a peculiar and chosen people, serving the most high God, according to their calling in Abram. They have replenished the earth with wisdom, and as men, given light to the world. Their sins is a cause of chastisement; but what nation hath the Lord found that hath loved him more than Jacob, or been a light to the Gentiles to exceed Israel, that their name should be cast away, and another name or nation chosen, and the covenants of God be broken with Abram? There has

been n
ship I
talk to
to inv
your l
father
and y
living
were
invite
blood,
retain.
and ot
cerem
not wh
or nati
or disl
Theso
the roc
brough
names
to res
light
have
the ch
not in
jects o
with
produc
contai
to be f
that ha
of Go
me w
give h
into th
been a
the ch
that it
to cor

been no nation equal with you ; and with endeared friendship I commune with you this day, as distant brethren talk together about the things of God. I am not minded to invite you to change your name, or nation, or mix your blood, till ye see the promises of God to your father fulfilled, and then the scriptures will be fulfilled, and your chastisements and miseries will honour the living God. If I could believe the promises of God were set at nought that he made with Abram, I might invite you to a change of a national name or mixture of blood, and some other faith than that which ye now retain. These that have been converted to christianity, and other national dispensations, and church creeds and ceremonies, have lost the name of Abram. For I know not when it was decreed you should change your name, or nation, or embrace another religion save your own, or disbelieve in the covenants of your God with Abram. These that have separated from you, as a branch from the root, have put out the light of the life of Abram, and brought Israel into contempt by subordination to other names and nations. It was not your former practice to resign and worship other Gods. And little or no light hath been conferred on the world, by those who have passed through this superficial conversion : for the christian church, (which is the best in the world,) is not in as good a condition as you have been. The subjects of princes are not as well contented as you were with David your king : neither is the christian religion productive of the knowledge that the Jewish church did contain ; and as for a Master of the sacred writings, he is not to be found on the earth. It is the extending hand of Abram, that hath revealed unto us the beginning of time—the works of God, and never-ending life. If any one will convince me what light has been added to your nation, I will give honour to the progressive hand that hath ascended into the mysteries of life beyond the Jews. They have been as stars to the world, and the light of nations ; and the christian saviour is a Jew. Now we will observe, that it is as consistant for a wandering christian (as I am) to come to the Jews, as for the Jews to come to me, or

an unestablished christian church, that is never still, having a name but not at rest : for the christians are still converting each other, as from hill to hill—place to place—from one Jordan to another. O wandering tribes ! Israel in the wilderness was not more so—ye have no continuing city, or abiding place : yet sounding the trumpet to the Jews, saying, come unto us, and be converted and believe in Jesus Christ ! What would be the avail of these prayers, were it in the power of the christian world to accomplish their designs ? I will say originality would be lost, and we should all go astray in the branches. When Abraham was called, there was a seed left in the world, at his father's house, and many other names and bloods on the earth exclusive of the name of Abram, and all worshipping their own gods. Now, if the Jews have exceeded in righteousness, why should they change their name or religion ? But to change from their sins to righteousness would be accepted of God. They are the root of the testaments, old and new ; the contents of them are the proceeds of Abram's blood and nation, and are of the spirit of God given to Israel for all the earth. But it must be understood, they have no master in the christian name. The *litteraries* have taken them, and the effects of the scriptures on the mind, hath been to make a disagreement between brother and brother, of one blood and nation ; and the *spirituals*, divide the people, and make use of the scriptures to support a thousand lines of imagination, that the impressions of a lost mind hath drawn in the soul or heart of the lost and wandering tribe of the christian church ; and I am talking with the *originals* concerning these scriptures, to whom they were originally given, as being property of their own, and they are not taken away and given to another, or the giver would enable them to interpret unto us the mysterious things of God that are written in them, which no church can do, save the Jews, the church to whom they were given. Therefore I apply to these for the interpretation of these mysteries ; for they have given this book, or these books unto the world, to all nations, and are accountable to God

and
purp
but t
luster
them
peop
No
blood
blood
me a
they
each
broth
and h
and th
say—
to re
Jorda
one h
read
robbe
throu
in the
canno
give
are th
friend
canno
flocks
rule
appoi
with
No
religi
but a
lost,
a go
king
be d
Goli

and man, to reveal what is contained in them, for the purposes they were given. I covet no mixture of bloods, but the things of God to shine in the world with original luster, as they have done unto the Jews, and separated them from the heathen, and made of them a peculiar people for God and his glory to all the world.

Now, I believe, *in spirit* I must become the Jew; as to blood, that is impossible; neither is righteousness of the bloods or nations of the earth. Will the Jews receive me as a member of their church, and I still believe that they must perish in the earth? such faith or unbelief in each other keeps the nations apart, blood from blood, and brother from brother. Now, love should bring us near, and hope bear up my mind, and faith direct my way: and then we could talk together of the things of God, and say—the hand of the Jew needeth cleansing—mine eyes, to receive sight: let us go down together unto one Jordan, that the Lord may cleanse us in one water—that one hand may heal us and give sight to our eyes—one read and the other understand, and others shall be no robbers in Israel, for all see, hear and understand; through one captain the things of God that are written in the books of the prophets and revealed to us. Why cannot we interpret the Jews property, divide it, and give to our children? Because we are not Jews, and are therefore not heirs of it. And now, my christian friends, whom I esteem, ye have the true cause, why ye cannot interpret the scriptures to the world, and bring the flocks into one fold; and suffer a heart like David's to rule over them; One whom the Lord our God hath appointed to be a defence unto Israel, and rule over them with love and a tender mind forever.

Now, if you can conquer the Jewish name, or their religion, blood or nation, that it is no more in the earth, but as water in the sea, mixed with other nations, and be lost, then ye may say, the Jews were fools, and trusted in a god that disappointed them, and they have lost their king or shield—David their defence. But until this can be done, stoning Jews is vanity—is but as the boast of Goliath, who was slain by a small sling-stone from the

water-brook ; a simple and singular place, to find the slaying weapons of the great. The christian religion is confounded in the Jewish productions ; and the sacred records is completely master of the world ; the root remains, and the christians divide in the branches. The earth hath one centre and the Jews one God—the world hath one judge, and in him all kindred share their fate. What God decrees, we cannot improve, he hath placed a stone in the earth and we cannot remove it. It is Israel's name that never will be blotted out. In the earth the Lord made his covenants with Abram ; and on the earth will he fulfil them. The Lord has made him a master in skill, and none can take the crown from his head. The Lord has given him a king, and there is none stronger in the nations of the world. The Lord hath given him an house, and none exceedeth it. The Lord hath given him prophets and none exceedeth them in wisdom—they are master of the sacred writings, and alone know these things which will come to pass—there is no taking the crown from Israel, nor glory from his name ; nor the scriptures from his hand ; and until Israel arises in his strength, they will not be interpreted to the world.

Therefore the sooner I am a Jew in spirit it is the better for my soul, because I then become heir with them in the things that God hath given, and speak with them as a brother about the things of God. Abram shall be a blessing—Is this taken from his blood ? In Isaac all shall be blessed. In whose soul or spirit shall all the families of the earth be happy ? In Isaac. Has the personal Christ blessed all nations at his coming ? No : we are in an unhappy world, and the rabbis gather tribute of our fields, and the heathens are slaves to their priests and kings, and we partly participate with them in their woes, because, we are one another's slaves and our Lords require of a part of every day to make them rich, and gather treasure for themselves. Isaac has not his place, he is under chastisement and his heart is not enlarged in his bonds, he hath not room for the nations, his mind is filled as a store-house, with reproaches from the

christ
heart
christ
repro
christ
are l
establ
are w
walkin
christ
rous f
the g
peace
There
these
victor
are up
own p
of the
shear
Israel
with t
in ret
and D
fore a
never
vain
the ri
pillar
none
and tl
reveal
pass.

christian names: these are his chastisements and his heart is troubled, and such a divided tribute as the christian church cannot have peace in it; but by these reproaches and the chastisements of Isaac's soul, the christians are laying the pillars of their own rest—they are laying a stumbling stone in their own way, and establishing a rock of offences; for while they think they are wise and strong, and in favour with God, they are walking after Israel. Hath the Lord sworn that the christian church shall not be confounded in their numerous faiths? Or hath he said the exalted shall come to the ground? Scarce is there a Prince who reigneth in peace. Is there a prophet in our present christian Israel? There is not a high Priest that can feed the flock, with these things that Israel hath received. There is neither a victorious Moses in wisdom, or an Aaron with them. All are up for law making, and every man has become his own priest; for the shepherds are unworthy of the love of the flocks, and the fleece goeth grudgingly from their shearers hands. All these things are making away for the Israel of Judah to arise, and Benjamin to write his name with the children of men. Israel of old will soon be had in remembrance, and the name of Abram come to light, and David be seen in Israel, Jacob's sure defence. Therefore as David could not be overcome, his sword shall never depart from the house of the Lord. It is in vain to despise Jacob's name, or endeavour to subdue the rights of Abram in the earth; his name is a fixed pillar that none can remove—the wisdom of the Jews, none can excel; they are appointed to be our salvation, and thus I have talked with them this morning alone, revealing unto them these things which will come to pass.

Deep as the river side can be,
Where Israel stepped in;
So is their wisdom Lord in thee,
When Jacob ceas'd to sin.

We know there is passage through,
We see from shore to shore;
Thou'st made my covenants with the Jew,
To stand for evermore.

Thy life hath made their pathway clear,
 And blessing in their fold,
 On their right hand wilt thou appear,
 As thou hast done of old.

For Isaac's heart thy name prepares,
 All has a promise there ;
 And tho' the burden Israel bears,
 All bloods shall join his prayer.

All nations for a Saviour weep,
 Oh my Redenmer come,
 And let our flock be Abram's sheep,
 And all our folds be one.

LETTER 4TH.

JULY 2ND, 1835.

JUDAH, let the promise of the Lord be thy confidence,

The promise of the Lord is thy blessing ; and unto none other hath he given his word, as unto thy father Abram. He hath said, for the service he performed, and the sacrifice he made, he would make him a great people—bless him, and he should be a blessing ; and he would bless all that blessed him—but his wrath should be upon him that cursed Abram ; but in him should all the families of the earth be blessed.

The earth is unstable as water ; and until all bless Abram, Issac, and Israel, the earth will not be blessed with that blessing Moses saw in it. The inconsistency and absurdity of treating the Hebrew family with contempt, is ineritorious of a curse from heaven. The Lord hath said, whose word is an oath, that he would make Abram a great

peop
 them
 lift u
 W
 bless
 arose
 bless
 the e
 curse
 from
 name
 I will
 Chris
 youth
 as the
 the g
 becau
 from
 thee f
 promi
 Jud
 of Da
 thy fa
 for A
 soul s
 Un
 Chris
 Judah
 father
 slain
 doeth
 will b
 come
 that t
 It is t
 hath p
 Abra
 is the
 than
 unto t

people, he hath performed this. Will he not also curse them that curse him, as he hath sworn unto all that lift up the hand against his chosen people?

Who hath cursed the Lord's servant, and received a blessing; Israel hath many foes; but no nation hath arose to the honour of his name, nor received that blessing to all people, and in his name the families of the earth are promised a blessing. How absurd it is to curse the vine that beareth the grape; or despise the root from whence proceed the branch of the tree, and neither name nor nation hath exceeded the Lord's people, Israel. I will refrain to curse thee of Abram. I speak for my Christian kindred: I never have cursed thee from my youth; but since I feared God, I have esteemed thy name, as the root of many branches—as the vine that beareth the grape to the world. Thou art the light of nations, because thou served the Lord by faith and walked alone from thy father's house: thine own blood hath delivered thee from Egyptian bonds, and another of thy kindred is promised unto thee, like unto Moses, to be thy deliverer.

