

A
DEFENCE

OF THE

Holy Scriptures,

HOLDING FORTH THE FUNDAMENTAL PREMISES

OF THE

SACRED TEXT;

*Wherein is given, for the Peace and Comfort of all earnest Seekers
into Truth, a full support of the*

LIVING WORD,

COMPLETELY REFUTING THE SATANIC DOCTRINE OF

Joanna Southcott,

16.

Manifesting the heinousness of her Tenets, the unwarrantable
and profane liberties with the Saviour of Mankind, and her
blasphemous and insulting Writings against the omnipotent
God and the fulness of the Deity.

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TO THE PUBLIC.

THE author hereof having written two tracts, the one *Truth by Divine Will Revealed*, the other *An Address to Joanna Southcott*, shewing by the sacred tenor of the living word, the error of this woman's writings, he hath presumed once more to take up his pen in defence of truth, seeing it becometh needful for every one to support, with hand and heart, those sound doctrinal principles, so plainly manifested in the gospel evidence, wherein our spiritual welfare and the rock of hope, as to our eternal peace and comfort, is so deeply concerned.

The writer, therefore, intending this little work to be held forth, as a barrier of defence, and a guidance against the deep subtilty of the enemy, so apparent in the doctrines and teachings of Joanna Southcott, he respectfully offers the following brief and fundamental truths from sacred writ for due consideration.

*The Line of the Covenant and the Bruising of the
Serpent's Head.*

ALTHOUGH the work of our great Redeemer, is fully and perfectly known and understood in God's church; and that he is, solely, held as the worker and completer of our salvation, by all true believers, he having confirmed the same in his Testaments, and sealed it with his blood; yet, that such sacred truth may be supported against the wiles of the enemy, and, that as many may not sufficiently comprehend how the covenant of promise, and the bruising of the serpent's head is to be understood, I shall, as God in his gracious gift enables me, show the same, according to gospel evidence, and the sacred voice and testimony of the scriptures.

When God created man, in and after his own image, it was even then foreseen, in the inward abyssal ground of the father, that man would fall through temptation; and on this account, God the father entered into a covenant with his son for his redemption, and the recovery of his lost image before this world began: therefore, Christ was fore-ordained to this great work, as the word testifieth, 'Who would manifest himself at the fullness of time;' the same being comprehended in the covenant of promise, and given to us as an aim at the limit thereof, which stood in Mary, as the word

Now, when the voice of the Lord called to Adam in the garden, saying, where art thou, it was then the inspeaking word of grace, being the voice of Christ, which came to give relief; whereby the enemy's power was held back, or limited, so as not to suffer his access afterwards so openly: seeing the Lord pronounced a curse, not only on the bestial serpent of the field, but also upon the wicked one, the old serpent, the devil; saying, I will put enmity between thee and the woman, and between thy seed and her seed; her seed shall bruise thy head, and thou shalt bruise its heel. Here commences the promise of the covenant, whereupon the inspeaking word of covenant grace incorporated itself in the seed of the woman; the same being given as an aim at the limit thereof, which stood in Mary as above given; which incorporated word was continued in the line of Seth to Noah, with whom the Lord renewed the covenant; and, also, down to Abraham, to whom God opened the same, and gave him the seal of the covenant, the seal of circumcision, in whose seed the kingdom of Christ should manifest itself. For it pleased the Lord to declare his mercys to mankind through this great and chosen vessel; and, therefore, this name comprehends a blessing above all others, in whom the inspeaking word of covenant grace was opened, whereby the kingdom of Christ is signified. For, be it understood, that Abraham's great name, which God would make him in his seed, is not to be taken, as to this world, in principalities and kingdoms; he being, by God's will and appointment, as a stranger and a pilgrim on the earth; but the great name, which should be a blessing to all nations, is in the kingdom of Christ, in the covenant, which should be manifest in Abraham's seed; whose faith laid hold of the covenant thus:—the aim in the covenant, which stood incorporated in the formed word, in Abraham's nature property, received the

speaking word of God. Abraham received the inspeaking word of grace into his desire, whereby the same became living and moving in the inward image, and was accounted to him for righteousness. Abraham took hold of God's promise, and formed and conceived the same into a substance of his spirit; so that God's word, that is, the inspeaking word of grace, and the human will and desire came into one spiritual existence and essence: thus it was that God accounted the received inspoken, apprehended word to Abraham for righteousness. And in this apprehended and blessed truth, rests our faith of justification.

Having given the Lord's most clear and decisive truth, as to the line of the covenant and of its manifestation, I proceed to show the full import and meaning of the bruising of the serpent's head; the which is to be fully understood thus:- it is to destroy the abominations of him, and to bring down effectually the enemy's fort and strong hold, the which he had so powerfully erected in Adam and Eve; whereby the baneful, lustful, false desire, and rebellious will became predominant, and the seed of the woman deeply impregnated and figured with the bestial property of the serpent, whence all unchastity, uncleanness, and evil concupiscence ariseth. Now, that the same is bona fide and effectually done, shall appear in the following as it stands in the living word. First, we are to consider the covenant of promise which the Lord gave to Adam and Eve in the garden; for God seeing the state of his created image, he looked upon the same as a compassionating father, and moved himself in the power of grace to give relief; and this moving was in Christ, in the name of Jesu, the great Emanuel God with us; whereby a limit of separation of the enemy's power took place, through the inspeaking word, as the same incor-

porated itself in the woman's seed, as hath been already noticed in the covenant line, the true limit and manifestation thereof, standing in Mary; she being of the seed of Abraham, who was the daughter of Joachim and Anna, according to the flesh; but, according to the will, she was the daughter of the covenant of promise.

