

**An answer to a sermon published and preached by Mr. Smith on Tuesday evening, March 15, 1808, at Beersheba Chapel, Prospect-Place, St. George's Fields / [Joanna Southcott].**

### **Contributors**

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AN ANSWER

TO A

S E R M O N

PUBLISHED AND PREACHED BY

MR. SMITH,

ON TUESDAY EVENING, MARCH 15, 1808,

AT BEERSHEBA-CHAPEL,

PROSPECT-PLACE, ST. GEORGE'S FIELDS.

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**T**HE Title of this Book begins with saying,  
“ *The Lying Prophetess detected.*”

But in the Sermon he hath not proved one word of my Prophecies to be false ; neither is it in the power of man to prove them false ; because the truth of them stands before us in every nation ; and before they sprang forth I told men of them ; so that I shall now take him upon his own grounds. In the 7th page of his book he says, “ *Joanna Southcott shall be the plaintiff, Truth the defendant, the Apostles and Prophets the grand jury, God shall be the judge, and I will be the solicitor : and God give you the hearing ear !*”

Now I answer, he that hath ears to hear, let

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him hear ; and he that hath a heart to understand, let him understand what the Lord hath said by his prophets, and what our Saviour said in his Gospel : 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 ; for verily I say unto you, till heaven and earth pass away, one jot or one tittle shall in no ways pass from the Law till all be fulfilled.”

Then what saith the Prophet ? Amos, iii. 7—“ Surely the Lord God will do nothing but he revealeth his secrets unto his servants the prophets.”

And what saith our Saviour ? St. John, xvi. 11—“ The prince of this world is judged. I have yet many things to say unto you ; but ye cannot bear them now ; howbeit, when the Spirit of Truth is come, he will guide you into all truths ; for he shall not speak of himself ; but whatsoever he shall hear, that shall he speak ; and he shall shew you things to come : he shall glorify ME ; for he shall receive of mine and shew it unto you.” xiv. 16—“ 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.”

Revelation, xix. 10—“ The testimony of Jesus is the Spirit of Prophecy.”

The Apostle Paul to the Thessalonians, 1 Epistle, v. 18—“ For this is the will of God in Christ Jesus concerning you, Quench not the Spirit, despise not Prophecies ; prove all things ; hold fast that which is good.”

1 Peter, i. 5—“ Who are kept by the power of God through faith unto Salvation, ready to be revealed in the last times. 13—Be sober and hope to the end, for the Grace that is to be brought unto you at the revelation of Jesus Christ.”

I might quote as many more Scriptures, from



the Prophets, from the Gospel of our Lord Jesus Christ, and from his Apostles, to prove that a greater revelation would be given in the last times, than was revealed to them at that time; because our Saviour told them they could not bear it then; and the Apostle Paul telleth us, "We know in part; and we prophesy in part; but when that which is perfect is come, then that which is in part shall be done away: for now we see through a glass darkly; but then face to face."

Here I have brought forward the Apostles as the jury; and from their sentence I am justified in believing the visitation of the Lord, according to his promises in holy writ; and now I will call forward the words of our Lord and Saviour Jesus Christ, to be my judge and prove the truth of his words. St. John, iii. 8—"The wind bloweth where it listeth, and thou hearest the sound thereof, but cannot tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit." 12.—"If I have told you earthly things, and ye believe not; how shall ye believe, if I tell you of heavenly things?"

Here, from the word of God, is my standard fixed; and in the perfect manner that our Saviour spoke came the Spirit of Prophecy to me in ninety-two, warning me what was coming upon the whole earth, and what would go on from nation to nation: before they sprang forth I was warned of them; and I can now prove to the world that all events of great consequence, which have happened in all nations, were foretold by the Spirit to me, before any of them appeared; and in the time of peace I published to the world that the war would break out again; and how dreadful the war would be in all nations; how Bonaparte would go on to conquer them. So that I now can prove in my writings that it is the Spirit of Truth that hath visited me; because I can show, from the Books



being entered at Stationers' Hall, at the time they were printed, so that no deceit can be practised, were I another such as Mr. Smith, who hath written against ME, or those my enemies that are combined together, which from his book I shall prove them to be liars; for I can now bring forward my writings, as the plaintiff; and shew the truth, how all was foretold, that hath happened in this nation, and all others; and from the truth that hath followed I can bring it forward as the defendant; and I call the Lord to be my judge and witness against my accusers.

And now I shall come to the Text which Mr. Smith chose for his Sermon: 1. Kings, xiv. 6—*“Come in thou wife of Jeroboam, why feignest thou thyself to be another; for I am sent to thee with heavy tidings.”* Now out of his own mouth will I condemn him. In the 23d page are his words—*“Joanna, why feignest thou thyself to be another? for I am sent to thee with heavy tidings.”*

But answer me, O proud presumptuous man, and tell me who sent thee with heavy tidings to me? Where are thy prophecies, that thou canst bring forward to me, to prove the Lord hath spoken by thee? And what saith the Lord by the Prophets?—*“Woe unto them that say the Lord saith, when he hath not spoken by them.”* He cannot be sent with heavy tidings to me; the Prophet Ahijah was warned by the Lord that the wife of Jeroboam was coming, that she would feign herself to be another woman; and he was sent to her with heavy tidings. And now in like manner this man has boasted of being the Lord's elect, feigning himself to be a prophet, in the likeness of Ahijah, sent unto me; then hath he not feigned himself another? when he cannot prove to any one that ever the Lord visited him as a prophet, though he begins his sermon with these



words.—“*Men, brethren, and fathers, I stand before you as a witness of the power of God upon my soul : I admire the doctrine of free grace ; and enjoying the evidence of them on my heart.*”

To his words I shall answer, I must leave him to God and his own conscience, for the feeling of his own heart; I judge no man there; but who art thou, O man, that judgest another? or what witness could he be to the people, that the power of God was upon his soul, to come forward in a spirit of malice to do despite to the Spirit of God, to wrest the Scriptures to be a judge of the Lord, as though he had been his counsellor to know his mind and will, who were his elect, and who were not? when, in the 27th page, he positively passes his judgment on Election, he condemns the communication wherein it is said, they that did the will of the Lord, the same were his mother, his brother, and his sister. This he says hath an eye to none but his Elect, who are his church and people. But now I ask him, who made him a judge, to know who the elect are? or whom the Lord called his people, that should be a willing people in the day of his power? Here he hath made himself more than the Prophet Ahijah; for he did not profess himself to have any more knowledge than the Lord had revealed to him; neither did the Prophets, or the Apostles; but our Saviour says—“He that doeth the will of my Father, the same is my mother, my sister, and my brother;” then where is the man who can say or prove that those mentioned in my writings are not doing the will of the Lord? He must be able to prove that my visitation is not of God; and that what the Lord will do upon the earth is made known to the devil, before he can prove the assertions he hath made. But if he attempts to prove that all knowledge is in the devil, that the Spirit of Truth is in him; then he must



make the word of God of no effect, and give place to the devil to work in the hearts of men to mock the Scriptures, as the deists have begun; he must deny the words of our Saviour, who said that the devil was a liar from the beginning; for he was the father of lies: and I will prove it was from the influence of the father of lies that this book was printed against me; or they would never have agreed together to bring forward such erroneous falsehoods as they have in the 39th page, concerning my going to the Rev. Mr. Tanner. I cannot believe that the lie rests with the dead; but that it is a false invention of the living, as they have asserted the following:—“*Joanna Southcott had been a member, before she turned prophetess, of the church, under the charge of that herald of truth and good soldier of Jesus Christ, the Rev. Mr. Tanner, of Exeter: after being an absentee for some time from the tabernacle, she waited on the venerable minister, and informed him of the spirit of prophecy, that was given her, which she had committed to writing, and sealed up with seven seals, and left at a place, which she named, and the Spirit had directed her to bring it to Mr. Tanner. After hearing what she had to say, Mr. Tanner answered—‘Joanna, you are a deluded woman; I will not receive the papers;’ and endeavoured to convince her, that her revelations and inspirations were unscriptural. At this answer, she was much irritated, and discovered herself as a deranged person; saying, she was the woman spoken of in the Revelation, &c. &c. Mr. Tanner thought it prudent to say but little; her looks and manner evidently proved she could not bear it. This account I have been favoured with from the daughter of the Rev. Mr. Tanner.*”

The above account, which he says was given him by Mr. Tanner's daughter, plainly proves that they have made lies their refuge, and under false-



hood they are hiding themselves; for there is no truth in the whole of this assertion, only of my going to Mr. Tanner. I shall give the particulars of my going to him, and the conversation that passed between us, and then leave the readers to judge of their lies; for I have living witnesses to prove the truth of what I assert. In 1793, I was ordered to go to Mr. Tanner, and tell him of the visitation I had in 1792, of what the Lord would do upon the earth; and I told him that Mr. Wesley's people had said that my visitation was from the devil. Mr. Tanner immediately answered me, "Then they were all unconverted people he believed my visitation to be from the Lord; and what I told him was hastening on, he said he believed it was; for he himself had had many warnings, that awful things were coming on: but he said, he could not say his warnings were so clear to him to shew how the Lord would go on from nation to nation; or whereto these things would end was not so clearly made known to him as it was to me, from what I told him of my visitation. He asked me to bring him the writings of my visitation the year before; but I told him that I could not; as they were left at Plymtree, sealed up, and were not to be opened as yet. I never carried Mr. Tanner any writings; neither did I ever ask him to receive any; nor did I tell him how many seals were upon them; for I did not know myself at that time; because I ordered them to be sealed up by those where I left them; and they sealed them up with seven seals, and brought them to me in 1796, when they were put to the care of Mrs. Taylor. I did not tell Mr. Tanner that I was the woman spoken of in the Revelation; for at that time the Scriptures were not explained to me. I only told him of my visitation, to warn us of what was coming upon the earth, which he affirmed he believed was from

*Tanner Exeter*



the Lord; and the assertions they have brought forward are entirely false. Mr. Tanner asked for my writings, which I refused, being ordered not to have them opened at that time. They say that Mr. Tanner thought it prudent to say but little to me; and that I was much irritated. This is false; for I was as much at my ease with Mr. Tanner, as ever I was in conversation with any one; we entered into deep conversation of what happened to me at the end of the American War. I told him of the scriptures I opened to them, which were the xxviii. and the xxx. chapters of Isaiah, and the xxx. of Jeremiah, and many other scriptures that I told him of. He said that all these things alluded to the present time, and what he believed was hastening on; he asked me to call upon him again, and he should be glad to see me at any time. Mrs. Tanner was part of the time in the room with us; and she joined with her husband in all he said; but as to Miss Tanner, I know nothing about her, as I do not remember ever seeing her in my life, to know her. But those that will assert such lies, to come forward against me, plainly prove they cannot say they are under the influence of the Lord; therefore I shall answer them from Isaiah, xxx. where I opened to—  
 “Now go, write it before them, that it may be for the time to come for ever and ever, that this is a rebellious people, lying children; children that will not hear the law of the Lord; which say to the seers, See not; and to the prophets, Prophecy not unto us righteous things; speak unto us smooth things; prophesy deceit.” And this deceit they are full of; but want to have smooth things prophesied to them, that they are the elect of the Lord, however contrary they act against his words; though they are wresting the scriptures, as this man hath my writings. In the 6th page of his book he says, “*Her faith is this, she*



*considers she is the woman spoken of by the Lord God to the serpent in the garden of Eden—It shall bruise thy head; that is, the woman shall bruise the serpent's head. This is her belief."*

To his words I shall answer, it is a false, erroneous assertion; a thought that never came into my head; neither is such a word in my writings, that I shall bruise the serpent's head; because it is positively said in my writings, that it is Christ himself that will fulfil the promise, that was made in the fall to the woman; for as he suffered his heel to be bruised for the transgression of man, who cast the blame on his Maker for giving him the woman; so will the Lord come again in might, majesty, and glory, to bruise the head of the serpent, that betrayed the woman. And this our Saviour spoke of in his Gospel: St. John, xii.—“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.” The same sense and meaning is in the xvi chapter—“Of judgment, because the prince of this world is judged.”—Now these scriptures were spoken for a time to come, that if our Saviour was then lifted up, the time should come when the prince of this world should be cast out, and he should be judged, being the author of all evil. These are the mysteries that our Saviour told his disciples they could not bear them then: for had they known the sense and meaning of all his words at that time, they would have expected it immediately to be done. But many parts of the Scripture stand as a will made, that is not fulfilled. It is said in the Scriptures that our Saviour is the Lamb slain from the foundation of the world; but he was not slain till he came into the world, and was crucified; then it cannot be said he was literally slain from the foundation of the world: yet the sentence was passed when



man cast his blame on his Maker. The sentence was, 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. But the last was the first, and the first will be the last; so, from the promise then made, you may say that our Saviour was the Lamb slain from the foundation of the world, as the sentence was then passed; perfectly so in like manner stand our Saviour's words in the Gospel, that if he was lifted up, the prince of this world should be cast out; but it was no more executed, for Satan to be chained down, according to the Revelation, xx. that he should deceive the nations no more for one thousand years; this was no more done at that time than our Saviour was slain when man fell; and yet the Apostles tell us that Christ died, that through death he might destroy him that had the power of death; that is the devil; but he did not say it was then done. St. John telleth us, for this purpose the Son of God was manifested, that he might destroy the works of the devil. Now as the Scriptures assure us that the power of the devil will be destroyed, and that Christ was once offered up to bear the sins of many, and that unto them that look for him shall he appear the second time without sin unto salvation; now as the Scriptures bear record that the power of evil will be destroyed from off the earth, and that the Lord will come in might, majesty, and glory, to make the kingdoms of this world become the kingdoms of the living God, I ask mankind, with all their boasted wisdom, if they can tell the way the Lord meant to work, when he came to execute these just decrees? Do not the Scriptures tell us that he gave himself a ransom for all, to be testified in due time? which plainly telleth us it was not then, but a promise made that these things



shall be accomplished. So here I have brought forward the Apostles and Prophets, the grand jury, to prove that there is nothing in my writings, but what is spoken of before. But no more than the prophets of old wrote the way and manner of our Saviour's birth, and what he would go through, and the way he would be crucified, to make it clear to the Jews that he was the Messiah whom they would crucify; neither is it made clear in the Gospel, the way and manner the Lord will direct, when he cometh to bruise the serpent's head. It is these are the things that were left to be revealed in the last times; but had these things been then revealed, and clearly understood, thousands of impostors would have arisen; therefore it was hid from man, till the time came that it is the will of the Lord to reveal it, what HE is about to do. But this simple man hath written in so foolish a manner, and wrested my prophecies, to make his hearers believe I have published to the world that these wondrous things will be done by me. In the same page he says, that I positively declare that I am the helpmate to the Lord Jesus Christ. Here he hath turned my words falsely; so far from my presuming to say I am the helpmate to the Lord Jesus Christ, or having any power to bruise the serpent's head, it is positively said in my writings, that the Lord Jesus Christ is the helpmate that was meant in the beginning. But as HE was BORN OF THE WOMAN, so he was BORN FOR THE WOMAN, to bruise the head of her adversary, and free her from the fall: but the promise that was made in the fall we must ask, if we will receive, that our joys may be full.

