

SPiritUALISM (1710-20).

A most interesting Contemporary Manuscript, dealing with Spiritualistic matters and containing many references to John Lacy, the pseudo-prophet. Written on some 340 pp., small 8vo. Circa 1710-20.

This unique manuscript is the compilation of several hands, and forms a sort of record and letter book kept by the followers of the famous John Lacy, there being many references to him, also references to Elias Marion, Calamy, and others.

John Lacy ca. 1713.

Ms. A. 5. 2. Oct. 1815. 3

NA 2

~~IV. 4. 28.~~

004

7580

LACY (JOHN) 1664-c. 1737.

7580. In English, on paper : written by several hands in the first quarter of the 18th cent.: $6\frac{3}{8} \times 4\frac{1}{4}$ in., 176 leaves : in contemporary leather binding.

Record and letter book by the followers of John Lacy, the pseudo-prophet, dealing with spiritualistic matters and containing extracts from letters of 'Brother Timothy' &c., addresses &c. of Lacy, and references to Elias Marion, Calamy and others. At fol. 167, 'A full and True Relation of y^e strang & wonderfull Apparition[s] which were seen in y^e Clouds . . . y^e 6th and 7th of March, 1715-16 . . . To which is added, D^r fflamstead's Opinion concerning every individual point'.

'Robert Scott, His Book. 1732.' (fol. 174^v). Bought from Maggs Bros., Oct. 1915 (catalog. 340, lot 1992).

"The Camisards, who escaped from France early in the 18th century and took refuge in England, where they were known as the French Prophets, prophesied and worked miracles, preached communism, and heralded the advent of a Messiah" (W. D. Wallis, 'Messiahs: Christian and pagan', Boston, 1918, p. 163). John Lacy, born at Saffron Walden, fell under the influence of these French prophets. "Calamy and others who witnessed the ecstasies testify to his physical agitation in 'quaking', and describe his utterances as preceded by much hiccoughing, gasping, sighing and groaning, and, though perfectly articulate, broken and unnatural" (D. N. B.).

FROM
THE LIBRARY
OF
SIR WILLIAM OSLER, BART.
OXFORD

2

SPIRITUALISM (1710-20).

Ms. C. 2. Ord. 1515. 3

SPIRITUALISM (1710-20).

Ma. C. 2. 2d. 1515. 3

Joseph Hall Junr

Annog^e Domini 1732

Speak not in y^e cars of

JOSEPH HALL

JUNR his writing of
my pen had been a little

better I believe I should have

Made fine writing of it. *et*

Annog^e Domini 1756

Richardon, a French Cardinal, and a very great
 State Man, drew a plan for the conquest of France
 in 1611. In 1612, and sent a capital Embassy, to see
 some such Measures with R. C. 1. or at least for his
 being papist in the conquest of France. How the
 King had refused it, and being put upon it
 he was resolved to bid him, with the Cardinal
 he or rather suffer the conquest of France; and if
 French attempted it, he would march himself in person
 to defend it. Upon this Answer, the Cardinal replied
 to the King, that he would say so. The
 King made him pay dear for it, and thereupon sent
 him directly into Prussia, where some of the Nobles
 of Scotland, whom he sent over 200,000
 soldiers to assist in the King, he gave thereby a good
 time to the French, and was raised there. From the
 King, the King of France has ever been to form
 all the Designs of England, who's Interest they saw
 would be ever to cross their great Design, and
 Cardinal Mazarin after Richardon's death pursued the
 same design.

See the Comple's Memoirs, pag. 33.

The Comple's Resolution, That he had of late those
 day visions, which have so long busied my head, about
 the nature of the Soul; and all of some kind of all
 stirring, to give to follow, and employ of thoughts of business
 men: & shall turn my mind wholly to attend in my self
 & as far as consists to a private. And then, still pursue
 some of the excellent counsel of Pythagoras,
 That we are to all of (arts & Endow) of our self
 to avoid Disorders in the Body, perturbations in the
 Mind, Luxury in the Diet, factions in the House, and
 Seditions in the State.

Ms. A. C. 1. Oct. 1615. 3

SPIRITUALISM (1710-20)

Now is something more and more ma-
 terial which I am to communicate to thee and
 as I have been at y^e pains to write I hope
 thou wilt be at y^e pains to read, and seriously
 consider. In y^e year 1706 on the
 13th of September, one Elias Marion, & some
 others of his country men (French protestants)
 arriv'd in London, and gave out he was com-
 manded by y^e Spirit of God to come hither etc.
 and shew'd out of curiosity, or for other
 cause, with many kinds to see him, & found
 him frequently in very strong Agitations
 of body, such as no body there had ever seen
 uttering discourses after such a manner as
 surpris'd every body, a great deal of which
 was taken in writing and printed: sometime
 after he was prosecuted and set in y^e pillory
 for some words w^{ch} y^e Governmt^{ty} dislik'd.
 Now when he continu'd still after that to
 do as he had done before, as also every
 others that came over with him, all of y^e
 affirming that y^e unusual motions of their
 bodies, and y^e words spoken proceed from
 y^e Spirit of God at those times upon them,
 for at other times they did in every thing
 else

The other men, whose they were in di-
-tations, they would frequently lay their
hands upon the heads of persons, allowing
and with them of Holy Spirit should come
upon them etc. & accordingly have done
to great Numbers of both Sexes, and all
Ages; and they also uttered a vast number
of discourses (called by them Warnings.)

The thing made a very great noise
one while but because something by them
predicted did not come to pass accordingly
almost every body fell from them, looking
upon them as false, or deluded persons, tho'
many of persons themselves continue still
firmly & disavow that they were acted by
the Holy Spirit;

Have been since by an order of the Spirit
several of them sent to several Towns in
England, Scotland and Ireland, they that
came first into England went from thence
into Holland & Germany, Prussia, Denmark
Sweden, and perhaps may be sent over
all Christendom, they do not go off of their
accord any whether, but as if Spirit order
them, and as far as I can learn they do but
warn

Seldom, if at all come to any place where
they are all papists, and what I am told
here in this City, there are setting (selling
afire papists) some of worst Denomination
among Protestants who adhere to them,
and are fully convinced that the whole is in
Doom from God; not but there are many
good stumbling blocks, and in the whole
Dispensation to them, who have ~~an~~ ^{an} opportunity
of enquiring into it, & Almighty
appears in clouds and darkness, and some
that at first believed in it for sometime,
are now fallen away, and who by the work
of all others was really acted by the Spirit
of God as well as themselves, for many
months, is become a dreadful Instance
of hypocrisy and ~~a~~ ^a ~~offence~~ ^{offence}.

Now whether thou hast heard any
thing of this or not, I know not, but if
thou hast, doubtless it is ^{or} has been misinfor-
med, for a reason I endeavor to give thee
full account, and as defects as I can
find a few will admit. There are in London
at this present several ysons who are now
by the name known in ^{public} ~~public~~ visited by the Spirit, that

That is, after they have had very strange
agitations of body a little while before
to speak, and for the most part, that are
some or more of them who do in short
time with down, & is said, they are to all
apprehended: indeed, pious, well meaning
persons; who at first they were charged ge-
nerally with dissimulation and imposture;
yet now of World has done that charge,
for it is clear and evident to all dissi-
mulated persons, that they are at these times
under the influence of a superior power,
which obliges them to speak such and such
words, are not their own, whether will or
not.

Now this being of persons, & state of the
Case it being plain, if words are not
their own, any further than that they are
pronounced by their mouths without their
agency; It certainly concerns every body
to consider the Spirit that must be which
does thus make use of their Organs, since
it appears to be of a very exalted and
high condition to them, that he does it or knows
of it; Now the drift and tendency of all
these warnings uttered by the mouths of these

L. C. 3. 1710-20.

EPIDEMIOLOGICAL ISM (1710-20).

people and Exaltation is this. That according to our Saviour's Parable of a Noble man going into a far Country ~~to~~ ~~take~~ ~~to~~ ~~himself~~ ~~a~~ ~~Kingdom~~ & to return; Christ himself (who undoubtedly is y^e person meant) will very suddenly appear the second time will utterly destroy all those his enemies that would not have him to reign over them, & will reward all his servants with joy unspeakable; All persons are called upon to see upon what foundation they have built and whether they are in a due readiness to meet y^e Bridegroom, it being expressly said by that Spirit which ady these people (which cannot possibly be any other than y^e Eternal Spirit) that this is y^e midnight cry.

It is impossible for me upon a short of paper to give the a full satisfactory account of this mysterious Dispensation. But I thought it my Duty to prepare the for it in some measure; for doubtless every part of England will be alarmed, the ~~things~~ ~~not~~ ~~after~~ ~~y^e~~ ~~same~~ ~~manner~~ ~~that~~ ~~London~~ ~~has~~ ~~been~~, & for a further insight into it, I advise the

to

To procure some Books I sent into
Cumberland 4 years ago relating to this
matter if Br. Dr. cannot help thee to
them go to Tho. Hodgkison or Sister Ma-
ah Dace and enquire for them, and by
them thou mayest be more fully inform'd
of ye whole.

It is very apparent from Scrip-
ture that there is to be a Triump-
hants of ye Church, not in Heaven, but
upon Earth, in ye New Heavens and
New Earth, ^{wh} ye ^god shall be, and us on
that Earth, if will of God is to be done as
it is in Heaven, and for ^{wh} our Saviours
commandments to pray.

Now I know very well that almost all
our teachers and preachers of all deno-
minations quite over look all these things
do in a ^governor make it their business
and study to promote wisely, & direct their
hearers how to be ^happy, but thou wilt
find them all by these warnings severely
taxed with neglect. The Kingdom of this
World must be our day become a Kingdom
of our Lord, and of Saints of ye most High

7
Most High, must ~~also~~ that Kingdom
The Jews must be converted to Christ
Nationally. And y^e Kingdom be restored
to Israel etc. But before these things
can be past there will be a time of trouble
such as never was since there was a Nation,
according to Daniel, and not time only, but
all y^e v^{er}th of y^e prophets, more particularly
Joel and Malachy.

Now y^e Spirit speaking by these prophets
say expressly, that time is just upon us,
that this is y^e Midnight Cry, and all the
Warning y^e World may expect of David's
coming in Spirit, not to put an end to
y^e World (far from that) but to take to
himselfe y^e Kingd. Thou knowest y^e m^ost
of Acts he said he shall send Jesus
whom y^e Heavens must receive until y^e
time of y^e reformation of all things, besides
almost innumerable places in y^e Scriptures
plainly referring to such a time called
some times y^e Tribulation to come, differing from
that y^e Heavens will receive our Saviour now is
and from whence he will return. We are by
the Spirit exhorted to the strictest holiness,
and to have our selves like such as look
for their Lord. We.

Now are commanded to search diligently
of Scriptures about it, and assure that the
prophecies of Joel 2 ch. 2 v. is now to be
fulfilled completely, as well as of 14 of Zecha
and last of Malachy, and all other prophe
sies, and of visions of Daniel, and of John
but what our Saviour said, as it was in
of days of Noah, as it was in the days
of Lot, so shall also of coming of of Sons
of Man be (viz.) a surprise and a fear.

It is not then of unquestionable Duty
of every body to look about them, tis
not of day of judgment according to the
notions we had had of it, ^{but} we are
now warned of, but quite another thing
as thou wilt see by these I have directed
these to. It is no new Doctrine, but an
awful such writings, as we all own
to be of Divine Authority, and an im
mediate revelation of God to of Sons of Men
speaking to of Worlds now as formerly by
persons acted by thy Sp. therefore I hope
thou wilt not look upon it as of genera
-lity of people do, but with that serious
-ness ^{tho} becomes, so as full a dispensation
the

The World will not believe it, because
 they see miracles wrought, but we ought to
 have a care how we describe to y^e Almighty
 if miracles in themselves had wrought
 faith, all the Jews had believed Christ to
 have been the Messiah, and we ought
 to take notice what he said to peoples;
upon his confession, Heaven and Earth shall
not reveal this unto thee; but my Father etc

Now that some miracles had been
 wrought in Confirmation of this voice
 is well known to many doers. But if
 now had, it does no way follow that we
 are not to take notice of.

I am sure it is impossible to account for
 it upon any other supposition than if
 it is from God. The persons themselves
 are medley assured, by widely in a man
 order to y^e very eye of an unprejudiced
Labour, and how can we once dream
 that it is an evil Spirit that acts them, &
 by their mouth utters such things in y^e
 Name of God himself, and yet notwithstanding
divine Spirit does all a long by every one
 of them signify to y^e World, that no body
 will ever be able to form a right judgment
 of

Judgments of it except they seek unto God
by fervent prayer, and if such as so do shall
be made able. And shall we fancy if Devil
didales such words, or gives such advice.

It is true that preachers of all sorts, and
Sects, except a very few do preach, and
write against it with great fidelity, and would
stand through that the same words would
stand acted otherwise un or if intimation
given of ye awarding of if great disrepu-
tion; but as it was in our Saviour came
in of flesh, so it is now. But if I could enlarge
now so much, tis not any arguments, I can
use if can give these convictions, tis God alone
that can do it. many are judged against
it by ye reading of an unhappy Sermon,
or two by one Calamity, do not thou run
into if same snare of losing thy faith
upon if blows of any body:

And such many will at length be found
fighting against God who now are thought
to fight for him, what do they mean by
lying in if face of Messengers that bring
such great good news to if World of
Universal peace and Holynesse, to all such
as desire to see these happy times, who

Not in, not only Mankind, but of whole
 Creation, also shall be delivered from the
 bondage of corruption, and God shall
 make all things new, the New Jerusalem
 descending from God out of Heaven with
 all its glories; Noted in y^e Marriage feast
 will be celebrated, and so ^{is} by thy voyce
 all are invited; but as it is in y^e parable,
 & goodly, each make lights of it. As our
 Saviour said if any man did y^e will of God
 he should know of y^e doctrine; so now say y^e
 spirits, if any man will in sincerity
 of heart seek unto God by prayer, he
 shall know of this voyce, whome it is
 God give us all grace to seek aright.

And now thou seest I have not been
 sparing in writing that I might state y^e
 matter as fairly as I could, and yet there in
 the narrow way how to attain satisfaction
 in a youth of so great a concern as this
 thou hast doubtless often an opportunity
 of seeing our Sister Eliz. remember
 me to her and her husband, and impart
 to them what I do to thee, and be not
 afraid to own thy selfe willing and desirous
 to see the things whome the will of God
 shall be done on Earth as it is in Heaven.

March 12 1712
13

This Dispensation has been violently
opposed by a great many both from
pious and impious by catching at every thing
that might seem to make against it, the
reality of ~~it~~ ~~is~~ ~~not~~ ~~wholly~~ ~~slightly~~ ~~it~~, but how
ever after all they that set themselves ag-
ainst it cannot deny but a Spirit is really
the persons whom they speak, only they
are minded to call it a Delusion, whereas
they themselves are of deluded persons in
deed, and so sooner or later they will find
it to their sorrow. I do not wish to do this
a book for thy serious counsel, it is spoken
by a person and of influence or exhortation
of the Holy Spirit, and commanded to be printed
and made public, now than any other
person judge whether they are of the words of
God or of Devil, for one of these two they
are; I shall not deny but that subtil and
implacable enemy and adversary of Man
kind has innumerable ways and artifices
to delude us, but in the present case the
Spirit that now speaks commands direct
all persons if are sincerely desirous to
know the truth of the matter, to pray and

I pray earnestly to God in Secret promising
 they shall be heard and answered, and there
 are a good many besides my selfe that
 can attest to y^e truth of this; And not only
 so but y^e So. has comdescended to handle
 Inquiries so very far as to give immediately
 and direct answers to requests of an infor-
 mous nature, of secular affairs, all which
 Nature ought not to be y^e to ask direct
 questions of the Almighty Creator, if himselfe
 had not encouraged it, and what shall we say
 for all this, was y^e Devil usurp'd y^e place
 of God, and doe hee heare and answer prayer
 now that y^e Almighty so far abandoned his
 ordinarie? farre be it from us to think hee
 will do so by any that doe put you on him
 In y^e ending of this booke I advise y^e
 howe thou dost enter upon it, seriously
 and heartily to beg of y^e Almighty to give
 thee a good and standing, or otherwise I assure
 my selfe y^e all that in it will look but like
 Labor or contrivance, and thou wovest y^e
 rather for it; therefore turne to the 119 page
 and there thou wilt find this direction given
 in other places too, and surely it is
 very reasonable to put it in practice, y^e

I may ask whether the Almighty can con-
 descend to his ordinals, or at least
 whether we have any reason to suppose
 his will; Good them with that awfulness
 regard that is due to it, dictates of the
 Spirit, and not as if they were of words
 of man. never ask any of thy neighbours
 their opinion, that's all to no purpose at
 all; it is God only that can make us
 by it we read or hear, and it is no
 single reading nor two neither that will
 give us an insight into it, that's to be at
 little pains, and stray minds from other
 business, go once or twice over it, warming
 as being of most instructive, then do
 prayers, and afterwards of Hymns; these are
 several other things in order to the same
 purpose, I look upon this to be delivered
 in a plain and most familiar style, but
 all of equal authority. And to repeat
 it over more, it is of Spirit of God only
 that can make the profits by this or
 any other book.

Religion says one is to be of inward Spirit
 all inward, whereby the Soul endeavours to be united
 to its first Cause of Union, which is the Creator.

UNIVERSITY OF TORONTO

Dr. Sindhy's L^r about Troy.

Was d^o on board of *Mores* on upon
the coast of Italy, Nov. 10th 1710.

... *Mores* saild from y^e Island of Mi-
orca last January, is one of those Islands
formerly with by y^e name of *Baldars*
now in one. occasion for y^e sake of its
harbour calld *Port Mahon* from whence
we saild the French 3 or 4 years ago,
it is the rendezvous of our fleet, from that
place we arrivd at *Smyrna* in 30 days,
is at present about as big as *York*, in-
habited by *Turks* and *Greeks*, and mer-
chants of almost all nations, we tarried
about 4 daies there and proceeded towards
the *Dollospont*, stopping 2 or 3 daies at
Tenedos before we went any further,
afterwards we came to an anchor in the
Dollospont at the place calld the *Darda-
rells* formerly *Lestos* and *Abydos*, and the
place where tis supposd *Alexas* Ca^d his
ridge over, for tis not much more than
half a mile over in that place. we

the hive, and being provided with some thing that will make a smoke, they blow it upon them, upon which the bees retreat as farr as they can, and they in the mean time with an instrument whip out the combs, leaving the bees such a quantity as they think necessary to bring y^e year about, which they say is about one half. I was wonderfully pleas'd with the contrivances, for they do it to a nicety. I ask'd how long their bees live and they told me not above 10 years, but would often be found all dead or run away sooner.

They have many other customs taken notice of in printed relations of Travellers, but this one I do not remember that ever I met with

They were Building of an Aqueout
in which

some time after we brought our ship
 to Genedos, stayd there above 3 weeks
 and having nothing to do, were re-
 solv'd to see Troy if it was to be
 found, we apply'd our selves to the
 Governour upon it, and he sent us a
 Janisary to show us the place &
 what was most remarkable in it,
 and because it may be some sort
 of diversion to read it as it was to
 us to see it, take an account of our
 adventure as follows.

The Janisary told us they were
 a sort of Bandilly that liv'd there-
 abouts and we must be upon our
 guard, accordingly we went all
 armed, 30 of us in 3 boats, our guide
 landed us in the very place where
 the Trojans ships used to ride, a place
 of sufficient security against wind
 and

and waalhor and an enemy too, after
we had looked about us and viewed
the ruins of the wall and a vast
number of pillars, some standing
upright, some leaning and others
quite fallen, we took our way into
the town, that is the place where
the town stood, we passed along
by the sea side upon a cliff,

The first thing we saw was an
Eagle that started out of her nest
being disturbed by our trampling
over her head, one of our men
brought her down with his gun,
after we had gone a little further
we met with a part of the wall
in which is a gate way standing on
line, and which for any thing we could
find is the only standing one belong-
ing to Troy, our guide carried us ^{next}

next to see Priams palace, as being
the most remarkable piece of ruins
there, and has certainly been a very
magnificent building.

After that he showed us the
hot baths, they are about a mile
and half without the town, & springs
themselves are very hot, one can-
not hold a finger in the water as
it rises out of the ground longer
than to count 3 or 4. But it cools
a pace after it has run a little,
so that people are able to put their
whole body in it, we found some of
the poorer sort bathing in the
houses, who if they had been dip
in the springs themselves must
of necessity have been immediat
ly scalded, yet at a stones throw
distance cross the brook is a well
cold

cold enough which we all drank of, the
brook into which the hot springs empty
themselves was agreed was the Simois.
By its situation, tho it does not accord-
ing to what some say join with
the Scamander, but runs into the
sea the quite contrary way, after
we had done there our guide brought
us into the town again the same
way we went out;

About the midst of it we stop'd
a little and could not but be affect-
ed with the profound silence of the
place where once had been so much
noise. one half of the city is corn-
fields and the other a perfect forest.
Large oak trees, and every here & there
an end or side of a house yet standing
among them, nothing to be seen or
heard but ugly filthy serpents on the
ground, and doves and sparrows on the

the trees, where they have nests almost
innumerable, for scarce once in an
age comes any body to disturb them.

We met with a great many large
vaults underground, some of which we
went into as far as we thought con-
venient, about noon (for we begun
at 8) we all grew tired, and repaired
to our Goals to refresh our selves,
after that we went a rambling a-
gain till night and so went ashore
again many times after that, to di-
vert our selves.

From the town towards the hills
front is a spacious barren plain,
where all the battles were fought,
at the end of the plain is a small
town which has been fortified, &
has by a certain author in print
been mistaken for a part of Troy
sus-

just as if I might call Brougham castle
part of Carlisle, is that place former-
ly call'd Achilleon upon the promon-
tory Sigdum, and there a large tumu-
li hard by it where we suppose Achil-
les and his friend are buried, as there
are severall more at a distance; close
by that town the Scamander empties
it self, and in the mouth of that ri-
ver undoubtedly the Greeks Land'd,
and after the tedious siege made
their way in at the sea-gate which
is next on that side, and by far the
weakest part of the city, having
been built upon a hill and not to
be attack'd on any other side.

One may trace the walls very
plain quite round, in some places
but 2 or 3 foot high, in others 20 or
30, but no where entire, what I won-
der'd at is the thinness of ^{the} wall, for

Coming but just 6 foot thick, whereas
 some houses walls and particularly
 the palace are almost twice as
 thick; what has destroyed the ruins
 of that town so very far as that
 some can hardly be persuaded y^t
 Troy was there, is this, it stands
 close by the sea, and the Turkes
 can conveniently ship of the stones
 ready hewn and squared, & do so
 every year, a great many of them
 being very fine marble; but not-
 withstanding all that there will
 be to the last day enough left to
 demonstrate that a city once stood
 there, and nobly situated too, & y^t
 wall (for there has been no more
 than one) is between 5 & 6 miles
 in circumference, not 50 or 60 as I
 have my self heard some people
 maintain, as likewise that there ^{were}

were 7 or 8 walls about it. At last we
bid adieu to the desolate, silent, soli-
tary place, and sailing from Teneos
we pass'd by most of the Islands in the
Aegean sea, as Molos, Dolos, Samos, Pa-
mos etc, for the wind being contrary
drove us from one to another, and we
went ashore upon severall of them.

There is one thing very remarkable
among those Islands, I shall be as
short with the story as I can, about
4 years ago, the fishermen belonging
to that ^{ch} is call'd Sentyry, discovered a
rock rising out of the sea continu-
ly increasing, one going upon it found
it burnt his foot, in a short time it
grew a considerable height above ^{of}
water, then burst, & with a dreadful
noise began to throw out fire & smoke
attended with an intolerable stink,
and threw ashes and cynders so plen-

plentifully upon the Island, that
 very many of the inhabitants
 quitted, tho they say tis now less
 terrible than formerly, a little
 after noon we came in sight of
 it, we could not perceive the fire
 because of the sun shine, but
 we saw the smock very plain
 mount a very great height into
 the air not continually, but now
 and then as if it had been a
 blast of a bellows, when it was
 dark we saw the fire burn with-
 out intermission, excepting that
 now and then it was clouded
 with smock as we had observed
 in the day time, we had several
 Greeks aboard of us at that time
 who -

all last
 silent
 from
 Islands
 Los, same
 ny con
 other an
 ll of the
 remarks
 hall to
 year, as
 in
 y, discov
 ea con
 upon the
 hool to
 til abou
 advise
 first
 ble to
 as so

who all agreed in the relation I have
given and say that it increases conti-
nually in height, that it stands in
40 or 50 fathom water and is about
2 miles from the island it does all
the mischief to, there is an Island
call'd Zyra 60 miles distant, from
whence they can see it burn some
nights: tis true there are many
burning places in the world Consider
that but none that I know of so
considerable, and may be look'd
upon as warnings to the world of
its final Conflagration.

I cannot take notice of what
further occur'd to us in that voy-
age, the relation being fuller for
a long winters night than for a
Letter, only I would not send pu-

18
paper so farr without something
upon it.

I hope it may be at Blencow
before Christmas, and my self
at London (God willing) before
that time 12 months, or at least
in some part of England. We
have had the satisfaction of
going a great many strange pla-
ces but attended with a great
deal of hazard, so true it is
that nihil est ex omni parte
Coatum.

Upon a Stone in Troy is the
inscription following all in Ro-
man capital Letters, just as I
have set it down upon the end
of a temple, upon a white mar-

marble stone is ingraved very legible
the word ONLSIA and nothing more
Several inscriptions we met wth us on
Tomb-stones in a small sort of cha-
racter Greek & Roman w^{ch} we could not
read, as being worn out, some Historians
tell us, the place has been twice inhabited
and as often changed its name since
Greeks do know it, w^{ch} may be probable
enough; but after all, y^e ones famous
Troy certainly stood wth these ruins
which I did not y^e matter go quite round
and am satisfied they have stood there
3000 years or thereabouts and are built
with very solid stones

Si. Claudio. Druso
Caesari Aug. Idm.
Pont. Max. Trib. Pot.
Viri Imp. XVI. Cos. III
P. P. Censori
VIC.

There is a cross on the
other side; the stone we brought
away with us.

Out of Gr. Inn. Lt from Nov. Aug. 7th 1704

It is something happened lately at Sea about 8
 or 10 miles, that made noise & noisie heard about 8
 miles, it is said that a Man with a Kingdom
 will follow upon it; & whole affair is as follows.
 Upon the 27 of July a Squadron of our Ships
 commanded by the Honorable Rear Admiral of the
 Red, in number 9, was cruising off of Portsmouth
 Roads, we saw several Ships at a distance our
 ship being 1/2 way of the arch, came first up with them,
 several Merchant Men, and one Man of War,
 all belonging to Sweden, the report of every
 one of these we much should lower his top sail
 our own Seas; the Man of War not doing so
 we fired 2 or 3 Guns at him, but not
 he sent his Boat aboard of us, and told us
 that our shot had not struck him at all, and we ordered
 we were obliged to make him, away went his
 Boat aboard, and we fired 2 or 3 shot into him,
 to bid if he were in earnest; tho at 1/2 time
 we were wholly unprovided for a fight, he
 suddenly poured his broad side into us, and
 our Men being almost all upon Deck, we re-
 ceived a great deal of Damage, and not able to
 make him a suitable return for a whole hour
 & believe we could not our Ship into a
 fighting posture, we exchanged 3 broad sides
 with him, and by that time 1/2 of the Squadron
 came up, and all but 2 Ships, and then broad
 side, the Swedish began about one, between
 2 and 3 he struck his colours, our Boat went
 full aboard, and of Admiral's deck, we were
 orders

Dr. De la Boë being tum in hither, and here we must
allow him with the Council have come to some
resolution what to do, for we hear it has been
debated & said already, and nothing determined
that we know of. we had 9 bills of 30 volumes
in our Ship, what was done aboard thereof
cannot tell, for we started company presently
afterwards of Swedish Men of War, and all
the Merchants Men were confined as prizes.

