

An account of the trials on bills of exchange, wherein the deceit of Mr. John King and his confederates, and the pretence of lending money is exposed / [Joanna Southcott].

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AN
ACCOUNT OF THE TRIALS
ON
BILLS OF EXCHANGE,

WHEREIN THE DECEIT OF
MR. JOHN KING AND HIS CONFEDERATES,
UNDER THE PRETENCE OF LENDING MONEY, IS
EXPOSED, AND THEIR ARTS BROUGHT TO LIGHT.

July 8th, 1807.

AS my name hath been brought forward in the court of King's Bench, and published in the newspapers, for having interfered concerning the abominable practices carried on under a pretence of lending money by the advertisements; and so many malicious and false reports have been circulated in the papers, concerning Messrs. Sharp and Wilson; and many misrepresentations have been made concerning me, I shall now answer for myself, and prove there was cause enough for divine interference to stop the torrent of this evil.

In the Courier, May 14th, 1807, it is said that the Attorney General, council for the plaintiff, stated that he could not conjecture what defence was to be set up to the action; he however imagined that some opposition was to be made, as he held in his hand a letter from Mr. Wilson to the plaintiff, in which he said that he had been informed by Joanna



Southcott, who was visited by the Almighty God, that he had a good defence to the suit.

To this I answer that from the laws of God he had a good defence ; because the Scriptures command us not to strengthen the hands of evil doers, but to be a terror to evil doers : for he that upholdeth the wicked, and he that condemneth the just, is an abomination to the Lord. And when I have laid the truth before the public, I shall prove that they must be strengthening the hands of evil doers, if they had consented to pay bills they had never received one penny value for. Then it would be strengthening their hands to go on and cheat others the same : and though the law is not open to this kind of swindling, because men, out of a false idea of their honour on the one hand, and fearing the expences of the law on the other, have sooner submitted to their own ruin, or loss, than to bring it forward to shew the iniquity that is practised under this cloke of advertising to lend money ; and therefore they have been encouraged to go on, till this divine interference commanded the whole to be brought to light, which I shall explain in this book, and lay before the public ; and then they will see that there was cause enough to resist this evil, and stop the torrent. Were I to look to the laws of men, I find that if a man buys stolen goods, knowing them to be stolen, he is liable to be punished for not bringing the thief to justice ; and if a man gives a bill to a servant to pay a debt for him, or to purchase any thing, if the servant apply it to his own use, he is liable to be punished for a breach of trust. So, by the laws of God and man, the defence was just. And to prove that the Spirit which visits me is just, I shall here introduce the first letter I sent to Mr. King, wherein the Scriptures are brought forward, to prove how the Lord interfered, by the mouth of his prophets, concerning these unjust deeds.

*Copy of a letter from JOANNA SOUTHCOTT to J.
KING.*

First Letter, sent January 1, 1807.

Sir,

I take the liberty of writing to you, in answer to the words that you said to Mr. Sharp, that you could not believe that the God of the universe, whom we all ought to adore, would converse upon such things as bankers' bills.

As to the bankers' bills I do not understand ; all I can understand of the matter, from what I have lately heard from my friends, is this: that you advertise to the world at large, money lent immediately on bills, or notes of hand.

For which reason they applied to you, and gave you their bills, according to your advertisement, to borrow the money upon the bills. This is all I know respecting the bills ; and they tell me, they gave the bills into your hands, to a large amount, for you to raise money upon, for them ; but instead of raising the money for them, for they to pay their just debts, they wanted it for, you have circulated their bills, which has brought them under arrests to pay bills they have never had any money or value for. Now, as I do not understand the law, and never heard before in my life, that any man could advertise to lend money on bills, or bonds, and circulate them in the world in any man's name, before they had received the money ; this I did not know, that any man dared to do ; but I shall leave the law and come to reason, justice, equity, and truth, between man and man. If a man apply to you for money, because he wants to pay a debt at that time, ought you not to lend the money, or return him his bill, and faithfully tell him you cannot supply him with the sum he wanted, or get friends to raise it for him ? This, in justice, you

ought to do ; but I now ask you, how a man that wants to apply to you to borrow money, to pay a just debt, is enabled to pay an unjust demand ? and if he pay an unjust demand that he doth not owe, I ask you, who is to pay the just debts that he doth owe ? who is to pay the debts these honest, upright men applied to you for money for ? Now, if those to whom they owed the money would bear with patience, till their money came round, in the course of trade, to pay them without your assistance, to lend the money, at that time they wished to borrow it, will you say that a just God will allow them to injure themselves, and their neighbours, to pay an unjust demand, which hath been brought round by circulating their bills ?—Can you prove their debts were paid with those bills ? Did they themselves, who gave the bills, receive the money from you ? or were these bills circulated to pay the debts they owed ? My friends tell me, no ; but they are in danger of being arrested for money they have never had any value for ; and bills are brought back to them for payment, that they have not had one penny of ; and the amount of the bills, they tell me, that you had from them to lend money upon, is near two thousand pounds, which they have never received one shilling for * ; then can you be so void of reason, as to believe that a just God will suffer these honest men to be brought to destruction and ruin, to pay these unjust demands ? I ask you, who is to pay the just demands to those people they wanted to borrow the money for ? are they to be cheated out of their right, for others to have what is not their right ? and ruin and destruction brought upon honest people, by these practices ? The injuries you have done to these men, Messrs. Sharp, Wilson, and Eyre, is more than you can repay, or ever will be in your power, by the dis-

* The whole amount of the bills entrusted in the hands of Mr. John King exceeded two thousand pounds ; and two sums of money were received on two of such bills, to the amount of about one half of their value together.

tress you have brought upon their minds and hearts, and the injury you have done their characters. How far the law will support you, when it is brought into a court of justice I must leave, as being ignorant of the law; but you must be void of reason, to believe crimes of so black a dye can pass unnoticed by a merciful and just God. What did the Lord say to Cain?—"The voice of thy brother's blood crieth unto ME from the ground." Then will not these injuries, where the innocent are thus oppressed, and where the spirits are sunk down, through such artful and deceitful dealings—will not their injuries cry for vengeance unto the Lord of the universe, if the sins of Achan, in stealing the golden wedge, brought the curse so greatly upon the children of Israel, that their enemies prevailed against them, because the Lord said they had stolen and dissembled also, and they had put it even amongst their own stuff, therefore the children of Israel could not stand before their enemies? Now, if the Lord concerned himself to discern the unjust deeds of one man, and would not permit the children of Israel to prosper in battle, before that unjust deed was brought to light, and the man was punished for his crime; then how can you suppose the Lord will not concern himself, to have these unjust deeds brought to light, that are a destruction to honest and upright men? What did the Lord say unto Moses?—"I have seen the affliction of my people, and am come down to deliver them:" and is there not an affliction brought on these men, by such unjust dealings, as the afflictions were upon the children of Israel?—because it is artfully and wickedly done for their destruction; then how can you be so void of reason, who profess to read your bible, as to think the Lord will not concern himself, when he seeth upright men thus bowed down by the artful and deceitful dealings of wicked men?—What doth the Lord say by the prophets?—"A multitude of thieves wait for a man, so do they murder in the way by con-

sent, by laying snares for their neighbours." If we trace the prophets through, we shall find the Lord condescended to reprove these abominable deeds, to be a terror to evil doers, and a praise to them that do well. With the merciful man the Lord will shew himself merciful, and with the upright man he will shew himself uprightly; but to the cruel man the Lord will shew cruelty; for he is angry with the wicked every day, who conceiveth iniquity and bringeth forth falsehood. What saith the Psalmist? "The wicked man hath said in his heart, God hath forgotten; he hideth his face; he will never see it; therefore doth the wicked contemn God; he hath said in his heart, Thou wilt not require it to judge the oppressed, that the man of the earth may no more oppress." And perfectly so are your words, thinking the Lord will never call you to a strict account, to answer for these unjust deeds; and thus have all the workers of iniquity no knowledge of God, that his all-searching eye is every where present; and though he suffer these black deeds to go on for a while, yet the Lord knoweth their day is coming. What saith the prophet Isaiah, concerning the unjust?—"None call for justice, nor any plead for truth; they trust in vanity and speak lies; they conceive mischief, and bring forth iniquity; as a cage is full of birds, so are their houses full of deceit—therefore they become great and wax rich." But what doth the Lord say, in answer to all these unjust dealings?—"Shall I not visit for these things? saith the Lord; shall not my soul be avenged of such a people? they will deceive every one his neighbour, and weary themselves to commit iniquity: shall I not visit for these things? saith the Lord." If you search the Scriptures through, you will find the Lord hath threatened to visit, and punish, for these crimes. What saith the prophet Micah?—"Woe to them that devise iniquity and work evil upon

their beds; when the morning is light they practise it, because it is in their hands; they covet fields and take them by violence, and houses and take them away. So they oppress a man and his house; even a man and his heritage; therefore thus saith the Lord, behold against this family do I devise an evil, from which ye shall not remove your necks, neither shall ye go haughtily, for this time is evil." Therefore boast no more of your knowledge of God, or of his ways, or your knowledge of the Scriptures, if you do not know the Lord concerned himself about his people, when these unjust dealings were practised by mankind. And now reflect with your own conscience, whether the crimes that you have been joined in, to injure honest and upright men, are not as sinful against the laws of God, as the crimes I have mentioned in the Scriptures. See the curse pronounced on those that go on wilfully and designedly to injure their neighbours. What saith the prophet Zachariah?—"Thus speaketh the Lord of hosts, saying, Execute true judgment, every man to his brother; and let none of you imagine evil against his brother." What saith the prophet Micah?—"Are there yet the treasures of wickedness in the house of the wicked? Shall I count them pure, with the wicked balance, and with the bag of deceitful weight? Their tongues are deceitful in their mouths: therefore will I make thee sick in smiting thee, and make thee desolate because of thy sins." Here you may discern how the Lord always concerned himself about these unjust practices. Can you clear yourself, that you have not acted with the bag of deceitful weight? When these scenes of iniquity are laid open to the public, and every truth is brought to light, then see if you do not come under the crimes of unjust dealings, which the Lord concerned himself about in ages past. And now consider, the Lord is the same to-day, as yesterday, and for ever; there is no variable-ness, nor the shadow of turning in him; therefore

he will punish these evil doers : and now their own doings have beset them about, that every truth may be brought to light. So let no man vainly imagine in his heart, that the Lord doth not concern himself about mankind : but consider how soon the Lord saw the crimes of Ahab, who coveted Naboth's vineyard, and sent the prophet to reprove him—" Hast thou slain and taken possession ?" For that reason the curse was pronounced against him : but you may say, there was no murder committed in these crimes ; only trying by subtlety to take possession of their property—and by so doing murder their characters, and bring them to ruin, if the Lord had not interfered to bring these evil deeds to light. And now I tell you, it is high time for you to call your conscience to witness, whether you have done the things that you say you ought to do, to reverence God, and obey his commands. If you had done this you would never have injured your neighbours by any subtlety, or deceitful arts. So if you are innocent, you must now clear your innocence, and bring forward those that are guilty ; but if you are implicated in the guilt with others, then I tell you your guilt must appear ; and you will find you have a God to deal with, that hath seen the sorrows and heard the prayers of the innocent, that are put up in this distress ; and therefore all the dark designs must be brought to light ; and you will find the Lord will clear the innocent, and bring the guilt upon the guilty ; for the Lord will not suffer those that trust in him to strengthen the hands of evil doers, but to be a terror to evil doers, and a praise to them that do well. Reflect with yourself how many hearts are bowed down with sorrow, through these unjust, evil practices ; therefore it is high time to stop the torrent, for the good of mankind.

Here I have shewn you the laws of God, and how every truth must be tried and proved ; how far the laws of men join with it, or whether they suffer you

to put out advertisements of lending money, to draw in honest people, and deceive them by getting their bills, and suffer them to be circulated without their having the money upon them, to ruin innocent men, this is the cause that must be tried.

From JOANNA SOUTHCOTT."

From the Scriptures I have brought forward in the above letter, that I sent to Mr. John King, the reader may see that there was a good defence, from the laws of God, for them to resist from strengthening their hands to go on in this evil; and this Mr. John King allows himself, in his answer to me. He begins his letter thus :

"Madam, I am honoured with your letter; and when I have explained to you this transaction, you will judge whether the quotations, which I admire as much as you do, apply to me."

He ends his letter by saying, "You have been harsh with me; but as the motive was good, I was not offended. I admire your character, and revere your doctrine, and believe most devoutly the divine authority you quoted. I am with regard and respect, &c. &c."

Jan. 1, 1807, 76, Norton Street. (Signed) J. KING."

He adds in the postscript—"Perhaps I have not been very accurate, for I write instantly; rather than leave your letter a moment unanswered, I sat down directly and replied—One sentiment was thrown out, which I cannot help mentioning, and seems to me a stigma on whoever broached it—that all would be overturned in March, and therefore it was as well to pay nobody; it may be necessary to tell you I know none of the persons that hold the bills."

Thus far of his letter I have given, and the other part the reader will see brought forward in my answer to him, after I had inquired of my friends, how far his letter was true; and after they had pointed out

to me what he had falsely asserted, I sent him the following letter :

Sir,

I did not answer the particulars of your letter, dated January 1st, as I wished to know how far it was true what you had advanced concerning my friends, and from the examination, and their answer to your letter, I find there are many things you have falsely misrepresented.