Judah, thou art the star of the morning, and the pillar of David's throne. In thee shall Isaac arise, and Abram thy father be forever. The Lord hath provided a place for Abram, and he will bring him to his house, and his soul shall see the fulness of his desires.

Unto Israel is promised the Saviour of the world. The Christians have exalted themselves above thy name, oh Judah! this is like the son exalting himself above the father, because these have believed in Christ the prophet slain at Jerusalem, the same hath said, that "the father doeth all things, and is greater than I am." The first will be last, the beginning will be the end. From thence cometh the confidence in an everlasting blessing, on these that treat the blood of Abram with a contemptible curse? It is the proceeds of exaltation, and the man Christ Jesus hath promised a fall unto them who exalt themselves above Abram, or any other people; for the God of the Hebrews is the God of the whole earth. It is better for me to bless than to curse; for if we bless, the Lord hath promised unto us a blessing. He was perfect in the days of Abram;

and there is no change or improvement in our God. If we bless, we are heirs of the promise with Abram, for, it is by blessing (and not cursing) that we become brethren. Therefore the man is blessed, or an heir of the promise, for blessing Abram. The world is unstable as water; but Israel is an immovable pillar in it; the holy prophets, nor the sun of God, hath not converted his ways, nor all the proceeds of the christian church—nor heathen mythology—he is reserved for the honour of him that first called him, after whom he walked by faith alone. If the son was appointed to take honour from the father, the God of the Hebrews would be uncrowned, or loose honour and reputation by the coming of the man Jesus. But there is a second coming promised us by the prophets; we cannot be doubtful, but that it is the appearance of the same God to man, that called Abram, the saviour of the Jews. He will have the honour of all things as Moses has given unto him (the blood of Abram). And as John, the writer of the Revelations, hath said, he will make all things anew. This is no other God than the Creator; at whose presence the hills tremble, and the islands pass away. That which man hath established, shall remove at the coming of the Lord from heaven: And the hills and mountains shall tremble as Sinai before him, when he gave laws to the earth. Judah is in captivity for the name's sake of the Most High God: and him that hath borne his chastisements, confessing his sins, is a right and true judge, and the hand of the oppressor for sin, will make his burden light, in the day of his repentance, when he changeth from that long tradition of despising the servants of the Lord, for which Judah and Benjamin is now within the prison gate. It is as needful for the salvation of Judah and Jerusalem, to bless the servants of the Lord, as it is for all the earth to bless Abram, before they shall receive a blessing. And him that curseth the servants of the Most High God, is heir of the curse promised unto those that curseth Abram. The earth is unstable as water—the islands pass away by the breath of the Almighty, and the hills fear and tremble at his word, *i. e.* what man have done, or those

who
fallin
they
the
whos
them
and
A
an h
or n
thes
catic
neith
Neve
us t
by ki
walk
neith
the c
to a
that
but h
thee
I fla
given
hath
God,
art
mon
thy g
with
lying
serva
man
whic
ation
in th
for t
pres
born

whom they have exalted of their kindred and friends, are falling to the ground, as an island removed in the sea—they are no more. The exalted tremble, to see and hear the rise of wisdom in the exalted servants of the Lord, whom he hath chosen in Abram, and wrote his name upon them, to remain as long as his word shall govern the hills and mountains that are in the earth.

Abram, I have part with thee, it is given of God, and an heir of thy blessings; I am not dependant on name, or nation for the communications I write unto thee in these addresses. It is the gift of God, and the communication of one that was never educated in thy school, neither is there one drop of thy blood in my veins. Nevertheless, I am a servant of thy God, and he will bring us together by the way of his direction—a path unseen by kings, neither hath the lords and councils of the earth walked in it. The line is not drawn by the rabbi's, neither is the king's son made the keeper of the gates of the city of my God. I flatter not, neither do I persuade to a belief, that I am an heir of thy great blessing, nor that the Lord God of Jacob hath taken it from thy head; but him that blesseth thee with a blessing is an heir with thee, and this blessing cometh not from thee; therefore I flatter not flesh or blood—it is promised of God and given from heaven. Who can love him whom the Lord hath forsaken? Love is one of the divine attributes of God, and cannot be so deceived. I have loved thee who art unto me a stranger. I have not loved thee for money or price, nor for the sake of the honour which thy great name bears in the earth. For thou art chastised with the blood of the prophets and Christ, and thou art lying in bonds. Thou hast not received any of the servants of the Lord that hath been sent unto thee, for many hundred years with applause. The honour with which thou hast received christian addresses, is not temptation to me to write these things. I draw these lines in the fear of the Almighty, and I am trusting in him solely for the want of what I do. I have been visited with the presence of your God in the wilderness; his hand hath borne upon my mind, and I write from the engravings of

my soul—I am taught to believe thy redemption draweth nigh. Thy time is unmeasured by the book of prophecies, and there are no figures on record that can teach me these things. But few have been sent unto you with success, since the days of the prophets whom your fathers rejected and committed too many to the tomb. Him that receiveth not small things, is not made the heirs of increasing favours; from the days ye despised the prophets, ye have not been an increasing people in understanding. These were eyes to the heads that were with you; but exaltation despised them; and at their death, your light seemingly went out. Christ was the last of this race of people, but was not accepted of the rulers in Israel—he followed his brethern to the grave. He said he would not be seen any more, till ye receive a change of heart, that is to bless and not curse them that are sent unto you: for all the Lord's servants are dear unto him, as the blood of Abram whom he hath chosen. He is one true God; he hath cursed you for cursing; and he will bless you for blessing, as he hath sworn unto Abram. The servants of one God loveth one another, and hateth not: him who curseth the servant, curseth the master; and him that despiseth the son, loveth not the father, or the living God. We cannot chose Gods unto ourselves. Oh Israel and Judah! the Lord is one God, unchangeable in his decrees. The heathens can make their own gods, but ye shall have Gods but one, and none other before him. There has been but one, since the pillars of the earth were laid. Him that called you in Abram, and hath chosen you in Isaac, is your Redeemer and the Saviour of the whole earth. He revealeth himself by plagues on the people, as in the day of Pharaoh, and all flesh shall know his name by the chastisement of his hand; and he hath set you apart for the rod, and made bare the back, and made a scourge of all nations to lay on the stripes—ye are rejected in church and state, as being unworthy members in a christian world. Ye have not wherewith to be called your own, save you have a title for the Holy Land; but thine enemy is in possession of it, and thou art without law to reject him from thine own fields.

Be it
shall
sorrow
repent
from
can d
God.
earth,
they w
too for
Him w
of you
when
love sh
God, (
feel ye
will be
till ye
own l
you fr
prison
the G
nor wi
land—
man.
will be
so bles
storm
and pr
to judg
captive
are dr
nations
not sat
at rest
thy bro
drink v
art del
trouble
hills tr

Be it known to thee, Oh Judah and Benjamin, that ye shall cry bitterly unto the Lord your God, because of sorrow, and in this way will ye atone for your sins, and repent of all your fathers have done, and receive favours from the hand of God. Him that hath once driven out, can do it again, or once more; he is the Lord your God. But trust not in the kings and princes of the earth, for of all they shall do unto you, or for you; they will ask tribute again; for the christian world are too fond of slavery, and their Rabbi's love to rule in it. Him whose heart is made tender, and loveth you because of your distress—his soul that is baptized with your tears when you wept, will give you gifts as Moses did. His love shall set you free. Therefore pray to the Lord your God, (when ye atone for past sins) that all nations may feel your woes, and restore unto you, your land, for ye will become a curse unto them where ye are in bonds, till ye are delivered up to the Lord, and enjoy your own land, as ye were to Pharoah's house, till they set you free. The Lord will do this, and while ye are prisoners in a christian land, and all parts of the earth, the Gods of the Philistines will not stand in the church, nor will the christians be at peace, whilst ye dwell in the land—So ye shall find favor in the sight of God and man. And the God of Abram will set you free, and you will become a blessing unto all people that hath, or will so bless you. The earth is unstable as water, and the storm beateth on the mind of the world, and kings, priests and princes tremble in their fear, for the Lord is coming to judge the world for all that is done in it, and *set every captive free, and restore Israel to his home.* The billows are driven with the wind and rest not—the mind of the nations is not calm, nor the rivers clear: the waters do not satisfy the thirst, neither are the shepherd's flocks at rest. These things oh Judah! are for thy sake; and thy brother Benjamin shall dwell with thee. He shall drink with thee, in the cup of bitterness, and when thou art delivered, he shall not be in bonds; the earth is troubled for thy sake, for thee the islands move, and the hills tremble: for the Lord will put away all the captives

out of the land, and all the people shall be free.

No hill shall be, no mountains rise,

King, priest, and prince, shall sacrifice.

Why doth the tempest beat, and the waters roll ? Why is the earth disquieted ? Why doth the islands disappear ? and why are the mountains removed from their place ? That the earth may know the name of Israel, that he may resume his name and station in wisdom, and in him the islands behold their salvation, and the lofty hills see the salvation of the world. Israel is called for the fall and rise of many nations ; and the world will not be at peace, till he is restored to his own, and the islands shall be troubled where his feet have been, and the hills and mountains move that hath ruled over him. The Lord doeth this for Abram's sake, and his covenants with Israel, when Abram was called, and Israel chosen to be a people. When all bless Abram, Abram shall be blessed with the promises of the Lord, for he hath promised to his seed an everlasting blessing, and that he will make a new covenant with his people.

He will put his law in their hearts, and write them there ; where they shall never be forgotten : and the seed of Abram shall be his chosen people for ever, And he will bless all nations that blesseth Abram, and comforteth him in his distress. The islands shall mourn with him many days, and the mountains bow down to hear, and kings and priests shall hasten Israel from their land, to a garden of their own : and all the earth shall be blessed for blessing Israel : and this is the peace of the whole earth ; and Israel hath gone abroad through tribulation, to bring a blessing on all the kindred and tongues of the world. The Lord hath sent them to all nations, to teach them how to mourn for their sins, and be dumb before the Lord, and not be able to reason for themselves, and as the sheep in the shearers hands, or the lamb going to the slaughter ; they shall not be able to make a plea for their former sins, but stand dum before the Lord until he shall open their mouth.

So shall my soul a captive be,

As Israel bore the load for me :

He'll share his burden with the king,

And teach the mourner how to sing.

J.
shep
mov
The
Jac
dau
mon
tion
one
has
Go
sen
to g
has
fee

Behold ! in Israel now we see
 The things that shall hereafter be :
 The storms doth beat, the billows roll,
 And troubles move the Christian's soul.

The great Messiah's still to come—
 (For Gods or Lords there is but one)—
 And Him that Israel's sorrows bore,
 Is the one God for evermore !

He called Abram from his home,
 And made his name the corner stone ;
 On him the King and Priest shall build,
 And all the house with joy be fill'd !

LETTER 5th.

JULY 3RD, 1835.

