

**The long-wished-for revolution announced to be at hand in a book lately published, by L. Mayer ... explained / by Joanna Southcott; With letters to her, from the Author of that book, and her answers; to which are added observations upon his wrong application of the Scripture prophecies. In general, and his ignorance, particularly in wishing for a period of judgments, without explaining what will bring this happy deliverance in the end.**

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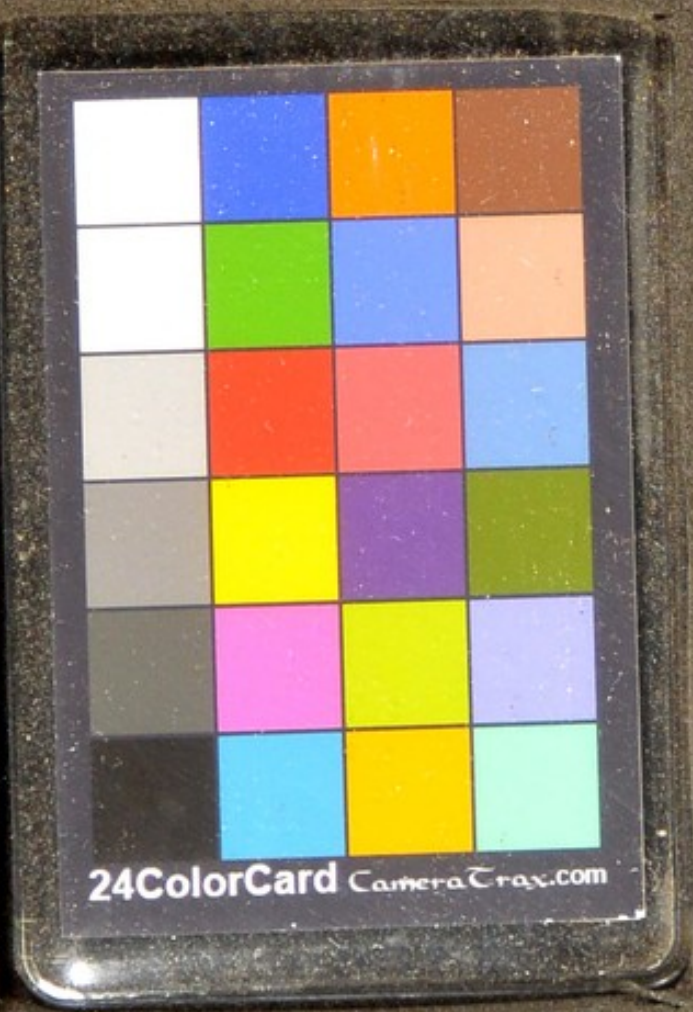
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THE  
LONG-WISHED-FOR  
REVOLUTION

ANNOUNCED TO BE AT HAND IN A BOOK LATELY PUBLISHED,

BY L. MAYER,

WHEN, AS HE SAYS,

*"God will cleanse the Earth by his Judgments, and when all Dominions  
shall serve the Most High,"*

EXPLAINED

BY

JOANNA SOUTHCOTT;

WITH LETTERS TO HER,

FROM THE AUTHOR OF THAT BOOK,

AND HER

ANSWERS;

TO WHICH ARE ADDED

OBSERVATIONS

UPON HIS WRONG APPLICATION OF THE SCRIPTURE PROPHECIES  
IN GENERAL, AND HIS IGNORANCE, PARTICULARLY IN WISHING  
FOR A PERIOD OF JUDGMENTS, WITHOUT EXPLAINING WHAT  
WILL BRING THIS HAPPY DELIVERANCE IN THE END,  
WHICH SHALL BE TO THE GLORY OF GOD, AND TO  
THE GOOD OF THE WHOLE HUMAN RACE, BY  
BEING UNITED TO HIS SPIRIT, AND BEARING  
HIS IMAGE, AND SATAN CAST OUT, SO  
THAT THE EARTH MAY BE AT  
REST FOR ONE THOUSAND  
YEARS.

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tershire.



# REVOLUTION

THE HISTORY OF THE REVOLUTION IN THE UNITED STATES

BY W. H. CHAPMAN

IN TWO VOLUMES. VOL. I. FROM 1763 TO 1781.

LONDON: 1851.

EDWARD BARNES

JOHN A. BARNES

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THE  
LONG-WISHED-FOR  
REVOLUTION  
EXPLAINED.

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March 22, 1806.

I SHALL shew, in the following pages, what Revolution may be wished for, or what may be wished of a Revolution, to complete the happiness of mankind. Can we say that it alludes to nations, kings, or empires? all men of reason must answer, no; in every age of the world we read of revolutions; and of many kings having been destroyed by their subjects; but did this bring happiness to mankind? all men must answer, no: sin and sorrow went on the same, after all the revolutions that have taken place, where men have revolted against their kings; and the same we see now, by the revolution in France: they destroyed their king, and nations were involved in blood, and another monarch was established with more power of destruction than the former; then can men say this is the long-wished-for revolution, to involve nations in blood, to increase their load heavier than before? This cannot be wished for, in any reasonable mind; and none but a wicked and malicious spirit can wish for this. The only wished-for revolution, that can be attended with happiness to mankind, is to wish for the destruction of our *Spiritual Enemy*; and for every one to rise against him, by prayers and petitions to the LORD, to fulfil his promise made in the Fall, that Satan's power may be destroyed. By their seeing the evil that sin hath done, by seeing the



sorrow it daily creates, and by seeing what an enemy he is to mankind, and how he works in their hearts to be at enmity against God, where all our hopes of happiness lie, this is the only revolution that ought to arise in our hearts against the power of evil; that we may be freed from it; and that our delight may be to walk with the Lord, as he hath said his delight shall be with the sons of men; and in our hearts wish for what our Saviour taught us to pray—that his kingdom may come, and that his will may be done upon earth, as it is in heaven; that we may serve the Lord with cheerfulness and singleness of heart; to have an union and communion with our God; and that he will deliver us from evil; because in HIS HAND *is all the* POWER, and to him we wish to give all the GLORY, to say the kingdom is his own; that the kingdoms of this world may become the kingdoms of the Living God, and for the power of evil to be destroyed, is the only revolution that can be in the heart, to make us happy in time or eternity. And THIS REVOLUTION is now wished for by all those who wish to inherit the TREE OF LIFE, which the LORD preserved for man in the beginning, that we might be no longer filled with the carnal mind, that is at enmity against God, but, as children of God, be at enmity against the *Serpent*, that seduced our first parents, by subtle arts, to disobey and fall from happiness, and who hath been as a roaring lion ever since, seeking whom he may devour. Now, in our hearts, to revolt against him, is the only revolution that can be wished for, to make us happy; and this revolution in the heart, as spoken of in the Scriptures, must *first* be established *before* our happiness can take place, in this world of sin and sorrow. CHRIST *must be the* DESIRE of NATIONS, *before* the Desire of Nations will come. Now, when men's hearts are filled with love, longing for the coming of their Lord, to see his name run and be glorified, that man may return to that per-



fect state of innocence and happiness, which he was created for at first : and the desire of men's hearts is to come to the knowledge of the Lord, that they may walk in the light of his countenance, and be one with God, and God with them ; then will be the long-wished-for revolution planted in the hearts of men against *the power of evil*. This is the only revolution by which we can attain to our happiness, to revolt against sin, and be wishing for the coming of our Lord. Mark what is said in *St. Luke's Gospel*, xvi. 13. " No servant can serve two masters ; for either he will hate the one, and love the other ; or else he will hold to the one, and despise the other : ye cannot serve God and mammon." Now here, from the Scriptures of Truth, we are assured, there will be a revolution in the heart against the *power of evil*, in those who wish to be guided by the *POWER of GOD* : They will love the Lord and hate the evil, that is at enmity against God ; and the eyes of their understanding will be opened, to see who was the author in the beginning, that strove to cause enmity between God and man, and who worked in the heart of Cain to be at enmity against his brother. Thus we may see the eyes of men's understanding will be opened to discern the whole, when the Scriptures of Truth are fulfilled. Mark *Rev.* xii. 9, 10, 11. " The great dragon was cast out, that old serpent, called the devil, which deceiveth the whole world.—And I heard a loud voice, saying in heaven, Now is salvation, and strength, and the kingdom of our God, and the power of his Christ ; for the accuser of our brethren is cast down, which accused them before our God day and night. And they overcame him by the blood of the Lamb, and by the word of his testimony." Here we are assured, from the Scriptures of Truth, what a glorious revolution will arise in the hearts of believers against the grand enemy of mankind, when they are longing for the kingdom of their God ; for they



will rejoice with the heavens, and in heart will be united together; for the church militant and church triumphant will rejoice together: as it is said, in *Daniel* vii. 14. when the Lord cometh to make the kingdoms of this world become the kingdoms of the living God, it is said, "There was given him dominion and glory, and a kingdom, that all people, nations and languages should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed—" And the saints of the Most High shall take the kingdom, and possess the kingdom for ever." Now, if *THIS kingdom* be given to the SAINTS, and they are only to possess it, these SAINTS must revolt in their hearts against the evil *beast* that is to be destroyed; therefore it is said, they will be glad and rejoice, when the marriage of the Lamb is come, to unite all nations to him, *who long* for his appearance; and they will revolt in their hearts against the great dragon, that old serpent, called the devil, which deceiveth the whole world; they will rejoice that he is cast down; that the kingdom of God may be with men; then will the sayings be fulfilled—That the tabernacle of God is with men, and he will dwell among them, and his delight will be with the sons of men; as it is written by the prophet—The Lord will pour out his Spirit upon all flesh; and his laws will be written on their hearts; and they will all know the Lord from the greatest to the least. These are the promises made for the end, unto those who love his appearance, and are longing for the coming of their Lord; these are the people of whom it is said in *Daniel* vii. 27. that the Lord will give the kingdom to; for it is written, "The kingdom, and dominion, and the greatness of the kingdom under the whole heavens shall be given to the people of the saints of the Most High; whose kingdom is an everlasting kingdom; and all dominions shall *serve and obey* him." Then will be fulfilled the



words spoken by the prophet *Micah*, iv. 1. 3. 4—"In the last days it shall come to pass, that the mountain of the Lord's house shall be established in the top of the mountains, and it shall be exalted above the hills, and all people shall flow unto it: They shall beat their swords into plough-shares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more: But they shall sit every man under his vine, and under his fig-tree, and none shall make them afraid; for the mouth of the Lord of Hosts hath spoken it. *Isaiah* xi. 9—"They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." Chap. xxv. 8, 9—"He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall be taken away from off all the earth; for the Lord hath spoken it. And it shall be said in that day, Lo, this is our God, we have waited for him; and he will save us; this is our Lord, we have waited for him; we will be glad and rejoice in his salvation." Now, it is impossible for this prophecy to be fulfilled, *by any revolution of man against kings, emperors, popes, or whatever heathens may be, that the nations may revolt against.* We see, when one falls another riseth in his stead, like the former, and sin and sorrow are over the earth the same; therefore the rebuke of the Lord's people being taken away from the earth, cannot allude to any particular man; and this, (as Daniel says,) the wise will see and understand, but the wicked will not understand; and this also is what the wise will see, that death was caused by the subtlety of the serpent; and that death will be swallowed up in victory, in and through the merits of CHRIST, and the promise which the Lord made in the fall. *Genesis* iii. 15—"I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy



head, and thou shalt bruise his heel." Now these last words were fulfilled when our SAVIOUR expired on the Cross, and gave himself a ransom for all, to be testified in due time : and this due time bringeth in the long-wished-for REVOLUTION, when the enmity is kindled in the woman's breast against the serpent that betrayed her at first : and her seed will join with her ; but Satan's seed will be against her. This is the revolution that bringeth in the end, when the Lord will come to fulfil his promise, which he made to the woman, to bruise the serpent's head ; then will he swallow up death in victory, and wipe off tears from all faces ; and the rebuke of his people shall be taken away from off all the earth. Satan is the great accuser of the brethren ; he rebuked the Lord concerning Job. When the Lord justified him, mark the answer which Satan made, *chap. i. 9*—"Doth Job fear God for nought? Hast thou not made a hedge about him? but put forth thine hand now and touch all that he hath, and he will curse thee to thy face." Here Satan had the confidence to reprove the Lord concerning Job ; that meaneth, he condemned Job that he would not be that perfect and upright man, to fear God and eschew evil, if the Lord would put him to the trial by afflicting him. This was Satan's confidence concerning Job ; then may he not be called the rebuke of the Lord's people, when he had that confidence to speak of one whom the Lord had said was a PERFECT and UPRIGHT man? And this the wise will see and understand, how Satan is the rebuke of God's people, that is to be taken away from off the earth, when the Lord cometh to bring in his Kingdom of Peace ; then the wise will say, This is our God ; we have waited for him : we will be glad and rejoice in his salvation, that he is come to deliver us from the power of our spiritual enemy, and to bruise the head of our adversary, and to redeem us unto the Lord, to bring in his Kingdom of



Peace. Then will the Scriptures be fulfilled, in *Isaiah* liii. 11—"He shall see the travail of his soul, and shall be satisfied;" for this hath been the travail of his soul for men, to bring them to a TRUE KNOWLEDGE of himself, and of the love he hath shewn to mankind; and that they may have a clear knowledge of all the miseries and evil that sin and sorrow have brought upon us; and that they may be sensible who was the author thereof: and that this power must be destroyed before man's happiness can be completed. Thus, when the eyes of men's understanding are opened, to refuse the evil and choose the good, then will HE see the travail of his soul, and be satisfied with the love of mankind. So this is the long-wished-for revolution, to see men's hearts revolt against Satan, as they have revolted against the Lord; but no revolution against men can bring in this glorious and happy period, which is promised in the Scriptures of Truth. Let us reflect on all the revolutions, and all the destruction, which have happened to tyrants, in ages back, and see if it completed the happiness of man; or if tears were wiped away from off all faces; and all the earth praised the Lord. This was never done by the revolutions of men; neither will it ever be accomplished by any revolution which man can point out; for though the deluge swept away the whole race of mankind, save Noah and his family; yet, as the world increased again, sin brought on sorrow; and this we may trace through the records of the Bible. And the same we may see by the French revolution: what happiness hath it caused to mankind? only deluged Europe with blood: and were Buonaparte and his followers to be destroyed to-morrow, sin and sorrow would remain the same, if the power of the *first BEAST* be not destroyed, that artfully sought our ruin in the beginning, and is still going about, as a roaring lion, seeking whom he may devour, deceiving the nations and the people, leading



them to destruction. And this is the revolution we must have in our hearts, against his power and his devices, and plead the promises of God, who hath been the Author of our Faith, to rely upon his Words, trusting that HE will be the finisher thereof; and the Lord will consume him with the brightness of his coming, when HE cometh with might, majesty, and glory, to bring in his kingdom, which was promised to man before the foundation of the world; then will the earth be filled with his goodness, and man will be filled with his praises, and David's words will be completed—

“ Then shall the teeming ground  
A large increase afford,  
And all the listening nations round  
Will praise the living Lord.”

And now I shall come to the Scriptures which speak of those times: some I have mentioned already, which allude to the fulfilment of the scripture prophecies. *St. John*, xii. 31, 32—“ Now is the judgment of this world; now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto ME.” —*Chap.* xvi. 7—13.—“ If I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you; and when HE is come, HE will reprove the world of sin, and of righteousness, and of judgment; of sin, because they believe not on ME; of righteousness, because I go to my FATHER; of judgment, because the prince of this world is judged. Howbeit, when the Spirit of Truth is come, he will guide you into all truths.” Now these Scriptures plainly speak of the END; for the prince of this world was not then cast out; neither were all men drawn to the Lord; neither are they to this day. Here our Saviour was speaking to his disciples what they themselves did not understand; therefore they judged that he spoke these words, signifying what death he should die; for



they did not understand his meaning, that he spoke of HIS Second Coming, that the serpent's head should be bruised; and that he should be cast out at his SECOND COMING, if HIS HEEL was bruised at the FIRST. Therefore our Saviour spoke of the Comforter that must first come, and the Spirit of Truth to guide us into all truths, when the prince of this world should be judged; but he said to his disciples he had many things to tell them, which they could not bear then.—And how could they have borne to have known all mysteries revealed? for what ends Christ would die—not to bring in a present redemption, as they at first were in hopes of, and which was proved by their words, when they were going to Emmaus conversing together, and not knowing it was the Lord that was with them, who had been crucified; therefore they said, we verily thought it was HE that would have delivered Israel. And after our Saviour made himself known, their enquiry was, in *Acts* i. 6—“ Lord, wilt thou at this time restore again the kingdom to Israel? They did not understand, at that time what our Saviour meant of the prince of this world's being cast out, before that deliverance could come; but had they known the whole, it would have been an additional grief to the disciples, to have seen the suffering of their dying Lord, and to know *what they had to go through*; and yet *the mystery of his death is not completed before the PROMISE made in the Fall is fulfilled*; and this would have been their eager desire, prayers, and petitions—that the prince of this world should *then* receive his doom, to be judged and cast out. Therefore our Lord did not then encourage them to make these petitions; because he was not willing to grieve them, by refusing their petitions. This appears clear, why the mystery was concealed from them; because the years were not expired to fulfil them; but *now* the mystery is made clear: *This is the long-wished-for* REVOLUTION, to have



the prince of this world judged and cast out ; that the kingdom of Christ may be established ; that he may draw all men unto him ; and fulfil the words of the prophets—To have the government upon his shoulders ; and to be the desire of every nation, as it is written, The Desire of Nations shall come. But how can this be fulfilled, before men's hearts revolt against the prince of this world, as the powers of darkness are so called, who reign and rule in the hearts of the children of disobedience ? But the apostle Paul tells us, that the Spirit itself beareth witness with our spirits, that we are the children of God. Now, it is by the Spirit of God, and not of man, that we must be led, to have a faith to be made the children of God. The apostle adds—“ Then if children, then heirs ; heirs of God, and joint heirs with Christ ; waiting for the adoption, to wit, the redemption of our bodies ; for we are saved by hope : but hope that is seen is not hope ; for what a man seeth, why doth he yet hope for ? But if we hope for what we see not, then do we with patience wait for it ; the Spirit also helping our infirmities ” So we may see, from the apostle, it is the Spirit of God, working with our spirits, that makes us the children of God, to resist the power of Satan, and revolt against his evil, being filled with the Spirit of God, “ Speaking in psalms, hymns, and spiritual songs, making melody in our hearts unto the Lord, that we may be sincere, and without offence, till the day of Christ.” Here the apostle tells us, all through his epistles, it is the Spirit of God that must *fit* and *prepare* us for the coming of our Lord, who shall change our vile bodies, that they may be fashioned like unto his glorious body, according to the working whereby he is able to subdue all things unto himself : and our conversation is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ, who died for us ; that, through death, he might destroy him that had the power of death,