And now from his own words will I condemn him that he hath brought forward in many pages erroneous things, saying I have asserted them, pretending to have power myself; and that men



must trust in me for their redemption ; and then, with as little consistency, without discerning what he hath said before, or understanding what he was reading, he brings forward a letter written by the Rev. Mr. Foley, in which it is clearly proved that it is to the Lord they are looking, and not to me. I shall here insert some of the words that are in his letter.

“The knowledge of the glory of the Lord will cover the earth as the waters cover the sea. Illustrious era ! Thine it is to close the long series of preparation, which Providence has been carrying on from the first of time. Thine to fulfil the wishes of the worthy and devout of every age and every clime. Thine to recover man from depredation and dishonour. Thine to consummate the mission, and to adorn, with its brightest honours, the crown of the Saviour of the world. Thine to vindicate the government, glorify the perfections, and illustrate the all-bounteous character of the God of Love—Thy approach, glad period, will be hailed by myriads of intelligent beings, who, animated by thee, with a celestial glow of devotion, will give expression to their raptures, in the long-suspended song of Angels, Glory to God in the highest, and on earth, peace and good will towards men.”

Thus he brought forward Mr. Foley's letter, and my petition to the Lord, which must have convinced him and his hearers, if they had not been a people void of understanding ; they would clearly have discerned from both, that it is the Lord alone we are looking to for the fulfilment of his words and promises ; and the believers in my visitation know as well as me, that I have no power of myself to help myself.—And now I shall bring forward my petition that he hath printed in his book.

My Petition is, For Christ's glorious and peace-



able kingdom to be established, and come upon earth; and his will to be done, on earth as it is in heaven; and for Satan's kingdom to be destroyed, that God may be all in all—that the Lord's prayer may be fulfilled—'Thine is the kingdom, the power, and the glory, for ever.' Even so come, Lord Jesus, Oh, come quickly. Thou that fillest the heavens with thy majesty, earth with thy goodness, fill our hearts with thy praises, that thy name may be praised to the ends of the earth—that all the earth may see thy salvation, and give unto the Lord the glory and honour due unto his name—that thy delight may be with the sons of men; and that they may walk in the light of thy countenance—that righteousness and truth may meet together, love and peace kiss each other—that the promise made in the fall may now be fulfilled; and the tree of life that was preserved for man, grant, O God, it may now come to man—that the flaming sword may destroy our adversary, that is, the devil; and that our God may be all in all; and may we all unite together in heart and soul, in this petition, and request that death and hell may be swallowed up in victory—that dust and ashes, whom the Lord hath created, may set forth his praises, world without end, is the prayer and desire of—Joanna Southcott.

This was my petition, that I was answered was well pleasing to the Lord, and those that were longing for the coming of the Lord in the like manner, and believing my visitation to be of God, should join with me in this petition. Now from this every one may see I have not thought that any power was in myself, but by prayers to the Lord, to do it for us; and in like manner all may see those that join with me in the petition do not look unto me for the power, but unto the Lord; as they only look upon me as clay in



the hands of the potter, only making known to man what the Lord in his unbounded mercies hath revealed to me; but if he simply supposes that they are looking to me for any power to deliver them myself, then he must be simple indeed. None of my believers are thus far void of understanding, as to think the power is in me, any more than they believe the power was in the prophets and apostles to fulfil their prophecies: they look upon them as men to whom the Lord gave prophecies, and warned the prophets what he should do, that they might warn the people; perfectly so in like manner do the believers look to me as clay in the hands of the potter, and as a servant in the hands of the master: they well know it is not in my power to foretel events, or to fulfil them, and therefore they give unto the Lord the glory and honour due unto his name, believing my visitation to be from the Lord, to warn us of the coming of the Lord Jesus Christ to destroy the works of the devil, and bring in his kingdom of righteousness and peace, according to the words of the prophets and the apostles—Unto them that look for him shall he appear the second time without sin unto salvation: and this the believers are looking for; and they are looking to the power of God to fulfil his words, but not me. Therefore every word that he hath brought forward of my making any thing of myself, or having any power of myself to do any thing, is a false accusation.

Now I shall come to an observation that he hath made in the 9th and 10th pages of his book.

*“ Beloved, let me freely speak to you concerning our father Abraham: when the Lord gave the promise to him, In thy seed shall all the nations of the earth be blessed—did God tell Abraham that all the nations of the earth should be blessed*



*n Joanna Southcott? Did he speak of any other  
but the Messiah, the Salvation of his people, in  
Isaiah? than Jesus? He is the Lord our righ-  
teousness. Look to Abraham your father, and  
Sarah your mother that bare you; not to Joanna  
Southcott."*

Now to this I answer, Abraham was the father of the faithful; and for his faith and obedience the promise of God was made to Abraham, In thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice. But the meaning of these words were neither explained or understood, at the time the Lord made the promise to Abraham. This was 1872 years before Christ; then we must discern, from the Scriptures, how the seed of Abraham went on, before we come to Moses in the Land of Egypt, where the Lord worked miracles by him, to deliver the children of Israel from the hand of Pharaoh. Now the children of Israel might as foolishly have disputed that the Lord had commanded them to look to Abraham and not to Moses; because Moses's name was not mentioned, when the Lord made the promise to Abraham; neither was it mentioned before he was born; nor was it told at that time for what he was born, or for what ends his life was preserved, before the Lord appeared to Moses, as is mentioned in Exodus, iii.—then we find that the Lord worked miracles by the hand of Moses; and he prophesied of Christ; but he did not tell them what prophets should come before; he only spoke of one prophet that the Lord would raise up like unto him—him shall ye hear: but he did not speak of Eli, and Samuel, Nathan, Ahijah, Elijah, Micaiah, Elisha, Isaiah, Jeremiah, Ezekiel, Daniel, and all the other prophets: their names were not mentioned in the Scriptures, before they appeared; and therefore the Jews might as well



have contended, when these prophets appeared, that they were not to hearken to them—only to look to Abraham and Sarah, and say their names were not mentioned to Abraham; and therefore they would not believe they were visited by the Lord. So if men contend in this simple manner, they may contend against all the prophets; and yet in this simple manner we find the Jews contended with our Saviour—We be Abraham's seed, and were never in bondage to any man; how sayest thou, Ye shall be made free? Art thou greater than our father Abraham, which is dead? In this manner was their contention, without any knowledge of the meaning of the words, that in Abraham's seed should all the families of the earth be blessed; and from his seed came the Messiah, that was prophesied of 1872 years before Christ came. Now if we come to Abraham's seed, from whence our Lord and Saviour came, we must know it is a seed of faith to believe in him, and to rely upon all his words and promises; this is the seed the Lord hath promised that all the families of the earth shall be blessed in; but are these promises all fulfilled? are all the families of the earth blessed? reason must tell us, no: but if we look to Abraham our father, unto whom the promise was made, we must discern why this promise was made—"Because thou hast done this thing, and hast not withheld thy son, thine only son, that 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." Here we see obedience was required in Abraham; and the Lord put Abraham to the trial of his faith, before that promise was made to him; then do men marvel in their hearts, if the Lord put men to the trial in the beginning, and proved their obedience, be-



fore he made the promise, is it marvellous to think the Lord should visit in the Spirit to put us to the trial of our faith, and give us commands what we shall do, before he comes to fulfil that promise? If the Lord commanded Moses to have the door posts sprinkled with the blood of the lamb, to mark the doors of the children of Israel, when he sent out the destroying angel through the land of Egypt, do men marvel that commands should be given now, when the Lord is coming to deliver us from our spiritual enemy? And now I shall come to the Gospel of Christ: Matthew, xviii.—“ Verily I say unto you, whatsoever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven. Again I say unto you, that if two of you shall agree on earth, as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven.” St. John, xvi.—“ Ask and ye shall receive, that your joys may be full. These things have I spoken unto you in proverbs; but the time cometh when I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father; at that day ye shall ask in my name: and I say unto you that I will pray the Father for you. These things have I spoken unto you, that in ME ye might have peace.” Matthew, x.—“ There is nothing covered, that shall not be revealed; and hid, that shall not be known; what I tell you in darkness, that speak ye in light; and what ye hear in the ear, that preach ye on the house top.” Chapter, xii.—“ Every kingdom divided against itself is brought to desolation; and every city, or house, divided against itself, shall not stand; and if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand? But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you; or else



how can one enter into a strong man's house and spoil his goods, except he first bind the strong man, and then he will spoil his house. He that is not with ME is against ME; and he that gathereth not with ME scattereth abroad." Chapter, vi.—“No man 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.”

Now from the Gospel of our Lord and Saviour Jesus Christ HE plainly told his disciples, that what was then covered should be revealed, and what was hid should be made known. It was not then revealed to the disciples what they should ask, that their joys might be full; or what should be bound on earth, that should be bound in heaven. These things were concealed from man, before the time came for the Lord to reveal them; therefore if we understand the Gospel of Christ aright, we may clearly discern that we ought to ask for the kingdom of God to be established in righteousness, and Satan to be bound and cast out, that his power may be cut off from men, before we can expect the Lord will do it for us. But as men dispute that these petitions come from the devil, here I have brought forward the words of our Lord and Saviour, as my judge and witness against them: if Satan be divided against himself how then shall his kingdom stand?—But mark the words, can one enter into a strong man's house, and spoil his goods, except he first bind the strong man? and then he will spoil his goods. Here, from the Gospel, we may clearly discern the binding of Satan is mentioned; the readers may make an enquiry, what is meant by being bound on earth that should be bound in heaven? or how this Gospel can have any allusion to the Sealing? To this I answer, this was covered which is now revealed, that those who are longing for the coming of the Lord, to establish his kingdom



in righteousness and peace, should subscribe with their hands unto the Lord, to petition for his coming; and as the Jews clamoured for the blood of Christ, so should we now clamour for Satan's power to be cut off, that he may be bound, according to the promise; and from this petition it is revealed to me that, as the Lord of life and glory gave up his life by the petitions of men, so in like manner would he cut off the adversary that betrayed the woman, by the petitions of men the same. Here stands the meaning of the Sealing, to set bounds for Satan at last, as bounds were set for man at first; and as it was said to man, if he eat of the tree of knowledge of good and evil, he should surely die; so in like manner it is now revealed to me, if Satan goes on to tempt those that are longing to be freed from his power, and have subscribed with their hands unto the Lord, for his kingdom to be established in righteousness and peace, and that the power of evil may be destroyed; if Satan goes on to tempt them to evil, and destroy their peace, that have thus signed in hand and heart, it is revealed to me that Satan's power shall be cut off; and he shall be chained down, as man was cast out of the garden of Eden. Now doth this justice appear inconsistent with divine wisdom? If the Lord, when he created man in the beginning, set bounds for man, with a threatening if he broke them, and the subtlety of Satan, knowing the conditions, artfully went to betray the woman to break the commands the Lord had given them, to bring the sorrows on her head, that was threatened, and then by subtlety to work in the man to cast the blame on his Creator, for giving him the woman; then as our blessed Saviour, in love to his creatures, took that blame upon himself, and bore the blame man unjustly cast on him, to suffer, the just for the unjust; is it contrary to divine wisdom that the



author of all this evil should justly bear the blame the woman cast on him, when he betrayed her, and that divine wisdom should bring round a way for Satan to fall into the pit at last, in the like manner as he digged it for man at first, by having bounds set for him at last, as they were set for man at first? And as Satan is the great accuser of the brethren, and held God to his promise against man, to cast him out of the garden of Eden, is it contrary with divine wisdom that the Lord should look in mercy upon the works of his creation, and pity the weakness of his creatures, to order a way for them, that they may plead the promises of God, to have their adversary and accuser cast down, and man restored to receive the kingdom of righteousness and peace, as it was prepared for him at first, when the Lord pronounced all to be good? Is it not written, God is a God of order, and not of confusion? And if we trace the records of the Scriptures through, we shall find that the Lord gave commands for man, before he entered into strict judgment with him, for breaking the commands, that HE had given: and it was for Saul's breaking the commands of the Lord, that HE gave to Samuel, that the Lord said, He would rend the kingdom from him: and the Lord commanded Moses to go to Pharaoh, and tell him to let the children of Israel go; and it was for Pharaoh's refusing to obey the commands, that the Lord had given, that the Lord brought all the plagues in Egypt, and destroyed Pharaoh in the Red Sea, for pursuing after the children of Israel, when the Lord had commanded him to let them go. In this manner hath been the Lord's dealing with men, to give commands to them, and he punished them if they broke his commands; then how can man say, it is not like the ways of God, that HE should in like manner set some bounds for the author of evil, before HE



comes to cut him off, for breaking his bounds? And if the blood of Abel crieth for vengeance against Cain, how much greater doth the BLOOD of CHRIST cry for vengeance against the *devil*, who worked in the hearts of men to crucify him? Here let men call reason to their assistance, and discern the ways of the Lord in all ages of the world, how HE hath dealt with man, to set bounds for him: and how the hand-writing appeared against Belshazzar, before he was cut off; then do men marvel that the hand-writing should appear against the author of all evil, before the Lord cometh in might, majesty, and glory, to chain him down, and cut off his power, as it is said in Rev. xx. that he shall deceive the nations no more, till the thousand years shall be fulfilled? Now we know, from the prophets, from the words of our Saviour, and his apostles, that the author of all evil, and the rebuke of the Lord's people, is to be taken away from off all the earth; and the Lord will swallow up death in victory, and wipe away tears from off all faces; 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 the Lord, we have waited for him: we will be glad and rejoice in his salvation. Look unto ME, and be ye saved, all the ends of the earth; for I am God; I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, that unto ME every knee shall bow, and every tongue shall swear: surely shall one say, In the Lord have I righteousness and strength." Here the prophets assure us that the Lord will come and bring in everlasting righteousness: Daniel speaks the same, in the vii. chapter; and our Saviour, in St. Luke, xxi. plainly told his disciples what should follow to them; and the destruction of Jerusalem should follow; and the Jews should be scattered into all nations; and