We are further to consider, that, as holy writ gives it, according to the salutation of the angel, Mary was blessed above all women, as being, thro' the extraordinary sanctification, adorned with the heavenly virgin, Luke i. 12, whereby she became a fit vessel, and prepared for the most high. Now it follows, that in the mystery of the incarnation, the Lord took upon him and assumed the humanity, in the seed of the woman, and was truly of Mary's essence, in soul and body; for, as being the son of the woman as well as the son of man, he must be of woman's natural seed, and made under the law. St. Paul's epistle, Gal. iv. 4.

Seeing that if he had not, in his humanity, been of woman's natural seed, as we all are, his redemption of fallen man would not have been made full and perfect: for it became needful, that he should assume and take every thing upon him belonging to human nature (sin excepted,) that his redemption might effectually work in and comprehend the same. Having duly weighed these things, the living word tells us that as sin came through one, and passed from one to all, so the grace and victory of Christ passed upon all also; and the wrath of God and death is broken through in the second Adam; and the way to grace, through the disclosing of death, is opened; wherein the wrath of the father, in the sealed book, stood against the disobedience of man. Rev. chap. 5th. For when the Lord hung his earthly body on the cross, he then held up sinners

death as a public spectacle, whose blood being shed through the eternal spirit, effectually appeased the wrath of nature in the father. And when he descended into hell, he broke the bands of imprisonment, and took captivity captive, giving gifts to men. Psalm 68. Eph. iv. 5 and 8, that is, Christ being God as well as man, he took the enemy to our souls captive, and turned him out of his indwelling power and hold in the soul; whereby the same is freed from its bondage of him, and rose the third day as conquerer, having vanquished the prince of this world who rules powerfully in the wrath: so that now the soul can re-enter into its first estate, and obtain the redeeming blood, which hath changed the anger of the father into love and meekness: thus, oh courteous readers, the Lord has trod the wine press of the fierce wrath and anger, Rev. xix. 15. and hath effectually overcome the powers of darkness, when he said it is finished, John xix. 30. and freed the way to light and grace to all regenerate believers. Seeing we have one God and one mediator between man and God, the man Jesus Christ, 1 Tim. ii. 5 and 6. who gave himself up, and made atonement and ransom for all; therefore, the serpent's head is fully bruised, and the sting of death and hell fully destroyed, if we are to take and hold belief in God's word. St. Paul's epistle, Cor. xv. 57. Having stated these facts which hold forth a testimony that bears down all equivocal sophistry of the enemy, we are to observe withal, that as satan is known as a god of this world, in the wrath of nature, he governs and rules with great power in the children of disobedience, and in all those who are not in the way of truth; therefore, it becomes a spiritual warfare to conquer herein, as the scripture warns us enough. We must, upon these grounds, enlist under the banner of our captain^{ed} and leader, who hath

effectually made way for us to become the children of God---leaving nothing unfinished, as to our salvation.

Having gone through two essential points of scripture, showing, according to the express tenor and spirit of the word, as to the covenant and bruising of the serpent's head, the fallacy of Joanna Southcot's doctrine therein, the next thing which calls my attention, is that of the circumstance of woman's redemption; the which, Joanna Southcot says, is not in the covenant of grace, it being revealed to her, and that till satan is cast, woman stands in her full guilt and sin; and, accordingly, it appears, that by her teacher, she is vested with this power. This woman's doctrine therefore maintains, that the Lord Jesus Christ, in his justifying blood and atonement, is not sufficiently adequate to this part of redemption; and, therefore, this extraordinary liberation of woman took place at the Neckinger, Bermondsey, in 1804, by Joanna Southcot and 48 other persons of her friends, who took upon them to cast satan and free the woman.

Now, if such a circumstance as the above, the which is strictly true, had not taken place, I should presume it would be impossible to bring any rational being into a belief of such a thing; thus, for an impure, unhallowed earthly vessel, and 48 persons in their own self-will, without divine authority, to provoke God, and stir up his anger in such a proceeding; the same not only being an insult upon deity, but it was waging war to the uttermost against the sacred oracles of the Lord, and rendering his gracious mercies to fallen nature of no effect.

The nature and the using of the word casting

more especially upon such unwarrantable a matter. But, to proceed and show the delusive doctrine of this woman, as to the covenant, first, it is to be noted, that as woman was taken out of man, both are to be fully deemed as one body, according to the scripture; so that the seal of the covenant extends to the woman as well as to the man, under such comprehensive truth: seeing the incorporated word of covenant grace, from the beginning, entered into the seed of the woman, and, upon this ground, woman becomes saved with man: for, be it further noted, that the covenant was made for the sake of the first image, before a severing and dividing took place with Adam, and the woman formed; therefore, both are to be considered as one flesh; on this ground, and through child bearing, as the scripture testifies, the woman stands in the covenant of promise.

Thus, oh, christian friends! may be seen the harmony, the connectedness, and the clearness of the text, that the covenant of the woman stands in the covenant line, as I have already stated; but deemed it proper to recite it here, on the foregoing circumstance and proceeding, in order to set so strange, and truly unwarrantable an affair, in its proper view; yet, withal, any inaccuracies that may appear, I have to crave the readers indulgence, being urged, in haste, to use my pen against such an invader and perverter of God's truth.

N.B. I request to refer to a work on the charges against Joanna Southcot, and her 48 friends on this affair, at the Neckinger, Bermondsey, the same being very clearly and candidly written by R. Hann.