JACOB ! thy sons are scattered [abroad—they have no shepherd—there is none to gather them ! The Holy City mourns for their feet : Zion is desolate, and Sinai naked ! The land mourneth for a King and a Shepherd in Israel. Jacob, thy name is many, but thy rest is not known : thy daughters are widows, and the Church of thy religion mourneth for the bridegroom of her soul. The lamentations of Jeremiah hath come upon thy house—thy little ones sit solitary, and the Lord requires of thee, and thou hast not to give. Mourn, Oh Israel, for the mercies of thy God ! weep, Oh Jacob, for thy first-born ! his bones are scattered as sheep in the wilderness, and there is none to gather them. His eyes are dim with weeping : his sun has gone down, and he is separated from his tent. His feet are in a strange land, and he findeth no rest. His soul

is in prayer, but the Lord delayeth his coming. Weep for Judah: let thy tears run to the ground for him, for he fainteth in a strange land: his feet are weary in the race; he hath none before him to teach him his way, and the God of his salvation hath forsaken his soul. His sisters sit solitary by the water-course: they hide themselves in the willows of the stream: they have no lover from the Lord. Weep aloud all ye daughters of the land for Israel. He is as the ship on the sea and the compass ceased to hear his call: he is as the lamb in the wilderness: he is forsaken of the love of the Almighty, and thorns and thistles are in his path. He cryeth all the day—his eyes are dim with weeping by the setting sun. Those that hear mock his supplication: he mourneth through the night, and there is no reply. Jacob hath no city: there are no vineyards for his sons—the dresser of the vine is fled from the tents of Jacob, and the wages of sin sitteth on his soul. He has no fields; the blessing of the Lord is gone from his harvest, and all his reapers labour in vain. His little ones are captives, and they are driven to and fro in the land. They are as messengers that go and come for a reward, as the hired servants of man go and come, buy and sell, for their bread: the mourning of Jeremiah is at their gates,—their cup is full of sorrow—they have and to spare, and the daughters of all nations will drink with them: the churches shall mourn with Israel—the flocks shall go astray—and the shepherd shall not find his own, and his sheep shall be lost with the nations of the earth. His mark shall not be seen upon them, and he shall know his own no more: the walls of his temple shall mourn with a doleful sound—the windows of his house shall be broken, and the fowls of the air shall rest in it: the shepherd shall walk in the desolate corners of the earth. He shall cry and none shall hear: he will enquire, but none shall direct his way, or give him tidings of his own. The hireling is lost, and none shall gather him forever. Mourn, Oh Israel! the sins of the whole earth hath come upon thee: thou was the star of the morning; and because of thee, the whole earth is without a shepherd: thy prophets are slain—they were the eyes of this world and the stars of thy glory. Israel has fallen,

and al
down,
Lord
on Ja
nation
The r
shall a
laws to
Israel
sea:
find:
green
the P
none
is no
has h
fruit:
serva
these
full of
not be
taken
the se
proph
but no
flowin
thy g
thy to
Lord
ther
hand
the p
home
that
shall
garm
hand
that
is no
cut c

and all the earth shall mourn with him ;—his sun has gone down, and a cloud obscures the evening of his day. The Lord requireth all that is past of Israel. He hath called on Jacob to atone for the sins of the whole world : the nations waiteth for thee, Israel my son, saith the Lord. *The rise of thy city is called for by thy Redeemer. A king shall arise in thee, to govern the world with wisdom, and give laws to the earth.* The song of Jesse has departed out of Israel : he is not found in the desert nor the isles of the sea : the Lord hath hid him in his pavilion, and none can find : the vine beareth not in Israel : the tree is no more green, and the olive is not known in the land : the feet of the Prophets are lost in the sands of the sea ;—there is none to find them out : their ways are mysteries, and there is no scribe or interpreter to read them to Israel. Israel has hoped in vain : he cometh to the tree, and there is no fruit : he goeth to the well of Jacob, and findeth not the servants of the Lord. Oh, my soul, that ever thou knewest these things ! for thy days are sorrow, and thy nights are full of bitter weeping for the lost. Thou shalt see, and not behold ; hear, and not understand ;—thy light shall be taken from thee, and thy mind shall be as in the depths of the sea : thy spirit shall cease ; and as the limbs of the prophets thou shalt be still : thou shalt cry for many days, but none shall hear : thou shalt weep, as rivers of water flowing to the fountain of tears ; but none shall number thy groans, nor hear thy cries : the earth shall mock at thy tears, and pass thee by as one despised of the Lord. Lord, keep me in remembrance for thy name's sake ! Gather Israel thy son, and let me live with him, when thy hand hath fully chastised him for his sins : the blood of the prophets is at the gates of Israel. Israel shall buy a home with tears, and make payments in blood for the city that is lost ; and from the mourning of Israel a prophet shall arise and a shepherd to the folds of the earth : the garments of an hireling shall be consumed with fire. No hand shall quench the flame and no eye shall pity him that strayeth from the fold. He is lost, he is lost : there is none to direct his way—no soul desireth him : he is cut off from his people to perish in the earth. All things

are required of thee, O Jacob ! that hath come to pass, and the sorrows of the land are visited upon thee : thou lost the Holy City ; it is cursed for thy sake, and the holy place is trodden down by the feet of strangers : the price of blood is bought and sold by the wicked, the heathen that knoweth not the God of Israel : the name of the highest is brought into contempt by thee. Oh, Jacob ! number the sins of thy children, for they are many, and their sorrows deeper than the sea. All flesh shall mourn for Israel, because he is not in the fulness of his appointment. Jacob hath no tent for the Lord, nor his little ones hath no abiding city ;—there are no tents in Jacob nor tabernacles in Israel. Jacob has become the soles of the feet of princes, and kings and crowns set their feet upon his name ;—the hireling mocketh his little ones and filleth their souls with the gall of bitterness. In the son of David, Israel was rich in tribute, but now his feet are in bonds ; he is in subjection to the princes—he has gone out of the way, and his lot has fallen in a strange land, and with these that knew not Israel's God. He is behind the dwelling of the wise in this world—his name is not recorded in the fold with princes—his soul is despised in the churches—he is counted as an Infidel—as a spitting pan for great men ;—the blood of Israel will come upon the whole earth, and the princes will be cast down as to the depths of the sea. Israel hath lost her dwelling, but none findeth it—he had a house, but none dwelleth therein ; his city is desolate from the truth, and his walls are broken down. The hand of the Lord hath taken away his hedge, and the wild beasts came in and spoiled his soul. The evening waiteth for Jacob, and the earth for the going down of the sun. When the lamp of Jacob is lighted as in the beginning of his days. The princes will fall, and the *candlestick of the hireling be removed from its place* : their flocks will be scattered, and their little ones will be found in the tents of Jacob, and those that mourn in the flocks of Israel.

I mourn with thee, oh Jacob ! for the lost—because of thee, I have had no shepherd for my soul : thy hands put out the light of this world, and separated the prophets from the earth, and their blood has come upon thee, and

thou
atone
as the
but fr
will
pools
hand
neithe
that
an o
him a
for u
and
Zion,
be re
serva
upon
Lord
from
the L
feet
over
that i
thee
thine
thing
that t
branch
is ne
shall
engra
they
all hi
thy f
his o
his g
of th
Cana
living
deep

thou must atone for all flesh for thy guilt, and make an atonement to God by a confession of thy sins ; they are as the sands of the sea, with man they cannot be numbered, but for the least, thou shalt come to judgment—the Lord will wash thee in a river of tears—he will baptize in the pools of ancient blood, and thou shalt know his chastising hand upon thee. Thy sorrows are not yet at an end, neither are all thy debts paid ; the Lord requireth of thee, that which thou hast not to give—thou shalt pray for an offering—receive through tears, and give it unto him again—thou shalt mourn for a shepherd and a king, for a way for thy feet. The Lord standeth in thy way, and thou cannot remove his feet ; His words are as Zion, and his frowns as Sinai in the earth : they cannot be removed. Thou shalt offer unto the Lord, all the servants he shall give unto thee ; thou shalt not lay hands upon them, nor touch the hem of the garments of the Lord's anointed ; because thou hast removed the prophets from the earth, and laid thy hands on priests and kings, the Lord hath made you captives in life, and placed your feet within the prison door. The prophets shall rule over thy house, oh Jacob ! in the resurrection, when all that is past shall return unto you. The Lord hath shut thee out from thine own fields, and obscured the way to thine own city, till thy soul shall atone for all these things, and go down to the pools of the prophets blood, that thy garments may be sprinkled with their remembrance, and be worn upon you for evermore. The Lord is near thee in mercy, but far off in covenants, till ye shall atone for these things that are past, and it shall be engraven on thy remembrance all the sins of Israel—they are written in the book of God's remembrance, and all his mercies are recorded there, that he hath given to thy fathers from the beginning of time. He hath given his own name in charge with thee, and thou hast lost his glory at Jerusalem. He gave unto thee knowledge of the works of his own hands, and his blessings on Canaan ; but all did not suffice to establish thy feet in the living God. Thy sins are as scarlet, and are of the deepest die ; thou must set thy feet in Jordan the second

time, and believe in the living God that hath shewn thee all these things—keep thy faith and live for ever, The stars of heaven are falling for thy sake, the light of this world is going out, and the light of the christian church is going down, as the setting sun, and the inhabitants fleeing to the wilderness because of thee, for thy hands have separated former lights from the world—your breath hath put out the light of the gentiles, and your unbelief hath been an erring way for their feet, and all the earth hath walked in it. Israel arise early to weep—Judah, behold a lost world because of thy fathers, the iniquity of their hands, is visited upon thee, and the prophets blood is required at thy gates; thou must mourn for all that are past—thou art debtor to God and man, and an atonement for all sin is required at thy hands—Hear a stranger weep, that hath known the loss of a prophet—a son that had no father—a soul without a king. I was alone in the desert, none heard my cry; I was an hungred, and none came unto me—I was thirsty and the well of Jacob could not be found—I came to the door of the tent, and none received me. I wandered to the fold with tears, but the keeper would not take me in—he refused me a covert, neither would he number me with his flocks, I retreated weeping—my tears flowed as rivers through the night, mine eyes became as springs of living waters, and my cheeks the pathway of terrors: I watered the earth but she refused a blessing—my tears fell as rain to the ground, my sighs was as dew from heaven, upon the tender grass by the morning light; but the harvest would not bear to my soul. I was without crumbs in the day of feasting—the princes mocked my supplication, and the hireling passed me with contempt—children smiled upon my infirmities, and the daughters of the land saw my nakedness, and spread a mantle over their face—so hath the churches been to me and more. I have seen all flesh in their pride—I have been clothed with contemptable rags from the priests hand, and the king knew not that I was in the land—I sought the shade of the tree for my cover, and as the beast of the field, I laid me down under the boughs of it. The wild beasts

awake
of the
of the
trees
fall o
cloud
my f
proph
fall o
loss o
restitu
and g
hast n
reco
Script
thee a
thee
jects
of Isra
throug
where
sun n
these
in the
thy fa
out, a
mourn
seek l
tered
founta
vation
needfu
shall
shall
Israel
the L
own n
whole
for he
shall d
wisdom

awakened me with fear, and I arose—I heard the sound of the prison doors, and the trumpet was in the hand of the oppressor—I fled to the desert, and mourned to the trees of the desert, and called to the rocks and hills to fall on me, and hide my soul from woes to come; for a cloud reached over the earth, and there was no way for my feet in it. Israel, thou put out my light, when the prophets were slain—spoiled my worship place at the fall of the temple, and hath taken away my rest at the loss of Jerusalem. Now I mournfully call on thee for a restitution of all these things that are lost; priest, king, and government for my soul, for I am with the lost. Thou hast no land to set thy feet upon—thou hast no book to record the mercies of thy God, and thy sorrows, in the Scriptures are not fully revealed. The Lord requires of thee all that are past, and a light to the world. Through thee the shepherd is divided from the flock, and the subjects rebel against their king. Through thee the princes of Israel are cut off from the nations of the world, and through thy unbelief the lamp of this world is put out; where is thy oil, oh Israel? Thou must light again, thy sun must rise; and how thou wilt be straitened, till all these things are fulfilled, that the Lord required of thee in the beginning of thy time. Thy pillar shall be removed, thy faith in past things shall fail thee, it shall be worn out, as a garment, and fall to the ground. Through mourning shall Jacob arise—through sorrow he shall seek his own, as sheep in the wilderness, that are scattered abroad shall Jacob find. His tears shall be as fountains of living water, and all flesh shall see the salvation of Israel. The Lord will come unto Jacob in a needful time—he has filled his cup with sorrow, and he shall drink of it, till not one drop remaineth; then he shall take his son by the hand, and point out his way to Israel. His name shall be written in a new book, and the Lord will replenish his mind—he will write his own name upon him, and he shall be lost no more. The whole earth shall rejoice in Jacob, and be glad in Israel, for he shall give a cup of love to the world, and all nations shall drink of it; and the shepherd of Israel shall be the wisdom of the world, and all the people shall say—Amen.