You say you never violated your agreement with Mr. Wilson, and have supplied him with money when he could not get it elsewhere.

In answer to this, Mr. Wilson tells me that the bills you mention of discounting for him, he could have got done any where else, and that you knew, as you asked him not to carry them any where else ; and you had your profit for discounting them ; but you cannot say you never violated your agreement with him, as you gave him a bill for 160l. for which Mr. Wilson hath not received but 100l. to this day ; and you stand 60l. indebted to him from that bill. You say, Major Eyre and Mr. Sharp wanted money, and they brought you the bills on Wilson ; and you told them directly, they were not the kind of bills that you could negotiate, and you tried them in various shapes.

Then now I ask you, how these bills came to be negotiated ? and why you did not return the bills, when you had tried them, and could not borrow money on them ?

You say, the people concerned with you in business did advertise to procure money ; of course to these money-lenders you applied ; then if they could not procure the money, why were not the bills returned ? If the bills were not of value at first, I ask you how they became of value at last ? If money could not be procured on them for the owners of the bills, who applied to you for money, I ask you how money was got on them for others, that had no right to the bills ?

You say in your letter, they were irregular bills, that you would not be responsible for. Mr. Sharp did not expect you to be responsible to assure him you could get the money on them; but you must be so far responsible for those hands you put them into, that if they could not get the money upon them, for those who applied to you for money, you must return them their bills, or bring forward those that received them from you, for them to answer for the bills, how and in what manner they circulated them as bills that had been the value received, and what value they received upon them, to answer for the bills to the owners, that have received no value. Thus I should suppose the just laws of our nation would call them to a strict account; but if the laws allow men to advertise to lend money, and they draw in honest and innocent men, to cheat them out of their property in this manner, then thousands may be ruined; and therefore crimes like these ought in justice to be brought to light, to prevent others from falling into the same danger.

You say Mr. Sharp said the money must be had at all risks, and on any terms.

This he denies; but every penny that has been received by Mr. Sharp, or Major Eyre, is now ready to be repaid, with reasonable charges, providing that all the bills drawn by Sharp and Eyre, and accepted by Wilson, that were given into your hands, are brought forward and cancelled; but if all the bills are not brought forward and returned to them, that they have received no value for, then the whole must be brought forth into court.

You say the money was not ready, by Major Eyre or Mr. Sharp, when the bill became due, that they were disappointed of getting the money at that time.

This I grant; and you will find the Lord did disappoint them, to bring all these evil deeds to light, and put a stop to these evil practices. You say, Major Eyre was suspicious. This he allows to be

true, from the moment he saw the bill of 400l, drawn by him, and accepted by Mr. Wilson, and was readily negotiated; and that you, without Eyre's consent, converted the money to your relation's use, knowing at the same time that Eyre was in distress for money; which said bill of 400l. is not yet cancelled, though you say in your letter to me it is past due, and no one hath been troubled for it. Now I ask you, whether you did not give Eyre room for suspicion, when he saw in what manner you converted that money to your relation's use, and saw several bills were entrusted into your hands, without any satisfactory receipt being offered by you? Here I have given you a shadow of the reasons he had for suspicion; and from the whole that he hath laid before me, I clearly see his suspicions were just, which your conduct hath now proved.

You say he was plotting against you, when he dined at your table. It was no pleasure to Major Eyre to dine at your table, after his suspicions arose; but he did it to watch his friends, fearing what they might be drawn into; as he well knew the good opinion Sharp and Wilson had of you, and how blind they were to the subtleties and arts that he saw they were likely to be drawn into. So all his suspicions are just, and his sentiments he did not disguise to any of the party; and, from his suspicions, he watched the movements of many transactions, which you may not be aware of, and which prove his suspicions were just.

You say Sharp and Wilson are honest, upright men. This I have every reason to believe; they are as honest, upright men as any in London; and men whose humanity teaches them to do all the good they can to their fellow-creatures; and judge others to be sincere, upright men, as well as themselves; by which reason they were not guarded against the subtlety and arts there are in mankind; and from the good opinion they had of you, they were drawn in,

for want of that suspicion you complain of in Major Eyre.

And now I shall come to the purport of your letter. You complain of Wilson's inconsistency, in refusing now to pay the bills; and for saying I had told him not to pay an unjust demand. Then you ask, why he was not forbid paying miss F—s bill? This was a thing I knew nothing about, before I received your letter; and then Mr. Wilson informed me of the whole. Now as this happened last May, and was concealed from me, no answer could be given concerning it; and as to this affair they are now in, I knew nothing of; neither did I know there was such a man as you in London; as I never heard your name mentioned, till last December, when I saw Mr. Sharp and Mr. Wilson so much bowed down with sorrow, that they could not conceal it. I then inquired into the cause, and insisted upon it that they should tell me the cause. Mr. Sharp then told me they were in danger of being arrested for bills they had never received one penny value upon; and that Major Eyre was joined with them. But seeing me in agonies to hear it, he did not tell me the whole; neither did he mention your name. I wrote immediately to Major Eyre, to know the whole; and when he laid the truth before me, in what manner they were drawn in to their destruction, for applying to borrow money of money-lenders, it went as a dagger through my heart; as I never heard before that such evil practices and artful dealings were allowed in this nation, where our laws are so good to suppress all these unjust dealings. In the bitterness of my soul my petition was made to the Lord, to bring these evil deeds to light, and stop the torrent that was running on for their destruction. To my petition I was answered—“These evil deeds should be brought to light; and it would be fatal for my friends if they strengthened the hands of evil doers, by paying these unjust demands; for by so doing they must go on to their

own destruction, and be supporting of vice. But thus far the Lord had permitted them to fall into the furnace of affliction, to turn back the fire of his anger and indignation upon those that drew them in : for things unknown to me were known to the Lord, of these evil practices committed by mankind ; and many hearts were bowed down with sorrow, as mine was, by these evil practices of men ; and as long as men would go on to their own destruction, to cover it over to their own ruin, these evil deeds would never be brought to light ; but, to bring the whole to light, they were permitted to fall into the snare to bring the wicked to fall into the pit they were digging for others. For which reason they were strictly commanded not to pay one penny they had received no value for ; but to bring to light the hidden things that were done in darkness ; and who were the authors of these evil deeds, now from your own letter, will I condemn you.

You say you contended before, and do still contend, that the evasion of justice, by a pretext of divine interposition is wrong.

This I grant, if the interference was to the evasion of justice ; then your observation would be right ; but you must consider, it is that justice may be done, and injustice discovered, that this divine interference is ; and you must own your cause wrong, if you try to evade bringing those to justice, who have acted wrong ; as the guilt must lie in some ; and this guilt must be brought to light. -- You say you admire my doctrine, and believe most devoutly the divine authority I quoted.

Then now I must refer you to my first letter, and discern the Scriptures that I quoted were, that justice, equity, and truth should take place between man and man ; but when I wrote to you, in answer to some part of your letter, to know the way that justice was to take place, you sent me an evasive an-

wer to my inquiry ; and pointed out no way at all how justice was to be done ; only said my friends were in good hands, before we employed Mr. Lister. The meaning of your words I do not understand.

You complain of its being put in Mr. Lister's hands, and not in Mr. Edmunds's ; but you must consider, Mr. Edmunds left town ; and in the time of their unjust arrest they were obliged to apply to Major Eyre's attorney, which appears to me was the will of Heaven it should be so, by the other's leaving town just at that time ; and your speaking against Mr. Lister's being so violent, proves to me the justice in him, that as violent means have been taken, violent means must now be used. What a court of justice will say to this I must leave for the present ; only say, it will be tried and proved what is in the Religious Society for the Suppression of Vice, when the whole of this cause is laid open before them. Then let them answer if the ways of the Lord are unequal, to be a terror to evil doers, and demand justice between man and man, to stop the torrent of such unjust proceedings ; or whether your ways be equal, to be strengthening the hands of evil doers, by concealing them, and bring ruin on the innocent, who trusted you as a friend that would not suffer injustice to be done them. Now I shall come to the postscript of your first letter.

You say that some one told you that all would be overturned in March ; -and therefore it was as well to say nobody.

But I would not have you fill yourself up with these false notions : let such prophecies come from whom they would, believe them not ; they never came from me ; and was destruction hastening on, whoever hath got these unjust thoughts in their heads may fear their own destruction is near : because it is the honest and the upright, that wish to justice between God and man, are the only people that can expect the Lord to protect them, should

dangers come into this land, according to the words you mention in the postscript. But if you rely upon them, you will surely find yourself deceived ; so be not led away by every foolish notion of man. My friends know better ; and Mr. Sharp hath always told you better, that if ever dangers come into this land, it was the innocent would be preserved ; and therefore he advised you to turn your talents to the glory of God and the good of mankind : and this is the way he said you might be appointed for some good work. This he spoke from himself, knowing how all stand on record unto every returning sinner. You conclude your letter with saying, you do not know whose hands the bills are in ; but you must know in whose hands you put them, and that you will surely find ; so now judge for yourself, whether you think your ways are equal, and the ways of the Lord unequal ; or whether you judge the ways of the Lord are equal, and your ways are unequal ; I am ready to answer for myself, to prove the ways of the Lord to be equal, in wisdom, mercy, justice, and truth : and by the foolishness of man is the wisdom of the Lord made manifest ; and that you will surely find in the end. You said I had been harsh to you in my first letter. In that you must condemn yourself ; because my harshness is to those that circulated the bills, without returning the value upon them to the owners : some one or other must have kept it in their own hands ; and these you must bring forward, to clear yourself.

What I have said of divine interference I am ready to prove to the whole world.

From JOANNA SOUTHCOTT.

Now from this letter the readers will observe in what manner, and at what time, the knowledge of this transaction came to me ; and that no injustice was designed on the part of Messrs. Sharp, Wilson, and Eyre ; every penny that was received by them

on the bills was tendered with reasonable interest, and paid into court. But this justice they refused, and required 300 *l.* usury for the loan of 200 *l.* on a bill for 500 *l.* and on a bill for 295 *l.* they required 120 *l.* usury. These were the only bills they received any value upon, which they were separately arrested for. Such enormous usury, in justice, could not be complied with by the laws of God or man. And now I shall come to the laws of God. In the 18th chapter of the prophet Ezekiel it is said, "He hath oppressed the poor and needy: hath given forth upon usury, and hath taken increase: shall he then live? he shall not live: he hath done all these abominations, he shall surely die, his blood shall be upon him." In the 22nd chapter it is said, "Thou hast taken usury and increase, thou hast greedily gained of thy neighbours by extortion, and hast forgotten ME, saith the Lord God. Behold therefore I have smitten mine hand at thy dishonest gain, which thou hast made, and at thy blood, which hath been in the midst of thee. Can thine heart endure, or can thy hands be strong in the days that I shall deal with thee? I the Lord have spoken it, and will do it."

So here from the Scriptures is the curse of God, pronounced by the mouth of the prophets, against such unjust usury; and therefore I can plead the laws of God in this defence, to resist such unjust usury.

And now I shall come to the swindling. They were arrested on a bill for 350 *l.*; another for 65 *l.*; another for 35 *l.*; and one for 16 *l.*; which they never received one penny value for; and these were the bills that I wrote to Mr. John King about the injustice of these proceedings, to swindle men in this manner out of their property. But as these things had not been tried by the law, whether they were allowed or not, they were ordered through me to try

it by the law, to prevent these men's seeking the ruin of others, by their deceitful advertisements.

Now I shall leave the readers to judge what were my feelings, when this case was laid before me ; they need not marvel at my earnest prayer, that the Lord would deliver my friends out of such hands. You may see by the letter the answer that was given me, and for what ends the Lord permitted them to fall into these dangers, to bring the whole to light ; and therefore they were ordered to try it by the law, and not to strengthen the hands of evil doers to go on in these practices to injure others the same. And now you will see there was cause enough for divine interference ; and as they say I interfered, I grant it is true ; for when I saw what arts were practised under the pretence of lending money, by their advertisements, I told my friends it was like a man's putting out a sign to entertain travellers, to have it in his power to rob them ; and the pretended friendship of Mr. King, advising them to renew their bills, under a pretence of friendship of gaining time, it was to make the robbery complete, like the pretended friendship of an inn-keeper I heard of, who kept an inn upon the road. A gentleman and a lady stopped at this inn to sleep ; the gentleman perceived in the evening what a dangerous house they were in, and hinted to the lady his suspicions, and desired her to sit up in his room for the night, as he had reasons to believe she would not be safe in a room by herself, and he would protect her if she staid up in the room with him. The lady at first consented ; the gentleman ordered a fire in his room, and told the landlord he should sit up all night writing ; the lady said she would sit up with him. This alarmed the landlord and his wife, and they remonstrated with the lady of the impropriety of her staying up with a gentleman ; they pleaded of honour, honesty, and friendship, to the lady, and said so imprudent a thing could not be done in their house ; they reasoned with her, under

a pretence of friendship, till they prevailed upon her to retire to a room by herself. The gentleman, finding his effort to save her in vain, retired to his apartment, and secured his door in such manner with the furniture in the room, that it was impossible for any one to force it open. At midnight he heard the lady cry murder; and soon after they came to his door; but finding it impossible to break it open, they attempted to come in at the window; but the gentleman having pistols with him shot the man; and he remained in the room till the morning, and then called to the people that passed by the house, and told them what had happened. He waited till they brought the soldiers to the house, and then he came down and had the house searched, and the lady with many other dead bodies were found in it; so they were all taken and hanged, and the house was put down.