The next thing which moves my attention is

doctrine, satan has his seat and residence. Now it may be, that some, for want of knowledge therein, may be led to think so, but with known science and the manifestation of a triune God, in the properties of nature, such thing is truly absurd and ridiculous; the truth hereof stands as follows: the moon is known to be placed in the creation, as one of the blessed lights, who shines, as all other planets do, from the radiance of the sun. The moon is, also, the 7th property of nature, and without which, no existence in this world could be, either in animal or vegetable; therefore, satan has no power to approach the moon's body, much less to have his seat and dwelling therein.

Now, satan's dwelling place, according to his own nature and property, stands as follows: Lucifer, which imports one whose light is extinguished, having been overcome by Michael the archangel, and being so vanquished, no place in heaven been found he was thrust down to hell, into that which is outermost, in the wrath of the father: the expulsion from thence being momentary as lightening, as the Lord's words in the gospel testify. Satan's seat, mansion and dwelling, is, therefore, in the deep of the father, in the fiery darkness, in that which is the uttermost in the wrath of the father: thus, candid readers, is the Lord's truth, against the spirit of error, so prevalent; alas, in this deluded vessel's teachings. I now proceed to notice another strange part of intelligence, held in Joanna Southcot's doctrine; she says that it is six days journey from heaven to this earth.

In answer, in regard to the movement of spiritual power, we are led to understand the same to be quicker than thought, and, besides, there is

finite God; therefore, this does away the absurdity of travelling, or with that of any temporal concern or measurement. This woman saying that heaven is six days journey from this world, I also answer to such doctrine, that the word declares no such thing, but, on the contrary, tells us the kingdom of God is not removed from us, but is even ~~in~~ our doors and in our dwellings; and the light shineth in the darkness, but the darkness comprehendeth it not. John i. 5. And the Lord saith, "That where two or three or gathered together in my name, there am I in the midst of them." And, again, the Lord saith, am not I he that filleth all things: so that it is most decisively clear and evident, in this our middle state, we have both the light and the dark world near to us, yet, hid from our mortal eyes or seeing; for, it stands in full truth, that the light and dark world are in one another, yet, not comprehended by one another, there being an immense space between, or gulph; but this is to be considered as to the state of each: therefore, these sacred and bona fide truths are to be taken and held in a divine light, in a divine knowledge, wanting no argument for the support thereof.

Upon these stated facts, I wish to know what Joanna Southcot may call, or comprehend such space or distance to be, which she holds to be six days journey to this earth?

Having, I trust in the Lord, in his cause, refuted the above strange holdings, I come, now, to the state of those who dwell in the wrath of the father; to those whose situation becomes fitted to them, according to divine justice, and the unchangeable truth of an unerring God.

Now, as this woman sets scripture aside, clearing away every thing to make way for an entirely new complexion of doctrine, I shall only notice the art and inconsistency in this matter; for, altho' this woman avers that satan and his legions are not included, as to the liberation of the damned, whom she maintains are all to be released out of hell, but, further, adds, conditionally, that if satan will really repent himself of the evil, which he hath done and committed, he shall even, also, be restored to his heavenly possession; for so stands this woman's doctrine and teachings:—thus, you have, under one view, the inconsistency of God, and the deep sophistry of satan, in meeting the change of state half way, and so to lead the mind gradually, into fatal error and eternal misery. Here you may see, clearly, this deep casuist and arch enemy to man (who moves with great subtilty in this deluded vessel) insinuates a distinction, in order to palliate the reverting of the divine, eternal and unchangeable truths, of an infinitely unchangeable, unalterable God.

This woman understandeth nothing of the sacred text, where it mentions the word fitted; and be it understood, that God of himself neither willeth nor maketh any thing evil, therefore, satan made hell for himself, and he had it. Man, also, made way to his fall, through his self will, and he had the same. Now, satan entered into pride, and, through his own strength and might, into open rebellion against his creator; and, therefore, he fell without remedy. Whereas man's fall came through temptation; and, on this account, the Lord had compassion on him, in his covenant of grace. But, if man refuses such grand, such glorious atonement, and sacrifice for sins, and wilfully becomes a rebellious son, he falls without redemption also: therefore, oh, christian readers! be aware of such teaching and corruption of the

living word; being, evidently, held forth (joined with her abominable seals, which give a pass-port to heaven, to all sorts, let them be ever so abandoned and profligate) to ensnare the unwary sinner. I repeat, be aware of this rock and beacon of destruction of the enemy! seeing these seals are fully calculated for the bane and delusion of frail nature; and afford an open gate for the enemy, of entrance into, and continuation of the lusts of this world; I, therefore, earnestly hope the Lord will open the eyes of all believers, as to this momentous truth; praying the light of grace may become a guidance, against such corruption of the living word, by this astonishingly deluded woman, who, alas! speaketh of these things, through the powerful impressions of a wicked spirit, and knoweth not what she speaketh.

Having proceeded so far, in what I hold my duty, as to our spiritual welfare, against the enemy, I now enter upon the scriptures, which this woman declares are full of contradictions. That the Bible is a sealed book, not revealed to man; and that she is the person (the woman) to whom the Lord has vouchsafed to open and make this sacred book known. Now, in answer, both these observations show this persons language and teachings are not from God.—First, to hold that the Bible is full of contradictions, is destroying the unity of divine movements, and a base reflection upon an unerring creator; and making the holy prophets no better than deceivers to mankind;—and, the holding the same to be a sealed-up book from man, is manifesting great injustice, from a beneficent God, to his creatures; in thus, withholding his guidance and his mercys from them. And, upon this ground, I am fully moved and directed, by the finger of him, from whom no secrets are hid, to answer, and to declare these things to be false: that is, the Lord has not revealed the