How good my soul it is to see,
 The morning star arise,
 A home and rest prepared for thee;
 Altars and sacrifice.

To see the shepherd loose his own,
 That's clothed with the fleece,
 To see king David on the throne,
 And all the world in peace.

To see the sun-beams spread abroad,
 To see the cedars fall;
 To see an equalizing God.
 To gather Jews and all.

To see the Gentiles place their feet,
 Never no more to move;
 To see the Jew and Gentile meet,
 With never-ending love.

To see the hills and fields abound
 With fruit, the vines doth bear,
 To see the God of Jacob found,
 And Israel gathered there.

To see good Zion upright stand,
 And yield a full supply;
 God's holy blessings on the land,
 And Israel never die.

LETTER 6th.

JULY 6th, 1835.

Judah—Come near my breast for a moment, let our souls run together as water, and if we agree not, we will divide again.

There is but one God, and all that are of his holy spirit, will unite together, as limbs of one body, as members of one fold, as the flock of one shepherd. There is an impossibility of writing with the christian world: they are clothed with many blessings; but disquieted with an afflicting curse that was placed on Adam;

the world is unhappy, for the sake of those that are in it. The divisions that are in the christian name—the repeated changes, and multiplicity of creeds, is a curse on the christian church: from whence they arose, is unaccounted for. But I will relate unto Israel, these things that are in my mind. Oh Judah may hear and understand my spirit, and from whence I am—An irreconciliation with each other is never-ending misery, or as long as the division continues. Members of one body, are jointly connected; they all act from one mind, that governs the personal, or acting abilities of the man. The flock of one shepherd will feed together, and one water satisfieth their thirst. If, as christians argue, we all have part in God through Christ, our accepted Saviour, then I reply, was it so, that God is of one nature or spirit, in all the human mind—a God of order and of peace? if not so, the world hath no salvation to come. He orders his own as the shepherd the flock—he bringeth the distant nations into one, and bringeth distant relation near together. Reason and revelation are sisters—twins of one God; they will agree—God is the giver of these sisters to the soul; and the mind may legally wed with these, and be at peace. The high places in the earth have a temptation in them, and many thousands bend the knee and worship there. There must be a lower grade of people to support this elevation: the priest without a people would be as the king without a subject—the throne would stand on nothing but an empty title—the shepherd without a flock, would be in the same case—his name would be in vain; and never was a Pharisee of the Jews fonder of an office, than the christian name. Here we see the christian faith brought to the test—the church is never satisfied—the dissenters are seeking new pastures—another kind of shepherds—and now and then a new creed. How much more glorious is this, then contemptible Judaism? Many flocks are on the race; but the heirs of the prize is unknown to themselves.

I am cast out from the christian community, (but the hand of God hath done this,) as a branch from the vine, I am pruned from the christian church. I mourn not,

neither do I weep for all, or any part of that which they enjoy. I am confident, my lot is appointed of God, and I dare not pray against his will, or presence, to gratify my unsanctified desires, by any thing I see or hear. I mourn for nothing, but the salvation of the mind; neither weep I for any thing I can see: I cry like an infant for God's direction; for all the ways that hath been practised to me are closed up. I mourn not for a restitution of them to the mind, for they have made no nation or tongue happy. The pillars of the christian church are not established, or the members would dissent no more. Strange it is to hear: Christ received—a Jew despised, because he received not the Christian's *faith*—Infidels cursed from the lips, for not embracing—and Deism is placed on the left hand side of the question; and the judges in the christian world have done all this, but have not opened the gates of contentment to the mind. He that saith, a better day is to come, is of a kindred to the Jew in his soul, but owneth it not in his lips. I am as one lost in the wilderness—Reason and revelation are my sister twins, and I am in favour with them: they will direct my feet in the paths of peace—atone unto me for all my cries—reward me for my pain, and bless my spirit with everlasting life. They are sent of God, to reveal his name, and unite reason and revelation into one, in the presence of the Lord. The christian church is ever pregnant with revelation. When will she cease to bear? She has brought out her thousand or more—all lawful heirs of the revelation of God. But every two or three of these little ones, must have a fold of their own—their revelation divides them apart—they have all one mother, revelation, fathers, and God: all claim a title to Christ, their head—their father, prince, and God. Now quere, the possibility of God's revelation operating in this way upon the human mind, or in the soul, the intellect of the man? Oh! my kindred, reason is wanting; ye have but one of these happy and blessed twins, and one cannot be fruitful alone. Him that hath received reason, hath received one of the divine attributes of God, and that which Christ and the prophets hath merited in the world, for us to

look upon. A fall is for the great; not one whom the *Lord hath made great* in his own eyes. The man who advances himself forward by natural acquired abilities will step back again, *for the anointed of the Lord.*

If the great are to fall, as Israel hath fallen, I had rather be united to these that receive reproach than to those that give it to their fellow-men. Him that is down, is out of danger of the fall, and this is Israel indeed, (for they are down in the mind of all flesh, save their brethren.) This sentiment proceedeth from those that are sitting on thrones, and rules above the Jews. The christians have every thing but a quiet mind, and an Estalished Church upon immovable pillars; but those they have not obtained in a christian world.—Strange to hear! Christ received—believed in, and practised—ascending prayers in his name, and the world is not at rest! Where is he “the Prince of peace?” In the hidden mind is the reply; the world loudly express, that if the mind were at peace, the limbs would be at rest. But arguments burst from the mind—as sparks from the burning furnace. They take place in the human mind—they inflame the heart, and in a few years become a people—supporting one more priest, prince, and potentate, than there was before. Oh self-sanctified people! when will pride cease to reign, and reason take place in the land? How long will these bursts pervade the earth and until now, make no peace in the world? The christian divisions are brethern indeed; for all think themselves the head of the church; and in deceived souls, false hope flatters them to believe; that others will come and serve—and their church shall bear the title of honour, and a crown of glory to the nations. A humble submission in all flesh anointeth one prince, priest, and revelation to the whole earth: but there must be visible signs of this prince, and to make this appear, every priest blows a trumpet in the name of Emmanuel, and uses all possessed means to prove his voice is right; and now and then one will believe and these become his people, and he is Lord and Shepherd over them. The very sun is darkened by this exalted practice; the christian church abounds

with priests and princes; but where is the "Prince of Peace?" Where is the everlasting professed father, revealed unto us by Isaiah? Doth this prince rule with such austerity that his people have to flee from fold to fold, flock to flock, from shepherd to shepherd, for crumbs of bread? Do they have to leave this father or prince, to seek another mind, that is more kind and favourable to their necessities? Oh the want of reason in the christian church! but revelation, how it abounds!! It has become of as many colours as Joseph's coat, and rent the earth asunder—and the very hills tremble because of revelation this day.

There are now bursts of this kind in the earth continually:—when will the Christian church cease to bear young?—when will the earth be at peace? These are the productions of the Christian faith, as now received, and the existing practices of it. Infidelity itself hath reared its head from the midst of these numerous forms that are in the world. Where is the possibility of the Jews embracing the Christian's faith, from such proceeds as these? They might as well go to Nebuchadnezzar and ask him, which of these sects are the head of the Christian church, as to ask the members of the Christian body, for they do not know—they wish to try their faith a little longer, and see if providence will give them the race; and by the prize, the lookers on will know, who is the heir of the blessing: I shall go to no tribe, nor sect of people, reason forbids me to trust in the divided limbs of such a body; and Revelation declares that the "Prince of Peace" is not in it, or all the body would be satisfied, and the limbs at rest. The Son of God, nor any of the holy prophets, ever did such work as revelation is now doing in the earth.

Reason is wanting, and proof is far off, to enable us to believe, that Christ is received in this world, or the voice of Emmanuel heard in it; but the wild imagination of the mind, straying from place to place, fold to fold, as sheep having no shepherd. And thus I behold the Christian world, as Israel, without a King. A fall is coming, dissensions yet increase, there are new sparks arising from the old furnace, time will blow them all out, and Christian

zeal and bigotry will cease ; but not love to God and his glorious name forever. A humble submission would be a baptism and preparation of mind, consistent with the coming of the Messiah ; but exaltation shuts the door against his feet, and bars the windows against his coming into the soul, to illuminate the mind with everlasting light, and establish the Church below the Sun. As a confirmation that the Messiah hath not come with full mission to save the world, to "whom the Law and the Prophets bear witness." The God of the universe suffers the tempest to remain, and the mind of the world to be as unstable water, till the coming day. The world hath need of a shepherd, and the nations a prince ; but this day will never be accomplished while the shepherds divide the flocks, and pride and luxury sits upon the throne of nations.

I am alone indeed ; and speak from a lonesome mind. If the present state of existing activity can arrive at this glorious and happy day, when all nations shall have one spiritual prince, and one shepherd ; then men can invent their own rest, and build towers that will reach to God. I confess the mother may cease to bear, the sparks all be blown out, and the flame exhausted for want of fuel ; but there must be another stone laid, another faith practised, before that day will come. The Christian Church hath lost the compass, and their course, as well as the Jews, and are splitting upon those little rocks that are rising up in the deep waters, or the human mind : and that which divides, weakens, separates limb from limb, and joint from joint, and all are professing to be *the head members of the body*. To which of these limbs would the Jews unite, to make them a perfect body, and the soul happy ? As I do not unite with any, I do not encourage the practice, for in so doing, in that day, they must go to war under the prince, whose banners they have joined, against their brethren ; who upon the same principles, have united with some other separated branch of the Christian body : for their great command is, keep your own creed, argue for it, submit your bodies to the little dignitary that governs the flock. Now Judah, I will speak with thee, and Israel, hear ; tribulation is the path to peace ; and humility pre-

pare for the blessing. You see the necessity of the prince of nations. How lame *they* are to feed with peace, or cheer the thirsting mind, you see the priest, without satisfying pasture to feed the flocks, and the sheep astray in the world. You see the necessity of the great and noble profession of ONE God, and a universal Prince to the world. You see how the flocks are scattered, drinking of every dirty pool, in their thirst; and the shepherds baptizing in every unsanctified stream!! Unite with me and mourn, go not out unto them; if so, your name will be lost, and in time, the name of the Highest erased from the earth. Ye are the witnesses of God, keep alive his name by remembrance; he is baptizing you in his own spirit; his wrath is kindled upon you, and his anger goeth not out, neither doth the flame abate. Keep your present faith, and remain as you are, till the morning star shall arise. What is more evident than this, that the Christian Sun is departing from the western skies. The stars of past ages have fled to the west, and will set with the sun, to rise no more; *i. e.* the dissenters have been long tried; the Christian world hath not been saved from their sins, nor the overflowing judgments of God. Why should these stars remain to rather cloud than light the skies? The Lord will bring up from the tomb, those that have been pillars in the land: it is their name only that is absent in the earth, their spirit is with God. Why should another people rule in the world, that have not shown a better evidence for God, than priests and prophets that have already been? Reason and revelation will agree to tell us, that such a change would be in vain; abolish our hope, and leave us to mourn forever.