Dr. De la Boë says that if the Spirit of Sleep
in this kind of corporal Soul withdrawing it self
alike, and confining it in a narrow
narrow Siphon, leaves it of the of the Brain for
some time, defileth, and if in the interim
nervous Liquor, distilled from the Blood, rushes
in for new supplies. In natural Sleep there
two causes conspire by a mutual Compact of
Nature, so if at the same time of Spirits withdraw
nervous Humour enters. In non-natural or
forced Sleep, sometimes if one, and likewise some
times if other cause is first. And in insensible
or greater natural Sleep, there is a great
Energy of the same cause, so if the Brain is flooded
by the great Influx or nervous, serious, or other
vicious Humours.

Jun 24th 1708. I then came y^e 1st
 letter that made mention of the French
 Prophets, is as follows —
 I have something in this City which in my
 opinion deserves y^e most serious attention,
 know not how I have it with you, but tis
 not very surprising, and very different
 from what it was ~~was~~ before I
 saw it my self. This is y^e fourth day I ever
 saw, and may be shall never see after,
 I am to preach the City on Monday next.
 There is a number of people that seek
 y^e Inspiration; the first of them were
 people that came out of y^e Court,
 and are now a great many English, they
 assemble frequently at the Barbican, but
 at such times as some inspired person
 among them appoints, there might be to
 say I believe the best part of 100 in num-
 ber. But only a few of them spoke. I
 saw, 1 grown woman and 3 girls, from
 10 to 16 years of age as I guess at them,
 the crowd was so great & so much noise &

distur-

disturbance I could hear but little what
the girls said in their extasie, what I
hear was exhortations to repentance &
preparing to meet Christ. The men spoke
loud enough to be heard. The substance of
what they said is this, that God has com-
manded them to signifie to the world
our Saviours very sudden appearing, not
to destroy it as I take them both by their
speeches to day & what they have printed.
But by a plentiful effusion of his spirit
upon all that indeed fear him and serve
him in truth, to restore the world to its
originall lustre as before it was cursed
all the disobedient, and unpenitent being
first consumed by judgements from Heaven
one of them said this day (as they do often)
that this is the midnight cry for the bride-
grooms coming etc; for which they ear-
nestly exhort people to prepare themselves
they make no separate sect at all, nor brook
any new doctrine, except we call that new
of Christs reigning 1000 years upon earth
(the opinion of those called millenarians)

this time they say is just at hand, they are comanded to proclaim it to y^e world.

I could never have believed any people could have met with such treatment as they do from the mob if I had not seen it and they bear it so patiently. they do most to day at 9 and keep together till after 11, they speak one after another as the spirit comes upon them, which all the spectators see by y^e agitation of their bodies. what they say then is what the spirit dictates to them they go on a quarter of an hour or more standing up. their eyes shut or fixed, in the mean time the mob cease not to throw upon them all manner of dirt for sticks &c. some of them their whole body in a manner as if they had been thrown into a puddle; however they take all without seeming concern, tho indeed I must needs say y^e mob was quite outrageous with some of them, and I could not think other than y^e y^e Devil

stir'd them up they were so barbarously
rude: Those prophets do all say that God
will in a little time (one said this day
it would be before the 1 or 21 of May I was
not sure which he said) that God would
aloss the truth of their mission by signs
from heaven, since the world will not be-
lieve them, & they make their solemn
appeals to y^e Almighty, that he may
imediately execute vengeance upon them
if he have not sent them etc.

one of the most eminent among them
has in a preface to his printed inspirations
on what follows. If our blessed Saviour
himself had not told us that all men
spoke all manner of evil falsely of the
true prophets, and should do of his ap-
tles, I might have taken y^e opinion of
the world rather than my own of my
self; but as it were propositorous to have
expected the fulfilling of the denunciations,
before they are fully published, so
this volume being the completion of
them.

them, if within 6 Months now to
 come, the mighty power of God does
 not allost, they were from him, &
 shall before all the world acknowledge
 my delusion, witness my hand this
 29 of October 1707 John Laey.
 This man has printed 3 books of in-
 spirations, the title this. Warnings
 of the Eternal spirit by the mouth
 of his servant John Sirnamd Laey,
 2 of the books are in a poore, one but
 they contain strange things, if
 Christ is really at the door as they
 affirm, it concerns every body to
 look about them, and if he is not
 so near, yet it can hurt no body to do
 what they exhort, to viz, to repent &
 amend.

March 8 1708

The three Books and protocols are gener-
 ally slighted it does not follow they ought
 to be; If they are Enthusiastic & gross opinions
 they cannot long stay & Divine vengeance;

if they are really sent of God the world
has not long to consider upon it, and
undoubtedly it is the surer way to take
the alarm; it can be no Labour lost for
their advice to repentance &c is equally
necessary to fit us for death as for the
glorious appearing of our crucified Saviour
our coming to take to himself y^e King-
dom, which time they say is just at y^e
door. they urge numerous texts in the
old and new testament, a great deal in
the psalms, out of Psay. chiefly the 2^d
and two last chapters; out of Joel, Ma-
lachi, Isidor, Jude, 3^d of Acts, Revelati-
ons &c. our Saviours parables, and the
Lords prayer (thy Kingdom come) in
short they apply to this purpose a
great part of y^e Scriptures, affirming
the wicked will be destroyed off y^e earth
Jews & gentiles to y^e utmost ends of the
earth brought into one fold. for my
part I think the counsell they give
very safe. for every one y^t doubts son-

seriously to apply themselves to God by fervent prayer, that he wd direct them in it, for which we have repeated promises, now the world expects miracles of them. I think they are in wrong of it, for they do as good as say that I don shall be convinced by God's miracle since they will have one; God Almighty give us all grace to make a proper use of such a dispensation. For it appears to me tremendous and must terminate either in their confusion or in those that oppose as the far greater number do; when Christ cometh shall he find faith on earth? and it is very certain he will come when least expected, and who is sure this is not the time.

8
St. James to Novemb^r 20-1716.
Some Directions for my selfe.

Doe always goe to prophesie, thou hast already
a substance of all that has been spoken,
if theres enough to convince thee y^e is
God wh^o now calls upon y^e Virgins both w^{it}
foolish to trim their lanterns, thers likewise
to instruct in y^e Dulis of y^e Day, thou hast
record but a very small part of y^e (y^e h^{is})
deed and taught, but we have sufficient to
us to God requires of us on daily pray, the
of God is to be within us, in our hearts, y^e
fruits of y^e Spirit, we need not now be
can much sooner learn our duty than we
bring our selves to y^e practice of it, and
by Experience that our may be in danger
losing themselves in speculation, in y^e in
time regarding y^e practical part, y^e I
notice of it in y^e writings of y^e Spirit
w^{it} some persons for running thro^ug
and being indifferant to hear all y^e way
and inspiration, bidding them to be in
y^e they know already, th^o I desire th^omselves
by being bare hearers, I desire th^o to
it to the selfe, I do not lab^o upon me to
sure th^o for being inquisitive after
been or may hereafter be made publick
only caution th^o to min^{is}ter the inward part
th^o work, Providence will as th^o shall be once

ing other things to thy view;
 To the consideration of difficult Doctrines in
 the Word of God, which is never once to trouble thy
 mind, with a careless say, it is but labour lost,
 and a precept which whosoever our Duty
 only lay down, in doing of it, consists
 in Eternal welfare; and not in knowing
 the Will of the King of God.

It hath by me some quires of a quar in
 which in many Doctrines of Script. are largely
 treated, all tending to convince of the
 true a kind of com, in the Sp. of God should be
 only a teacher, that every one from the
 of both should know God, and having his Law
 down in their hearts, according to the promise
 of so many 100 I may say 1000 years
 should do this with him on Earth as it
 is said, for so we are commanded to pray,
 now when the Sp. manifestly (I may say
 fully) appears to bring about that great
 work of Reconciliation & Regeneration of all
 things, the World rises up against it, like
 of you in the Wordings, with Gods of this
 in making to go before them, as they did
 forward with a King to be like the
 of the Jews; these ages are all bound
 but without any, ord, & among the general
 of the Jordan is every body may see)

I have a good deal which is only of a private
use; some things to my self, others to my
and other private persons, which do not care
sending abroad; I believe I stand above
quitting relating only to our selves, but
what has been spread and our loose
above a year past, mostly by one single
-son, one of y^e best informed here abroad; for
y^e work of God seems to have as a sail drawn
over it, as if it were at a law, just as
redemption of Jew after y^e captivity was for
some time; however at last they were
y^e finished it, so does y^e assure us y^e God
direct his work, commanding all of us to
in our l^os, and be in readiness to go
we shall be sent; I think y^e l^os y^e be
I was commanded to separate my self from
y^e work, & (not long ago) to qualify my self
for a Worship to go along with y^e Jupp
(perhaps it may be my l^os to come into
y^e parts upon y^e occasion) but no man
chuse in what capacity he will be imple
or in what part of y^e work, God requires
an absolute resignation to his will, y^e
-ber about a year ago in company with
a prophet & some others, I was telling a
-sage that happened at y^e Court of Denmark
which I was there, sometime after y^e same

fully of spirit, told me y^eas I told the story to had
 others impressed upon him that I should yet see
 do many foreign parts; I hope by the Grace of
 God I shall be enabled to forsake all worldly
 concupiscences & with godly cheerfulness go
 whithersoever I am sent; I am satisfied
 & I am employed of the Duke in Company wth
 such in his travels, & I am sure I ought
 look upon it a very good Honour and
 our to be so employed, tho' I fear by
 words to be looked upon a fool for my
 ms.

Thou with and desirst something might
 said of us about thy self; be not
 desirous of things of that nature, act
 all according to thy present light, diligent
 practicing of our duty to be thy Duty,
 and content to wait with patience till
 shall please to manifest his times etc in
 most particular manner, I advise thee to
 care of thy standing, faith & gifts
 God, pray it may not fail thee, busy
 to thy own eyes, for many times about y^e
 we had chosen and brighter evidences of thy
 coming of voice of God, than I thou hast yet
 hand not only stumbled but fallen
 of his mercy raised them up again) some

Some upon one account, others upon another
- they, God not having ^{it} to think of my self
- as if they had any thing like a justifiable
for turning their backs upon y^e Dispensation
but what has stumbled one may also stumble
another for w^hard w^h we w^h ought to our self
I am afraid y^e a number of people who at first
seem'd to be zealous for it, are gone quite
because of a mistake y^e y^e generality of
fell into, being like y^e in our day time
thought y^e things of God sh^d immediately
but finding y^e kind ~~contradict~~ judgment
and not ~~contradict~~ promises made no
and things of y^e nature w^h they w^h not reconcile
y^e worship of God, they begin to look upon
delusion. Sp. w^h God had ~~permitted~~ to go forth.

The persons, establishments of y^e Diacon, (th. or the
quies, & lead ~~und~~ several Denominations being
ly subordinated, & every body call'd off from y^e to
& y^e so there's to hearken to y^e teachings of y^e
only, & w^h perhaps such closely, they found
call upon to abandon all worldly interests
dependencies to war, to take up y^e cross, to be
deul, as Paul so to be look upon as y^e sear
& of covering of all things, to be expect'd to
approach th. th^{is} were hard things, & so that
w^h one go far and afar to hear any thing
an inspired person can now contradict themselves
y^e parson of y^e gift, it being indeed a much
way to go to speak on, & to follow y^e multitude of

and going away. God not willingly so much as
 at any thing y^e might shake thy faith, but be upon
 ground, last warning by Sam, ch. 100th to trust y^e
 desires as thy selfe: & if y^e say some-
 thing y^e thou would not be willing to hear, it might
 be thro' a shock as it has done times again,
 sometime since y was south-ham, y^e Sep. by the same
 look further notice of him, but I had no order
 in it, & if I had, I sh^d not have known how
 to have done it, as it had been directed to me,
 I know not the content of him, only as I guess by
 words, I had see him on this side y^e grave.

As to vindicating this I have done against Op-
 ions, God rather counsell this, never to engage
 selfe upon such a sword till thou art able to
 it may bring thee into such swords as thou art
 aware of, besides there's something in it not
 y^e defend from weaks (as y^e Sep. seems to
 understand argumentation, for his y^e work of
 alone to come into y^e hands, not but by now
 Lawfull and as much a duty for every one to
 a wayon of their house as it was in y^e shoppe
 I, but I had my selfe been warned by
 both cautions against running before James
 I cannot tell how it would have been otherwise y^e
 may have been too forward both in my tongue
 & in my hands, & would have made more repairing
 things, thou mayest enjoy y^e satisfaction in thy own
 heart, as well of seeing y^e day star, whether thy Neighbour
 will be as y^e pains to look upon it or not, the
 resolution of y^e thought at this day is as many
 will be as y^e pains to hear what he has to

to say to his ordainers is indeed astonishing, for
I have abundant cause to say so so for my own

It is a matter of very serious consideration, the
behaviour of some of y^e Ministers with regard to
observance of y^e Moral Law, they firmly believe
that y^e crucified Jesus was indeed y^e Messiah
they expected, but did not see (as some others
that they were excommunicated from y^e rites of y^e Law,
look upon them to be of perpetual obligation
(say y^e Apostles themselves after they had written
y^e Law did not generally receive y^e y^e Gentiles
to be admitted into y^e Covenant) to deliver the
message did Paul write his Epistle to y^e Galatians

There's something parallel to that here among
some not only believers, but inspired too, some
often to hear y^e parish preacher as if he
offended at y^e time when their preaching is
that of hardening y^e opposers; indeed there
has been so much said to look upon y^e
preachers of y^e old as some to be sufficient
the Saline Warnings (as thou see'st) is very
that way, and I have known particular persons
sincerely forbid to follow their guide, and long

And now then that y^e John said in his
is also matter of fact, as y^e French (y^e) y^e man
are gone out into y^e woods, and so the same
said of some that they had y^e had passed
in his name &c. whom y^e y^e were y^e y^e
workers of iniquity will prove y^e y^e y^e
those days as well as in y^e past, therefore y^e

Caution, these ones now to be careful of
thy standing, be sure to lay y^e foundation of
thy faith upon y^e inward testimony of y^e Sp.
God in thy own soul, for if thou buildst
upon any thing else it will not stand.

You who are spiritual know besides y^e first
vulgarily call'd the Old and New Testaments there is
be fulfill'd y^e propheticall vision given to John
himself he saw an Angel preaching y^e Gospel
of y^e Lord, now what I say besides y^e Gospel of y^e Lord
which was preach'd by his Disciples and fol-
lowers signified and several Cities, there is the
New Testament which is still to be published to y^e World,
and y^e by y^e administrations of Angels.

Suppose not that y^e History of y^e Lords life given
you by some men is sufficient for all purpose, or y^e
several Epistles containing Doctrines, instructions,
consolation, law, example. Inclusive of y^e former
y^e everlasting Gospel; No, yett y^e that was
y^e day of small things, as in respect to y^e Lord
a King, he was but the first and darrest in
y^e World; but in y^e publication of this Gospel
it be verified all that hath been spoken
since by y^e New Testament as well as y^e Old Testament
of y^e Lords. See not y^e be so much y^e Customs the
a Law established be made by y^e a King, so will
either in y^e or y^e State. All y^e Laws are now
to be made, that they enquire for y^e good of
y^e World, for y^e way wherein God hath in the times
of

of the prophets, and Apocryphal, manifested things
Nothing Spiritual or Divine contained
-son, but by ~~discovery~~ ^{discovery} or ^{revelation} is such ^{to} ^{be} ^{seen}
Two, of reason is not able to comprehend any Divine

So all it will quickly appear that, if
appeared is not from God, & New Testament
with the Old is fallacious & contains nothing
worthy of God.

Many know by it, with the Scriptures to them
up all, but they are only such, who are not
able to give an account of the things
for their wisdom & truth is not wisdom
of God, but of man, with I give them up to
their rage as they will be made to
live, also that they may be damned, it
is, that there is no truth contained in
both books written.

Since no Scripture is of any private
revelation, it is all of the sphere of man
judged, it being only the propagation of
to unfold mysteries, and to open to the
of men dark prophecies; this being granted
Contentless drop of course.

The ignorant and unlearned (said of Apocryphal
Carnal in humane liberalities) will be
leds to their own delusion. Nothing
ing is necessary in order to a right opening
and unfolding Scripture prophecies, only
comes by revelation. God as he is in his

he in his son, incomprehensible, and not to
understand without a revelation from himself
time does come the same.

20 July 1716. spoken by follows

that say unto in a day of joy and gladness is
at hand, even ready to be revealed unto
that look and wait for it. In the name of the
of God for it says shall both day & glorious
of it shall flourish in the Earth, and it
shall be spread in the ears of all the inhabitants
of the Earth, in all generations, in all languages,
throughout the Universe, in
it shall be carried thro' all the Earth
of Earth shall be sound with joy at the
of the living, people shall be spread in the
of the inhabitants of the World both high &
rich and poor; thus shall Christ manifest
himself to the whole World, and it shall not
say any longer, how is Christ, & there is
Christ, but there shall be one shepherd, they
shall feed alone, in one pasture, lying down
in peace, under the providence and conduct
of the good shepherd, the S. J. Christ.

11 Oct 1716.

it is also like unto the Son who in a little time
make the Earth to tremble, & the inhabitants
of the Earth shall grow faint even for
the name of the Son shall be spread forth
upon the inhabitants of the Earth.

with

O saith y^e Lord are they a sloop? but I will
awake them by my judgments. and they also
they shall soon be frighted, & it shall come
down upon y^e as a th^o in y^e night, as a
awake, all they that sloop, and y^e Lord
give y^e light, and thank no, that there shall
be a day upon y^e Earth, for I say, Nay, my
glorious sword is whetted & furbished up and it shall
not be put into y^e sheath until I have
pleas'd my work, it must pierce thro' y^e throats
and y^e souls of y^e mighty men, & y^e great men
of Earth shall feel y^e fury of it, it shall
isolate y^e hearts and y^e souls a piece of them
that are fallen a sloop; I say saith the Lord
it shall quickly awake them, to their great
mourning, behold it comes it shall come in
nothing shall alter the thing that is gone
of my mouth; but they shall be sorry and
they look and wait for me; the time draws
when my children shall be comforted and
mourning in Sion shall rejoice with you
unspeakable to see y^e wonderful work of y^e Lord
which will do in y^e Earth.

Y^e Lord saith I will say y^e word, but I will
them shall come upon them unawares. wo
wo, wo to y^e Lord, wo, wo, alas & w^ol^oday they
shall not be without thy sword in their
conscience; wo to y^e inhabitants of y^e land
round about y^e Lord. Thou a God in the
must have thy sword & thy bow in their

which I is going to come forth upon y^e whole
 earth. Every y^e man & y^e woman who have the
 rod of Jacob for their staff and their staff of
 go how it will with y^e wind, it shall go with
 y^e fear of God.

Now is y^e time come, saith y^e Lord that will a-
 rage y^e blood of all y^e Saints that hath been
 shed from y^e foundation of y^e Earth, now shall
 my fury be poured forth, & without measure
 will not spare y^e young child, nor y^e grey headed,
 neither shall my eye pity y^e young man, nor
 young man, but all flesh shall tremble before
 me, and none shall regard my hand, saith y^e Lord,
 no, I will bring to nought y^e Earth, and the
 habitants thereof, I will go on conquering & will
 have subdued all y^e Kingdoms of y^e Earth, my
 aliance is even worn out, and I am tired wth
 sin abominations.

O this wil Generation! that think that there
 is no God, and they y^e do think there is a God, think
 in such a one as themselves, they eat, and they
 drink, and they ly down to sleep, & are secure, they
 see no need of further revelation from God.
 O y^e profane go on from day to day, when
 you see fruit there is nothing but buyers and
 sellers, they are unkindly fruit w^{ch} y^e Lord has no
 use in, therefore will I gather them all
 into confusion, and they shall eat y^e fruit of their
 labour, but y^e righteous shall have peace
 and joy, they shall be gathered into y^e birds

David Chamber and parlour of y^e Surdr^e & ward
for them, he will say com^e and eat & drink
drink abundantly, O my beloved, the Saints shall
be as of earth, & those of love y^e shall live man
days, & enjoy good wth y^e wicked & ungodly shal
be as ashes, and y^e souls of thine feet, swayed
and homowth was made a sign to y^e rebellious
generation, y^e shal not be asham^e to y^e Lord, so now shall
y^e righteous be afraid from y^e evil, will bring up
y^e earth, even as my righteous shall be afraid
them, they shal y^e Lord destroy, and y^e Lord will do
thing in y^e earth, but he will show to the
even as he did to Abraham, in these last days
will he do nothing but what he will show to
servants. My prophets & prophets shall
y^e glad tidings of y^e Kingdom of thine Lord
is ready to be revealed, & pronounced in
upon y^e wicked ones that will not be asham^e
y^e voices of God, for they will not come into
holy City, for God has regard, therefore shall
they be without, and are now but dogs and
wicked shepherds; they shall not enter into
Camp of Jerush.

Three of the missionaries y^e were sent to
Albany & France & Portugal, do now live in
France has send a Command to send some
in French and Latin to contain variations
y^e Pentateuch, how soon he intends to
day, or can get them, day for y^e press, y^e

I cannot yet learn, & being ord^d to be made
 which as if Woods, they that will may have
 profits of them, he may save some with them, in
 English too, if he think fit, but not a Comman
 shall be able to after so give the some further
 account, but at Lyon, I know no more, that what
 all this, if again being sub, lately communicated
 one.

prophecy of J. wandring Jew only concerning
 England, as it is recorded by J. Turbishes Sepy,
 one of his letters, written in J. year
 172 in J. 4th vol p 307.

That this Island of England shall become
 refuge of all those who escape the calamities
 attending J. Turkish Conquests. The King
 of that Country shall receive those distressed
 with open arms, and shall assign them
 portions of Land etc. that being much waste
 in J. Island which may Manure Colli-
 es, and J. publick Advantage.

For this saith he, shall arise a certain Man
 of England from an J. Jewes Child, a poor fellow
 of all manner of Divines knowes by the Name
 of J. Sep. of Prophecy, a Man with inward
 and outward abode of both of Human kind
 highly beloved of God and Man. This Man
 shall meet the three fugitive Cardinals in an hour
 of glory; the light of God shall be diffused
 upon his Soul; his Heart shall be like a Lamp,

And his Tongue shall utter marvellous things.
He shall show them a new pattern of the Law of
Jesus, the Son of Mary, or rather of God and his
word; freed from the Corruptions and Errors which
have been superinduced for many Ages. This
Holy Person shall reform the Errors of all Christian
Churches, utterly abolish the Use of Images, and
convinced the Jews of their Infidelity, and chase
the Subjects of Superstition from the Earth.

Foreign Princes, shall send their Ambassadors
to the King of Great Brittain, and to him, for
shall be at his Right-hand; they shall all be
into a League and Covenant, and all Christian
Princes shall be at Unity. Mighty Armies
shall be raised in the North, who shall come
down and give new Courage to the
Nations of the North. They shall take up arms
and chase the Infidels back again, to their
Country, recovering the Wealth which they had taken
from them.

After this by an Universal
Agreement of the Christians, the Holy Person
shall be proclaimed the great pastor of the Church
a prodigious Army shall be gathered together
out of all Christian Nations, to conduct him
the Holy Land, and to crown him in Jerusalem.
X He shall for ever be built gloriously
shall be the Head of the Christian Nations, and
new Patriarchy, and his Successors to the day of
them, the Jews of the Jews, they shall vanquish
the Infidels out of Palestine and all the adjacent
Regions, insomuch that they shall foregoe with them.