scriptures to this woman ; nor, is the Bible a sealed book ; the holy word being fully open and manifest to all whom the Lord may give the light of grace. The scriptures, christian friends, are bestowed upon us, by the father of light, for profitable doctrine, for reproof, for instruction, &c. 2 Tim. xvi. 17. Seeing they hold forth the wonders of an omniscient God, in all his movements, determinations, counsels, and decrees, amongst the children of men : the harmony and consistency thereof, results, in the happy issue and comfort they afford, to all enlightened believers. The simplicity, and the apparent dissonance of the gospels, prove and show the genuineness of them. The four gospels may, suitably, be compared to a grand edifice; the same being wrought, supported and inlaid with various rich and ornamental workmanship—all joining to make up the well planned work thereof : each part contributing to maintain the beauty and the symmetry of the whole. Thus, it is even so with the gospels; each being written in its own place, as the evidence of christianity gives it; and, what one hath not written, the other sets forth ; even the same miracle shall be variously made manifest, in order that the full truth of such may be duly comprehended. These sacred truths, christian friends, need no support or further need of elucidation ; being self-evident and full, to all, whom the Lord may give the light of truth.

I do agree in one thing, as to the Bible being a sealed book, it is sealed from fleshly wisdom (being foolishness to the greeks) it is, also, sealed from the ungodly and worldly minded, who seek not the Lord in spirit and in truth ; and, it is most assuredly sealed from this strangely deluded vessel, as all her writings and movements most evidently show to the world.

The next thing which calls my serious notice is, that of Joanna Southcott's Prophecys as it fully

appears, that, by this great engine, all belief in her doctrine and support is brought about; and the short sightedness of frail nature, and the credulity of the human heart hath become captivated therewith. Now, as the Lord directs, under whose banner I, in much earnestness move, I will show upon three clear grounds, how prophecys, or that of foreseeing in mundane or worldly affairs cometh to pass, without the spiritual gift of divine light.---First, such thing is certain, through an astrum at birth; under undoubted configurations and influences of the properys of nature; whereby a divine spirit ariseth, ~~and~~ ^{as} was in Nixon, the Cheshire prophet, whose prophecy's were sure and true, although an idiot. Secondly, such thing is understood by science, as it is well known in the world, and which the scripture fully testifies and confirms. And, thirdly, by the agency of ^{the} ~~sa~~tan, as the oracles of old amply prove: the scripture, also, fully manifests this truth, Acts xiii. 8. and xvi. 16. 17. These facts, christian friends, declare a public guidance under the power of ~~sa~~tan, which cannot be disputed or denied; besides, innumerable truths of this matter, individually, where the enemy is consulted and concerned in these matters. As a joining testimony, brothers, for some time deceived the world; till it pleased God to compel the enemy to shew his cloven foot in a lie, as to an earthquake, which this man prophecyed should destroy a great part of London. Now, admitting all these to be true, as they are so, we have still others of great moment to join, as to this person Joanna Southcot, her tenets and doctrine fully show they are not from God; being totally derogatory to the living word:---therefore, if her teachings are not from God, as every testimony declares to the contrary, that they ^{by} are not, surely her prophecys have nothing to do

with divine influence, they cannot be deemed as coming from the fountain of truth; the more especially, when they are full of lies, inconsistency, duplicity, and art in the extreme. I have already shown, in my address to Joanna Southcot, that were satan gains access to the inward man, he moves by the spirit of the soul, as an instrument fitting for his purpose. And, as I fully deem this woman to be born into life under the complexion of astral influence of a divining nature, it is on this ground, and the spirit of the inward man, that satan moves in all her prophecys and writings.

Having, christian friends, gone through the main points of Joanna Southcot's tenets and doctrine, I request to give a few remarks thereupon, that a due comprehension may be had of this thing. And, first, this woman claims a promise in holy writ, presuming, through the spirit of the Lord, as she maintains, to be chosen in the sacred counsel of God, in the grace covenant, given in the garden, down to the divine manifestation thereof; artfully adopting the language of the scripture, where God reveals his will to Abraham; whereby this person puts herself not only on a par with this great name, but she is making nul and void the clear current of the Lord's truth with Abraham, and putting a new face upon the sacred word, through her own strength and power; seeing the covenant, as I have clearly written and set forth, is decisive upon its own ground, the promise being fully accomplished and fulfilled; and, therefore, shows presumption, and wickedness in the highest degree indeed.

Joanna Southcot tells us, that Christ is the seed of the woman, but not the natural seed of her body. Now, in answer to this, as I have clearly shown, that if Christ had not been of woman's natural seed, his redemption^D could not have been

that the serpents head is not yet bruised; hereby importing that the Lord, the omnipotent God, was not adequate to the work he came to accomplish for mankind: and also further says, that the work of redemption cannot be complete, without the helpmate of woman. being so chosen herself of God to this end. Here, this woman is guilty of an open insult upon deity, and a gross reflection upon God's omnipotency, nothing less than blasphemy.---First by saying the serpent's head is not yet bruised, as I have fully shown that it is, in the foregoing; and also to have presuming vanity, and weakness to hold herself concerned in the sacred counsel of the Most High. This extraordinary person avers, also, that womans redemption is not comprehended in the grace covenant I have already shewn; but that woman's freedom rests with herself, the which is to be effected by her casting of satan, as before noticed. Here is another insult upon God's mercy, charging his wisdom, and his infinite goodness with defect and partiality; with defect in not completing the redemption, and with partiality in leaving out the woman; both of which are self-evident nonsense, as to the bonafide truth of the fulness of God in this matter, and profanely wicked proceedings against sacred writ.

I have, already, noticed the strange absurdity of this Woman's holding satan's seat being in the moon; as also of its being six days journey from heaven to this earth, which things admit of nothing else but sovereign contempt.