Jerusalem should be trodden down of the Gentiles, until the times of the Gentiles should be fulfilled; then HE tells them the distresses and perplexities of nations there would be prior to his coming: "And when these things begin to come to pass, then look up and lift up your heads; for your redemption draweth nigh." But our Saviour did not tell them that the redemption was then; or that it would be before his coming in the clouds with power and great glory; but he told them of the signs that would come before, and brought them the parable of the fig-tree, when it shooteth forth, that the summer is nigh at hand: so likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand. In like manner was the Apostle's preaching, Romans, viii.—"For I reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us. For the earnest expectation of the creature waiteth for the manifestation of the sons of God; and not only they, but ourselves also, which have the first fruits of the Spirit, even we ourselves, groan within ourselves, 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?" Then to the Ephesians Paul saith, "After that ye believed ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance, until the redemption of the purchased possession." Paul further says, "I cease not to give thanks for you, that the God of our Lord Jesus Christ may give unto you the spirit of wisdom and revelation, in the knowledge of him: the eyes of your understanding being enlightened, that ye may know what is the hope of this calling. Paul, speaking of the prophecies of Christ to the Hebrews, what was prophesied of HIM—"Thou



hast put all things in subjection under HIS feet. For in that he putteth all in subjection under him, he left nothing that is not put under him. But now we see not yet all things put under him. These scriptures I have brought forward to shew plainly that the prophets and the apostles are my grand jury, to prove to mankind that they asserted the end of Christ's mission was not then accomplished; but he tells them what was the hope of this calling, and what they were waiting for; to wit the redemption; and that we are saved by hope of what we have not yet seen. Then do we with patience wait for it; if we search the records through we shall find the Gospel speak of a further revelation of the knowledge of God, in and through our Saviour Jesus Christ, than was at that time revealed; and the Apostle telleth them there remaineth therefore a rest to the people of God: let us labour therefore to enter into that rest. But he says, "We have many things to say, and hard to be uttered, seeing ye are dull of hearing; for when for the time ye ought to be teachers, ye have need that one teach you again;" and perfectly so it is with men now, seeing how fast the Scriptures are fulfilling, and how near the last centuries are running out, and the sorrows that surround every nation; it is a time that the teachers of the Gospel ought to warn their flocks every where of the coming of the Lord Jesus Christ; that they ought to watch and be ready, like the wise virgins, to enter in with the Bridegroom. But instead of this, they are dull of hearing, and have need of teachers themselves; for the blindness of those that have published against me, boasting themselves to be preachers of the Gospel, hath plainly proved, from their works, that they are ignorant of the Gospel they profess to preach.

For this Mr. Smith says in his Sermon, "*Bles-*



*sed be our God and Father, he has finished the work for the elect, and them only."*

So, from his account, the apostle Paul bid them to hope in vain, to wait in vain for their redemption, if the calling was then ended. How different are the words of the apostles! if they trace them through, they will find the apostles' doctrine to contradict all Smith's sayings. I have brought forward a few scriptures to prove it; and could bring as many more, to prove that all was not finished when Christ died — But redemption in and through his Blood is what we are now waiting for; but Salvation to be saved after death to them that believed was granted unto all that died in him, through a lively faith in his merits; but that is not the redemption to the body, to be redeemed from all the powers of the devil: when the Lord cometh to destroy his power, and bring in the redemption of man, and establish his kingdom in righteousness and peace throughout the world, then will be fulfilled the saying of the apostle, That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue shall confess that Jesus Christ is Lord to the glory of God the Father.—St. James saith, "Be patient therefore, brethren, unto the coming of the Lord. Behold the husbandman waiteth for the precious fruits of the earth, and hath long patience for it, until he receives the early and latter rain. Be ye also patient; establish your hearts for the coming of the Lord draweth nigh." But this the apostle speaks of the last days; so all the apostles and prophets speak of the days, that I am warned are now at hand.

And now I shall come to his observation upon the Sealing. He says, "*I never knew that God*



*had two seals : what is it that seals God's people ? The Spirit of God, through the love of God the Father ; the Spirit of God speaketh by the apostle Paul to the Ephesians—In whom after ye believed ye were sealed with the Holy Spirit of Promise ; not with a piece of paper, nor with pen and ink, but with the Spirit of the living God. God from eternity hath predestinated certain men unto life ; certain men he hath reprobated unto death."*

These last words I shall answer, from the words the Lord said unto Cain—"Why art thou wrath? and why is thy countenance fallen? If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at thy door." In this manner stand the Scriptures through, to the last chapter in the Revelation—"Let him that is athirst come; and whosoever will, let him take of the water of life freely: and 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." So he that taketh away mercy being offered to a returning sinner, and say, if he will come he will be rejected, he taketh away from the word of God all the promises that stand on record. Our Saviour said, "Whosoever come unto ME, I will in no ways cast them out: for HE came to seek that which was lost." Through the Scriptures, mercy is offered to returning sinners.—But what saith St. Stephen? "Ye stiff-necked and uncircumcised in heart and ears, ye do always resist the Holy Ghost; as your fathers did so do ye: which of the prophets have not your fathers persecuted?" The doctrine of the apostles blame men for hardening their hearts, and rejecting the Spirit of God. They do not charge God foolishly as this man hath done, saying that they cannot be saved if they will; for that grace is not granted them. Here he lays all the blame upon his Creator; and



denies the words of the Lord, when he said, "Turn unto ME, and I will turn unto you; for why will ye die, O house of Israel? Come, let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool: if ye be willing and obedient, ye shall eat the good of the land; but if ye refuse and rebel, ye shall be devoured." In this manner stand the Scriptures.

And now I shall answer him respecting the Sealing, which he saith is not to be done with pen, ink, and paper; but the Revelation does not tell us how it is to be done; it is only said, "I saw four angels standing on the four corners of the earth, holding the four winds of the earth; and I saw another angel ascending from the east, having the Seal of the living God; and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads." It is not here mentioned in what manner this Sealing is to be done; but it is revealed to me, that it should be done in the manner it is done, as a command from the Lord, that they should subscribe with their hands unto him, and receive the Seal. But as some have argued, the Lord judgeth from the heart, and have no need of putting man to the trial; to their arguments I was answered:

"I shall answer those who say in their hearts, they chuse the good, but see no use to show it by their hand-writing; for the Lord judgeth from the heart. And from the heart I judged Job; but what was Satan's answer? Let him be tried, and he would not be found what I said he was. Therefore I put Job to the trial, to shame Satan, that was his accuser. The heart of Job was



known to ME; but it was putting him to the trial that shamed the devil, that is the great accuser of mankind. Know it is written, Satan the great accuser of mankind shall be cast down; but it is by the trial of men's faith, to shew their love to ME must shame him, and cast him down from pleading against men, and prove by their hand-writing, they do not chuse the evil, but the good; so that if Satan tempts them to sin, they do the things they wish not to do, for they wish God to be all in all, and my kingdom to come, and Satan's power to be destroyed. And that is the hand-writing that will come against him, as the hand-writing came against Belshazzar; and prove, when men's love for him is weighed in the balance, their love to him will be found wanting; for men will show, as well as the angels in heaven, they do not love his ways. The angels were all known to ME; but I put them all to the trial; Abraham's heart was known to ME; yet I put him to the trial; and now I have put all men to the trial the same. To see who is for ME and who is against ME, it must appear from their hand-writing, that the hands of men are lifted up against their betrayer the devil; and lifted up to heaven to pull down my blessings upon them. Was it not the hand that plucked the fruit? Then why do ye marvel that the axe must be laid to the root, before the tree is cut down? If the hand plucked the evil fruit at first, then know the hand must pluck it all down at last: and by the hand he shall fall. Is it not written, They have hands and handle not, feet have they and walk not, neither speak they through their throats? Now answer, why they were condemned for having hands and handling not, if their hands were of no use; and why they were blamed for not speaking, if the heart was all I required? My son give ME thy heart, and let thy light shine



before men, that others, seeing thy good works, may glorify thy Father who is in heaven. But who can see thy light, or belief, or that thou givest thy heart to ME, if thy hand refuse to shew it to me? Will you answer, I have no need of shewing my mind and heart before man; for the Lord knoweth it altogether, and he is my judge? Then now answer ME, how I judged Abraham? from his heart, or laying his hand upon his son? Or how I freed the children of Israel? Was it by Moses's heart, or by his hand, when he smote the waves? Or how did the waters gush out of the rocks, in the wilderness? was it from the desire of his heart, or from the hand, when he smote the rock? Read your bibles, and you will see the hand and heart must join together: when evil is in the heart, the hand joins with it. Is not all done by the hand? Then where good is in the heart, the hand will shew it. Then will you say in your hearts, you wish my kingdom was come on the earth, and my will was done upon the earth, as it is done in heaven, and all the powers of Satan were destroyed; but you are ashamed to put your hands to sign it, fearing you should be laughed at by men? Then I answer, I shall be ashamed of you, when I come in all my Father's glory: for Satan the great accuser of mankind will make ME ashamed of such professors. For I now tell you, one and all, what this woman hath written, that is the desire of her heart, shall be had in everlasting remembrance, till time is no more; and let no man say, he joins with her in his heart, that refuses to give her the right hand of fellowship, to join with her by his hand. I have given her the SPIRIT of PROPHECY, that all men might know she is called of GOD, to avenge the injuries done to herself upon the head of him that betrayed her: for as the blood of Abel cried for vengeance



against Cain, so does the woman's fall cry for vengeance against the devil, that betrayed her. But now in her weakness I will be her strength, and her strong tower, and the rock of her defence. I never would have been born of a woman if I had never intended to have redeemed the woman; for as I was born OF HER, so I was born FOR HER, to make her sons joint heirs with ME."

This communication, which I have here inserted, was given me in August, 1803, in answer to men's saying that the Lord judges from the heart; there was no occasion to sign with the hand. It was published in a book entitled a Word to the Wise. Now, from this communication, I see more consistency with the ways of the Lord, in whom is no variableness nor the shadow of turning, and more like the words of our Saviour, in the commands he gave to men; I see more in this like the Scriptures, than ever Mr. Smith will be able to preach, without it please the Lord to open the eyes of his understanding, to bring him out of darkness into HIS marvellous light; but should the Lord open the eyes of his understanding, then he will clearly discern that all was not finished when Christ died; and that he did not promise to complete the whole, to bring in HIS kingdom of righteousness and peace, before HE comes in the glory of his Father. Then he will fulfil the words of the prophets: what is said by Isaiah, ii. to be in the last days, the same is said by Micah, iv.—“In the last days it shall come to pass that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills, and people shall flow unto it: he shall judge among many people, and rebuke strong nations afar off: and they shall beat their swords into ploughshares, and their spears into pruning-



hooks ; nation shall not lift up sword against nation ; neither shall they learn war any more. Then if the prophets are true, as he says most assuredly they are, these words must be fulfilled ; but will he argue that this was done when our Saviour was crucified ? when the dreadful wars followed soon after, to the destruction of Jerusalem ? And wars and tumults have followed to this day : and let us take a survey of the nations around us, and see the dreadful war that is in every land. Then how are these prophecies fulfilled ? Did the disciples sit every man under his vine and under his fig-tree, and none make them afraid ? Did not persecution follow them, and the same to the martyrs, so that saints and sinners have had wars and tumults to this day, more or less, in every age ? But the prophets assure us that the time will come, when all these evils will be done away. What saith Isaiah, in the xi chapter ?—“ 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.” Now can we say that the earth was full of the knowledge of the Lord, after our Saviour was crucified ? Then they would have had the eyes of their understanding opened, to look upon him whom they had pierced, and they would have mourned for him, as one mourneth for his only son ; and been in bitterness for him, as one that is in bitterness for his first born. For this the prophet Zechariah saith will be the end ; but so far from this being done, we see they were hardened against the disciples, and stand out to this day in unbelief, as a standard that the end is not yet ; neither hath the Lord assembled the outcasts of Israel, and gathered together the dispersed of Judah, from the four corners of the earth. And it is said in Isaiah—“ The Lord hath made bare his arm in the eyes of all the nations, and all the



ends of the earth shall see the Salvation of our God; 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." The prophet Jeremiah, xxxi—"The day cometh, saith the Lord, that I will make a new covenant with the house of Israel: not according to the covenant I made with their fathers, in the day that I took them by the hand to bring them out of Egypt, which my covenant they brake; but this shall be the covenant that I will make with the house of Israel: after these days, saith the Lord, I will put my laws in their inward parts, and they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord; for they shall all know ME, from the least of them unto the greatest of them, saith the Lord." Isaiah, last chapter—"For as the new heavens and new earth, which I will make, shall remain before ME, saith the Lord, so shall your seed and your name remain; for thus saith the Lord, Behold I will extend peace to her as a river, and the glory of the Gentiles like a flowing stream." These Scriptures I have brought forward, as I see they are blind leaders of the blind, to believe all that Christ died for was accomplished at that time. And as he says, it was by the request of many friends and the church under his charge that his sermon was published, it appears to me that they are all ignorant of the Scriptures together, as though they had never read the Bible in their lives. If they have, they could not discern what they read; or they would never have wished to expose their preacher, by requesting him to publish his folly to the world, not discerning these prophecies, that he says, are most assuredly true, were never yet fulfilled: and by his account, they never will.