This parable, that I brought forward to my friends, is a case of robbery and murder; and though there was no murder in their case, yet they would surely find all the arts and persuasions of Mr. King under pretended friendship to them, to renew the bills, and all the advice that he gave, was to swindle them out of their property, as the advice of the landlord was to the lady to take away her life. And now I have seen the truth of the parable appear, I shall publish to the world how strong were my arguments pointed out to them, of the dangerous hands they were in; for the likeness of the parable now perfectly appears, as Mr. King had pretended the greatest friendship to Mr. Sharp; and in his first letter to me, he says, "when the day of investigation comes, I will stand by the side of Sharp, whom I believe to be an honest man." In his second letter he says, "I am so convinced of the faith and integrity of Sharp and Wilson, that I shall always assist them, when I am called upon."

And now I shall shew what his friendship was,

and what his assistance hath been in the following transaction.

Mr. Sharp informs me that Mr. Delvalle had a bill to negotiate for him for 150 *l.* and he received of Mr. Delvalle two checks, one for 30 *l.*, and the other for 50 *l.*; the 30 *l.* was paid, but the 50 *l.* was refused, which he gave back to Mr. King, who said he would take the bill upon himself. Mr. Sharp paid him the 30 *l.*, that he had received, and 5 *l.* interest for two months; but when the bill became due Mr. King said he could not take it up, but it must be renewed; he then persuaded Mr. Sharp to let him have three bills, amounting to 125 *l.*, to take up the bill of 150 *l.*; but promised Mr. Sharp he should never be troubled for them, as he would provide for them when they became due. The 150 *l.* bill he did not take up; and when the three bills became due, instead of providing for them himself, as he promised, Mr. Delvalle and he agreed together, and suffered two actions on each bill to be brought against Sharp and Wilson, to rob them, to pay their own debts. How far the statement given by Mr. Delvalle of the money he says he paid to Mr. King is true I know not, as he denies receiving the money of him. So it rests between them two. And thus hath been Mr. King's friendship like the landlord in the parable I have mentioned; though not in murder, but in the robbery; and perfectly they have acted like another parable I told my friends of, in Mr. King's having dinners to entertain his guests, and shewing them every attention and kindness, was just like a pretended gentleman that I have heard of, who lived in an elegant country house; and whenever he could meet with any strange gentlemen, he used to invite them to come to his house; an elegant dinner was provided for them, and he gave them plenty of wine; after dinner he would ask them into his garden to see his fishpond; and when he had got them on the brink he had a large dog called Cæsar, and as

soon as he spoke to the dog, and called him by his name, the dog would seize the gentlemen and drag them into the pond; and after they were drowned, he would take them out and strip them of what property they had about them. This practice he carried on for a long time, before a gentleman came who had formerly been the master of the dog. He was entertained the same as the others, with a grand dinner and plenty of wine; after dinner he was invited to see this fishpond, and when he came to the brink, the other spoke to the dog as usual, and the dog was going to seize him; but the gentleman recollecting the dog, said, Cæsar, dost not thou know me, Cæsar? The dog immediately turned and seized the gentleman who had taught him that practice, and dragged him into the pond and drowned him; and then the pond was searched, and the villainy found out; as many dead bodies were found at the bottom.

This parable I brought forward to my friends, that they would see the likeness in Mr. King's friendship; for he would strip them though he did not drown them, and therefore I warned them to have nothing more to do with him, but to bring the whole before the public, and bring all the unjust deeds to light, if they would not comply with the justice offered them, in taking the money they had advanced, with a reasonable interest for the same; but justice they refused. And now I shall shew how clear the likeness of this parable hath appeared, and then let the readers judge of the end. After I had written to Mr. King, and brought forward these parables to my friends, I received a letter from Mr. Delvalle, desiring to have an interview with me. I complied with his request, and met him at a friend's house. After much conversation upon the bills, he said he had paid the money on Mr. Sharp's bill into Mr. King's hands; and when the bill became due Mr. King told him it must be renewed, and he would get him bills of small sums, but he could not let him

have the money he had put into his hands, as he had made use of it to free Mr. Butler Danvers from a spunging house ; so he let him have these bills from Sharp and Wilson to pay his own debts with.

I asked him, why they had not come upon Mr. King for the money, when the bills became due? He said, because Mr. King would not put his name to the bills, and therefore they could not come upon him. He further said, that Mr. King had such art and ways in doing his business, that he would have no witnesses present ; neither would he put his name to a bill ; that he acted in such manner as to screen himself from justice ; and though he had ruined many men, two in particular, that one broke his heart in a prison, and the other died in a spunging house, yet for all this, he was not brought to justice. I pleaded to Mr. Delvalle the injustice done to Mr. Sharp, for him to pay bills that he had received no value for. He answered, that Mr. King told him, a few thousands was nothing to Mr. Sharp. I told him he was mistaken there ; for then he would not have wanted to borrow money.

He said he asked Mr. King, what he should do about the bills. Mr. King answered, go and tell the people that Mr. Sharp had said that all would be overturned in March ; that it was of no use to pay any one, and other words of an infamous nature ; but this Mr. Delvalle said he refused to do, and told him he had never heard Mr. Sharp say any such thing in his life, and therefore he would not say it. Mr. King answered, Poh ! Poh ! go and say it ; if you have not, I have. When I told Mr. Sharp what Mr. Delvalle had said, Mr. Sharp said he had never said it, nor even thought of such a thing, and was astonished at the infamy of Mr. King. that he was not contented with the injuries he had done him in his property, but now was trying to do him more injury, by robbing him of his character, and would take away his life, if he could gain false wit-

nesses to assist him in doing it. Here the likeness of the parables is proved: he first took the advantage of the confidence Mr. Sharp placed in him, believing he would act as an honest man in his dealings towards him; and when he had taken this advantage, he artfully contrived to get these bills, that I have mentioned, from Mr. Sharp, in an insinuating way, that it would do him a kindness, and do Mr. Sharp no hurt, as he should hear no more of them; and that he would provide for the payment of them. Mr. Sharp, trusting to his honour and honesty, was completely swindled out of his bills, as the lady was robbed of her life, by trusting to the honour of the landlord and his wife, when she put herself in their power: and so when Mr. King had thus far taken the advantage of Mr. Sharp's confidence in him, he took these bills, which he pretended was to take up the 150*l.* bill, which Mr. Sharp had received 30*l.* upon, and had paid it to Mr. King, with 5*l.* interest; instead of taking up this bill he gave to Mr. Delvalle these three bills for 125*l.* without putting his name to them, knowing, by that art, he should be able to swindle Mr. Sharp out of his bills. And, as he boasts in his letter to me, he does a great deal of business, and does it so as to set litigious people at defiance; and so by his arts he sets defiance to the law, and by their trying to resist his deceitful dealings, and bringing the evil all to light, that is practised under these deceitful advertisements, they were compelled to pay 357*l.* 16*s.* on these bills being tried, besides the whole of their own expences, with costs and being swindled out of their bills. And after he had done them all this injury, the blackness of his crimes did not stop there; for the trial of the 500*l.* bill came on June 24th. I see in the newspaper of the 25th, that Mr. King came forward as a false witness against Mr. Sharp; and, amongst the many false things that he asserted, I shall take notice of one in particular.

Mr. King said in court, that Mr. Sharp said that the country would be thrown into confusion in March, April, or May; that all who were sealed in a book, which Joanna Southcott held, would have instruments put into their hands to destroy those who were not sealed.

This confirms the lie that he told Mr. Delvalle to go and assert in Mr. Sharp's name, and clearly proves that Mr. King was wicked enough to invent any lie; but this false and infamous assertion must be known to all in the court to be a most glaring falsehood, to say that we, who are looking for the coming of Christ, to establish his kingdom in righteousness and peace, can have any thing to do with instruments to destroy our fellow creatures. This speech was as ignorant as it was false, malicious, and wicked, to say that a few believers, who are looking for peace and righteousness to be established throughout the earth, should destroy millions: this was speaking of lying wonders, thinking to prejudice judge and jury, without considering that no man of sense could give credit to so infamous a report; but this sheweth the blackness of his heart, that if he could, by false oaths, take away the life of Mr. Sharp, he would have done it. And now I leave my enemies to be my judges, whether he hath not acted in a similar manner, with subtlety and arts, in the likeness of the parables I brought forward to my friends, when I warned them to have no further intercourse with him; and let them answer if my discernment was not clear, to see what hands they were in, and to warn them to come out from amongst them, and have no more to do with these unfruitful workers of darkness.

And now I must beg the readers to discern my first letter to Mr. King, and see if he does not come under the very crimes that I pointed to him from the Scriptures; and from Mr. King's coming forward as a false witness against Mr. Sharp, thinking thereby

they should gain the 300*l.* usury, plainly sheweth that my judgment was clear in the beginning, how they were all united together, for unjust gains and unjust usury : and now the case is laid open before the public, I hope these unjust practices will be put a stop to, as the houses were put down, that I have mentioned in the parable ; for in one likeness they both stand, only the murder excepted ; for these advertisements are like the sign of the inn, to entertain the weary traveller, who expects to find rest, instead of destruction ; and perfectly so are these advertisements ; for when a man is embarrassed for want of a present supply, for a few months, and applies to these advertising money-lenders, as the weary traveller applies to the inn ; but now observe what is his redress ; instead of being relieved, he finds nothing but misery and ruin ; and from the anguish and sorrow of heart that I have seen in my friends, since they found what unjust hands they were in, and how great was their loss, and their characters traduced, I do not marvel that suicide is so frequent in London, while such ruinous practices are suffered to be carried on ; and where a man is worth but a few hundreds, and falls into such hands, he must be completely ruined ; and where faith is not strong in the heart to make him trust in the Lord, it makes him sink in despair ; and there is no kind of trouble cometh to a man, that affects him so greatly as where there is room for self-reflection ; for that adds to his sorrows, where he hath room to reflect upon himself. And this is the case with those that are swindled in this manner ; they reflect upon themselves for ever listening to the artful and insinuating ways of Mr King, and for relying upon his words and promises to them ; so that every way there is no kind of robbery that adds so much to a man's sorrow, as this doth.

But the readers may be ready to say, if I profess to be directed by the Lord, to stop the torrent of this

evil, why were they permitted to fall into this danger and that it was not made known in time to prevent it? To this I answer, the wisdom of God may appear foolishness to men, as his wisdom and his decrees never appear clear to man's wisdom in the beginning, which may be seen in the following instance of divine interference, which is a well known fact, as my friend heard it from one that knew the parties.

A gentleman and lady, who were quakers, were going to a religious meeting, in Ireland; and as they were journeying along, they were obliged to take a guide to shew them the way across a moor; and when they had arrived at the further end of it, they saw a house with lights in it; the lady was so fatigued that she was not able to proceed further, and begged her companion to stop at the house for the night, it being a public house to receive strangers. The guide earnestly entreated them not to stay there several times, but to no purpose; he said it was a house of ill fame; but he could say no more. The lady was so much tired with her journey, she said she could go no further; the guide finding he could not prevail upon them to proceed, took his leave of them and departed. They then proceeded to the house; and having left their horses, they were shewn into a chamber of the inn, and ordered some refreshment; they were left alone till it was got ready. The gentleman observing a closet in the room, he opened the door and discovered a person recently murdered. This alarmed them greatly, and they did not know what to do; but the gentleman sitting quiet for a few minutes, said that his inward guide told him they should be preserved. After a while the gentleman opened the door, and heard the people talking very loud, and making a great noise with sharpening their knives. The gentleman said to his companion, now is our time to escape. They pulled off their shoes, in order they should not be heard, went down stairs, and escaped out of the house unper-

ceived. They then pursued the road till they came to a bridge crossing a river, and were going over it, when the inward guide told the gentleman, that he must not cross the bridge, but must go down by the side of the river; and when they had proceeded some way, the inward guide directed the gentleman to go through the river, with his companion. They instantly obeyed; and as it was a ford reached the other side in safety; they then went a little way, where they found a hollow under a bank, and were going to sit down there, when the inward guide told him, they must go further, which they immediately did, and found a recess in a rock, where he was told he would be safe. In about an hour they saw lights, and people cheering a blood-hound, on the other side of the river, as if hunting after them. The dog went first to the bridge, and followed their tracts as far as they went on the bridge; there he turned back, and followed their tracts down by the river side to the place where they crossed the water; but there the scent was lost, and he could proceed no further, upon which they could hear a consultation take place amongst the people; some saying they had gone across the water, and others saying they could not be such fools, as they were strangers to the river, and they were sure they were on that side, under some of the hedges; they then drew off the dog, and went away. All this was clearly perceived by the gentleman and lady, who heard and saw all that had taken place; and they praised the Lord for his mercies and wonderful deliverance; and in this situation they remained till daylight, when the inward guide, whom the gentleman said had never deceived him, ordered them to go back to the house, which they had left in the evening, and they should find their horses and things in perfect safety, and no harm should happen unto them. They then obeyed, and went back to the house, where they found every thing perfectly as the inward guide had told them.