The furnace is spending her strength, the mother or Christian church is bringing forth her last born; and Israel will arise. Oh Judah, the earth remains in bonds for thy salvation. The work is reserved for thee that separated the prophets from the world; and soon shall ye arise and be doing. Thou must do for those whom thine hands hath taken away, and atone to God for all that have bled at Jerusalem. Wash thy hands in clean water; prepare thy heart for the setting of the vine; for unexpectedly

to the world, to you the substance, as the sign, will be given, i. e. the Saviour of the world. And he will gather the nations into "one fold", or faith, and be their "everlasting father:" and all shall be the children of one peaceful Prince, and agree in the world; all nations abasing themselves before him, taking off "his crown from their own heads and placing it upon the Messiah of the world.

How long wilt thou wait, Oh Judah, before thou wilt believe these things? Or when, Oh Israel, wilt thou hear? Thy garden is ready, but a Jordan is between thee and thy rest. Thou through thine own deeds, must be saved, and then become a saviour to the world. Receive reason and revelation, and thou art ready to talk with men, and stand upright before God. Who can hope in so long a failure as the Christian church? For although many favours are conferred upon her, she fails to give the nations rest. She has priests, princes, kings, and councils, and her dissenters, like the stars, can scarce be numbered; but the "Prince of Peace or the Everlasting Father," hath not taken up his abode with them; but is for thee first, Oh Israel, for whom he was appointed, and reserved from the foundations of the world.

Wait patient, but arise and hope
For days and years to come,
For none shall perish in their sin
For God of all's but One.

Though absent spirits may be lost,
The shepherd's wise to find;
One throne's the pillar of my faith,
One God above the mind.

My soul doth for Messiah cry,
I weep my way to see;
In One I place my every trust,
And he is Lord to me.

Altho' the cloud o'er spreads mine eyes,
There's light abroad to come;
And tho' all nations should refuse,
I'm comforted by One.

LETTER 7th.

JULY 9TH, 1835.

Daughters of Jerusalem, or Churches of the Holy City—Wisdom is on her journey—she travelleth through the still watches of the night; open your gates for her feet—get your house ready, and take the stranger in—she is alone—there is no church with her—she hath no infant in her hand, she travelleth through the broad space of the earth, seeking rest for her feet and the peace of nations in this troubled world. The whole earth is under chastisements, and the crown of kingdoms have their part in it. The anger of God is a consuming fire, and destroyeth the rest of the wicked—consumeth his house, and taketh his garments away—leaveth him naked in the storm, and maketh his back bare for the stripes.

House of Israel, hearken unto the words of God, and sanctify thy soul; for the Lord will meet with thee in a way thou knowest not; and all flesh will be disappointed in his coming. He will bring the event of your sins upon all people, and they shall mourn, having no rest for their feet, nor a form of worship for their souls. When ye see increasing divisions, and sub-divisions in the earth; know thy redemption draweth nigh; for these are as stones falling from the christian church, and they will not find their rest again till it is found with thee oh Jacob! and a building stone in Israel—a Saviour in Judah, and a God in his tents. Judah, prepare thine house and little ones—make ready thy soul as a bride for the bridegroom. Wisdom is coming, she hath not found a rest for her feet; thy Redeemer is in her breast, he is clothed with wisdom and feeds upon her love. She saith, Israel hath no resting place—he hath no abiding city—he has no pillar to build his house upon. The temples of his Grace are taken away; Zion hath fled from his presence, to him Sinai is no more; Horeb is not in the land, and Israel is without a king. The church hath despised him because he is bruised for his sins; his little ones stray in the

fields—they are hungry, and no hand feedeth them. They drink not with the maidens at the wells of love. The golden cup is not placed in his hand, because the churches have chastised him for unbelief. His soul is sore with the stripes, and his little ones mourn for the salvation of the soul. He drinketh not because of unbelief—Jacob waits for purer water than the present churches have to give. The eyes of Israel cannot discern life in it; these mourn, and wait dependingly on the mercies of their God. The baptisms of the churches hath not made them clean. Their heart is not right towards Jacob, nor the house of Israel; they could free the captive, and release the bonds, they could restore unto Israel the land, that the hands of men hath taken away; they account Jacob unworthy of a blessing, and support their own kings and priests. The Lord will build for Jacob, and be a house unto Israel. Abram is arising to bless his own, and pestilence and famine will help the house of Jacob, and be a blessing unto Israel. A scourge of darkness is over the earth—and the pride of the christian churches will lead the whole house astray, and the church will travel to the wilderness—christian glory is falling, for the name of the Most High. It is built upon the name of the man Christ Jesus, and is not written in the spirit of truth. Oh thou that exalteth thyself, when no one in heaven hath lifted thee up! Thy dwelling is appointed with the poor, and thy paths have an end. Wisdom hath come exalted above thy glory—she rideth on the wings of the wind—she walketh on deep waters, and thou cannot find the way of her feet. She hath concealed her bosom from the proud: she hideth herself as in the light of the sun, and the eye of the exalted cannot behold her ways—she is in the desert with these that are lost—the compass of the mariner, cannot find her ways—the shepherds knoweth not where she feedeth her young; neither have the eyes of the christian church seen her watering place. The shepherds have despised Israel, and made him as the soles of their feet; they have made him the object of derision, that hath placed the bible in their hands. They have despised his little ones, and not blessed them for

OTH, 1835.

Holy City—
through the
her feet—
in—she is
th no infant
ad space of
e peace of
rth is under
have their
ng fire, and
h his house,
m naked in
stripes.
of God, and
h thee in a
appointed in
ur sins upon
st for their
When ye see
the earth;
these are as
nd they will
e oh Jacob!
Judah, and
se and little
bridegroom.
or her feet;
with wisdom
ael hath no
as no pillar
Grace are
nce, to him
nd Israel is
im because
stray in the

their father's sake. The Lord hath lifted up his hand against the proud—he will surely slay—he will chastise the church that hath despised Israel. She hath sold her shepherds for gold, and she hath bought with money. She is as an harlot, and not the true church or the dwelling of the most high God. Wisdom hath forsaken her altars—she dwelleth not in their tents; neither is she in the house of their prayers. They have sold for gain, and bought with money—while Israel wept. His blood is upon them; they drew not near to comfort him that mourned; but chastised with a scourge because of unbelief. How could Israel believe where no house was built, where the stones were not squared, nor the workman placed them together?

How could Israel believe in a changing house, or moving stone. How could Israel believe the church built on the christian faith was right, and still dissenting till this day?

Christian church, pay thy debts unto Israel and be free; reward him for the book of wisdom his blood and spirit hath placed in thy hands. Thou hast received his goods; and holdeth him as a slave or captive in this world. Shew a better work than he has done, and then let the reformed Gentile say unto him—thou art my servant; our scribes have exceeded thine in glory and in wisdom, and thou must be our servant—for the Lord hath conferred on us that which she hath taken from thee. Equalise the bible. Shew greater marks of God's love and mercy to the children of men than Israel; remove his pillars and build again. Put a crown upon thy head that exceedeth David—shew more devotedness in thy Psalms, and more sincerity in thy prayers—Shew a more noble pattern for the house of God, and more liberality of spirit; and then boast thou art the chosen of the Lord, and call on thy deeds to prove as the evidences of his will, that they exceed in thee, the days of Israel, and thy reformation exceedeth theirs. Know that thou art poor with God: and the fat things of this world are a snare to thy feet—and the gold of thy temples, hath led the feet of thy shepherd astray; and the flocks beginneth to mourn for bread. Thy faith faileth in the heart of thy

his hand
l chastise
n sold her
oney. She
welling of
r altars—
the house
nd bought
pon them;
rned; but
ief. How
ilt, where
nan placed

house, or
he church
dissenting

nd be free;
and spirit
his goods;
his world.
d then let
y servant;
in wisdom,
l hath con-
from thee.
God's love
el; remove
n thy head
ness in thy
ew a more
berality of
the Lord,
nces of his
el, and thy
ou art poor
re a snare
th led the
eginneth to
art of thy

little ones, and are looking up to God with prayers; for all flesh hath gone astray, and their candlestick is removed out of its place. See these things, oh Israel!—Daughters of Jerusalem, arise—thy sun is rising—thy God is coming with fond embraces. Thou shalt mourn, but find his love: he hath not set the Gentiles over thee forever, nor his lamp to exceed in glory; thou canst speak with him this day, and stand as a pillar in the land. Thy God hath been thy Saviour in thy bonds; he closed up the doors of thy heart, and this present dispensation could not enter in. If not so, where would Israel be? The blood of Abram would be divided against itself, and have fallen to the ground. A little space thou shalt be sorrowful—and thou shalt be comforted. A crown shall be placed upon thee: thou shalt be a kingdom, and a city shall be given. Thou hadst no pillar to build upon—nothing was still in this world, the christian church changeth her garments, as often as a maid of fashions. How could Israel believe in an unestablished faith? and still the christians wonder with astonishment, why they cannot convert the Jews. Oh blind Israel is the language! the Lord hath closed up thine eyes—he hath forbidden thee to see—he hath sworn in his wrath that ye shall not be heirs of the wisdom and good things that we enjoy. The Lord hath sworn indeed, Israel shall not be a communicant with the christian church; he hath bread in store for him—he will prepare the heart and freely give.

He hath chastised Israel with his own hand; he hath made a scourge of all nations, and made his soul to smart with the stripes; and he hath not thrown the scourge away out of his hand. When they shall have scourged Israel till it is enough, they shall lash each other as they are doing this day, and they shall feel the stripes they have laid upon Israel, and *their soul shall smart with the wound*. As they know not who shall dwell in the high places—who shall go up on Sinai, or stand on Horeb: they are in strife for it, and contend about the prize. And the christian church is divided for the want of a prophet among them, or a lamp to direct their way; wisdom hath fled from their gates—she hath

left them in the mire and clay. And the christian church is in contention about earthly things; and there is no stone in her for Israel to build upon.

Oh Jacob, arise for thine own house, and speak for thine own blood, and the Lord will strengthen thee, and be the arm of thy power. He will do for thee with his own hands: Thou hast trusted in him and he will convert thy soul; and no christian church shall be crowned with the honour of thy name. Wisdom is at thy doors—she is waiting at thy gates. Arise! hear her calls, and take her in.—She will build and rebuild for thee. She will teach thee, anew of things that are both new and old. She will be the pillars of thine house—She will give unto thee that which thou hast never seen—and communicate that unto thee which thou hast never heard,—the Lord hath in store for thee from the foundation of the world—and unmeasured love is in his breast. Through thee will he love all nations, and in thy name shall all flesh be gathered unto the wisdom of one God.

The sword shall cease, and the spear shall be no more drawn out unto blood; for in thee all nations shall be at peace, and see Emmanuel.

The hills shall fall, the vallies rise,
A beaming sun appear,
Jehovah's name enlight the skies,
And all shall see and hear.

The trumpet's in his holy hand,
And Wisdom loud proclaims
Peace and salvation in the land—
An end to sects and names.

Behold the stones! how oft they move,
The church is never still,
The land divides for want of love,
Nor finds the Saviour's will.

Go to the desert, oh my soul!
Where man has never been,
And thou shalt see the vine is whole,
And every herb is green.

There's no deformity of mind,
Where Lord's did never stand,
And there my soul her bread shall find,
And blessings on the land.

W
given
The
wing
comf
bread
and s
not p
Ther
princ
close
the f
We
trust,
little
viney
our v

In silence I my God will hear,
 In secret will I pray,
 And Israel's foes my God shall fear,
 That lights the darken'd way.