And now I shall come to an observation from the communication that I have inserted in this book, which I see perfectly true, from Mr. Smith's address to me at the end of his book, where he speaks in the perfect language of the devil, calling me the mother of witchcraft, saying, I am rejecting Christ's Blood. Now as the likeness is in men and devils, when man is worked upon by the influence of the devil, he joins with the accuser of the brethren, to pass unjust judgment; and nothing but the truth being put to the trial will confound the devil, or these men that are under his influence. Were I to bring forward all my experience to him, the powerful working of God upon my soul, with what strong cords of love HE hath drawn me to run after him to be dead to the world, and all my affections to be set on things above, and not on things below, and all the witness that I have within of a true knowledge of the love of God shed abroad in my heart; was the experience of my whole life placed before him, he would be like the devil concerning Job: if the Lord justified, he would condemn, and say it was not the Lord; if I told the truth, he would say it was a lie; and perfectly like this man is the devil. If the Lord was not to put men to an open trial, whether they were longing for his coming to bring in his kingdom of righteousness and peace, that all sin might be done away, I am clearly convinced that Satan would condemn and accuse men before the Lord, and say they were all sinners, and they wished to remain in their sins, and not to have the evil done away; but should the Lord justify man from the heart, as he justified Job, the devil in like manner would condemn; therefore I see the wisdom of God, to put men to the trial, and confound their adversary; as I clearly see from this man's false accusations against me, how Satan's accusa-



tions would be against men, if they were not tried by the standard of truth. For now I am clearly convinced of the truth of the Spirit, that it is those who sign with their hands unto the Lord, that they are longing for his coming, are the people mentioned in the Revelation, as standing with the Lamb on Mount Sion. And now let us call reason to our assistance, and then the eyes of our understanding will be opened to discern that the mystery of the Revelation could not be understood; when we consider all the saints, apostles, and martyrs, with all that have died in Christ since his death, reason must tell us there have been more than one hundred and forty-four thousand; and yet it is mentioned in the Revelation, that only the sealed number of the hundred and forty and four thousand were standing with the Lamb on Mount Sion, that had learnt the new song; and what did our Saviour say, in his Gospel?—"He that believeth in ME hath eternal life. But how can a man say he believes in the Lord Jesus Christ, if he do not believe all his sayings, that he would fulfil them? But he that doth believe all his sayings must believe there is a new song for men to sing—that they shall be redeemed from the fall. But will men answer, there is no more than one hundred and forty-four thousand redeemed in heaven? They are redeemed from the powers of darkness when they ascend to glory; for then they are saved with an everlasting salvation; but the redemption, which our Saviour spoke of, must take place upon earth: and John saw in his visions what should be hereafter. Then we must mark what is said in the Revelation—"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: we thank thee, O Lord God, because thou hast taken to



thee thy great power, and hast reigned." Let men discern in what manner the vision was seen.—But when this sound came from the angel, and the four and twenty elders worshipped God for taking the great power to reign, the nations were angry. Now let those that reprove answer, where this anger must appear; on earth, or in heaven? No man will presume to answer that this anger can arise in heaven, where the saints and angels are worshipping the Lord, and filled with joy unspeakable and full of glory. So that this sound cannot make the heavenly host angry: but now this sound is revealed to come upon earth, we see this nation is angry to hear that the kingdoms of this world shall become the kingdoms of the living God. And now let us discern how all these things have come together: wars and tumults, the distresses and perplexities of nations, and the visitation of the Spirit of the Lord, as it is written, the coming of the Lord shall be revealed; then let them answer, how all these things come together: the Spirit of Prophecy—the promise made in the fall revealed that it shall be fulfilled, when petitioned for: but we must ask, if we will receive, to have the evil be removed. Now all these things are come together in the last day of the six: for as it is written, one day is with the Lord as a thousand years; which meaneth from the six days in which HE created the world, wherein the Lord laboured for man.—Now our Saviour said that these days should be shortened: and then it bringeth in the one thousand years of rest, according to the Revelation, which join with all the prophecies throughout the Scriptures. Then now we are come into the sixth thousand from the fall; and there do not remain two centuries, before the six thousand years are expired. Were these two centuries to run out, then the days could not be



shortened, which our Saviour said, for the elect sake, they should be shortened. Now we must discern, from the Gospel, who are the elect here mentioned, from the parable our Saviour brought forward of the woman, saying, "Avenge me of mine adversary; and he would not for a while; but afterwards he said within himself, Though I fear not God, nor regard man; yet because this widow troubleth me, I will avenge her; least, by her continual coming, she weary me. And the Lord said, Hear what the unjust judge saith; and shall not God avenge his own elect, which cry day and night unto him? "Though he bear long with them, I tell you that he will avenge them speedily:" "Nevertheless, when the Son of Man cometh, shall he find faith on the earth?" Here our Saviour spoke plainly of the end, that at his coming to avenge us of our adversary, few would believe that they must be crying to the Lord to come and avenge them of their adversary, that fills the earth with sin and sorrow. But these elect here mentioned must be those who have the eyes of their understanding opened to see the evil of sin, that when they would do good, evil is present with them; and therefore they wish the root of all evil to be done away.

But this prophecy of our Saviour can have no allusion to those whose belief is like Mr. Smith's. In the 29th page of his book, he saith, "*Christ hath dragged the enemies of his church at his chariot wheels. He has conquered death, and triumphed gloriously over sin, hell, and the grave:*" and further says, "*Blessed be our God and Father, he has finished the work for the elect, and them only.*"

Then those who boast that all is finished must already be avenged of their adversary; and they cannot be crying to the Lord to avenge them; but I warn such, that are thus self-confident of



their assurance of being elected from the foundation of the world, to mark the following words. In the 9th v. HE spake this parable unto certain which trusted in themselves, that they were righteous, and despised others: "Two men went up into the temple to pray, the one a Pharisee; the other a Publican. The Pharisee stood and prayed thus with himself: God, I thank thee that I am not as other men are, extortioners, unjust, adulterers; or even as this Publican. I fast twice in the week; I give tithes of all I possess. And the Publican, standing afar off, would not lift up so much as his eyes unto heaven; but smote upon his breast, saying, God be merciful to me a sinner! I tell you, this man went down to his house justified rather than the other."—From this Gospel, let those learn to be cautious, who boast themselves they are the elect of God, and despise all others, as to be reprobated; but let them remember our Saviour's Gospel, further—"Woe unto you, Scribes, Pharisees, and Hypocrites; for ye shut up the kingdom of heaven against men; for ye neither go in yourselves, neither suffer ye them that are entering to go in." And the Pharisees of this age are fulfilling the words, and doing the very things our Saviour spake of; for they will not believe themselves in all the promises that stand on record; or that we have still an adversary we ought to petition to be freed from; neither will they suffer others, that they have any power over, to plead the promise, which the Lord, in his unbounded mercy, hath condescended to reveal, that he will avenge us of our adversary, that betrayed our parents at first, and bring in his kingdom, as prepared for man at first, when the Lord pronounced all to be good; then will the kingdoms of this world become the kingdoms of the living God. But we must discern from the Gospel, what parables our Saviour



brought forward, which he compared the kingdom of heaven to : St. Mark iv.—“ And he said, So is the kingdom of God, as if a man should cast seed into the ground, and should sleep and arise night and day, and the seed should spring and grow up he knoweth not how ; for the earth bringeth forth fruit of herself ; first the blade ; then the ear ; after that the full corn in the ear ; but when the fruit is brought forth, immediately he putteth in the sickle ; because the harvest is come.” And let us discern what David said—“ The Lord said unto my Lord, sit thou on my right hand, till I make thy enemies thy footstool.” This our Saviour said himself, David prophesied of him. Now from the Gospel I have brought forward, no man can prove all was finished when our Lord was put to death : or that he then made his enemies his footstool. Let us come to reason, and see his enemies went on against the disciples ; and let us keep the parable in view, of what our Saviour compared the kingdom of heaven to—Seed that was sown, laying in the ground, before the blade appeared ; then let us come to the words of Isaiah, and compare them with the Gospel of Christ. The prophet says, “ Unto us a Child is born ; unto us a Son is given ; and the government shall be upon his shoulder ; and his name shall be called wonderful Counsellor, the mighty God, the everlasting Father, the Prince of Peace, of the increase of his government and peace there shall be no end.” This is what our Saviour came into the world for ; but let men discern the difference in the words ; where Isaiah speaks of his birth, he saith, “ Unto us a Child is born ;” but when he speaks of the government, he speaks of what shall be ; and what his name shall be called, when he is the Prince of Peace ; so that it was not said by the prophet that his kingdom would then be established ; but it is



said, it should increase. Then all men must know that what increaseth must have a time for to increase, and is not said to be immediately done; therefore our Saviour compared his kingdom to a seed that is sown; first to be thrown into the ground and die away, before it increaseth; then is first the blade; next the stalk; then the ear; next the blossom, before it cometh to perfection for the harvest; just so our Saviour told us in his Gospel, must be the preparation for his kingdom: it was sown by the words of our Saviour, and his disciples; but know there must spring the blade of faith, the stalk of his words and promises, and the ears that were to come with the full blossom of his Spirit, before the harvest cometh, that the Lord will separate the wheat from the tares, and bring in a glorious harvest to those that are waiting for the Lord of the harvest.—And thus man must increase in faith of the fulfilment of his words, before the Prince of Peace establisheth his kingdom in righteousness and peace. But how could it be done then, at a time when the Gospel was scarcely believed? Should the Lord have cut off the nations for their unbelief, before he had given them time to see the truth of his words appear? But now we see the Gospel hath been preached in most nations; and the name of a Saviour hath been spread abroad; and the Jews have had near eighteen hundred years to roll on, one generation after another, and see that no deliverance is come to them; but they are still scattered abroad in all nations, as our Saviour told them they would, for their unbelief; so that they may clearly see the truth of his words to appear, like the blade in the destruction of Jerusalem, and their putting his disciples to death, as our Saviour foretold them they would do: but seeing all these years roll on, and no deliverance come to them, al! may see, it is



like the corn in the full ear ; but had the Lord destroyed all the Jews, that stood out in unbelief ; then men might argue that the Scriptures were fulfilled ; and they had no second coming of our Saviour to expect. If Jerusalem had stood to this day, and the unbelieving Jews had been all cut off ; then men might argue that all was finished, and that there was no second coming to expect, before the final day of judgment ; but now, from the Jews, they cannot plead in this manner, without they plead the prophets are false, the Gospel is false, that Christ never meant to fulfil the words of the prophets, according to the words he said in his Gospel. But, to fulfil the words of the prophet, the Jews must look on him whom they have crucified ; and mourn over him whom they have pierced ; then will he gather them, as he hath scattered them ; then will the Lord build them up, as he hath cast them down ; and they shall dwell in Jerusalem from generation to generation :—“ For I will cleanse their blood that I have not cleansed : for the Lord dwelleth in Sion.” Isaiah, xlvi.—“ Remember this, and shew yourselves men ; bring it again to mind, O ye transgressors ; remember the former things of old ; for I am God, and there is none else ; I am God, and there is none like ME ; declare the end from the beginning, and from antient times the things that are not yet done, saying, my council shall stand, and I will do all my pleasure ; I bring near my righteousness ; it shall not be far off ; and my salvation shall not tarry.” Here the Scriptures tell us that the ending must be declared from the beginning ; for the council of the Lord shall stand ; and it is from the beginning that the ending is now declared. Here the readers may see, from the Scriptures, that I have the prophets and the apostles on my side, as the grand jury, that such days were foretold by them should take place,



as I was warned of in ninety-two was nigh at hand; and such things as are revealed to me must take place, to fulfil them; but no man hath been the Lord's counsellor, to know the way HE will direct, as you may see from the prophet Isaiah—and now the Lord must be the judge of his prophets, and me too.

And now I shall come to an observation he makes; in the 5th page of his book, he says, "*You will find, in a book published by Joanna Southcott, entitled The strange Effects of Faith, with remarkable Prophecies made in 1792, she requests one favour; and I am very happy of this opportunity to grant it; and to stand in the place of twelve ministers, that she wished to withstand her; and she saith—*" Now, if any twelve ministers, who are worthy and good men, will prove these writings come from the devil, and his fore-knowledge of things, and explain clearly to me those mysteries of the Bible, that I shall propose to them, I will refrain from further printing." This I shall answer to the public, that may have seen his book; I should have answered it to him, if I had not seen in the book, where he speaks in language unlike a christian, that I might as well answer a wild Indian, or a heathen Pagan, to convince them of their errors, as to contend with a man who is so full of abuse, falsehood, and ridicule, placing the Scriptures any way that suits him, which the readers may discern from the folly of his arguments. He allows himself, that I said they should be worthy good men that I should listen to; and they must be able to prove that fore-knowledge came from the devil, which he hath not proved in any part of his book; only said—

"All fall to the ground when truth is the test,  
"And without controversy are lies at the best."—



Then if he will assert so great a falsity, when I can prove the truth before all men, he cannot stand in the place of any minister, to withstand me; nor can he prove himself a good man; neither hath he explained any mysteries of the bible; only written to strengthen the hands of the atheists, who say the bible is false; because they see it hath not been fulfilled: and from this man's account, it never will. The very things he brings forward to mock my writings, concerning dreams and visions, types and shadows, are the very things the atheists bring forward against the bible. In the 18th page of his book, he says—  
*“Some of you will say, Do we not read of Sealing the servants of God in the forehead, in the Revelation; and, in the book of Ezekiel, of the man that went through the city, with the writer's ink-horn, to set a mark upon them that sigh and cry for the abominations of the land? Granted. But this woman says, that some that she has sealed are thieves and robbers; and yet she is positive that she received her mission from God.”*

Now if he condemns my visitation, because there were some who professed to believe, but came in without having true faith, and are fallen back through unbelief; if he condemns the visitation on this account, the same proofs he may bring forward to condemn the Gospel. How many that followed our Saviour went back and walked no more with him? And, out of twelve disciples, our Saviour said, one had a devil. Paul to the Corinthians tells them, he had the command from the Lord to administer the bread and wine in token of Christ's body being broken, and his blood being shed for man; and though Paul positively affirmed he had his mission not from man, but from God; yet he very harshly condemned many of the Corinthians for the way and manner they received the bread and wine,



and plainly told them they took it unworthily. So that the proofs he brings forward against me, in like manner are brought forward against the Gospel, by the prophane; but this is no proof against the Gospel, or my mission, because many have begun in the spirit and end in the flesh; and it is writen, "In the time of temptation many will fall away; but he that endureth to the end will be saved." In the 28th page, he hath foolishly brought forward the words of Solomon, Proverbs, xxx. 21, 22, 23, placing them in a way and manner they cannot have any allusion, in the way that he hath placed them; he condemns me for bringing forth the woman in the xii. chapter of Revelation, as to have any allusion but to the church; and yet he says, the woman mentioned in the ii. chapter, 20. alludes to me; then if one woman is admitted to be a woman, spoken of in the ii. chapter; then the woman spoken of in the xii. must be granted to be a woman likewise, as both speak of a woman. Now he says, the woman in the second chapter, 20, 21, 22, 23, is an original painting of my ancient family; so if this be a woman full of fornication and all manner of wickedness, the other must be a woman, whom the Lord hath drawn by his Spirit to enlighten her understanding and to reveal to her what her Lord and Saviour died for, to free her from the fall, and avenge her of the adversary, that betrayed the woman at first: and it is the Lord who must shew these things to her, that she may know what to pray for as she ought. What saith the apostle Paul to the Romans?—"The Spirit also helpeth our infirmities; for we know not what we should pray for as we ought; but the Spirit itself maketh intercession for us with groanings which cannot be uttered; and he that searcheth the hearts knoweth what is the mind of the Spirit; because he maketh intercession for the saints, ac-



cording to the will of God. So if we know not what to pray for, it is the Spirit maketh intercession for us, that we may know what to pray for; and it is the Lord must reveal it, that her prayers and petitions must be to the Lord to free her from the fall, and avenge her of the adversary, that betrayed the woman at first. Therefore she is spoken of in the Revelation, as a woman with child, travailing in birth, and pained to be delivered; because the new birth is revealed to her; and the promise made in the fall is revealed; and she is in pain to be delivered from the fall, and avenged of her adversary; for when the Lord fulfils the promise made in the fall, to bruise the serpent's head, then will HE take away the sin of the world, and destroy him that hath the power of death, that is the devil. Then will the Lord bring in the redemption of man: then all her children will be taught of the Lord; and great will be the peace of her children; for when the Lord makes her free, then we shall be free indeed. The woman mentioned in Isaiah he says is the Gentile Church; but to prove his arguments clear, he must prove that all of them are taught of the Lord; because it is said, all her children shall be taught of the Lord—"and great shall be the peace of thy children: in righteousness shalt thou be established; thou shalt be far from oppression; for thou shalt not fear; and from terror; for it shall not come near thee: Behold, they shall surely gather together, but not by ME: whosoever shall gather together against thee shall fall, for thy sake; no weapon that is formed against thee shall prosper." If we read this chapter through, we must discern that it speaks of the end, when all the earth shall be taught of the Lord; for this is the heritage of the servants of the Lord; but when has been the time that all the Gentiles have been taught of the