that is the devil : for we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end : for this purpose the Son of God was manifested, that he might destroy the works of the devil. Here we are taught from the apostle, and from our Saviour's words, that the time should come, when Satan's power should be destroyed : and this is the long-wished-for revolution, to have the time come, when every heart is united to the Lord, and Satan's power wholly destroyed. So let us hold fast our faith with stedfastness, that no man take the crown from us :” *Rev.* ii. 26—“ For unto him that overcometh and keepeth my words unto the end, to him will I give power over the nations :” *chap.* iii. 12. 13. 20—“ Him that overcometh will I make a pillar in the temple of my God ; and he shall go no more out ; and I will write upon him the name of my God ; and the name of the city, which is the New Jerusalem coming down out of heaven, from my God ; and I will write upon him my NEW NAME. He that hath an ear, let him hear what the Spirit saith unto the churches : Behold, I stand at the door and knock ; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with ME.” To him that overcometh, all these promises are made.—But what is man to overcome ? He can overcome nothing in himself, neither by power, nor by might ; but it is by faith in the Son of God, who died to redeem us with his blood, that we must resist the devil, so that he fly from us, by a *revolution against him*, and draw nigh to Christ, who hath promised to draw nigh to us ; and so we shall overcome him by the Blood of the Lamb, who was slain for us, to redeem us to God, out of every kindred, tongue, and people, and nation, and made us unto our God kings and priests ; and we shall reign on the earth, saying with a loud voice, “ Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honour, and



glory, and blessing; and every creature, which is in heaven and on earth, saying, blessing and honour, glory and power be unto him that sitteth upon the throne, and unto the Lamb, for ever and ever." May this be the cry of every heart is the long-wished-for revolution, that we may no longer serve sin and Satan; but that all his power may be destroyed, and God be all in all; and may we behold the Lamb of God that taketh away the sins of the world; then will be fulfilled the words of the Prophet *Mal. iv. 2, 3*—"Unto you that fear my name shall the Sun of Righteousness arise with healing in his wings; and ye shall go forth, and grow up as the calves in the stall: and ye shall tread down the wicked, for they shall be as ashes under the soles of your feet, in the day that I do this, saith the Lord of Hosts." *Zechariah viii. 3, 4, 12*—"For thus saith the Lord, I will turn unto Zion, and will dwell in the midst of Jerusalem; and Jerusalem shall be called a city of truth; and the mountain of the Lord of Hosts, the holy mountain: There shall yet old men and old women dwell in the streets of Jerusalem, and every man with a staff in his hand for very age:—For the seed shall be prosperous; the vine shall give her fruit; and the ground shall give her increase; and the heavens shall give their dew; and I will cause the remnant of the people to possess all these things: *xii, 10*—And they shall look upon ME, whom they have pierced: and they shall mourn for him, as one mourneth for his only son; and shall be in bitterness for him, as one that is in bitterness for his first-born: *xiii, 9*—And I will bring the third part through the fire; and I will refine them as silver is refined, and will try them as gold is tried; they shall call on my name, and I will hear them; I will say, it is my people; and they shall say, the Lord is my God; *xiv. 3, 8, 5, 9*—Then shall the Lord go forth and fight against those nations, as when he fought in the days of battle:—And it shall be in that day that living Waters shall go out from Jerusalem:—And the Lord God shall come, and all the



saints with him :—And the Lord shall be King over all the earth. *Wisdom* ii. 23, 24—For God created man to be immortal ; and made him to be an image of his own eternity : nevertheless, through envy of the devil came death into the world ; and they that hold of his side do find it.” And in the end it is said, “ The generation of the unrighteous will be horrible : But the souls of the righteous are in the hands of God, and there shall no torments touch them : In the time of their visitation, they shall shine, and run to and fro like sparks among the stubble : And their Lord shall reign over them that are faithful in love ; and they shall abide with him.” iii. 19, 1, 7, 8, 9.

Here I have shewn, from the Scriptures of Truth, what REVOLUTION must be in the heart against Satan and his seed, to bring in the glorious Kingdom of Christ ; and what the Scriptures assure us would be placed in the hearts of his faithful followers at the end ; and which Revolution was prophesied of in the Fall, *Gen.* iii.—As many more Scriptures I could enumerate ; but these are enough for the wise to see. And now I shall come to the controversy between Mr. Mayer and me. I received the following letter from him :

MADAM,

March 12th, 1806.

Mr. Fisher, the German preacher, one of your sealed people, has called on me, on account of the pamphlet I published respecting God's judgments going forth over the earth, for the cleansing it from wickedness ; and has taken upon himself to contradict my calculations, because he says they are contrary to what has been revealed to you by the Spirit of God, and exhorted my family to submit to you as the Lord's prophetess.

He states, that you are alluded to, *Ezekiel* ix, by the man cloathed in linen, which had a writer's ink-horn by his side, that set a mark on the forehead of the men that sigh for the abominations of Jerusalem ;



and in *Revelation* vii. by the Angel who had the seal of the living God ; that those that receive the seals from you belong to the one hundred and forty and four thousand who are to be made unto God kings and priests, and shall reign on the earth during the millennium ; that you are also represented in the *Revelation* as the Bride, the Lamb's Wife ; the Woman cloathed with the Sun, having the Moon under her feet, and on her head a crown of twelve stars ; that Buonaparte is not to fall by the hands of a man, but by the bursting of your seals, in October next ; and that you would ascend into heaven in the month of November.

It being probable Mr. Fisher may be actuated by a spirit of enthusiasm, I thought it prudent to acquaint you with his assertions to me, in order that I might not be led to condemn you rashly as an impostor, and your adherents as a deluded people ; I therefore request an answer from you, whether you teach such things, and approve of Mr. Fisher's conduct in circulating them ? If I do not receive an answer from you in a few days, I shall conclude Mr. Fisher's assertion and conduct are approved of by you ; and, as a duty incumbent on me, shall make this letter public, with a warning to the unwary from hearkening to such strange delusions ; and prove the falsity of Mr. Fisher's assertions to me, that no one dare take up the cause against you.

A Vindicator of the Truth,

LEWIS MAYER.

*No. 9, Coleman-street, Bunhill-row.*

When I received this letter, I was ordered to send no communication to him from the Lord, as he did not believe the visitation of the Lord to me ; but to answer his letter from my own judgment of what had been revealed to me ; and which I answered as follows :—



SIR,

*March 13th, 1806.*

I received your friendly letter; for as such I look upon it, not to give credit to such romantic assertions as you heard from Mr. Fisher, before you enquired into the truth; and I wish every one was of the same candid, open, and generous mind: to know the truth, before they gave credit to things that are so unlikely as some things that Fisher represented to you. Where he took his wild ideas from, I know not; but many wild ideas I know Fisher has filled his head with; and hath been reproved by me, because he blends truth and errors together, which you will see explained in this letter. As to his saying Buonaparte is not to fall by the hands of a man, but by the bursting of my seals in October next, is a wild invention of his own. Never was a word of the kind in my writings; neither did a thought of the kind ever enter my head; all that he took that from, was an imaginary invention of his own, which he turned, I suppose, from these words that are said in my writings: "If Buonaparte entered this nation, he should not conquer it; for the Lord would protect this nation from destruction, for the sake of Believers and the Sealed, who were wishing for the coming of the Lord, and to have their grand adversary destroyed." It is from these words in my writings, that he must have taken those wild ideas. But, as to bursting the seals, it never was mentioned that they were to be broken at any particular time; neither was any particular time ever mentioned to me when Buonaparte's power would be destroyed; only told me that he was the Beast mentioned in the Revelation, and would have his power for a season; but that his destructive power should not be in this land, unless it was to his own destruction; for though, like Sennacherib, it was said he would conquer other nations, yet, like Sennacherib, it was said he would fall, if he ventured here. So here is one thing most erroneous, which Fisher hath mentioned; and now



I shall come to another: his saying I should ascend into heaven in the month of November. Then Fisher must know more than I do; for never was such a word said by me; neither is there such a word in my writings: but it was said to me, in the year 1792, in the middle of the year, "I will add to thy days fifteen years; and that fifteen years is not expired at the time Fisher mentioned. So I know not how he judged I should die in the month of November. This is an invention of his own; and some things that Mr. Abbott told me, that Fisher had said to you were full as erroneous, and of his own invention, as these you have mentioned. And now I shall come to another observation you made in your letter. You said Mr. Fisher said, "No one dare take up the cause against me." This is a judgment he hath drawn of himself, from these words—that no one should take up the cause against me and prosper; for in the end the Lord would confound all my enemies, and shame those that tried to shame me, and confound all those that went to confound me; but if no one took up the cause against me, then my prophecies could not be fulfilled; for how could men be ashamed or confounded, when they saw all the truth fulfilled, to know my visitation was from the Lord, that never had come forward against it? So Fisher hath placed my writings according to his own judgment, as you have placed some passages of the Bible, which I must beg you will bear with me, when I tell you, they are as wrongly placed as Fisher hath placed my writings. Now, as you have mentioned the 12th chapter of *Revelation*, wherein you seem to marvel of what Fisher said, of comparing me to the woman mentioned in that chapter, you seem to write as though it was as erroneous as the other; and from your own books you must think so; as you say in the 10th page of your last publication, "That the woman in the 12th chapter of the *Revelation*, is the church of Christ, which there



cannot be the least doubt, it being said of the woman that the Dragon persecuted her, and she fled into the wilderness." Thus, from your publication, you make the wonder that appeared so great in heaven, of the woman clothed with the sun, which John saw in his vision, to represent the church in a persecuted state. Now, as you was open and candid with me, to let me know the wrong judgment Fisher had drawn of my writings, I shall be the same with you, to point out the errors in your judgment. All the visions John saw in heaven must take place upon earth. The visions that were shewn to John were not for the sake of the dead, but for the sake of the living: he was shewn things present, and things to come. Now, as this vision was shewn him as a wonder in Heaven, it shewed what a wonder it would be upon Earth, concerning the Woman, when the Sun of Righteousness arises with healing in his wings, to heal the fall of the woman, and fulfil the promise that was made her in the fall. This is the wonder that would appear upon earth to man, as it was ever concealed from man, the manner our Redemption would be brought in, to be redeemed from the fall. The wisest philosopher, or the deepest divine never discerned how man, that was born of a woman, could ever be freed from the fall, as long as the woman stands under the condemnation of the fall. Therefore the Son must make her free, before we can be free indeed, to be made heirs of God, and joint heirs with Jesus Christ. And this appeareth a great wonder to men, which John saw in his vision would be a wonder to them, to see the Promise made to the woman must first be fulfilled, to bruise the serpent's head; and the Lord must heal her of the fall, before man's redemption can take place. But now I ask, what wonder could appear to man, to see the church in a persecuted state? If we trace back the records of the Bible, we may see often amongst the Jews, whom the Lord



called his chosen people, how often their churches were in a persecuted state ; and the holy temple that Solomon built was destroyed ; the same we may see in the destruction of Jerusalem ; and the persecuted state the disciples were in ; again we may trace it by the martyrs, and how they were persecuted by the Romans. I might fill my paper, to enumerate all the persecutions that Christian Churches have been in ; so that can appear no wonder to man. But here is a wonder that is astonishing to all, to hear that the Sun of Righteousness will now arise with healing in his wings, to heal the fall of the woman, as he promised in the creation, after her fall, that her seed should bruise the serpent's head, by the enmity the Lord would place between the woman and the serpent, and between her seed and his seed. And here is another wonder that John saw in heaven, to see the dragon deceiving mankind, as to draw the third part of the stars of heaven to the earth : mankind are compared to stars in the firmament ; and by the Gospel they are compared as stars of heaven, believing in their redemption, in and through the merits of Christ. And this is a wonder to believers, to see the Scriptures so clearly explained ; and know how the promise was made in the fall, to think that mankind should be so blind, not to discern the mystery, when it is so clearly explained ; and by the Spirit of Prophecy, given with the explanation, to know it is the Spirit of God that is now come to call all things to our remembrance, from the foundation of the world to this day ; and knowing what the Lord said, when he made the woman, she should be a helpmate to man for his good, as he was not good alone : and the Lord saith, I AM ALPHA and OMEGA, the BEGINNING and the ENDING, the FIRST and the LAST. So if the Lord was the beginning, to create the woman for man's good, HE will be the ending, to fulfil it ; and if HE was the first, to make the promise to the woman after the fall, of bruising



the serpent's head, HE will at last fulfil his promise, that we may have a right to the TREE of LIFE. And this is a wonder now to mankind, whose eyes are open to see the mystery, how men, endowed with reason, can be so blinded in the Scriptures, as not to see the calling clear: and this is the second wonder that John saw, that would take place upon earth; and these two wonders now appear. But it never was a wonder to man to see the devil drawing thousands to hell; because it hath been in all ages of the world, and to this day, with a high hand; so those things cannot be called a wonder; but the other is a wonder to them whose eyes are open, how men, professing the knowledge of their Bibles, can now be so blind, as not to see the wonder clear, and to see the mystery clear, how the woman is a wonder to unbelievers, and they are a wonder to believers. The persecution plainly appeareth; and I grant, the world is a wilderness, where I have fled; but the Lord hath prepared a place for me. So what Fisher said, that is in my writings, I never shall go from; and I will now prove to the whole world, it is out of the power of men to prove the chapter the way they have began to explain it: but I know it is explained many different ways by men; one man that wrote against me said, it was the Church in a glorified state; because the Woman was clothed with the Sun; you say it is the Church in a persecuted state; and some commentators on the Bible have placed it another way; and from the different disputes I have heard of men, I may say the 12th chapter is explained almost twelve different ways. Then now to come to a judge of assize, who sits on the bench to judge supposed criminals; but when the jury are called upon to give in their verdict, and give it in several different ways, I ask, to whose judgment will the judge give it up? You will answer, to neither, till the jury are of one mind; perfectly so I say of the Scriptures: I am the judge for myself, from the vi-



sitation of the Spirit of the Lord to me, and the truths that have followed my Prophecies from 1792 to this day. Therefore I may say with the Prophet of old, If it be not of God, how cometh it to pass? and like the woman of Samaria, Behold the man that told me all things, tell me, is not this the Christ? The testimony of Jesus is the Spirit of Prophecy; and without that Spirit the Church cannot become the Bride, to testify of the coming of their Lord; and on that Spirit I rely, as a judge for myself, which judgment I will never give up, until I see men agree together of one mind in the explanation of the Scriptures. Suppose you were going a journey, and came to a road which led four different ways; and there you met four men, and enquired of them which road you must take, to go to any particular place that you were going to. If they should answer, one of them, you must take the right, and turn that way; the other answer, no; that is not the road; you must turn to the left; the third answer, neither of them is right; you must pursue the path that is before you; the fourth answer, they have directed you wrong; and you are come out of your way; you must return back again. Now I ask you, which of these men's judgment you would rely on? You must answer, neither; but be convinced they did not know the way; and therefore you would follow your own mind, to go on till you found a better guide, that knew how to direct you aright; and perfectly so I say of mankind: such contrary guides I have found them all; therefore my trust is in the Lord, knowing he is the God of truth, that must lead us into all truths, as our Saviour told us in *St. John's Gospel*, xiv. 17.—The Spirit of Truth, whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. Thus our Saviour told his Disciples, the Comforter should come to his faithful believers, to direct and guide



them into all truths. Ver. 26; mark our Saviour's words: The Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance. But he never taught us these knowledges would come by man: but mark what is said in chap. xvi. 13. So, if you weigh the Scriptures through, you must discern how knowledge must come from the Spirit of the Lord; and *St. Paul* saith, This is the will of God in Christ Jesus, concerning you: Quench not the Spirit; despise not prophecies.—Then why should man resist his will, and teach others to do the same? And now I shall come to *Ezekiel* ix. which, you observe, Fisher said alluded to me. This is a judgment he hath drawn of himself; and yet these things are explained concerning the Sealing, how the Lord, in former ages, set signs and marks for his people. When the Lord delivered the children of Israel from the hand of Pharaoh, and sent out the destroying angel to go through the land of Egypt, he ordered a mark to be set on the door-posts, sprinkled with the blood of the Lamb, for the children of Israel, that the destroying angel should pass by the door where he saw the blood appear; the same is said in the Prophet *Ezekiel*, a mark should be set upon them that sigh and cry for all the abominations that were done in Jerusalem; and these the Lord promised he would preserve, on whom the mark was. So we see, in all ages back, how the Lord set a mark from one sign or another upon his own people, when destruction was threatened against those that regarded not the threatenings. The same is said in *Revelation* vii. the angels standing on the four corners of the earth, holding the four winds of the earth, that the fatal destruction should not come before the servants of God were sealed. This is said to the angels, having the seal of the living God; but you cannot suppose the angels are to come visibly as men, and set a seal



upon the foreheads of the men; for that must be worse enthusiasm than Fisher's; because, in every age of the world, when the Lord did any wondrous work upon earth, HE had always instruments upon earth to do it by: he did his wonders in Egypt by the hand of Moses; and we may see in *Judges* v. when the Lord delivered his people, HE raised up Deborah as a mother in Israel, to be an instrument in his hand; the same we may see in *Esther*: HE made her an instrument in his hand, for the deliverance of his people; Judith the same; and when our Saviour came into the world, HE did not come as the angels did to Lot, but HE was born of the woman; and so HE was born for the woman, to seal Satan's destruction in the end, according to the promise made in the fall; and it is Satan's destruction bringeth in our redemption: when we are freed from that old serpent, called the devil, that betrayed the woman at first, then cometh salvation and strength, and the kingdom of our God, and the power of his Christ, when the accuser of the brethren is cast down. Therefore, men have nothing to marvel, the sealing beginneth with a woman, to seal Satan's destruction, by the Lord's direction, as he sealed her's at first. What has man to do with the woman, to free her from the fall, when he cannot free himself? then reason must tell us, he cannot free her: No; this must be done by the power of God, and by his promise; and there the woman must trust in the Saviour that was born of her, knowing he was born for her, when she comes in perfect obedience to obey her Lord at last, as Eve obeyed the serpent at first; and we know from the Scriptures, what is bound on Earth is bound in Heaven, and what is sealed on Earth is sealed in Heaven; therefore, we have nothing to marvel, that the command should be given to the creature to join his Creator. Now as concerning the Sealing, there is first a signing, to subscribe with their hands unto the Lord, that HIS