Finding only an old woman in the house, they asked her what was become of the men. She said she could not tell. They then took their horses and rode away to a town, and gave information to a magistrate of what had happened ; and they proceeded with soldiers to the house ; and finding many dead bodies in it, confirmed the truth of the information. They levelled the house down to the ground, and thus put an end to the infamous practices that had been carried on in that house ; the men were afterwards taken and hanged.

Now from this divine interference, men's reasoning might argue, if the angels of the Lord are sent as ministering spirits, and that one acted as an inward guide to him, to direct him, why had not this spiritual guide given him the same warning, not to stop at that house, as the temporal guide had advised him, and then he would not have been exposed to that danger and scene of sorrow that he passed through the night? This may be the reasoning of men, before they discern the wisdom of the Lord, to permit them to fall into the danger, to have the villainy brought to light. Had he went on according to the persuasions of the man, and not have stopped at this inn, he could not have found out the murder ; and others that had no inward guide to direct them might have been murdered like the former ; as the readers must observe, it was not their barely escaping from the inn that saved their lives ; for this others might have done as well as them ; tried to escape when they found they were in danger ; but they must discern, had he not had an inward guide, to warn them not to go over the bridge, but to go down by the side of the river, and pass through the water, which broke off the scent from the dog, they must have been taken, as the dog would have followed them the way he began. So, by the Lord's permitting him to go into the house, it shews the wondrous working of the Lord, in what manner he directs to bring evil to light, when men's

sins are fully ripe for destruction; and therefore we see the wisdom of the Lord is not according to the wisdom of man; because the wisdom of man persuaded them not to go into the house, as it was a house of ill fame. And here we may see there was a simplicity in them to go into that house, after the caution was given them; and yet we see the Lord worked in their hearts to go in, and worked their marvellous deliverance to shew mankind there is a day of vengeance, that will overtake such hardened and wicked sinners. But here we may see the strength of faith in the man, the following day to return back to the house; this plainly sheweth us, where the Lord is the guide, he gives power, strength, and faith, with his words, to bring light out of darkness, and good out of evil; and so, to bring their dark designs to light, the Lord permitted the darkness in their minds, not to listen to the guide that give them the caution; and yet he soon gave a light to them how to deliver them by his wisdom; and so good came out of the evil that they fell into, and put a stop to the practice of the murderers, and brought on them the punishment they deserved. In this we may clearly discern how the Lord, in this present age, permits them that have a knowledge of him to fall into dangers, to bring dangerous designs to light; and so we have nothing to marvel, that those who follow the Lord for their guide should be permitted to fall into dangers, to bring these evil deeds to light. These observations I am making in answer to the reasonings of men, as some marvel that the believers in my visitation should be permitted to fall into the hands of these men, without considering it was only men whose strength of faith was like the quakers I have before mentioned, that would follow the directions of the Lord, regarding not their own honour to cover it over, that it might not be known they had applied to these money-lenders, as the false honour of others hath done; and by so doing have strengthened their hands to

go on; and as it was not brought to light by them the Lord permitted men to fall into the danger that would reveal it to the world, in obedience to his commands. And now I ask, where is the christian, amongst all the boasters of religion, who would have run the hazard of his honour and property, for the glory of God and the good of mankind, as these have done? For it is for the glory of God, to shew such men as Mr. King, who judges the Lord does not concern himself about the evil deeds that are done by man; because he hath so long went on unpunished, he thinks the Lord hath not discerned the evil practice he hath lived in; but now the Lord by his wisdom permitted men that would obey his commands to fall into the dangers, as he permitted the quakers to go into the house where the murder was, that it might be discovered.

And now I shall come to the Scriptures. We find in the 3rd chapter of Daniel, how the Lord permitted Shadrach, Meshach, and Abed-nego, to be cast into the burning fiery furnace, to convince a heathen king there was a God who governed all things in the heavens, whom he ought to worship, instead of the golden image that he had set up; and we may discern from the 2nd chapter, how the king had made a decree to destroy all the wise men of Babylon, because they could not shew him his dream, and the interpretation thereof; and we see from the prophet Daniel, that it was him who saved the lives of the wise men of Babylon, by his telling the king his dream, and the interpretation thereof; and then in the 3rd chapter we see the ungrateful return in the Chaldeans, whose lives Daniel had saved: these Chaldeans came and accused the Jews to have them cast into the fiery furnace, and provoked the king to anger, to have the furnace heated more hot than it was wont to be heated; and the furnace being exceeding hot the flames of the fire slew those men that cast them in. Now here from the Scriptures

we may discern how ingratitude met with its just reward and punishment; now the like ingratitude I clearly saw in the beginning was in Mr. King, and those joined with him, when it was laid before me the great usury Mr. King had taken of Mr. Wilson for discounting his bills, as from the loss he and his partners sustained by fire, they wanted to have their bills discounted; and from the advertisement Mr. Wilson, with the consent of his partners, applied to Mr. John King to discount their bills, but could not get the money advanced under the enormous sum of five *per cent. per month*, and one *per cent.* for Mr. King's commission; and as he wrote me in his letter that he had discounted some thousands for Mr. Wilson, I leave the reader to judge what have been his gains from them. When I heard this and found the usury they required on the other bills, and put them to the expense of three arrests upon one bill, when one arrest would have been sufficient, and two arrests on every other bill, as they became due, I said they were like the Chaldeans who heated the furnace seven times more than it was wont to be heated, and had the flames turned back upon their own heads; perfectly so I told my friends, though they were cast into this furnace of affliction, like the children of Israel by the Chaldeans, who judged, like Mr. King, that there was no divine interference; yet they would find divine interference, to turn back the flames on those that cast them in, as it was turned back upon the Chaldeans. So, from the scriptures and from Parables, I told my friend what would be the end; and now if men clearly discern, they must see the truth before them; but the end is not yet with Mr. King; for though he thinks he hath missed the flames, by their being compelled to pay the bills he swindled Mr. Sharp out of; yet he will surely find that the hand of divine vengeance hangs over his head.

And now I shall make a remark on his swearing by the Prophets and not the Gospel. In the newspapers, Thursday, June 25, are the following words :

Mr John King being called for the plaintiff, underwent a long examination. Having been sworn upon the Old Testament, Mr. Garrow put to him several interrogatories as to his profession of religion. The witness acknowledged that fifteen years ago he had taken the oath upon the Gospels ; but now he was a Jew, and performed this solemnity according to the Mosaic creed, although he did not observe all the ceremonies of the modern Israelites. He added, that he was no Deist ; and taking the oath, whether on the Old or New Testament, with the appeal of " So help me God," he deemed to be as obligatory upon him as any other form in which the ceremony could be complied with.

Here from his oath I shall first observe, that he mocks the religion of our nation, for believing in the Gospel, that Christ was the Messiah spoken of by the prophets, whom David mentions in the Second Psalm, and through the Psalms, and whom the prophet Isaiah in the 53rd chapter prophesied of. This is as much mocked by him, as the believers in my visitation were mocked in the court, for believing the Lord would visit by his Spirit, as he had visited in ages past, when he visited the prophets of old. But as Mr. John King denieth the Gospel, and acknowledges the Prophets, from the Prophets I shall condemn him. In the 3rd chapter of Amos the prophet speaks in these words : " Surely the Lord God will do nothing but he revealeth his secrets unto his servants the prophets. The lion hath roared, who will not fear ? the Lord God hath spoken, who can but prophesy ? " Now, from the words of the prophets, we are assured that no extraordinary event will take place upon the earth but the Lord will reveal it unto his servants, whether man or woman ; as

we find from the Scriptures that prophecies were given to women as well as to men : and the Lord is the same to-day, as yesterday, and for ever, I wish to inquire of this Jew if he believes the prophets, how he can believe all these strange and wondrous events that have happened in all nations within these last fifteen years : nation to rise against nation with such fury, to destroy one the other ; besides all the other judgments which have taken place, of the plague, famine, and earthquakes, in divers places ; how should these things come on so fast and the Lord not reveal to some one or other for what ends his visitation is ? For what saith the prophet ?—“ Shall the trumpet be blown in the city and the people not be afraid ? Shall there be evil in the city and the Lord hath not done it ? ” Then, if the Lord hath done it, he will surely reveal for what cause and for what ends he hath done it, as he did in all ages of the world to the prophets of old. So here out of his own mouth will I condemn him, for saying he will swear by the Prophets and deny their words. What saith the Lord to the prophet Isaiah ?—“ I am the Lord, that is my name. Behold, the former things are come to pass, and new things do I declare ; before they spring forth I tell you of them, that ye may consider them, and know the latter end of them. ” So, from the words given to the prophets, the Lord hath said, before things spring forth we shall know them, that we may know the end of them ; and this knowledge is said to come from the Lord, that he himself will declare it unto his servants the prophets. So if the revelation from the Lord is denied, then the prophets through are denied ; and he must swear falsely to swear by the prophets, if he denieth the truth of their words. But as he hath mocked the Gospel. I wish him to answer, who it is that the prophet Isaiah speaks of in the 53rd chapter—“ He is despised and rejected of men : a man of sorrow and acquainted with grief :

and we hid as it were our faces from him : HE was despised, and we esteemed him not : HE was wounded for our transgressions : HE was bruised for our iniquities : the chastisement of our peace was upon him : and with his stripes we are healed : HE bore the sins of many and made intercession for the transgressors." Surely this Jew cannot believe this to be a mere man, who was bruised for the iniquities of man ; or that we should be healed by the stripes of a man. No : he will surely find it was the Messiah spoken of in the beginning : the 3rd chapter of Genesis, 15th verse, when the man had cast the blame on his Maker, for giving him the woman, but the woman cast the blame on the serpent ; and the Lord said unto the serpent, " Because thou hast done this thou art cursed above all cattle ; 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." This was the prophecy given in the beginning, that as the man cast the blame on his Maker, for giving him the woman, that blame he took to himself, to have his heel bruised for the transgression of man ; and then justice demands the serpent's head to be bruised, for betraying the woman ; when the Lord cometh to make up his jewels in man then Satan will find his sentence just : for as Moses lifted up the serpent in the wilderness, to heal those that were stung by the serpents, so was the Son of God lifted up on the cross, that we may look on him whom we have crucified, according to the words of the prophet Zechariah—
 " They shall look upon ME whom they have pierced, and they shall mourn for him as one mourneth for his only son. But who is it that was pierced, that we are to look unto ? or who is it that David prophesied of—" They parted my garments among them, and cast lots upon my vesture ?—I will declare thy name unto my brethren ; in the midst of the congregation will I praise thee : thou wilt not leave my soul in

hell, neither wilt thou suffer thy HOLY ONE to see corruption." Now who is this HOLY ONE that David speaks of through the Psalms? "His name shall endure for ever: his name shall be continued as long as the sun: and men shall be blessed in him: all nations shall call him blessed?" Now as Mr. King hath mocked the Gospel, let him answer, who is the man here spoken of through the psalmist, and through the prophets, for men to be blessed in above all the men upon earth? One particular man is spoken of through the Scriptures: in the second Psalm he is called the Son of God, to whom the Lord will give the heathens, and the uttermost parts of the earth, that all nations may call him blessed, to fulfil the words of David, and the words of the prophets. In the 9th chapter of Isaiah it is said, "Unto us a Child is born, unto us a Son is given, and the government shall be on his shoulders, 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." Here the prophet plainly telleth us, it is a Child that is to be born, a Son that is to be given, and his name to be called the Mighty God, the Prince of Peace; then where is the man who will dare to say this alluded to a mere man? But the argument may be, this prophecy is not yet fulfilled, for the Prince of Peace to come and establish peace upon the earth, according to the 7th chapter of Daniel—that he saw in the night vision one like the Son of Man coming in the clouds of heaven, and all dominions should serve and obey him: "his dominion is an everlasting dominion, which shall not pass away; and his kingdom that which shall not be destroyed: but the saints of the Most High shall take the kingdom and possess it for ever and ever." So from the words of Daniel we may clearly discern that it is at the second coming of Christ, when he cometh in might, majesty, and glory, with thousand

thousands ministering unto him, and ten thousand times ten thousand standing before him, coming in the clouds of heaven; then will the words of the prophet Isaiah be fulfilled, that he will come and set peace in the earth; but the prophecies could not be fulfilled together at one time; for had it been fulfilled when the Child was born, that **HE** had been the Prince of Peace, and had all nations worshipped him then, **HE** never could have been wounded for our transgressions; and the other prophecies of him could not be fulfilled; but however the Jews may mock the Gospel, it is impossible for them to prove the truth of the Prophets without the Gospel; as there is no such character as was spoken of by the prophets but the Son of God, whom we worship in the Gospel; and if we look to the Gospel, and look to the Prophets, we shall see that the Saviour, whom we worship as the Son of God, fulfilled the words of the Prophets, as they prophesied of him; and therefore David saith in the Psalms, "The Lord said unto my Lord, sit thou at my right hand until I make thine enemies thy footstool." Here David in spirit calleth him Lord; but how could he have these enemies if he had not become flesh to dwell among us? Therefore we may discern through the Scriptures, and particularly in the Psalms, how the Messiah was prophesied of first to come in the flesh and dwell amongst men, and be persecuted by men, and have enemies rise up against him, and then to come in the clouds with power and great glory, as prophesied of by Daniel, to make his enemies become his footstool, and destroy those that would not that he should rule over them. And this must be to fulfil the prophets; so I cannot see how the Jews can swear by the Prophets and reject the Gospel, as it is impossible for them to point out a character in any likeness foretold by the prophets, in the chapters I have mentioned, that ever such character did appear but in the Gospel, whom they reject; and by so

doing they fulfil the words of the prophets ; because they say, We esteem him not, and profess themselves enemies unto him. So I do not marvel at being mocked by the Jews, because they mock the belief of the nation, for believing in the Gospel ; and their belief of the Prophets is like Mr. John King's belief, which he wrote in a letter to me, saying, he most devoutly believed the divine authority I quoted, and at the same time went on to break every command of God given to the prophets, as though he did not believe there was a God to fear. This observation I have brought forward of the Prophets, in answer to the Jews, as I know the religion of our nation is mocked by them ; and now I shall further observe, that no more than the Parables and the Scriptures that I brought forward to my friends could be fulfilled together at one time, no more can the words of the Prophets be fulfilled at one time, concerning the Messiah ; for he could not have all the earth to worship him at the time he was wounded for our transgressions, any more than they could see the parable I brought forward of the lady's credulity in listening to the landlord, that I told my friends they would see the likeness appear by the persuasion of Mr. King, for them to renew the bills ; but had the flames turned back on him, as it did on the others, then the likeness could not have appeared, that I told them would be in the robbery, though not in the murder ; and his designs would have been frustrated, as the landlord's were concerning the gentleman ; but the lady lost her life through her credulity ; and it was by Mr. Sharp's credulity, in listening to the arts of Mr. King, that he lost his money upon those bills, which makes the likeness of the parable appear. And now all men may discern how the likeness of the Parables and the Scriptures stands together to be fulfilled, that I brought forward to them.