Lord? and where is the church that can say, all are taught of the Lord? Doth not this man tell me that I must be taught of him? that he is sent to me with heavy tidings? that all my experience of love to God, hatred to every appearance of evil, and a longing desire to have all sin done away, that the name of the Lord may run and be glorified—does he not tell me, that all my desires for the honour and glory of God, to have all the earth praise his name, that they may see the love of God in Christ Jesus, and that he that loved us and gave himself for us should now come in the crown of his Father's glory—does not he tell me that all this working in my heart springs from the devil? and that all my desires to have Satan's power cut off, because he is at enmity against God, and works in the hearts of the sons of men to be the same, that all manner of evil, malice, envy and hatred against God and all that is good that I have said, come from the devil, and he will contend it is the working of Satan in me;—then I shall answer from our Saviour's words—“If Satan be divided against himself, how then shall his kingdom stand?” And if Satan is come to plead the honour, justice, and truth of the Lord, his great mercy and goodness to the works of his hands, dust and ashes, whom he created—if Satan is come to plead the justice of God in all things, that the Lord is wise in all his ways, just and righteous in all his works, and that all power is in his hand—if this be the doctrine Satan is come to plead, and to plead for his own destruction, as being the author of all evil; then it is high time for these professors of the Gospel to hide their faces with shame and confusion, who make the Lord the author of every sin that is committed; for out of his own mouth will I condemn him, as the tenor of his judgment runs thus: that every sinner is or-



dained of God and predestinated to be so, before the foundation of the world; and he saith of me that I am a deluded person, and was fore-ordained to do what my delusions lead to, agreeable to divine testimony; then if I am led by a wrong spirit, and the Lord fore-ordained me to be thus deluded; and gave knowledge and wisdom to the devil of what he was going to do upon the earth, on purpose to lead me into a delusion; then he must cast the blame upon the Lord, and not on me. But is this agreeable to divine revelation? is this consistent with the written word of God? Did not the Lord say by the prophets, that it was by the truth they should know that the Lord had spoken by them? and did not our Saviour say to his disciples, "Remember I have told you before, that when it come to pass ye might know it was I that told you? What said the woman of Samaria?—" Behold the man that told me all things; tell me, is not this the Christ?" Now as the truth hath followed my prophecies, from 1792 to this day, and like the rising sun they are now before me, rising higher and higher to the fulfilment: may I not say with her, Is not this the Testimony of Jesus, which is the Spirit of Prophecy? and with the prophet of old, If it be not of God, how comes it to pass? He must deny the word of God, if he say it comes from the devil. Now he must be void of reason, if he supposes that by his doctrine he can overthrow my Visitation, or prove it from the devil; therefore he cannot stand in the place of any minister, to withstand me. He allows himself that the Spirit of God is truth, and that the prophets are true, and that the testimony of Jesus is true; then he must allow that the Spirit of Prophecy must be given to testify of the coming of the Lord; and that the words of the prophets must be fulfilled, that are not yet fulfilled; there-



fore he cannot prove all was finished when Christ was crucified: but the malice, which men and devils had over him, was then finished; Satan's power could go no further; and our Saviour's sufferings for man were finished; and he ascended to glory—"whom the heavens must receive, until the times of restitution of all things, which God hath spoken by the mouths of all his holy prophets since the world began." Now as I have pointed out what our Saviour said in the xxi. of St. Luke, concerning his coming to bring in our redemption, and to take out of his kingdom all that offend and do wickedly, what kingdom doth this mean? It cannot mean the kingdom of heaven, that men offend and do wickedly there: but our Saviour expressly said, it is when he cometh in might, majesty, and glory; then shall appear the signs of the Son of Man in heaven, and the tribes of the earth shall mourn—has this been done? But our Saviour said, "As the days of Noah were, so shall also the coming of the Son of Man be." Then to bring the likeness of the days of Noah, there must be a WARNING given before the time. Noah was warned of the deluge, and ordered to prepare the ARK, to preserve himself and family; so in like manner it must be in the last days; a warning and directions must be given to prepare the ARK of the NEW COVENANT with GOD and Man, and fulfil the words of the prophets. But as Noah had no knowledge of the deluge, before the Lord sent to warn him, and had no knowledge of the way he should be preserved, before the Lord gave directions in what manner he should build the ark; perfectly so, in like manner, we know not the way the Gospel of Christ will be fulfilled, for the wise virgins to be waiting for the Bridegroom, and the servants for the coming of their Lord. How it will be known unto them that HE is com-



ing is not explained in the Scriptures; but we know, from the words, that a warning must be given, as it was to Noah: or they could not be waiting, expecting his coming. In what manner the NEW COVENANT will be made between God and man, to preserve them in the end, can be no more known, before it is revealed, than Noah knew how to build the ark, before he was directed; and men might as well argue that the power of God was able to preserve Noah without his building the ark, that the Lord did not want any assistance from man, in preserving his life, as to argue now, that the Lord will not give any commands or directions to try the hearts of men, before he cometh, either to destroy the whole, or bring in his kingdom of righteousness and peace. He that argueth against the directions of the Lord now, to try the hearts of men, must argue against all the Scriptures; for if the Lord tried men of old, and gave directions in ages past; reason must tell every serious mind, that WARNING and DIRECTIONS will be given, when the Lord is coming to cut off the root of evil, and sweep away all sin like the deluge—only preserving those who obey his commands.

As this book may fall into the hands of some seriously minded people, who may inquire within themselves, to what purpose is this WARNING; and they may see no need of it; and they may think with others, that my writings are too familiar for the Lord to stoop to dust and ashes; therefore I shall give them part of a communication which was given to me, in 1802, in answer to a minister who thought the manner of my visitation was too familiar for the condescension of the Lord. I was answered as follows:—

“How shall I raise men to the perfection of angels, if I do not first stoop to the imperfections of men? I must first speak to men after the



manner of men, or how could it be marvellous in their eyes? Was I to come in the perfections of a God, with all my heavenly language, how could man draw near with faith, and have a lively faith in ME? How could my delight be with the sons of men, if I was not to draw them by a familiar conversation to ME? Or how shall I bring in my kingdom to a people that do not know ME? Shall I sow my seed before I have prepared the ground for its reception? Shall I come and pour out my Spirit upon a people that is unacquainted with my ways? Shall I come unto you as I did unto Moses on mount Sinai? Would ye be not like the children of Israel, who trembled at my presence? Shall I put on the cover, before I have laid the foundation of the house? Shall I give you nothing but wine, who have been accustomed to drink nothing but water? Will your heads bear it? No, I tell you, it must be milk for babes, but wine for men of stronger years. But know ye are but as babes yet; therefore I give you milk, that ye may grow thereby. For I am dealing with men as a father dealeth with his children; first teach to read; next to write; and then begin to increase in learning, as children grow in grace and in the knowledge and love of God. But how can my love be shewn unto you, if I do not condescend to let my angels come in a free, familiar manner unto you, and make myself known amongst you? How will ye be fit partakers of the kingdom of heaven, and how could I bring in a heavenly kingdom unto you, if I did not come in simplicity? How shall I bring you to godly sincerity, that ye may love the Lord with all your hearts, and your neighbours as yourselves? But how is this love to be kindled, if my love is not shed abroad in your hearts? And how shall my love be shed abroad in your hearts,



if I do not kindle it by my words? Faith comes by hearing, and hearing by the word preached. Will the servant be familiar with his master, before the master is familiar with his servant? Oh, let reason take possession of your hearts, and then you will see I must come as a familiar Friend, before I come as a refiner of silver, and a refiner of fine gold; and I must purify the sons of Levi. But as the flowers open in the bud, so must I open the eyes of your understanding; and as the dawn of the day breaks, so must I break in upon your minds.—And now come to reason, O man! What think ye of ME and my kingdom? Do you judge I am coming as an austere master, gathering where I have not strewn, and reaping where I have not sown? Am I coming to be feared as a Turkish emperor, or to be loved as a tender Father? Shall I bring in my everlasting Gospel of love and peace, with open arms to embrace you, and call you my brethren and friends, or shall I stand afar off from you? Shall I love them that love and honour ME? Or shall I despise my friends and slight their love, by a cold return of my love to them? Shall I come in the pomp of my own great glory, and bring no glory to my friends? Oh, simple men! what judgment do ye draw of ME and my kingdom, that is to fill you with joy unspeakable and full of glory! Ye ought to rejoice in the God of your salvation, and praise the Lord in the beauty of holiness: for so my kingdom shall be established, and all tears shall be wiped away from your eyes, that are tears of sorrow: for tears of joy shall now come, when I come to reign amongst you.

But now I shall come to the purpose, as ye say ye know enough already of my coming. Simple, vain men! was I to come amongst you, here is not a heart fit to receive ME, but such as



have already received the word through thee; for if the day-light be too strong for your eyes, how can ye look at the fervent sun? If ye believe there is no communion with God, no fellowship with Jesus Christ, nor communion with angels, how shall I come amongst you? If ye despise the day of small things, how will ye bear the greater, when the pillars of the heavens will be shaken, and the foundation of the earth shall tremble, the seas roar and make a great noise, the sun to be darkened, and the moon turned into blood, before that great and terrible day that Satan is hurried down?

Thunder will roll from pole to pole,  
 And lightning fast will fly;  
 The earth's foundation then will shake,  
 And armies in the sky  
 Will then be seen by simple men;  
 Then how will you appear,  
 That have no light to guide the night?—  
 Vain men, you all would err;  
 Your hearts would ache, when I do shake  
 This fabrick here below;  
 For what confusion then will break  
 Is more than you do know:  
 Thunder will roll from pole to pole,  
 And earth's foundation shake:  
 Remember when I died for all,  
 The temple's veil was rent,  
 The graves were opened of the just,  
 And saints to many seen—  
 'Twas but the shadow of the last,  
 When Satan's doom do come;  
 For many days, judge as you please,  
 Will this confusion last;  
 And you would come all like dead men,  
 If I before don't burst  
 Upon you all, to shew the call,  
 What shortly will appear;  
 And by the knowledge of these things  
 'Twill banish all your fears.  
 So you'll rejoice to hear the noise,  
 When thunder loud do roar;  
 Because your King you know is come,



His cross doth now appear  
 All stained in blood : behold the flood !  
 But see your King thereon.  
 His Government will then appear,  
 And your Redemption come.  
 But of what use would this produce,  
 If 'twas not known before ?  
 There's nought but death would bring you forth,  
 So great would be your fear.  
 Besides, vain men, I tell you plain,  
 No wisdom could appear,  
 For ME to come in such a form,  
 And never warn'd you here.  
 O, simple men, your thoughts are vain ;  
 Your God you do not know.  
 What ! shall I now bring in my reign,  
 And all these wonders shew,  
 And not before to tell them here,  
 That it is hastening on ?  
 But when I have secured my sheep,  
 This awful day will come ;  
 Then will my sheep in triumph weep,  
 And all in flocks appear ;  
 And all will read what I have said ;  
 And FAITH rejoice in FEAR.  
 Because the storm, to them is known,  
 Will soon be gone and past ;  
 And then my kingdom's all their own,  
 And there true joys will burst ;  
 Because behind they'll surely find  
 I will not leave a foe ;  
 And all my SHEEP will then prove kind,  
 And heavenly joys will flow."

These reasons, and many others, are assigned to me, why it is absolutely necessary that men should be warned of the coming of the Lord, before the great day appears, that they may be prepared to meet the Lord at his coming : and though the wisdom of the Lord appears foolishness to man, in giving the warning ; yet the wisdom of man appears foolishness to me, in rejecting the warning, to think that this awful day will come upon the earth, and no warning to be given to men, to prepare their hearts to stand the day. I will only ask men one question : sup-



pose the appearance of lightning and the sound of thunder had never been mentioned, or heard in the world, before this present day, and now a tremendous storm of thunder and lightning should appear, and some men and beasts should be destroyed thereby; if such a thing had never been heard before, but come as a sudden shock upon them, I ask whether they would not be alarmed? Would they not be ready to say that the end of the world was come, and the day of judgment was at hand, and be ready to die with fear, if such a thing had never been known before? Then they could not know the meaning of the thunder; perfectly so of the coming of Christ; they could not know the meaning of his coming, whether it was to destroy all flesh, or to destroy the power of the devil: as it is said, "Then that wicked one shall be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." But without its being revealed for what his coming is, to take the evil away, how could men's hearts be prepared to stand that day? Therefore it is the mercy of the Lord to give us the WARNING; and we ought to be thankful for the WARNING, instead of mocking it. But here I shall leave the readers to judge for themselves; and I shall come to another observation in his book, which he saith is a *bulwark against ME*; but I shall prove it a *strong tower and rock of defence for ME*.