Then the eyes of the Jews shall be opened, they shall
 know that Jesus is the true Messiah, whom
 they so often cursed. In a word, he says, Both
 Jews and Gentiles, people of all Nations shall
 worship Jesus Christ, or some that have their gifts
 as yet, and it shall be said of the Mistress of the
 World Earth - thus far be -

It is in a like manner people wonder at the gracious
 words proceeded out of a Sany mouth; so may I just
 wonder at the gracious things I have seen spoken to
 I have many times stood in admiration, as never see
 ting the Holy & Incomprehensible One who so far have
 descended to his sinful creatures. Solomon said God
 never dwelt with men on the Earth; but John heard
 voice out of heaven saying, Behold the Tabernacle of God
 with men & he will dwell with them &c. what he
 I heard in vision is at this day fulfilled in some mea-
 sure; but the world has no relish of such things, we had
 care, we care may be very truly said of the greater Num-
 ber of mankind with relation to such things. I remember
 I heard our Mother several times tell of one of her maids
 was very busy in coming over a simple ballad and
 she told her she had more need to learn something else, she
 said she knew enough already; just so in opposition say
 the people of this day being altogether like the Sadducean church
 her one church nor another having any ears to hear
 the Spirit speak unto them, however their ears will
 of those days be made to tingle for it; how long is it being

Almighty will bear with them, himself only knows, it is
servable by the same David said of Jerusalem & if thou had
in this thy day &c. yet in all probability several of the
actors upon 7 days abyt time were gone off before
wrauld came upon you to 7 uttermost. If it was y^e r^e
ing generation y^e fell under these severe calamities
came upon y^e Nation. Now y^e Sp^t to justify y^e w^o: happen
to y^e Jewish Church was typical of w^o: will befall y^e N^e
y^e Jews rejected y^e Messiah at his 1st Appearance be-
cause he did not come in y^e way & manner they expected
him; y^e X^tians rejected him now at his 2^d appearance
because they do not expect him at all, till he come
to pass y^e final sentence, contrary to a number of very
plain & express texts of Scripture, tis also observable
what a hurly burly was in Jerusalem upon y^e first
days of y^e King of y^e Jews being born, but after this
merciless massacre of all y^e Children born within that
time a child of his own being murdered is y^e w^o: in all
probability y^e talk abt y^e New born King ceasd soon;
parallel thereto I find, the Jews not then in y^e City, y^e
there was no small noise at first about y^e Jewish Synagogs
but after y^e Government had persecuted them, & y^e Synagogs
& Jews had (as they thought) sufficiently ridiculd them,
so they being themselves commanded to appear no more
in publick, people have since talking of them long
ago, & they are at present as good as forgot, but as
sure as over our Saviour appears publicly in y^e face
of y^e Jewish Nation, tho' at a considerable distance
of time after his birth, so will God again revive y^e
Sp^t: of prophecy when y^e world thinks not of it. I shall
communicate something to thee w^o: I doubt not will be

equally satisfactory to ^{me} as my self, considering ^{of} our
 father went of ^{the} stage of this world seemingly under
 a cloud, how it was with Mother Inover heard, upon
 the 8 of July last ^{the} following words were ^{said} to me by one
 under ^{the} operation of ^{the} sp^s. — I say to thee — Blessed
is ^{thy} womb ^{that} bare thee, you & she is Blessed, & thou
art blessed, & he whose loins thou proceededst from. [©]
 is now triumphing with Me. — There were sever-
 al sentences both before & after, but to another purpose
 not proper to be here related. Something more I have
 which may be useful: about 18 months ago, it pleased
 God to suffer me to be deprived of near 20 p^{er} cent, ^{of} my
 wife did not bear with ^{the} overness of mind ^{at} resignation
 to ^{the} will of God ^{it} became her; soon after one of ^{the} pro-
 phets came & tarried all night with us, & while she
 was relating her case, ^{the} sp^s came upon him & s^{aid}. Trou-
 ble not thy self, it is a short answer, & a little after ad-
 ded ^{it} follows. — why trouble you your selves abt these
 transitory things w^h must & will decay & perish. have
 ye not a better & more enduring substance to w^h ye may
 trust? ^{is} if all sh^d be taken from ye? Ye have an all suf-
 ficient Being who is able to provide for all his, it is writ-
 ten, having food & raiment ye sh^d be therewith content
 having this promise annexed to it, ^{if} he has said. I
 will never leave you nor forsake you, so ^{if} w^h your
 circumstances are or may be in this world, you may
 go on your way rejoicing in God ^{of} David who is Lord
 of all, & nothing can fall out here below but what is
 of divine permission, or else how ^{is} it be said, he rules
 in ^{the} earth beneath as well as in ^{the} Heavens above. Every
 thing is subject to the Divine Being. You shall see &

and know more of this kind. God teaches you by degrees. Some hours after y^e spirit came upon another in y^e company & by her said. — Behold, saith y^e Lord I have spoken unto you at sundry times & by several of my servants ^{wh} have agreed in y^e same spirit, which may be unto you an evidence y^t it is y^e voice of y^e Lord. I have in a particular & singular manner demonstrated myself to be a sign of love & compassion; & this I do tell you again my bowels yearn after you; & I will yet manifest myself a God of love & peace unto you, but yet I do require y^t you be obedient unto them to receive my word in y^e love of them who have promised to secure unto you your daily bread. May not I justly say to you, & upbraid you is unbelief saying, O ye of little faith, how long shall I chase you & you will not learn obedience nor become wise. O at length learn wisdom & come to y^e true knowledge of yourselves which will make you perfect. Comfort ye yourselves in this one thing, y^e Lord has spoken to you & is faithful & will perform all things y^e concern himself, for y^e Eye of y^e Lord in a particular manner is over you. It is enough y^t y^e Lord hath spoken; be ye not curious how my word is fulfilled. How possibly thou mayst say as once before these inspired persons might pronounce such a discourse of their own heads without any extraordinary assistance of y^e Holy Spirit but we know otherwise & do not nor ought not to receive it otherwise than as an instance of y^e Divine goodness to us; & what is more, I was positively ^{for} bid some time of late, to offer at y^e receiving again of what I had so lost tho' there was not only a possibility but even a great probability, y^t it might for a reasonable charge have been got again, there was one made me a proposal,

about it. of times than once, but I durst not presume
 to act contrary to a divine command, tho' I had known
 certainly I sh^d. have gaind my point, for Ie not ex-
 pect to have said better in y^e Issue, than y^e Jews
 did who when they were expressly commanded to tar-
 ry in their own Country, yet we go into Egypt for
 more Security as they thought. What I have written
 may I hope be of use to thy self, but for instructions
 how to order thy Conversation thou canst never be
 a loss. having such a stock of later Revelations by
 thee. about 4 years ago, I went to visit one of the
 French, y^e was p^rsoned in y^e beginning of y^e Dispen-
 sation, & found him very busy in translating y^e
 Ruling beams & warnings for y^e life of a friend of
 his in France who understood nothing of our tongue;
 he told me he looked upon y^e book to be an invaluable
 Treasure & a whole body of Divinity of itself. You
 have one in y^e family & I hope you are all well acquaint-
 ed with it. Some months ago a French man came to
 see me here who speaks English well enough & told
 me he had a very singular warning by him pro-
 ven in French w^{ch}. he wd put into English for me;
 & accordingly sent it; I will transcribe so much of
 it as y^e paper will hold (if not all). I hope it will not
 p^rsumbe thee tho' to be sure it will appear strange
 at first sight; twas spoke by E. M. (now dead) f^o. 36. 1710

I must declare unto thee my Churchy things y^e
 belong unto thy peace & glory; I must send thee the
 light of my sp^r. to guide thee; I must likewise
 take away y^e light of iniquity & rebellion from y^e

whorish & adulterous women. & here he opened y^e Bible
with his Eyes shal to 1 Cor 14 ch. I read y^e 34 vs. Let
your women keep silence in y^e churches. For it is not
permitted unto y^e m^{en} to speak, but they are commanded
to be under Obedience as also saith y^e Law] What do
you understand by these women? do you indeed be
such Fools such Brutes as to believe y^e y^e H^{oly} Ghost
forbids these respects y^e he has chosen to himself a-
mong y^e female Sex. y^e he sh^{ould} forbid em to speak
to his people when y^e H^{oly} Ghost is upon em. is
not that be a manifest contradiction for y^e H^{oly} Ghost
to silence himself? What was y^e Virgin? what
was Elizabeth? what were y^e daughters of Philip
& thousands more whom y^e Lord visited w^{ith} his
Sp^{irit}? in order to speak to his Church? Do you
still believe y^e y^e Church is an Assembly of pro-
fane men & women like those y^e are made
now ad aios in those houses ye call churches? so
certainly y^e church is all y^e Elect in general;
My Sp^{irit} speaks now to y^e church, altho' you are
by your selves. If you take these words accord-
ing to y^e Letter as you call it, y^e mouth of all
them that speak in my Name must be stop-
ped; I speak of y^e maidens & women; for my
Sp^{irit} never opens y^e mouth of any of my Serv^{ants}
or handmaids but for y^e Instruction of y^e church
y^e she may learn of Jesus Christ her lawfull
Spouse what y^e Apostle forbids by y^e divine
Operation of y^e Spirit of Christ is directed to you
pat

false doctors of y^e Earth, angels of Satan, full of
 darkness, who are come out of y^e Bottomles pit,
 that is to say, from y^e bottom of y^e corruption of
 your brains & moysoned hearts. I have declared
 unto you my well beloved Children, y^e they, [viz] y^e
 women I do represent y^e churches; there is but one
 only husband, that is Jesus Christ: Jesus Christ
 is y^e head of his Church, therefore y^e H. Ghost
 is y^e guide thereof. You are y^e Body of Christ,
 My Church, all y^e Elect; all y^e Saints, all y^e faith-
 ful, is y^e same thing; they are y^e mystical body
 of Christ, they are his Spouse; they are his well
 beloved; therefore Christ is y^e husband & head
 of y^e Church. What he forbids here in this
 passage, Let your women keep silence
 in the Church, is it not directed to those
 wretched Instruments that Satan has
 made choice of, who will instruct my
 People by their own sense, the dreams of
 their brains? Altho they are members of
 my Church and seem to be called and put
 into the Number. None can speak to the
 Mystical church of Christ but by the
 Holy Spirit which is the husband and
 head thereof: all those that speak of them-
 selves, by their sense or their Study, their

their words are womens words, since they are
neither spoke nor directed by y^e Holy Ghost
who is the spouse of y^e Church, my chil-
dren, where the Holy Ghost is not, there
is no Ministers nor Instructors of the
Church, but words of women, which are
forbidden to speak in the Church; there-
fore my children w^o be to you if ye re-
ceive the Instruction of women who
are forbidden to preach or speak in the
Church, for they are not allowed to speak,
but they are commanded to be under obe-
dience; as also saith y^e Law. Is it not re-
bellion against the Holy Ghost, against
the Law of God, for those women to set
themselves up as God in his house, in the
house of God? is it not against y^e Law
that forbids it? therefore you see the threat-
nings of the Holy Ghost are made to wo-
men & not to men. Doth he not call the
corrupted church Jezabel, Babilon, the
great whore, the mother of all evils?
these are y^e Qualifications the Holy Ghost
qualifies the Adulterous women with who

who has chosen to her self other Husbands
besides the Holy Ghost. Let her be under
obedience, as also saith the Law. A wo-
man that is under y^e power of a husband
to which the Law hath made her subject,
can do nothing of her self; but when she
has freed her self, either by obliging her
husband to cast her off, or by his death,
she is at Liberty, & free from the Law y^t
brought her under obedience to her husband
Behold that adulteress, that whore, she
has not obeyed her first husband, she
hath freed Jesus Christ to put her a-
way that she might have her first Liber-
ty; She was a daughter of Iniquity, a
daughter of abomination; Christ had
indeed marryed her, but she hath forced
him to put her off, that she might have
her first Liberty. This day my people,
they that call themselves my people,
are returned unto their first abomina-
tion; they have separated themselves
from Jesus Christ their true Head, since

since you see that she (viz the church) is no longer guided by his spirit, which is as much as to say, you see that the laws of the husband are no more binding upon her to subject her to his obedience, that she might be taught by him, but she hath made a Law to her self, having assumed her first Liberty, which is as much as to say, that she is fallen into her first abomination. No whore mongers, adulterers nor Idolaters shall inherit the Kingdom of heaven; the church of this day cannot inherit the Kingdom of heaven, the reign of Jesus Christ, because she is condemned by his Law for being an Idolater & adulteress; she hath chosen to her self other Gods, other husbands; therefore I come now to make me a new church, I come to rebuild Jerusalem from its very foundation with new stones; I will make her descend from heaven as she was figured by the Vision of John but I will rain down fire from heaven, &

the fire of Indignation upon y^e thieves
 dens, upon Jerusalem the murdering
 City. Take this for an undoubted
 Truth, that where the Holy Ghost
 is not there is no Church; where the
 Dominion of husband is not, there
 is no lawful Spouse. What God
 hath joynd together, let no man
 put asunder: is not this the words
 of the Apostle touching marriage
 which are taken according to y^e letter,
 as if God hath joynd by an exp^{re}ss
 Command of his Spirit, every man
 & woman [that are married together]
 The Holy Ghost has joynd Christ with
 his Church, what therefore God hath
 joynd together, let no man put asun-
 der: The false Doctors of the Earth
 have separated what God hath joynd;
 they have separated Christ from his Church.
 The Church doth in no wise execute the
 Lawes of Iesus Christ, nor his will, but

but she executes *g* Commands and the will
of the ruffians that have debauched her
the Doctors that are now princes of the
church, that is called the Church of the
Lord, are the princes who have drunk
the abomination, who have made them-
selves drunk with Babelon. Declare
unto you the Truth; every time you
enter within that which is called Church
now adays, you enter into a den of thieves
and robbers, for they have stole Christs
wife, they have robbed his Glory for them-
selves. If you consent to their abominati-
ons you make your hearts a temple for
fools, and not for the Holy Ghost. Stand
fast in *g* Liberty that Christ hath pur-
chased for you. Be no more subject to
Human Laws; there are not new things
which I declare unto you this day;
this is what the Lord said, a scribe
well instructed bringeth out of his
treasure good things old and new;
the

the things I now tell you are old and new; they are old, because it is from y^e beginning of the world that this hath been said; they are new, because you are ignorant of them & ye knew them not Tell me whether Babilon that calls her self Ferusalem, the Spouse of the Lord, tell me, doth she love Him? doth she keep his commandments? Is not she a Lyar, of which Lyars it is said, they shall not inherit the Kingdom of heaven? if you love one another, by that I know you to be my disciples, so these whores love one another, for they say they compose Ferusalem and that they are my disciples? Can you know by the love they have one for another that they are my disciples and my Body? the members of a body do answer one to another because they are

are animated by the same will, by the
same Spirit: how many Spirits how
many wills is there animating that
Body which now adairs is called Je-
rusalem. Acknowledge that what
I tell you is the very truth, to wit,
that knows not what is now adairs
called Church, because his com-
mandments, his will are so violated. this
day I have unbound the truth which
Babylon had bound, that your Eyes
might be thereby opened and that
you might see clearly, wo be unto
you if ye shut your Eye lids which the
Holy Ghost hath opened, for the Lamb
will not receive you into his nuptial
Chamber. This is y^e whole warning,
when thou hast read it. Philipps question to
y^e Eunuch Acts 8. 30. may be applicable enough
however if y^e canst not receive it presently, I
hope thou wilt not reject it. w^{ch} God hath
joynd it is not y^e words of y^e Apostle. It is termed Apoc-
ta. in Heb. 3. 1. I thought at first reading it had been
a mistake in y^e writing but I find tis my own mistake

Out of Bro. Sim. Sr July 12 1718 38

my Passions and carriage toward thy self
any other Relation has been contrary to
Revelation, believe me it does not exceed
my ^{own} Sources ^{which} may imagine. I have hereto-
fore hinted to y^e, & I lay upon y^e strictions as to
ing this on y^e, as also and command to do some-
things y^e reasons of w^{ch} words not obvious, how-
ever it is an unimpulable Truth y^e reason has
thing to do wth Revelation, and no Man may
y^e wills of Almighty, & dost thou; I do & do as your
act, in all cases according to y^e Light y^e God
gives me, and I doubt not, but thou would do
y^e if I said y^e I do, if thou wert in my place.
I have no reason at all to fancy y^e I do so
as a favorite of Heaven, I know y^e contrary
wh^{ch} is y^e Almighty is a God of his free Grace
& follows upon me unmerited, for it is my Duty
to give y^e an humble thankfulness, & to
know y^e I said upon all occasions. I
would had y^e hazards to have had an inspired
person my constant guest, for many months
past, & there are but few days past, y^e he has
and not less with y^e visits of y^e spirit
aching upon y^e inspired person, & proving us
w^{ch} we do arise, & encouraging us w^{ch} we do
well, (if we may ever be said to do so). I was
boldly commanded to know y^e I said of y^e hope
live in, tho' there y^e 6 years yet to come; &
perhaps longer y^e I shall have occasion
for it, & so cause. I did not only I was so-
berly reprimanded, after w^{ch} I immediately

North, abt it and made an End ^{tho} God's Justice
 for 30 years yet to come; others, und^r every
 circumstances ⁱⁿ my self as to if particular will
 comply wth his Demands, they having no such com^{er}
 as I had, and therefore no way criminal as to the
 people; I must give many Instances of some things
 singular in my own case, therefore I desire that
 you not censur^e me for my supposed failure in
 maintaining a correspondence with y^e just afflic^t
 said manner as in times past, w^{ch} I was under
 restraint. Sam^l I'm afraid has wholly turn'd his
 upon ^{the} one & seem'd to embrace y^e w^{ch} no
 plain words, tho' they may be misprov'd, but
 I'm acquainted with and of y^e wrong sort, but
 w^{ch} if I had God to open his eyes he will see
 he is in y^e wrong Box, for he lands upon him
 as too many else do to pass a judgment upon him
 as much as in his Natural Capacity to
 know as if Sherry Heaven is above them
 And as to y^e ^{of} Dispensation, I
 think now to communicate to him, as if with
 sometimes with y^e natural Sun, which does
 possess, & I look every day to see
 of us that look for a brighter manifestation
 command to walk in a social love, & to stand
 they are assist'd by y^e Sp^{irit} of prophecy, y^e way
 of y^e day of small things with
 with apparitions, & y^e of light of y^e man
 of y^e of y^e Indian Sun.

The great Day of Muscovy had y^e curious
 find out, and of y^e Empire when he was a
 and had y^e patience to allow with a great deal
 somewhat as they tell us for 3 hours to walk
 when some of them were not so able to
 discourse being directed particularly to himself
 by 12 persons of them, and w^{ch} he went away

By John Soulier 24 may 1713 at M^{rs}
 ioux: after something particular to
 self / I have calld some of you together
 day 12 month, & there pass a solemn
 in the presence of my four servants, whom
 I am about to send abroad to declare my word
 was premeditated, poured forth, & pronounc
 by my spirit; I then declar'd it to be my
 to transact a new Covenant (at my sor
 L Molts) concerning my covering by my
 rit, I have express'd it & given it by signs
 I wou'd it to be committed to writing this
 day 12 month, & my will is, y^t that same
 thing be read in the presence of my Chil
 n, And whosoever shall reject y^e cov'nant
 wh^{ch} I caus'd to be proclaimed by my spirit
 through y^e mouth of my true servants whom I
 chosen for that great sign, shall be cast
 of my holy covenant; it was this day 12
 month, & I will that after a years promulga
 -of the same, it be engraven in y^e hearts
 of every one of my Children, & y^t they profume
 beyond what I have then proscrib'd them
 by my spirit. My Children, I do order those
 words

words to be this day pronounced unto you, because my will is, that every one of my children should drink of y^e new wine y^e I have sowed to my self to drink together with me at my 2^d coming. If you do diligently hearken to y^e words spoken at my sowing, which were pronounced by my spirit this day 12 month, you may in the spirit of your prayer draw near unto the throne of my grace. My blessing shall be on all such who hearken to the word by my spirit, without presuming to add or diminish ought from it. My children are daily called upon to a newness & amendment of life in forsaking all your sins which lead you to death, that ye may gather strength & new life through the substance & power of him who liveth & willeth that you should live for ever with him: he calls you every moment for to examine your selves & endeavour to cut of all that which the loss of your knowledge might proceed from man, & not from the Almighty, and my love shall abide with you, if you do practice & keep my ordinances;

Let then each y^e Bible & hark to y^e psalm singing
Psalm. y^e prayer at y^e same time.

ernal God, seeing thou hast in thy great
they opened our mouths, ours, who are but
more stones in thy presence, yet thou by
strength of thy arm causes thy voice
me forth out of these hard stones. O the
ernal, since thy power is manifested in
& since we have, O Lord been as hard
arts, in regard of thy opening our mouths
ent also that we may be as hard stones
exist Satan & world & our own lusts;
nt, O God, we may be such hard stones
Satan may not be able to penetrate into
forasmuch as that thou hast in thy
they condescended to enter into us, thence
issue forth waters to comfort thy true
loron, Great God, continue always w us
L all y world may know this to be Gods
L, who in his mercy has this day opened
mouths for to bring forth his word. O L^d
nt in thy mercy that all such whose
ths thou hast opened may become true
struments in thy hand, for to render thee
ny, hon^r & might, amidst y dark mists w^{ch}
yet hang very thick on the Earth. O great

O great God who comest to break the hardest
hearts for to soften them to thy obedience
O Lord y^e all such who long after thee
know thee not aright in the way wherein
thou wilt to be known, who reject thy
light, may be guided by thy spirit alone
which is able to lead us to the throne of
thy confidence & steadiness, so y^e if we are
& guided by thy spirit, thou wilt shew thy
gracious & merciful towards us. bless us
that from this day forward, we may entire
resign up our hearts to y^e. bless us O Lord
great compassion, pity all such who seek after

By J. Soulier on Saturday 23 of May 1713
at Sister de Ridders.

My children, I have somewhat to declare
to you, it is y^e I have made a new Covenant
between my self and my children, & I had
a whole year unregardd, & I have reveald
afresh unto one of my servants who had
not heard of it before, to let you know
this is a season wherein it behoves you
to examin and to take heed of y^e words I spoken
that great day at my serv^t Motts. whose
I had chosen to solemnize a new Covenant
the building of my Jerusalem, I am y^e Spouse

am come in these last daies amidst my
 born church for to bapt children having
 guile: And on that solemn day I appoynted
 four of them to declare it in foreign
 ntries and unto nations who knew me
 . Nevertheless I made my self known
 many who have entertained it & I have
 sed them yet I have here likewise kept
 or four to take care to see my word or
 ted, which was pronounced on that great
 onnity, & to notifie it to all such who
 ll be willing to joyn th me in my work
 clare unto you on this day, being the 2^d
 r a years expiration that all such who
 ll not have kept my word pronounced
 that day, shall be cast out from my
 y covenant, ^{ch} is my new Jorusalem, &
 ill take a special delight in all those
 shall put their ontire trust in my word
 will pour down everlasting blessings on
 who have been obedient according to my
 d; depart in peace & my peace shall over
 de with you.

J. C. N. J. E. M. C. L. nam'd
 a mission to foreign parts.

To his 4 Messengers J. K. N. S. E. M. C. & four witnesses J. C. J. B. L. G. J. M. a command, shewing the Apostacy of y^e Nominal Xian Church, & of Gods renewing his covenant with other nations, & publishing the Everlasting Gospel thro' Ja. Can. 6 May

It is my will (saith y^e God of y^e armies Israol) to engage my Children to me by sacramental bond. I will thereby make one in me, therefore must they receive before their departure, y^e sign of my Broken and Blood shed. If they wait on me I shall hereon more particularly direct y^e

Thro' E. Marion 3 May 21 at 6 in the morning. Not. he had some internal Convictions concerning this. some daies before

The word of Reconciliation from the living God, the Lord of Heaven, shall be y^e Word which will call y^e nations to receive the Image of Christ the Son of y^e Eternal Love of him who is called y^e living God, y^e day whereon he will give y^e sign of y^e reality which shall be joy and perfection, shall be the day following the day whereon yo now see y^e bodily light. The message of

Message shall be delivered to morrow to y^e Angel
 publisher of y^e Everlasting Gospoll which
 shall be preached to y^e nations, to y^e end, he may
 anize the instrumts he has choson in the
 place of darkness. to be made a light in the
 Holy Garden of the heaven of heavens Christ.

Assembly I have made known to thee shall
 accomplished. Thou shalt call withor the
 ble witnessos whom I have declared to y^e
 secret. Ye shall go to Moults house who is
 star in the firmament which enlightens
 new man in the Heavens of Christ. Thou
 shall take four witnessos, to the end they
 may bear witness to the true word which I
 shall declare unto them. The last & precise
 ors are gone out from my mouth, for your
 departure from this city, to be y^e day follow-
 after the celebration of y^e Solemnity,
 before arise & go from hence, for y^e Captains
 ordord me to arise to be y^e publisher
 the heavenly peace, & of the horribly
 al destruction w^{ch} shall after y^e publicati-
 fall upon the heavens of y^e abominable
 ple of y^e Earth. Tomorrow is given you for
 the

(67)
The solemnity of the fast, for the publication
of y^e Everlasting Gospoll from heaven.
The day of sabbath shall be fullfilled by y^e
of tomorrow, by y^e sign which shall be left.
Since therefore ye are commanded, arise
from hence, to y^e end y^e good word may
accomplishd which has been delivered unto
you. W^h y^e Depart carry only y^e heart of the
with you. Prayor / May thy free & divine
grace become y^e light of our eyes, y^e sacrifice
of alonem^t for our sins. O thou present
the signs of thy word, to y^e Organs whom thou
callest, to be the lamp that must contain
oyle w^h flows from thy Throne for y^e nation.
Awaken thy jealousy on their behalf, let
them no longer go through y^e dry & barren
places of y^e Earth, seeking what they cannot
find, but may that word w^h is altogether divine
which thoroughly enables both to will & to do
according to thy good pleasure become their
garment, y^e morning star, to guide them to
Eternal Jehovah, if they be the Instrument
of y^e word of expiation of y^e people, grant
may distill on them y^e regeneration & y^e con-
plation of thy unmovable pillars. O heaven

march, thou God of the Living, arise & cause
 our life to be in thee alone, Communicate to
 us the Vertues of the image of thy Christ,
 & they march under his colours, under the
 board which he himself has displayd up
 the earth of mortal men; Remember
 your word to fulfil it in their favours, that
 word of consolation for Eternal life w^{ch} thou
 hast promised unto them. O God of heaven
 & earth, if it never become thy will to retract it
 cover their infirmities with thy compassi-
 on and wash them by thy mighty power. Amen

Y May 22^d 1712

According to y^e orders above mentioned, y^e 4 messengers
 John Allul, Nicholas Haico, Elias Marion &
 Nicolas Portales, & y^e four Witnesses Ja Cuninghame
 Daudod, Lewis Gorise & Francis Moults,
 about four in the afternoon in Mr Moults
 house in a chamber in which there were 2 round
 tables, one towards the east and y^e other towards y^e
 west. Being set down the meeting was begun by
 reading the above warning, after w^{ch} y^e spirit fell
 on El Marion and spoke as follows,
 The word w^{ch} was lost in darkness is going to be
 ght to light, y^e word which was declar'd in a
 1712

secret place is now to be made publick, that is
 word w^{ch} was declared under shadows, under fig
 which was given in secret to y^e Administrat^{ion}
 thereof by the living God is about to be publish^d
 on the earth. That w^{ch} was preach'd under
 is going to be rendred publick by the administrat^{ion}
 of the fulness of times, which must be perform'd
 the ministry of the impletion of y^e figure rep^{resen}
 sented by the Eternal Gospel. The Nations
 of the Earth have not soon y^e word but in
 obscurity, have not soon y^e word but under
 dows & figures, but because they must now
 at an end, and give way to the Eternal Rea
 lity of y^e divine promises contain'd th^{er}in
 dor y^e foldings & windings of those figures,
 Eternal spirit comes to bring them to light,
 they may be bread from generation to gener
 from people to people w^{ch} [people] are to be m
 ultiplied as y^e stars of heaven, who shal shine
 the heavenly firmament of y^e Reality compr
 hend'd in y^e Sign the pattern of men, Christ
 of y^e love of y^e Glory of his Father, The life
 Word Christ, cannot be found but in y^e full
 of the Reality: therefore the Word y^e was in dark
 is about to be brought to light, y^e Word that

acted in secret is about to be made publick
manifested to the people & nations. ~

Here he was more violently seized & said,

upon the table the books of y^e Eternal Cove-
nants of God with men, also bread & wine repre-
senting the Reality of the spirit of life, y^e nourish-
ment of the holy people of the Eternal God, whom
I come to gather together upon the Earth
I gave him y^e Bible, & bring bread, a bottle
of wine and a glass; he fills y^e glass half full
of wine; afterwards (under y^e operation of the
spirit, which overruled him & also J. & in all
signs shewn by them) he opens y^e Bible, as by
the 1st Colours of y^e two Testaments, & then sets
the glass half full thereon; whereafter he plaied
four Mossongors at y^e table towards y^e East thus
C. P. on y^e north side. J. A. on y^e west. N. H. on
south, and. E. M. himself still on y^e East
of y^e table towards y^e west, y^e four witnesses
by accident thus placed (viz) J. C. on the
North east. J. D. on y^e North East. F. M. on the
North west, & L. G. on y^e south west, then the
Lord spoke thro' Elias Marion. ~
This is the day of y^e accomplishment of y^e glory
of nations. The Day of Eternal G^d is set down
in the Throne of his glory to give life to y^e world

to give them the tenderness of his love of
of the tree of Life, the fruit of the holy
accomplishment of the most holy promise
temply sworn by y^e sacred heavenly Majesty
that they may be durable & Eternal. here is
accomplishment of y^e most pure & mysteri-
visions declar'd to men by y^e mouth of
& confirmed by y^e mouth of John, w^{ch} y^e Eternal
spirit of God comes now to fulfill. I mean
visions of y^e heavenly & mysterious whole
of the glory of y^e Lamb who is reprob-
the life that was in y^e movement of the whole
& in y^e obedience of the four living Creatures
y^e four living Creatures represent y^e Evangelical
spirit of God y^e father the son the Holy Ghost
establishing the firmness of y^e everlasting
pol. The Son of man whom Daniel saw
comes to take possession of the habitable
The 4 living Creatures, that is, the perfect
God, his desires concerning the new creation
he is about to make are at y^e foot of his throne
and in like manner the 24 doors each sitteth
upon the thrones of his footstool. Behold they
ready to sing the song of deliverance, the love
song of y^e Lamb, because he comes to take to
sell the victory reserved for him. The thron-

of the man-
of y^e crown
of y^e I
Christ. I
because the
al most be
the mystic
the like for
eternal force
them up-
near the pur-
mperial chari-
comes to ful-
you to the
this is rep-
sent to the
and men be-
rith of a
y^e fruit
many the
me to the
al liberally
can never-
ful fruit of
eternal precet
en from-

of his old men or Elders. represented in y^e vision
 of 2 covenants lost (No men) under y^e denomi-
 nation of y^e 12 Tribes of Israel. & y^e 12 Apostles
 Christ. These thrones are at present emp-
 ty because that y^e Life, Christ, y^e Lamb, y^e vertue
 must be delivered by the particular message
 the mystical living creatures who receive
 a life from the heavenly wheels, from the
real force and power of God, is not seated
 them upon their thrones to make them reign
 upon the spirit of Life, w^{ch} is shut up in the tri-
 umphal chariot of the King of heaven. but now
 comes to place his justice upon the 24 thron-
 es to give to them force vigor power and autho-
 rity. This is represented to you by the sign [The
 table to the glass of wine placed upon y^e table
 opens betwixt y^e 2 covenants] which is with
 each of your eyes. Christ says that he will
 be y^e fruit of the vine new with his discipli-
 ning) the fulness of y^e authority that he sh^d.
 be to the thrones that were possessors, but with
authority, to the end he might communicate to
 a power from himself that they might reign
 the fruit of the vine is the Eternal Gospell
 proceeding from the father y^e husband-
 from the Son the plant, & therefore he has
 caused