kingdom may come, and Satan's power destroyed, that God may be all in all; but if any fall back through unbelief, after they have signed, their names are ordered to be blotted out of the book, before it is sealed up; and so it is said in the Scriptures, if any men turn back from the Lord, HE will blot them out of the book of his remembrance, and remember them no more; and it is said in the *Revelation*, if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city. But as to the Sealed Number, to say they will all live to enjoy the kingdom of Christ below, it never was so said in my writings; and so far from it, that it is said many of the Sealed would die, and come with the Lord in triumph in the air, when he cometh in might, majesty, and glory, to destroy the powers of darkness with the breath of his mouth, and the brightness of his coming; for then will *chapter* xx. be fulfilled, and Satan sealed down, that he shall deceive the nations no more, till the thousand years shall be fulfilled; and then will be completed the marriage of the Lamb, to unite all hearts to him, to be as one sheep under one shepherd, and Christ will be the Shepherd of the whole: for HE is the chief Shepherd that is to appear, when the glory of the Lord is all revealed; but shadows come before the substance, as they have stood throughout the Scriptures; and so it was in the days of our Saviour; John the Baptist was the forerunner to warn mankind that Christ was the Messiah coming after him, and preferred before him. Now as John was visited by the Spirit, to warn of our Saviour, before he began to make known himself clearly to the world, John bore the testimony of him; perfectly so, if you read the Scriptures that I have pointed out, and as many more that I could point out, you will find the Lord promised to visit by his Spirit, to warn of his Coming, *before* he cometh in might, majesty, and power; therefore it is written, The Spirit and the Bride say,



come; and it is said in 1 *Peter* i. 5—"Who are kept by the power of God through faith, ready to be revealed in the *last time*." Here the apostle sheweth us a further revelation would be given of the Spirit of Christ; because we can have no revelation of man, any further than was given by the disciples; and if we look to all the writings of men, they are so full of contradiction one to the other, that we can draw no knowledge from the judgment of men; so that no revelation can come from them, without it is given by the Spirit of the Lord. All other writings are men's opinions; and as you have observed in your writings how the professors of religion write one against the other, because they differ in their opinions, and perfectly so the world may condemn your writings, that do not join with you in opinion; but we know from the Scriptures, it is written, The wisdom of the wise men should perish, the understanding of the prudent men should be hid; for the Lord will confound the wisdom of men, that no flesh should glory in his presence, to be able to boast of their own wisdom and knowledge, whom the Lord hath pronounced dead to knowledge. Therefore it is written, all knowledge must come by the revelation of the Spirit of God; and the Spirit of Prophecy is the Spirit of Jesus, who gave himself a ransom for all, to be testified in due time. But where is the man who can tell what was to be testified in due time? or what is meant by the words of *St. Paul* in 2 *Cor.* x. 6—"And having a readiness to revenge all disobedience, when your obedience is fulfilled." Here are Scriptures men never understood; neither could the apostle say, we speak the wisdom of God in a mystery, if all could be understood by man; therefore he saith, the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned; then how can the Scriptures be true, if the natural man can discern all mysteries, without the revelation of



the Spirit of God ? Men are now writing in different books, as well as your's, their discernment of the Gospel, that our Saviour's words are fulfilling ; and this every man may see, that reads the Gospel, and discerns the times ; but none of these writers foretold these events were hastening on in 1792, that have since, and are now taking place. This they did not foretel by their wisdom, as I foretold by the Spirit of Prophecy ; neither hath any writer discerned in what manner our redemption must take place. You have quoted the destruction of Satan in the 8th page of your book, " The Important Period ;" but you have not explained, from any Scripture, why his kingdom is to be destroyed ; or why his power is to be destroyed ; so you have left your readers in as great a mystery as before ; yet, I confess your observation to be just, that after Satan's power is destroyed, according to *Revelation* xx, then will come the Kingdom of our Lord and his Christ. This every one that reads the Bible must know ; but the mystery, in what manner, and for what reason, and on what conditions, our redemption will take place, and Satan's power be destroyed, never could be known by man, without the revelation of the Spirit of God, who is a God of order, and not of confusion, and sets bounds for all things : and on conditions man stood in the creation ; and as the Lord fixed conditions for man, so are conditions set for the powers of darkness, by the Sealed Number. But this was a mystery never known, nor understood by man ; and it is the God of truth that must lead us into all truths.

Here I must leave you to draw your own judgment, from the Scriptures, and what I have said. But an impostor I am none ; but know in whom I have believed, and stand a judge for myself by the visitation of the Spirit, and of the truth that hath followed my writings, from 1792 to this day, and my conduct in applying to ministers, and appealing to the public at large, put it out of the power of any



man to prove me an impostor. You are at liberty to make what use you please of this letter, as I can come forward with a clear conscience, and respectable witnesses, to prove my upright dealings between God and man.—From JOANNA SOUTHCOTT.

Now I shall leave the readers to judge from this letter, whether they can see any artful evasions from what I have published to the world. I only explained the sense and meaning of what had been revealed to me, in as clear a manner as I could; therefore I evaded nothing that had been said in my writings; but instead of wishing to come to a clearer explanation in a way and manner that became a Christian, he sent me back the following insolent answer:—

MADAM,

*March 16th, 1806.*

I received your long, laborious, and complimentary letter, but could wish it was more to the purpose. However you may stigmatize Mr. Fisher with wild ideas, or a spirit of enthusiasm, I would to God you had not partaken of the same spirit, and that you were divested of those artful evasions, those dissimulations, and those false glosses, that proceed from the enemy of souls; who goeth about like a roaring lion, seeking whom he may devour.

My request to you again is, not for a vindication of your authority at present, or any animadversions on the various opinions of men on prophecy, but for a positive answer from you, whether you assume to yourself the appellation of the Bride, the Lamb's Wife, *Rev.* xxi. 9, xxii. 17, and the Woman clothed with the Sun, *Rev.* xii? If you do or do not assert, that you are appointed by God to seal his chosen people in the latter ages of the world? and also, if the letter you sent me was dictated by the Spirit of God in an audible voice to you, which Mr. Abbott as well as Mr. Fisher informs me is the manner you receive your communications from God?

An investigator of the Truth,

No. 9, *Coleman-street,*  
*Bunhill-row.*

LEWIS MAYER.



This ignorant and insolent letter provoked me to anger: I say ignorant, for if he had understood my letter to him, he must have discerned I answered the questions he asked in his first letter; and he must have discerned my letter was written from myself, explaining the meaning of my visitation; but not a communication from the Lord; and to hear a man boasting to the world that he, from his own knowledge, could explain the Scriptures, and from his knowledge, prove the time was at hand, that what was revealed to me in 1792 would now be fulfilled, and at the same time deny the visitation to me as being from the Lord, that foretold the events; this provoked me to anger, and I sent him the following letter, as I plainly saw the pride of his heart, that he savoured not of the things of God, but of men.

SIR,

*March 19th, 1806.*

YOU say you received a complimentary letter from me, and in return you have sent an answer, just like yourself, full of insolence and ignorance, judging me another such as yourself, to impose on the public, as you have done, by putting out hand-bills and a title, to take in the simple and unwary with these words—"The long-wished-for Revolution shewn to be at hand," without any explanation to the meaning of the words, what is wished, or what revolution you mean. Trace back the records of history, and see what hath been done in ages past, concerning the revolutions and great power that hath been given; look to the successors of Charles the Great\*, and others recorded in history the same; so if you have no other grounds but what you have pointed out, you never can dispel the clouds of error; but if you allow the fulfilment of the prophecies that stand in the records of the Bible are now at hand to be fulfilled, then you allow my visitation to be from the Lord; for this I

\* Or Charlemagne, who established the empire of the Franks; and in the revival of which, about a 1000 years afterwards, Buonaparte so greatly exults.



was warned of in 1792, with all the other events that have since taken place; and many more that are to take place, which you yourself have published to the world you believe will now take place. So out of your own mouth do I condemn you, for acting, according to the old saying, malicious people will hang themselves to plague their neighbours; and so you condemn your own writings, because you would condemn my prophecies, and shew yourself in the gall of bitterness and the bonds of iniquity; to be malicious against the Spirit of God, you would deny your own writings; for though you say all these things are at hand, to fulfil the prophecies of the Bible, but you cannot tell which way they will be fulfilled, to make the Scriptures true; and now you have shewn a malicious spirit, to think the Lord, by his wisdom, should reveal a way to fulfil the whole, that you yourself could not find out. Here is the spiritual pride and envy that is arisen in your breast; you would sooner condemn your own wisdom than allow the Lord to be wiser than yourself, to go one step beyond you in knowledge, wisdom, or understanding. Now see the false gloss you are putting over your own writings, by a malicious spirit, to deny mine; for if you have drawn a right judgment of the times that these days are at hand, that you have mentioned; I answer, before they sprang forth, I told of them; so I have put no false gloss, with artful evasions, or any dissimulation, in my writings; they are gone out, for the public to judge for themselves; and *there* men may judge from what I have said in public; but if you deny my visitation being from the Lord, you must artfully evade your own words, and say you do not believe the fulfilment of the prophecies of the Bible is at hand; neither can you dispel the clouds of error, by any truth that is in yourself, by the manner of your letter to me. You ask me, what I am? I answer, with St. Paul, by the grace of



God, I am what I am; and to men of sense I can answer for myself in every thing I have published to the world; but can you answer to men of sense that you have explained to the world the meaning and the sense of the long-wished-for revolution? This is a mystery you cannot explain; neither have you attempted it, in the pamphlet where that title stands, but put a false gloss over the whole, in bringing forward a title, and not explaining a word of its meaning. So by your book you have discovered your ignorance; and by your letter to me you have completed it. Had you understood my letter, you must be lost in spiritual pride, malice, and envy of the devil, to send me back such an insolent answer: and now I advise you to call reason to your assistance, and see if you can justify yourself in what you are doing, before you sit down and write such letters again. But as you had the confidence to demand an answer from me, without a civil enquiry what I made of *Revelation* xxi, xxii. 17—and the Woman clothed with the Sun. *Rev.* xii. These things I have published to the world, as they are explained to me, which every one may see. And now my demand is of you, to give me an explanation of them from your wisdom, or send me no more impertinent letters, for I shall not answer them. From

JOANNA SOUTHCOTT.

There was reason to expect that the above letter from me to Mr. Mayer, would have terminated our correspondence; but I received another from him, dated March 22, 1806; and, as he has advanced opinions and made charges therein, against the truth of my writings, and against the uprightness of my dealings with the world, I shall here insert his words, following him, as he proceeds, with such observations and answers, as, I trust, will enable the reader to form a right judgment between him and me, and also as to which appears most agreeable to the Scriptures, my visitation or his conduct.



March 25th, 1806.

He begins his letter by saying—

*“ The spirit by which you are actuated, is diametrically opposite to that which has ever influenced the members of the church of Christ. “ Be ready always,” (says an inspired Apostle) “ to give an answer to every man that asketh you a reason, of the hope that is in you, with meekness and fear.”*

To these words I answer, that he must have forgot the contents of the first letter I sent him, when he wrote to me in such a manner; because in my first letter to him, I answered every enquiry concerning the hope that was in me, and the faith that was in me, from the Gospel of *St. John*, of the words that our Saviour said, that the SPIRIT OF TRUTH should come to lead us into all Truths. This is the truth of the Gospel to believe; and from the visitation of the Spirit to me, and the truth that had followed the prophecies which were given me, I humbly shewed my faith, why I believed, what I believed, and the grounds I had for my belief; and from the Promise that was made in the Fall being explained to me, how it was *made to the woman*, that the LORD would bruise the head of her adversary *in the end*; and from the words of the prophet *Isaiah*, xxv. 8; in *St. John* xii. 31. it is said, the prince of this world shall be cast out; and in *chap.* xvi. 13. our Saviour telleth us, when the Comforter cometh, the Spirit of Truth is to guide us into all truths. So from the Gospel we are assured, as well as from the Prophets, that Satan is to be cast out; and in *Rev.* xii. 10. it is said, then cometh salvation, and strength, and the kingdom of our God, and the power of his CHRIST; in *chap.* xx. 1—3. it is written, that Satan should be sealed down, that he should deceive the nations no more, till the thousand years should be fulfilled. So from these Scriptures, and many more, there is assurance that he will be cast down; but from the manner they are explained to me, of



the PROMISE *made in the Fall*, that the Sun of Righteousness must first arise with healing in his wings, to heal her of the fall; and by that promise being fulfilled, Satan's power is destroyed; and it is written, *John viii. 36*, If the Son shall make you free, ye shall be free indeed: made heirs of God and joint heirs with Jesus Christ. Now as these things were explained to me, I told him of the hope that was in me, that the Lord would now fulfil his promise to bruise the serpent's head, and heal the fall of the woman. This is the Son's making us free; because it is written, the son of the bond-woman cannot be heir with the son of the free; so the woman must be freed, according to the Scriptures, and her betrayer must be cast. Now as these things had been explained; and from the promises made to me, that the Lord would now fulfil them, I told of the hope that was in me, and why I believed it from the truth that had followed my prophecies; so here he condemned in his letter the *very things* I had answered him before; because I had done the very things he said I ought to do. And now I shall come to another observation in his letter. He says, "*John commands Christians to try the Spirits, whether they are of God; because many false prophets are gone out into the world.*"

To this I answer: here is a Scripture I have perfectly obeyed; for I *tried* and *proved* the Spirit for myself, for near TWENTY YEARS, *before* I was visited by the Spirit of Prophecy; and after that, though it was like death unto me, yet, I went to people to know the truth of what the Spirit had told me, concerning them; and so I *tried* and *proved* the truth of the Spirit, which *encouraged* me to go on, and to write what was revealed to me; again I tried the Spirit, and proved the truth of the Spirit in many remarkable instances that followed; and from 1796 to the 1800, I tried the Spirit, and proved it by putting letters in the hands of ministers, of the events



of the years *before they took place*. So this Scripture I have perfectly obeyed, before I ever published to the world, that all men might know I had not written any cunningly devised fables, but made known unto them the TRUTH of the SPIRIT, and the COMING of our LORD. Many false prophets are gone out in the world I grant; and also many lying wonders. I have reprov'd false prophets, and false Christs, who have *both* written to me: and the truth of the Gospel is plain before us, that the END *is at hand*, of the COMING of CHRIST. But as our Saviour told us of false Prophets and false Christs, so he likewise told us that the SPIRIT of TRUTH should come to guide us into all truths, and bring all things to our remembrance. Thus the truth of the Gospel I have not only believed, but I also see the truth of all before me; and the Spirit of Truth I have been led by; because I see it on every side, abroad and at home; and of false prophets I see many. So these Scriptures, that he hath pointed out, not only proves the truth of my mission, but also justifies my conduct. Now I come to his next observation.

“ *St. Paul says, the mystery of iniquity doth already work; only he who now letteth would let; until he be taken out of the way.*”

These are his words; and in these he affirms and proves the truth of my mission; and this was the sense of my *first letter* to him, that the power of Satan must be destroyed, *before* CHRIST'S PEACE-ABLE KINGDOM *can* be established; for he is the mystery of iniquity that doth let, and will let, until he be taken out of the way: for while his power remains, it is like the seed in the ground that is of an evil weed, which hath taken deep root; and though you may try to cut off the branches that spring up, yet, if the root remain in the earth, it will continually spring again; and this we may see among mankind; in *every age of the world*, when bloody tyrants



have been cut off, who, from their cruelty and tyranny, have shewed themselves to be the branches of the devil; yet we may discern, in every age, after their decease, other evil branches have sprung up; and this will continue, till that *Evil Root* be taken out of the way; and this is the mystery of iniquity, which I have said doth work; and all will find he will work, till he be taken out of the way, whom the Lord shall consume with the brightness of his coming. So here this man, Mayer, owns my prophecies to be true. And now I shall come to another observation in his letter.