Wisdom, fair morning of my joys,
 With thee my soul shall sing,
 Thy breath this day my hand employs,
 And thou art Israel's king.

Oh ! these are subjects of thine own,
 That's scatter'd far abroad,
 For these thine hand prepares a throne,
 And thou art Israel's God.

Give me a part in Israel's fields,
 To keep some gate or door,
 And what the vine to Israel yields,
 My soul doth ask no more.

LETTER 8th.

JULY 9th, 1835.

What shall I do to be saved ? I have no king nor law-giver saith the house of Jacob, or the tents of Israel. The pillars of the earth are moveable, the church hath wings and fleeth from place to place—her own are not comforted, and I am in want. The waters fail, and the bread wasteth away. The christian church is hungry, and she is not satisfied ; she thirsteth for that she doth not possess ; and where is the salvation of the world ? There is no peace on our present Zion—neither are the princes marked with the seal of the living God. I will close mine eyes, that I see not, for there is no way for the feet of Jacob, nor is there a rest prepared for Israel. We hope from age to age—we are disappointed in our trust, and our lives wasteth away in despair ; we beget little ones, and they grow up before us—we have no vineyards for their feet, and they are servants in the land ; our voice is not heard in the courts, save as criminals ; we

tremble at the bar. The pulpit is closed against us, and the doors of the church receive us not, but as aliens to our God. Our sun riseth not, and the day is dark upon us: there is no prophets in our tent, nor have we a prince in the land. Our little ones enquire of our fathers and we relate unto them—they strayed with their feet, and erred with their hands; and the chastisements of many ages are upon us, and our harps are unstrung before the Lord. Who shall rise in Jacob, or what nation shall make Israel glad in heart? We wait from the rising to the setting sun, but the comforter cometh not unto us. We are poor indeed, and there are none to lend us a hand of mercy in our ways. The cry is, walk with us and be saved. The shepherds are as numerous as the stars, and the flocks as the tents of Israel. The world is disordered in the head, and the church keepeth not her steady course. Error is the shepherd's cry. In whom shall we trust, oh lost and undone Israel? Jacob, I have heard thy lamentations; they sink deeply in mine ears, and reach my very heart. I am as thou art: the shepherds pass me by, and no one numbereth me for his own. I am in the mire and clay, and no hand of mercy cometh unto me to deliver my feet from bonds. A few are with me, but far off—They cannot lend a hand to the infirm. They are weak in mind and young in faith; all they had was taken away when they were cast out from the christian church, to wander in the world. They have laid a stone with their hands, and it moveth not; the storm beateth, and the breath of the highest in church discipline, creeds, and faith, have blown their breath upon it. It remaineth square, and the hand of God moveth not. I remain without the gates of the city till these things are written unto thee: if possible thou may believe there is one that loveth, and giveth the mind to participate in thy grief.

I write not for a reward or fee; but to communicate my mind unto thee, oh house of Jacob, and tents of Israel. From whence cometh these things? query, and be sober. They proceed not from the bosom of the church, neither are they the proceeds of the christian name: they are truly from God, that loveth thee, oh Israel! and they will

com
not
neit
kee
the
vov
I be
the
my
V
whe
cov
the
Wh
love
soul
with
chu
four
neit
I m
the
hea
to m
of
My
line
my
fro
wa
the
ha
bre
the
ha
de
fle
re
yo
un

come to pass the things that are herein written. I have not established my rest in any city, nor with any people; neither hath the hand of the Lord done this. But ever keepeth it in my mind, that I must part with the few, for these that are lost. I have yet a sacrifice to make, and a vow to perform to God and the people. But then shall I be free from all the earth; but thee, oh Israel! ye are the last remains of the human family that beareth upon my mind.

When I am made clean, I will come unto thee, and when I am made naked I will apply to thy tents for a covering for my mind. Life and length of days are in the hands of the Lord, and I dare not doubt his will. When ye read these lines and find any to equal them in love, or surpass them in understanding; then say in thy soul, they are invention, and my soul is seeking honour with you, who am now cast out from the christian church. I seek no honour, where I am my tent can be found—my dwelling is not under the shadow of the vine, neither am I idle in the world. What God has given, I must give; but office or appointment I receive not from the hands of men; Oil hath not been poured upon my head; neither are the gates of the christian sanctuary open to my soul. My days are darkened with the thick clouds of the east, and these that overcome Judah and Israel. My hope liveth, because it is given of God; and these lines are the proceeds of my hope; and what I do in my own country is the evidence of my soul. My spirit is from a far and distant hill. *It is older than Israel*, and was before Moses was born into the world; because the Lord God of Jacob and of Israel, giveth me, that which hath not been revealed. I neither ask alms nor break bread with the churches that are; I am not depending on the hills nor cities, but a daily suppliant to my God, that hath upheld my spirit in the wilderness. Almost the desert of the world is my abode, and I confer not with flesh and blood about the things of God, neither do I beg reception among you, nor ask you to strip yourselves of your own clothes, and give them to me. He that gave unto me when I was naked and alone, can give me still:

the wells of his mercy are not dry, neither doth his love forsake my mind, he bindeth together and none divideth; he setteth apart, and none bindeth up that which he hath broken. He is a God of decrees, and keepeth them. There is salvation in his breast for thee, oh Israel! and a pathway to thy home. Believe, and he will give unto thee—he will prove, and be ye satisfied from whence cometh these things. Thy redemption is not in the power of man. But thy home is under the Gentile's feet, and they walk scornfully on the Holy Land. They are unknown to thy God, and sin is not imputed unto them. The Lord will stretch out his arm over Judah and Jerusalem. The clouds of the east shall be over it, till the coming day that thy redemption shall appear—till thy feet are released from bonds—the prison doors opened—and the cords of iron falleth off; Then shall the waters help thee. Islands shall speak of thee and be glad. Zion shall tremble at thy coming—Horeb shall shake at thy presence, and Sinai give the laws. Thus shalt ye see signs in heaven, and wonders on the earth, and Israel shall doubt no more; neither shall the voice be heard from his lips, *i, e*, what shall I do to be saved? Crowns shall help thee to the water-course; nations shall be afflicted because of thee and the inhabitants of the earth shall wish thee home; for the day cometh in which it shall be said, thy bonds are a curse to the land.

Let not the harp e'er long delay,
The sun will rise that's Israel's day,
For now his light begins to shine,
In deeds of glory that's divine.

The murmur of the Jew's shall cease,
For God doth make a lasting peace,
And Israel's name, a living stone,
Shall be a people all alone.

Behold the christian's evening star,
Their glory rose, and spread a-far;
But Israel's bright and beaming sun
Will morn and evening overcome.

LETTER 9th.

JULY 10th, 1835.

Judah, where is thy hope? Israel, where is thy friend? Hath the sun, moon, and stars, disappointed thee in their course? Doth the moon cease to change, or hath the sun gone out of his appointed way; Are not the constellations of heaven right, and the planets in the order of the skies? The Lord hath made his covenants with them, and sealed his name upon them. The sun is a providential light, and faileth not to enlighten every generation that cometh into the world. The moon changeth for a season, and returneth again to her usual sphere of action. Is thy hope lost! Is it buried in the tomb with the prophets, or doth thy prospects slumber in the dust? The Lord spreadeth the shadow of the night as an apron upon the globe, and in the morning he taketh it away. The shadow of his hand is upon thee, oh Judah! and he hath separated Israel from his friend. Cannot the Lord remove his hand, that causeth the moon to change, and hasteneth the sun from the east, to the western skies? Can he not return unto thee that hath made the planets swift in their course, and fixed the stars, that they are still? Who hath he forsaken, that trusteth in him? Who has he deprived of a blessing in the appointed time? Doth he not rule over the Gentiles, and visit and revisit them according to their works? He hath drawn a line between thee and the christian church—they cannot come to thee; neither canst thou go unto them, because the decrees of God are so, and surpass our understanding. The christians have used endeavours to remove the wall; but it is strong—it hath foundations; the Lord is the maker and builder of it.

Call on thy hope to arise, oh Judah of Israel!—Israel seek thy friend in the still watches of the night; he is the Lord that faileth not; who hath made the earth for his own, and replenished it for his own name's sake. Will he never pardon? Will he never forgive? Is there no repentance for sin, or atonement for guilt? Is there not

a blessing or balm for him that is sore? Improve thy heart, oh Judah! and build thine house, oh Israel! Thou hast a friend; he draweth lines in thy mind, and biddeth thee pursue. Thou shalt find the beginning of another day; but the end of it, thou shalt not see. Hath the Lord broken covenants with Abram, or is Israel cast off forever? Is there any prophet that hath declared, this? or hath the Christ sworn that Israel shall not be saved? For Israel, hath the prophets wept with tears of bitterness, and sat solitary in the lonely place. The son of God, so called, sought the salvation of Israel—his counsels are good—he is *God's evidence of the everlasting truth*; but his present disciples know him not, but in person. The spirit of prophesy is not conferred upon them; neither are their eyes enlightened to see Israel's way. The Lord hath blessed them according to their trust; and confounded them according to their pride and exaltation. Him that *hath come, will come*; and him that is, hath already been: and chastisement is, to work repentance, and correct the soul.

Many things were committed to thy trust, Judah and Israel; but for want of confidence, they are lost, and the very earth, and the blessings of it, hath gone out of your hands. But all that have been conferred upon you, is in the hands of God, and him that taketh away, hath it in his power to give. Judah, let thy hope arise. Israel, be comforted in thy friend. It is his own hand that sendeth these things to thee from the wilderness; and the wisdom of man hath neither lot nor part in it. I am but a servant of a master—as for my frail limbs, they are but dust, and earnestly seek the tomb for a place of rest. For I am not comforted in this present world; I am unaccepted by them that are in it; and mourn because the inhabitants are not comforted. I hope in God, and serve for the salvation of the soul. The city of rest is far off, but hope inspires my way, and the love of God faileth not—he removeth the shadow of night, and taketh his garments from the sun, and by the light of heaven, he doth direct my feet. And although he changeth his countenance upon me for a moment—he returneth again; and my spirit is

the
dire
and
and
mak
hath
dau
nor
sin
kno
sati
to
visi
gen
por
T
or
Aff
gui
has
to l
to t
of l
of
ear
is
th
be
re
th
n
u
g
c
l
t

the servant of an immutable God: he faileth not in directions; he hath appointed the course of the planets, and fixed the stars. Will he forsake his own creature and servant, man? Who can cast away his hope, and make a lasting covenant with despair? The scriptures hath not revealed eternal damnation to the sons and daughters of man; for although the flame ceaset not, nor the furnace goeth not out, and the chastisements for sin are forever more; and hell consumeth that we may know the passions of the Most High God—*he can be satisfied by a humble submission, and positive obedience to his will*, and this atones for all the sinful guilt that is visited on the mind of man. But hell is forever for all the generations of the earth, and all that sinneth, have their portion in the lake that burneth with brimstone and fire.