(14)
caused to place the visible sign thereof upon
Letter (of the scriptures) in y^e midst of the
covenants, as if he wd say unto them, So I
with glory might & powor to cause you to
reieyn; All things are shown by signs to you
ignorant inhabitants of the Earth. The thing
appears impossible that one living creature
have 4 faces, one towards the East, another
wards the West, another towards the South,
ther towards y^e North, & yet when it went
not turn aside, but each one went straight
wards. Those 4 faces represent y^e accomplish
of the perfect will of God which is but one
the titles of father son and holy spirit, and
y^e perfect Divinity one only God, y^e father
band, guide of his people, y^e mystical body
those 4 names. father son, holy spirit, which
are to be made one, because the powor of God
shall be all in all in every member & will
for them all children of Love, who have but
will, that of God, as the 4 living creatures
but one will, altho it appeared as if they had
faces. In like manner the visible sign which
send to the Nations, to declare to them my
and which I have set upon y^e mystical
of Ezechiel, have but one will, that is to say,
messago has but one intention, w^{ch} is to accom

15
mplish the will of God & Father who sends
Altho they appear to have 4 faces visible
unto them, yet there is no force of will in them, for
life is in the wheel of the triumphal cha-
of the message of the Everlasting Gospel.
All things still in this day are represented
in living figures, even in order to accomplish all fi-
the Ends, so observe thus. Ye are & living creatures
towards the true sense earthly animals, without know-
of & truth of God. This [taking off the
ment] he puts his hand on the Bible in speaking
of those words] is the great wheels of & churi-
the mysterious vision of Ezekiel, & glory
of God shown upon men. There are [pointing to
one] the wheels that were within & wheels
of them were full of Eyes, where in &
of the living creatures was, to cause them to
wherever they intended to go. Thus ye are
toward & Nations, with & Thrones without
only, with the great wheels without you
but the wheels that were within & wheels,
Eyes which are the spirit of Eternal life, &
revelation and accomplishment of the Eternal
roll, shall go before you, and be your life &
wherever it shall go, ye shall follow it; And there-
I am going to put in your mouths & in your

Hearts & sign of y^e covenant of the Lord. And
earth shall know in a few daies that I have
broken y^e covenant y^e I made with it, that I
establish another altogether NEW. And
I do now to you that this is the day of y^e accom-
plishment of those words, y^e y^e (Christ of God)
shall drink the wine new in y^e blood of his
father. He comes to give unto you his most
precious, the mouth of the (heavenly) morning
the earnest of that Covenant, to y^e end y^e may
publish it among the people, & leave ^{them} y^e
thereof, ^{ch.} is y^e Gospel spirit y^e shall be in your
I know ye men of y^e earth that I have broken
my covenant with you, I am making a covenant
with y^e living creatures, like unto your fathers
But who are obedient unto my will, and have
not valued their own life, such as yours is
than that of the Lamb of God, I mean have
crucified the life of the rebellious Adam, y^e I
might have y^e of Christ, the new man
is created by God. As a sign & seal [The
that I seal y^e word which I declare unto you
heavens, the Colossial court who minister
the foot of the Throne of God, has spoken
to me. Go swear to the earth in y^e most

recond name of that Majesty who fills
 throne of heaven, That he had broken the
 part which he had wore to their fathers
 the blood of Christ shed for them, & because
 of unworkings he has found in them, they
 rpled it under foot. And thou shall make
 covenant with the sign that is obedient to
 word. the living creatures who are going to
 ds the nations. mounted on y chariot of my
 y, of my power; thou shall say thus unto
 e, & lower: Oh the heavens & earth are unmoveable
 because of the strength of my arm which made
 what firm, so shall the covenant of righteousness be
 ch I am going to enter into w y holy pro-
 of Christ. Thou shall therefore take y visi-
 sign which Christ broke the day before his
 sion. Thou shall break [he breaks the bread] it
 heir presence to signify, that as the Body of
 est was broken for y men of y earth, & that
 have not made it one again by a filial obe-
 nce, so shall they know that I transfer the
 bility of my word, to the living creatures who
 e but one will, which will is m y wheels of
 chariot of my glory of the triumph of my
 est upon y earth. It speaks to y 4 witnesses
 go of four pillars of y earth, yo I say whom I
 chosen to be present as four witnesses of y ju-

110
immutability of my word, ye who are a sign
represent the four ends of the habitable earth
is to receive as a heritage of obedience like to
obedience of the living creatures who have
their spirit, their life in the wheels, ye shall
be witnesses of y^e immutability of the word.
Eternal God has broken his promises
he made to a people, who have rendered
selves altogether unworthy of y^e to transfer
them to the seed of Isaac, who are obedient
by y^e power of the spirit of life w^{ch} comes
to be communicated to them. Remember the
words y^e J^h saith y^e sovereign of heaven
more look upon the people of the earth
say they have my covenants by writing, as
my people, but that I have removed my
testament I do carry it away this day according
to the eternal decree of the sovereign God
& I depart immediately with the messengers
ye are to follow me y^e I may place it in y^e
hands that are in darkness, in y^e shadow of death.

Go Charles Portales, giving him y^e
Is it not by an oath of fidelity, in so far as
permitted to weakness, to promise to invincible
strength, y^e thou dost promise to y^e High & Maj^{ty}
by God y^e supreme Sovereign, y^e thou dost promise
to him to be entirely obedient even to y^e death

ce he calls y^e to carry y^e torch of everlasting life
to y^e Nations w^{ch} lye in y^e shadow of death

To John Allul giving him y^e bread

Thou hast y^e words of Eternal life in thy heart.
Thou art y^e stone upon w^{ch} I build my Church
Thou art that pillar which says, whether shall
I go, for thou alone art life Eternal, Christ
Lord. Thy fidelity shall be renowned from
age to age, from Generation to generation, yea
all ages, in the house of thy Lord, because of y^e
thy obedience thou yieldest to his will, y^e fidelity
thy heart is received as a solemn oath of fidelity.

To his Isaac giving him the bread.

Thou hast been called by y^e name of Isaac, because
thy obedience to my word (saith y^e L^d y^e father
faithfull) thou art rich because y^e by thy
obedience thou hast bought y^e precious treasure
heaven; thou hast offered up thy soul, thy life
highly renowned among y^e adulterers & whores
of the earth, to be sacrificed to y^e honor
of thy Lord, therefore shall thou be y^e child of
promise, because of thy obedience, Receive y^e word
of life as a heavenly eternal nourishment.

To Elias Marion taking y^e bread himself.

Thou whom I have caused to fly from one
place to another, from one province to another
the eagle of my power flys upon y^e earth, yub

publishing y^e tidings of its King, do thou
 joyce because that in thy obedienc^e thou
 shall find eternal rest & y^e consumation
 that veil which covers thee, that thou may
 be a torch to the people of the earth, by
 shining word, which y^e heavenly & mystical
 as shall shod forth by y^e organs of thy mouth
 Raise thy heart towards that source, which
 purifies the hearts that he may prove that
 in the crucible of his living celestial fire

He speaks to them all.

Remember ye the word y^e is declared unto you
 who ought to have but one will, this word
 moral shall be y^e seal of y^e covenant. [He takes
 up the cup] Behold the times of refreshing from
 the presence of y^e Lord, who did sit down at the
 right hand of heavens. Behold him now upon
 the earth to accomplish his good word, declar
 by y^e mouth of his servants. Remember y^e I have
 put in your mouths y^e sign of y^e renewing of y^e co
 nant which shall be eternal, y^e accomplishmen
 of y^e sign of y^e blood of y^e sacrifice of y^e Lamb.
 therefore ye are to drink it as a sign, not as
 in comētion of a sign, but of y^e accomplish
 mt. of y^e sign, by y^e reality, w^{ch} shall flow down upon
 you, if ye are faithful, & thereafter upon y^e nations
 Upon your hearts to y^e end y^e y^e may be his mess

songor, prepare y^e upper chamber, there to
 celebrate his heavenly nuptials. Remember y^e
 Lord gives to you y^e stability of his word to
 a seal of y^e fidelity of your obedience, & of y^e
 y^e spirit which he will bestow upon y^e organs
 are among you, as y^e life & y^e light of y^e people
 are in darkness; as the power & vertue that
 must be plac'd in y^e thrones y^e are now as th out
 horily. Tho stability of y^e word of God is not to
 shation, y^e y^e heaven of Babylon, y^e y^e earth
 abomination shall drink of y^e cup of y^e wrath
 S. G. because he has broken all alliances
 fidelity with them. but also do ye declare to
 inhabitants of y^e new Jerusalem, with whom
 make a Covenant, that my throne shall be an
 lasting throne, that from generation to
 oration I shall be their king & their Lord.

To Cha. Portales giving him the wine
 give for y^e nations the sign of y^e Eternal Covenant
 wh thy Lord is ready to make with them,
 wh y^e liquor which represents y^e life of Christ
 untain of living waters which must water
 all generations y^e Garden, y^e pleasant field, w^{ch} he
 or to get unto himself

To J. Allul giving him the wine. a
 ure art y^e vessel which shall contain y^e life of
 nations, the eternal covenant of Resurrection,
 as y^e

as y^e glas thou holdest in thy hand doo contain
 the liquor, ^{ch} is the sign of the covenant of the
 blood of Christ, which covenant is broke by the
 infidelity of his people, as thy mouth will take
 the liquor contained in y^e glas thou holdest, so
 thy heart contain y^e good word of life, & thy mouth
 shod it forth, to be drunk, into y^e mouths of
 members which Christ comes to gather together
 among the nations of y^e earth, to make them
 his members, and the gathering together of his

To Rich. Haies giving him the wine
 Thou hast found no bitterness in drinking y^e cup
 of thy Lord; thou hast found nothing therein
 joy sweetness & consolation. Therefore y^e spirit of
 Living God presents thee y^e cup of his eternal co-
 nant, which is sweeter than honey, to y^e and
 thy heart may satisfy its thirst, and acquire
 going on from strength to strength, in resigning
 self to the absolute will of him, who now possess
 thy glory, to restore it one day to thee in y^e glory
 and heavenly Aris; Remember, that as thy
 has sworn an eternal covenant with his God
 von by an oath together with thy fellow labo-
 rers here present, which day, hour & moment
 ascended to y^e heart of thy King, that he may re-
 member his word which he will accomplish to
 and thy brethren companions in the same work
 upon the good word which he has sworn unto y^e

Lord comes to accomplish all his will upon
 Earth, which he is about to create, whose of
 are the first fruits; Drink, for thou hast a
 at journey to make, & may thy heart be proo
 full and contented, looking unto him who is
 rewarder of its good will in fulfilling of his word

To El. Marion himself taking the glass.

Thou who hast in thy mouth the words of
 eternal life, & promises of y^c covenant of thy
 foreign God y^e are to be left to y^e nations, remem
 thy fidelity shall be left to my people as a monu
 nt of the stability of my word, for thus saith y^e
 ng God, as I have brought y^e from the depths
 & mountains of Egypt, to transplant y^e into y^e plains
 ny Garden, so will I transfer y^e covenant of my
 d words unto people now at a distance from my
 onants, & y^e stability thereof shall be such as a
 h deeply rooted in y^e valleys & protected from
 re; thou shalt be a river in which many shall
 h themselves, thou shalt be a fountain in w
 ny shall drink y^e resurrection of Eternal life.
 re are y^e words of y^e covenant w^{ch} I am making
 & y^e Inhabitants of y^e earth, under y^e denomina
 of y^e 4 earthly living creatures, who have taken
 sole obedience as thou wilt, as y^e people who shall
 race y^e covenant, shall have but one will [the drink]
 call y^e influence of y^e life of El flow gently into
 heart, there to become nourishment to y^e people who
 athirst & hunger after him, without knowing him;

But the mouth by the administration of the holy good
 wine word proceeding from the powers of heaven
 shed forth the light into their hearts. I medially
 the fig. fell upon John the still at the same table
 in ten times. Water Water Water etc. in the
 in a tankard, he then said, give me a glass.
 will in a sensible manner shew unto you
 I am about to do according to the words ye have
 heard. The Glasses are given him, who then says
 Give me wine, give me spirit of wine of the
 pure, for I have a sensible sign to perform
 the midst of you! They gave him wine, & from
 a glass filled with spirit of wine, afterwards
 opens the bible as by accident to the same place
 & M. had done before (viz) Col. 1. & 2. Col. 1.
 & says it so opened in the midst of the table, then
 pours wine in a great glass in the pulch. only
 then he places the 3 glasses cross wise from E.
 & from N. to S. then he pours water in the 3
 beginning at E. N. then W. etc. in the 4 glasses
 form of a cross nearest to the bible he pours
 small quantity of water, but more in the 4
 most glasses beginning at E. N. then W. then
 he pours spirit of wine into the glass of pure
 which he again sets on the bible, & then touches
 the bottle, in which only still there was pure wine.
 Here is wine the represent of the Covenant by which
 was made under parables & figures, in other
 signifieth [it was made] under an imperfect
 representation, the water signifies the people of

th. for as I have plac'd those vessels, so had
 I made my covenant, y^e is over all y^e nations of the
 earth. but as figures must vanish. I signify so
 you by the sign y^e is before your eyes, y^e is, by
 it's imperf'ed colour of y^e wine (pointing to y^e
 utmost glasses where y^e faint tincture was)
 of covenant, because the water predomin-
 s over y^e wine, & there is only seen in it a very
 imperf'ed tincture of y^e covenant of God to his
 people, but behold y^e covenant which he is at
 this day making, is a covenant y^e shall never
 broken, because it shall prevail over the
 dominion of the world, it shall prevail over all
 nations, by the measures of y^e spirit redoubled
 the covenant of y^e son which holy spirit
 shall only full fill all figures in abolishing^m
 as y^e imperf'ed things, y^e things w^{ch} are but
 shadows, & w^{ch} are but in part, must have an
 end, y^e L^d signifies y^e to you by y^e mixture of wa-
 ter & wine by causing it to be thrown on y^e ground
 In speaking these words he throw out y^e wa-
 ter tinctur'd wth wine in y^e 4 utmost glasses
 & set them aside, then showing y^e great glass
 wherein was wine mix'd with y^e spirit of
 wine, he continued, holy spirit w^{ch}
 is y^e covenant of y^e holy spirit w^{ch} is a going
 & mix'd wth y^e of it to render it perfect & trium-
 ant, you to render it strong, because y^e spirit of y^e
 strength of G^d shall be with it, to render it durable
 from generation to generation.

Afterwards he pours a good quantity of γ wine
 mixed with γ spirit in the 4 glasses near
 γ bible m^{ch} there was a little water, & says
 As the wine is strengthened by a double measure
 of the spirit, so the Lord comes to strengthen
 sacrifice; he comes to make γ witnesses one
 of it, that they may stand on their feet, &
 pour forth of the wisdom & the knowledge
 of God, to fill all the earth with the same.

Then γ spirit being on J. Cun: spoke
 The angel of the Everlasting covenant (his
 stretcheth forth his arm) hath stretched forth
 his hand & sworn by him who liveth for
 ever & ever, that the words now spoken in
 his chosen organs are faithfull and true
 in the speedy accomplishment thereof, shall
 the justice and Love of the great JAM
 visibly displayd. & all men shall be forced
 acknowledge that he has spoken. To γ m^{ch}
 Hear ye the word of the Lord, ye whom he
 chosen as a sign unto γ nations of the earth
 as the first fruits of his new covenant, as the
 messengers of good tidings to those who will
 hearken, but the trumpets denouncing sorrow
 desolation to such who reject the counsells of
 the Lord over them. Thus saith the Lord unto
 you, Labour ye in all things to behave your
 selves as the messengers of the most high
 gods

ng good example unto all purity of life &
 noys of conversation. shew ye forth y^e moode
 of wisdom which shall characterise you
 the children of God, remember that the fruits
 of his spirit are Love, Joy, peace, long suffer-
 ing, gentleness, goodness, faith, temperance
 meekness. remember ye that such who
 led by the spirit, ought to walk according
 to his holy motions, therefore let not any vain
 glory find place in you. provoke not one ano-
 ther, envy not one another, bear ye rather one
 others burdens. if any among you fall into
 miscarriage, let the others labour to restore
 him in the spirit of meekness, remembering
 your own frailty, and how ready ye are on all
 occasions to yield to the temptations of the Enemy.
 Love upon one another as members of the same
 mystical Body, joyce ye in one anothers conso-
 lations, and bear a share in one anothers suf-
 ferings; let every one prefer the will, the
 satisfaction, the convenience of his brother
 before his own; Let him among you who
 should be accounted y^e most honourable in
 House of God become a servant of all
 no other emulation appear among you
 but

But to exceed in humillity in faith, in
 mal love: & shall the blessings of the
 God of peace dwell rightly in your hearts
 so shall his work prosper in your hearts
 so shall his word flow from your mouths
 with that purity and power as shall
 down the hearts of the most hardened,
 and force them to acknowledge that
 is among you of a truth.

Thus has the Lord said unto his
 whom he sends before you, Watch
 over my chosen ones, whom I have
 committed to thy peculiar care, be thou a wall
 of fire around them, protect their bodies
 from danger, and their souls from the
 temptation of the Enemy, controul the
 first motions in them tending to
 or animosity, and put them still in mind
 of the importance, of the solemnity of
 that message, upon which they are sent.
 I will open their ears to thy instructions
 I will prepare their hearts to receive the
 silent impressions which thou shalt make
 thorem. My blessings shall rest upon the

the blessings of God the father, God
 son, God the spirit. The blessings
 the one Eternal God shall rest up-
 on them from henceforth and for ever,
 they are obedient to his directions, I have
 commanded them to depart from hence,
 they shall follow thee with cheerful-
 ness, and feel my consolations supora-
 unding in their souls, so that they
 will count it as matter of joy to be
 employed by me, you and to suffer
 my name sake. here I solemnly send.

By John Souhier on may 21 1713
 at Mr Jurisux. directed to her.

child I have been willing to come to thee
 day, it being a day on which thou hum-
 ble thy self in my presence, but I am
 willing to make known unto thee where I
 wholly and only to be sought for, in
 or to be found, that is, in my self who am
 deliverer & thy God, in whom I will
 that thou put thy whole trust in ^{the} steadfast
^{ness} that

that I am the only one who can dispense
both life and death, and that I am to be
entirely sought unto for such a one as I
really am, the strong the powerfull, the
Creator of all created souls, It is I that
have breathed into mens hearts and be-
stowed on them immortall souls, Come
willing they should live with me for ever
so they have no other ayme than to live
under my government and obedience.

My children, many seek after me to
strive to find me according to their own
conceptions and wishes which they do ob-
tain in themselves; they enquire after
me in the way of the imaginations of their
own hearts. but I will be sought for
according to mine own will and conform-
ably to the Jode and knowledge which
I offer them by my spirit. It is a long time
since that I directed my children to forsake
all things in order to follow me, & many
of those to whom I spoke thro' their own
mouths and that of others, have rejected some
of my ordinances for to retain their own families

human reasonings. As I have been cloy'd with
 that blood of bulls, goats, & rams, & of all other beasts
 such and were sacrificed unto me, & have utterly abo-
 lish'd them, so I have substituted in their stead
 everlasting sacrifice w^{ch} I have appropriated
 my self, by my own body, y^e I adapted to my
 before y^e foundation of y^e world by my will
 & son. I have I tell you been fill'd wth y^e blood
 w^{ch} were kill'd to be sacrificed to me
 to put away y^e sins of men. I have put
 end to all such sacrifices y^e could not cleanse
 thoroughly from their sins, & have appoin-
 t'd to my self an everlasting sacrifice for all
 w^{ho} desire to live with me, & this sa-
 crifice shall continually live from age to age
 eternally: & this is y^e accomplishment of y^e pro-
 mise y^e I made by my spirit. y^e I w^{ill} make my
 known to all my creatures who w^{ill} be desirous
 to enjoy life through y^e Jesus X^p my wellbelov'd. but
 I will not allow y^e men sh^{all} be captiously reason-
 wth me any more by their humane learning
 I have been gladd wth y^e sacrifices of beasts
 w^{ere} wont to be sacrificed on my altar, & as
 my coming into y^e flesh in order to destroy
 I have abolished those sacrifices, so I have
 appropriated to my self y^e w^{ch} is far better, to
 the blood of him who is living & sh^{all} live for
 ever.

over together with those who shall be willing
 to live with him that lives, & they shall live
 wise live for ever from ages to ages together
 with him who shall never dye, & his love
 shall ever abide on all such who shall put
 their whole trust in him according to the
 doctrine of the scriptures and the light of
 his spirit which comes on this day to abo-
 lish all human wisdom and reasonings
 the coming of Jesus Christ. The elders
 having been satisfied with the blood of
 sacrifices and likewise with their sacrific-
 ers (who presented offerings according to
 their own lusts for that they had be-
 come blind from the true law that Moses
 had given them) Therefore I give you
 notice on this day that I can no longer
 bear with humane reasonings by which
 every one pretends to know me according
 to his own sentiments, and I will not
 that men follow their own opinions
 but with their own wills.

When God calls it is the duty of every soul to
 answer: but how should any one know whether
 he does speak or not, till he give himself
 trouble of enquiring, and therefore it
 comes y^e duty and interest of every soul
 to enquire into every appearance that can
 seem to bear y^e smallest character of being
 divine, for otherwise if it should prove in the
 end to be truly such, there is no shadow
 of excuse left for those that disregard it.
 Therefore my people it only remains for you
 to determine positively, that it is impos-
 sible that God should once more condescend to
 visit himself to mankind; or ye must own
 your duty at present to enquire into this
 appearance, for it must be owned that it is
 ready accompanied with evidences sufficient
 to awake your attention, & that there are
 some things y^e cannot easily be accounted
 upon any other supposition, but that it
 comes from God. Consider those things go-
 ingly in your own souls, and ye will find
 an incumbent duty upon you, to search in-
 to this matter and examine if it be from God
 or not: And as to y^e method of enquiry, have ye

so learned Christ, as to be at any loss therein
 where is that reverence & veneration yo profess
 to my holy scriptures, if yo will not acknow-
 ledge that there is in them sufficient rules
 and marks whereby to examine every ap-
 pearance pretending to come from God; & it
 may be a favourable presumption for this
 appearance, y^t y^t appeal is still made to
 & to the testimony: But yo must know that
 my holy word is now, at present, so glossed
 over and so slightly regarded by y^e greater
 part of mankind, that it is not easie for
 any one to discover therein all those things
 that are necessary for their conduct. Not
 through any deficiency in those sacred writs
 but through y^e wilfulness & blindness & hardness
 of your hearts. Therefore let it not suffice
 you, that you have in your hands my
 writ, or that yo read the same, unless at
 same time yo make y^e most serious & fervent
 application to the throne of grace, begging
 that the same spirit, who did inspire those
 writings, may now apply them unto you, may
 now, open your eyes to perceive the wonders
 are hid therein, may now become his own

alany in order thereto it is necessary, that yo lay
 eration all those groundless commentaries of men
 yo will those schemes & systems yo have taken up
 am upon the credit of no better foundation than
 exami- word of men, such as your selves. for all
 om from se will so stuff and fill your souls y^e ther's
 sumple room left for my sight to enter in. Come
 is still fore unto me with hearts full of child
 yo may e simplicity, with hearts stripped of all
 present- ngs. clean and white & pure, y^e I may thou
 regard to write my law, then shall yo know w^t.
 is not the sum & substance of your duty, then
 in all the ll yo be taught my will & enabled to
 their con- form y^e same. Then shall my word abide
 in those to you & produce those effects, which can flow
 ks. From m none but God, & be yo assured, y^e if thus
 be let do do the will of your heavenly father, yo
 your kin- l quickly come to know whence this
 he same- mine does proceed. — — —

at there still remains a rest for y^e people
 of God, all must own; that y^e expectation
 of a glorious state of y^e church here below
 well grounded, no man can deny, that will
 give them- self y^e liberty of searching into my
 word; that y^e propheticall parts of scripture

(4)
relating thereto are not fulfilled, nothing but
wilfull stupidity and blindness can make
any one imagine. And in order to that
it is necessary that every wicked thing y^e do
or can disturb the peace of Israel, must
cut off, y. soon what reason might be
& is more than abundantly confirmed by
many, many passages in holy writ. And y^e
judgements will not be poured down all
sudden, & as it were in a moment, but like
waters of y^e flood, will begin, & be poured
gradually, till they have overflowed y^e face of
this earth is consonant to y^e ways & dealings
of God in all ages, & his eternal love & good
will to man, seems to require. Why then
it seem a thing incredible to the people
this generation that those things are now
to be brought about? What is it y^e this my
present message declares but those great
essential truths? I have in this day sent
a voice before me declaring my near ap-
proach, declaring the judgements that will
proceed the same, exhorting to a speedy
sincere repentance as the only means of
avoiding those judgements -

It is prophesied of old that when y^e son of
man

n should come again he shd not find faith
 this lower earth and indeed faith in any
 se that it is understood in my scriptures
 not now to be found. Let every one examine
 at he call, faith, in himself. & it will appear
 to be that true & living faith that does quicken
 the soul, that does purifie the heart, that does
 produce all manner of good works, that does
 make men pleasing unto God, that makes all things
 possible for them that believe, that does give the
 substance of things not seen. & is the substance
 of those glories that are propos'd as objects
 of hope. Let each of you consider if the faith
 of Abraham be in him, if y^e faith of Noah,
 or all the other worthies recorded in holy
 scriptures, is to be found in him. Either ye miserably
 lose or destroy your own souls, or ye must con-
 sider that this faith is not to be found on earth
 that therefore one of y^e most remarkable signs
 of your Lords second appearance is fulfilled
 in its most extensive sense, consider further
 the whole stream of the propheticall part
 of the old testament, and almost all of y^e new
 not raise y^e expectations of the people of
 Israel to wait for Christ to be again revealed
 in heaven, without sin unto salvation, for all