Thus far, having executed my duty, in holding up to public view such notorious innovations, and usurpations upon the work of the Lord, contained in his sacred record, I wish to refer the reader to a work upon the charges against Joanna Southcot, and her forty eight friends, as to a pretended trial at the Neckinger or Bermondsey, in 1804,

wherein are to be found, as set forth in Joanna Southcot's writings, very clearly and candidly given by R. Hann, three remarkable criterions and circumstances of unequivocal truth, the which ought to have been deemed and taken as full and sufficient testimonys, as to the imposition of Joanna Southcot's doctrine on the public. The first circumstantial truth, as this womans writings declare, is, that the spirit acquaints her the Rev. Mr. Pomeroy is a proper and fully qualified person to be her judge, as to her mission from Heaven. The second most singular thing is, that of the spirit having deceived Joanna Southcot no less than four times, in prophetic lies, about her fathers death and the weather, at last, the spirit fixes a fifth time for her father's decease; and, here Joanna Southcot sealed up the spirit's words, and the signs set, and gave the same to the Rev. Mr. Pomeroy, and others, together with a most solemn and avowed appeal to heaven and earth, to bear witness for her and against her; for her, if the signs set and given came to pass; and against her, if they failed.

Now, as the lord liveth, and his word beareth record of him, this thing came not to pass, and most assuredly was the fifth time the spirit of the lord (as Joanna Southcot calls it) deceived her, as to her father's death. For the particulars of the extraordinary proceeding of Joanna Southcot, and her truly lying spirit, I request to refer to the book of charges, as above noted.

This, christian friends, is the second time the Lord interfered, as to the fallacy and delusion of this woman's teachings: First, the Rev. Mr. Pomeroy of Exeter, who was appointed by the spirit to be fully qualified to be her judge, condemns her; Secondly, in the above wonderful circumstances of an appeal to heaven and earth, &c. And the third interference of the Lord's finger,

was at the Neckinger, Bermondsey; for it seems this woman's fortitude and perseverance is not little: seeing she sets aside all tokens of Gods hand against her, the same being so fully manifest in the foregoing; and therefore, Joanna Southcot prevails upon forty eight select friends, to form a meeting, under the colour of a synodical or spiritual court. and withal, most solemnly, acquaints them that the sign from heaven would manifest itself to them all, in that of a trance for seven days, and this was to be fully deemed as a testimony of her mission from the living Lord. Now, readers attend to the sequel, the which I here aver in the Lord's name. When the day and the hour came for such fulfilment, the Lord, once more interfered his hand, as no trance could be forthcoming, and no resource to be had to make up for such failure, but the damnable sophistry and barefaced device of the enemy, made use of (oh wonderful to relate) to paliate and reconcile the failure hereof.

Having laid before you this third falsehood of the spirit, and the denial of God, as to Joanna Southcots' mission, I request to refer to the aforesaid work on the charges, for the proceedings in the above, as, also, to an extraordinary circumstance of Joanna Southcot, and her joined friends stopping a famine, which was to have taken place in England for three years, or rather to screen the prophetess from the odium in its failure in England, it was, by the power of the spirit, Joanna Southcot and her forty eight friends, ordered over to France; and when it will take place in France, nobody knoweth; and, I should naturally conclude, that, by this time, even Joanna herself must give it up, it having become now as a dead letter.

remarkable circumstances, of truth; all forbidding this woman's persevering under such heavy delusions, earnestly hoping the same may have its due effect.

I shall proceed, now, to say something about the millennium or sabbath of rest, of which this deluded woman according to all her strange doctrine, speaks about, so widely from truth.

First, I beg to remark, that the book of Revelations, being the sacred prophecy of God, contains the deep things of deity; being mystically written, it being, also, well known that the scriptures stand, chiefly given in metaphors and figures to enforce the strength and energy of the sacred text. And those parts, which comprehend the mysteries, cannot be seen into, nor understood by the outward knowledge of man; yet, withall, such things are vouchsafed to those, whom the Lord may raise and enable to reveal the same; so far as may be needful for spiritual welfare. Having weighed thus far, I shall presume, as the Lord, in his gracious Providence enables me, to give some glimpse as to this prophecy, the which was spoken of in heaven first, as I have noted in my truth by divine will revealed, and declared to us in the flesh, at the fullness of time, by the evangelist St. John. It commences at the fall of lucifer, takes in the fall of man, his redemption, the finishing of the mystery, and the end of time, as to this world, and the establishment of the new one. The book with seven seals imports the book of nature, wherein stood the wrath of the father against the disobedience of man, as I have written in the foregoing. The opening of the six seals in their following order import six thousand years. The sixth seal is opened for the due consideration of man. The coming down of satan with great

virgin in the revelations, is the blessed virgin, as I have already shown in my truth by divine will revealed. And, as standing upon the moon, as figurative of the two births, the heavenly and the earthly. The sabbath of rest and the chaining down satan for a thousand years remains in the sacred counsel of God, and therefore, stands in its own truth and worth, in the mystery. Thus far I am moved, spiritually, to declare, that it, fully refers to those, who have put off the earthly abode, and entered into Christ's image, in the holy kingdom; the same having nothing to do with this outward life; but the time of such commencement is not known to mortal being; seeing the Lord hath not manifested this more clearly in scriptural evidence; it, therefore, stands fully unrevealed within the sacred counsel of his will.

Having christian friends laid before you these things, so far as the Lord enables me, earnestly hoping the same may weigh with you, in promoting the welfare of the inward man.---I shall now beg to lay before you my short address to this woman, which receive as follow :

DELUDED WOMAN !