In the 23d page he says, *Let us look into the Scriptures of truth: Romans, viii. The Apostle saith, "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit: nor any separation neither: For whom he did fore-know he also did predestinate to be conformed to the image of his Son, that he might be the first born among many brethren. And again the apostle tells you, "Whom*



*he did fore-know, them he did predestinate; moreover whom he did predestinate, them he also called; and whom he also called, them he also justified; and whom he justified, them he also glorified. What shall we then say to these things? If God be for us, who can be against us? Who shall lay any thing to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died: yea rather, that is risen again; who is even at the right hand of God; who also maketh intercession for us. Who shall separate us from the love of Christ? Those are the solid truths, and a bulwark against Joanna."*

To his words I answer, these are Scriptures which I firmly believe; and the fore-knowledge of God is the foundation on which I trust; for there is no man who can believe the Scriptures that doth not believe in the fore-knowledge of God. But now let us discern unto whom the apostle said, there was no condemnation to them which are in Christ Jesus. We must observe that he said they were those who walked not after the flesh, but after the Spirit: but we are commanded to try the spirits, whether they be of God or not; and St. John tells us whereby we shall know the spirit: Every spirit that confesseth Jesus Christ is come in the flesh, is of God." So if we are visited by a spirit that doth confess that Jesus Christ came in the flesh, and took man's nature upon him, and suffered, the just for the unjust, that he might destroy the works of the devil, that spirit is of God; because the devil will not come in the name of Christ to give honour and glory to him. So, from the words of St. John, we are to try the spirits, and prove them, in what manner they come unto us. Now from my visitation in the beginning, when I was warned of what was coming upon the earth, the spirit came in the name of the Lord Jesus



Christ, to tell me what was coming upon the earth; that the Second Psalm should be fulfilled; that our Lord should receive his full demand, to have the heathens for his inheritance, and the uttermost parts of the earth for his possession. In this manner came the spirit to me; but soon after came the devil with all manner of blasphemy against God, and our Lord and Saviour Jesus Christ. Here were the two different spirits proved by me. And now I shall come further to the words of Paul—"Whom he did fore-know he also called." Now as the Lord knoweth all hearts, he knoweth whom he calls to be as clay in his hands, when the Lord hath any particular work for them to do. The Lord knew the hearts of the prophets; and therefore HE called them to be prophets; he knew the apostles, that would obey his call; and therefore HE called them; so in like manner the Lord knew my heart, in the beginning, that I should obey the call; and therefore he predestinated me for such a calling. The fore-knowledge of God I never denied; and in all ages of the world we may see the Lord is like a master-builder; when HE begins to build a house HE knoweth where to get labourers that are fit for the building, to raise the house and make it complete, in the way he shall direct; perfectly so we may trace the ways of the Lord through the Scriptures: the Lord knew where to find a Noah, to build the ark; and where to find a Moses, to go to Pharaoh; and where to find an Esther, to plead for her people; and where to find prophets, to go and reprove the people. So the knowledge of God was never foiled: and the Lord justified them in all he commanded them to do. So in like manner the Lord knew where to call his apostles, to go on and establish his Gospel: and these all walked after the Spirit, and were directed by the Spirit; because their calling was



of God ; but does this prove that they were the only people that the Lord would have mercy upon to save ? Reason must tell us, no : the Lord sent the prophets to reprove the people for their sins ; and HE promised to forgive them, if they forsook their sins, and turned unto him ; and he bore a long time with them, before he entered into strict judgment with them. Therefore this calling and predestination, spoken of by the apostle, is a justification of the Lord's mercy, to bear with men, and to shew how he tries them ; how he invites and threatens them, before he enters into strict judgment with them. But this powerful calling is not to all ; if it was, then the Lord need not call prophets to send men unto them ; because then his calling would be alike to all that were saved ; and it would be of no use to invite those, if the Lord had decreed they should be lost, that no conditions, no offers of mercy were for them. But we see, from the Scriptures, how the Lord tried men by the mouth of his prophets, who walked according to his Spirit ; the same we may see from the apostles, how the Lord chose a few men to preach the Gospel, and awaken others ; but had this calling been to all, according to the words of the apostle, then all would have come in like them, without their being sent out to preach the Gospel to them. Now as the Lord, in ages back, called those HE fore-knew to awaken others, and it was by their calling the Gospel was established, as the Lord always worked by instruments ; perfectly so is the Lord's calling in this present age. The Lord fore-knew what we are, and what we shall be when called ; therefore he calleth none but such as will obey the call. Now those that have condemned me, for obeying the call, must own themselves, they would not have obeyed had it been to them ; and this I have been informed, that one of the Calvinist



Preachers said, if an angel was to come from heaven and warn him that these things were at hand, that I was warned of, and tell him to warn the people of it, he would not obey the call; and this makes good the words of St. Stephen. So this man cannot say that he is called after the Spirit of God, who boasts from his own wisdom, that he should reject the call, if it was not consistent with his own wisdom; therefore I believe with the apostle, it is the fore-knowledge of God by which he predestinates those who will obey to a calling in a work HE has to do; and where the Lord calleth HE justifieth: the Lord justified the prophets, by the truth that followed; the Lord justified the apostles, in the testimony they bore of our Saviour: so on earth they were justified, and in heaven they are glorified. When the visitation of the Lord came to me with power, to warn me of what was coming upon the earth, the Lord knew I should obey the call; and by the truth that hath followed I am justified, according to the promise made to me in the beginning, that the Lord had a people that would be a willing people in the day of his power, to search into the truth, and spread the glad tidings of the coming of their Lord; perfectly so have I found it: then as the Lord justifieth, who is he that condemneth? Now we must discern, from the apostle, it is those that walk after the spirit, and not after the flesh, are the elect here spoken of; and we must discern what the apostle saith—"This is the will of God in Christ Jesus concerning you: Quench not the Spirit; despise not prophecies; try all things; prove all things. Then if this be the will of God, we cannot say that these men walked in any thing after the spirit who reject to do his will. We are commanded to examine the truth, and prove it; and to be clear in judging before we condemn; but my enemies have condemned without being



clear in judging; and have refused to do the things the Lord hath commanded. But those that walk after the spirit; according to the Scripture rule, to be a willing people in the day of the Lord's power, have examined the truth and proved it; that the will of the Lord might be made known, and his warning spread abroad; then who shall lay any thing to their charge? it is God that justifieth our love to him; it is God that justifieth those that seek to know when a prophet is sent out, what the Lord hath said, and what HE hath spoken concerning them. Paul commended the Bereans, and said they were noble; because they searched the Scriptures to know if they testified of the things which Paul preached; but where will they find in the Scripture that the Lord justified men for passing harsh judgment on things they did not understand? Then the Scribes and Pharisees, who condemned our Saviour from their own wisdom, must be justified the same; because they did not understand the meaning of the prophet's words; therefore they condemned without knowledge. But will men say they were justified? The Scriptures tell us, no: but the apostles, who saw the miracles our Saviour wrought, and discerned from the prophets in what manner they had prophesied of him, proved to them that HE was the Messiah they had prophesied of; and therefore they were justified in being his followers, when they were called. Now as the apostle saith that HE sitteth at the right hand of God, to make intercession for us, who shall separate us from the love of God which is in Christ Jesus our Lord? Shall HE not with him also give us all things? Here let the readers mark the chapter through, what the apostle told the Romans they were waiting for—the adoption; to wit the redemption of our bodies. So the very things we



are now looking for, with the glory that shall be revealed, was spoken of by the apostle in the very chapter, he saith is a bulwark against me, which plainly proves that men do not discern what they read; neither do they understand the meaning of walking after the spirit; nor discern Paul's calling. It was not after his own spirit, or his own wisdom, that he was then walking; for it was contrary to the wisdom he had before, when he was a persecutor of the Lord. So this is the calling Paul speaks of, to be called out of ourselves, and directed by the Spirit of God, which was the case with the apostles; but you cannot say that that was the case with all the different people they were preaching to; for the apostle saith to the Corinthians—"I feed you with milk, and not with meat; for hitherto ye were not able to bear it; neither yet now are ye able." In this manner was his preaching; but had they been all called like him, they could all have bore it as well as him. But we are not to say that they were all lost, because they were not called like Paul, or Peter, or the other apostles; but we must discern, from their calling, how strong they exhorted the people "to be waiting for the coming of the Lord Jesus Christ, who shall also confirm you unto the end, that ye may be blameless in the day of the Lord Jesus Christ;" and though the apostles are dead, yet their words speak, for the living to lay it to heart, what they then pressed upon the people; and he told them, "In the last times some shall depart from the faith;" and the apostle Peter, after warning them to be looking for the coming of the Lord Jesus Christ, he tells them, "In the last days there will come scoffers, walking after their own lust, saying, Where is the promise of his coming; for since the fathers fell asleep, all things continue as they were." And therefore I can prove the Prophets and



Apostles to be the grand jury and witnesses for me, that I am visited by the same Spirit that they were all led by. But Mr. Smith hath brought forward the Scriptures to support his own doctrine, in the same manner as he hath brought forward the articles of the church of England; he brings forward a few lines of the 17th article, to prove that they ought to preach election and reprobation in the manner he preaches it; but he leaves out what is said in the latter part of the article where it says as follows: "For curious and carnal persons, lacking the Spirit of Christ, to have continually before their eyes the sentence of God's predestination, is a most dangerous downfall, whereby the devil doth thrust them either into desperation, or into wretchlessness of most unclean living, no less perilous than desperation. Furthermore, we must receive God's promises in such wise, as they be generally set forth to us in holy Scripture: and in our doings, that will of God is to be followed, which we have expressly declared unto us in the word of God." From this article it is plain that the church of England is confined to preach the promises of God as they are generally held out, which is to all returning sinners, and which we find throughout the Scriptures; and he allows himself that these articles are full of wholesome truths; but he says that I believe them. I answer, I do believe what is here mentioned—that there is not a more dangerous doctrine, that men can preach, to give place to the devil and harden men's hearts against God, than preaching to them that God had decreed before the foundation of the world that they should be lost; and that grace is not granted to them, whereby they might be saved if they would. I ask such men, how they will appear to come with the Lord in glory, when the Lord calls the sinners to his bar, that have sat under such preaching?



what must be their answer, and what honour can such men bring to God? Can they say they warned them to repent, and turn unto the Lord, and he would have mercy on them, and to the most high God, and he would abundantly pardon them? That our Saviour came to seek and to save that which was lost; if they would turn unto him that mercy was still held out for them; that the Lord was waiting to be gracious, to blot out their transgressions, and love them freely; that their sins would be forgiven, if they repented; but if they mocked every offer of mercy, and hardened their hearts to resist the Holy Ghost, and every call of grace, while it is offered them; then they bring the guilt upon their own heads. It is with this doctrine that saints can appear to the glory and honour of God, when he cometh to judge the world; and from this doctrine they can plead the justice of God, that mercy was offered them if they repented, as it was offered to those that did repent. So here will the Lord be justified in his saints, that the fault is in man, and not in God; that the Lord is clear from the blood of all men. But how can a man appear to the honour and glory of God,—who tells the sinners they cannot repent—they will not be accepted, unless they were elected before the foundation of the world—they cannot be saved—that the Lord had predestinated them for hell—that the Lord had fixed his decrees before they were born, that they should sin; and if they repented, their repentance was in vain? Now I ask mankind, how such can appear in the day of judgment with the Lord, to his honour and glory? Will not such doctrine give place to the devil to work with sinners against the justice of God, that he had decreed them to do evil? And therefore I will prove they wrest the Scriptures to their own



condemnation; because they cannot appear to the honour and glory of God.

The meaning of election and reprobation, from the foundation of the world, is perfectly clear, in the words the Lord said to Cain: "If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at thy door. The Lord placed conditions, when he created man at first; and through the Scriptures they stand at last.

And now I shall make one observation more from his book. He saith, *On Thursday last I heard one of her preachers observe from his desk, that the Lord said, If you will be my people, I will be your God; but the blind creature cannot read, without blundering; for God saith, I will be your God, and you shall be my people. I wish this poor man would not lie for God, but read the Scriptures as they are laid down, and not put an if where God has not; for he that adds to, or diminishes the word of eternal truth will be brought to book by him who is the substance of every precious promise.*" This was his observation, saying the first words were placed wrong. Now I shall give them as spoken by the prophet Jeremiah, xi. 4. "Obey my voice, and do them according to all which I commanded you; so shall ye be my people, and I will be your God." Here I shall leave the readers to judge, whether a thing being spoke on condition has not the meaning of an *if*? So let them discern the folly of this man, that said the preacher lied for God. Did he not put the true meaning of the word? He allowed the preacher said we were all guilty before God, and warned the wicked to turn from their wickedness, and prepare themselves against that great and awful crisis; and that none but God could deliver us. From these observations, which he made on the sermon, he must condemn himself, in saying they trust in me, when he heard him-



self that their trust was in the Lord to deliver them. Here my enemies are proved to be a people without understanding; for in all the books which have been printed against me, there has not been one that clearly explained any scripture they brought forward; but false accusations they have all brought forward; and this proves that my enemies are not from the Lord, but worked on by the evil power, which plainly appears from Smith's address, as he calls it, to me, at the end of his book, which is nothing but lies and abuse; and which I answer with the following lines:

“ In vain the sons of earth or hell  
Tell me a thousand frightful things;  
My God in safety makes me dwell  
Beneath the shadow of his wings.

Let earth with all its raging foam,  
And hellish darts be hurl'd;  
Still I can smile at Satan's rage,  
And face the frowning world.

Let care like a wild deluge come,  
Or seas of sorrow fall;  
God is my hope, my heaven, my home,  
My God is all in all.”

Here I intended to have ended my book, with these verses; but as he said I had no knowledge of the love of God, or the operation of the Spirit of God upon my heart; and said God should be my judge; I told my friends, after I had finished my book, that if I had not a true sense of the love of God upon my heart, I was very clear no one upon earth ever had; for I said I could appeal to God, who knew my heart, in the following lines, which I had experienced and felt for many years—

“ Thou that know'st all things knowest well I love thee,  
And that I set no idol up above thee;  
I love thee more than life or interest;  
Nor hast thou any rival in my breast;



I love thee so, that for one smile of thine,  
 Was all the world, the brightest gems were mine ;  
 Then I to fools these trifles would resign,  
 Nor envy none the world, while Christ is mine :  
 I love thee so, that I can calmly bear  
 The mock of fools and scorn of sinners here ;  
 While I from thee can one kind whisper hear,  
 I love thee so, I'd kiss the dart should free  
 My fleeting soul and send her up to thee."

This hath been the feelings of my heart for many years, since my visitation at first, which I said I could appeal to God, who knew my heart, if I knew any thing of my own heart. But having no answer given me, after the lines were penned, I began to grow jealous for myself, whether I had a true sense of the knowledge of my own heart ; and whether I had spoken too far ; therefore my heart was oppressed with jealousy and fear, as the Lord was silent ; but I found Satan ready to upbraid me—"Where is now thy Saviour, whom thou sayest thou lovest ?" This made my inquiry the greater in prayer ; and these words came strongly to me—

"He siezed my Soul with sweet surprise,  
 And draw'th with loving bands,  
 Divine compassion in his eyes,  
 And pardon in his hands.  
 Blind unbelief is sure to err,  
 And scan his thoughts in vain,  
 God is his own interpreter,  
 And HE will make it plain."