Fulfil
 know
 m. con
 make
 of Jeru
 reason
 fully con
 fully
 joined
 moment
 begin
 work
 to y^e w
 spiri
 equi
 will
 lose
 that
 of
 in
 learn
 prog
 work
 the
 only
 that

the

the ends of the earth. is this at present an object
of your faith? some indeed expect a general judg-
ment. but how gross & absurd are the notions of it
can this be called a christians faith since it is
comon with them to Jews and Gentiles. Let
each examine the scheme he has rais'd in his
own mind. of that judgement & it will appear
absurd & inconsistent even in his own eyes. He
has indeed determin'd a Day wherein he will
judge y^e world in righteousness by the man
Jesus. but have ye forgotten, that a thousand
years in the sight of God are but as one day.
Therefore to limit that general judgement to
natural day has in it self no foundation. He
will judge all flesh. he will lay open y^e heart
of all men. he will expose y^e hypocrisie of every
one, in the eyes of men & angels. but this is
but one, & not y^e most essential part of what
is to be brought about at the glorious appear-
ance of our Lord; how many scriptures are
yet unfulfill'd? how much remains to be done
before all the Kingdoms of the earth are
the Kingdoms of Christ, and he with his saints
reign here for ever? is the Kingdom of God
which his will shall be done in earth, as it is
in heaven, is that Kingdom yet come? or

will you not
know what
the word
of their faith
shall out of
have us of
behold what
claim that he
shall be my
omnibus to
most of mil
shall appear
we hope the
to presently
behold his
return to us
at last we
but by it all
Dome of Lo
promises
for make y
of heaven is
indicates an
reign to bring
his will in
of things

your notions of the universal judgement,
 what is recorded of that kingdom? If
 this world is ignorant in so grand a point
 their faith, if even the thoughts thereof are
 scuttled out of the minds of men, or remembered
 as an opinion in it self groundless, & almost
 ridiculous, what just reason is there for the com-
 ment that faith is not to be found on this
 earth. Be wise, be taught in time. when
 your Lord does appear only those faithfull
 others, who wait and with longing eyes expect
 his appearance, only they shall reap the ad-
 vantage thereof. What therefore your Lord
 frequently & pathetically recommended to his
 disciples, his spirit does now, in like manner,
 commend to you watch, Isay, watch & pray for
 know not what hour your Lord does come,
 be ye assured he comes quickly -
 before y^e Lord came in y^e flesh he had his
 runner he cryd prepare ye y^e way of the
 & make your selves ready for the Kingdom
 heaven is at hand, was this a voice y^e did
 all unto any one? could any one have just
 reason to still intreat the messengers y^e brought
 voice? on the contrary ought not such a
 messenger to be received wth joy & thanks & praise
 unto

(3)
unto the great God that sent him? Was it
not the duty of all to hearken unto the voice
prepare themselves? whether such a voice had
proved true or no, such a repentance and turning
God could not have harmed them; for that they
did in the sincerity of their souls, God who sees
all things would reward. So that whether John
the baptist had been a true forerunner of your
Lord or no, an obedience to his voice would have
brought peace joy & satisfaction unto them,
because by it they were brought nearer unto
God in whom alone is happiness. Your Lord
was to be again revealed from heaven, this
second revealing of his is declared to be a time
of joy and triumph to y^e church of God, and
subject of dread and terror & misery unto every
that is not prepared. Because at his 2^d coming
he comes as a great king, with his rod in his
hand, and every one that is his enemy shall
dash to pieces with this his rod. Now every
that does not prepare himself and go forth
meet him is his enemy, and shall feel y^e
full strokes of his avenging hand, for not
paying homage unto his great Lord & King.
Then is there not y^e greater need, that before
coming a cry should be made saying y^e ^{King}

ent. make yo ready, repent yo & turn from
 evill of your waies. Now when any such
 as this is made, can y voice do harm to any
 Has he any just cause to ovill intreat
 that make this proclamation? Nay ought
 not on the contrary with a joyful heart to
 come into the voyce that goes forth, & if
 can find y least appearance of its being y
 voyce, then to joyn in y promoting and
 mulgung it. But however, whether he has
 satisfaction or not, it his duty to repent &
 be ready, for that he was comanded al-
 to do. If that should not prove the true one
 has been a gainor, if it has turned him to
 Lord his God. But God has not left men to
 e uncertainties. There is a sure way of know-
 whether y voice be his or no, a way that
 not fail nor deceive them. And that is by
 g low before thoir God, and enquiring of
 directly, earnestly contending to y foun-
 of wisdom to guide & direct them in every
 that does so much concern thoir eternal
 care this ovry soul ought to make use of,
 when he dos meet with a conviction, give
 the glory, for God will have all to know
 L ovry good thing they do receive comes from
 that ovry step towards thoir eternal happiness

is ordred by his guidanel and direchon. This
 therefore a sure & safe way and ought to be
 made use of by every one. How blind how
 durale how miserable then are those y^e no
 denominate themselves by my name, yet use
 not y^e law that I have given them, that say
 they love me, & yet when I come to them,
 shut the doors against me. Does not this
 make it appear, that they have only the
 name but not the life of christianity.
 they lovd to have the pure precept of the
 god flourish, if they truly desire that y^e law
 their Saviour gave them should be observed.
 then would they rojoyce that any sort of peo-
 ple whatsover would endeavour to bring about
 so comendable a work, and every one would
 give encouragement, and put a helping
 hand unto it. But ye see that tho' this work
 brings nothing contrary to the word of God,
 preachos up nothing but what God himself
 enjoyned to be taught, all joyne hand in hand
 to suppress y^e voyce, to stifle the work, all hands
 are lifted up to vil and treat y^e messengers.
 tho' they come with the most joyful news
 ever ^{were} brought to the sons of men, to tell them
 the Lord Jesus that bought them with the price

us blood, is now coming to rule over them
 self. That he as a good shepherd is coming
 and them into the overflowing pastures which
 in his love has provided for them, in w
 hich joys delights and ravishments never
 be: Yet you see scarce a soul will seriously
 apply himself to his God to know whether
 has sent forth this joyfull voice or no.
 on the contrary they would do as their fa
 thers have done, stone y^e prophets & still intrud
 messengers that God in his love hath sent
 them. I have already given extraordinary
 evidences that y^e voice is mine, they ought
 to look into the scriptures and see what were the
 evidences the holy spirit then gave. You will
 that peace, love and meekness, gentleness
 forbearance, a temper forgiving and forgetting
 injuries and wrongs, were badges that the
 work was operated on by y^e holy spirit of God,
 that the gifts of prophecy, of exhortation, of
 prayer and praises unto God, the gift of revelation,
 gift of discerning spirits, the gift of languages,
 healing, of interpreting tongues, & y^e ministra
 of the same spirit unto others, were more ex
 traordinary evidences that the persons were acted
 by the spirit of God. Now it is apparent unto a
 ny

the Gospol, perform the office of y^e fore-
 nor of Christ coming in his glory, that
 shall be swid against himself, & preach
 righteousness with an extraordinary force
 onery in one place, & preach up wicked-
 in another, rather than they will believe
 God in his mercy, should, as he always
 done, warn the world before he brought
 desolating judgments on it. Are those
 isians, can they say they love God, & desire
 his glory may be exalted here on earth?
 ever they may deceive themselves it is
 arent that they prefer their own beloved
 before the glory of God. — — —

Consider well before you reject this mes-
 s, it behoves every confiding christian to
 ach diligently where such heavy judgments
 threaten on one hand, & so boundless an
 in of grace promised from God, on y^e other,
 ach & ye shall know whether this is y^e voyce
 God or no; if there be any thing spoken y^e
 ot according to what is given by inspirati-
 already, then it is not the presence of inspi-
 on that is to be regarded; but if out of their
 this are explained y^e things that concern the
 doom of Christ, if y^e scoffers of my mission
 cannot

cannot deny this, y^e there is to be a glorious
of my church upon earth, which hath not
soon (and that the scriptures concerning it
not thorowly understood, & that they know
not when it will be nor in what it will
sist, so clearly, why then should men think
it a thing^{so} incredible for God to send his holy
spirit, to expound his own words, & the things
that concern the royal glory of Christ. Com
dor o ye people. here is a voyce sent forth
saying, prepare for y^e Kingdome of heaven
at hand; Repent and turn from the evils
your ways & you shall be received into this
Kingdome, you are called to do nothing but
close to God & read his holy scriptures, & let
Col this go which way it will, you are right
but search thoroughly before you judge
it is of y^e greatest importance to every soule

Now is y^e call of y^e living God to
repentance, now is the midnight cry, y^e Christ
cometh. go ye out to meet him, you have
long time warn'd & foretold of this midnight
cry, yet you are not prepared to receive y^e Lord
who cometh in glory and magnificence John
I am a voyce crying in y^e wilderness saying

out for the Kingdom of heaven is at
 hand, have ye not the same call now, y^e same
 as John was then sent before y^e com-
 ing of the Lord in flesh, so are those my ser-
 vants sent now, to warn you of his coming
 in spirit, for there is to be a day of restitu-
 tion of all things, & I have told you also, I
 send Jesus Christ, y^e before was preached
 unto you, therefore from this ye might expect
 the way of his coming in y^e spirit, in which he
 will restore all things as now again, he will
 cleanse from all unrighteousness, and create in every one
 a new heart, that they may serve God in
 spirit & in truth, therefore you are not igno-
 rant of this but as you make your selves ignorant

Sept 23 1711. May it not be said of the men
 of this generation, that they have eyes and see
 and ears and hear not, that they have hearts, but
 they understand those things that belong to
 peace. They are willfully blind, they will
 not open their eyes to perceive those evidences
 of supernatural power, that are manifest
 in abundance unto them. They will not hear
 his say the voice of the charmer, who
 can harm never so wisely. They will not
 hear him

107
Hearken to my voice calling them away
from their beloved lusts and worldly pro-
clinations. They are obstinately resolved
to continue in this world, and therefore they
shall perish with it. They are deaf to all
my calls. They neither hear the call of
my spirit in their own souls, nor the
of their own consciences, nor those repeated
calls contained in my holy word, nor those
calls which I daily give them by remark-
able providences happening unto them.
are those all in vain? and dares any of you
say that you have answered and obeyed them?
Know ye that in the last day you must
give a strict account for those things
and if you must answer for every idle
word, how terrible shall that reckoning
be? I have given to all my creatures, I
cultures for apprehending those things
belong to their peace, if they would but
take the right method in coming to the
knowledge thereof. But I have at the same
time declared unto them that the natural
man unless illuminated by my divine
light, cannot know the things of God, which

15
which are spiritually to be discerned. But
which of you applies this rule either
to this affair, or to any other that re-
fers his Salvation? Is it not your
duty to read my holy Scriptures,
and not looking up to that spirit
which first invited and can alone ex-
plain them? Ye from thence form
conclusions and notions to your selves which
appear visibly not to be the true words
of God, for those notions produce no real
effects upon your souls. whereas my word
is quick and powerfull, sharper than
any two edged sword, piercing between the
soul & Spirit, separating those who hear
thereunto from their beloved lusts.
Now ye my people that till ye have
felt those effects of the word of God on
your minds, ye have not heard that word
in vain, unless the word of God abide in
you, ye are not y^e Disciples of Christ.
Which of you truly feels that word a-
cting in your souls, as a rule to di-
rect and influence all your actions?
tho-

Therefore as y^e first step towards true Piety
on, acknowledge your selves to be doers
thereof. Which of you can say, that
daily and in every thing deny yourself
that ye take up your cross, that ye
follow your Lord in the strait & narrow
way that leads unto life, and therefore
yet ye are not yet the disciples of
crucified Lord. on the contrary you
crucify unto your selves afresh the
of Glory, ye put him to open shame
trample under foot that blood of the
Covenant by which alone ye can be
redempt, and your souls washed from
that guilt they have contracted, as
if they who despised Moses Law, and
without money, of how much worse
punishment shall they be thought
worthy of, who thus tread under foot
the son of God? Are not ye enemies
to his cross? put the question to your
own souls, if ye do not glory in that

ings whereof ye ought to be ashamed
if ye do not make your bollios
ur carnal Inclinations, and sensu-
appolites, your God? And do not
mind earthly things? Know ye
at thus to be carnally minded is
death, even death eternall. if ye
live to y^e flesh, without question
ye must dye for ever. therefore if a
spark of sincerity remain in your
hearts, ye must acknowledge that ye
are no true disciples of Christ, but ye
are dead in your trespasses and
sins. My people, could I this day
bring you to a real sense & acknow-
ledgement hereof their would still
remain some hopes of your salva-
tion? The voice of God now comes
to call all the dead to judgement, even
to those that know them
as dead in sins, to testify unto them
that

that they really are so, & that yet
there remains some hope of life to
them. The Eternal Word who is
the life of men, gave his own life
for the redemption of those wretched
souls, he shed his own precious blood
upon the tree, that ye might no longer
live to your sins, that ye might
no longer live to the old man, but
might suffer his holy spirit to mortify
in you the deeds of y^e body, that ye
might live to God, that hereafter
the spirit of God might live in you,
might raise your hearts and affections
from earthly things, unto those things
that are above, and thus to be spiritual
minded is life and peace and joy. He
came with thirsty souls, and eat of
that bread of life, which God is not
willing to distribute, and it will give
life to your souls; the spirit of Jesus
raised him from the dead, can also

65

he likewise quicken your mortal Bodies,
and inspire you with a heavenly life,
life henceforth no longer conform to
this world nor to the fashions thereof;
life like unto that which your
Father had while in the flesh; He not
only came to make an atonement
and sacrifice for the sins of men, but
likewise to give them a perfect, un-
erring, spotless pattern of a life
wholly divine; and he procured for lost
mankind, sufficient Light and grace
and strength to walk in those steps
which he walked in before them, and
has promised that whosoever would
follow him here in the regeneration
should likewise sit with him upon
thrones. He has promised that who-
ever suffered with him should likewise
reign with him, and that who ever
partaker of his death, shall share
with

with him in his Resurrection, and shall ascend with him unto the glory of the Father

Be ye therefore perswaded in this Day to come unto God, in that new and living way consecrated by the blood of your redeemer; come, come unto Christ, he is the truth the life and the way, by him alone there is an access to the father; come by of him that he would renew you in the spirit of your minds, that he would mortifie in you all inordinate love to the creatures, that he would so inflame your hearts with love to him, that ye may henceforth delight to run in the way that he has walked before you; that you might not only find it your duty but your happiness and your pleasure to imitate all

is sacred actions, to regulate your
 words according to his, making his
 words, his thoughts, his actions, the
 pattern of your own.

Blessed are they who hear those
 words and practice them. But if
 any one think themselves uncon-
 cerned, in this matter, if any one
 be upon them so slight or con-
 demn the words of God, let them
 know that by that word shall
 they be judged in a great day.

They who know the will of their
 Lord, and will not obey the same,
 shall be beaten with many stripes.

Therefore take heed, take heed un-
 der your selves lest your judgement
 surprize you unawares, lest ye be cast
 in your sins, lest ye be swal-

swallowed up in that inevitable destruction, from whence there is no redemption. God has warned you and if ye have no regard to that warning, the loss will be your own for ever.

What follows was spoken some time after the same day by the same person, and a great deal more, than this paper will contain, therefore take part of it.

3. C. The Lord the mighty God hath spoken, he hath in this day sent forth a voice to call the earth from the rising of the sun to y^e going down thereof, he calls now to all mankind unto judgement he will now judge all flesh by that word he hath spoken; he will lay their lives to that rule, and

make it evident in the eyes of
 men and Angels that they have
 turned from the same, he will
 try many different ways and try-
 als, but every one to the test,
 that it may be soon what is
 pure gold and what is dross; he
 will oblige every Individual per-
 son to determine himself quickly
 whether he will serve God or Baal
 he is no longer halting between
 two, he will lay open the hypocrisy
 of such who think to reconcile
 the love of the father with the
 love of this world; he will show
 them that it is impossible to serve
 God and Mammon at the same
 time; thus will he try his pro-
 ceedings by obliging them either to aban-

abandon their beloved enjoyments,
or forsake all, serving their God.

In his mercy and condescension
to their weakness, he does not bring
all those tryalls at once upon
them, but according as they are
able to bear y^e same; he does
degrees oblige them to part with
first the more outward attachments
and thereafter those that are more
deeply rooted in their hearts.

But whosoever is not faithful
to the call of his God in any par-
ticular, thereby forfeits all title
to expect the continuance of that
Favour. Therefore my people
be ye forewarned, that a day of
tryall abides each of you. Ye must
quickly be brought to the test, when

whether ye will resolve to suffer
or the same.

It will avail none to call me
Lord, unless he doe those
things which I command. It will
not be a simple saying, I can dis-
cern nothing that is bad therein,
that will signifie or be sufficient
in discharging of your duty in
this matter. If this be the voyce
of God, every one who hears the
me is under an obligation of fol-
lowing it, whatsover the consequen-
ces be; therefore it is of the last
importance, to be a right deter-
mined therein. By this present voyce
do God judge the world, for he
shows it thereby appar, who are
willing to abandon all things for his
sake

sabe, and who still resolves to prefer
 other things unto him. Pre. W. affirms
 that whosoever can form a steady
 constant resolution of sacrificing every
 thing y^e is dear to nature, unto the
 call of his God, when manifested
 to be, shall not long want that ma-
 nifestation. he needs but humble him-
 self in the presence of his God, he needs
 but say to him, O LORD teach me thy
 will, & I am fully determined to obey it
 "whatev^r others do, or what ev^r y^e man
 may say, I will follow the call, & obey
 "the voice of my God". I will in conse-
 quence to such a prayer, afford up in
 sincerity dar^t such light & evidence
 in that soul, as will leave no room
 in him to doubt whether this be y^e call
 of God or not: who ev^r thus prostrates
 himself before the throne of God is
 unquestionably in his duty, & therefore
 has right to y^e protection & promise
 of God, who will not deceive any; Soli

God therefore be true & let all men be
 sors, when they oppose the truth of
 God, or call away his people from
 usung unto him; None can come to
 God, unless the Son draw him, & who
 is drawn unto God, must thereby be
 swayed y^t he feels the attraction of
 a Son. Judge thou if this voice doo
 draw the souls of all y^e hearthon
 orels, towards their God? Does it not
 all for a more secret, continual, un-
 corrupted prayer & attention to your-
 ly? Therefore let every one look into
 s own breast, & consider y^e lust or passio-
 which predominates therein, let
 n with double fervency Coy of God
 mortify the same, y^t it may no longer
 dor him, either to discern or follow
 voice of y^e Almighty? Know y^e my
 op will still hear my voice, they will
 follow & obey it, they will distinguish
 from the voice of a stranger, why

had them directly to listen to, & follow y^e
 spirit of y^e true shephord is a robber, he
 will shear y^e sheop, yea he will sacri-
 fice them to his own honour or Inter-
 est. But those who are sent by y^e true
 shephord, pretend not to lead y^e sheop
 themselves, they only exhort every one to
 follow y^e true shephord, to yield to his spi-
 rit, they assume nothing to themselves,
 they wish for no followers to themselves,
 they are only y^e simple channel, thro^{ch} w^{ch} y^e
 will of y^e true shephord is comunicated to
 y^e flock, & have no more honour thereby, y^e
 organ of a shephords mouth has, in his
 hand, or the obedience of y^e sheop thereto,
 how blind are y^e men of this genera-
 tion? if any one comes to them in his
 own name, in his own spirit; to him
 they will listen, but when a voyce
 comes forth not in y^e name of y^e crea-
 ture, but in y^e name of y^e most high God,
 from the creature pretends to have no
 interest

interest, no share in y^e glory, can have no
design or selfish end to serve thereby, but
on y^e contrary must sacrifice every thing
y^e is dear to nature, only y^e it may fulfil
the will of its God, such a voice that
not only refuse to hear, but unanimously
condemn, & rise up against y^e same, what
excuse can be made for such conduct in
judgmt. w^{ch} is now begun? Will not y^e p^{er}
poerisy & juggling of such, who wd have
thors implicitly, upon their testimony, to
condemn it, appear evidently in y^e sight
of all men? why sh^d any pretend want
evidence in this matter, since it is an un-
deniable truth, y^e whatsoever leads to God
must come from himself? Judge this
and consider, if any voice, now sound-
ing in this world, does lead so directly
ly and immediately unto God, as this
voice does? Does it not lead from all
outward things, to consider the divine
operation of y^e spirit in y^e souls of men
arise therefore now, and shake off all
sloth, press forward. &c.

Dr. Tim's for September 26 1713

on y^e 15 of this instant 3 persons call'd to
me before noon, one of them, I knew
of y^e inspired began with that of y^e prophet
to take believ'd our reports?

Thy y^e Sp. by him affirm'd y^e those words did
immediately relate to y^e Xian Church at
every day then they did to y^e Jewish Church
the day they were spoken, till prophets in
day was to expect y^e same usage as ever
will now speak to y^e world after what
nor be words, and by w^{ch} persons they were
such who now do believe that God speaks
words, they give a ready obedience to his
words to them; that such as trusty him
y^e selves before him, shall have y^e assistance
of holy sp. He directed this following to my

bro, I call thee thou dost it avidly answer
to what I say. I accept thy obedience,
thou hast hereby engaged my love. y^e bond
of inward heart I have delight in. I declare
without guile, seeking y^e Kingd of Heaven
right. as y^e best and most durable ob
No all, I will say thee. I am enlarged
and I will always accept y^e sacrifice

which thou shalt offer unto me, if
I will, into thy bosom, although
I should joy in y^e Holy Gh. together with
comfortable assurance of Divine favour
which is preferable to life it selfe. I
thou hast obeyed my voice, I will not
to follow thee, but will manifest my self
to thee; and give thee such assurance of
as thou hast not y^e best apprehension
Spiritual things are y^e best for y^e culture
of thy understanding, and bringing thee
a more intimate acquaintance with
which what thou seekest after; pursue
y^e glory of that knowledge shall thou
and thou shalt glory in y^e G. and acknow-
ledge y^e Giver of all, as he is indeed
y^e Giver of every good and perfect
Thou Kingdom is at hand, whether
to pass in our life time or not, is still
duly to live as if it should happen to morrow
and is expressly declared that who ever
be found guilty removed out of y^e world
Death, wanting those dispositions they
to stand upon y^e actual appearance of
Saviour, will fall short of happiness
that they who are not expectants of our

⓪

ign, how up on Earth, may expect no
 with him, and that the Lord's no Sals.
 by faith in Ch, yet we are to have a care
 we rely upon his Right by imputation, -
 If we spend our whole lives as we pass
 selves, nothing in a few outward performan
 and for fashion's sake; trusting to an tri-
 cal faith, and of mercy of God thro Christ
 my selfe from Ev. time

And as our to possess these under thy Care with a
 sense of thine Duty as Diacon is plain
 of Gods dispensation, I am apt to think
 are now living who will see some fall
 erations in W^{or}th, and in England in
 first place, tho some here think is not
 dar, being day to conclude, if of iniquity
 & Amovity is not yet full. tho is most
 im, arguently will not consume W^{or}th,
 not appointed by God for y^e end, but a
 et seeking of himselfe in prayer.

And for whom if inspired persons of both
 & appeared publicly, they were encoun-
 by many souls of people of all per-
 tions, and no body perhaps more hap-
 than some (very men, or more so
 dy expiranted. One of y^e Ch. of Ang
 comanded to cease from the way of
 aking. An Anabaptist preacher of
 & kind was in plain English calld fool
 and

and asked who gave him authority to
up for a teacher of others w^h he so
wanted to be laugh'd times elfe

March 17^o 89 at Northall.

A Moorman was asked by the Sp. what ^{was} ^{the} ^{reason}
to her of this Missions, was from God
caused, if the Messengers sh^d be without
the Sp. replied that if prop^hies & disp^o
were not ~~in~~ ~~the~~ ~~scriptures~~, & if no
influence could be given of it in any
from except of Son of God;

Then sh^d was asked again, what
proof she required, but her courage
and sh^d said no more.

At Barnet one Ingram was asked to
satisfy him if a person spoke
ly from God, he recovering times elfe
from of confusion he was in at such
unp^odded demand, said if it was
of God if spoke, it could prove it self
by speaking of words contain'd in
of 5th Chap. of 1 for the Sp. told him
was done it w^d not convince him
bidding him go to his closet, & pray
God to open his eyes and give him
he was a layman. But there was
all of same kind a more solemn

skill (if one may call it so) where
 many of several Denominations had
 counted a meeting with y^e inspired at a
 table house, and being asked by Mr
 Comins y^e Sp. to do so y^e a sufficient
 of of inspiration, and for y^e inst, said
 aacts, y^e Sp. replyd, God had formerly
 t prophets without power to prove y^e
 ion by Miracles etc. they dropt that
 indeed not enabled there was abundance
 on both sides, but with much confusion
 of part of y^e Brey, occasioned by 2 or 3
 kind, putting in their words in contra
 diction to y^e Sp. said, so y^e to they said
 not to labor in writing, in fine,
 went away, how satisfied I know not
 I understand none of y^e kind of power
 appeared, y^e with of y^e company
 id wth they were gone, and had a great
 said so y^e by y^e Dr and y^e Sp. still
 shoul^d y^e appeared is really shocking
 as I had of late had opportunity (and
 to my business) to inform my self of
 ad paper heretofore, and it still appears
 y^e y^e very unpleas^{ant} of all that the
 oppos

Opposers can say is this, the appearance
may be from y^e Devil, but it is so, it may
for y^e to prove, and consequently it may
for us to make a Conclusion, from a base
may be, and need do so in other cases
and we are able to justify our selves in
for not to mind the matter, the Spirit
this Generation, so andly with y^e Spirit
the Holy Ghost.

As to Interpretations of Scripture
by y^e Spirit. There are great parts of y^e Psalms
of y^e Prophets say chiefly towards y^e end
of Daniel, Joel, & Zachary, Malachi, & Saviors
parables, Pauls Epistles, Peters, the whole
almost of y^e Apocalypse, and explained so
to suit this Dispensation.

Anti-Christ is made appear to be, in
in y^e Worshipping of God is of human fulfillment
The Mystery of Iniquity, is human
They are opposed to Divinity, and in consequence
they are resolved to advance to y^e backing
Men, in they are offered to be laughable
-ly by y^e Spirit of God and to look to liberty

As to Mr. Scays parting with his Wife
taking another, It was a sign of y^e Man

Episcopalian Church, as a seisdion, of y^e ¹st
Church Nominal, and certainly an verry apt
rearsind ond, as to its being against
Laws of God, his great^{est} Opposers hand
up y^e arguments. Not that our God commands
his for good and lawfull.

How could Hosda be kept a whore, nay
haps a braud of them, indeed this is no
reason of his having them a wife, nor has
Lay 2; as to many laws, no body must
but y^e Almighty can surpasse them,
well as dispense with his own. 500 y^e
warning in his first part, Uxor/por
as a should haue hadm Una, for it was
in y^e Original, her behaviour towards
Husband was exactly parallel to that of
Churchs behaviour to Ch as to governing
his Sp.

As to y^e Covenants made by y^e blood of
Christ, now declared voyd, 500 Rom 11, 20, 21,
if thou be in that place y^e ¹st Church
binding is conditional, verry plain, and it
is plain and verry evident y^e ¹st Church do not
not perform y^e condition on their pts

In my Ser. I have told thee of for a
part of y^e Moulden, & had y^e company of
of y^e prophesy, among many things
been said to me by her, upon y^e 20th of
was this.