*“ Do you, or do you not, apply to yourself, and to an individual, what I conceive to belong to Christ, and to his Church? If you were not ashamed of your assertions, why should you hesitate in acknowledging them? and if you have truth on your side, why do you not stand boldly forth to support it?”*

To this I answer, it is to CHRIST and his CHURCH that I allude *Revelation, chap. xii. 19. chap. xxi. and xxii.* but not in the manner that the world allude them; that is, to the general persecution that has been to the Church of Christ; because *this* WONDER stands for the END; for the Church of Christ cannot be redeemed, to fulfil the Scriptures of truth, before the PROMISE that was made to the woman *after the fall* be fulfilled; but as the mystery was concealed from man, that ever this promise would be pleaded by a woman, to ask and receive that our joys may be full; therefore it stands a wonder to man of the manner Christ will redeem his Church, by the Promise made in the Fall. But if men search my writings, they will find I have explained what it meaneth: that Christ and his Church means the Church of the FIRST BORN. For if men discern through my writings, how all believers stand with me, and I with them, to be UNITED together, and how the promises of GOD are made to all alike, that believe in his Promises, that he will fulfil them,



they will clearly discern the visitation to me is but the SHADOW of CHRIST and his CHURCH; and how his visitation will *be to all*. But as Eve stood the shadow of the Fall, by her disobedience at first, and the following generations were concluded under her fall; so when the Sun of Righteousness ariseth with healing in his wings, to heal the fall of the woman, to bring in the happy Church of Christ, militant here on earth, to join the Church triumphant in heaven, the fall of the woman must be freed: and as *disobedience* was the *shadow of man's destruction*, to give Satan the power over them; so there must be *TRUE obedience* found in the woman, to the Spirit of her Lord, before he will come to free her from the fall; that as in Adam all died, even so in Christ shall all be made alive; and this is Christ and his Church that is meant in the Revelation, which Satan comes down in great wrath to persecute, because he knoweth he hath but a short space; for when that Promise is fulfilled, he knows his head must be bruised, and man's redemption, from his power, must take place. So Christ and his Church I allow to be the meaning; but not in the manner it is placed by man, as a general thing, when the Christian Churches, so called, have been in a persecuted state; for then, if they were the true church, Satan must have known he had but a short space some thousand years ago, when the Jewish churches were in a persecuted state. But here men may say, that was before the Revelation was penned; so I shall come to the persecution of the Disciples;—to what a state of persecution was the Church then brought? and yet that chapter was not fulfilled; for if men discern the chapter, they must know, when it is fulfilled, that the kingdom of God must come, and Satan be cast down; as it is said, he will have but a short time to go on with his persecution against the CHURCH of CHRIST, (this being the *very* CHURCH which he persecutes;) for it is said in this persecuted Church,



Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ. So it is the church that believes the kingdom of Christ to be at hand, by Satan's power being destroyed, is the persecuted church that is here mentioned: and as the many members make one body of a man; and the head cannot say to the foot, I have no need of thee; nor the foot to the head, I have no need of thee; perfectly so it is of the many members to make the body of Christ's church, in the perfect manner it is here represented; because it is said the earth helped the woman, when the serpent cast out floods against her. So here are the earthen vessels of men believing and relying on the promises of God, that the Sun of Righteousness will arise with healing in his wings, to heal the fall of the woman, and cast her betrayer.—And now I shall make a deeper observation from this chapter, as it speaks of *the end*: Being clothed with the Sun, must mean the Sun of Righteousness, rising upon his Church; treading the moon under her feet, is plainly the light that shineth in darkness, that all must come to the perfect day of the sunshine of CHRIST's Gospel; upon her head a crown of twelve stars, plainly sheweth, when this is completed, it must bring in the glorious church in its triumphant state to man; because it is said, it bringeth the kingdom of God, and the power of HIS CHRIST; and yet it well may be called a wonder, that after this revelation *being revealed*, that the dragon should have power to work in the hearts of men to persecute this Church of Christ; and which is now visible every where, at the very time that the Revelation is so fulfilling, and the power of the *Beast* doth so plainly appear. But if we allude it to all churches in general, we cannot allude the fulfilment to be at *this* time; for there never was a time that the churches of the world were in a *less persecuted state* than they now are: as the laws of this



nation are more noble than any laws in the world in giving liberty of conscience; no man can say in this nation, in the hour of his death, or at the day of judgment, "I was compelled to sin against my conscience, by being forced into a religion I believed sinful, by the laws of my country." Now, as I have said the church that is here mentioned to be persecuted alludes to the church of Christ, that is looking for HIS COMING, and *Satan's destruction*, I can prove the truth of the words as plainly from the malice there is in mankind, as I can prove the *Beast* in the Revelation to be Buonaparte, *by the power that is given him*; and there is no man upon earth that can prove this persecuted church to be any other, or can mean any other, than the CHURCH of CHRIST *joined to HIM*, longing for their coming Lord, to have Satan's power destroyed, and have CHRIST to be ALL in ALL. Tell me the age that the church hath been in a persecuted state, and after the persecution was over, could ever say, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ, for the accuser of our brethren is cast down; for this it is written *will be said*, by the persecuted church *that is here mentioned*: and this church I own it is, and no other; because it agrees with every Revelation that hath been given to me concerning Christ and his church, which is the church militant to join the church triumphant.—And let men mark the last verse—The dragon was wroth with the woman, and went to make war with the remnant of her seed, which kept the commandments of God, and had the testimony of Jesus. In *chapter xix. 10.* it is written, The testimony of Jesus is the Spirit of Prophecy; so the Spirit of Prophecy *must be given* to this persecuted church; and by this they tell us of the END. And in this I have been bold and confident, to publish to the world of THE END; and I am not ashamed of the testimony that I bear of the Spirit of Truth. I have come boldly



forward to the world with my prophecies; and I have boldly and openly invited the heads of the church; and so bold have I been, not only in acknowledging, but in proving my assertions, by bringing forward witnesses to clear every truth, that I have not published any cunningly devised fable, that I have invited my enemies to come forward to be my judges; nay, so far have I offered the Clergy, with invitation by letters, that if twenty-four of the church ministers would come before me, and if they could prove my visitation was not from the Lord, *I would give up to their judgment.* So if men say my visitation is not of God, they must say that the Lord has not four-and-twenty upright ministers to come forward for his honour and glory, to put a stop to a false delusion proceeding from a wrong Spirit, as this man declares mine to be, which will appear in its place. And now I shall come to another observation which he made.

He is angry with me for accusing him in publishing a pamphlet with a title, of which he hath not explained the meaning—“*The long-wished-for Revolution shewn to be at hand;*” and which he says, the Revolution alluded to is in the title page of the book, which are these words:—

*The long-wished-for Revolution shewn to be at hand. when God will cleanse the earth by his judgments, and when all dominions shall serve and obey the MOST HIGH. Be wise now, therefore, O ye kings; be instructed, O ye judges and inhabitants of the earth, lest ye be broken with a rod of iron, and dashed in pieces like a potter's vessel.*”

Now where is there a man of sense, who can prove that these awful judgments have been long wished for? Do not all men shudder to hear of the awful judgments that are abroad? and do they not fear they are coming on at home? These fatal judgments cannot be a long-wished-for Revolution; unless it be, as I have observed, a revolution against



sin, and the evil power that created it. Therefore, it is impossible for man to prove to the world these awful and fatal judgments, that are here mentioned, can be long wished for; unless men wish for their own destruction. But as I have enlarged upon this subject already, I shall only add, that he cannot prove the truth of his title page, by the explanation he hath given in his book, which every one must see that reads it; for in no age of the world were judgments wished for. Now I shall come to another observation in his letter. After calling my writings abominable blasphemies, he says,

*“ With respect to the evidence of your prophecies being in part fulfilled, Balaam was a false prophet; yet he pronounced many great and important truths; and many of the purposes of God were revealed to him.”*

Now, in answer to what he says of Balaam, he could not be called a false prophet, because he told the truth concerning Israel; and he told the truth to Balak; and he told the truth of himself; and he prophesied of the coming of CHRIST. So Balaam by no means was a false Prophet; neither did he go to deceive Balak, but plainly told him, he could not curse whom the Lord had not cursed; nor bless whom the Lord had not blessed; therefore, by no means was Balaam a false prophet: but he was a sinful, wicked prophet; because he wished more for Balak's gold, and to be promoted to honour by him, than he wished for the honour and glory of God. Therein was Balaam condemned; and that sin brought on his destruction; and his end was without honour, which he seemed to lament in his own prophecy, fearing his end; for he saith, Let me die the death of the righteous, and let my last end be like his. So here Balaam complained, while he was under the temptations of Balak. And thus, all through the chapters of Balaam, I see no false prophecies at all; but all his prophecies were short and true. As to this man's



observation, in calling him a false prophet, and at the same time saying he was a true one, I cannot understand; neither can I understand how he can assert many things that he hath brought forward. For now I shall come to his observation concerning me.

He saith, that I have the assurance to say, "*What was revealed to me were hid from the angels in heaven.*"

To this I answer, that I know it is in my writings, The time knoweth no man, neither the angels in heaven, *when the Lord cometh in MIGHT, MAJESTY and GLORY*, to destroy all the works of the devil, and bring in his kingdom of peace; neither did I say it was ever revealed to me, when this glorious change *would take place*; though it hath been revealed to me for years, that changes would take place; but the *final END* was never told me, when it would be accomplished. So here is a false accusation brought against me. But how far it may be said in my writings, that the Lord had concealed from the angels the mystery of the Fall, and the way our Redemption would be brought in, before the time was come to have it fulfilled, I cannot say; as I do not remember all that is published; therefore, in these things, people should point out the pages in what books it is so asserted. Now I shall come to a further observation of his; he says—

"*Your boasted foreknowledge therefore of the wars, the pestilence, and famines, and other public calamities, that have taken place, since your pretended inspiration, are not sufficient evidences of your divine mission, whilst you pervert the Scriptures. If any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life.*" Rev. xxii. 19.

Now to these words I answer, that I defy all the men upon earth, with all the boasted wisdom they have got, to prove the Scriptures as true, from the beginning to the ending, as they have been proved



and explained by the Spirit that visits me ; and this I can challenge the whole world, that there is not a man upon earth, if he bring forward all the writings of the wisest penmen, the philosophers, or the divines, with all the judgment they have drawn from the Scriptures, that they ever drew their judgment clear to prove the Scriptures true ; and the way they would be fulfilled, is a judgment that was never drawn by man ; neither was it in the power of man ; as the ways of the Lord are hid in the great deep, and his paths are past man's finding out ; for how men could come to the knowledge of the Lord, no man ever attempted to describe ; nor in what manner the redemption would be brought in, or the Scriptures fulfilled, never was attempted by man to point out, by any clear way ; only to say, so it is said, and so it must be, to fulfil the Scriptures. This is the deepest judgment that can be drawn by men. But if they call an explanation of the Scriptures, adding to, or taking from ; then it must be fatal for every minister, and every writer who writes from the Scriptures ; as they all attempt an explanation, according to their own judgment. I have given an explanation as the Spirit has directed me ; and if that be wrong, I do not believe any man upon earth will ever explain them aright ; because they never make the Scriptures join together, to have one thing agree with the other, from the first to the last, as the Spirit that directs me hath done. But as to his saying all the things that I have foretold, that have followed in so few years, are not sufficient to convince mankind that my visitation is from the Lord ; then we have nothing to marvel of Deists and Atheists, who have written that the Bible is not enough to convince them ; and as they did not live in the ages when the prophecies were fulfilled, they had more grounds for their unbelief than the present age has for its unbelief, which has seen the truths roll on so fast. But as to his saying, mine is pretended inspiration, this is a thing



he cannot prove ; because a thing that is real is not pretended ; but what we call a pretended thing is what we pretend to that is not real, and when no truth follows to prove it ; then it must be an invention of one's own ; as I may call his a pretended explanation of the Scriptures, which he hath pointed out that he is going to explain ; for this he may do according to his own judgment, as many others have done before him ; and yet they have all pretended to what they could not accomplish ; for a clear explanation of the Scriptures can never be given by man ; for the Scriptures assure us it must be done by the *Revelation* of the SPIRIT of GOD ; and our Saviour expressly tells us, The Spirit of Truth must come from the God of Truth, to lead us into all truths ; and the apostles themselves said, that in the *last days* greater knowledge *would be given*, than they had received, which we should hope for ; but it is also said, a man cannot hope for what he seeth ; for what a man seeth, that he knoweth ; and the natural man receiveth not the things of the Spirit of God ; for they are foolishness unto him ; then if the natural man cannot receive the things of God, how shall he pretend to explain them ? If we look forward to the kingdom of Christ, we all must know it is spiritual as well as temporal ; because it is written by the prophets, The Lord will pour out his Spirit upon all flesh ; and they shall all know the Lord, from the greatest to the least ; and our Saviour assures us, that the Spirit of God shall be with us, and in us ; and we must be born of the Spirit of God, and know the voice of our Divine Master, when we enter into his Kingdom of Peace ; and it is written, we shall be one with God, and God with us. Then how can a natural man, who denies all spiritual things, and spiritual knowledge, pretend to write of the Kingdom of Christ ? In this he hath plainly shewn to the world, it is himself that is pretending to what he cannot accomplish ; but from the truth that hath followed my



visitation, so clearly known and proved, perfectly as the Scriptures foretel, there is no man who can say it is a pretended thing. But though he saith, that I call all men fools who do not espouse my cause, I of myself have called no man a fool; neither do I call men fools, because they cannot explain the Scriptures aright; for I am convinced, from the Scriptures of truth themselves, it is out of the power of any man living to explain them: and the different judgments drawn by men plainly prove to the world that it is not from real knowledge, but from opinions that they have drawn their judgments. Long before I was visited by the Spirit of Prophecy, I thought it right for every one to judge for themselves; as the different doctrines I heard from those I believed good men, and the different judgments drawn from learned men, truly convinced me of the truth of the Scriptures, that no man, by searching, could find out God; none could find out the Almighty to perfection; for his wisdom was hid in the great deep, and his paths past man's finding out. Therefore it is as our Saviour said, we must pray for the Spirit of God, to guide and guard us into every truth; and it is the God of truth that must lead us into every truth; therefore it is written, Acquaint thyself with God, and be at rest; for he that is led by the Spirit of the Lord is the only one that can have a knowledge of his ways. The learned *Jews* drew their judgment from the prophets; and by their own judgment they fell; the *Romans* drew their judgment from the Gospel; and from their judgment they fell into idolatry, to set up men as objects of their worship, contrary to the Gospel; because it is written, There is no name given under heaven whereby a sinner can be saved, but in and through Jesus Christ; and yet by their judgment they have set up men to pardon their sins, who cannot save their own souls; and the same errors we must also see in the *Arians*, and among all *sects* and *parties*, who are looking to one part of the



Scriptures and forgetting the other; leading themselves into errors: and as it is written, Cursed is man that trusteth in man and maketh flesh his stay; but blessed is he that trusteth in the Lord; for he will establish our goings; and by our own master we must stand or fall. These things always made me trust in God, and not in man; and now my desire is, for all who read my writings, that they may not only read them without prejudice and partiality, but read them for their own sakes, that they may judge for themselves, whether they believe the warning that is given to me, from the truths that have already followed, to be a sufficient ground for them to believe that my visitation is from the LORD, to warn men that the KINGDOM of CHRIST is *at hand*; that they may prepare for the coming of their LORD, and be counted worthy to escape all the evils that will then come, when the Lord cometh in might, majesty, and power, to take out of his Kingdom all that offend and do wickedly. It is thus I wish all men to judge for themselves, and not to pin their faith on the sleeve of others; but let every man consider, it is by his own master he must stand or fall, as well as me; for I pin my faith no more on a friend than I do on a foe; for were all the men upon earth to tell me, that my visitation was from the Lord, from the truths that have happened, if I had no witness *WITHIN* of the *manner of my visitation*, the judgment of men would not make me happy; neither could I rely on their words. So it is by my own feeling of the heavenly joys I often experience, from the visitation of the Spirit, that assures me in my own mind that it is from the Lord; because it is written, The Spirit of God bears witness with our spirits, that we are the children of God, whereby we cry, Abba, Father, my Lord and my God. So if we discern the Scriptures through, the Kingdom of Christ must be *SPIRITUAL*, as well as *temporal*; therefore a man that denieth spiritual visitations, must deny the king-



dom of Christ. And now I shall come to another observation in his letter. He says—

*“ I should be obliged to men of sense, if they would point out to me any inconsistency in my writings, or if they could convince me of an error, and thank them for it ; instead of abusing them, as you have done me ; as I can appeal to God and the whole world, that my chief motive in studying the Scriptures is in order to investigate the truth, and expose error to ridicule and contempt.”*

To his words I shall answer, and refer the readers to my first letter that I sent to him ; in that I answered his questions ; and pointed out his errors, in his explanation of the 12th chapter of the *Revelation* ; and the readers may judge, whether I gave him any abuse in that letter ; but his insolent answer gives his pen the lie ; for if he had been as he said, he would have wished to have come to a clearer explanation, that we might understand each other, without sending me such an abusive answer. But in answer to his saying, that he is studying the Scriptures to investigate truth and expose error, it is out of his power ; because a man who writes of the Kingdom of Christ, must discern in what manner the Kingdom of Christ will come in, which must be by a spiritual visitation ; for the Lord's judgments, however great they have been, to punish the wicked, or cut them off with the besom of destruction, never brought in the peaceable kingdom that is recorded in holy writ. Therefore we must know the Scriptures, if we would dispel the clouds of error ; that it is not a vain and foolish foundation that our faith must be built upon ; that it is the destruction of a human tyrant, or the fall of a great monarch will bring in the peaceable kingdom of Christ ; or that judgments alone, however severe to sweep a world of sinners, will make those that remain all righteous ; as we may see from the records of the Bible, in the midst of judgments sin hath abounded ; and by all



the judgments, and all the sufferings, and all the revolutions that befel the French nation, we may clearly discern it has not brought them to be a religious nation—only greater boasters than before; neither do we hear of any place where judgments have happened, that they have turned the people from the evil of their ways; and if we look to our own land, with all the national afflictions that have happened here, we cannot see they are a whit the better. For this reason, temporal judgments and afflictions will not cleanse the world of sin, *before the Author of Sin* is destroyed. Therefore the axe must be laid to the root of all evil; then the cutting off the branches with the root, will cleanse the world of evil, when the Lord beginneth to graft the remnant into the NEW VINE, which is CHRIST, for him who is of God made unto us wisdom, and righteousness, and sanctification, and redemption; so he that glorieth let him glory in the Lord; for the Spirit searcheth all things, yea the deep things of God: for the things of God knoweth no man, but the Spirit of God. Now we have not received the spirit of the world, but the Spirit which is of God, that we might know the things that are freely given to us of God; so if we read the Scriptures of Truth we shall clearly be convinced that it is impossible for a man to point out the kingdom of Christ, without pointing out a spiritual visitation from the Lord. Can men vainly suppose, when they survey the world in its present state, and see among every class of people the strife and contention and the cruelty that are in mankind, that instead of studying the happiness of each other, their study is to grieve and wound each other, which we often see amongst great professors of religion, besides all the other cruelties there is in the prophane world—then, in such a state as this, can men look for happiness, or expect the peaceable kingdom of Christ to be established, and his delight to be with the sons of men? Do not the Scriptures tell us, that



our vile bodies must be changed ; that our stoney hearts must be done away ; and that new hearts must be given us ; and the laws of the Lord written on our hearts ? So we must be changed from nature to grace, and the power of evil destroyed, before this glorious change will take place in man ; and all this working, is said in the Scripture, must be done by the SPIRIT of GOD, to destroy him that hath the *Power of Death*, that is the devil, and to bring a newness of life in man. And what says the Apostle Paul?—We shall not all die ; but we shall be changed ; for when the Lord appeareth, this change must be a spiritual change, that we may be without sin unto salvation, to be one with God, and God with us. This, it is said in the Scriptures, will be, when Christ's peaceable REIGN *is upon the EARTH*. Therefore no man can point out the truth of the Scriptures, or dispel the clouds of error, if he does not point out to man the Visitation of the LORD by HIS SPIRIT, that men may be looking and longing for the Visitation of the Lord ; that they may be strengthened by his Spirit, and kept by his power, to be able to guard against the evil day ; that when he appeareth, they may be found as the wise virgins, ready to enter in with their Lord, and come to a full knowledge of his mercies and love to mankind.—I do not blame the wisdom of a man, for bringing forward to the world the Scriptures that foretel the end of the wicked, and those who say, Where is the promise of his coming ? for, since the fathers fell asleep, all things continue as they were from the beginning of the creation. This, *St. Peter* tells us, would be in the last days ; therefore I blame no man for bringing forward the Scriptures to shew where the promises stand, that things will not always continue as they are : in this I would sooner commend than blame any man for doing it ; but when a man begins to boast of his own wisdom, that he can explain the mysteries of the Bible, and begin to deny



all spiritual knowledge and revelation, bringing forward the Scriptures without any spiritual meaning, filling up people's minds with wrong and foolish notions, *only to hope in the destruction of a man, that when his power is cut off, our joys will be full.* This cannot dispel the clouds of error; it is only shewing the wisdom of a man, that is foolishness with God, as the wisdom of God appears foolishness to him; but let him remember the words of the apostle; God will destroy the wisdom of the wise, and will bring to nought the understanding of the prudent; where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world, that no flesh should glory in his presence? Therefore it is said, the Lord had chosen things which are despised; yea, things which are not, to bring to nought things that are; that he that glorieth may glory in the Lord; for the world by wisdom knows not God. Then how can man boast of his wisdom, contrary to the Scriptures, and deny the wisdom that cometh from the Lord? Can this dispel the clouds of error? Let men read the Gospel through, and they will discern it must be the wisdom of God, and the power of God, and the knowledge of God, that must be revealed to man, of the way our Redemption must come in; for there is not a place in the Scriptures that will prove this knowledge can come by man; and all men must know that the kingdom of Christ is a *Union* with God and man.—But as I have drawn so many observations from the Scriptures, that it must be by the visitation of the LORD, to fit and prepare us for his coming, or the day no man could bear, I shall leave this subject, and come to another observation in his letter, which is as follows:

*“ It is your long letters; your tedious compositions; your artful insolence and craftiness; and the complete jumble of nonsense, so conspicuous in your writings, that have hitherto sheltered you from controversy.”*



To this I answer, whatever my writings may be, they have not screened me from controversy; for if men discern my first letter to him, I said, "a controversy had begun, as men had written against me;" and from the many books of controversy that are gone out, it proves his words to be entirely false, to say I was sheltered from controversy. But if my long letters were full of nonsense, then men of sense could soon confute them; yet this was never done by man; for let all the books appear, that have been written against me, and all the letters of controversy that men have written, they are so contrary to the Scriptures, that it is the Bible I have on my side, with the truths that have followed my prophecies, which screen me from the inveterate malice of my enemies, who make the wise to appear as angels of light, by a false gloss they put over the whole, with a pretence to say they are the friends of the Lord, while they hate me for wishing for the honour and glory of God, to see his name run and be glorified, by the works of his hand; and the *author of EVIL*, that is *at enmity against God*, to be destroyed. This is what I am hated for; but when the truth is pointed out, by long letters, or publications, agreeing with the Scriptures, my enemies are put to shame and confusion, seeing their arts are discovered, that it is by the carnal mind, which is at enmity against God, that their malice is kindled, which they cannot deny; but as to any artful insolence and craftiness, such things never were in me; for the plain truth, in a clear and upright manner, is laid before the public, by the directions of the Spirit, that hath directed me to act with more just and upright dealings, than all my enemies can boast of; for it is out of the power of all my enemies to prove they have acted with so just and upright a spirit as I have acted, and have been led by. So it is the truth, that is like a two-edged sword, that blunts the edge of the weapons of all my enemies, so that they cannot



come forward with justice, equity, or truth, to condemn me ; therefore they come forward with abusive language, to expose themselves, and bring the shame upon their own heads.—Now I shall come to another observation. He says—

*“ You would fain make men believe, that Christ hath left the great work of Man’s Redemption for you to make complete, by the part you should take in the destruction of Satan’s kingdom on the earth ; that for you, God punishes the nations, and sends a blessing or a curse on men, as your words are believed or disbelieved ; that the fruits of the earth are withheld on your account ; and the burdens of men increased ; and that, as they increase your sorrows, God will increase theirs, and burn up the land for your sake ; which you state in your prophecies, March 1802, page 9, 10, were communicated to you, by the Spirit of God. Surely the devil is come down with great power.”*

To this charge I answer, from the creation of man, and the fall of the woman : in Gen. ii. 16. 17. 18. 21. it is written, The Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat : but of the tree of knowledge of good and evil, thou shalt not eat of it : for in the day thou eatest thereof, thou shalt surely die. And the Lord God said, It is not good that the man should be alone : I will make him a help meet for him. So the Lord caused a deep sleep to fall upon Adam : and he took one of his ribs : and made the woman. When this was done to complete his happiness, Satan began to seek his ruin, and to frustrate the designs of the Most High. He went with subtlety and lies to the woman, whom the Lord had created a helpmate for the man, saying ; he was not good alone ; so Satan’s arts began with her ; thinking thereby that the wisdom of the Lord should be defeated ; and, in chap. iii. he goes to the woman, tempting her to eat the forbidden fruit. When the woman expostulated with him, that God had for-



bidden it, and said, Ye shall not eat of it, neither shall ye touch it, least ye die; the serpent's answer was ready, to deceive her and betray her; for he said unto the woman, " Ye shall not surely die; for God doth know, that in the day ye eat thereof, then shall your eyes be opened, and ye shall be as Gods, knowing good from evil. In this he took advantage of her weakness; not knowing the fatal effects that would follow, she did eat of the fruit, and gave to Adam, who soon perceived the fatal effects of what they had done; for when they heard the voice of the Lord God, walking in the garden, they hid themselves from the presence of the Lord: and the Lord called unto Adam, Where art thou? He said, I heard thy voice in the garden, and was afraid; because I was naked, and I hid myself. This brought Adam to a confession of what he had done. When the Lord enquired who told him he was naked: Hast thou eaten of the tree that I commanded thee not? The man answered, The woman that *thou* gavest to be with me, she gave me of the tree, and I did eat. The Lord said unto the woman, What hast thou done? and the woman said, The serpent beguiled me, and I did eat. Now from this chapter we must all discern, how the weakness of the woman, for listening to the serpent, and disobeying the command of the Lord, *brought on the FALL*; but will you say, or will any man say, it was the power of the woman, or the weakness of the woman, had at all to do in the destruction of man? Did Eve go on to tempt Cain to kill Abel? All men must answer, no: it was Satan's power, and Satan's malice, that went on with fury against the sons of men. Had Satan's power then ceased, when the Lord pronounced the curse upon him, then those evils which he hath tempted men to commit, which are recorded through the Scriptures, must have ceased likewise; for if we discern in the following chapter, she had still a confidence in the Lord, and trusted in him



for protection ; and when she conceived and bare Cain, she said, I have begotten a man from the Lord. By these words we may plainly discern, she still hoped to live in the favour of the Lord, though she was cast out of the garden of Eden, through disobedience ; nevertheless, it appeareth from her words, she had an humble confidence in the Lord, that though he punished her for her transgression, yet he would not for ever forsake her. So we may plainly discern, it was neither the desire of the woman to continue in evil, nor her power that brought it on ; because it was Satan who first deceived and betrayed her, and then worked envy in Cain to murder his brother, and bring the curse upon the ground ; and so he hath gone on in all ages, like a roaring lion, seeking whom he may devour. Thus, it was Satan's power, and not the woman's, that brought destruction upon man. Now the same observation as is made from the Fall, that by the woman's disobedience, through the arts of *Satan*, she brought her posterity under *his power*, to hold the LORD to his word, that they should be dead to the KNOWLEDGE of GOD, and to the happiness they possessed ; so in like manner stands the redemption—I will put enmity between thee and the woman, and between thy seed and her seed ; *it shall bruise thy Head*. Then here the PROMISE stands as much for the woman to plead, for the Lord to fulfil HIS PROMISE of bruising the Serpent's Head, when the enmity was placed in her heart against him, as there was room for *Satan* to plead and hold GOD to his word, to have death pronounced upon them.—But as I have observed, that no power was in the woman to bring on the evil of herself, so I say there is no power in the WOMAN to bring on the GOOD, or to bruise the Serpent's head ; that power must be in the LORD to accomplish it : for the woman has no power of herself to help herself ; but if true obedience to the command of the LORD be of no use to intercede for that PROMISE, for the



HONOUR of GOD, to confound the devil ; then disobedience, by eating the forbidden fruit, could never be placed to be of such weighty consequence, as to bring on the Fall of Man. So if the one appear marvellous to mankind, why obedience should be required of the woman, *before* the LORD fulfils his promise, to bruise the Serpent's head, and bring in our Redemption ; it must appear equally marvellous, that her disobedience should bring on man's destruction. Now let us come further to the observations, from the Scriptures, concerning obedience and disobedience. Satan's power went on strongly to work in man, till the whole race was corrupt before the Lord, save Noah, who was the only just man upon earth, and he walked with God ; and the Lord commanded Noah to build the ark ; and, by his obedience, he and his sons were preserved, while the disobedient world were swept away. But were they preserved by Noah's power, or Noah's wisdom ? all must answer, No : it was the wisdom of God, to direct them in a way that the Lord meant to preserve them, if he obeyed the Lord's command. But had Noah been disobedient, like the world, then, like the world, he must have been swept away. So that we may see how, from the obedience of a man, the posterity was saved, not to be *totally* destroyed ; now the same we may see in Abraham : if perfect obedience hath no weight with the Lord, to shew from it that he designed a blessing to mankind, then they may enquire of what use it was for the Lord to try Abraham, in offering up his son, when he did not design that Isaac should be slain ; and yet the Lord tried Abraham, to see if he would obey the command ; and when the LORD *had proved him*, that he would obey, and that his hand was upon his son, the angel of the Lord called unto him out of heaven, to stay his hand ; and then mark the words of the Lord that followed : Now I know that thou fearest God, seeing thou hast not withheld thy son, thine



only son from me ; therefore in blessing I will bless thee, and in multiplying I will multiply thy seed, as the stars of heaven, and as the sand which is upon the sea shore ; and thy seed shall possess the gates of his enemies ; and in thy seed shall all the nations of the earth be blessed ; because thou hast obeyed my voice." Now from this chapter we are plainly told, that the seed of obedience bringeth in all the blessings upon the earth ; because the Lord hath spoken it, not that there is power in the creature to accomplish any blessings ; but the PROMISE is of God, that he will bless obedience.—Now what power was there in Abraham ? No man can say it was Abraham's power, or Abraham's doing, that brought this promise to be made ; but it was the Lord's doing, to shew mankind *in the END* that he required obedience in them, if he brought in a blessing upon them. So now, if men weigh the whole together, they may clearly discern that it is not the wisdom in the creature ; it is not the merit in the creature ; neither is it the power in the creature, that can do any work towards the Redemption of Man ; all must give unto the LORD the HONOUR and GLORY due unto his NAME, that in him is all might, majesty, and power : for we have no power of ourselves to help ourselves. But how can we give unto the Lord that glory which is due unto his Name, if we do not obey his commands ? For what did the Lord say unto Eli ? " They that honour ME, I will honour ; and they that despise ME, shall be lightly esteemed." Then how can we honour God according to the Scriptures, if we do not obey his command, to possess the promise made to Abraham's seed, which is a SEED of FAITH and OBEDIENCE ? But how can we obey a command of God, if it be not revealed ? Other directions are of men ; and, as I have observed by the different directions there are in men, we cannot say we are obeying God in any directions given through them ; therefore the directions must come from the SPIRIT of God, to tell us what we



are to obey. NOAH's directions were not from man; they were from the LORD: Abraham's directions were not from man; they were from the LORD. So it is from a command of GOD that we must be told what we are to obey, and what we are to do, that we may know his will and obey it. Now let us come to *Rev. xix.* Let us be glad and rejoice and give honour to him, for the marriage of the Lamb is come; and the wife hath made herself ready. Now as this is already explained, that the marriage of the Lamb is to unite all nations together, to be as one sheep under one shepherd, and Christ to be the Shepherd of the whole; this must allude to Christ's militant church here on earth, which I have before explained from *Rev. xii.* But what readiness can this mean, without a readiness of OBEDIENCE? Where is the Church which can come forward to say, they are ready in righteousness to receive their Lord, and be united to him? This, no church can presume to say; for we are all polluted by the fall and tainted with evil. So no church can say, it is ready by righteousness, in *this manner*, to be united to the LAMB; yet, many may say, We are ready to obey HIS commands; whatsoever HE directs, that we are ready to do, to have him as our PRINCE, and SAVIOUR, and REDEEMER, to reign in us, and reign over us; for it is said in the chapter, "Blessed are they which are *called* unto the Marriage Supper of the Lamb." So it is plain, that there is a *calling of* GOD to man; and our readiness must be *to obey the call*, if we wish to be united to HIM. Therefore it is said in the *Revelation*—The Spirit and the Bride say, Come. And let him that heareth say, Come. And whomsoever will, let him take of the water of life freely. So it is plain, in these chapters, that it is the SPIRIT of GOD warning us by his visitation that makes the Church in the *last age* of the World to become the BRIDE of CHRIST; but we cannot allude these churches, that are called of and established by men, and which are of so many different sects and parties,



denying the Spirit of God as visiting his people, to be this spiritual church; we cannot call them *this* church that is mentioned in the Revelation, no: this is a church called of God, to be united to him, as the Bride is called to be united to the Bridegroom; and this is plainly a spiritual calling, which is prophesied of through the Gospel; therefore it is written, If any man shall take away from the words of the Book of this Prophecy, God shall take away his part out of the Book of Life, and out of the Holy City. And now I ask any man, how *he that denieth* a visitation of the Spirit of the Lord, can have any part in this Spiritual Church; or in the Book of Life; or the Holy City, that is here mentioned? Because it is written, The tabernacle of God is with men, and he will dwell with them, and they shall be his people; and God himself will be with them and be their God; and God shall wipe away all tears from their eyes. So if men discern the Scriptures of Truth, there is a spiritual visitation from the Lord, a spiritual invitation to call his Church, to know who are ready to enter into a spiritual union with him; and then cometh a spiritual establishment of Christ and his Church. And will men dare to say, man hath nothing to do in this matter, to be obedient to the call of the Spirit? Then the Scriptures must be false, and of no use; I say of no use; because, there need not have been so much said of the Spirit of God visiting man, when he cometh to establish his church in peace and righteousness, to destroy all the works of the devil; and I again say, the Scriptures must be false, if obedience be of no use.—Why was Saul cut off from being king over Israel? but for disobedience, and the kingdom rended from him, through his disobedience? and the same of Solomon, the son of David, whom the Lord had given so much wisdom to, and who was permitted to build the altar to the Lord? Yet, after that, we find in the 1 *Kings*, xi. 10, 11. it is said, he kept not that which the Lord



commanded ; wherefore, the Lord said unto Solomon, Forasmuch as this is done of thee, and thou hast not kept my covenant and my statutes, which I have commanded thee, I will surely rend the kingdom from thee, and I will give it to thy servant." And this befel Solomon for his disobedience, that the Lord rended the kingdom out of the hand of Solomon, and gave ten tribes to Jeroboam, and left but one for the son of Solomon. In *chap. xiii.* we find how the man of God, that was sent as a prophet to Jeroboam, was slain by the lion, *for his disobedience.* These, and many more Scriptures we may point out, shewing the destruction which the Lord brought upon mankind for disobedience ; and by the same observations, we may see the contrary from true obedience ; for know what the Lord said unto Isaac : In thy seed shall all the nations of the earth be blessed ; because that Abraham obeyed my voice. So here a man may cavil from the Scripture, and say, the blessings of the earth rested with Abraham, and that he it was who had the most to do, in bringing this blessing upon mankind ! This may as well be said as the other, if we do not discern the justice of God ; as he pronounced a curse upon man for disobedience, so he hath promised a blessing to man for true obedience ; and on *that* PROMISE stands the END for MAN'S SALVATION and REDEMPTION, wherein the LORD hath promised all the Families of the Earth shall be blessed.—And now I shall answer to his saying, that for me the Lord sends blessings or a curse on man, as my words are believed or disbelieved. This was answered in the pages where the words stand, (in pages 9, 10, Seventh Book ;) but as he had not understanding sufficient to discern what he read, I shall answer them more fully. If we trace the records of the Bible through, we must discern that blessings and judgments were threatened ; on the one hand, the promises of



blessings ; on the other, the threatenings and judgments ; as the words of the Lord were obeyed or disobeyed, believed or disbelieved, according as the Lord spake by the mouth of his prophets ; because it is not the person, as the creature, that is rejected ; it is the word of God given to them that is rejected. And know what the Lord said unto Moses—that he would send blessings amongst the children of Israel, if they obeyed the commands that the Lord had given through Moses ; but if they obeyed not, severe threatenings were pronounced against them by the Lord, through Moses ; and we find how often the children of Israel provoked the Lord to anger, by their speaking against Moses. So it is not the man, it is the Lord they speak against, when they speak against the commands that are given through him. Now mark the word of Moses, in *Deuteronomy* xxx. 19. “ I call heaven and earth to record this day against you, That I have set before you life and death, blessing and cursing ; therefore chuse life, that thou and thy seed may live.” Here Moses assures them, that blessing or cursing would happen upon them, as they obeyed or disobeyed the commands that he had given them ; and this they experienced through the wilderness ; and this they experienced after his death ; and have experienced to this day. Now let us observe what the Lord said unto Samuel : “ They have not rejected thee, but they have rejected ME, that I should not reign over them, according to all the works which they have done since that day I brought them up out of the land of Egypt.” Here we find, it is not the men or the prophets, who are rejected, but it is the will of the Lord that is rejected, when men go contrary to the will of the Lord, that he hath spoken by his prophets. If we trace the records of the Bible through, we shall find, that in rejecting the prophets, by whom the Lord hath spoken, they reject the Lord ; therefore it is said, they do despite to the Spirit of God ;



and our Saviour told the Jews, that they would bring upon themselves all the righteous blood shed from the blood of righteous Abel unto the blood of Zechariah son of Barachias, whom they slew between the temple and the altar; and our Saviour says, What is done to my brethren is done to ME. So if we discern the Scriptures throughly, we shall find, what is done to a prophet, that is sent in the name of the Lord, is done unto the Lord; therefore we are commanded to be clear in judging, before we condemn, that we may not bring innocent blood upon our heads. But let us consider what our Saviour said would be his answer at his Second Coming: As much as ye have done it to the least of my disciples, ye have done it unto ME: and he that receiveth a prophet in the name of a prophet, shall receive a prophet's reward. But as men cannot understand the Scriptures, how in all ages of the world, that in rejecting the prophets they rejected the Lord, I shall put a simple parable before them. Suppose a King sends out a messenger with any command of his, and the subjects abuse that messenger, mock and despise him, and evil entreat him, for obeying the king's command; would not the anger of the king be kindled against those men? is not the dishonour done to the king? And mark the parable which our Saviour brought in of the husbandmen destroying the servants: What shall the lord of the vineyard do to these husbandmen when he cometh? Therefore men must first prove my visitation is not from the Lord, before they can prove that blessings or judgments will not come, as the Spirit is obeyed or disobeyed; and this no man upon earth hath ever proved, from the Scriptures and my writings, comparing them together, that my visitation is not from the Lord; though numbers of men have said, as well as him, it is from the devil; but saying a thing is not proving it; they must first prove from the Scriptures that Satan will come to plead his own destruction;



that he will plead the merits of Christ and the love of Christ, to have his heel bruised for the transgression of man, that Satan's head may be bruised for betraying the woman. This they must do, from the Scriptures, and prove such thing is prophesied of; in the next place, they must prove, that foreknowledge is given to the devil, to know what the Lord will do upon the earth, in wars, tumults, pestilence, and famines, and every distress that he will bring on; every knowledge they must prove is in the devil, before they can prove my writings come from him; and this they cannot prove from the Scriptures; because our Saviour said, Satan was a liar from the beginning, and so he had continued; then how can a liar foretel every truth? or how could the prophet of old say, if it be not of God, how comes it to pass, if foreknowledge was in the devil? or how could the Lord say to his prophets, those who prophesied falsely in his name, when he had not sent them, nor commanded them, their prophecies should not come to pass? but to know a thing was of God, he says, before they sprang forth I told you of them, that men might know it was the Lord had spoken.