And now I hope the learned judge, seeing the infamy that is carried on under these pretences of lending money, to the ruin and destruction of men—I hope his lordship will interfere, to procure a law to be made against this kind of swindling, through the means of these advertisements, which will be an honour to his lordship, and the saving of many.

These practices not only rob a man of his property, but injures his character among mankind; for by falling into the hands of such men, who first swindle them out of their property, and then by false swearing injure their characters, as Messrs. Sharp and Wilson told me the agonies they suffered in court, to hear the false oaths and accusations that were brought against them, no language could describe their feelings, as they were not permitted to vindicate themselves. In the trial, April 27th, Mr. Stracy said upon oath in court, that he saw Mr. Wilson personally, and asked him if it was his acceptance, and that Mr. Wilson answered that it was, and further said it was a very good bill, and he would pay it when it became due. Now, Mr. Wilson assures me he never saw Mr. Stracy, to his knowledge, in his life, before he saw him in court; neither was the bill ever brought to him by any one; neither had Mr. Wilson any thing further to do with the bills but to lend his name to serve Mr. Sharp and Major Eyre. Therefore the readers may judge what were his feelings, to find, from Mr. Stracy's false oath, that the judge considered him joined with Mr. King, and that he was not permitted to vindicate himself in court; therefore these false accusations were circulated in the newspapers, to the great distress of his mind and all his friends.

On the trial June 24th, Mr. Sharp was obliged to sit and here Mr. King swear falsely against him, and bring forward many false and infamous accusations, injurious to his character, without being permitted to clear himself; and when he saw they were circu-

killed in the newspapers, he said it was like death to him, to see his character traduced in so vile a manner; as when these assertions are put in the papers the public cannot tell whether they are true or false.

And now I will return to my parables, and appeal to any man's conscience, which he judges the greatest criminal, the gentleman who made the sumptuous dinners to entertain his guests, while the pond was in his heart to drown them afterwards, or a highwayman who stops a gentleman, upon the road, and presents a pistol to him to demand his money, but spares his life? I answer, the highwayman is much the best character to fall into the hands of; and perfectly so I say of this, it is much better to be robbed by a highwayman, than to be swindled by the advertising money-lenders; because there you have your character injured in the eyes of the world, but when robbed by a highwayman, you only lose your money.

Now as the public blame the credulity of my friends, for putting trust and confidence in Mr. King, I ask them how they can blame me for bringing forward such parables to them, to shew them their danger, and to call them out from amongst those evil doers who seek their utter ruin? Those who blame them, let them answer how they can blame me? For I clearly discern in the first trials that they reflect upon my friends for going to such a house of infamy; then the learned counsellor cannot blame me for calling them out from a house of infamy. But I discern through the trials, that the attorney general hath pleaded as warmly for those joined with Mr. King, as a gentleman I heard of pleaded for his servants, who were taken up for robbing another gentleman's house at a few miles distance, when the gentleman was not at home. It was after a fall of snow, and the horses being traced from one gentleman's house to the other, caused a suspicion to have them taken up; but, as the horses were only traced forward and not traced backward, the master said they could not

bring that against his servants ; and he also pleaded the honesty of his servants, and the impossibility of its being them, as he said they put his supper on the table at 8 o'clock, and came to take it away when he rang his bell at nine ; and, what was not usual, he saw all his servants at nine o'clock on that evening ; and by his evidence they were freed. A few years after these very men were taken up for murder and robbery, and when they came to the gallows they confessed that they robbed the gentleman's house beforementioned, while their master was eating his supper ; and said they took a blacksmith with them who turned the horses' shoes, while they were robbing the gentleman's house ; and then the gentleman, who was their master broke his heart, to think he had vindicated them, when it was so plain against them, by the horses being traced from one house to the other ; as reason then plainly told him that the horses' shoes must be turned ; for they could not go forward without going backward, as the horses were not found at the gentleman's house. And now, if the attorney general will look into the answer Mr. King gave into the court of exchequer, and weigh it with what has been brought forward, and the truth I have laid before him ; then he will clearly discern that they have used as many arts concerning the bills, as the servants used of the horses' shoes ; and that he was pleading in a wrong cause, as the gentleman saw he was wrong to vindicate his servants ; therefore I hope the attorney general will now use his exertions to put a stop to these practices, lest he should see hereafter men brought to complete ruin by applying to these money-lenders ; and then he may reflect upon himself, as the gentleman did, for strengthening them to go on ; and I hope this parable will open the eyes of the attorney general, to see how they were strengthened to go on from one vice to another, till they bring destruction upon themselves, as well as others ; and therefore it is a

kindness to men in evil practices to suppress them from going on. But as the credulity of my friends is so much blamed, I shall prove, by another parable, that the wisdom of the Lord is often made manifest to bring evil deeds to light, through the simplicity and credulity in man; and now I shall bring forward a parable of the simplicity of a gentleman in Devonshire, which I knew to be true. A Mr. Mauditt, near Exeter, had his house robbed by four men, who bound both him and his servants, while they robbed the house. After this Mr. Mauditt made known that if they had broke another lock, they would have found 1100*l* more; but this had made him secure his house so strong that no thieves could break in. Some time after this a man came to him with a letter, saying he was a servant to a gentleman, who was an intimate friend of Mr. Mauditt; and he produced a letter, as if from that gentleman, which Mr. Mauditt perceived was the perfect likeness of his friend's hand writing; and in the letter the bearer was called his servant, saying he had sent him to give him a caution to take care of his house, as there was a gang of thieves that had broke into many houses, and he was the gentleman's servant. From this letter, Mr. Mauditt gave credit to the man, that he was the servant, and told the servants he should sleep there. Mr. Mauditt's footman grew jealous of the place he said he was in, as it was only five weeks before that he met this gentleman's footman in a town where his master had sent him, and they spent some hours together, and the man never mentioned his intention of leaving his place, but of the great regard he had for his master; and therefore he could not believe he was gone; and on inquiring of the man particulars concerning the servants in the house, and how he liked his master, he gave so imperfect an account of the house and servants, that he could by no means believe he was in his service. Thus he went and communicated to his master all these rea-

sons that he had for his suspicions. Mr. Mauditt answered, from his seeing him five weeks before, and his not mentioning the leaving the place was no assurance that a sudden anger might not arise, and he might go at a day's warning. But the servant said he could not believe that, knowing the great regard the servant always expressed for his master, and Mr. Mauditt knew how great a regard the master had expressed for his servant. Mr. Mauditt owned it was true; and yet he said anger might arise between a master and a servant, and they might part in a day, however great they had professed their regard for each other before; and as he was convinced the hand-writing was perfectly like his friend's, it would be an ungrateful return for the gentleman's kindness, should he treat his servant with contempt on such suspicions. The servant finding he could not prevail on his master to turn the man out of doors, he then desired Mr. Mauditt, as he was determined the man should sleep in the house, that he would give leave to have all the workmen to stay in the house during the night, and let them be well armed in case of danger. This Mr. Mauditt consented to, and it was done unknown to the man. At ten o'clock the man went to bed with a lad of twelve years old; the servants told the youth what to say, if he asked him any questions, which he did at twelve o'clock; he hearing the servants were up, asked the lad, what they staid up for? he replied they were preparing for the market next day, and killing of geese. Between one and two o'clock four men rode into the court yard, but seeing a light in the house, and no one appearing to them, they rode away. This confirmed the servant's suspicions. They went immediately to the pretended footman and bound him hand and foot, and took a whistle out of his pocket; they then went down and opened the door, and with the whistle they called the men back again, who seeing the door open thought their companion had completed his work for them, and they all four

went boldly into the house ; the workmen and servants rushed close upon them and soon disarmed them, and bound them hand and foot, and saw they were the same men that had bound them, when their master's house was robbed ; and thus they were taken and afterwards hung. This is a parable I know to be true, as Mr. Mauditt was my grandmother Southcott's uncle ; Here we may see credulity and folly in Mr. Mauditt, to let the man sleep in his house, after the servants had so clearly told him he was an impostor, as he proved afterwards to be ; but will men plead that Mr. Mauditt's credulity should be any screen for the men's villainy ? Then they must say these men ought not to be hung. Now in this I see as great folly in Mr. Mauditt, to give credit to the man, as I see in Messrs. Sharp and Wilson, to give credit to Mr. King's honesty ; but here my opinion differs from mankind, as I was taught by my mother, from this circumstance, to believe that the Lord permitted Mr. Mauditt to be blind to the arts of the man, and to work a suspicion in the servant to bring their villainy all to light. This in my opinion was done by divine interference, working two different ways in the hearts of men ; for without Mr. Mauditt's credulity, they could not have taken the villains in a net by their own feet, to fall into the pit they were digging for others ; for had M. Mauditt turned the man out of doors, and told him his suspicions, by what he had heard from his servants, they might have gone on longer to rob others, and contrived some other way to injure him ; and therefore in my opinion the interference of the Lord is often worked upon the heart, where he does not visit by his Spirit to speak by words ; and it is from men's judging there is no divine interference that they go on to seek the ruin of others, till they bring utter ruin and destruction on themselves : and here I may say with David—

How wondrous are thy works, O Lord!
 How deep are thy decrees!
 Thy secret track in wisdom lies,
 No stupid sinner sees.

And from these parables, that I have brought forward, it may be plainly discerned how hardened sinners are blind to their own ruin; but as the readers may say I speak in parables, I must refer them to the 2nd book of Samuel, 12th chapter, and there they will find how Nathan first comes to David with a parable, to lay his own iniquities before him. Now David, from the parable, saw the iniquity in the rich man, and his anger was kindled; and then Nathan brings it to him—thou art the man, which convinced David of his crimes, that he might not have as clearly seen in himself, if Nathan had not brought forward his crimes in another. Now perfectly so I say of Mr. King, and those who are joined with him; they might not as clearly have seen their crimes, and that there is a divine interference to overtake them, from the letters I sent to Mr. King, as they may see it from the parables I have brought forward; and my motive in this is to convince these men, from parables, that if they go on to seek the ruin of others, they will surely bring on their own in the end.

And now I shall come further to parables. In the 5th chapter of Isaiah we find the Lord speaking by the mouth of his prophet; he is comparing his people to a vineyard, saying, "Now, O inhabitants of Jerusalem, and men of Judah, judge I pray you between me and my vineyard; what could I have done more for my vineyard than I have done in it? for when I looked that it should have brought forth grapes, it brought forth wild grapes." Here the Lord is speaking by the prophet, how he had fenced them and built a tower in the midst to secure them, in the likeness of a vineyard, that a man would plant and put a fence to it; but when he found the vine-

yard produced nothing but sour grapes, HE takes away the hedge that it may be trodden down, in this likeness of the parable that the Lord spoke to the people, that he would do unto them, if they did not repent. In the 3rd chapter of Jeremiah we find the Lord is speaking to his people in the parable of an adulterous woman, to shew them their crimes, in departing from him, and adulterating his words and his commands, which he compares to a woman playing the harlot, to shew them how detestable were their crimes. In the same chapter the Lord invites them to return; for he will be married to them, if they are united to him. In this the Lord brings forward a parable of a man and his wife, concerning himself and the people; but he says further, "As a wife treacherously departeth from her husband, so have ye dealt treacherously with ME, saith the Lord." And if we discern the Scriptures through, we shall see the Lord bringing forward parables by the mouth of his prophets, to shew the people the likeness of their crimes; then let no man marvel that the Lord hath worked in my heart to bring forward such parables as I have brought forward in this book, to prove there is a divine interference, and that the watchful eye of the Lord is over them that trust in him, as in another parable I brought forward to my friends; for though the Lord, to shew us our own weakness, often leaves us to ourselves, to shew us that we cannot trust to ourselves, but must live dependent upon the protections of the Lord, as it was by the children and the father, which I brought forward to my friends in the beginning. It was a story I read in a magazine, of a gentleman who had two little children, who said, how happy they should be when they were men and women, to be their own masters. The father hearing them, made this answer, "Go to bed like good children, and you shall be your own masters to-morrow and all the week following." The children said, "O papa, you are jesting with us."