It is well known, that I have taken upon me to write two tracts against you, the same being written to apprize you of the error and dangerous tendency of your doctrine; and, although I presumed it would have but little effect, as knowing too well, alas, that daring sufficiency of spirit, and great presumption, not to be met with, in the annals of human record, the which you are known to possess; yet, I deemed it my indispensable duty; and, in the sale of my little works. I have met with much insult and abuse, from those who are of your unfortunate sentiments and teachings. You have been

under, called a visitation of satan, &c. This thing is, in itself, truth, but the same hath been most wrongfully and cruelly misrepresented. Satan's visitation I have had in earnest. Now, be it known to you, oh, mistaken woman! the Lord hath permitted this wonderful thing to come to pass, for the good purpose of his will: for good, seeing that good is come of it. And, herein, receive the Lord's truth; satan hath been suffered to appear to me, as an angel of light, in full speech and language. This thing he kept up for three days—His language for holy work much surpassing human utterance—his quotations, and knowledge of the scriptures, pointed, and apparently conclusive. Thus, his communications on spiritual matters, and the deep colourings of his procedure for three days, exceed any thing I had heard from human tongue---but, as this was suffered, to show to me his dangerous power, where he may gain access to the inward man, as my writings fully show and set forth of him, the Lord on the third day, in the morning, revealed himself to me, by a divine visitor indeed; whereupon the enemy threw off the 'mask,---and the angel of God and truth became my protection, guide, and director. The moving power of satan, as to his art, craft, and deep subtilty (as it fully appears in fallen nature) is not in the power of my pen to give. And, it is upon this ground of bona fide truth, as to the knowledge of the enemy, and the wonderful visitation of power divine, the same being most assuredly with me, that enables me to hold forth these things: seeing my writings arise not from any conjectural knowledge, or a presuming faith, but, are earnestly given under the finger of divine guidance, in faithful testimony of the living God. And, however painful it may be to me, to be under the necessity of stating the Lord's truth against you, yet it is my duty which calls forth my humble efforts in this

answers, received, as you say from the spirit of the living Lord, and consider the unwarrantableness inconsistency, and the mystical unscriptural declarations, which appear in your writings, I am moved with wonder, that any belief should be put in them.

How is it possible, oh, strangely deluded woman! that you can receive such movements and procedure, as appears in your own words and declarations, of the many prophetic lies about your father's death, your trance, &c. &c. and deem them to come from a just unerring God. And, how is it possible that you could be so presumptuously vain, and wicked withal, as to suppose that the Lord, first having made a liar of himself (for so your own assertions intimate) in the non-performance of the trance, and then threatens his judgments in that of your own death, and also the destruction of all England (upwards of ten millions of souls) should your friends persist in requiring the same as promised: oh, shameful work is this! and to attribute and hold these things as emanating from the spirit of the living Lord, is earnestly incurring the highest resentment, and provocation of God's vengeance upon you! Do you not make God a liar to his face, when you say, in your distress of mind, as to the failure of your predictions, that you thought every word from him must be true; he having, as your words aver told you five lies concerning your fathers death: And hath not God denied your mission from him, in three especial and remarkable criterions and circumstances, as I have related; are not these sufficient to warn you, oh deluded woman! that these things are not from the living fountain of truth. Oh, weak and truly misguided sinner! is it possible, suffer me once more to repeat, is it possible that you could raise your presumption so high, as to believe that your life, and the destruction of all England was at stake, merely upon your and your friends non-

compliance, as to the trance, seeing the actual duplicity of your invisible agent's movement clearly manifested who he was. Look, and read, with serious alarm, the unparalleled sophistry and wickedness, so apparent in the language delivered by you, to your friends, upon this affair. And are you so vanely presumptuous, even to believe, that you and your joined friends, upon the strange work you were upon, were able to avert and turn aside a pretended famine for three years, which was to have taken place in England, and to send it over to France, as I have, in the foregoing, pointedly noticed.

That you have presumption, and daring sufficiency to tempt God herein, is true, but, for apparently reasonable men to join with you in such things, puts a stop to my pen, in silent astonishment.

As to your foretelling in mundane or worldly affairs, under the colour of prophecy, the which your friends build so much upon, I have fully shown to the world, in the foregoing part of this work, and in my former publication, how the same cometh to pass. Now, if a prophet declareth a thing in the name of the Lord, and that thing cometh not to pass, it is a sure token that the Lord hath not spoken it Deut. 18. 22. and, of this we have proof enough as to your predictions.

Your strange work upon the millennium (for doctrine it cannot be called) is so extremely absurd, as to draw forth the utmost contempt of every rational being; and, although such truly unparalleled abuse and blasphemous insults upon sacred writ, only chime in with the rest of your unaccountable proceeding as an enemy to God and his truth, I ask how is it possible that you can be so presumptuously wicked against your Maker: for, notwithstanding you are led by a spirit, as I firmly believe and know, as I have written; yet

such communications as are manifest in all your writings, held by you, teeming forth in toto nothing else but unwarrantable libertys upon God, horrid absurdities, lies, contradictions, prevarications, and base subterfuges; and all pressed upon your unfortunate and most truly deluded adherents, under the subtile device and satanic colouring of mystery, shows, most unequivocally, the damnable sophistry of the enemy to your soul. Now, as the Lord liveth, before whose judgment seat I have to answer, to what I now, in his name, declare to you, as a warning to you, and to all who may be led astray in this matter, that your writing upon the millennium, with your shadows, and judgments, and the way you say it is to be held upon this earth is false as God is true; such assertions being, not only totally derogatory to the living word, but, is contrary to the light of nature, and the common scope of reason. Your saying that the Lord hath given you your choice, either to live (never to die) in the milllennium upon this earth, or, to depart this life and be with Christ in Heaven, attended with such delusive remarks therein; And also, maintaining that the Lord Jesus Christ the omnipotent God, is changed into a woman, are so preposterously absurd, as admit, for brevity's sake, sovereign contempt, not requiring further remark. Your taking upon you the sovereign authority and power out of God's hands, as to the sealed in the Revelations, whose angel is to do this, according to such, who may be chosen into his holy kingdom, with whom alone, it rests to know who are his, and giving your fleshly passport (a piece of paper sealed up by an impure earthly vessel,) with your threats of judgments, in case of non-compliance, as to the receiving of your seals, is too shocking to be admitted into print; for, although this bears the features of actual derangement, yet, it appears there are