And now I shall come to another observation, which he has made from the 34th and 35th pages of the Seventh Book, printed in March, 1802, which he condemns as being explained by the spirit of the devil, in saying, the Lion of the Tribe of Judah, (in *Rev.* v. 5.) that prevailed to have the books opened, should allude to any man; as he says, the Lion and the Lamb both allude to Christ. Now from the Scriptures I shall answer; though I did not understand them at that time; neither had I read much of the Revelation, when that communication was given. I wrote by the Spirit, as I was directed, judging it was the Spirit of God, who could not err; but since this letter came, I have read the Revelation through; and from the Revelation I am clearly convinced, that the Lion and the Lamb can-



not mean ONE; because it is said in *chap. iv*—"In the midst of the throne, and round about the throne, were four beasts full of eyes before and behind; and the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle; and they rested not day and night, saying, Holy, holy, holy Lord God Almighty, which was, and is, and is to come:" and these beasts gave glory and honour and thanks to him. Now as one of these beasts was compared to a lion, we must come to a further observation: it is said—One of the elders said unto me, weep not; the Lion of the Tribe of Judah, the Root of David, hath prevailed to loose the seals: And behold, and lo, in the midst of the throne, and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the Seven Spirits of God sent forth into all the earth; and he came and took the book out of the right hand of him that sitteth upon the throne; and when he had taken the book, the four beasts and the four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of the saints; and they sang a new song, saying, Thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood out of every kindred and people and tongue and nation, and hast made us unto our God as kings and priests, and we shall reign on the earth." From this chapter we may clearly discern, that there is one that makes intercession to the Lamb, to have the books opened; now we must know from the Scriptures, that it is said, Jacob wrestled with God and prevailed; and when Jacob called his sons together, that he might tell them what would befall in the last days, he says, "Judah is a lion's whelp from the prey; my son, thou art gone up: he stooped down; he couched as a lion, and as an



old lion : who shall raise him up ? The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be." Here we see, from Jacob's words, that in the end, as a lion, Judah should prevail with God, as Jacob had done; for Jacob wrestled with God and prevailed; and it is said of Joshua, that he prevailed with God to have the sun stand still, and the moon stayed, until the people had avenged themselves upon their enemies : " So the sun stood still in the midst of heaven, and hasted not to go down about a whole day; and the Lord hearkened unto the voice of a man; for the Lord fought for Israel." The same we may see in the books of Moses; when the Lord said unto Moses, Let ME alone, that I may go out and destroy them; but Moses pleaded for the people, and said, " What will become of thy great name? then will not the heathens say, Thou hast brought them out of the land of Egypt, and hast not power to carry them through?" And the Lord hearkened to Moses. So we may see, through the Scriptures, how man has pleaded with God and prevailed; but it is said of our Saviour, that all power was given to him, so that he is one with God, and God with him; then if all power be given to Christ, to be one with God, and God with him, who had HE to plead to, to make intercession and prevail? for if men discern the chapter, they must see that the Lion of the Tribe of Judah first prevails; and one of the four beasts, that was with the elders in the midst of the throne, was compared to a Lion; but the Lamb that stood in the midst of them, that was slain, HE was full of all power having the Seven Spirits of God; and he took the book out of the right hand of him that sitteth upon the throne, after they had prevailed to have it opened; and these beasts fell down before the Lamb, producing the prayer of the saints to him. Now if men discern this chapter, they must plainly discern inter-



cession was made by the saints unto the Lamb of God, that taketh away the sins of the world ; and his merit they pleaded—For thou wast slain, and hast redeemed us to God, by thy blood, out of every kindred and tongue and people and nation. Here we see the prayers of the saints, and the praises of the saints, saying with a loud voice, Worthy is the Lamb that was slain to receive power and riches and wisdom and strength and honour and glory and blessing : glory and power be unto him that sitteth upon the throne, and unto the Lamb for ever and ever. Here we see, the Lamb of God is united with God, by the saints in heaven, to be worshipped together, having honour and power, wisdom and strength together ; then who are the four beasts, that one resembled a lion, that make an intercession to prevail, and fall down before the Lamb and produce the prayers of the saints, and their petitions to him ? Those who dispute their being men, let them answer it ; and let them say, why the Tribe of Judah was sealed to be twelve thousand, if it did not allude to the number of men. As to being of the root of David is very clear, from the Scriptures ; the promise was made, in the end that the Lord would establish the throne of David in peace and righteousness upon the earth. Now as it is written of the seed of Abraham, which is of faith and obedience, wherein all the families of the earth shall be blessed ; so it is said of the seed of David ; therefore our Saviour says, I am the root and offspring of David, and the bright and morning star ; but why did our Saviour say this, but because Mary was of the house and lineage of David, unto whom the promise was made ? But if Christ died to reconcile the world unto God, that we might be one with God, and God with us, to be made heirs of God, and joint heirs with Jesus Christ ; then man must be compared to the likeness of David, Abraham, Isaac, and Jacob ; or how can it be written, the Lord will raise up the house of David, and establish the house



of Israel ? Now as touching intercession being made in heaven, it is plain from *Revelation* vi. 9—I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held ; and they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth ? And it was said unto them, that they should rest yet for a little season, until their fellow servants also, and their brethren, that should be killed as they were, should be fulfilled. Here, it is plain that the petition was made in heaven, by the souls of those who had been slain for obeying the word of God ; and in heaven the answer was given. Now we must consider who were slain for the word of God : many of the prophets were slain, through the unbelief of mankind, in their days ; the apostles were slain for the testimony they held of the Son of God ; since then the martyrs were slain, by the malice of the Romans, who set up their power to rob God of honour, that men should come to them for pardon, and not look unto him that was slain for their Salvation and Redemption ; because it is written, there is no other name given under heaven, whereby a sinner can be saved, but in and through Jesus Christ ; and for this faith the martyrs were slain. And let men mark what follows : when the Lord cometh to avenge their blood on them that dwell upon the earth, then all these powers must be destroyed ; and at the name of Jesus every knee must bow, of things in heaven and things in earth. And now let us mark the *Revelation* further, and come to the 1st chapter—“ I am HE that liveth, and was dead ; and behold I am alive for evermore : And have the keys of hell and of death : I am the first and the last : Write the things which thou seest, and the things which shall be hereafter : He that overcometh and keeps my works unto the end, to him will I give power over the nations ; and he shall rule them with a rod of iron : As the



vessel of a potter shall they be broken to shivers: Even as I received of my Father I will give him: He that overcometh, the same shall be clothed in white raiment: And I will not blot his name out of the Book of Life; but I will confess his name before my Father, and before his angels: I will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth: Behold I come quickly: Hold that fast which thou hast, that no man take thy crown from thee: Him that overcometh will I make a pillar in the temple of my God; and he shall go no more out: And I will write upon him the name of my God, the name of the city, which is the new Jerusalem coming down out of heaven, from my God; and I will write upon him my new name: As many as I love I rebuke and chastise: Be zealous therefore and repent: Behold I stand at the door and knock; if any man hear my voice and open the door, I will go in to him, and sup with him, and he with ME." Now if men discern these chapters in the *Revelation*, they must plainly discern how the Spirit is speaking of the church triumphant in heaven, and the church militant here on earth; and these two churches must be united together, in one heart, one mind, and one spirit, to give honour to God, and to the Lamb that sitteth upon the throne for ever and ever; and unto them power is to be given to destroy the enemies of God and the Lamb. But this power I do not look upon as being with the Sword of War; I look upon this as the Sword of the Spirit, that the Lord will answer their petitions and their prayers, to the destruction of evil, that God may be all in all; that all the earth may praise his name on earth below, as the saints and angels praise him in heaven. And it is plain, from the Scriptures, that intercession will be made in heaven, by the church triumphant, as well as on earth, by the church militant; therefore he that denieth the intercession of the saints in



heaven must deny the Scriptures of truth : And the saints in heaven will rejoice with those on earth, saying, " We give thanks, O Lord God Almighty, which art, and wast, and art to come, because thou hast taken to thee thy great power and hast reigned, and hast given reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great : and shouldest destroy them which destroy the earth." Now, from this chapter, we may plainly discern what will be said in heaven and earth, in one united spirit together ; because it is said, there were great voices in heaven, saying, " The kingdoms of this world are become the kingdoms of our Lord and of his Christ, and he shall reign for ever and ever ; and they fell upon their faces and worshipped God." So it is plain, the saints in heaven will rejoice with the saints on earth, to see the kingdoms of this world become the kingdoms of our God : and our Saviour says, there is joy in heaven over one sinner that repenteth. This proves that there is knowledge in heaven, and rejoicing in heaven, to see men turn from the evil of their ways, that they may be converted and brought to God : and we may hear from Dives, how he lamented the fatal end of his brethren ; and he wished to make intercession for them after his death, though he never tried to make intercession for himself in his life, as he had no knowledge of what his evil would bring him to, before he came to the place of torment. Therefore as these knowledges come after death so greatly to saint and sinner, which is only seen but through a veil before, but then they see face to face ; we have nothing to marvel at of man's making intercession with saints in glory before the Lord, of what his soul eagerly longed for ; and though the veil had darkened his eyes, yet death broke off that veil : and if the Beast alluded to a Lion, and the Lion made intercession with the Saints to the LAMB



there cannot be a clearer Scripture than that is explained to me.

Now I shall come to the singular manner how this happened of Mr. Bruce, and the Rev. Stanhope Bruce his Father, who was the first that wrote to me, after my books went out in the world, and he wrote in a strength of faith, truly convinced that the calling was God; after that the son joined in strength of faith with his father and the other believers, who had written to me. As soon as my writings were gone out into the world, I was ordered to mark the ministers who wrote to me; for they were the men chosen of God to join the twelve to prove my writings; now as three ministers and four others had written in a singular manner, and Mr. Bruce was one of them, with his father, I was ordered to write to these men, to come at the end of the year and judge of the writings; then we must observe that Mr. Basil Bruce was to come, with his father and the other five; after I had written to him, you must observe the vision, which he sent me, that he thought an angel approached him in human shape with dignity and grace, and instantly infused a degree of extacy and confidence, as he saith—  
 “Through my whole frame, beyond the power of language to express: I felt as it were transported from misery to felicity, from earth to heaven; the angel assured me, in terms the most distinct and forcible, that the wickedness, presumption, and apostacy of mankind had reached the highest heavens; and that the long suspended wrath of God was now pouring forth upon the earth.”

Here we see his vision, in what manner he thought the angel conversed with him, and what a change he thought was in him, to be transported from earth to heaven. In answer to his coming to judge of my writings, he saith, “I joyfully accept the arduous station to which it hath pleased God to call me, prostrating myself before the Throne of Grace, im-



ploring with all humility his Spirit to direct my trembling steps, and guide my weak judgment. Oh, that I may be wise, and have my lamp trimmed ! for I know that the midnight hour approacheth, when there will be a sudden cry, Behold the Bridegroom cometh : go ye out to meet him : trusting in confidence in the love of God to clothe me in a wedding garment, that I may go up rejoicing to the marriage feast !” Here he wrote as though influenced by the Spirit that shewed him the vision ; as though he should be transported from earth to heaven, to be a clear judge ; and he further adds, that his prayer is to God to free the woman, and cast all on Satan’s head, that arch enemy of the human race. His vision and letters were of a singular nature, when we consider the end, that when the time was near at hand, for him to come with his father and others, to judge of the writings, here on earth, that he should be prevented coming by death ; for as soon as he began to waver in his faith, and was sinking, like Peter, we have every reason to believe his vision was fulfilled : and in a singular manner came the whole, as Mr. Bruce wrote to me, just before the time was arrived, that they were to come to Exeter, that Mr. Wilson wished to come with them. I was ordered to return this answer, that if Mr. Wilson wished to come he should ; but then one of the others would fall ; for there would be no more than seven come. Soon after receiving this letter, Mr. Basil Bruce began to fall in faith, and was immediately taken ill, so Mr. Wilson came in his stead to make up the seven ; two days after they had been at Exeter, the Rev. Stanhope Bruce received a letter that his son died the night they left London ; and as the ministers at Exeter, to whom I had been writing, refused to come forward with them to judge of the writings, I was ordered not to have the seals broken at that time ; but all my writings to be given into their hands, to be judged at a future time, in



London, when the Lord had added more to the number, to make up the twelve. Now as men take it upon them to explain the Scriptures, that such and such things were fulfilled, when they see a likeness of it, they cannot see a clearer likeness in the Scriptures, than this is, being fulfilled; as my writings made in 1792, were sealed with seven seals; and were not broken when they came to Exeter with a design to have them broken. Now it is said in the Scriptures, the seals were not broken the first time they were proposed; and St. John said, I wept much, because no man was found worthy to open and read the book; but the answer was given, he should weep not; because the Lion of the Tribe of Judah prevailed. I shall here further observe, from Mr. Bruce's words: he saith, "I am ready to sit in judgment against myself, and all mankind, to free the woman, and pray God to cast all on Satan, that arch enemy of the human race. Here were his words pleaded on earth, before his departure, like the words which are said in the Revelation would be pleaded by the saints in heaven; for if we discern the chapter, it is said, they would plead the merits of Christ's death and suffering for mankind, saying with a loud voice, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing;" therefore we must discern that intercession is made in heaven by the saints, before the Lamb comes to open the Book; and this is consistent with all the Scriptures; because we are commanded to ask and receive; and it is said, Ye have not, because ye ask not; then, to fulfil the Scriptures of truth, it is plain that intercession is made in heaven, as well as on earth. And now we must discern how it stands in the chapter, and how the whole circumstance happened concerning Mr. Bruce and the seals; when they were first proposed, they were not opened, for want of the twelve; and they wept much for Mr.



Bruce's death at that time, when the letter came; but after that the Lord added more to the seven, and the seals were opened, the books were read, and judgment was sat on them: and as our Saviour compared the likeness of the kingdom of heaven to the likeness of things on earth, there cannot be a Scripture more literally fulfilled than this chapter was, from the singular manner the whole happened. So in this the wisdom of the Spirit shines much brighter and clearer to me, to prove the truth of the Scriptures, than ever I saw them pointed out by man: and we may see from Mr. Bruce, by what he saith in his letter, "I have constantly prayed for the coming of Christ's peaceable kingdom, that this was his prayer on earth, and this is said in the Revelation would be the language of the saints in heaven: so the church militant and the church triumphant would be united together in one union; and this is plainly proved by what were his prayers and petitions here on earth, that that would be his petition in heaven, for Christ's Kingdom to be established, and Satan's power to be destroyed.—But Mayer saith that the explanation respecting Mr. Bruce, in the 34, 35 pages of the Seventh Book, *was given by the devil*. To this I answer, that it was out of Satan's power to have ordered a thing in that manner, and to bring such a likeness together, to prove the Scriptures true, that things in heaven and things in earth should have a likeness of what John saw in heaven: this Satan could not accomplish.

Now I shall come to another observation of his. He saith, I have a devil without, and a devil within. To this I answer, devils without will be through the world every where, as long as Satan's power reigns; and there is no man upon earth, who hath a knowledge of himself, but will allow he hath experienced the truth more or less, from the temptation of the devil. But now I shall come to a devil within; this he must mean is being possessed with a devil. In



this I shall answer for myself; it is from the witness I have within, and the strong faith I have in the mercies of God, the heavenly joys I often experience from the visitation of his Spirit, the faithfulness and truth that have followed his words, the hatred I feel in my heart against every appearance of evil, that are a witness to me, that my visitation is from the Lord. But if men call this the spirit of the devil, let them tell me, by what spirit those are led, who delight in every evil, and every cruelty one towards another, whose vices I hate? And my own conscience is more than ten thousand witnesses of what lieth within; therefore man can be no judge for me; it is by my own master I must stand or fall; and as to my outward character amongst mankind, it will bear the strictest scrutiny.