The gentleman answered, " No ; I am in earnest." Then the children went to bed filled with joy, that they should be their own masters. The following day in the morning, they reflected on their father's words, and indulged themselves late in bed ; after breakfast they went to their amusement to play, and when they were called to dinner, they threw away their playthings in anger one with the other, saying, they had wasted part of the day in no pleasure, wherein they had been their own masters. When they came to dinner they chused every thing at the table that was improper, and called for plenty of wine, which they had not been allowed by their father ; the lady said, in a low voice to her husband, " I fear they will injure their health, and make themselves sick." The gentleman answered, " I fear so too ; but I would rather convince them from their own folly than for me to lay my restraint. After dinner they went to the garden, where the tender father followed them unperceived by the children, to watch them, fearing what dangers they might fall into. The children went to a fish pond that was in the garden, and in the pond there was a boat that was near the edge ; but the pond was nearly dry. The little boy said to the girl, We will go into the boat. The girl answered, You know papa always charged us never to go into the boat. But the boy answered, you know we are now our own masters, and we may do what we like. She said, I forgot that ; and so she agreed with her brother to go into the boat ; and getting upon the brim of the boat, they both fell over into the pond ; but the father being near, who had followed them so close, ran to their assistance, and took them out immediately. The children grew very sick from falling into the muddy water and eating and drinking too much at their dinner. The father then asked them who should be their master now. The children cried out eagerly, O papa, you shall be our master ;

we will never be our own masters more. He then told them they must take a bitter draught to cleanse their stomach from what it was filled with, by their being their own masters; and to this the children consented. This I brought forward to my friends, that like the children, if we trusted to ourselves we should fall into dangers; and the Lord sometimes left us to ourselves, as the father did the children, to convince us we could not trust ourselves to keep ourselves out of all dangers, without the Lord's protection; but as the eye of the father was over the children, to take them out of the dangers they had fallen into, so was the eye of the Lord over them to take them out of their dangers, if they committed themselves to the Lord to be their master and their father, as the children said to their father they would no longer be their own masters, but trust to him. This parable struck deep upon my mind and heart, that it was a perfect likeness of God and man, and the perfect likeness of my friends; and I do by no means marvel, while the world mocks their belief in putting their whole trust and confidence in the Lord, that the Lord should leave them to themselves for a while, to shew them plainly to what destruction the unbelieving world, that mocks their reliance upon the Lord, to be their director and protector, but advising them to be like the children to be their own masters, and throw off the protection of the Lord, persuading them that all happiness is in the world—I do not marvel that they should be permitted to be drawn away by the world for a while, that they may clearly see their dangers, if they trust the world for their masters; but as their eye was to the Lord, though drawn away by the arts of men, yet his watchful eye was over them, as the eye of the tender father was over the children, to take them out of the pit into which they had fallen, that they might not be completely drowned; for thus far was the Lord's permission, to strengthen their faith, that they might trust in him for the future, and clearly dis-

cern that there is no trust and confidence can be put in man, neither can we trust ourselves. So from this parable, and what has happened concerning my friends, if I wanted any thing to strengthen my faith to trust in the Lord, as my Father and my Master, that HE is my guide and my protector—if I wanted any thing to confirm my faith, this has done it; because I see the truth of every parable I was ordered to bring forward to them, with the Scriptures, now appear in a perfect likeness, as I was told in the beginning they should. And now if men clearly discern the whole of what dangers they fell into, to make them sick like the children, and yet the Lord has protected them; as the father protected the children from being drowned, so has the Lord protected them.

Here I shall leave the readers to weigh the parables with what has happened since January 1807, and with the dangers they were in, and now I shall come to my prophecies concerning the nations. As my name was brought forward in court, by the attorney general, and answered by Mr. Garrow, who said that the numerous causes in which he had been engaged, in his professional duties, had made him acquainted with many characters; on the present occasion, however, a new person had been presented to the court, who under pretence of prophecy, had presumed to blaspheme the name of God; that what she stated was however true—Here in the latter words the learned counsellor spoke the truth; for what I have said is perfectly true, which I shall now begin to prove, as I have already proved in this book the perfect truth I told my friends in the beginning, when this cause came first to my knowledge; and I have clearly proved that Mr. King comes under the very crimes I was ordered to lay before him, what the Lord had spoken by the mouth of his prophets.

And now I shall clear myself from the truth of my prophecies, and prove mine are no pretended prophecies, neither was it blasphemy to say that my vi-

sitation is from the Lord. But as Mr. Garrow said he had never heard of me before, he could have no knowledge of my prophecies, whether to justify or condemn ; and therefore it is I myself must be the judge there, to know what Spirit I am visited by, from the truth that hath followed the words, from 1792 to this day. I shall not enumerate every truth that hath been foretold me by the Spirit that visited me from 1792 to 1802 ; but I shall come to the purpose of the particular events that were said to be hastening on at the time of peace.

In March, 1802, I printed a book, wherein I shewed the readers what particular pages of the first books I had printed that were hastening on, as the general opinion at that time was that we should have peace for a long time ; but I was answered, as the year 1802 was like the year 1792, peace and plenty, so would the following year 1803 be like the 1793, wars and tumults ; and the war would break out again in May, 1803.

I was then ordered to take my first six books of Strange Effects of Faith, and the pages should be pointed out to me, of what was hastening on. The first page I was ordered to mark was the 8th—"He erreth in judgment as well as stumbleth in visions, to judge that the storm is overblown."

The 27th page, same book—"The voice of the Lord shall shake terribly the earth ; pestilence and famine shall go through the lands ; men's hearts shall fail them for very troubles ; because they have not known the visitation of the Lord."

The 29th page, wherein stands the vision shewn me of the war, and wherein I was answered that the Second Psalm should now be fulfilled—

"Ask and receive : thy full demands
Now shall the heathens be ;
The utmost limits of the land
Shall be possess'd by thee—

I'll crush them every where,
As massy bars of iron break
The potter's brittle ware."

The 39th page—

" But as the dreadful thunder from on high
Brings down the rain and then clears up the sky ;
So must the dreadful thunder of his word
Sound first aloud the coming of the Lord.
Then all your swords to ploughshares you may turn,
To plough, with plenty, your delightful land ;
And all your spears for pruning hooks may be,
To prune with pleasure your delightful trees ;
But first his thunder must before him roll,
To break in pieces the most stubborn soul."

The 46th page—

" Your mighty Counsellor I'll begin,
Your Advocate and Friend ;
Then I will come your Priest and King,
Your Brother in the end."

Second Book, 79th page—

" Could they discern how I do warn,
No learning can appear
To shew I shall bring on the storm
And every danger's near.
I say the storms are rising high
For those that don't enjoy
A stedfast and unshaken faith
For to rely on me ;
For fatal scenes are coming on,
That every soul shall see."

The 87th page—

" Darkness o'er the earth will sure abound,
Yet you enlightened land his praise resound ;
The glory of the Lord shall in thee rise,
And his salvation shall be in the wise.
Conquering to conquer I will now begin :
Rejoice ye land, with joy and gladness sing ;
For now my sword it shall with fury smoke ;
The hearts of men I'll surely bow or break."

The 109th page—

" The Second Psalm to all is come :
My sword is drawn and dipt in blood ;
'Tis time for man to know his God ;

For conquering now I'll conquer all,
 And fast the deluge down shall fall,
 Till every nation you shall see
 Will each fall down and worship ME.
 I'll trifle now with man no more;
 I'll send my sword from shore to shore,
 Until the nations do comply,
 And in the vallies humbly lie,
 To worship at Emmanuel's feet.
 Now I've begun, I'll finish it.
 But if your peace you'll keep at home,
 My mind and will must be made known,
 That every nation now may fear—
 Let England know my Kingdom's near,
 When every burden I'll relieve,
 And gladden soon the hearts that grieve."

The 120 thpage—

" All their lands I will redeem them,
 Nations shall before them fall;
 For one man shall chace a thousand,
 Till I have destroyed them all:
 And that is the heathen nations;
 With them I shall next begin,
 Till Jews and Gentiles join together,
 Then the victory they shall win."

The 160th page—

" Christ and his flock now together must stand,
 And prove from these visions my Kingdom's at hand;
 And white as the wool my flock shall appear,
 And the light from my lambs you shall all see it clear.
 My Spirit's descended so far from my throne,
 And so near to the earth now my Spirit is come."

The 172nd page—

" Deep is the vision must to all appear:
 Rejoice, ye Jews, and let the Turks to fear;
 For in that nation I shall end the war.
 The barren heath in Turkey doth appear;
 Their minds are barren; all is barren there,
 But as the Beast alone he did see there,
 In his possession you may now see clear
 That certainly it was the Heathen Land
 That now the Beast has got in full command.
 And now I tell thee that thy pen goes deep:
 And with the Beast they all together sleep;
 But I shall soon awake them from their dream,
 And then the vision you shall all see plain.

For now you'll find will come the midnight hour,
 When all mankind will feel the Bridegroom's power;
 And you whose lamps are ready now prepar'd,
 The midnight hour will bring your full reward;
 And with the Bridegroom you may enter in;
 That is my Kingdom you shall surely win."

The 180th page—

"For Joel's words together all are come:
 From Gideon's sword you are to understand,
 My sword is drawn to conquer every land;
 For at the end you know that Rome must shake,
 When once the Revelations they do break;
 That is their prophecies for to come true,
 And by their fall the truth you all may view,
 If men of learning do but weigh it deep:
 The sword was brandish'd and the powers do weep,
 Which made the sword to brandish all abroad,
 And every nation feels the glittering sword.
 If not already, it will so come on,
 And every land will find my sword is drawn,
 Till men I have conquer'd and they all submit
 To lay their jewels humbly at my feet;
 That is their faith to trust in me alone,
 And then on the other must the sword come on,
 For it I'll brandish in the enemy;
 The powers of darkness shall my fury see;
 For in the end I'll plunge it in his heart,
 And he like man shall feel the fatal dart;
 For that's the way that I shall sheath the sword,
 And then all flesh shall know the living Lord
 Hath drawn the sword, and drawn it not in vain,
 When they do see their deadly foe is slain.
 And I shall make for men a glorious peace;
 Their foe I'll conquer, and their jarring cease."

These things I published to the world in March 1802, that they were all hastening on, when we were in peace, and it was the general opinion of those conversed with that the peace would be of a long duration; but now I can prove, from the newspapers, that every truth hath hastened on upon the nations abroad, as it was foretold; and we must observe, at that time, the believers were but few; I did not know there were fifty; and now they are come to thousands, longing for the coming of Christ,

bring in his kingdom of righteousness and peace. So all that was said to be hastening on hath hastened on; then now I ask the learned counsellor, whether he would not think it greater blasphemy in me to ascribe this wisdom and knowledge to myself, to point out so clearly what was hastening on—would not this be more pride and vain glory to ascribe it to myself, than it is to give unto the Lord the glory and honour due unto his name, and to acknowledge that every good and perfect gift cometh down from the Father of light, in whom there is no variableness nor shadow of turning?

And now I shall come further to my prophecies. Before this last war broke out, in a book called a Word in Season to a Sinking Kingdom, in a communication given on the 23rd of March 1803, in the 16th page, they will find the destruction of Medina foretold, and the city to be destroyed; and that ruin would fall on the Turks, if they did not turn to the gospel. In the 54th page they will find it foretold, that two great monarchs would start with great fury to the battle, and cause much death, and wars would fast abound—

“ It now is come to every land
And fast it shall appear;
But now if England will awake,
I'll make the foes to yield:
Sennacherib here shall not appear,
With all his boasted pride,
If England will awaken here—
You know what name's apply'd,
That I compare, I tell you here,
With all Sennacherib's host;
But now if England will take care,
I'll rid him from this coast.
But to take care thou'st ask'd me here,
What care it is I mean:
I have told thee that he is the Beast,
'Tis Buonaparte I mean:
And if his death you will bring forth
You must take care and see
That you do sign for Satan's death,
Whose power is given to he.”

Now from these words is what the believers wish to sign, for Satan's power to be destroyed, and the kingdom of Christ to be established. So here they may discern who is the enemy, spoken of in my writings, to be conquered in the end; and therefore his majesty has no better subjects in his kingdom, or who wish more for the perfect happiness of the nation, than the true believers in my visitation.

From a communication given me, March the 27. 1803, which begins in the 37th page, and in the 47th page, are these words—

“ So now, O England, thou enlightened land,
That hath been guarded by the Gospel's pole,
You may rejoice and sing, while others fall;
Because the trumpet you'll hear first for war;
That foreign nations they will fast appear,
I say, for battle; you will hear the sound;
A dreadful war will in all lands abound,
While you may stand within the Gospel's pole:
And let this music now awaken all.
You need not follow to the trumpet there;
For now I tell thee it is first for war,
And fatal wars will soon be o'er the lands—
The Revelation tells you how it stands,
That first a power to the Beast his given;
So will the heads of all these nations fall,
And then their leader I do tell you all
That I shall tread him down beneath my feet.
Great is the mystery and you'll find it deep;
And deep you'll find that all is hastening on.”