I will be with thee to direct thee
thally worthy of say^{ing} from me (saith
thou shall show kindness to, & this is
of y^e Lord to thee, that thou mayest
doe it. The whole discourse had
all acts of charity. And expostions
show that if I should in y^e Lords name
to be careful how they lay out their
mony — in school, it was so amount
that I should not give away any thing
an ord^r of y^e Sp. for so doing; they
perhaps look very odd if I was
ly to do a brotherly kindness, a friendly
without an express command for it, but
is, whatever thy self or any body else
think of it, that if I had now 1000
and Saith necessarily never so pressing,
not after they would him.

I think I did in my last say something
and so obvious any meddling block
wise upon my act, in regard to y^e Sp. of prop^{ty}

did not at that time suppose any thing
 what has since occur'd. But I must have a
 care regard to my own Duty in God revealing
 was only so to my selfe; Obedience is better
 my Sacrificed. Sam has all along seem'd to
 no doubt, but these words w^{ch} prophets
 I wish he may not be stumbled now w^{ch}
 comes home to him, and he finds himself
 w^{ch} w^{ch} perhaps he is not willing to own
 the prophesies (of whom before) was
 our House upon some little business at
 a very instant w^{ch} Sam 2^d came to was
 of March I read it to my selfe and did
 impart it to any body; w^{ch} in
 days or thereabouts she was seiz'd by
 and deliver'd what follows —

My Servants, feare not, since it is y^e will
 of God that has brought these into y^e Holy
 for my sake that thou wilt do nothing against
 Will and birddions, so will I direct thee
 all things saith the Lord, & thou shalt
 & my comānd, who wilt
 be thou not be gall into any snare or
 captation, and this is my Will & my comānd
 be thou obedient. Amen

Take care for thy selfe and deal not
a liberal hand to those (saith y^e Lord) y^e is
not worthy of gas^t. Thou mayest answer
wth quiett of thy Relation, at this time, but
it be with directions that may not make
themselves any more upon, such an answer
within (saith y^e Lord) shall thou be burden
no more; I am a God full of mercy
and compassion unto my own (saith y^e Lord)
but y^e fact of y^e Lord is turned against
wicked, and he them, not go about all
day long and p^{ro}vide themselves, and think
how their mean (saith y^e Lord) no no
rather do any of their hearts from their
wth and impurities, and turn unto me, and
will turn unto them, and be their God, their
father is provid^d, for remember & saith
Scripture, The sloathful shall be clothed
with rags, y^e diligent shall provide for
themselves, and others that they shall not
fall of y^e Law. Thou shalt get it on y^e face
of thy brow, therefore take care of thy selfe
thou shalt do thy duty, thou if nothing
y^e Lord sayd to thy charge; Thou shalt be
faithfull & true to me, and a kind Relation
to him, and this do thou give thy selfe
a charge, that hee seeh now darrely after

for me, and indulg'd himselfe now in
 ways of God, and not be fill'd with so
 many notions. It is high time for the
 world to returne to my fathers house, &
 God no longer upon it, but when
 we no more have God as our light & our
 he knows not how short his time is here
 on Earth; therefore let him firste see
 the wisdom of God and all other things shall
 be done for man is but like a vapoour and
 a shadow that appeares and it is vanished,
 Man at his best estate is altogether vanity
 like a wind, and let his riches and supplies
 be unto Me (saith the Lord) and I will
 turne away mine eye, but will heare
 my sinners soule, and every request if you
 sincerely of their hearts to Me (saith
 the Lord) and let him apply himselfe to the
 word, and I that am a God will to hear
 how he angers, will accept of every sincere
 request making request unto Me in vaine humi-
 lity and with a resigned mind saith the Lord.
 And thus do charge thee to some time, and
 time upon it, and as I do see thee often
 (saith the Lord) I will answer thy request.
 If I have doubt to him if he think I speak
 partial in speaking favours of me, and
 of him I cannot tell how to help it. I

I am indeed very often, after night as
I have heard spoken of and to my self
some others, and if I did not know by
word infinitely good and gracious, that
I had no little to y^e 100 parts of what
Gods promise me by one and another
the operation of y^e Spirit, especially y^e
inspired, for y^e Sp. is in a great measure
drawn from y^e generality of y^e inspired.

About a year ago thy was gain-
ed not to do so and for in y^e Com-
mittee of affairs into him and he will give
you directions what to do - and what
to do.

I have been hampered wth bar
bours, and was fully resolved to have quite
this place and lived elsewhere; but I
a possibility ever to leave my ground, and
I determined to do, tho I cannot see any
thing but temporal loss, with all this
put out at last for I have many things
I shall be conquerous etc, but I must
Gods mind for it, if I were sure to
as to temporals, yet I hope I shall
to act counter to a Divine Command, that
dallying and trifling with y^e Almighty
has full power and absolute authority
his will, and is no way accountable to

them for a^t he does, and if he now com
 do, and not so do that is otherwise wou
 from my indispensable Duty, I am so
 Com; the great odds and so come upon
 not upon Mr. Johnson much greater
 one of his being a voice of God if he
 I have particular directions how to be
 is I can afford to give away, and tho
 things in such cases, have a better claim
 strangers, yet w^h God is pleas'd to over
 there, no disputing his authority, if
 do not upon this reproof is of Almighty
 considered to give him in so particu
 a man, humble him self and by in
 use, he may I believe except to meth
 some thing more if he has yet done,
 humble him, and to make him ack now
 ge himself if prodigal, but former
 didness to I am injur'd to Mr. Johnson
 of yet reported of, however he may flat
 himself in being in a right way to
 have now on because he is united to with such
 in his opinion are in a right way, but
 give what he thinks of himself by a
 words, as follows - as Mr. Baxter says
 that he is God and have made man a portion
 and a will, and are of Affairs of his King.
 do you not perceive how he humbles y
 up

up and down the world and cross the
desires to weary y^e out of it, and ^{to} ^{the} ^{lo}
y^e wind, to raise these storms, & may
y^e long for a harbour, and loy to his will
He ought ^{not} to conclude y^e he is an ⁱⁿ ^{hab} ^{itant} ^{of}
Kingdom. from w^h he falls him in
world, but rather to examine himself
whether his conversation be such as
is pleas'd with, he is now brought to
upon a 2 fold account, as it appears
(Co. 1) whether he owns God now, ⁱⁿ ^{de} ^{al} ^{ing}
or dealing himself, and whether he
loves his errors. I have all y^e reason
of world to believe that this is a ^{double}
whereby all y^e Inhabitants of y^e earth
be try'd, concerning this voice (I mean
what I can gather from y^e words of
Spirit, they y^e refuse (the other way
and such as God will receive to mercy
be excluded from any share in y^e glory
of Christs Reign, and y^e blessed consequence
of y^e first resurrection, and must wait
for y^e 2^d just and unjust, w^h shall dwell
in y^e Kingdom, and may in another
cry how long O Lord.

to y^e prophets predictions at the time,
 of hand y^e lay any stress upon the truth
 of the predictions, & failures of that nature (that
 had been already) hand stumbled many, tho'
 uttered by y^e Sep. art of y^e m. mistaken by
 y^e to y^e indaning. I will give an instance
 upon y^e last of July 1715, one of y^e imposed
 to y^e find with us, (being invited) came
 y^e of y^e House and y^e operation of y^e Sep. and
 as follows —

My Child n. this is to sh. y^e know, that
 at hand many Sabbaths to meet do y^e other
 of y^e place, (it was on a Sunday) and that for
 we and gather in that that is y^e right, th
 done with y^e words, y^e y^e mind failings, &
 direct y^e w^o y^e shall do, and where you
 go, it failings, it is coming my mind is
 coming, the y^e of y^e House will be known to
 y^e God of Heaven and Earth.

Th. next day y^e said y^e son, came again
 and shewed this — who can understand my way?
 is there in my words, that My Child n. do
 hold it not according to right, for I mind
 of y^e spiritual things you have it for
 moral, y^e but y^e gather in all y^e had out, &

And take in y^e was thine own, the time
will come that y^e shall know my wisdom
gather in y^e minds, gather in y^e thoughts,
gather in y^e hearts, give up y^e loynes of
minds, and so y^e shall be filled with
be forth with y^e law, & I will be
here you, and as for y^e worldly affairs,
y^e gold & y^e pearl is as safe where it is
is my treasury, & I y^e surely will be
table for it, it is safer where it is
taken up, I will keep you and preserve
thru all difficulties both of soul & body,
but close to me, take y^e hearts from
world, y^e law y^e upon me, you shall find
I will ever be a father to you, his
see our mistake for this having been
some time past a command to all
to hold y^e selves in a readiness to
city upon y^e notice given, we concluded y^e
were ordered to pack up and be gone
were in no little quantity about it,
the next day undid.

The prediction of Dr. Emmerich is of
the same nature, we are apt to think
all mysterious, but in due time will be
- 500

or hood, for a little before the day came
 Sept. signified y^t it w^o not y^t be accomplishe
 ring to y^e letter, whereupon, y^e persons con
 d^o to attem at y^e burying place (as
 orderly ord^o) for her. It was indeed a
 y^e great trial to y^e inspir^o, and a great
 umbling to y^e hood, but y^e ways of God
 like himself pass finding out;

I have told y^e what my wife was
 omid her to walk again without any
 on her part, there no time limit
 for it, and some time after she was told
 h it she need gradually after y^e expi
 ion of 3 months, and tho she is not yet
 fully well, yet she is abundantly better,
 we can exercise it every day; but as

But as to what is said of y^e time
 sure y^e all y^e calamities that ever befall
 place, are the order to this. By and y^e
 on, but they also to come gradually
 plagues of Egypt, the destruction of
 balm, it are all along declared by y^e
 it typically of it will shortly come to

There was something in y^e freezing
of the Thames, the last November
and so many took notice of birds
selfe, below bridge all was smothered
in ice, so as to be; above bridge y^e ice
thrown one upon another, and
frozen together in such a manner
under and in some places in general
y^e it could not be compared to anything
to a Coarn, buried in its own rime,
comes into my mind without affecting

As y^e frost was going away, in a
bedtime Dr Comers (then by St Pauls
ward 2 or 3 Cochs that run for some
a bloody Hoaler. All one house
that that morning below of their
blood, and at first sight (upon looking
thru (iflern.) thought some mischief
body had thrown y^e horses blood into
but soon found it was not so, My
y^e Goodwoman of y^e house looking
for water tub was surpris'd for water
bloody, and soon observ'd y^e water
then running into it was of y^e colour
2 or 3 days after y^e had been y^e way to the

w. of the prophaly, and was told the
 ay, y^e place being in my way home; I
 so see y^e water and wd faint hand taken
 with me; but y^e man was not willing
 to be thrown away and given away
 he had said, except that he should me,
 as abt a y^e m, but told me he observed
 low went off very much by standing
 going to grow much paler y^e I saw
 look as water used to do y^e one blood
 & foot to not over freely; some few look
 w. of it, but y^e generally altogether
 do it; for they are so full of their
 and spleen and against another, they
 mind nothing else

Six now about a month since a
 man came up from y^e Bath, and
 told to some of his particular acquaint
 that he was an eye witness to drops
 blood falling from y^e heaven, upon some
 on a drawing in that town, that it fell
 then of a young man to whom he told
 and he affords me that y^e person who
 tells, it is aboute telling a lye, only does
 care to make a noise in y^e town abt it.

The Dawn was a little with unusual
apparance of a air for a day or two
night abt a month ago, being within two
I saw nothing of it my self, but many
thousands did, yet differ pretty much in
acts they give of it, so some it appears
frightfull and to others it gives content
the sky seem to open and dash out clouds
of fire and lights. One of our acquaintances
with was abroad in it open fields and gives
the account -

At about 7 a clock at night he was
to see a black cloud pretty near him
soon to melow a vast body of fire
to abt of it he could very sensibly perceive
it was in motion and very quick, as if
scattered it self abroad (otherwise he thought
it would have find all about it) when it
go'd round of horizons, streams of light
glorious and beautifull darted up from
quarters towards the top of it (I don't
say) affording a wonderful ravishing prospect

At a very time of its appearing
some of the company said it was a
Heaven had deliver'd of Soul of a good man

other w^ould it rather be looked well galls
open for him — The story is thus he
one of those that stood out against
the oath to R. G. but not being wil-
ling to quide loose his place complied at
last, did it in a morning, dined at noon
a friend presently after dined with a
friend and so continued till he dyed; he
parted with his wife said he must be forc'd
to take an oath against his conscience but
vomited it up again; he enquired of the
dear consideration how far that story
went: he put it off with saying, it was
unlikely that he might talk all that while
he was no dar witness.

The vintners are certainly crossing w^ould
every day, if proceeds in inundation
red calls for an inundation of judgments
is to be. if all of this Kingdom should
be informed by y^e Sup. of people, as if
of a given, there an act, the good
of mankind do not so much as ones think
any such thing, and I am satisfied if they
or any other like drangers should come
this day, and should make enquiry of a 1000
dubs gone, one after another, if not one of
10 could find any acts of theirs, I have

I have sometimes at it, word at a
aid of people's consciences, enough in
words and observing every occasional
- remarkable; when y^e shall properly work
hand been answered, there was one answer
about such a thing but is all over long
ago, and there was nothing in, but of
these words were so indeed they
yet find enough to slacke them, and the
lick meetings are for to them, they are
sumo in now and then, to assemble privately
and the now but y^e inspired do much, yet
they always communicate what passes
them, to such as are serious enquirers,
indeed things very astonishing do occur
frequently, they that have not seen them
will not, perhaps cannot daily believe
tho' I might frequently styling himself
Great Jam, sh^d command to his exorci-
m. away so familiar as to call y^m by name
give them very particular & prodigious
commands, & proofs, consolations, &c. such
a thing & admirably surprising yet very
nary; Mr. Hooper's p^red^r of Barrow
a very particular application made
and inspiration, a few days ago, just
to see him, and he said it to me, as also

other that came out of y^e Countrey with
 beside many more in Town upon
 of this infant I went to see some
 fingers of Horn in Switzer land and
 do by y^e Sp. a french man, thence upon
 and out of my selfe way, was said with
 Sp. and among other expressions had
 do me —

Thou hast chains w^{ch} hold thee to y^e
 the & hind^{er} thee from uniting thy selfe
 as Christ, Upon hearing of it I was
 King w^{ch} my selfe w^{ch} these words might
 out, considering a forme comend do me of
 raking my selfe from y^e world, having
 upon quitted all manner of worldly
 ing, but do me seem allowable and not
 ded in y^e comend; this man had dis-
 pe to some others, and returning to me
 in und^{er} y^e operation of y^e Sp. added for
 am (said y^e Sp.) thou art bound to y^e world,
 mouth of y^e Sp. hath spoken, it is plain
 y^e Sp.

In the House where this passage was y^e first
 that was a D^r of y^e Sorbon, had been a
 teacher for popery 6 years, and some the
 way of that Church, got out of France
 8 years ago married in Switzer land.

Embracing of a former Religion, was made
add abt 2 years ago, and order by y^e said
this City, I had made an invitation to
to take up his residence at my house
ing the time of his stay, w^{ch} he accepted
of and named y^e day he wd come w^{ch} way
day I received thy gr. in y^e mean time
had I given a command to keep where
he was until an appointed meeting of
Inspired was over, so he is not yet come;

Doubtless it seems strange to the
hear of such particular order from
but so it is, nor can it appear more
to others than it ones do to me that a man
own tongue no less volens the special
kind to himself some kind to others, by
in y^e Name of y^e Ineffable Jehovah,
it is y^e Sp. of God so moving y^e tongue
wid only as y^e Sun now stands very bright
while I am writing this, I know not
use arguments to prevail with that person
to consider these things, but to believe in
this Dispensation, is God alone that can
bestow that Faith

In Jan last several of y^e inspired
and others. being at a private house, and
discussing of y^e several opinions

ong us, and one being very stiff for
herism, (as I forable to all others) this
came upon young woman, and by her
which follows —

This soul born of God is pressing forward
and looketh not to an outward solemn of
things as a rule, not; but maketh Christ his
sight, and is careful to walk in his foot
steps, for who so ever is not careful so
to, hath no share in y^e new birth. I
have saith y^e Lord, a Levitic now my
ay to destroy all forms, for a sower y^e
of a good seed to my truth shall be blown
away as chaff before y^e wind and I have
no regard to any Sect or party
that is won, without must any person be
to the most pure; for I have not been
with any party of late since y^e Apostles
day of y^e primitive Church: I have been
and I will be with y^e simple-hearted but
as a Sect as a Church, tunc I not
appaid: These w^{ch} came out under
most spiritual persons, it was but a
form, and as such was I not amongst
them, altho in y^e head of every one
who sincerely cleaveth to y^e Lord.

Be ye glad therefore that ye are under
such a Teacher, for still, ye continue
faithful

cc Faithfulls Ye shall experience his light
cc his truth to spring up in y^e soules, while
cc forms of men shall be destroyed, my word
cc that I gather now to my self shall not be
cc called by Name or thro' other but by follo
cc of Jesus, meeke and humble.

There are abundances of discourses
of like nature all hand y^e said, and
proving from y^e Scriptures that Christ
come again, that y^e time is at hand and
consequently tis every ones Duty to
to meet him, signifying withall that
is no one regule of time assignable
tho' things are to be accomplished, but
y^e first Heavens and Earths were created
gradually, so shall y^e new ones. Now hand
all wonderfully in y^e dark titheds.

They that desire happiness in a
after this, and to sit down with abel
and Jacob and stand in all y^e felicity
the New Jerusalem, when God shall
nacle with men, how upon earth, may
acknowledge (acting accordingly) y^e they
now called us on to get on y^e way
ments to Solomons y^e building
sale of y^e with his Church.

The present dispensation of Christians
 will shortly come to its period, &
 ad of being laugh'd by one another
 (ill purposes) we shall be all laugh'd
 God, not hardly what God requires, but
 us affords withall to perform it, i.e.
 a witness of y^e Holy Spirit. It is
 a still voice by w^{ch} God speaks to
 world, a little longer and we shall all
 us be be to purposes washed out of
 lumber we indulge our selves in by
 & so laking judgments we are there alone

It is certain y^e calamity is very near
 y^e Sup. compares y^e State of this Nation
 some time to come I mean to that of
 very bad divisions to and fro. To London
 said, thou Sodom, thou Gomorrah &c

It has been for many days in
 talk for a Bill for Waching Schools
 qualifying Schoolm^{ns} i.e. to ad with
 but dissent and Consults, the bills
 as things go to forbear meddling with
 eyes
 Jones made opposal wherby they
 high roads might have had w^{ch} would have
 cur'd a Sailed Minister but I hardly shall
 in, y^e I was in away of getting money
 is not so with and now.

October 22 1715.

In Way of answer to thy enquirie
about the 4 ysons - As to wth thou
quirds about y^e Latin Noarnings, all
I can say is this, thou hast before
y^e words of y^e Sp. and only y^e Spirit
w^{ch}id y^m can give y^e meaning & will be
s^mew^e seeths, but why dost thou wth
at a vision, s^m so long time since
to be now fulfilld, since thou art so
visions and promises, of equal antiquity
and some much more ancient, not yet
good; the Old Testaments throughout
thou with such things; how many
pass betw^{en} y^e first promise to our
parents and our Sars are doing in
to instance no more: and besides things
that nature may have th^{er} accomplish
after various manners, & at various times
But if these 4 ysons cannot, to thy un-
standing have any relation, to thy
yet they stand as a very fair representation
of y^e Church, as appears by y^e C^h in y^e C^h
is too odious now to what w^{ch} of
them in th^{er} Mission, in short, they
bring to th^{er} very Church, just as the
Woman representing y^e Church. J^h

715.
I need not add any words of mine,
I thou hast y^e book, and is signified its
now whether Dr^r Sinford owns this
parance, that looks like building upon
and authority, I cannot at present
y^e w^h it was, whether he or not; But in
first appearance in flesh refused to
is any testimony from men, nor will
now in this spiritual appearance,
fore never trouble thy self who, or
do not (among y^e great of the world own
me to say more than I have said is but
in a word.

Thou desirest to know w^h grounds I had
being so positive as to y^e ill fall y^e ad
d the Rebels, how could I be otherwise
positive as being satisfied that the
nal Spirit was ad their falling, I heard
words uttered, took them in writing my
in my own house, and so sent them
to y^e mean part of what I have heard,
y^e self was of y^e same tendency; I have
d within this 10 daies more said to y^e
y^e purpose.

thw

rebels against their God as well as
against King, and that if polshers of y^e
earth are only breaking themselves out ag^t
another to make way for y^e advancement
of their peccable Kingdom.

May 1715.

One thing I must tell y^e about 20 days
ago, y^e prophet being here at my house
and my wife telling him of some trouble y^e
I were afraid of, the Spirit came upon
me and said, He shall be safe; trouble not
yourselves about these things, but let your eye
be single unto y^e Lord who hath thus said
and ye shall be a blessing in y^e hand of
God. He shall and will make use of you
and y^e for his glory &c. Some daies after this,
the words were spoke to us — Let y^e eye
be always up to God & he shall direct
you, and guide you in all y^e waies words
and actions; then shall they then be so
regulated that they shall please him, whose
eye sees every w^ord and thing, for this is
y^e great care of every soul to whom
God has in such a manner manifested him-
self; to be careful to please God, and

Thou not at any time to do anything as
pleasing to thy Holy Spirit. If ye do
thus ye shall not do any ^{things} to bring guilt and
trouble upon ye, clouds, but ye shall be happy
in ye quiet, & shall make ye happy etc.

Thou another time was this - you not
be loosed to and fro in ye thoughts about
ye conduct; Cometh ye affairs unto him and
will give you particular directions what
to do and what not to do etc -

Now thou in reading mayest be apt to
conclude a man might say all these things
of himself, but in a mans mind we know
very well ye Spirit upon him was ye
thou of. I think tis undeniable ye ye
of God to us in these and many other instances
is indeed infinitely good.

Now ye Spirit in every place signifies
to us that ye judgments upon this Nations
traisden a ^{and} yesterday ^{and} today had not
mind to say it but a Morning report in
lin and say things in making ye ye ground
has so much water water shd in a little
of ye, drieth with ye blood of ye inhabitants,
and more to ye purpose; how long ye
may report us only he knows himself, but
sooner or later we shall see a sign of
Calanities upon amongst us, God fit us all
for it.

J. L. 14 May. 1710. Mrk Hus

Your Lord obtained a victory in his manhood
over death, it had no more dominion over him
and yet he had a body of flesh & bones distin-
guishable from a spirit, & tho a body, yet ap-
pearing and disappearing as a spirit, which
circumstance may puzzle your reasoning;
but is sufficient, being fully verified, to silence
various questions about the bodies of Saints
who shall rise; then shall come to pass the
saying that is written, Death is swallowed
up in victory; then can ye agree with those
who utterly reject any instruction from the spirit
that when the just and unjust shall arise
and the one be determined to endless misery
and the other to endless bliss, ye can agree
with them that death, as a ceasing of the life
which they shall be risen to, will be swallowed
up in victory; but ye are told, that the last ene-
my that shall be destroyed is death, & that w^h
death is destroyed, then the Kingdom of your
Lord on Earth ceases, for he shall deliver
it up to the father; But what ye are now ad-
vised of, is to look heedfully into w^h is to proceed
towards

touching the resurrection of the Saints, and that
state wherein they shall reign on earth with
their Lord, until all things be brought into
subjection under him. Now if any rise here
voiced with a body that shall never more cease
its being, as to those persons, death is swallow-
ed up in victory; and that those words, [death
is swallowed up in victory] do relate, not to the
general resurrection of the just and unjust,
but, do point out as a circumstance demon-
strative of the time when the Lord begins to
reign on earth with his Saints; for the words
are taken from Isaiah, and the fulfilling them
as written must be explained by a prophecy
wherem they were written, & a prophecy ac-
quaints you that the Lord will prepare in
that mountain a feast of fat things full of
marrow for all nations, & if covering spread o-
ver all people shall be done away, and to the
end of the earth there shall be light diffused.

The other part of the saying written, [O
death where is thy sting] refers to a prediction
of the Lord by Hosea, and it is annexed to the
gathering of the scattered house of Israel, &
the ransoming them from their desertion of
22

88
God and his covenant favours, and then, O death
where is thy sting. so y^e connexion made by
the Apostle of those two expressions, death
shall be swallowed up in victory, and, O death
where is thy sting, and introducing it, then
shall come to pass as an appendix of a
discourse touching the resurrection of the
just only, and that resurrection of the just
being styled, The coming of the Lord, this shows
at once that the coming of the Lord is to be
understood precedent to the resurrection of the
just and unjust, which shall be y^e conclusive
proof of his coming come and having reigned
first on Earth, & at the same time proves
that when the Lord shall come to begin y^e
bringing all things into subjection, he will
bring along with him some of the Saints.

Do not go too fast; not as if your Lord's com-
ing will bring ten thousand nor all that came
out of great tribulation and cryd for y^e day
wherem their blood sh^d be avenged on the in-
habitants of the earth, & wherem they sh^d reign
with him on earth, but leaving y^e manner &
degrees of the process of this resurrection of
the just to his disposal, it is of great consol-

consolation to know thus much, that your
labour is not in vain in the Lord.

The Apostle saith, if the dead rise not
then are they perished that slept in Jesus,
which concludes no more than that if there
be no precedent resurrection of Christ before
that of the unjust, then their hope of it is
in vain and they are perished and lost as to
their being. Baptised into the belief of that
precedent resurrection; for however strange
this seems to you, you will more & more
discern that there is a resurrection where-
in those that partake shall be glorified
even before men, as they had born reproach
and all injuries before them, & thus Christ
shall judge the world, and thus Christ
sit on thrones judging the twelve tribes of Is-
rael, and thus the Lord himself declares
they, the saints risen, shall sit with him
in his throne, and to whom he will give
power over nations to dash them in
pieces, even as his father had given to him
and thus Abraham and Isaac and Jacob
shall sit down in Christ Kingdom of God, and

and possess a city that has foundations, even
 an heavenly one, and thus some y^e are alive
 will be changed without the natural course
 of death, even as Enoch that prophesied
 of those things. You will find y^e Apo-
 stles often exhorting to patience under suf-
 ferings and to diligence in labour & sow-
 ing the seed from the hope of a distin-
 guished reward in that day, & that day
 which others always construed y^e conclu-
 sion of the Reign of your Lord on earth
 is the day of the restitution of all things wh^{ch}
 is call'd a time of refreshing from y^e pro-
 sence of the Lord God, and the day which y^e
 Apostles and those that were anointed of the
 Holy Ghost, & Baptized with celestial fire
 they growed within themselves for the
 infirmities of this their earthly body, &
 they exhort to seek after and hasten to be
 assured of a deliverance from their incur-
 rent infirmities of body, should also pro-
 duce to the whole creation and all the in-
 ferior creatures of it a discharge and
 release from the loads lying on them, &

and this time should be the manifestation
of the sons of God to the world, even
before men who had trampled them un-
der foot, & esteemed them unworthy of
living.

This doctrine believed in, puts you into
rest by believing, for so says the Apostle
We that believe do enter into rest, into
a state of assured peace with God, and
assured hope of all the promises that his
word abounds with; and yet the Apostle
says at y^e same time, that the believ-
ing was an entering into rest, compara-
tively to the state of not believing, yet
there remained even to them selves so be-
lieving and so entering already into rest,
there remained still a further rest, there
remained the rest of that Lord who is Lord
of the Sabbath, whom the true Melchisedech
he, should bless his people with victory over
all their Enemies and over Death.

O Death where is thy victory so long ex-
ercised over the Saints on Earth? Behold
how

There is some that have conquered those.
The blessing of Melchisedech conferred now
joys into Abraham who had been blessed
before by God. but this blessing brought
him bread & wine such as he never be-
fore enjoyed.