This is a comparison of God's vengeance on the mind, or in the soul; and no man sinneth, but receiveth it. Affliction worketh repentance and atonement for our guilt, and sets us free from the burning flame. Judah thou hast thy part in the burning lake. The want of submission to law and prophets, hath placed thy mind in it, according to thy sins—and thy long captivity, will work a change of heart, and a reformation of soul; and the Lord God of Israel doeth it. The Lord broke his covenants with the earth for thy sake, that thou mayest believe, and he only is thy God. He hath not broken but deceived thee in thy trust, and disappointed thee in thy hope; when thou believed in other Gods, and the way that false lips did reveal unto thee. As God restores—receive, and shorten the captivity of thy days. Oh hasten and diminish the number of them. Prolong not the days of thy salvation; nor put the mercies of thy God far away. As the Lord giveth thee a heart, so practise, and *the rivers will divide, and the seas bear up thy feet to thine own shores*. The Lord requireth of thee deeds of religion. Be not contented with the product of the earth in a strange land, least the Lord increase your burden, and multiply stripes upon you—*increase your bonds, and make the heart to burn with your guilt*. The designs of the Lord are near unto thee; and he is minded to shew his mercy upon you

to all people, and heal the bleeding wound, bind up the broken limbs, and anoint the sores of Israel. He will remove the shadow of the night—he clouds the sun with a shade, and bringeth him out in the fulness of his strength. He causeth his garments to disappear, and they are lost in the skies; and we behold with our eyes the constancy of the providence of our God. Israel is not cast off forever; he will give unto thee, oh Jacob! a new mind, and such as thou had in the beginning; and Israel shall be glad in God his Saviour. He will give precepts unto Judah, and laws unto David; and he shall gather Israel under the shadow of his wings, and thou shalt see no harm, for the Lord is the shepherd of Israel. His days shall be long and full of mercy. The favours of the Lord shall be visited upon him; and the mercies of the Most High, shall heal all his stripes, and bind up all his bleeding wounds.

Oh! then shall Israel gladly sing,
We've lost, but found a living king;
Our wounds and bruises that were sore,
Doth mourn, complain, nor bleed no more.

Israel, speak with thy Christian brethren about the things of God, and be removing the wall that is built up between you; for the Lord will take up the line that he hath drawn, and consume the wall. He hath only put the inhabitants apart for a time to fulfil his ordinations, purposes and appointments; and then he will bring them together again. But from the beginning of the world, he requireth men to work for their rest with their own hands, and make a lasting peace with God. That birth-right which God giveth in the beginning of life he taketh away; and he hath brought misery to all our gates, that we may bow down and remove the stone, and put away the cause of complaints that he holds against us. There is but one God, and one means to all people. And as God hath done by one, he hath done unto all flesh that is in the world; all suffer for their sins the wrath and vengeance of God upon them. One baptism bringeth the minds of this world into one, and the scattered limbs and tribes of the earth into one

body, and one fold ; or . ith is appointed to all the earth, that there may be ~~7~~ lasting peace in the land.

Israel, thy baptisms are the events of sin. In thee all flesh should see the vengeance of an angry God, and none can redeem thee till thy full time is expired.

But then, him that shut the prison door will open unto thee, and all thy little ones shall be free from the prison gate. As ye were the first called, ye were the first smitten and afflicted of God ; but the Christians have not been able to build a throne for thee, or place thy feet in the heavenly way. On thee the Lord hath shewn his own chastisements, and he hath forbid that any should clothe thy back from the stripes, till his anger is all fulfilled, which he hath pre-determined according to foreknowledge, and the independant will of an over-ruling God. If ye were wrong, oh house of Israel, why did not the right arise to thrones of peace ? and why was not the house of the condemner built upon the "immoveable rock" ? Christians, like Israel, have to seek their rest ; and the exalted heathen make a change of life. When the stone is laid the house will be built ; but the Lord hath not until this day laid a corner-stone in Jacob that will not remove, nor placed a rock in Israel. And the Christians are as destitute of an established faith as the wandering mind of the house of Jacob, or the tribes of Israel. One name is the Redeemer of the world. In his name the earth was created and the hills arose. He commands the storm, and the waters obey his word. He is the God of Israel and the Saviour of the Jews. Him that cometh in his name shall save, and none shall hinder him ; the sand will roll under his feet : the storm shall beat, but move not ; he is Israel's God, and blessed is his name. It is a rock in Israel, and a stone in Judah that will not pass away : it is the spirit of truth coming to govern the world, and make his tent and tabernacle with us, and take up his abode on the earth, where Moses saw him when his great will and deeds were revealed to man.

Who can reason with a Jew about a superior God, or of a faith in a greater than Jacob's trust, and Israel's friend ? There is none : then cease to boast, all ye tribes of earth.

Give unto Jacob that which is his own, and all that is due unto Israel : Weigh him in a just balance, and he will be found to be the legal heir of things that God has given to the world, and all is given him, that he has given the world. And he is honoured for his faith according to his merits—It will be found there is not another stone on earth, to build the house of God upon ; neither is there a tribe in heaven exalted above his name. Has the christian church done more than Judah ? Remember the prophets and wise men that were born of Israel, the glory of his house, and his zeal for God's most holy name,—his liberality in contributions, offerings, sacrifices and altars, for the name of religion : And all will cease to boast that now inherit the earth. Thus the wall will remove, and the line be withdrawn.

Whatever christians are, they are the proceeds of Israel, and their hands are stained with the blood of thousands : and who hath said their church shall stand, and remain forever as a pillar in the earth, and that Judah and Benjamin shall be cast away from the presence of the living God ? There is no prophesy to justify these sayings ; but that false Christs shall arise and deceive many ; but false Gods there cannot be, because God is a Spirit, and is proveable by his works.

Who hath revealed unto us his name ? A Jew. Who hath shewn us his great and wondrous works, how the pillars of the earth were laid, and his hands built thereon ? The blood of Jacob. Who hath revealed unto us things to come, and made the deeds of time manifest to the mind ? a Jew. And who can boast over this nation ? Who believed in Christ ? the Jews—and were a light to the Gentiles. And now, must they be cast off ? Who hath borne the Judgments of God for sin ? Who hath been the heirs of all the passions of God ? The seed of Abram—and to him literally (as a nation) pertaineth the covenants forever. If another shall arise before them, then hath the Lord made a distinction of bloods and nations. Why should Israel be cast off, and another elected ? That holy prophet said their house should be left desolate, and their city lost ; but not that they should be cast off forever, and

that without remedy. All this the Lord hath done to change the mind of Israel, and give him a new name, or mind that will stand forever.

And him that is from everlasting to everlasting, is able and will effect his own purpose in Jacob, and and redeem in Israel : and his everlasting covenants shall be worn as a garment on the mind. None has exceeded Jacob in faith : none hath loved more than Israel. He is the Lord's chosen one : he will write his name upon him, as at the beginning, he will become as the corner stone of the world, and him that buildeth thereon shall not be moved.

Israel's faith, and Israel's laws,
My heart, my soul, my plea, my cause !
The stone that Moses made so square,
Will all the house of Israel bear.

Moses shall to the mountain go,
While names and nations rest below
One hand shall write upon the stone
Such laws as earth hath never known.

And this is God and Israel's plan
To be a Saviour unto man,
The eye shall see, the ear shall hear,
And Son's in glory will appear.

The moon and stars, presume to tell
The victory over death and hell.
And David's harp shall long declare
His soul hath been a prisoner there.

Sweet as the morn his name shall rise,
From the deep tomb where Israel lies,
His deeds of life will be as clear,
As when our morning Sons appear.

LETTER 11th.

JULY 11th. 1835.

Judah, thine eyes shall see through watching, thou shalt rise early and find the mercies of the Lord, in a day of trouble. Thy sun ariseth : thy day is coming, delay not ;

F

neither put away thy hope from thy breast. There is a day of blessing for those that mourn, and comfort for the afflicted. Thy time is come when thou shalt arise in thought, and in deep meditation behold the wonders of thy God. Thy evenings are swiftly passing away; and thy mornings hasten to thy embrace.

Judah, Why are the nations troubled? Reason with thy God. In the still watches of the night, enquire of thy soul, and she will reveal unto thee—the earth is in baptism for thy sake: and God demands of the earth, what is due unto thee for thy long captivity in it.

He hath not suffered the pillars of the earth to rest whilst thou wast without the gates of the city, or in bonds. Thy God requires a worship of thee which hath not been; and when it is performed, the world will see peace, and the earth will have a pillar in it.

The Lord requireth one faith, and practice of all people, beginning in Israel, and reaching to the ends of the world. Now, he weigheth all nations in a scale, and tryeth all flesh in the balance; and he hath not found one church, island, or nation to whom he hath said, "peace, be still, thou art my chosen in whom I am well pleased." The sand rolls—the mountains fall—and the hills are removed out of their place. The flocks thirst—the shepherds curse their flocks—their unceasing pen and tongue are not at rest. Behold Judah, the world is like sand, that is rolling under the feet of men, in a tempest of trouble; Hope remains; but peace is taken away. The world hopeth, but knoweth not in whom to hope. For the flocks are not satisfied; neither can the shepherds reveal Israel's days to the world. The testaments are too mighty for them, and the princes in Israel remain to be the rabbis of the world in revelation, and the mercies and favours of an unbounded God. The vallies look pale with the feet of strangers—they are daily passing from city to city, from fold to fold, and there is no green thing in them; the trees are bare—the fields are barren—the young in religion hath reached out an unsanctified hand, and gathereth from the vine, and the tree, before the harvest day. They have partaken of them, and

t. There is a
comfort for the
shalt arise in
e wonders of
assing away ;

Reason with
enquire of thy
arth is in bap-
e earth, what

to rest whilst
bonds. Thy
not been ; and
peace, and the

of all people,
s of the world.
and tryeth all
d one church,
eace, be still,
ased." The

are removed
ne shepherds
tongue are
ke sand, that
t of trouble ;

The world
e. For the
herds reveal
nts are too
emain to be
mercies and
s look pale
passing from
green thing
e barren—
unsanctified
ree, before
them, and

they are confounded with the fruit of the trees and the vines that Israel hath set in the vineyards of the whole earth : *i, e.* the testaments are too mighty for them, and the king's son cannot unfold the leaves thereof, nor the princes of the land interpret for the scribes of Israel. Here Israel remains in dominion : these books are his own, and God will give unto him the interpretation thereof ; and Judah and Benjamin will read them to the world. Then shall the earth be saved, and Deism flee as vanity and smoke before the rising sun. None has taken the pen from Judah ; nor the words of truth out of his lips. The world hath cast him away before his work was done ; but the Lord hath fixed his eyes upon him—he is the Lord's anointed for a great end, and in his name shall all people be saved from their sins. The Lord hath sealed him for an everlasting purpose ; neither hath he made the name of Abram in vain to all the generations of the world. He is a fixed star in Israel, and his light goeth not out for ever—of his blood is the salvation of the world ; the crown is for his head, and the way for his feet, and another shall not walk before him in it. God will add blessing unto blessing on his name ; and his joys shall exceed his sorrows, and his name shall never be blotted out.

He is the Patriarch of ages, and the pillar of the world's peace. The Lord will send a blessing unto Abram from the wilderness : and a Crown from the desert shall come upon him. The Lord prepareth in secret ; but his deeds shall come to light. He hath redeemed all the limbs of Jacob from captivity in his will, and former things shall come to pass.