those who hold themselves rational beings, who believe in it. I have sufficiently noticed upon your prophecying; and, notwithstanding I fully allow that many things are fully in the power of the enemy to foretel, he moving by a power gained over the inward man, as I have written; yet the Lord interferes greatly in this business, and shows your prophecys to stand in and under the power of satan,—not only from the complexion of words they are couched and given in but, as being full of lies, and contradictory inconsistent mysterious nonsense: for it seems that mystery is a salve for every sore in your prophetic writing; and when any of your adherents are addressed on these matters, they reply, with a short answer, (wonderful to hear it) oh, it is all right—but it stands under a mysterious meaning: thus you carry on your unheard of scene of mysterious iniquity, and dangerous deception, to all who may lean to your doctrine and teachings—witness your trances, the three years convulsion and heavy judgments on this kingdom, and the termination of England's sorrows, in peace, all which things were to come to pass and all end in 1807, &c. &c. thus, I repeat it, you hold up your covert acts to your adherents, under the colour of mystery, hereby you not only blaspheme against the holy spirit of God in attributing these lys to him; but make your crime double, by deceiving so many souls, in persuading them it is all in the mystery of truth, &c. is it possible that you can presume to interfere with the sacred oracles of God, as to the 144000 in the Revelations, in regard to your extraordinary seals, as you are pleased to call them; does not the complexion of that affair, and others you meddle with, in that sacred prophecy, give you the lie direct, both in scriptural evidence, and reason. Ought not the fate of that dreadfully wicked woman, Mrs. Batenman, of Leeds in Yorkshire, executed for poisoning Mrs. Perigo, for

being found guilty of sorcery, witchcraft, and murder; who was one of your chief followers and venders of your seals, according to confirmed correspondence with you, as appeared upon the trial; I say ought not this circumstance to alarm you, seeing the great mischief produced in the minds of but two many; for all the believers of your doctrine, where this wretched woman lived, firmly supported and maintained, as well as herself, who was sealed for Heaven by your passport to God, that she would by delivered and transported, by supernatural power, from the hands of the executioner, not suffered to die, but, as God was stronger than the devil, he manifested his truth, and the failure of your seal, as she suffered the punishment due to her deserts. Such it appears are the strange effects of these new passports to Glory, upon the minds of your adherents, that they direct to have the seal in their coffin. These alarming truths ought to awaken your soul with horror; seeing, oh wretchedly deluded woman, these bits of paper with a scriptural phrase inserted therein, can avail nothing with a just and righteous God. Know you not, oh strange woman, that the letter killeth, it is the spirit that giveth life; neither can any soul see the kingdom of light without grace truly and effectually working within them. But it seems you warrant an infallible entrance into Christ's kingdom, without grace or the light of truth---all you call for is, faith in your mission, and full obedience to your tenets and doctrine. It appears, also, that you wish to apprise the world you are as a nothing in yourself, but as clay in the hands of the potter---these words, are held forth with subtilty and art to deceive; for when you are holding such mode of expression, as an outward trait

it, in saying it is full of contradictions; and, that it is, also sealed up from the knowledge of man; hereby making a beneficent, alwise, and merciful God, unjust to his creatures, and the holy prophets as jugglers to mankind--thus, by invalidating the permanent pillar of our faith, you make way to thrust in your heretical sophistry and damnable doctrine of devils; engendered and brought forth from the very dregs and bowels of hell! Does not the revealed will of the Father, through the medium of the holy prophets who spoke as they were moved by the Holy Ghost, Heb. 1. 1. condemn you; doth not the Lords words, "Search the scriptures;" silence your false and absurd assertion. It is, also, noted, St. Pauls epistle 2nd Tim. 16. 17. The word is given for profitable doctrine, for reproof, for instruction, &c. How is it possible that such glaring abuse upon the sacred movements of Deity, in throwing such colourings of disgrace upon God's all fulness can escape the judgment of an offended Creator; See you not, oh, vainly mistaken woman, that the gospel evidence affords no ground whatever, for any millennium to be held on this earth in the time of the flesh; neither doth it belong to an earthly state as I have written. Is not your art and duplicity too plain to escape notice in your making choice to die and be with Christ in Heaven, rather than live (and not die at all as you maintain) in the millennium on earth; your artful casuist and instructor being aware of such device being detected, he hath, very prudently, directed you to choose death, and so get over the odium of a lie. Seeing, oh, strangely deluded sinner, you must die and pay the debt of Nature, when the time comes:--no sealing or passport to the regions of bliss, as you would have it understood, can keep you a moment from the visiting

work, in regard to persecutions, buffittings of the enemy, and of the heavy stripes you are to suffer for the salvation of mankind---this you hold forth naturally as knowing that such doctrine, and teachings must meet with great opposition and contempt of all, who may have the light of grace, and hold firm to the word.

I am farther directed by the finger of him who is the rock of hope, and the fountain whereof floweth the living truth that the dove which appeared before you at the Rev. Mr. Foley's spoke of by the maniac Joseph, was a device of the enemy. All your prophetic intelligence, and that of your strange work upon the scriptures, is from the enemy. Your being told that the Lord is removed from his throne, is from the enemy. Thus, oh mistaken woman! stand these delusions before you, the same being so laid open to me, to warn you. As to your assuming and taking upon you to be the second Eve, the virgin of Israel, the Baren Woman, the Virgin in the Revelations, the bride, &c. bearing the like complexion with your other presumptions, they admit only to be treated with silent contempt and disapprobation.