The new wine which your Lord will
drink with his disciples in his Kingdom
will be, when he fills up the power of
Melchisedech and answers what is spoken
of him under that figure, when he is the
King of Justice to execute it on Earth,
when he is King of Salem, and brings
down with him and forms here below
a new Jerusalem, wherom he will be
the Light & dwell with Man on Earth.

With all this that is set before
you of the resurrection of the saints,
and the coming of your Lord in order
to bring all into subjection under his foot
and then to reign, with all this there is
in the same prophecies announced of ter-
rors and woes which shall overflow of the

of the unbelieving, the ungodly; Let but
your thoughts remain still upon and free
to receive further illuminations of this
great truth, & you'll find it unlocking those
difficulties which at present may occur,
and which to the world, and those who have
not this instructor is a veil impeneable
to their understanding.

In the mean time till ye are filled with
the further display of the glory of his god-
ness, till ye see more distinctly the glory
that he has procured for you, and is
impowered to bestow upon you, ye may
even now comfort your selves that it is
not in vain for you to fight in this
warfare, tho you may desire rather to
take your portion in the common fate
of wellwishers, and in the restrained re-
gard to your own souls safety only,
but consider, there is here a support
for those who are willing to be baptised
with the suffering state your Lord on
Earth underwent, and that are willing to bear

bear his reproach, going forth out of the world. shewing that ye wait for a recompence of reward which others have not equal claim to.

Ye know the righteous shall shine forth like the sun in the Kingdom of their Father, and yet there is no disparity if they all are to shine as the sun and therefore the Apostle says that in the resurrection one Star shall differ from another

All that sleep in the faith and Love of Jesus shall rise and partake of bliss, but shall not rise with equall lustre, nor reign with him on Earth, nor be distinguished before men to the confusion of the rebellious against the Lord, the Lord the Spirit, for this sinning against the Holy Ghost shall not be forgiven in this world; there will be an exercise of your Lords power on earth among men, dealing out exemplary justice upon the insolent despisers and opposers of him
this

This doctrine eases you of all thought
or care of your own touching the whole
proceedure, for if the Saints shall reign
it is your Lords first coming that
must invest them — — —

B. J. L. 1711

The Resurrection which
is the object of faith for all Saints is
such as the great Apostle of the Gentiles
had not obtained, and yet he pressed
forward earnestly stretching himself
to lay hold, if possible, of his share in
it. The Resurrection of the Body may
by vain philosophy be accounted a hope
which Saints might well spare; saying
that they believe already that at death
they are with Christ. what can humane
reason furnish to make it an advantage
for a soul with Christ to be clothed and
invested with a body? How can ye of
this Generation understand the words
of Paul, if there be no resurrection of the

The Body, When is your faith vain, then those that sleep in Christ are perished, or how will the conjunction of the Body again be an addition to their felicity?

You are never to admit reasoning to set aside plain revelation [it is written] is the best shield against the Devil; be not wise above what is written; there is no definition of faith in God, but a delivering up of, and reposal of your souls, and submission of them upon God revealing. Behold, the resurrection of the Saints is that which ye wait with expectation of, and which ye pray to be heirs in, and which ye labour with out ceasing to secure a portion of, and behold the resurrection of the Saints that shall appear at your Lords glorious return is not to be confounded with a resurrection of the wicked at the same time; for if ye dare look for your enlivening refreshing consolation, ye will find abundant to establish your own souls, & to assure you

you against being ashamed of confessing
the same before men.

First then, the Saints above, they are
set before you as offering up their prayers
for the time wherein they shall dwell and
reign on the Earth. It is that is to form
the New Jerusalem coming down out of
heaven from God. He is to send forth his
Messengers to call his elect from all
quarters of the Earth, and the Saints
from all corners of heaven, and those
both are to constitute $\frac{1}{2}$ General Assembly.

What do ye think of the thousands
that are to follow the Lamb and to
make war under him, and of the thou-
sands that are to come with him! and
to sing that triumph, O Death whose
is thy sting, O grave whose is thy victo-
ry. Why in that song there is no men-
tion of the attending resurrection of the
wicked, what means the parable of sit-
ting down with Abraham & Isaac and
Jacob in the Kingdom of God and others
coming

Comg thrust out, that is those that con-
ceivd themselves hoirs, children of the
Kingdom, and already entitled to all the
hope in Christ!

What means the thousands of Saints
to take vengeance, and that Com-
mission to be given them of recom-
pencing to Babylon double the blood
and torment she had done to them?
What means the frequent mention
of the resurrection of the just as
the hope and faith of Christians, if
their reward is to proceed and so to
proceed the resurrection of the just,
as now to afford you no longer hope
touching it?

Presides the positive representa-
tion of that tremendous day of the
Lord, wherein he will sever the
sheep from the goats, and not a
word of the Resurrection of the al-
ready damned?

what

What mean all the promises given
unto such who should be found watch-
ing waiting and believing, if there were
no distinction of rewards for those
that looked for him the second time
and believed all things written of him?

Why are commands given to watch
and terrible threatenings denounced
to the secure, if there be no longer
any benefit of believing found as those
that wait for their Lord? but every
one in his own order, they that are
Christ's expectants, and professed his
name before men, they shall be
partakers of the first resurrection.

The belief of this first resurrec-
tion, and of your Lords suddain ap-
proach, who is the Resurrection,
who saith the word, Awake from the
dead, the belief of those things will
deterre from sensual security, and
that

99

that temper which attended Sodom,
and the old world that were set forth
as patterns of this Great days vengeance

Again the looking for a share in
that first resurrection, and a sincere
Love to the Glory of the Great King
whom to be fully unvoid, would quicken
on your Diligence, and support under
troubles, and in great morn'g y morn'
ing star appears before the Sun
goeth forth as a gyant running
his race of destroying his Enomies.

Surely blessed are they that
loose their Garments, that they may
be found blameless in the Day of
the Lord who will not be ashamed
before Angells to display his
approbation of them.

...al (Dols) o
...
...ing, of a
...ingham
...ally mo
...ding, tis
...any of
...an R. & fa
...irable with
...al & J
...al more
...over here
...al m
...al
...
...al is o
...cannon B
...al is
...al not le
...al. He m
...al
...over lo
...al
...al

Feb 29. 1712

Several Books of Scripture are expound
 ed very different from y^e Commentaries, & at
 the beginning of a discourse is it was spoke
 by Mr Cunningham who was banished last year
 for a month in prison, he's going to
 read in Burg, tis certain he does not go
 further or any where else upon his own
 part, and tis far from being either crazy
 or chargeable with any imposture or design
 in his part, & I transcribed was with a
 deal more pronounced by him when
 prisoner there in 1711. I judge for thy
 sake it should influence that man to do
 in say what he does if I may call it by
 saying, & properly speaking I cannot
 say, since he is only passive as are the
 oth^r. I cannot but wonder at thy reasoning
 about what is particular to my self, sure
 thou canst not take it to be conclusive,
 thou sayst she might have said so to any
 body, and perhaps had said y^e same ma-
 ny things over to others; I'm now very well
 but is no room for y^e perhaps, and I will
 not need entertain a thought that she
 on

Or any such dare to ~~stand~~ stand to speak
in the name of God, I know of a certainty
that she was at that time under the influence
of a sp. superior to her own, and so
an evil sp. speak after a manner, but
it seems to me that thou lookest upon
them as a parcel of gypsies or strollers
going about the Country, I would have
said more charitably; but admitting
words spoke to me were such as one
not inspired might have said, to them
might not any body else as well as
Jeremy or any other prophet step into
an assembly, and say thus saith the Lord
etc. could not any body as well as
Baptist have said Hopkins etc. at any
of arguing the Jews might reject all
manner of prophecies.

Prophecies were undoubtedly by
word of mouth after the same manner
that these discourses are. I told thee be-
fore of Mr C. in St Pauls, I can now
tell thee it was so said I should say
all that was taken in writing and
is this —

Thus

Thus saith the Lord to the inhabitants
of this city. Repent, Repent &
turn from y^e will of y^e doings. —
I have begun to shake y^e foundations
of y^e wall and security... The
spirit of animosity and discord is
scattered forth among you... and
now it will and ye know not...
I will overthrow y^e school therefore in y^e days
before the Lord... and ye shall yet
see my mercy.

The writer catches at a sentence
and third but could not take y^e
text; which he spoke they was in
reprobations. and it seems he had done
speaking before they lay hands on
him, contrary to what he was told at first
so how would he have a prophet
to deliver him selfe if not in such a
way, and yet y^e preacher that day could
have said these words in his pulpit, if
he could have counterfited y^e agitation
too, and I make no doubt of it that if the
Almighty had made use of our way
for y^e same manner as he does the y^e way
then

Then the World would have believed
the voice. There seems to me to be a
very great parallel between ^{of} Saur's
first coming and his second; Said be-
fore that all our Clergy is a man of
^{him} oppos'd it, in that I was wrong, for I
am since told there are three in the
Diocese of Sarum (one a presbiter) who
owns it, and another in this City, per-
haps many more secretly. The ^{presbiter} I
think seems to look a both accordingly, in
both his whole discourse in it, especially
to prove that this dispensation is
indeed the Sp^t of Prophecy; which
his turn came to preach again, he
design'd y^e same thing, but y^e Bishop
understanding it, would not let him
preach. I do not at all wonder that y^e
in y^e Country are impos'd upon by Slo-
wids, w^hom w^e that are upon y^e Sp^t
trave often much ado to find out y^e
truth of a transaction in all its cir-
cumstances.

S^r A.

Mr B. was very far from ordering y^e prophecie, nor did I ever ^{hear} any body say that upon his death he had any doubts upon him as to that dispensation.

Mr Sacy had just reason to leave Mr Calamy's communion, and joyn himself to his parish church; as to his undertaking towards the dead, it was not so, it was said by himselfe and several others, and I believe that he sh^d rise again, at such a day, and they believed it as well so, and not withstanding that failure, they are still firmly perswaded that they are aided by the Holy Spirit.

Indeed for my part I cannot look upon it any otherwise than a snare and stumbling block w^{ch} God in his justice gaue the world, because they audaciously demand such proof as they shall themselves and would not take up with such as God was pleas'd to allow.

As for y^e Judgment I have added to y^e Copy it is very easie to account for that. Thou sayest thou art no way prejudic'd, but we be satisfied before thou in thy faith.

If faith is on any one's sword, there is
no room for y^e expression, there is
no doctrine, no new Article of faith,
only an alarm, to y^e World y^e Saviour
is coming, to take to himself the Kingdom,
and do not, as all pray daily for it, but
as to obtaining satisfaction, it is very
desire to find that there is no way to it
but by prayer to God himself, and hear-
ing to this or that, or to other man, Opin-
ion about it, that is truly a spinning faith
on another man's sword, save they
selves all troubles of that nature.

Read and consider seriously y^e proph-
etic Scriptures, they are not to be un-
stood without y^e assistance of y^e Spirit
by whom they were inspired, and we are
sure very many of them are not yet
fulfilld.

The Jews rejected our Saviour because
he did not appear in such a manner
as they expected, this is plain enough
to us from y^e said Scriptures, if they
had, that he was to come in y^e flesh
just as he did, in y^e form of a servant
his very true very many prophecies which

Related to his coming in great glory w^{ch}
 they built upon, over looking y^e other
 w^{ch} was to be his second coming, w^{ch}
 the New Testament so frequently speaks
 of and w^{ch} Christians take no notice
 of. And this is what we see our Watch
 and all along we read for in these Nam
 ings, which seem to me (for I do not yet
 distinctly understand) to import our Lord
 coming in y^e first place in y^e Spirit to
 all such as are willing to receive him
 so, and next coming personally striking
 first destroy all the errors & making
 all things New.

Now to believe all this can hurt no
 body, but must of necessity work up
 on examining seriously into y^e State
 of their Soul, for it is not every one
 that saith Lord etc.

I cannot but take notice wth thou sayst
 that thou dost not at all think it con-
 siderable to be acquainted etc
 because it would only serve to ridicule
 y^e both; what needs any body be ashamed
 of owning a Doctrine plainly contained
 in y^e Bible; and tending only to y^e Honour
 of

of our Lord, remember to the said of
them that were ashamed of him. I could
not conveniently send these papers direct-
ly to Sam, nor did I desire it. I was wil-
ling thou shouldst have the reading of ye
and as for matter of ridicule tis easie
enough to avoyd all that; wrap them up
and send them away sealed, and w^{ch} he has
them, let him communicate them, to whom
he will, they come from me, I hope I
can stand that small trial of being laugh-
ed at a little; besides Jam, out of which
any body may read, think and pray in
private, and Relations may communicate
one with another as privately as they
please without exposing themselves to Sco-
fers.

And I desire if that live within com-
pass, as ye all do, would do so, our Sisters
cannot read them selves, but a sheet or
two of paper or 2 may be soon read to
them, or left with them, to consid^r upon.

I would say some thing to Sam as to
his supports. Mother is her life time
used frequently to say to me that he would
certainly come to want, and thou and I
must do for him, I consid^r that his marriage

Managements has been to thy loss but
 so few, thou sayst he has done the more
 harm than all other friends will ever do
 his good, forgive him as by y^e off, Jam, ~
 willing to subtilise him for y^e future at my
 own charge, but if reason it can be made
 out, it will be never the worse, I find
 am forced to live pretty high, spend some
 times 20 in a day, so if y^e year would it
 come near 100, and I can as much
 as would do his turn, with a little managment
 in his part, if he could be perswaded to
 live in some family, and earn, but his
 y^el, y^e off would be but a small matter,
 being as he does he may be taken sick &
 perhaps for want of help, but I know his
 humour exceed, he is changed, he used to
 me once, said he was 20 in debt, God turned
 him y^e 20 and told him I lent him 20 more,
 either y^e or something else has y^e suppose
 offended him, etc. I time with any of us
 how as y^e longest can be but short, it
 may be much shorter than any of us ex-
 pect, so we sh^d work in our several sta-
 tions while it is day, and do good while
 it is in y^e power of our hand. Thou

Thou seest I have not paid paper to
acquaint y^e (and by thes^e) other friends of
w^h accurs^t her. I shall be sorry to hear
if I have quid^d lost my labour, how ever
shall have that satisfaction, that I have
endeav^rd to discharge my duty towards such
as (I hope) look for y^e bless^d hope and
glorious rewarding of y^e good. God
and our Saviour which in his times he
shall show — How are other papers
for thy usual relating to y^e prophets
I do not care how many read
them. but I would not have them lost
I can borrow several things in print
which are not to be purchased because
the impression is sold off among y^e people
I saw the y^e visions of Mich. Harl,
many thousands in London have gone
to see him, as well as my selfe (I
did 6 weeks ago) and am satisfied
of y^e mans ingenuity in what he says
does accord to him, every year in his
travell, there's another piece wrote by
a student when y^e prophets first app^red

app^red

Sheppard, y^e first impression, had a preface
 with his name, he therein utterly disclaim'd
 his having taken his notions from y^e new
 prophets, whether y^e person who wrote
 it is now living or dead, I cannot tell
 but y^e books being all sold off, some body
 has reprinted them, of their own accord,
 and y^e proceeding may be had every
 where, those relating to y^e prophets not
 so, there's one for Sister Eliz. more particu-
 lar, becaus I fear she still linds in
 y^e omission of y^e Duty to ^{ch} it relates.

As I am I know are many things in Mr
 Stacy's book of Warnings w^{ch} look odd
 to our understanding, but y^e wayes of the
 Almighty are unsearchable, and one would
 think it wou'd be weight enough to ballance
 all y^e Objections brought against this
 view; y^e Almighty had suffer'd it to go
 so many yeares and to make that pro-
 pty it has, especially being altogether
 agreeable to y^e acknowledged word of
 God, tho' disagreeable to humane reason
 I will add y^e ph of an Inspi. by
 a Londonr. before he was sent from thence
 upon a Mission to Edinburg in 1709 My

cc My glory shall be displayd through
cc out y^e whole Island of Great Britaine
cc my voice shall sound in every part
cc and corner thereof. my word shall be
cc declared to those who call themselves
cc the Church of Scotland. They shall
cc know that my word can be more pure
cc ly preached, then it is amongst them
cc at this time. They shall know of
cc of those Episcopacy and presbytery much
cc alike, and that it is not by such differences
cc that I will distinguish my people in
cc day of my righteous Judgments. They
cc shall know that Religion lies not in
cc y^e bare empty name or denomination,
cc by wh^{ch} Names are distinguished, and nomi-
cc nated and by y^e other, as presbyterian,
cc or independant, or Anabaptist or Quaker
cc or any other name or denomination.
cc My Will is y^e name or ought to name
cc banned things, than to distinguish
cc your selves by any name or nomi-
cc nation, but that of Jesus & followers
cc of y^e Lord Jesus y^e Lord y^e Captain, your
cc Leader, y^e King, who is or ought to
cc be y^e pattern in all things.

all these prophets were taken from their
 several Occupations in ^{of} Woods, and suffered
 considerably as to their Temporal interests,
 they are no way crazed in their intellects, nor
 in any respect of worldly advantage.
 As were satisfied they ought to obey the
 command and did so.

June 3 1716

If thou goest about to judge of this ap-
 pearance by human reason thou wilt
 never discover any thing in it, revelation
 is not to be judged by reason, and if thou
 wilt look at the prophecies 20 lines, if thy eyes
 of thy mind & hearing were not opened thou
 wouldst not be able to see them to be such.
 I never think to make any discovery by a
 natural sagacity and skill in judging
 of things especially of things about which
 they that go with such views seldom pro-
 fit by going. Inside & out of Men they
 know that, born and that did own our Saviour
 his coming in ^{of} flesh, and that he should
 say, I thank ^{of} O Father that thou hast hid
 these things from the wise, so is it now in
 thy hand to bring in ^{of} Spirit. I recom-
 mend to thy serious perusal 1st of 1st Corinths

The foolishness of preaching, these words
of, was not such as is now a days, in
a fine quaint discourse of a declam. English
word out of a paper, full of words which
ears of y^e auditory, or to show y^e parts of
building of y^e man, or to win his companions
but such as attended with demonstration of
y^e Spirit, and y^e utterance such as the
gaul, not what y^e speaker thought fit
wady regard, y^e discourses we have com-
monly may rather be call'd prating y^e
preaching, and is no more y^e preaching
of y^e Apostles, than chalk is like chesse,
It has been night in y^e Christian Church
a long time; and now when lights begin
to appear, & doo shut their eyes, as
it, & when y^e lights of a farthing candle
as y^e of y^e Sun, is it not because their
doors are evil, or are vicious in y^e same
condition, as y^e Jews were in, when they were
donacious of their rites, and strict teachers
of y^e Scribes & Pharisees of y^e Law, regarding
and despising y^e Spiritual discourse of
and of his Apostles, I speak of y^e generally
of those few that do not do as the rest,
to be sure were we chould no other than a

A parcel of deluded fools; as they are now
 and must be contented so to be; I have told you
 the only way to obtain satisfaction all other
 ways shut up; the (Bury men) went away
 satisfied because they came in their own
 wisdoms fall of themselves, and not as little
 children willing to be laughed, but such as
 shall must a day and come to before they
 are enter into y^e Kingdom of Heaven now
 appearing, not many wip; not any mighty
 or many noble, neither y^e first coming
 on at his 2^d, w^{ch} we have seen laughed
 was to be only at y^e passing of y^e final
 sentence, quite overlooking y^e kinds of
 freshments, and numerous other things to
 be done y^e first now up on this Earth.

Apr 12 17¹²/₁₃

Thou asketh my thoughts about y^e Cry from
the Desert, I may at once tell thee that I can
not imagine. is reason any Body has to dis-
believe matters of fact, so sufficiently attes-
ted to any unprejudiced person. One w^{ch} I have
thought y^e testimony of y^e other so suppos-
ed to be enough for Thomas.

As to y^e story of Paris standing in y^e
view, how are we to be enough that believe
to be matter of fact, and I am told one of
our Bps said discoursing upon y^e subject,
that they that doubted of y^e fact might also
doubt of our Saviours Resurrection with
regard to y^e number of Witnesses.

Cavaliers y^e Col. mentioned in that story
was bred in London (and several other and
others) and I maintain the thing to be true
and must not expect y^e Alm. will raise up
another Paris bred in England to inform
a Bishop of it was done there. Mr. Sayer tells
me y^e he had (when those prophetic verses were
taken in writing) & they solemnly declared
to be true. several relations more wonderful
than any in y^e Cry etc that he supposed to
have made addition with these additions, &

and during up a passage about J. Cavalier
whom in some times was either some
mistake or defect, but while he was going
about it, y^e book was by an invisible hand
snatched from him a 2^d and 3^d time; y^e letters
in y^e book changed from black to crimson
continuing so for some time to his great
surprize; and over and above, the Spirit
came upon him, told him he sh^d not do it
there was enough already; thus I had from
himself about a month ago, he has said
tho' said to many others, and I see no reason
at all to question y^e truth of w^h he says
so solemnly.

If you say, if y^e dead had been raised
raised it w^h had been a full conviction
how came it about them, that so few of y^e
Jews believed (tho' he raised y^e dead so
frequently, y^e reason is plain, some of mine
olds wrought, do not work faith in y^e hearts
of us, y^e is y^e gift of God, and can never be
produced by any outward thing, but only by
y^e inward operation of y^e Spirit of God on
y^e souls of such as are disposed to receive
that fruit of y^e Divine Sp. Christ I do please
my Father w^h is in Heaven, &c.

now

Now to had soon, as many miracles as
other peopl; and his faith no way ascrib'd
to them, as a cause;

I was told a storye about 8 or 10 days
ago that a Dray man of Southwark came
to one of these prophets 2 or 3 days before
with a friendly design of bringing him, of
his delusion, as he call'd it, after a long
struggle; for there was company of prophets
& inspir'd persons, his no matter w^{ch} he call'd
it thus, to him, will y^e believe y^e it is y^e
spirit of God only, and certainly that does
discover y^e thoughts of the heart, he answer'd
that he could not believe it was y^e spirit of
God, provided there were no room for sus-
pition, etc. then says y^e other 40 persons
and scrupulous witnesses y^e will justify
his most secret thoughts, have been told
him by a person, y^e inspiration shall
be produced if y^e will satisfy you that this
is no delusion, or evil spirit, to which
he reply'd that what ever person knows
certainly he had his thoughts really discover'd
to him, ought to believe it was y^e spirit of
God, but till he had y^e satisfaction him-
self he could not believe etc. so at last
they parted.

now

Now this man seems to me to delight
the Almighty, he will have a proof of
his own chusing, just as Thomas, quite
contrary to ~~the~~ ^{the} ~~words~~ ^{the} ~~Spirits~~ ^{Spirits} ~~expressly~~
says over and over, they that sincerely
desire to know whether it is God y^e now
Gods, should apply to him in secret
prayer, and they shall receive consolation
and the things made to what I intimated above
as to my own particular, look over what
was said to my selfe by an inspired
son, there occurs amongst other things
this — He will ~~send~~ ^{send} ~~unto~~ ^{unto} ~~the~~ ^{the} ~~most~~
particularly — ~~it~~ ^{it} ~~has~~ ^{has} ~~been~~ ^{been} ~~fulfilld~~ ^{fulfilld}, for
I am commandd to separate my selfe
from y^e world, and believe I am bound
to obey, accordingly I do endeavour as
fast as I can to extricate my selfe from
all engagements whatsoever with secular
affairs; I have applyed to the Governour
to be dismissd from service etc. they have
sell'd talk to say upon me during the war
that, but small compar'd with my former
gettings, however it is but cutting a coat
according to y^e cloth, living nearer so
to selling aside wholly all other business,

I shall retire from y^e World as much
 as I can, that I may draw nearer to God
 and be ready to go when or whithersoever
 he shall be pleas'd to call me for I make
 no doubt but our long something more
 than ordinary will be sad in y^e World
 and it will be a hard way to be disengag'd
 from it, and I cannot but think y^e Com-
 mand layd upon me to goe away from the
 mdrey and goodly of God, the full impor-
 tance of y^e words I do not definitely und-
 stand yet, but doubt not that I shall have
 them further explain'd.

April 11, 1714

The Spirit of God continues still ^{to} speak by
 the prophets as heretofore, but nothing in
 publick, or to y^e publick, only among themselves
 as they meet occasionally, or by way of y^e Sp.
 or when they go to visit any Believer, several
 of them have come to my house, and as
 several kinds of Sp. has come upon three
 several pions (since I wrote to thee) one of
 wh^{ch} I had never seen, y^e other two I was per-
 sonally acquainted with, it was upon the 9th
 of Jan^y he was here and because he was here
 was but short, I will report it with y^e occasion
 we had selfe and together to my selfe, wife
 and a man, and his wife who were come along

along with him from Woodminster I was
going to give thanks before word from
Labb; but was accidently by his falling into
Disorder and uttering what follows —

O how great is thy Goodness O Lord, shall
we leave thee and not give thee our God
the honor and glory of all, who alone is worthy
we cannot but remember thy Goodness O Lord
and when thou shalt praye our hearts
we shall offer up a Sacrifice of thank-
giving to thee our God & shall come up
with acceptance upon thine Altar this
is Durnal Sacrifice which was one offering
up for all. Shall we not be so contented
when we consider of thy Goodness to say in thy
Sant David, What shall we render unto
God for all his benefits? We shall offer up
our selves, Body Soul and Spirit to thee
our God, we will serve and follow thee
whether sorrow thou shalt bid us; thy work
and service is very delightfull, we know
thy work is easie, and thy burden is light,
when thou dost lay us on thine, and they have
found pleasure therein —

Now I would not have thee to conclude
that because another person (not under the
operation of a Spirit) might have said
these words, that therefore I have spoken

them, did so voluntarily, for y^e tokens of a
S^{pt} being upon him, were very visible
and doubtless the Holy Spirit —

All the description I can give thereby
writing, or otherwise cannot give thee a
just Idea of it; thou couldst not (if thou)
but be extremely surpris'd, at y^e con-
ditions of y^e Supreme Being.

The reason and tendency of all that is
to be said is of a piece with what was said be-
fore. viz. Dreadful threatenings to the
unbelievers, and unbelieving, as also pro-
mise to y^e other truly religious of the
goodness of God; And that these things are
from God in mercy of no peradventure, here
with us, these few I mean that believe and
obey.

As for y^e generality of people they take
no more notice of it, than they do of
Hallelujah sung in y^e streets, nay indeed not
half so much, for they're scared any thing
of y^e nature, so ever silly, but find teachers
and buyers too, tho' y^e spiritual warnings of
y^e Eternal Spirit do not find y^e really
believe our m^o 1000 that either read them
or take notice of them, but y^e Scriptures
must be fulfilled — Nations shall come to y^e
not to find faith upon earth, or faith respect-
ing but so coming as it now declareth.

April 28 1715

I am well assur'd tis not in my power for any
Gods sake by dint of Arguments to breed faith
in this Dissertacion either in y^e or any other
person, I will never offer at it, I thought I had
been very large already in giving the y^e best
Directions I could how to attain to assurance;
when they first came there was one of y^e Juggs
-ed with me and I gave to him y^e part of the
scr, at the w^{ch} had talk'd a little about it, he
took up y^e book then first by y^e (J. Thom-
-ings) and turn'd to pag 330 and he read the
the to y^e discourse, and therefore I do from
him recommend it to thy serious perusal. I do not
make y^e least doubt, but there will be miracles
wrought (at Gods & Gays) in confirmation of the
perhaps I may not live to see any thing of
that nature, and at y^e same time I believe they
will be judicial to all such as demand them,
so rewardingly as y^e opposers do all along, &
among all y^e opposers (if they rather say scorners)
I find not men with any sound reason as
our Country men Mr. J was indeed ashamed
to hear thy discourse, but also began to wonder
I know not. I never heard such banter, & I
advise thee to beware of such; thou art not
yet call'd to bear a testimony;

be desirous at y^e Throne of Grace for
through ag ains y^e time com; let spake be
a warning to us all.