How perfectly true have the words followed! And where is the man who can deny the truth, and prove that the wars have not been fatal; and that Buonaparte's power hath not been great, like Sennacherib's host, with the nations abroad, while he hath been kept from invading our land, within these five years, wherein I was told in 1802 the dreadful war that would break out again the following year upon the nations abroad, while we should be a happy land within five years, which plainly told us the promise of protection was for five years, that no enemy should have power to come into our land? And therefore the believers

ould not understand what they read, if they feared
 at dangers would come within the five years ; be-
 cause they may discern in the First Book of Sealed
 rophecies, 41st page, these words—

“ Fast the storms are hastening on—

But if England does awake

And come to perfect day,

’Tis other nations I shall shake ;

The sunshine here you’ll see.”

Now we may plainly discern, that the Lord has
 een shaking the nations abroad, while many in this
 ation have awakened to discern the rod, and HE that
 ath appointed it, to warn this nation at home ; and
 hen we look upon the nations abroad and discern
 e fatal scenes that are there, we must say, this is a
 appy land when compared with others ; though we
 ve a burden to keep off the enemy ; but the Lord
 is promised to remove that burden, if we turn unto
 m ; but if the nation goes on to slight the mercies,
 id mock the threatenings to this nation—if they do
 t repent, then they will find the truth of the words in
 e Warning to the World, 2nd page—“ Like a snare
 shall come upon them, in a day they little think of,
 id in an hour unawares.” And in the 16th page it is
 id—“ ALL these evils shall not come in thy days ;
 id thou tremblest to pen them ; thou wilt not see
 e fatal end.” So here I must reprove the believers,
 r pretending to draw a judgment at what time the
 ord will punish the sins of this nation, if they do
 t repent ; and it is said the judgments that are
 reatened will not come together at one time in this
 tion ; and therefore it is impossible for believers to
 aw a clear judgment concerning my writings,
 fore they see them fulfilled, as they had all the
 ings that I have mentioned placed before them, of
 ar was hastening on, and particularly told of the
 tions abroad ; and yet they did not draw their
 dgment clear ; then how can men profess to draw
 air judgment clear of the Scriptures, before they see
 what manner the Lord will fulfil them ? But here

I have clearly proved to the world that it is the Spirit of truth that visits me; and the Spirit of truth must come from the God of truth; and I should be guilty of the greatest blasphemy that could be against the Lord, was I to place this truth to the devil, who was a liar from the beginning. These things I have brought forward, to clear myself, that it is no blasphemy in me to say my visitation is from the living Lord; and I as firmly believe my visitation to be from the Lord as I believe the Scriptures were written by men inspired by the Lord; for in one likeness they both stand. So let no one mock the believers in my visitation, because they may discern from this Book the sure grounds they have for their faith. But as I know that many have objected to my saying the words are fulfilled, which were spoken to me in May 1802, when I was warned of the dreadful war that would break out upon the nations abroad, but this would be a happy land within five years; this being explained to me is fulfilled by the Lord's defending this nation from the power of the enemy, in coming to this land to make the destruction here that he hath abroad; but instead of allowing this a happy land, in the mercies we have received, many begin to mock their blessings, and point out every sorrow and burden the nation is oppressed with, without discerning how much greater would be our sorrows and oppression, if the Lord had given the enemy full power over us, according to his intention of invading this land. And to make it plain before men I am ordered to bring forward the parable of my friends, which explained to me stands a likeness of the nation; and I should bring it forward, to make it clear to mankind; and first point out the dangers my friends were in, if their enemies had gained their full ends: for if the law had strengthened the hands of their enemies, to allow the usury on the two bills, then it would have encouraged the holder of the 350 l bill to come forward, thinking, through Mr.

King's saying he had offered goods worth 140 £, they should swindle them out of the bill ; but my friends never knew that any thing had been offered on the bills in either goods or money ; and Mr. Sharp informs me that he never intended to have all the bills negotiated. The bills were made out in different sums for the convenience of the moneyed men ; it might suit a man to discount a bill of 350 £, or 250 £, when he could not discount one of 500 £. and if a more opulent man was found to discount the 500 £ ; the others were to be returned ; as he told Mr. King that his own wants did not exceed from 200 £ to 300 £. But Mr. King took the advantage of having the bills in his possession, and circulated them all amongst a set of men joined with him, thinking by arts they should be able to swindle them out of the whole : and if the law had supported them in all their unjust designs, I leave the readers to judge what would have been their loss, to have had the expenses of the law added to their other loss ; then their loss must have been thousands which is now only hundreds. And this is the perfect likeness of our land ; we are burdened with losses to carry on the war against an inveterate enemy ; but had the Lord given him power to execute his intentions of coming here to destroy our land, and make the havoc he has made abroad ; had that been the case what distress would our land have been in ! Here stands the perfect likeness of the nation and my friends : the laws have defended my friends from falling a prey to the ruin their enemies designed ; and yet they have sustained losses, by falling into their hands ; in the perfect likeness stands the nation ; for the Lord hath defended this land from the power of the enemy in coming in to destroy it ; and yet we have sustained losses, by defending ourselves from his power, and from what has fallen into his hands of our property ; and yet when we see the destruction he has made in the nations abroad, we have every reason to bless the Lord for his defence

against the enemy, to prevent his coming here.

And now I shall give the communication that was given to me, to shew the type clear of them and the nation : but I must first observe that Mr. Sharp was wounded and grieved from the false assertions made in the newspapers, which I was sorry to see after the great deliverance that they had received from the dangers they had fallen into, to which I was answered in the following manner.

THE ANSWER OF THE SPIRIT.

“ Now let them discern the time, the day, and hour this last deliverance came to thy friends. (Old stile 12th of June.) Now discern what was said before—

Until the eleventh day of June,
And then behold your Friend.

Here I shall answer thee from what has happened to thy friends—a happy deliverance from the brink of destruction on which they stood ; and yet this deliverance is mixed with sorrow, which thou hast discerned this day from Sharp ; because the false accusations brought against him has blasted that happiness he possessed in his deliverance ; and this is the perfect likeness of your land, and the true state of your nation ; the happiness they have received by being freed from all the miseries the other nations have fallen into, by my keeping back the enemy, and not suffering him to come and destroy your land, as he hath destroyed the nations abroad—all the blessings and happiness ye possess, in my defending you from the power of the enemy in invading your land, is over-looked by thousands, because of other sorrows that surround them : they are like Sharp, who doth not at present see his happy deliverance ; because his honour is wounded. And here the type stands clear ; if no mixture of sorrow had been with the joy, and no losses had been sustained, but their happiness had been complete, then the happiness of your nation must have been complete likewise ; but as thou hast clearly discerned the happy deliverance

f thy friends, through my directions and protection,
 irectly so I now tell thee, through my protection
 as this nation been kept from ruin. And now let
 hem behold their Friend, or they will find, after
 his protection, a greater sorrow come upon them;
 or Sharp's sorrows are but a SHADOW to shew the
 UBSTANCE that will follow, if they do not now turn
 nto ME—

For here I tell thee the type goes deep,
 And deep 'twill be for all,
 If now they say they'll go to sleep,
 And mock the every call.
 The shadows here must all appear,
 The substance lies behind;
 'Tis time for England now to fear,
 And that they'll surely find;
 If they go on to mock my name,
 As they have now begun;
 I'll surely put them all to shame,
 They'll find their sorrows come.
 The seventh year doth now appear
 I warned thee of at first,
 The heathen nations had to fear
 My anger there would burst,
 While England here might stand in fear,
 If they did not return.
 My promise was to the fifth year,
 And now the year is come:
 The shadow see I've brought to thee,
 A likeness of your land;
 Then marvel not such things should be,
 My chosen men must stand
 A type of all to judge the call,
 And see the mysteries clear.
 And now 'tis time to stand or fall,
 For dangers unaware
 Will hasten on up n your land,
 If men do still blaspheme:
 Mark how your lawyers here do stand,
 The shepherds are the same.
 So now discern the way I warn,
 Discern the calling clear,
 That you may stand against the storm,
 If it now be hastening near.

And as thy name was brought forward in court
 you must bring forward the prophecies that I have

given thee of the nations abroad, and let the eyes of their understanding be opened to discern the truth of my words, and let them discern thou hast lived the fifteen years from the time I told thee in 1792; thou hast lived to see the truth of my words in the nations abroad, and to see the burden increasing at home, but thou hast seen my protection to this nation; as my protection was to thy friends, to keep them from destruction, so have I kept this nation from destruction for the five years, according to my promise. And now I have brought the type before them, and those that reprove let them answer from what wisdom and what power all these truths are brought round together in so perfect a likeness; for the type of thy friends must appear in public, that it was my permission that they should fall into these dangers, to bring these evil deeds to light; and to run the hazard they have run, to stop the torrent thereof. For now if justice be found in man, I tell thee there will be a law made against it; and I shall direct thee in what manner to point out the iniquity of these men that deceive mankind by their deceitful advertisements; and I shall open thy mouth in parables, as I brought parables to thee in the beginning. But let not Sharp cast himself down, because of the evil report that is brought against him, but let him consider what shame and reproach I suffered for man, and what my disciples suffered for my sake; then let him not marvel, as long as man is at enmity against his God, that my servants should suffer the same shame and reproach from my adversaries; but let him rejoice that the time is at hand when these scenes will change; but the likeness of my Gospel must appear, for the malice of men to arise against those that are longing for my coming; but let him comfort himself from the words where his seal was found—"They glorified God for that which was done"—and this I tell thee will be the end."

This communication I was ordered to put in print; and the fulfilment of this will be seen hereafter, and what men know not now they will know hereafter; but I shall come to the likeness of my friends and the nation, that the unbelieving world may discern from the dangerous war this nation has been engaged in, we must see this is a happy land, when compared with other nations, and that we have escaped the dangers threatened us; but now let them discern that the promised protection stands no longer. This communication was given me before I began my book, with directions of what letters I should put in print, that I sent to Mr. King, and that all the parables I had brought forward to my friends I should now bring forward to the world, that they might see the likeness of the parables and other parables I was ordered to bring forward, to shew them plainly that there is a divine interference to overtake the guilty, though it is mocked by men, and therefore they go on in every crime, thinking, as Mr. King said, the Lord did not concern himself about what they were doing; for that must be the meaning of his words; and like his words I was answered was the language of thousands; for which reason such frequent murders, robberies, and all manner of crimes have been so frequently committed in this city; and these crimes will daily increase, if men mock a divine interference, and judge the Lord does not concern himself about what they are doing. But let no one vainly suppose I have had any advice or direction from man, concerning this book. I have had no directions but what were given me from the Lord; for I would not take directions from the wisest man upon earth, to direct me in a thing where I am directed by the Lord; for however foolish the wisdom of God may appear unto man in his directions, yet the wisdom of man appears foolishness to me; when I compare it with the wisdom of the Lord; and therefore I would not suffer Messrs. Sharp, Wilson,

of Eyre, to see any thing I was going to put in print, before it was printed ; because the command that was given to me was before the trial, that if Mr. King brought forward my name in court, I should answer for myself to the public, and lay every truth before them, and shew the reasons why the Lord did interfere in this cause. And now let the readers judge for themselves ; and to shew mankind how fatal would be my end, if I disobeyed the commands of the Lord, I shall give a communication that was given in 1796, page 8th of the Second Book of Sealed Prophecies—

“ If thou drawest back unto perdition,
 Fatal will thy ruin be ;
 For I tell thee no physician
 E'er can cure the wound of thee.
 By perdition I do tell thee,
 'Tis if thou dost now draw back ;
 If men say I shall deceive thee,
 Say my promise is not slack.
 Happy men that run the venture
 In the furnace for to go,
 There the flames thou know'st I quench'd them,
 And thou'lt find the promise true.
 I have stop'd the mouth of lions,
 And assuag'd the powers of hell ;
 I have shook the trembling jailors,
 And Jerusalem did make fall.
 All this I have done already,
 But in ignorance men go on ;
 Then my wonders must go further,
 To the purpose I shall come ;
 Greater wonders I shall shew them,
 Prove my Bible all is true :
 Heathen nations I shall shake them,
 And awake the stubborn Jews.
 Strange is all hath been already,
 Stranger things will soon be done ;
 And the way I have reveal'd it
 Is a strange mystery unto man ;
 Then now strange works I have begun them,
 Shew my judgments must appear ;
 As my mercies so are slighted,
 Let them know my judgments near.”