As I was going to bed I was answered, I will reason with thee on the morrow. In the morning the Lord broke in comfortably upon me with a promise to answer the whole.

#### The Answer of the Spirit.

"Thou hast appealed to ME as thy judge. And now call all things to thy remembrance, the way I have worked round to prove the truth of thy assertions, clear to man ; for though I am thy



judge, and know the language of thy heart, and the feelings of thy heart, that have always been ever since I called thee from thy early age, in the manner thou hast laid it down before ME. But who will believe the report, if I did not work a way to prove it true, to have witnesses that thou hadst told them before, what was the language of thy heart, before thou calledst ME to be thy judge? Therefore let the words be penned, that thou toldest thy friend what was thy comfort, to carry thy love above the creature to thy Creator."

Some time ago a friend was telling me, that his heart had been wounded by a disappointment. I told him I had felt the same; that these crosses often happened, to draw our hearts the more after the Lord, seeing ourselves disappointed in what we placed our happiness in. I told him what was my musing thoughts that were a comfort to me, to raise my heart above the world.

“ Why should my passions mix with earth,  
 And thus debase my heavenly birth?  
 Why should I cleave to things below,  
 And let my God and Saviour go?  
 From earth's dull pleasures and senseless mirth  
 Come thou my soul, in haste retire,  
 Assume the grandeur of thy birth,  
 And to thy native heaven aspire.  
 'Tis heaven alone can make thee bless'd,  
 Can every wish and want supply;  
 Thy endless comforts ever bless'd  
 Are all above the sky.  
 And art thou mine, my dearest Lord?  
 Then leave I all and fly,  
 The boundless wishes I can form  
 Unto a pitch more high.  
 Yes, thou art mine, the contract's seal'd  
 With thy own precious blood;  
 And the Almighty's power 'th engag'd  
 To see it all made good.”

This was a hymn that I learnt when young; and after that it seemed written upon my heart, that I told him raised me above this world, with



a heavenly joy and love to my Creator, that carried off my love from the creature ; and I advised him to meditate the same. Thus I am ordered to have penned, what I have said to many of my friends was a comfort to me in affliction, and where my hopes of happiness lay ; and now I shall give the answer of the Spirit, as I am ordered to have it penned.

“ It is to shew the innocent simplicity in thy conversation, that thou broughtest forward the experience of thy life, to shew wherein thy comforts lay ; before thou appealedst to ME as thy judge, I placed man to be thy witness ; where is the man will condemn ? I have made it clear to justify that this is the language of thy heart, what thou hast appealed to ME as thy judge ; but thou couldest not say, the love of thy Creator carried thee above the creature, when thy heart was deeply wounded by love ; if I had not drawn thy heart after ME, thy love could not have changed ; and therefore I tell thee, I am thy judge, that I have called thee with an everlasting calling ; and I will save thee with an everlasting salvation. And now I shall answer thee the book that is written against thee. I worked in thy heart first to answer for thyself, from the Scriptures ; but now I tell thee, out of his own mouth will I condemn him. As thou hast called ME to be thy judge ; now thy judge I will be ; and let thy enemies answer. Doth he not say, *the woman in the Revelation ii. is the original painting of thy ancient family ?* Then I tell thee, the original painting must be from the fall ; and he must come back to the beginning, where the original began ; but then let him know, if I came to finish that original painting, to have my heel bruised for the fall ; let him know that my blood must cleanse from all sin, and wash away that original painting. And now I tell thee, till this is done, my



work will not be finished for my elect. The work I had to do, when here on earth, was to lay the foundation of my Gospel; but know the parables I brought forward, and what I likened the kingdom of heaven to—labourers in my vineyard; servants to improve their talents at my coming; to be as servants waiting for the return of their Lord; and to be looking for my coming was what I taught them. When in the flesh, know I went through temptations and persecutions of this world; like man I suffered the temptations of the devil within, and the persecution of the world without, that he worked in men. In this I suffered all like man; and therefore I said on the cross, it was finished: and thus I have told thee was finished all the sufferings I had to go through for man, which came from the original painting of the fall. But know, the soldiers pierced my side, and there came blood and water; then that blood and water must wash away the original painting of the woman's fall; and I must create a new thing in the earth—a woman to compass man at last, as she compassed man at first; but let them know, the first was under the influence of the devil, when she gave the fruit to man and he did eat; then he was compassed in her transgression; but know, when I create anew, the woman must be drawn by the influence of my Spirit, and compass man another way—that as in Adam all died, even so in ME might all be made alive. But now let them that reprove answer, how my apostles, that I called, can be justified by ME, if I do not fulfil their words? Then let them discern the words of the apostle, and what he said was the original painting—the woman being in the transgression; then I tell thee, my blood must wash that away, and create all things new; therefore I said that my disciples should bear testimony of ME. And now all men



shall find their testimony true; for I now tell thee, to convince the Jews, and shew them the truth of their testimony, I shewed the visions to John of what wonder should be in the end. But now, from their preaching, the way and manner they are turning my Gospel will no more convince the Jews, than the Scribes and Pharisees of old convinced the Jews what was the meaning of Abraham's seed. For now I ask thee, what man would be convinced the apostle's words were true, of the wonder John saw in heaven concerning the woman, while they place it to the church? Will not the enemies of the Gospel laugh at their folly, and say they see no wonder in it? Churches in all ages have been established; and different religions have been established. Let them discern from my Gospel, how many different religions there were then; and let them discern the same now; then which of these churches will men say is a wonder to man? Out of his own mouth will I condemn him; as he said he was astonished man should preach such doctrine; therefore, I tell thee, being astonished is a thing ye wonder at. So he hath allowed this church to be a wonder, that such doctrine should be preached, of the promise made to the woman in the fall should bruise the serpent's head; that the promise must be pleaded and asked, if ye will receive, that your joys may be full. This he allows is a wonder to man; and this is a wonder to all that now stand out in unbelief, that such a woman should appear, to say she is visited from on high, to warn her that the Sun of Righteousness will arise with healing in his wings, to avenge her of her adversary, and free her from the fall; that all her children may be taught of the Lord, and be established in righteousness and peace, to inherit the kingdom as prepared at first. This is a new thing upon the earth to man; and a won-



der they do not believe, as it was never heard of by man, and these dark sayings were not revealed. For I tell thee, these were mysteries hid; and therefore to have them now appear, what was never heard of before, doth appear a wonder to man—and here is the church that is wondered at. But, I tell thee, from his faith, in the manner he hath understood my Gospel, he hath judged the original painting must ever remain; then I died in vain; and in vain did I take the nature of the woman on ME, to be formed in her, if I was not formed for her, to avenge her of her adversary in the end; and therefore the words of the apostle, that he hath brought forward, is as a swift witness against him—the earnest of a thing is not the fulfilment. And now let them come to my Gospel, and know how I spake in parables; and from a parable let men answer, whether an earnest being given for land is the full purchase for its possession? Here men will answer, no; and yet, if the bond be signed and sealed, and the earnest being given, let them discern, from your own laws, the land is yours, when ye come to pay the whole; then ye take possession of your land; now perfectly so I tell thee of the fall, and the promise that was then made: my HEEL was bruised, my BLOOD was shed, as an EARNEST of the PROMISE; and by my BLOOD it was SEALED to be fulfilled in the end; but I tell thee, the kingdom cannot be restored, according to my words and promises, before I have fulfilled the promise made in the fall to bring the curse on the adversary, that betrayed her. So let men discern the words of the apostle, that he hath brought forward against thee; but I tell thee, it is a swift witness against himself—“*Ye are sealed with the Holy Spirit of Promise, which is the earnest of our inheritance, until the redemption of the purchased possession.*” Let men discern the words of the



postle: the SPIRIT OF PROMISE is of what I should do at my coming; for this was the meaning of the apostle's words; and therefore he told them, it was but the EARNEST; and so I tell thee, my BLOOD was shed as the EARNEST to fulfil the PROMISE TO PURCHASE THE POSSESSION FOR MAN, and to have the KINGDOM my OWN. Now come to my Gospel: and know what I told my disciples—"There be some standing here, which shall not taste of death, till they see the Son of Man coming in his kingdom." Then I tell thee, if men understand my sayings, they must understand I said the kingdoms of this world must be mine; because they must taste of death to see ME come in the kingdom of heaven; but know, after my death, that I was crucified for man, I rose again the third day, and appeared to some of my disciples. So if men discern my words, and weigh them with the words of the apostle, they would clearly discern that my blood was shed as an EARNEST TO PURCHASE the KINGDOM my own; and therefore the blindness in part that was to the Jews is now the same to the Gentiles, and to the professors of my Gospel. For now the wonder appears to them, of my coming to fulfil the promise to inherit the kingdom I died to redeem, that all souls may be mine, and the powers of darkness to be destroyed; for then will the words of the prophets be fulfilled, that I worked in thy heart to bring forward. But I now tell thee, his address to thee, at the end of his book, was worked on by the devil, who is wroth with thee, and is working in the hearts of men to cast out floods against thee: but his words I shall answer thee; and let his words appear. He says—

*"Let truth be the touchstone, thou woman prophane."*

Then to the truth let him answer — to the testimony, to the law, and the prophets;



and let him answer, why I commanded sacrifices and burnt offerings of beasts to be offered up, as sin offerings to ME? Why did I order the beasts to be slain? Why did I cut off Saul, for preserving the beasts, and not killing them as I had commanded? Let them that reprove answer, why this was done? and let him answer, why he called Eve prophane, for breaking my commands, which was the cause of the original painting, and now call thee prophane for obeying my commands? Let him answer, why he told his hearers to look to Abraham the father of the faithful. Then let his hearers discern, it is to obedience they must look, if they will inherit the promise made to Abraham. And now I shall answer thee further of his words, that he hath written against thee. He says—

*“Who feignest another but myst’ry’s thy name.”*

Now let them that reprove answer, whom thou hast feigned to bring in the redemption of the fall, by the mysteries concealed from man? Here, I tell thee, he must deny my Gospel, if he say I have not promised to bring in the redemption by my dying blood: and there is no other name thou hast feigned, but a visitation from ME, to show the mysteries of the fall. And now come further to his words. He says—

*“Thou mother of witchcraft, and teacher of lies,  
Subverter of truth, and deep in disguise.”*

Here, I tell thee, out of his own mouth will I condemn him. If I do not destroy the works of the devil, and bring in everlasting righteousness, he must condemn my Gospel, as he hath condemned thee, and say like the Scribes and Pharisees of old, I did miracles wrought by devils, and was a teacher of lies to the people. So in the perfect manner the Jews condemned ME in the body, he is condemning ME now in the spirit—*“a subverter of truth and deep in disguise.”*



This was the language of the Jews of old, and this is the language of thousands now; for as I have told thee before I tell thee again, it is not thy spirit, but it is my Spirit that they are persecuting in thee; because thy visitation comes from ME, the Lord of lords, and King of kings: and that thy foes shall find to their sorrow; because I tell thee, in the language of the Jews, worked on by the devil, is this man come forward against thee, with the words they said to ME, when they clamoured for my blood, and said, His blood be on us and our children, in the perfect language this man hath brought forward to thee. And let his words appear—

*“ I dread not thy curse, nor fear thee to tell  
The whole of thy system proceedeth from hell.  
Your types, and your shadows, with wonderful seal,  
Your prophecies great, and what they reveal,  
All fall to the ground, when truth is the test,  
And without controversy are lies at the best.”*

This was the perfect language of the Jews, when I became flesh and dwelt amongst them; they mocked ME in like manner; and though the destruction came upon them, so that they feel the truth of my words to this day: yet they argue like him, it is all lies, and like his speech, in the following words, was the language of the Jews—

*“ Not a text in the Scripture you have on your side:  
How dare you, thou monster term yourself the Lamb's bride,  
Thou helpmate of Jesus, and cloth'd with the sun,  
And boldly assert his work is not done? ”*

Here, I tell thee, is the language of the Jews, who condemned ME for an impostor, and for blasphemy, for saying I was the Son of God; and for saying the Lord had not completed the whole, by the promise made to Abraham. If they did not believe in ME, so in like manner they are condemning thee, for saying your re-



redemption is not completed, from the power of the devil, before the promise made in the fall, of bruising the serpent's head, is fulfilled; and that you must ask, if you will receive to have it done for you. Here my Gospel is denied; because I bid them ask, and it should be done for them; that I would pray the Father for them, if they asked in my name. Had I not spoken these words to my disciples, to have them stand on record for the end; then they might plead thou hadst not a text of Scripture on thy side; but now, from my Gospel, my words stand against them, as the words of the prophets stand against the Jews—that it was on him whom they had pierced they must look, for their redemption. And know, like sheep they went astray, when I was wounded for the transgression of man. But no more than the Jews can explain the meaning of the chapter, Isaiah, liii. where my death is spoken of, to clear themselves in their unbelief, that I was not the Saviour there spoken of, and make it clear another way—no more can the professors of my Gospel make it clear any other way, that I shall fulfil my Gospel, to take away the sin of the world, but by the PROMISE made to the WOMAN in the FALL. And know it was the WOMAN anointed my HEAD, and I said she had wrought a good work upon ME; and that it should be preached of her wherever my Gospel was preached. And know, I reprov'd my disciples, who were moved with anger against her; and so, I tell thee, I shall reprove all men, that are now moved with anger against thee, for pleading the PROMISE, and my dying blood to avenge you of your adversary. Now come to the following lines, that are written against thee: he says—

*“That through thee salvation is now to be known,  
Assuming a right to Jesus's throne;*



*That with you the cov'nant is now made by God,  
And through your blasphemy rejecteth Christ's blood;  
His work, which is finish'd for all his elect,  
Your writings completely the whole doth reject."*