The Lord is wonderful in his ways—unsearchable in his wisdom ; and of the end of his days, nor the excellency of his name is not. He doeth, and none can forbid—he layeth a stone, with his own hands and it moveth not. He causeth the hills to bow down and embrace the earth, and the high mountains to remove out of the way ; for him, they have despised in their lips—afflicted Israel. The trees are his—he set the vine in the earth ; and the exalted are grown fat on the labour of his hands. But the

Lord requireth a recompense for Israel, for all these things he hath done in the world. And the *Lord will sue for it through great tribulation, till Israel and Judah are honoured with their due.* The lamp of Israel shall not go out, nor his name be removed till the nations are at peace. His scribes will weigh in the balance with all the earth; and the faith that hath been practised in his name, exceedeth the highest hills under the sun. Why should he be removed, or his lamp put out? His candlestick remaineth alone, as the lamp wanting oil. Is there an impossibility with God, that Israel shall not receive, or that the mercies of God reacheth to the ends of the world, where the hand of the Lord hath placed him? That he might shew his mercy upon him, and redeem his blood from all nations, kindreds, tongues, and people; that the name of God, through Israel, be known to all flesh under the sun. He was first called to be a light to the Gentiles, and he is chosen to fulfil; and that which the christian church cannot do, will be performed by Israel. And in the bosom of Abram, shall all the nations be at rest; for his mind is broader than the earth, and deeper than the sea. It hath been the house of wisdom, and the revelation of God. And that which hath proceeded from his loins and hath been practised in his name, is the only christian means to light the whole world. These are messengers in the name of Abram; for him that receiveth not the servant rejecteth the master. Therefore through Abram came the mercies of God to the world. Him that giveth is the interpreter, and him that writeth, knoweth what he saith. Therefore the books of the tents of Abram are given to the christian world; but the full interpretation of them is in the tents of Israel. The Lord will add unto these lines that are written by his blood—he will place a new book in his hand—he will trim his lamp with oil, and the light of it shall illuminate the earth, and give light to the ends of the world, and in his name all flesh shall be saved.

I have found these things in my own mind, when I was seeking wisdom. The doors of the church are shut against me, and the gates of the house are closed up,

these things
will sue for
Judah are
shall not go
tions are at
ance with all
ctised in his
sun. Why
His candle-
l. Is there
not receive,
ends of the
placed him?
and redeem
and people;
n to all flesh
light to the
t which the
d by Israel.
ations be at
and deeper
wisdom, and
proceeded
ame, is the
ld. These
r him that
Therefore
the world.
at writeth,
of the tents
ut the full
rael. The
ten by his
d—he will
illuminate
world, and
d, when I
h are shut
losed up,

and I go to the hills and fields, and the foundations of still waters to devote my soul unto God. And that which he giveth I receive, and worship there. I covet no house nor crave no dwelling in the christian name; neither to be the shepherd nor one of the flocks of the present system, for peace is not in it, neither is the name of the Most High written there, nor the inner temple of the high priest sanctified for the feet of Israel nor Abram's name cannot enter there. The work is received—the builder cast away; they say unto him, change thy garments, and come into our temples, and we will receive, and break bread and drink wine together! Him that receiveth not the blood of Abram, with the chastising hand of God upon him, receiveth not him that chastises. And here I will close this letter, and the wise interpreter may relate unto me, how a church can reject the servant and receive the Lord.

Although the desert frowns,
And gulphs tremendous roar,
My soul the Lord renowns,
Though I am bruised and sore.

My worship doth not fail,
The woods and fields receive—
And here I see the scale
And write as I believe.

The morn affords me peace,
Bright stars attend my soul,
My praise doth never cease,
Nor the still waters roll.

My temple cannot fall,
Built by the hand of God.
Alone I hear the call—
Declare my name abroad,

My house doth take me in,
No Lord's are at the door,
Here I atone for sin,
'Till there is sin no more.

Oh woods and fields my home!
Below the spreading skies,
My temple is unknown,
And there no priests despise.

I have not wrote from a reflecting mind concerning the Church of Christ, (she is the light of the present day, and the "staff of nations"); but it must be obvious to all, she hath not found her rest, neither doth her feet stand on that stone that is immoveable; (as to the salvation of souls I am not doubtful; for as the Law of the man is, so is he, and none can extend beyond their allotted bounds) but as the various limbs of the christian church is divided into as many parts as the tribes of Israel; it is evident she has a broken mind, and is not one perfect or compact body. The want of reconciliation in the christian church, proves a deformity of the mind. The shepherds are not accomplished to administer the bread of reconciliation to the world, which is the life of Christ and the Prophets: for these means reconcile all flesh to one God, whose kingdom is not divided against itself, having one wise king and head, the Creator of the world. I have wrote to give the Jews the honour, that is their due for past ages of life, and for giving the Bible and New Testament to the world. For bringing forth the similitude of a Saviour from the bosom of the Jewish Church, whose councils are salvation to the soul, and reconciliation with God. But as he was flesh, and in him God hath not appeared unto all men. I believe in a day to come, and a dispensation unknown, and hope with Israel.—*Amen.*

Oh! may mine eyes thy glory see,
That's with me now, and is to be;
Come down from heaven with deeds of love,
And shew thy servants worlds above.

Thine hands to place the living stones,
That's to the world unseen, or known,
Thy name to rule, thy love to reign,
Until the man of sin is slain.

The woods and fields my temple now,
I'll worship—and I'll keep my vow,
For thou design and will fulfil,
All the directions of thy will.

Inventions free, and wonders rise,
 Imagination lights the skies;
 But Israel's God there is no more,
 To light the world from shore to shore.

What varied laws are in the breast,
 Still seeking, but not finding rest,
 Until Emmanuel hath come,
 To give the world another sun.

LETTER 11th.

JULY 11th, 1835.

Israel—Where is thy rest? Is it under an oak, or under the shadow of a tree? Wisdom is thine house, oh Jacob, and thy dwelling is the broad space of the earth. The land is too narrow for thee, that was given thy fathers; the flocks of Jacob cannot rest in it: neither is the vine sufficient for Israel. The Lord hath multiplied thee in the earth, and he will increase your land, and your dominion shall be from one sea to another, and the world shall be under your feet. All flesh shall be called by your name, that the Lord your God hath given you, and it shall not be taken away. Wisdom will provide for Israel, and build the house of Jacob, and he shall go no more out from his own land. For his name shall increase to nations, and his land to the bounds of the sea. The earth shall be his home, and the hills and mountains his abiding place. They shall be called by his name, that were none of his; and land shall be given him that he doth not possess, and his name shall be the corner stone of the world.

The Lord requireth of Jacob, and Israel shall fulfil and his house shall be a blessing to the whole earth. I have not dreamed these things in a dream; nor see them in the visions of the skies: but they are written in my soul, with an unknown hand, and I give them (in recompente

to God) to his people Israel. Though priests mock, and scribes roar against me, it is in vain, they are on record, and will not be blotted out.

I have not wrote to obtain favour, or obtain a prize, who am one of the most simple of the servants of the Lord; and history hath not inspired my mind with these things; neither hath the hands of the learned scribe been laid upon my soul. My worship is performed alone, and I am at peace with all people; there is none in my way; neither am I in the way of any. I fully believe in the fulfilment of the christian dispensation; but that it will pass away, as Judaism literally has done, and in like manner perish in the earth, that is to say, it shall not reign triumphant over Israel, but shall be divided in all nations as the limbs of one broken body, and no christian shepherd shall be able to gather them.

Thus I'll go to my tent and sing,
Below the shady bough,
My soul shall hope in Israel's King:
With him I'll keep my vow.

Still on the earth his feet shall stand,
Mine eyes his name shall see,
To rule the fold, and bless the land,
And every vine and tree.

His springs shall rise, his waters flow,
From fountains pure and still;
'Tis all my prayer, I mourn to know
My Saviour, and his will.

No oak shall shade him from my soul,
Within he writes his name;
Thunders may roar and billows roll,
The tempest is in vain.

I still seek the immortal prize,
That none on earth can give,
A Saviour's name to make me wise,
And God with me to live.

I have nought to loose, neither is any thing given me to take away. The Lord hath made me naked of all glorious names, and the pride of sects, and the names of office that are in the christian church ; and I am willing to go to the tomb as I was born into the world.

A few of the christian faith are with me, whose minds are changing by every rising and setting sun : They see as they saw not, and believe as they have not believed, and these are the last sacrifice I have to make in the world. They are not mine, nor of me ; but a few that God has given to bear witness of my mind, while my days may be prolonged with them.

I believe they will *remain*, in a christian world when many shall go afloat, as the ship without the anchor, as the mariner having no course. They have been a treasure to my hand writing, and their ears have heard my words ; they have embraced me with love, and mourn my departure to the tomb—they are accepted of God, and he will be with them on every trying day. Their sorrows have been great, and their reproaches not a few (which is the now existing christian practice of life). They are zealous for God, and have erected altars in his name, and sing his perpetual praise with songs of love.

As lonesome as the dove can be,
Are these beneath the shading tree,
Still waiting for a rising sun—
Still trusting in a year to come.

Their songs of love doth never cease,
In these I see the nation's peace.
There's sects, nor names, nor bloods no more
Because the pride of life is o'er.

LETTER 12th.

JULY 11th, 1835.

My love to all people, and especially to Israel, whom I have remembered in mine affliction, when I was parting with all that is pleasant in life. The hills and the fields are for him, the rivers and the vallies. But I am alone ; there is none of my blood, or rather of my spirit ; and who will be my kindred, I know not ; or whether I shall go friendless down to the grave. The Lord hath been the pillar of my faith. In his name, I have written many lines, and reasoned many times with the christian world. The shepherds are silent where I speak, and the flocks judgeth not of my communication. I am as one forgotten of his friend, and despised by his neighbour. A communication is not sought with me : the priests have set to their seal that I am wrong : and they run as tho' there was no " stumbling stone " in their way, or a " rock of offence." They lend not a hand unto me, not one saith let us arise, and travel for the City of rest. I am as one cast out for the gathering arm of God, or for ever to be forgotten : for he hath sent no shepherd unto me, to invite me to his fold.

The christian sun shineth not upon my soul, with that lustre of which I hear of others so freely boasting in the world—I am not converted : I am as one of the unhewn stones of the altar : I am as the fashioning hand hath made me, and I am alone in the earth. I have remembered Israel in mine affliction, and given unto him from my lonely shade, such things as the giving hand has given me. I have paid my debts unto him. From him, I have received, and return again that which he has given.—I am not debtor to the world : I am untaught in the christian church, and cannot embrace the common faith as others have done. I depend on the revealed will of the Almighty for the bread of my soul ; I sorrow greatly, and am not comforted.—The wages of sin is taken from me, but my spirit hath not ceased to mourn. I shall be comforted in the latter days, when the Lord standeth upon the

Ly 11th, 1835.

to Israel, whom
I was parting
s and the fields
ut I am alone ;
my spirit ; and
whether I shall
Lord hath been
e written many
Christian world.
and the flocks
s one forgotten
r. A commu-
ts have set to
as tho' there
or a " rock of
not one saith
I am as one
or ever to be
o me, to invite

soul, with that
oasting in the
f the unhewn
g hand hath
have remem-
nto him from
and has given
n him, I have
has given.—
in the chris-
non faith as
d will of the
greatly, and
en from me,
shall be com-
eth upon the

earth. and revealeth his name unto all people. For this I mourn with all diligence, and my soul slumbereth not. Day and night I sigh for his coming : my cheeks are worn with tears, and mine eyes are dim with watching. But the eyes of Judah shall be bright as the diamond stone, and his eye shall see a-far off—I have paid him all, and am free from his blood, in this moment of my life, and the blood of the prophets that is visited upon him.—Days and times will tell of things that are unknown—my soul may meet him by the water course, and my spirit embrace his love.—He is a stranger to me in person ; my acquaintance with him is from the sacred writings, and his present station in life. Could I see his name, I could not know him without an interpreter ; neither am I acquainted with his soul.

The Lord hath planted him in the earth, and no one hath been able to pluck him up by the root. His seed is in the earth, and he is a pillar in the world. I have not cursed him with a curse. He is the Lord's anointed ; and I am free from the sorrows of his name. I have not multiplied his reproaches, nor laid a stumbling stone in his way.

The blessings of the Almighty be upon him, dew of heaven, and the fat of the land.

The earth is his, and the fulness of it ;—he is the Lords, and I am the servant of Jacob's God.

Peace be with all the families of the earth.—*Amen.*