But now I shall come to another observation in his letter; the questions I put to him he refused to answer, saying,

*“ It is part of a work I intend to publish; however if you wish to argue calmly, and to make the Scriptures the arbitrators between us, I should have no objection of an interview with you. If you decline this challenge, never more say, no one could contradict your assertions.”*

Now to these words I shall answer. Could a man be so void of reason as to believe, after receiving such insolent letters from him, that I should meet to dispute with him? If he had sent to desire an explanation together, in answer to my first letter, I should certainly have given him the meeting; but after discovering himself to be full of ignorance and abuse, that would be but doing as our Saviour said—casting of pearls before swine; and this our Saviour forbids, in *Matthew* vii. 6—“Give not that which is holy unto the dogs; neither cast ye your pearls before swine, least they trample them under their feet and turn again and rend you.” Now I must refer the readers to his



first letter to me, and my answer to him, wherein I reasoned with him on the manner that the Scriptures were explained to me ; and though I told him from the different judgments drawn by men, I could not rely upon their judgment ; and some of his explanations of the Bible I thought as wrong as others had been ; but in this I did not abuse the man ; and had he been a man of sense, wishing to come to a clear explanation, or judged he could confound me from the Scriptures, he would have requested an interview, without giving abusive language ; but after the letters that he had sent, he must have a great share of ignorance, and I may add assurance, to request an interview with me. Did he suppose I am so ignorant as not to discern what spirit he is of, to answer for myself to such a man ? it would be but doing, as our Saviour said in *Matthew* vii. but as to confuting me, it is out of his power ; as I have seen the books that he hath published, and cannot see any explanation of the Scriptures in them, any more than what the commentators upon the Bible, and ancient history inform us of, that have been written in ages past ; but as he hath brought these things together, saying, the time is at hand for their fulfilment, how dare such a man as he deny the truth of the Spirit to me, when I wrote in 1792, before any of these things appeared, that the end of all things was at hand ; that the second Psalm would be fulfilled, that the Lord would have the heathens for his inheritance, and the uttermost parts of the earth for his possession ; and that all the earth should come to the knowledge of the Lord, and sing his praises ? And the manner that the Lord would go on with tumults and war was then fortold ; now all these things together, with all the other events, must have convinced a man of sense that my visitation was from the Lord, if he believed these days were at hand ; therefore out of his own mouth do I condemn him ; and if he be endowed with a grain of reason, he must



know it was out of his power to confute me ; but he would be confuted himself from his own belief that the time is at hand when these things will be fulfilled. But to tell me that my visitation was from the devil was like the serpent in the beginning pleading to Eve : but as he hath made an observation that, after he sent me that insolent letter, I reprov- ed him warmly, wherein he said I was filled with a devil, I ask him what spirit St. Paul was filled with, in *Acts* xiii. 9, when he reprov- ed Elymas, who is men- tioned in *verse* 9 as a false prophet, a Jew, and who strove to turn the deputy from the faith of the reve- lation of the Holy Ghost given to the disciples ? Now all men must know why this man's malice was pro- voked ; because he knew that if the deputy believ- ed in the revelation that was given to the disciples, he would look to the teaching of God through them, and not rely on the doctrine of the other ; this swell- ed the pride of the Jew, thinking his teaching would not be exalted, if the word of God was believed. So Paul being full of the Holy Ghost, full of the Spirit of the Lord, he threw down the wisdom of man ; and this the enemies of Christ could not bear, in the days of the Apostles ; and the same spirit we see in men now ; they are filled up with their own wisdom, and their own learning ; therefore they cannot bear any teaching that comes from God ; because it throw- eth down the pride of men : and this the Scriptures assure us the Lord would do in the latter days. But as this man hath observed that persons cannot be led by the Spirit of God, if they are provoked to anger to hear that Spirit condemned ; I will ask every man of sense, how any one can be led by the Spirit of God, and hear the Spirit condemned, without being provoked to anger ? then they can have no love for the Lord : It is said, Paul being filled with the Holy Ghost, set his eyes on the man, and said, O full of all subtlety and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease



to pervert the right ways of the Lord ! And he that denieth all spiritual teaching, must deny all the right ways of the Lord ; because every good and perfect gift must come down from the Father of Light ; for what man is he, who can know the counsel of God, or who can think what the will of the Lord is ? for the thoughts of mortal men are miserable, and their devices are but uncertain.

Now I shall come to a further observation in his letter. He saith, if Mr. Fisher had it in his power to have been a benefactor to me, I should have supported him in all his assertions, however inconsistent with revelation and reason, and notwithstanding they evidently bore the appearance of blasphemy ; and laments that government had not investigated into my writings. To this I answer, that I can prove this assertion false concerning Fisher ; as there have been those who have assisted me in the work, knowing it was too great an expence for me to carry on by myself ; and judging it a work of the Lord, they have assisted in it ; but when they began to go into wild errors, and wrong inventions, they and I have separated, and I have returned their favours back again ; therefore it is not from any favours received of man, that makes me support them in an error ; neither does the Spirit support them in errors ; because I have been ordered to return their favours, and reprove them, when they have went into wrong principles, inventing things that were never said through me, or by me ; and these things are known to the world, as they stand in public print. The most faithful friends and believers, when they have drawn a wrong judgment, have been reproved in love ; though they were not condemned for their wrong judgment, but mildly told their judgment was wrong ; and the things they could not understand were more clearly explained unto them, to shew them where they drew their judgment wrong. So that no one can say the Spirit that visits



me acts with art or deceit, to uphold men in things that are wrong ; so therefore Mr. Mayer's assertions are entirely false. And as to Mr. Fisher ; had it been in his power to assist me in carrying on the work, I should now return his favours, in like manner as I have others ; because the Lord will have faithful labourers in his vineyard, that they may enter into the joy of their Lord. But as to government's looking into my writings, they have had every invitation to do it ; and have been applied to by me and my friends, from time to time, as it is for the good of the public that they were ordered to go out in the world.

But as Mr. Mayer has taken it upon himself to write in this malicious manner against the Spirit that visits me, counting all the wisdom of the Spirit foolishness, I shall take notice of the folly of his wisdom ; though I confess he hath brought forward to the world what was the judgment of ancient writers and commentators on the Bible, as they explained from their judgment in ages past of what was done in former ages ; but when he comes to explain from his own wisdom, he clearly discovers his own folly. In a book intituled, *An Appeal to Reason*, he says, in the 31st page, "The finishing of transgression and making an end of sin, or restraining the evil one, I presume hath a particular allusion to the general reformation produced by the preaching of the Gospel, in the days of Christ and his apostles ; for thereby the dominion of Satan was restrained, and the Kingdom of Christ set up, agreeable to *Daniel ii, 44*. The Christian religion was, in a few years, spread over a considerable part of the then known world, in spite of every opposition ; and though the primitive Christians were persecuted wherever they went, deprived of many of the comforts of this life, obliged to hide themselves in caves and holes of the earth, and dwell among the wild beasts of the forest ; yet it hath



been continued and preserved through the darkest ages, and against the most violent persecutions, to the present period ; and notwithstanding the malice of devils and men, the combined powers of the kingdoms and empires of the world, and the many subtle efforts of deists to poison its pure streams, it is still flourishing." Now here is the wisdom of a man, who writes to have me depend upon his wisdom and to confute me, how wrong the Spirit is by which I am led ; but were I visited by a spirit so contradictory to all sense and reason, as this man's wisdom is, then I should judge I was led by the spirit of error, and not of truth ; for where can a man's understanding be, to say, " The finishing of transgression and making an end of sin, and restraining Satan's power could allude to a time when he himself allows the malice of the devil and the combined powers of his kingdom reigned in such full force, as to make the Christians who were the followers of Christ to hide themselves in caves and holes of the earth, and dwell among the wild beasts of the forest ? Can this be called making an end of sin, or finishing of transgression, when it went on with a high hand in man ? and can it be called restraining Satan's power, when his power raged with the utmost fury, that the Christians were forced to fly into caves, or to live with wild beasts, sooner than be in the world, which God created to be a peaceful habitation for man ? This madness must convince every reasonable mind of the weak judgment there is in this man, who speaks against the Spirit of God, and now is setting up his own wisdom in opposition to divine revelation ; for if we come to the Scriptures of truth, our Saviour plainly told his disciples that HIS Kingdom was not *then* of this world ; that man's Redemption would not take place till his Second Coming ; and then HE saith, " Lift up your heads, for, lo ! your Redemption draweth nigh. And if we mark the prophecies of our Saviour's Birth, what Simeon



said, when he was brought into the Temple, " This Child is set for the fall and rising again of many in Israel." So, from this Prophecy, we see that the fall followed by the unbelief of the Jews. And now we must come to the Parables, which our Saviour spoke of for the end : " These mine enemies, which would not that I should reign over them, bring them hither and slay them before ME." But these enemies were not then destroyed ; neither was the prince of this world cast out and cut off ; and the devils themselves knew the time was not come ; when our Saviour cast them out of men, they said, Art thou come to torment us *before our time* ? Therefore the Scriptures plainly assures us, that the finishing of transgression was not then ; neither was sin put an end to ; but the Gospel of Christ was then preached ; yet his peaceable Kingdom was not established ; but when that is established, then will evil be done away, and not before ; and thus our Saviour taught us to pray for the Kingdom of God to come. Now as God and Christ are said in the Gospel to be united as ONE, from the voice that came from heaven, saying, This is my BELOVED SON, in whom I am well pleased : and the FATHER honoureth the SON ; and the SON the FATHER ; for he dwelleth in GOD, and GOD in HIM. So the persecution against Christ and his Gospel must be against the Lord ; against the Father as well as the Son ; therefore the transgression of men is not finished ; neither is sin put an end to, but reigns with a high hand, as our Saviour told his disciples it would reign till the end : for in the world they would have tribulation ; and this would continue till his coming ; sin and sorrow would abound till HE came to take out of the world all that offended and did wickedly ; to establish his Kingdom in peace and righteousness, as it was designed for man, before the foundation of the world : and this our Saviour died to accomplish ; to suffer for the transgression of man, that he might destroy



him that had the power of death, that is the devil, and bring in his kingdom of righteousness and peace. But where is the man who can say it was then accomplished? or that Satan's power was then destroyed? as it is said in *Revelation* xx, his power shall be destroyed, that he shall deceive the nations no more, till a thousand years shall be fulfilled; then will transgressions be finished and sin have an end, when the author of sin is chained down: and then will the dominion of Satan be restrained, and the Kingdom of Christ be established, according to *Daniel* vii, who saith, I saw in the night-visions one like the Son of Man coming with the clouds of heaven, and came to the Ancient of Days: And there was given him dominion, and glory, and a kingdom, that all nations and languages should serve him: and his kingdom should not be destroyed: but be given to the saints of the Most High, to take the kingdom and possess the kingdom. This is the kingdom that will be brought in to finish the transgression, and make an end of sin. I might enumerate Scriptures enough to fill a volume, which assure us, when the kingdoms of this world are become the kingdoms of God, and the Lord makes an end of sin, that at the name of Jesus every knee will bow, of things in heaven and things on earth, and acknowledge the Son to the Glory of the Father; but when was this ever completed? all men must answer, never; then I ask those who profess to believe the Scriptures of Truth, or the Gospel of Christ, whether they believe it ever will? Those who answer it never will, must deny the Gospel; because our Saviour expressly says, in *St. Matthew* v. 17—"Think not that I am come to destroy the Law or the Prophets; I am not come to destroy, but to fulfil: Verily I say unto you, till heaven and earth pass away, one jot or one tittle shall in no wise pass from the Law, till all be fulfilled." Then let them mark what is said by the prophets: *Isaiah* xxv. 8—"He will swallow up



death in victory : and the Lord God will wipe away tears from off all faces : It shall be said in that day, Lo ! this is our God, we have waited for him ; we will be glad and rejoice in his Salvation." So if we trace the records of the Scriptures through, we shall find, from the beginning to the ending, there is a Promise standing throughout the Scriptures that the Lord will destroy the power of evil and sin, that is Satan, and bring in his kingdom of righteousness and peace, that all that have breath may praise the Lord : from sea to sea, from shore to shore, even to the ends of the earth, will men see the Salvation of our God.

In a publication by Mr. Mayer, intituled the Prophetic Mirror, he says in the 22nd page—*That opening the Seals in the Revelation means disclosing the will of God ; the blowing the trumpets the proclamation of his will.*

Now if HIS will be not revealed to man, how can this be disclosing the will of God ? or how can the proclamation of HIS will be made known without a revelation from HIS Spirit, to make it known ? Will men answer, it is by wars and tumults that these things are made known ? Then if we turn back our thoughts to ages past, and discern all the dreadful wars and tumults, that have followed amongst mankind, since the Gospel was published ; we may say these Seals have been opened before, and the vials have been poured out before ; and it has been judged by commentators that this alluded to ages past, which Mayer himself condemns : In the 24th page, he says, "*The stars of heaven falling to the earth, as a fig-tree casts her untimely figs, has seemingly an allusion to the fall of those, who through the pride and arrogance of their possessing natural and acquired abilities above others, have claimed a preeminence in the religious world, and are supposed to have unveiled the deep mysteries of God.*" Now here in every line he hath condemned himself ; because all these natural abilities, pride and arrogance above



others, to unveil the prophecies of the Scriptures, and the mysteries of God in them, he hath now presumed to aspire to, without professing any revelation from God, of revealing to him the meaning of them ; nor of the times and seasons when they will be fulfilled, he does not profess to say he has any knowledge from the Lord to know ; but all his boasted knowledge is from himself, through pride of his natural abilities. So in this fall he must discover his own ; and if he discern his books through, he may clearly discern his further observation ; as he says, "*It may have a more particular allusion to the fall of those who, by their theological definitions, have led men from the simple truths of the Gospel, bewildered their imaginations, and involved them in a labyrinth of error.*" Here he hath drawn the complete picture of himself ; for if men read his books through, and mark his words, saying, "*The finishing of sin and transgression, and the restraining Satan's power was at the death of Christ ;*" then I ask him, what is to be finished now ? If all was *then* done, there is nothing left to do : for when sin and transgression are finished and made an end of, there can be none remaining : and yet he confesses in the 25th page, "*That the time is at hand for every valley to be exalted ; and every mountain and hill shall be brought low, and the crooked shall be made straight, and the rough places plain, and the GLORY OF THE LORD shall be revealed, and all flesh shall see it together ; for the mouth of the Lord hath spoken it,*" alluding to *Isaiah* xl. 5. 6. Now if these things are to be fulfilled at this time, they cannot have been fulfilled in ages past ; and if the glory of the Lord is to be revealed, it must be revealed by the visitation of his Spirit ; it cannot be revealed by the wisdom of man : for who hath been his counsellor, or known his decrees, at what time he meant to fulfil all his words spoken by the prophets ? Did not our Saviour tell his disciples, it was not for them to know the times and seasons, which the Father had



put it in his own power : but ye shall receive power, after the Holy Ghost is come upon you. Here our Saviour plainly telleth us, it is from the power of the Holy Ghost, our being visited by the Spirit of God, that all knowledge is to come to us; and it is expressly said, the wisdom of the wise men shall perish, the understanding of the prudent men shall be hid, and all men's wisdom and counsel shall be brought to nought, that no flesh might glory in HIS presence. Now thus we may plainly discern the truth of the Scriptures, from the wisdom of men; for though they boast of their own wisdom, as this man hath boasted, as though he had knowledge of himself to explain the mysteries of the Bible above all others, and the wisdom of God appeared foolishness to him, in revealing the mysteries to his creatures; yet I might fill a volume to point out the foolishness and contradiction there is in this man's books, and prove that what he saith in one he contradicts in another; for in one he says, "*Making an end of sin and finishing transgression, and restraining Satan's power, was at the death of Christ; and the Gospel being preached;*" but in the 29th page, he saith, "*Opening of the seventh Seal is to be considered as the disclosure of the determined will of God respecting the abolishing of the kingdom of Satan, and the universal spreading of the Gospel over the earth.*" This I grant to be true; and then will sin and transgressions be finished; but not before. In the 32. page he says, "*The Isles I consider to represent the various systems that are set up in opposition to Divine Revelation.*" This he may mean against those who deny the revelation of the Scriptures; but if he denieth a further revelation to be given to man, than what hath been already given, he must deny the Scriptures likewise; for there is no man upon earth who can prove the Scriptures true, especially the Gospel, without he allows the Spirit of Truth must come from the God of Truth, to warn us all of the Coming of our Lord, according to the Gospel spoken by our Saviour, which I have



mentioned in this book ; and the same is affirmed by the Apostles ; that a further revelation would be given at the Coming of the Lord Jesus Christ : but this would be denied in the latter days, according as it is written by the apostle Peter, who expressly says, in the *Second Epistle* iii. 3, “ Know this first, that there shall come in the last days scoffers, walking after their own lust, saying, Where is the promise of his coming ? for since the fathers fell asleep, all things remain as they were : ” But know, HE assures us, that HE will be revealed in the last times : “ Therefore gird up the loins of your minds, and hope to the end, for the grace that is to be brought unto you at the revelation of Jesus Christ. ” And it is from the Spirit of God, and not of man, that this revelation must come in the last days. — But here I see the pride of mankind ; they cannot bear the thoughts of any knowledge of the Scriptures being concealed from themselves, which the Lord hath reserved till the end, to be revealed by HIS Wisdom and HIS Spirit ; but as no writer upon earth, among all the learned divines, or all the boasted wisdom of men, ever mentioned that the Sun of Righteousness would arise, with healing in his wings, to heal the fall of the woman, she is put out of the question by men, and all they ascribe is to themselves ; I can by no means rely upon their boasted wisdom ; but must rely upon the Spirit that plainly tells me the mercies of God are over all his works, in creation and preservation ; and as the Lord created her at first, and to her HE made the promise of bruising the serpent’s head ; on that promise, and the goodness of God, first to make it, I rely on his power to accomplish it ; and on him alone do I rely, where I see wisdom and justice, truth and equity, mercy and goodness, united together from first to last : and from the Truths that have followed my Prophecies, and the manner the Scriptures are explained, I see it is a chain so joined together, that it is out of the power of man to put



it asunder, without he is determined to break the chain that hangs together, for our Redemption, and have no part in the Tree of Life. For how can man, that is born of a woman, ever be freed from the fall, whilst she stands under the condemnation of the fall? and as it written, The Blood of Christ cleanses us from all sin, so he must cleanse the woman from the fall, and destroy the works of the devil. This promise was made at first to the woman, and this promise must stand at last; and here I see the enmity kindled between the woman's seed and Satan's seed, which I am sorry to say visibly appears in what we call a Christian Land. If a man mocks the Scriptures, and says he doth not believe in a God, he is not abused and despised by the world at large; neither is he hated and ridiculed for his unbelief; neither do any seek to injure him; though Christians may strive to convince him; but if they cannot, they leave the man to answer for himself, without shewing any malice against him. The same we may say of the Arians, who shamefully disgrace the character of Christ, and blaspheme his blessed name; and yet we see they go on, having their places of worship, corrupting the minds of the people to bring them into their belief: and yet, these are not illtreated, hated, or despised; though many Christians shudder at their doctrines and yet these men are unmolested. It would be tedious to enumerate all the different believers of the Scriptures, and all the different modes of worship there are among mankind; and yet all these, whether right or wrong, are peaceably left to themselves, without any malice or envy poured out against them to insult them: and those that even write against the Bible, that are Atheists, no bitter malice is poured out against them, like the persecution that is poured out against me and my believers, whose faith is to BELIEVE THAT THE SCRIPTURES OF TRUTH WILL BE FULFILLED, knowing God is a God of Truth, whose words are Yea and Amen;



and the promises stand on record, which we are now taught by the Spirit of Truth, from my visitation, that it is at hand to be fulfilled.—