Now to his words I shall answer thee: and know what I told thee in the beginning—Let Jews and Gentiles stand together, they would all be proved dead to knowledge; for as blind as the Jews were, concerning the prophets, who prophesied of ME, as being the Son of God; yet they could not discern it; because they hardened their hearts against ME; and therefore they said I spoke blasphemy, to make myself the Son of God; and yet they professed to believe in God, that they were Abraham's seed, according to the promise; but did not discern from Moses, in what manner a prophet must arise to do miracles before them, as he did; neither did they discern who appeared to Moses, to guide him through the wilderness, when Moses prophesied of ME, as a prophet rising with power like him, to deliver my people in the end, and make an everlasting covenant with them, which they should not break. But when I freed them from their temporal enemy, my covenant they broke; but when I free men from their spiritual enemy, then my covenant they will keep.—But this the Jews did not discern, what was spoken by Moses; and what was prophesied after by David, that I was prophesied of as the Son of God, to have the heathens for mine inheritance, and the uttermost parts of the earth for my possession. But had they understood the words of David—"The Lord said unto my Lord, sit thou at my right hand, until I make thy enemies thy footstool"—they must have known I should become flesh and dwell amongst them; or these enemies would not be kindled against ME. So if they had discerned the prophets' sayings, they would have discerned they tes-



tified of ME; but these things they did not discern; therefore they condemned ME, as this man hath condemned thee, to say that salvation should be known by thee. But now out of his own mouth will I condemn him. Doth he not say I finished the work for my elect, that I died to save them, that they have a right to my throne; then how dare he deny that to thee, which he says they have a right unto? Did I tell him who were my elect? Or did I tell any man who were my chosen, from the foundation of the world, to be helpmates for ME in the work I called them to do? Here all men will find thy judgment right, to say, when I have a work to do, I choose instruments to do it by; for thy observation is just; and just will all men find it, that my choosing a few for any work I have to do, that I have predestinated for them, does not condemn the others, that my love and mercy is withheld from them; because they are not all called as labourers in my vineyard. And now to make it plain to men, I shall bring forward a parable before them. Doth not a king, when he is going to war choose some part of his subjects to go forth and fight the battles for him? And hath he not officers to direct the battle? But doth this argue that none are the king's subjects but those he hath called to engage in the war? Here, I tell thee, the parable is plain, if men have wisdom to discern it—that all are his subjects, that are faithful to him, and submit to his laws and government, though the calling is not alike. From this parable let the eyes of men's understanding be opened: and come to my Gospel, and discern, after I was gone, I left my disciples, as labourers in my vineyard, and do the work I had for them to do, to establish my Gospel; then I shewed the visions to John of the end, that men might be convinced the end was at hand when the fulfilment of his



visions began to appear; therefore I told thee the meaning of the words of the Marriage of the Lamb was for ME to come and unite all hearts to ME; the meaning of the wife making herself ready meant a woman to whom these things should be revealed. But know I told thee, as brides I should make all that believed in ME and the fulfilment of my Gospel; when I come as the bridegroom, as a bridegroom ye must receive ME; but let them that reprove answer, what is meant by the Bride, the Lamb's Wife making herself ready? Will they answer like the Jews, it hath a meaning they do not understand, and like the people by John the Baptist, saying they cannot tell? Then I answer, let them be silent and not presumptuously speak like the Jews, in things they do not understand. But if they answer, it alludes to the church, that is ready to receive Christ as their Prince and Saviour, rejoicing to hear the time is at hand that HE is coming as a bridegroom, to unite all hearts to himself; and that as a bridegroom marrieth a virgin, to be united to him; so they are waiting for the coming of the Lord to receive him, to join hand and heart with him, as a virgin joineth hand and heart with the bridegroom—now if they say this is the meaning of the words alluding to the church, that have the testimony of Jesus, the Spirit of Prophecy given them, that his coming draweth near, and like the wise virgins they are waiting for him; let them point out the church that hath thus appeared, without being a wonder to man. For this is the church spoken of by John, to be a wonder unto men. So where they see this wonder appear, let them know the church appeareth. But I tell thee, without a wonder unto men, this church cannot appear; for I shall fulfil the words perfectly as the vision was seen. And now out of their own mouths shall I condemn them, as they allow it a church to be wondered at; but I



ask them, how they will prove my work was completely finished for all my elect? Then my kingdom must be established in righteousness and peace, to fulfil the words of the prophets prophesied of ME. How can I have the government upon my shoulder, while Satan's power still remaineth to work in the hearts of men to be at enmity against ME? How can I be the Prince of Peace to establish my kingdom in righteousness and peace, while it continues in tumults and wars, strife and contention, and all manner of evil to be amongst you? Will you say this is the way I spoke by the mouths of my prophets, that my kingdom should be established? Let them look to the words of the prophets, that I worked in thy heart to bring forward, and then let them discern what change must take place for ME to come and fulfil them. Now come to the end of his address to thee—

*“ Rest assured, thou base woman, with all thy deceit  
The day is approaching when you will him meet ;  
And then you shall find an eternal disgrace,  
With Judas appointed shall go to your place.”*

Here are the words he hath brought against thee, which I shall turn back upon his own head: and let him that thinketh he stands so strong in his election—let him take care that he do not fall, and be like Judas at last, who betrayed with a kiss; for here with a kiss, pretending to plead for ME and my Gospel, he is doing the very things like Judas, to deny my Gospel. For now I ask thee, where is the Arian, where is the atheist, or where is the Jew, that can discern any truth in my Gospel, from the manner he hath placed it? Doth he not say—*“ Was not Christ to destroy the works of the devil? Holy writ declares, for this purpose the Son of God was manifested, that he might destroy the works of the devil. The*



whole thirty-three years he was upon the earth, what was he doing for us? The Scripture telleth us he was to bring in everlasting righteousness." To his words I answer thee, they must be blind leaders of the blind, if they do not discern that the power of the devil is not destroyed; neither are his works destroyed. Is everlasting righteousness established in the earth? I tell thee this doctrine, that he is preaching to men, they must be blind if they cannot see it is not done. But it will not do to blind the eyes of those who look around them in every nation, and see the works of the devil going on with fury; they must discern, that if I was made manifest that I might destroy the works of the devil, it is a promise made that is not fulfilled; therefore bringing forward the Scriptures in the manner he hath brought them forward, and placing them another way, that the truth of the Gospel may not appear, is betraying the truth of the Gospel, like Judas, who betrayed with a kiss to deliver ME into the hands of my enemies; and perfectly so hath this man brought forward the Gospel, in a way and manner to make the enemies of the Gospel triumph over it, and say there is no truth in it. If all be finished, if all be ended; then from the prophets that I said I come to fulfil, they must say my Gospel is false. So here he hath given my enemies room to boast for a while, before I come to shew the fulfilment of my Gospel clear; and then I ask him how he will appear, that hath wrested my Gospel, and deceived his hearers by telling them all was finished, without discerning what I said in my Gospel, and what was spoken by my disciples? But from his doctrine my enemies have room to plead; because he hath turned the meaning of my words another way than what I meant them. But I now tell thee and all men, as the Jews disputed at first, I well knew men



would dispute at last, concerning my second coming; and therefore I shewed John the visions, to shew them plain, that as I was born OF THE WOMAN TO REDEEM HER FROM THE FALL, so my visitation in the Spirit would be TO THE WOMAN, to warn her of the end, and to reveal the PROMISE, that it might be pleaded. And this is my answer to him and his hearers: Let them take care of themselves; for I shall take care of thee; and let them remember what I said to the people—Daughters of Jerusalem, weep not for ME; but weep for yourselves, and your children. For, behold the days are coming in the which they shall say, Blessed are the barren and the wombs that never bare, and the paps which never gave suck.

Here let him discern my Gospel, what I told them should happen in the end; then shall they begin to say to the mountains, fall on us; and to the hills, cover us. These were my sayings, when I was in the flesh; and now I am come to visit in the Spirit, I come to warn you of them, that ye weep for yourselves, and take care that ye may be found worthy to escape all these things that shall come, that ye may not call for the mountains to fall on you, and upon the hills to cover you. Now discern in what manner I have brought forward the Jews to you, for their persecution; and now I am come in the Spirit, I find persecution the same. Know what I said in my Gospel—Offences must first come, and false Christs would first arise; and now I tell thee, as a false Christ, bearing witness to the people of the "*Power of God upon his soul,*" and as a false Christ did he say he was sent to thee with heavy tidings; for I now tell thee, I never sent him; neither was he influenced by my Spirit; but from his saying he was influenced by ME, as having my Spirit, he hath spoken lies in my Name."



After this communication was given I was informed, by a believer, that people were so malicious against her, that they applied to the minister to refuse her the sacrament, for believing in my visitation, to warn of the kingdom of Christ being at hand. The minister answered them, no; he should not refuse her; as from what he heard of their religion, it led them to have faith in the saving grace of Jesus; and he should not refuse any one the sacrament, that their religion led them to this faith in Jesus: they were fit to come to the sacrament. From his words I was answered—

“ See the difference in these two men. The one boasting he is my elect; prophesying in my name, that he is casting out devils in my name, from his saying he is sent to thee with heavy tidings, telling thee thou wast possessed with the devil. Now come to the other, who answered in my Spirit, according to the words I said to my disciples, when they told me one was casting out devils in my name—“ and he followed not us; and we forbad him.” Now let my Gospel appear; and know my answer: Mark, ix.—“ But Jesus said, Forbid him not; for there is no man which shall do a miracle in my name that can lightly speak evil of me: for he that is not against us is on our part; and whosoever shall give a cup of water in my name, because he belongeth to Christ, verily I say unto you, he shall not lose his reward; and whosoever shall offend one of these little ones that believeth in me, it is better for him that a millstone was hanged about his neck, and he was cast into the sea.” Now I shall answer thee from these words. He that believeth in me, according to my Gospel, must believe all my sayings, that I shall fulfil them; or they cannot be believers, according to my Gospel, as is here mentioned: So here I have shewn what are the



believers here spoken of. Now I shall shew the folly of my disciple. As a man, he judged, all that believed in ME and in my name, that had power to cast out devils by a strength of faith in ME must be a follower of ME, as my disciples were, without discerning there were many that were brought to a strong faith to believe in ME, from the preaching of John the Baptist; and from his preaching they were established in their faith, though they did not follow ME, as my disciples did; and yet without having the same faith that my disciples had, they could not cast out devils in my name;—neither could they think lightly or speak evil of ME; therefore I reprov'd my apostle, and said they were not against us. Now perfectly so, in like manner, with wisdom from above was the speaking of this minister, that said he would not reject any whose faith led them to believe in Jesus, and to rely upon ME for a saving faith for their salvation. This is the meaning of his words. He well knew they could not think lightly of ME, if they believed I had power to destroy the works of the devil, and deliver them from all evil, and to establish my kingdom in righteousness and peace. Thus from the influence of my Spirit, giving him wisdom to discern their faith, he knew they could not think lightly of ME in their strong belief. So from his words and my Gospel, he is justified to be my elect, sooner than the proud boasting Pharisee, that boasts of prophesying in my name, that he was sent to reprove in my name, to cast out devils. But now I shall answer him from my Gospel, Matthew, vii.—“Many will say to ME in that day, Lord, have we not prophesied in thy name, and in thy name have cast out devils, and in thy name have done many wonderful works? And then will I profess unto them, I never knew you; depart from ME, ye that work iniquity.” Here, like



the former, I answer from my Gospel—I knew him not; for I have told thee, I never sent him; but my Gospel stands for the end. I knew Satan's working, and the way he would work in the self-righteous at last, as he worked in the Scribes and Pharisees, who boasted of their religion, in my days; and therefore I spoke words that might appear to the end, to reprove them from my Gospel. And now mark the words in my Gospel—“A good tree cannot bring forth evil fruit: neither can a corrupt tree bring forth good fruit.” Here let men answer, how the devil, that is a corrupt tree full of evil, can bring forth the good fruit to man, to say, in ME all true happiness layeth; that I was the author of your faith, and in the end will be the finisher thereof? When the evil is hewed down and cast into the fire, then the good fruit shall appear to man. Here if men discerned my Gospel, they would clearly discern the corrupt fruit that is in the devil would never bring ME forward as the fountain of all happiness, and the rock of your salvation. Therefore I said in my Gospel—“Whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock.” And now I tell thee, upon the ROCK of AGES must every one build their faith, that are true believers in my visitation to thee, to reveal unto all men for what ends I was born; and for what cause I came into the world, ye must come back to the creation—“God said, Let us make man in our image, after our likeness; and let them have dominion over all the earth. Then let them discern, the Lord God said, It was not good that the man should be alone: I will make an help meet for him. Then let men discern the end of the Revelation—“I am Alpha and Omega, the beginning and the ending, the first and the



last. Blessed are they that do his commandments, that they may have right to the tree of life.

But this I shall leave for the present to try the wisdom of men, and what judgment they will draw, when they place these words with the words I said to the serpent, in the fall—"I will put enmity between thee and the woman." Then let them discern how it is spoken at the end where the woman is mentioned in Revelation, xii. xix. chapters, and the last. Here I shall leave men to draw their own judgment.

But as this man called ME to be thy JUDGE, the PROPHETS and APOSTLES the GRAND JURY; I now answer, it is time for him to be a SOLICITOR for himself; least, while he is preaching to others, he himself is cast away, and find the sentence of my Gospel passed upon him—"I KNOW HIM NOT."

After I had finished my book for the press, a newspaper, called the Instructor was brought to me, in which the following was inserted: "We understand there is a sermon published by the Rev. W. Smith, in opposition to the erroneous principles of Joanna Southcott, the perusal of which we think will convince every serious christian (to whom we would recommend it) that her work is contrary to the articles of the Church of England, contrary to experience, and contrary to the word of God."

From this advertisement the readers of my book may easily discern that the accusations brought against me are like the people of old against Jeremiah, xxxviii. 4. where he was condemned for speaking the words of the Lord to the people; and like the past ages I see the present.

But as they have published that my work is contrary to the word of God, I shall recommend



them to read the xii. chapter 1 Corinthians, and leave the readers to judge for themselves.

The contents of this Book taken from Joanna Southcott's mouth by me, ANN UNDERWOOD.

Witness, Jane Townley.

JUNE 29th, 1808.

*Entered at Stationers' Hall.*

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LONDON.

Printed by W. MARCHANT, Greville Street; and sold by E. J. FIELD, No. 139, near Bloomsbury Court, High Holborn; W. TOZER, Chapel Place, Duke Street, Westminster Road, Southwark; also by W. SYMONDS, Gandy Lane; and the Miss EVELEIGHS, St. Sidwell's, Exeter; S. HIRST, Leeds; J. MIDDLETON, York; and JAMES LIGHT, Coventry Street, Stourbridge, Worcestershire.

*(Price Two Shillings.)*



and  
have the readers to judge for themselves.  
The contents of this book taken from Joanna  
Barlow's journal by Mrs. Ann U. Greenwood.  
Boston, June 1854.

ERRATA.

In the signature E, instead of the pages 33, &c. to 40, they  
ought to be 25, &c. to 32.

July 25th, 1854.

Printed at Stationers' Hall.

LONDON.

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