Know you not, oh deluded woman! that satan plays a double game with you, he moves with and upon you, as an angel of light (for so is his power to assume) at the same time he unmasks his own wickedness to you; whereby he accomplishes his deep and subtile work upon you: and your disputing with the powers of darkness for seven days, was, assuredly, the device of him---all done by one and the same spirit, and all his other assaults upon, and caution to be aware of his arts, and of your striking your deadly foe, &c. The Lord thus moves me to warn you against the same. as being not the work of God. but that of

in, in the foregoing observations, being urged to perform my duty, I shall finish them with that remarkable passage of scripture of our Lord's words to the petitioning woman, who had a sick child, and begged for even but the crumbs that fell from the Lord's table, only reversing the sense: oh, woman, great is thy delusion! may even but the crumbs of grace be ingrafted in thy inward man, that the evil visiter may be dispersed; and that the light of truth may shine forth, and make a change of state, it is my duty earnestly to wish and hope.

Thus far, readers, you have my address to this person.—You will note the three remarkable circumstances of truth of God's interference forbidding the mission from Heaven; but what surprises me is this, that any clergyman, who may hold himself qualified to preach the living word, and, consequently, ought to know the established, united, completed, and confirmed body of the sacred word, under God's finger given; how is it possible he can be so blinded and insnared by the sophistry of the enemy; in suffering the harmony and peace of the scripture to be broken into, by an unhallowed earthly vessel; who hath no token to show to the world, but that of the vague, lying inconsistent, prophetic impressions, and presumptions of spiritual darkness; as appears in all Joanna Southcot's writings; being in no part divine; no heavenly meekness; on the contrary, full of vanity; the language fleshly, daringly presumptuous, and fraught with mystical nonsense; aiming at the total destruction of the harmony and connected truth of the living word; it being clearly evident, there is no 2nd Eve, no 2nd promise in the grace covenant, no leaving out the woman in the Redeeming grace; no 2nd bruising

no 2nd virgin in the Revelations, in common sense : All such truths standing sacred upon their own foundation, against such profane intrusions and satanic devices upon them.

Before I conclude, I shall add one observation, holding to view the extraordinary complexion and absurdity of this woman's doctrine, requesting to refer back to the subject concern of redemption, the which is, this, Joanna Southcot avers in book page 69, of the Lord's answer to the powers of darkness, the that following declaration was made importing the same to allude to herself "To clear my honour, I cannot free man but by the woman" These words, according to their full sense and nature of application, convey to the mind, and show, in clear light, the device of Satan. As, first, they bear not the feature of divine intelligence, as being fleshly, familiar, and heterogeneous to the living word. And, for us to suppose that God's honor is dependant upon a frail being, unauthorized by divine power, to complete man's salvation, is not only making God a liar to all his bonafide declarations in Holy writ, but, it is doing away his work of omnipotency, and rendering the full tenor of the sacred word, defective and inadequate.---- Upon review (I repeat it) of such strange, such truly delusive communications as these, I am astonished, and, at the same time, lament the frailty of human nature, thus, to be so grossly misled and deceived by the sophistry of the enemy to our souls, the which is so apparent and manifest in this woman.

It is wonderful, indeed, to read this persons declarations at her trial, if it may be called one, and to discover the self-evident conviction of that fleshly duplicity, that presuming unscriptural inconsistency of language, which comes forth from the deep colourings of the enemy. And, although it is exceedingly clear, that so manifest a delusion,

so open and truly unequivocal an infringement on the doctrine of sacred writ, will fully weigh with al, whom the Lord may give discernment therein, the which will naturally die away, and sink into oblivion, as all things which are not of God do so; yet, for the sake of the many, who are already insnared, and others who may still be led aside, thro' the power of the enemy, I have deemed it my duty, to offer this tract, in addition to my former. Finally, these things, christian friends, are but a fulfilment of the scriptures, Matt. xxiv. 24, You will, also, perceive my introduced address to this woman, showing a glimpse of my visitation—given to uphold truth, against the cruel severity of censure, and evil conceptions formed upon this thing, by Jonana Southcot, and her adherents. Likewise, some seasonable remarks to her, upon her proceedings; showing the heinousness of such work, the unparalleled vanity of her mind, and the fallacy of her prophetic writings and doctrine.

POSTSCRIPT.

I am, also, moved to repeat, that the holding of the millenium on this earth, as this woman maintains, is contrary to the light of nature, reason, and scripture; and totally reverse to the things of an eternal nature; seeing that things eternal standeth not, nor mixeth so with things temporal. That earth, which this woman takes in the Revelations, for this we now dwell upon, in an earthly temporal state, is not to be so held; being it imports, assuredly, in the Lord's truth, the truly paradisiacal earth, that earth whereupon is to appear the city and temple of the living God; that earth, which passeth not away any more to eternity, but as this sacred prophecy stands written after a figurative and magical way, containing the mysteries of Deity, it is not to be wrested out of its spiritual allusions and sacred meanings, by such carnal weakness and fleshly constructions, as this presuming earthly vessel insinuates. Admittin, alas, of no such strang work and, indeed, havock made of this mysterious book; by this deluded woman. It is therefore, to be understood that all those who reign with Christ in his eternal heavenly state in the millenium must, first put off the perishable frame, to be with him even as he is. the state being truly of an eternal, not temporal nature, and hath not any concern with this earth.