And now I wish to come to reason with all mankind; and let them tell me, how this hath happened at such a time as this, when the six thousand years are so nearly expired, which our Saviour said, if the days were not shortened no flesh could be saved; but for the elect's sake they should be shortened: and now it is come so near to the end of the six thousand, that a woman should be visited and warned of what was coming upon the whole earth, before any shadow of its appearance was in this land; and at the same time she should be warned that the fulfilment of the Scriptures was now at hand, and the Promise made in the Fall to the Woman, should now be fulfilled, if she was *obedient to every command of the LORD and pleaded that PROMISE*. A mystery that never entered into the head or heart or thoughts of any one that ever I heard mentioned by any writers, whether learned or unlearned; whether the philosopher or the divine, I never heard the Promise mentioned, that it was to be pleaded, or fulfilled, before it was revealed to me by an invisible Spirit, which has hitherto been proved the Spirit of Truth by what has followed of the prophecies. And with it I wish to observe to the readers all the things that our Saviour spoke of, prior to his second Coming, of the wars and tumults, the distresses and perplexities of nations, the divisions in families one against the other, the false prophets, and false Christs that are now risen together, perfectly as our Saviour foretold. Then now I ask mankind, how all these things come together according to the Gospel, and such revelation come to a woman, that never entered the thoughts of any one before, of the way our Redemption would be brought in? But this we must mark from the Gospel, that our Saviour telleth us, the Spirit of Truth must come from the God of Truth and bring all things to our remembrance; and here,



are all things brought to our remembrance, from the creation of the world to this day. And will men presumptuously say this is not the Comforter to mankind, to hear these evils of sin will be destroyed, and the Redemption of Man take place, by the promise which was made to the woman? But how can man, that is born of a woman, be freed from the fall, while the woman stands under the condemnation of the fall? Here let men call reason to their assistance, and thus judge for themselves: The woman was taken from the bone of man, formed and fashioned from him; when our dear Redeemer came into the world, HE was conceived in the womb of the Woman, and of her HE was born to be our Saviour and Redeemer. Then now let all men judge for themselves, from what Womb of Providence our Redemption must take place, from the promise, as it was made in the fall to the Woman and her seed; but know this promise must be obtained by faith, according to the promise that was made to Abraham and Sarah: for it is by faith the promise was made to be obtained. Now those who condemn my faith, in believing my visitation to be from the Lord, let them answer, as to all those things spoken in the Scriptures, from the fall of man to the words of our Saviour, mentioned in his Gospel, of what should take place, when his Kingdom would be at hand—that we should lift up our heads; for our Redemption drew near. So let them answer, how these things stand together. The enmity that was said would be kindled between the woman and the serpent, between her seed and his seed, is now visible in the world, at the time when the other prophecies are fulfilling, that our Saviour told us brought in our Redemption, and the Kingdom of our God. This is brought together by wisdom, which no man upon earth could accomplish; neither was it in the power of man to foretel; therefore it is wisdom which no man can answer, how the first and the last should join so together: and this



charity I must have for mankind, to believe that, if the powers of darkness did not work strongly upon them, to harden their hearts, and to blind their eyes, every reasonable creature would rejoice to hear the news, that the time drew near, when they should be no longer tied and bound with the chain of their sins: and which the members of the church every Sunday pray to the Lord to be loosed from: and by the Lord's Prayer they are repeatedly praying for the Lord's Kingdom to come: and yet, when they hear it is at hand, they are filled with malice, as though they prayed for what they did not wish, like Mr. Mayer, who is publishing to the world what he must profess not to believe; for if he believes what he is publishing to the world, that the Kingdom of Christ is at hand; that all the Scriptures will now be fulfilled, which speak of the coming of Christ; and that Buonaparte is the Beast mentioned in the Revelation, who hath power given him for a time, as he hath published to the world, that this is his belief; then he must acknowledge that my Visitation in 1792, was from the Spirit of Truth; because I was then foretold that the Kingdom of Christ was at hand, and that all these Scriptures would be fulfilled, which speak of his Coming, and the second Psalm to be fulfilled. All these things were foretold; as well as the events that have taken place upon all nations; and that the Beast in the Revelation alluded to Buonaparte; and the likeness of Sennacherib was foretold by me, before he had gone on, with the likeness of Sennacherib, to conquer the nations abroad. So he must deny his own belief of what he is publishing to the world, or he must confess I was visited by the Spirit of Truth from the beginning. Thus, one way or other, he must contradict himself, in saying I am led by the devil, who was a liar from the beginning: then he must be publishing lies to the world, if he makes this assertion; for if the Spirit that leads me be



wrong, his belief that the end is at hand must be wrong likewise; and he must be imposing upon the world with writings he doth not believe; but if he says he doth believe them; then he must contradict himself, to deny mine as coming from the God of Truth; because they go to a deeper and clearer explanation of the Scriptures than he by wisdom could find out, in what manner the Scriptures would be fulfilled. He concludes his letter with saying—

*“ Though I would not wish to encourage a spirit of persecution, for religious principles; yet, when I reflect on the mischief you have done to thousands, I cannot but lament that government had not investigated into your writings, and confined you long ago, with that great Prophet of the Lord, Mr. Brothers, as you once styled him: although I do not consider you to be deranged in your mind; but firmly believe you are under the strong influence of Satan, who has assumed to you the appearance of an angel of light.*

*An Investigator of the Truth,*

(Signed,)

*Lewis Mayer.”*

*Coleman Street, Bunhill Row,*

*March 22, 1806.*

Now I shall answer to his words. If he says I have done mischief to thousands, by warning them that the Kingdom of Christ is at hand, from a powerful visitation of a Spirit to me, and shewed what grounds I had for such a belief; how must *he* be doing mischief to thousands, when he hath no clear grounds, only from his own wisdom, which he boasts of, as being superior to mankind, saying, the Kingdom of Christ will be established by the destruction of Buonaparte? And I say it will be established by destroying the power of Satan, as is recorded in the Scriptures of Truth. Let men read the Bible and judge for themselves, and then they will find that the Wisdom of Man is foolishness with God;



though the Wisdom of God is judged foolishness by men, who boast of their own wisdom.

But now I shall come to an observation on the wisdom of man, concerning Mr. Brothers, whom Mr. Mayer says I once styled as a great prophet; but I never styled him any greater prophet than the prophet Jonah, whom our Saviour said should be the Sign of his Coming. Here I shall observe that, from many of his prophecies, it is plain he was visited like the prophet Jonah, to warn of the wars that would ensue; but his errors came in ascribing to himself Scriptures, which never alluded to man: and yet we may discern from the folly of mankind that wrote against him, that they shewed their errors as great as his; as they condemn the Bible more than they condemned him.

On the 22nd of May, 1806, a book was brought to me, of men who had written against Mr. Brothers, wherein I may say, as the Jew said to an Arian, who would have persuaded him to believe in the Gospel of Christ, though he said he did not believe in the miraculous conception of our Saviour's birth, neither did he believe him the Son of God; in this manner he wrote to the Jew, to bring him to the Gospel; and I must own that the Jew wisely answered him thus:—"Judge my surprise on reading your letter, wherein you persuade me to turn to the Gospel; but say yourself you cannot receive him as the Son of God; then I can by no means receive him as a Prophet." This I read in a book myself, that was sent to me by the Jews; and I own the Jew's answer was wiser than the Arian's: for if we do not believe Christ to be the Son of God, foretold by all the prophets, and the true witnesses who gave their testimony of him in the Gospel, as being the Son of God, we cannot believe in him at all.—Now like the surprise of the Jew, I may say mine is, of a Free Thinker, as he styles himself, who wrote against Mr. Brothers; and in his writings



he mocks all miracles in every age, in the religious system. He says, "Though the Being to whom the miracle is ascribed be in this case Almighty, it does not upon that account become a whit more probable; since it is impossible for us to know the attributes or acts of such a Being." It is shocking to relate in what a wretched manner this man mocks the Scriptures of Truth in "The Testimony concerning religious Miracles." Yet this writer is not condemned by the religious world; neither were his books suppressed from going out in the world, that must do more hurt to mankind, to fill their minds with Atheism, than all the books Mr. Brothers hath printed; for though he ascribed the Scriptures to man, which allude to the Lord; yet he does not deny the Scriptures being the word of God. There is another who wrote against him, who denies the fulfilment of the Bible: and as the commentators, he says, have failed in their judgment of the times, that he cannot rely on the wisdom of man, he doth not believe the millennium will ever take place. So thus, as the commentators have failed in their wisdom, he judges the Lord will fail in his promises; so as he denies the fulfilment of the Scriptures, how can he think to convince any man of his errors in any belief. When a man tells me, that the Scriptures will never be fulfilled; then he must deny the truth they contain; and must make himself a false prophet to me and to every true believer in the Scriptures. Now I am clearly convinced, from the folly there is in mankind, that were the world to go on as it now is, and the Lord were not to take the cause into his own hand, to open the eyes of men's understanding by the visitation of his Spirit, the wisdom of men would soon bring the world into that state in which the antediluvian world was, when the deluge came and swept them away; and our Saviour's words would be verified—"If the days were not shortened, no flesh would be saved;" therefore it is the visitation of the Lord by



his Spirit that must enlighten the understanding of men, and prepare their hearts for his coming. This cannot be done by men ; as I observe, from all the writings, of the professors of religion in these days, that they write more out of strife and contention, pride and vain glory, who shall be the greatest, and who shall be the wisest, than who shall be the humble followers of Christ. Let men deeply weigh the pamphlets that were out against Mr. Brothers, to convince mankind he was no prophet : they are written more in a style to persuade men that there is no truth in the Scriptures, than to point out the errors that were in him. And can this wisdom convince the world, any more than the Rev. Dr. Priestley's letter convinced the Jews ? for, like him, they deny the Scriptures, which they pretend to support, as he denied the Gospel, which he pretended to persuade the Jews to turn to : and who but the Lord can open the eyes of men's understanding, to see the folly of what they are doing ?

Another observation I shall make from a Preacher whom a friend of mine heard. He told his hearers, that all dreams, visions, and voices were from the devil. Then he must tell them that all the Scriptures were the same ; for in dreams and visions the Gospel began ; and from dreams and visions we repeatedly see the Prophets were warned ; and it is from the SMALL STILL VOICE, that ye hear like the rustling wind, our Saviour told Nicodemus was to those who were born again of the Spirit of God. Now as to dreams, I have already published to the world how I was warned by a dream ; and how I awaked with a dream, that saved my own life, and the lives of others, and the house from being burnt down ; and will men say this was the devil's kindness, to warn and save us ? Then they must say he is a guardian angel to protect us. I do not say that all dreams and visions come from the Lord ; for I am clearly convinced they do not ; and yet I am assured, from the



Scriptures of Truth, and the true warnings that have been given in dreams, that the Lord often visits that way : and it is expressly said by the prophet Joel, and confirmed by St. Peter, that by dreams and visions many should be warned in the latter days. Now if we trace the records of the Bible, and discern how the Lord warned his people, in all ages of the world, in dreams and visions, and a small still voice ; and it is said, the Lord is the same to day, yesterday, and for ever, in him there is no variable-ness nor the shadow of turning ; then we must discern that in the same manner the Lord has gone on in ages past, to give his warnings ; in the same manner he will go on now : and as by the visitation of the Holy Ghost HE inspired his disciples ; so in like manner HE hath promised to visit again in the end. And without this visitation of the Lord, no man can be warned of the end ; for as these men observe of the commentators—the wisdom of men hath always failed ; and I say, in spiritual things they ever will fail ; and I do not know any thing that men have made so little progress in, as they have in the knowledge of the Scriptures : and, like Babel's builders, they go on one against the other, to confound each other ; therefore they must confess they never can build in their own wisdom to come to a full knowledge of the meaning of the Scriptures, how they will be fulfilled, in what manner, or at what time. This same preacher, who denies all dreams and visions, or any warnings from the Lord, at the same time spoke against the wisdom of man, and his knowledge, and greatly reprobated Mr. Mayer's works in his Prophetic Mirror. So we see that every man is setting himself up as an earthly God, telling his hearers he is right, and all others are wrong, which I have observed from many writers of late. When my writings went first out in the world, many simply said I had taken them from books, and men's works, which I had brought together, when at that time



I had no books, but the Bible, and that I had not time to read, only where my hand was directed, when I have been ordered to open it, and pen the words, as they were explained to me : all my writings were from the visitation of the Spirit, in Communications, as they were given me, which would not have gone out in the world, if the Truths had not followed, which I was ordered to put in the hands of the ministers year after year ; but now, within these two years past, I have been ordered to read my Bible through ; and the explanation of great part has been given me ; many books of the works of men I have been ordered to read, of those that have been lately published of different sects and parties ; but amongst them all I have not found one that I could receive any instruction from, as the wisdom of man differs so greatly from the wisdom of God ; as it is said by the Apostle, the wisdom of this world is foolishness with God ; the Lord knoweth the thoughts of the wise, that they are vain ; therefore let no man glory in men.

This inclines me to make a further observation from the wisdom of men, how they bring to perfection the plan of their own wisdom in things that are temporal, and how they are at a loss in things that are spiritual. Now if we discern in things that are temporal, they build upon the foundation they have laid for their building, and so they carry it on in a regular order to complete it ; but in things that are spiritual they go from the foundation that the Lord laid at first. Suppose a man were to go from the foundation of his building, thinking to build a castle in the air, or only resting upon a few pillars that are not strong enough to bear its weight ; and by so doing the whole fabric would fall down, having no foundation to stand upon ; perfectly so is their building upon the Scriptures ; they take off from the foundation in the beginning, and the promise that was made in the fall, and all the promises through the Scriptures, which are pointed out in my writings, to



make the church militant and the church triumphant unite together ; but all this foundation, that bringeth in our Redemption, they take away, and build their faith like castles in the air, without having any foundation to stand upon ; because they go off from the foundation that the Lord hath laid ; and so become like Babel's builders, who confounded one the other ; as their speeches were divided, perfectly so is men's wisdom divided, as they forsake every foundation that the Lord hath laid for the Redemption of the Fall ; and every spiritual union and visitation of God, to make the church militant join the church triumphant, they take away likewise ; then what foundation hath man to build on of the Kingdom of Christ being established on earth ? or any change to take place, while sin and the author thereof remain ? Things of course will remain as they are, if the author of evil is not destroyed, as the foundation was laid in the creation, to bruise the serpents' head ; this is the foundation the Lord laid at first ; and this is the promise that is made us, to be fulfilled at last, as we may see in *Rev. xx*—That Satan should be bound for one thousand years, and a seal set upon him that he should deceive the nations no more, till the thousand years shall be fulfilled ; then will the Top Stone be finished with joy to the glory of God, and the good of mankind : and he that takes away these Prophecies, taketh away his part out of the Book of Life, and out of the Holy City.

Now I shall conclude with one more observation from men. A few days ago a hand-bill was brought me, that is put out to the public, with these remarks in it :

“Neighbours and friends. While so many dreadful calamities have lately visited surrounding nations—while so many of our great men are taken rapidly from us one after another, is it not high time for us to begin to think and to act aright for ourselves, for our families, for our country, and for our God ? Have we been doing this as we ought to



have done, or have we been doing what ought not to have been done? Shall the pestilence sweep away thousands from Spain and at Gibraltar? shall the earthquake overwhelm multitudes at Naples in Italy? shall the sword devour legion in France and in Germany? shall the famine ravage whole countries, as it does at this moment upon the continent? and shall the people of England be unconcerned at all this? Are they sure of escaping the just judgments of the Almighty? Is London so good that she deserves no punishment? Are all her citizens so virtuous as to need no reformation? then we may say, Let the good people alone; do not disturb them."—

These remarks, that are made by the person who hath put out the hand-bill, I may make to the world at large. If all the people are so virtuous and good, prepared to escape all those evils, which are said would be on the earth, previous to the Coming of Christ, and what I was warned of in 1792 would take place, and which we already see in the neighbouring nations around us; if the people of this nation are so good, that no just judgments can fall on them; then they might justly despise the warning, and say, Let the good people alone; they want no invitation to draw their hearts to God; they want no warning to tell them their danger, if they do not turn unto the Lord. This might be said, if England can say the people are so good that they deserve no punishment; and so virtuous that they need no reformation; then they may say, What cause is there for the Lord to visit by his Spirit to warn us of repentance, that we may be prepared to meet our God, either by death, or to enter into the joy of our Lord at his coming, if he preserves our lives? If they are already thus prepared, then they need no warning; but when we look around us, we cannot help seeing sin abound on every side; then is it not time to invite the people, and warn them to hear what the Lord hath said concerning them? And let us come to the Scrip-



tures of Truth ; if we discern them through, from the Prophets and from the Gospel, we shall clearly discern that those people who are welcomed into the joy of their Lord will be looking and waiting for his Coming, as it is said in *Isaiah*, in *Daniel*, in *Malachi* ; and the prophets throughout speak of those that will be waiting for the Lord—who are said to be the wise that shall see and understand—and they that fear the Lord will speak often one to another—and they shall be mine, saith the Lord of Hosts, in the day that I make up my jewels. The same is confirmed by our Saviour : the wise virgins would be looking for the coming of their Lord, and be welcomed in with the Bridegroom ; and the same is said of the faithful servants, who would be counted blessed to be found so doing. But if we discern the Scriptures through, we shall find throughout, these people are spoken of, that our Saviour said would mock at his second coming, saying, The Lord delayeth his coming : and as St. Peter said they would say, Where is the promise of his coming ? and these are the people that should have their portion with the hypocrites. So now I wish all men to read the Scriptures with attention, and judge for themselves ; for these are they that testify of the Lord, and of his coming to take out of his Kingdom all that offend and do wickedly. Therefore those that despise the visitation of his Spirit, to give the warning, let them read the Scriptures and judge for themselves—O, that they were wise ! that they understood this ; that they might consider their latter end ! for the love o God passeth all understanding for those who love the coming of the Lord Jesus Christ.

The contents of this Book taken from JOANNA

SOUTHCOTT's mouth, by me,

ANN UNDERWOOD.

In my presence,

JANE TOWNLEY.