Now here from these words the readers may observe, how fatal are the threatenings pronounced against me, if I should disobey the commands of the Lord; and they that wish me to do it must wish me to bring on my own destruction. But now I have seen how my friends were deceived, and what sorrows they have went through, by putting trust in an artful man, I shall take care to avoid the advice of an artful world; because I know Satan's working is that way to bring me to the perdition that is threatened me, if I fall back, which men are trying to do, under pretence of religion, as Mr. King pretended to be religious to Mr. Sharp, and said that he was reading his Bible every day; and Mr. Sharp knowing that many sinners had repented and turned from the evil of their ways, and that mercy was held out to all returning sinners, he thought that Mr. King might become a returning sinner; and as Mr. King pleaded that his character was wrongly represented, Mr. Sharp having no knowledge of him before, thought it might be so; as the bills he discounted with Mr. Wilson were fair commercial bills that he could not swindle them out of; and as he complained of the hard terms of the usury, of which he said he had got only one *per cent.* for himself; in this he made his own story good, which Mr. Sharp believed, before he had proofs to convince him that all Mr. King said in his own defence was art, which the readers may see clearly proved; and I am as clearly convinced that every book that is written against me, to persuade me to listen to the professors of religion, to give up my confidence in the Lord and his directions, is as great an art, worked round by Satan to draw me into perdition, as Mr. King's arts were to draw in Mr. Sharp to his destruction; and as I see the directions of the Lord were right, to call them out from the arts of a man that was seeking their ruin, perfectly so I see the wisdom of God in his warning to me of the dangerous ruin I should fall

into, if I listened to man, and not to the Lord ; but as I know the different language there is in men's hearts, and the objections that may be made by many, concerning this book, and my saying I have put it in print as the Lord directed me, and as I was ordered before the trials began, that if Mr. King brought forward my name in court, I should lay the truth before the public, I know some will be ready to say, surely it was not the Lord that ordered me to bring forward such parables as I have brought forward ; and to their objection I shall answer from the Scriptures : the 78th Psalm—" Give ear, O my people, to my law, incline your ears to the words of my mouth ; I will open my mouth in a parable ; I will utter dark sayings of old, which we have heard and known, and our fathers have told us, that the generations to come might know them, that they might set their hopes in God, and forget not the works of God, but keep his commandments." So here we see, from the Psalms, that it is in parables the Lord speaks to his people, and in a parable David brought forward what destruction had happened to the Jews in the wilderness, for their stubbornness and rebellion ; and thus he was cautioning them from the past what had befallen their forefathers, because they had believed not in God, and trusted not in his salvation, which brought his fierce anger upon them ; the same might befall them if they made not God their hope. So from parables he reproves the people ; and parables stand throughout the prophets. And now I shall come to signs. As I know many will mock the sign that is set of my friends, I shall come to the signs set in the prophets : the 20th chapter of Isaiah—" And the Lord said, Like as my servant Isaiah hath walked naked and bare footed three years, for a sign and wonder upon Egypt, so shall the king of Assyria lead away the Egyptians prisoners." In the 8th Chapter of Isaiah it is said—" Bind up the testimony, seal the law among my disciples : Behold

I and the children whom the Lord hath given me are for signs and for wonders in Israel, from the Lord of hosts, who dwelleth in mount Zion. Should not a people seek unto their God, for the living to the dead, to the law and to the testimony ?” It was from signs that the Lord spoke to the prophet Jeremiah, concerning the girdle that he bade him to put in the rock ; and from signs, as types of what he would do, we see him commanding the prophet Ezekiel to do many strange things, to shew as a sign in him what he would do to the people. So we may discern, from types, and from signs, and parables, were the Lord’s directions through his prophets : and now I shall end with a parable in the Gospel : the 20th chapter of St. Luke—“ Jesus saith unto them, Neither do I tell you by what authority I do these things. He spoke to the people this parable : A certain man planted a vineyard, and let it forth to husbandmen, and went into a far country for a long time ; and at the season he sent his servant to the husbandmen, that they should give him of the fruit of the vineyard ; but the husbandmen beat him and sent him away empty ; and again he sent another servant, and they beat him also, and treated him shamefully, and sent him away empty ; again he sent a third, and they wounded him also, and sent him out. Then said the lord of the vineyard, what shall I do ? I will send my beloved son ; it may be they will reverence him when they see him ; but when the husbandmen saw him, they reasoned amongst themselves, saying, This is the heir, come let us kill him, that the inheritance may be ours. So they cast him out of the vineyard and killed him ; what therefore shall the lord of the vineyard do unto them ? He shall come and destroy these husbandmen, and give the vineyard to others.” Now here from a parable our Saviour spoke from the creation of the world, as the Lord who was the creator of all things, so he created the fruits of the earth ; and for the blessings he had given to man he expect.

ed the fruits of the spirit in them, to obey his commands; and therefore he sent his servants the prophets, which in every age were shamefully treated; then what says the Scriptures? "Lo I come to do thy will, O God." Here comes the beloved Son, taking man's nature upon him, which from the parable he told them what they would do unto him; but then let them discern the parable to the end—when the Lord cometh to avenge the injuries done to his Son. And here I leave the Jews to judge for themselves what will be the end to them, when the Lord cometh to make up his jewels, according to the words of Malachi; and let them remember the parable of the destruction of Jerusalem already, and how they were cast out, and the heathens possessed it. So now from parables I have cautioned them to fear the end, if they do not look unto HIM whom they have crucified.

I thought to have concluded my book with the parable I brought forward from the Gospel, but since that I was ordered to bring forward the sign that was set before me, that men might know and judge for themselves, and discern the truth is plain before them, which I was ordered to explain, that men might see the calling clear. The sign that was set before me was of Mr. John King, who judged there was no God to interfere; that I had prophesied one way, and he should prophesy another; that he should gain the day; and from his words I was answered, that he was like Sennacherib, and like Rabshakeh were those that were joined with him; and if in any thing they gained the day, that they were strengthened to go on, then our nation had to fear; for the enemy abroad would be strengthened the same. Now perfectly true the words have followed: for as Mr. King and Mr. Delvalle had so contrived together to evade the law's casting them, they gained their ends, as they boasted they should; for Mr. King said he always acted in a way to put litigious

people to defiance, and therefore he boasted that he could bid defiance to the laws of men, and made a mock of the divine interference of the Lord. This was compared to Buonaparte's boasting of his power in conquering the nations; and here was the sign set before me, that our nation might fear, if Mr. King's words came in any thing true; for if his hands were strengthened in these evil practices to ruin men, the hands of the enemy would be strengthened the same; and then we might fear dangers. This sign was set in January, 1807. The 12th of May, 1807, Mr. King got his ends for himself and Mr. Delvalle in three bills, and when they were cast in the first, as the three were in one likeness, bills renewed by Mr. King's arts, Mr. Sharp not being ordered to proceed any further in these bills, he went into court the next day, when the second action was brought against them, and ordered the counsellor to say they should make no defence, as they could gain no redress from that court. Here came the shadow of the words that were said to me, whereby we should know if this nation was in danger from the enemy. And now I shall come to the newspapers. We find the truth of the sign followed upon the continent; how soon did Dantzick fall a prey to the enemy? and how he hath gone on to conquer the nations, till they were forced to submit to him? Finding they could make no resistance they were forced to yield, as my friends had done; and like the boasting of Mr. Delvalle, saying, though he knew Mr. King had swindled Mr. Sharp out of those bills; yet he knew the law would compel him to pay them, and it was money thrown away to resist.

Now perfectly so is the boasting of Buonaparte in his 82nd Bulletin of the Grand Army, dated. Tilsit, June 22, 1807. "Soldiers, on the 5th of June, we were attacked in our cantonments by the Russian army. The enemy mistook the causes of our inac-

tivity. He found too late that our repose was that of the lion : he regrets having disturbed it.

“ In the affairs of Guttstadt, Heilsberg, and the ever memorable one of Friedland, in a ten days campaign ; in short, we took 120 pieces of cannon, seven standards, killed, wounded, or took 60,000 Russians, carried off all the enemy’s magazines and hospitals—Konigsberg, the 300 vessels that were there laden with all sorts of ammunition, 150,000 fusils, sent by England to arm our enemies.

“ From the banks of the Vistula we have reached the borders of the Niemen with the rapidity of the eagle, &c.”

So here, from the newspapers, we see the sign fulfilled ; and as I am ordered to keep nothing from the public, that they may judge for themselves what may follow from this sign, they must discern in what manner the shadow is compared to the substance.

Now that men may judge what advantage Buona-
parte will take from this victory over the continent, forcing the nations to surrender to him, as he hath gained the advantage over them by his army, I am ordered to bring forward the advantage Mr. Delvalle is now trying to take over Mr. Sharp, since he was strengthened by the law, as he himself hath allowed Mr. Sharp was swindled out of those bills by Mr. King, and yet he is not contented with what he hath already got, but he is now eager to get more, and sent a message to Mr. Sharp, saying he did not wish to put him to further expenses in the law, but requested Mr. Sharp would immediately pay the expenses he had been at, and likewise nine pounds balance in one of the bills, as the man that took the bill of Mr. Delvalle for a debt of 16 *l.* refused giving him the balance, fearing it might not be a good bill.

Now as this was set as a sign, the nation will see if Buonaparte says he doth not wish to go on further with the war, what unjust proposals he will make in

offering peace; for this likeness I am answered will appear of every type and shadow, which I am now ordered to bring forward to the nation, that they may judge of the truth hereafter, and discern that the Lord sets types and signs before men, of what will happen, whereby they may know that the visitation is from the Lord.

And now I shall bring forward the same parable to the nation that I brought forward to my friends, of the father and the children. We must now all become like the children, relying upon the Lord to be our protector, and our deliverer out of the dangers we are surrounded with, or we shall find our dangers great.

And now I shall come to another of my prophecies, published in 1801, Second Book of Strange Effects of Faith, the 54th page.

“ Though this while I have kept silence,
That their folly they may see,
Trusting to their combined armies,
And they did not trust in ME.
Men they'll find are false and treacherous,
There's no trust can be put in man.

Perfectly true these words appear—
The 56th page—

For all these visions will be in the land;
Because the wars most dreadful will abound,
And in this land you'll hear the dreadful sound!
They are preparing, yet it is but slow;
What's coming on I say they do not know;
Their cloaks do cover, for they trust in man,
And on the Lord they do not all depend;
But on the Lord they surely all must lean,
If e'er my army comes to join with them;
And then their work it will be done in haste:
Consider well my army rode so fast.”

This was explained from a vision shewn me in November, 1794, of which I judged the substance to be past when it was put in print; but I was answered in 1801 that the fulfilment was to come. From

these communications, and what is now before us, we plainly see that we can put no trust in man; therefore our trust must be in the Lord, for his protection, seeing we can no more defend ourselves, without the Lord's protection, than the children could without their father's protection; and as these things were put in print in 1801, there is no man who can say I have brought forward any false assertions; and from what have been already said and fulfilled in the nations abroad, let every one judge for himself, as I have laid the truth before them, and told them what books to refer to. So one part of this book is a warning to the nation, the other part is a warning and caution to all men concerning these advertising money-lenders, to shew them what art and deceit is practised under pretence of lending money. And here I shall end with a communication given me, January 17th, 1807, in answer to men's saying how great would be the expenses of the law, to add to their ruin, if the unjust usury should be allowed on the one hand, and the swindling on the other; to which I was answered—

“The more thou seest of these crimes, the more discern the blackness thereof, the ruin and destruction it bringeth to mankind; therefore let no man marvel at my interference, to bring these abominable sins to light; for I now tell thee, the sin of him that is under sentence of death for house breaking is not so great in my sight, as the sins of these men, who use subtlety and arts with pretended friendship to draw into destruction those that are not aware of their designs; and therefore I tell thee, however difficult they find it to go through, they must go through the whole; for were they to pay all these unjust demands, to put a stop to the law, it would but encourage these men to go on in their sinful practices the more, and think no divine justice would overtake them, no laws of men could hurt them; and so they would still go on to seek the ruin of in-

nocent men, and take the advantage of their distresses. Thus I tell thee they would go on, to the ruin of many, if their crimes were covered over, fearing the expenses of the law. But I have begun, and will make an end, and bring these evil deeds to light; for I now tell thee, no blessing can they expect from ME, before the whole is brought to light, and the guilt of these men made public to the world."

So from this communication all may see the threatenings pronounced against my friends, if they did not run the hazard of the expenses of the law, to bring the whole to light, for the good of mankind, to put a stop to the torrent of this vice—and no blessing could I expect, if I did not make it public to the world that they acted to obey the commands of the Lord, given through me.

And now I shall reprove the believers, as judgments are threatened to this nation, if they did not repent; and they saw men go on hardened in sin, mocking the invitation of the mercies of God, in warning them that his kingdom of righteousness and peace is at hand, but threatening judgments if they did not return. And as the believers saw this was mocked by men, I know many of the believers have thought this mockery, would bring down judgments upon this nation before the five years were expired from 1802, without discerning what was said in the Warning to the World, from the 13th p. to the 16th, that from the type and shadow that had happened to me in January 1804, it went deep to me and the nation; that my fears must be first alarmed, and the nation must first boast; but when the news was brought to me, that my fears should vanish, then the fears of the nation would be on fire.

And now from this book the readers may judge what have been my fears concerning my friends, while the people have boasted there was nothing to fear. But now discern from the 24th of June, 1807, the news was brought to me that made all my

fears to vanish, and then discern how soon the fears of the nation have been on fire. And it may be discerned in the 16th p. that it is said, the wisdom of the Lord is not like the wisdom of men, to bring all in a straight line before them; so now I wish the believers to read that book over again, and they will see the truth appear, though they themselves have erred in judgment; but this was permitted, to shew mankind what wrong judgment they draw from the Scriptures, to say they are fulfilled and all is finished, which make many become Atheists and Deists, as they cannot see the Scriptures can be true if all is finished, as there never have been such days upon earth, for the perfect happiness of mankind, as is spoken of through the Scriptures. This I shall further explain hereafter, as I have not room in this book, neither have I all the trials together to publish them for the present.

JOANNA SOUTHCOTT.

The contents of this book were taken from Joanna Southcott's mouth by

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AND
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