The first person y^e deal of was a Quaker
below, he has been in 3 missions to Scotland
and Ireland and to us again, has been very much
imposed this half year past, and living in y^e
middle of y^e City in a bad air candle my house
for chang and barid just 3 weeks with me and
I may justly reckon it of only 3 weeks of my
whole life of solid satisfaction, for these past
very few days in y^e time when he had more
of Sp. of God upon him, more or less, and a great
deal was made to us, and I cannot but ad-
mire and wonder of exceeding great goodness of
God towards us in confounding to deal so
very particularly to our several cases my
self, wife and maid, as also to my wife's mother
who occasionally dined with us one of these days.
also to an old Gentlewoman who takes a room
of us, and having often exp^d her desire to
see a prophet. I promised to give her an exor
cunily, he had been here a whole week and she
all y^e time abroad, and coming home a little
before noon, I invited her to dine with us, it
just as we had done y^e Sp^t came upon him to
by him directed a discourse to her very particularly

I have to her benefit, for she was one of
that; uplifted themselves, and used to speak of
dying as a very easy thing she having both
a good conscience etc. but if I had her other
wife, and had her make better use of her time
than she had done, for Death was not so small
a matter etc.

Feb. 1 1715

The 1st of Feb. unsalvageable of a Nation discoura-
ged from advising any body to come to this
place; a Crisis is doubtless at hand, if imple-
ments ~~are~~ ^{are} ~~not~~ ^{not} might I believe be very suit-
able. & I would make enquiry among y^e trades
if I did not exceed more than ordinary lo-
ttery in a little time, though ~~you~~ ^{you}
what grounds I go.

The 2nd of Feb. both toward and saw yet so
little had more true ground to go upon which
is a paradox; I may say y^e same as to y^e 2nd
state of affairs; No human reason regards
nothing but confusion among us, for one
while at least, and y^e prophetic 2nd only it
beyond all doubt, showing y^e unassailable
necessity of such a ~~proceedure~~ ^{proceedure} & that y^e 2nd
able Kings of Earth cannot take place but
by breaking y^e polities of y^e Earth, one agt
another.

And they are going about it as fast as they
 can from high to low. Judah Jerusalem
 and made Tyres of it. Gods time is upon
 us. we know what we are in of desolation
 and final destruction, and let us consider if we
 are not going in some way to work, and if
 we did not wilfully blind our selves we
 might now be in danger of our Saviours
 saying. As it was in the days of Noah -
 so shall it be in the Son of Man, shall be
 revealed, and that he has been revealed &
 is still revealing in Spirit (I revelation
 in mind) I stand not in any room to doubt,
 nor to question, but of all the despisers of
 this Age will as certainly perish by one
 Calamity or other as the people of the
 old World did by water, for his not one single
 Jew will be left upon the Earth, but they that
 are left of sword, famine, plague &c every
 one which will fall to their share.

I have of late frequently heard fresh
 denunciations of Jewry as also promises
 of mercy to the differently disposed persons
 parties among man kind, all of the same
 tendency as them thou hast by this;

Jean

I cannot but admire at y^e condemp-
nation of God in purchasing to give par-
ticular directions to many persons (my self
not excepted) and in general we are all
commanded to be upon our watch because
because danger is at hand; the Word be-
ing about to be turned upside down, tho
the Word is far from being a word of
it, but y^e Scripture must be fulfilled.

As to any thing of publick is not con-
venient to me, tho I can assure y^e
nobles (if they will believe me) and all y^e
adventurers of y^e Spirit, y^e names y^e
double and double curse, to w^{ch} they may
perhaps refer for a season, so th^t they go
on and take y^eir fall, y^e Lord is no
better disposed than with you, only want an op-
portunity to expel y^eir willay, but
what ever hazard they shall trust in God
shall be safe.

The persons name thou enquired for
is Watson, who as I was told lately owns to
my mind of his acquaintance y^e he cannot be
y^end at y^e Church of his brethren, in not being
to see y^e hand of God in y^e case, and howev^r
if he will see, as y^e gift of God to him
of natural man discerneth not y^e things of y^e Spirit.

April 2 1713

E

There was a regular preacher at Stepney
 when I came first up to London, being then
 a lodger near y^e place where he now lives
 I know him frequently, he did once in a
 common occasion mention the Midnight
 Cry, and said y^t it was certain there'd be
 notice given y^e World some time before y^e
 came, if he had been alive to this day, one
 might reasonably expect he would have
 clos'd with this ~~word~~ ~~agreed~~; Tho
 I know y^e present minister of a Neighbouring
 parish who has told me that he does cer-
 tainly expect Christ's Kingdom will continue
 in 3 or 4 years, and yet will not be per-
 suaded this is any thing of it. ^{What follows was}
^{touch'd the same warnings}

I have been so unto y^e. Now I know y^e Father
 but y^e Son is so whom y^e Son will reveal him-
 self. The Word Light is com'd into y^e World;
 neither does y^e World comprehend it. Natural Man
 does not by his understanding comprehend y^e Works
 of God, his Ways, because they are spiritual:
 It is our y^e said thing. But Christ is the
 Son of God: Truth is y^e Word of God: It is the
 Wisdom of God, foolishness to Men. This fool-
 ishness is wisdom y^e Wisdom of Men. I will
 declare unto y^e that y^e, the Son of God, is

What it is of Son of Man, Pills agreeing to
ye. Now can know God, unless he also be
Son of God. For none hath known of Father
but of Son. Oh how shall Natural Men, beings
of ye Earth glory this day that they know God
his Ways, whereas these things are a Mystery
to Men, nor can they know them because they
are Secrets.

So what it is to be of Son of God, for in
Gods it is contain'd of true Image of himself
and so be fulfill'd of God himself upon the
Earth for ye sake of his people. He is Christ
as he is of Word of God, as he is of Power of
God, who hath wrought ye great things of God,
whether of Reason and all other wonderful things
in himself of God.

Christ is call'd of Son of God because he hath
perform'd the whole Will of God. For as it is
written, He gave a Father, who is of Obedience
and so ind. 2 None can be of Son of God unless
he be fully and absolutely perfect in ye perfect
Work of God, in executing the whole Will.
For God is not of Father of Rebellion.

Christ is not call'd of Son of Adam, but of Son of
God. It is call'd of 2 Adam, of Son of Man, but
not of Son of Adam who sinned. It demonstrates
why these Pills are so assigned him. As he is
of Word of God, of Power of God, the Omnipotent
the Creator, of Founder of all things. As he is of
Son of God, he is Obedient, it sets to God his
Father, that he may be an example to us, as
shall be in after.

He is called 1st Second Adam, i.e. 1st 2^d Adam
created of God, & he may also be for a sign
to us. For God wth his hand created all things, &
half of all he created Man by his own pow,
he made him to himself 1st Son of God, be-
cause he was made in his Image; & also first
born as he was 1st Son of God.

Christ is called 2^d Adam, a Man created of
God, & it might be signified unto us, & himself
to come and frame a new Creation upon
1st Earth; but he framed it without 1st help and
conjunction of Man: as 1st first Creation was
made: and likewise also another in 1st 2^d Son
of Mary. For 1st Divine power of God took
1st dust of 1st body of Mary and made of
frame 1st body of Jesus: But God 1st Divinely
it selfe breathed into it 1st breath of life: &
Image, & effusions of God, such as there ought
to be in 1st Man of 1st Generation of 1st
wh. shal. be begotten of him.

This is 1st New Heaven, & New Earth, wh. he is
about to create this Day, where righteous-
ness ought to dwell. For in 1st there was a New
Heaven, & New Earth, because 1st Divine powers
are continually flowing and operating upon
it, & it might be created by whole will of God.

He look upon him, 1st Cells of Man, so signi-
-ficant unto us, & as himselfe both 1st Image of
Man, so also 1st fulness of him, wh. was set up-
-on. 1st Man who shal. be induced with his
Image.

he

He was y^e Son of Man, in y^e he put on y^e flesh
of Man, y^e he might be for a Sign to Men
that God w^o effectuall^y produce fruit in y^e
Image of Man, by y^e Edulus of the Holy Sp^{irit}
wherof he is also call^d y^e Son of Man by
way of excellency. He is intad like unto Men,
Sim only exalted. For according to Natural
capacity he cannot be both y^e Son of God,
and y^e Son of Man.

But he is y^e Son of God, in y^e y^e Divines power
of God did work in him, y^e w^oth^e Will of God.
He is y^e Son of Man, to signifie that Men also
herafter shall be come y^e Sons of God, that
they shall be indweld with his most perfect
and Holy Image: w^hch he also did bear.

Can any one then boast y^e he is y^e Son of God?
indeed y^e he is such an one as knows y^e
way of y^e Whoredom those y^e are y^e Nominal
Sons of God, shall suddonly be destroyed and
those y^e legitimate ones shall be published
into Indiv^{idual} Law.

The Heavens, y^e Earth of God so call^d in Scripture
only shall absolutely be overthrown, shall
be burnt by y^e wrath of y^e Indignation of God,
and y^e true Heavens, and y^e true Earth shall
remain for ever before God, shall succeed in
its place.

How shall every one be Condemned, until ye
put off your Earth of y^e false Idols, y^e ye in any
part of y^e Earth of y^e Idols. ye deserve y^e selves
as often as ye say ye are y^e Sons of God, of y^e family
of X^p, nor yet obey y^e Will of God who sent him.
For none is y^e Son of God, unless he who
dediceth him^{self} Will.

Mr Lacy's Letter to Mr Calamy

Sr

A pursuing the glory of God, the chief end of man, does not warrant the use of means disagreeing therewith, The reducing one from the error of his ways could be with meekness, gentleness and Love express'd to the person you supposing me under that state ought to have done so. Can our in that kind would have become your character. But the dedication of your Sermons to me when the matter express'd therein, might have been by a preface to the reader, does not shew it. The voice of argument, my ears ever were, and are open to, but personal unkindness is a bad preparation to usher in your evidence. The body of your Sermon has also in it, interspers'd reflections & surmises of me, unjustifiable. You make my delusion spring originally from a visionary brain, & from passionate wishes, ambition, and prayers for y^e gift of prophecy, precedent to y^e symptoms of it upon me.

Since the Searcher of all hearts is appealed to
in my asserting the contrary, which you
were not ignorant of, pray Sr how came you
to usurp upon the prerogative of God, with-
out being able to prove, by overt acts, that
I falsified them: your pastorall call from
me, no ways authorized you so to do. Some
passages aduoc'd you & me alone, rai'd of
forenly from what they were, can do no re-
comendation of your arguments to me, who
know it, tho they may serve to blind if ignorant
Your notice of my wifes piety, would have been
more acceptable on any other occasion, than
that whom her husband is injur'd. But in
both dedication and sermons, you have
fully suppress'd, what would have done to my
honour, or at least mitigation of the supposed
crime. so that you have not weigh'd things
equally, but magnified all on one side, & omitt'd
wilfully the counterpoize. These Sr are small
things, for we preach not our selves, but Christ
Jesus the Lord. He is all my salvation and all
my hope, said dying David, and so should we say.
Now therefore look to yourself; for what you
have

Have said in your sermons, seems to me to di-
 vest him of all that majesty on earth whae-
 with the prophets clothed him, & which the
 apostles allowed him to be expected in. His
 not your being advocate of a party, will be
 use under the examination of a great shop.
 Lord. Let me be nothing, as I deserve, that
 will not justify your handling the word of God
 deceitfully. Take heed therefore of condemning
 inspiration without publick mira-
 les, lest you be found fighting against God,
 since you own it may be without your assi-
 stence to measure God by, may be delusive, &
 how then will you answer for those whom you
 have hardened? your assertion that there are
 more among us, of the established Church,
 than Dissenters, is not true; which tho of no
 moment, shews your lemerity. at length, cha-
 rity, more than union in a modus, will ap-
 pear the cement of the Body of Christ. I
 beseech you therefore to look into your own
 ways as well as those of your servant in J. Christ

Febr. 26. 1707.

J. Lacy

In Dr. Sims Ser. of August 6-1715

A Gentleman proposed to y^e ff. prophesie
of 24 Chap. of St. Iohns to be explain'd, and
undoubtedly y^e following explanation

Sin, as is written, did enter by our Man
into y^e World, and by one Man was
upon y^e world wrought, and Sin trampled upon
Jesus Christ is called y^e SUN of righteousness,
when he tells you in this place, y^e there shall be
signs in y^e sun and in y^e moon, & in y^e stars & upon
Earth, ye are told that at y^e Lords coming that
all things shall be made new, that Heaven &
earth shall be dissolved by heat. Jesus Christ tells
you heaven & earth shall pass away but my words
shall not pass. therefore when he saith these, there
shall be signs in the sun, in y^e moon, in y^e stars, &
upon y^e earth. Jesus Christ speaks of the SUN
of wordly wisdom. for as he is the Eternal Wis-
dom of the Father, so he is also called the SUN
of righteousness. The SUN whereof he speaks
in this place does relate to the wisdom of men,
the moon to their corrupt doctrine, the STARS to
their abominable Teachers, who by y^e light which
that SUN produces do poyson y^e whole, making
peoples hearts to be straitned with anguish & per-
plexity: they say in their hearts, our SUN will not

115

in darkness, we shall abide for ever, for we hold
fast y^e truth. Ye have heard of y^e Language of
Babylon, I sit a Queen, shall see no sorrow; all
such as are sunk in abominations, in iniquity, such
as are enlightned with the sun of their corruption
& their human Learning, are of Babylon, &
by consequence, speak that Language, as with
dearly straitned [the sea and the waves thereof
boaring]: The sea & the waves thereof are y^e
abominations of y^e Earth. The sound word of God
is not to be met with, therefore all things are
going to be made new. Jesus Christ tells you y^e
he causes his Church, now Jerusalem, to come down
like new from heaven, it is represented by y^e new Jerusa-
lem, therefore that Sea of abominations, which does
now make so much Noise, which says I sit a
Queen, its destruction shall come in an instant. That
Sea which I. Christ speaks of does relate to y^e Man
of Sin which is to sit in his house carrying himself
as God, being enlightned by the sun of his abomina-
tions; Behold, this day, y^e sign does appear
of that sun of that moon of those stars, This
is y^e coming of Jesus Christ, of his Spirit; Now the
sign is given to it, of its destruction; Jesus Christ
comes with the sword of his Word to destroy
those Antichrists, those false prophets, ^{ch} who are set in
his

his house. Many signs have appeared already
on that Sun, on that Moon, by y^e several Sects
that have come forth from that great Mother
of abominations, every one hath discoverd a
part of her wickedness, many have struck at y^e
abominable light, therefore those signs have
darkned a part of its splendor. But I behold the
Spirit of the Lord Jesus Christ doos come to pull it
quite out, and to send it into the bottomless pit,
for the brightness of his coming shall destroy it
[Mans hearts failing them for fear & for look-
ing after those things which are coming upon the
whole Earth] Ye are told that the monarchs of
Babylon seeing her destruction, did weep & lament
striking their breasts and saying, How is she in
one moment made desolate. Now is y^e time come
whorem God will send his spirit in abundance,
operate by signs & wonders; y^e men of sin, who
have made themselves Masters of the house
of the Lord shall be afraid, their hearts failing so
they shall see wrought against their expectation
by the spirit of Jesus Christ, for she saith I sit a
Queen, but her destruction shall come in an in-
stant, for y^e powers of heaven shall be shaken
that is to say, their false doctrine shall be destroyed

powers (y^e Lawes rather) which bear up their glory
 their shame, their heaven their wisdom, shall
 be underrived to the very foundations, & shall be
 shaken, cast down to the Earth: The spirit of
 Iesus Christ shall do those things: [and then
 shall they see the son of man coming in a
 cloud with power and great glory.] Behold
 how the Lord Iesus Christ the sign of y^e Son of
 Man begins to appear but y^e cloud is not gone
 yet. for he has taken y^e cloud for his throne
 to bring his spirit to y^e earth which is signified
 by the clouds of heaven that are chosen of God
 to bring waters upon the Earth, as it is said in
 the time of Elijah the prophet, that after that
 great drought he saw a cloud appearing as a mans hand
 when he had prayed. That cloud like a mans hand
 which do's now appear by y^e small number of y^e
 servants whom Iesus Christ has already chosen;
 but as ye are told that cloud did increase, so like-
 wise that cloud which ye now see shall increase
 more and more, because it hath sucked from y^e
 ocean of the Almighty, that is, Iesus Christ comes
 to increase the number of his servants, does
 bring his spirit, his waters, so that it shall cover
 the Earth as the clouds did in y^e days of Elijah,
 and waters y^e dry ground, dry & unfruitful as to y^e
 spirit

spirit of Jesus Christ. He will water it & it shall
thirst no more, for y^e cloud doo represent y^e spirit
of Jesus Christ, as ye were told by the Angells
when he was taken up to heaven, this same y^e ascen-
sion up shall come down sitting upon y^e cloud
with power & great glory. All power is given to
Jesus Christ, in heaven & in Earth; he comes now to
y^e Earth with power, his glory shall appear, be-
cause he shall lead all nations captive into his
Jerusalem, all glory shall be for him, it shall
no more be ascribed to y^e false Gods of y^e earth
to y^e wise for their humane wisdom; And when
those things begin to come to pass, thou look up
& lift up your heads, because your redemption
draws nigh. He tells you, when the fig. tree doo
now shoot forth, ye say y^e summer is nigh, so
likewise, when ye see those things come to pass
Lift up your heads, since ye see the spirit from
y^e L^od J. Christ explaining his will unto you, mee
ye see this cloud like a mans hand to appear
which comes to fill y^e whole earth, & to pour down
the waters of y^e grace of y^e Lord, say with assurance
Jesus Christ is here, he comes to enter into his King-
dom, he comes to give us y^e full accomplishment
of the things which he hath promised us in his
Scriptures. As he said to his Disciples, Lift up ye

your heads for y^e harvest draws nigh, pray
 to the ffather that he would send labourers, so
 pray to y^e Lord that he would increase y^e Labour
 in his house for y^e harvest is nigh. Pray to
 him that he may give you hearts prepared to
 receive his will, for y^e day is come, ye shal not
 stay for another. Go confirm those things he
 tolde them this parable, that they might un-
 derstand. Behold y^e fig tree & all y^e trees w^{ch}.
 they now shoot forth, ye see & know y^e summer
 is now nigh at hand, Therefore be ye spiritual
 children, for if ye are able to judge of worldly
 things as of times & seasons, judge ye by those
 that y^e kingdom of heaven is at hand, y^e he com-
 eth to render to every one according to his works. [Wo-
 rthy I say unto you that this Generation shall
 not pass away till all those things be fulfilled] I
 see that y^e language of Iesus Christ is not y^e
 language of men. Ye call a generation, from a
 father to a son, at most fourscore or a hundred
 years, but y^e days of Iesus Christ are not like
 those of men. Peter warns you of it since he
 tolde you that 1000 years, are as one day before
 him. Those words this Generation comprehend
 from his coming in y^e flesh to y^e full establish-
 ment of all

all things, untill y^e 2^d revelation of him, or se-
cond coming, for that is the same thing. [Hea-
ven and earth shall pass away, but my words
shall not pass away] This is the explication w^{ch}
Jesus Christ gives unto ye, when he says the
heaven and earth shall pass away, it is
as much as if he had said, this wicked and
perverse Generation shall be destroyed, this
world of Iniquity, this Man, Adam, Corrupti-
on; but my Words shall not pass away, Jesus
Christ is the Word of the Father, by con-
sequence he cannot pass away, because all
was done by him, & for him all things are
to exist and last for Ever

Two other scriptures were expounded at the
same time at the desire of two other persons w^{ch}
I cannot meet with, but it is indeed a thing of an
astonishing consideration to find how often the
spirit of God has condescended to answer y^e requests
of sinfull mortals, provided they are sincere, it
is a thing y^e world will rather wonder at then be-
lieve. There are explications of y^e scripture in
short hand y^t if they were made publick wd cer-
tainly shock if not confound Xians in general, es-
pecially teachers, when they sh^d see how little he

humane learning signifies. But to come a little
 nearer home / My wife had often importun'd me
 to give her an opportunity to see some of those
 persons in their extasies & I told her alwaies
 I could not gratifie her therein because their
 meetings were alwaies private of late, rarely
 admitting a stranger, & not meeting but upon
 command, & tho I had several times by accident
 been present (for if I were by chance in my way
 one or other of them w^d often ask me to go in,
 when I look'd upon my self authoriz'd otherwise
 not) yet I could not introduce her after y^e man-
 ner because it is intrusion. And more than y^e
 about a month ago there were 2 inspir'd persons
 a man and a woman, sent from Dublin hither
 & found they had taken up their quarters in a
 private house in Southward where an Eng-
 lish man one of y^e inspir'd, & of my particular
 acquaintance, had a chamber, I went to him
 & ask'd his opinion about introducing my wife
 he told me he thought it not proper, for that
 but the day before, a stranger or two had in-
 truded into the room where they meet, & y^e there
 was nothing but silence during their stay, but
 for my self it was another case if I had a mind
 to go in, which I did, & when their extasies were over
 ask'd

asked them what I had a mind, without any of-
fence taken; some few daies after, some company
dining with them, y^e of the infants speaking came
to be discoursed among them, upon which they agreed
that Evening to go all together & see y^e infant. But
none of them knew where it was, so they took at
Datelif cross and came to my house desiring me
to shew them the way; we were just going to
supper, & I could do no less then make them sit
down, which they did, & while they were eating
a bit, the spirit came suddenly upon y^e man
first, a little after upon y^e woman, so y^e my
wife had her desire very unexpectedly: when
they were out of extasie. I accompanied them to
the place, they discoursed y^e parents as they thought
fit, & returned to their Lodgings, they were some
daies after ordered for y^e Devizes in y^e west: what
was then spoken by them, follows,

By R^e Gardner. God has, in this y^e day, sent
forth a Cry to warn y^e slumbering world, who are
now sleeping away their time, & shortly he will send
forth his messengers and warn y^e whole earth, see
therefore y^e ye get into y^e Ark. (Christ Jesus before
Deluge comes w^{ill} sweep away all y^e ungodly)

the stage of this Earth. By Sarah Wobston
 Behold, the spirit saith come, & y^e Bride saith
 come, & all that are athirst may come & drink
 of the water of life freely without price: here
 is a fountain standeth open, & all are invited
 to come and drink of that fountain. therefore,
 why run ye after the faintly brooks, when y^e foun-
 tain is free? why are ye following y^e shadow,
 when y^e substance is at hand. Consider wth your
 selves that your time is but short on this side
 of the river, therefore call a counsell in y^e breasts,
 see how it stands between God & your now dy-
 ing souls. Are ye prepared to meet your Judge
 should this be the night that he sh^d summon ye
 to his barre? Have ye got oyl in your Lamps?
 Are ye standing in a readiness to meet y^e Bride-
 groom of your souls, or are ye wth y^e foolish Vir-
 gins slumbering away your time? Examine
 your selves & see how it stands with ye; confi-
 dor that this is not your resting place, and
 remember that ye were born for nobler ends y^e
 to glorify the enemy of your souls: Ye were
 created to bring glory unto y^e name of y^e Lord,
 therefore in Love & compassion to y^e workman-
 ship of his hands, has he sent forth a cry in
 this

This your day to warn the slumbering virgins to a-
rise & trim their lamps. for your Lord will come
as a stealing thief upon the inhabitants of the
earth. therefore happy are they who receive his
word in the love of it; such shall grow as vil-
lows by the water courses, for he is a tender
Father, he will carry his Lambs in his bos-
om, & gently lead those who are with young,
he will not break the bruised reed nor quench
smoking flax; therefore if ye have a mind
to be wise in those things which belong to
Eternal welfare, apply your selves unto y^e throne
of Grace & go not unto man whose breath
is in his nostrills which must dye & come to
judgement. but go unto God which giveth to
all men liberally & upbraideth not, & Wisdom
shall be given ye. I here she was made to lay
her hand upon my wifes hand & then proceed
Look thou through y^e Instrument unto y^e speak-
er for it is not y^e words of thy fellow creature
which now are to be delivered unto thee. but it is
By y^e Spirit of God through thy fellow creature
therefore look thou by an eye of faith unto thy
Lord who shed his blood to redeem thy soul who
suffered without y^e gate of Jerusalem. It is he
who

who has paid thy debt & cancelled thy score,
 who has now vouchsafed to call thee by his spirit
 behold his second coming without sin unto
 ablation. therefore go unto him in secret &
 make known thy wants unto him & he will
 believe thee. he will give thee y^e peace in
 thy soul which passeth all understanding.
 he will give unto thee that joy w^{ch} y^e world
 knoweth not of. for he is a tender hearted God
 his compassions fail not. And if thou hope
 lose in thy duty unto him, he will set up
 a monitor in thy soul & thou shalt become
 a fruit bearing branch by whom he
 will be glorified. for his Eye is over thee &
 that for good.

an Exposition of Matt 22 from v 15 to 23
 written by J. C. . . Yours Obedient to his word
 is on you a pattern how every true christian
 ought to behave himself with regard to matters
 that belong not to him properly as a Christian it
 concerns not you to determine y^e rights of princes
 or to resolve questions touching matters of state
 that are ambiguous & ensnaring. he determines
 in generall that every one according to y^e Eternall
 law

principle of justice is to have their due (Caesars)
rights must be regarded, but so as that y^e rights
& prerogatives of y^e supreme monarch are to be
reserved. but this decides not how far y^e extent
of Caesars right to y^e political government of y^e
Jews did reach, wherein every one was to regulate
himself according to y^e testimony of his own
science. labouring to be simply passive, not med-
dling wth things w^{ch} have no immediate influence
upon y^e true Christian life. Let it be unto you a mat-
ter of indifference whether this or the other per-
son is raised up by God as an instrument. I say
to you y^e time is at hand wherein ye shall find occa-
sion to practise those instructions, & thus cooper-
ating wth y^e favour of God protecting you, shall ye be
preserved in safety, whilst y^e wicked of this nation
who know not God or his ways are taken in their
own snarcs, wounding their souls & their bodies
by those edge tools w^{ch} they will be handling. I
say unto you they are in their different stations
parties, weaving y^e net wherein their feet shall
be taken. They bring on themselves a swift & sure
destruction not considering therein y^e hand of the
Lord thus using them as machines to fulfill
those prophecies which they have rejected. in

89

In midst of their rage one against another will
they endeavour to draw my servants & children into
the same fatal snarls with themselves, then let
each of you remember y^e good word of y^e Lord now
livord. Be on your guard & know y^e one thing
needfull (the work & service of God) is sufficient
to employ all your thoughts & care, your time &
labour, and that it is your indispensable duty
not to meddle with other peoples matters, nor
to inquiet your selves wth things y^e concern you not.

In a Lt^r Novemb^r 27 1714 / Mr Cingham &
some other company were arguing pro & con about
the state of purification, whether there was such a
state after death or not, y^e sp^{irit} came upon him & spake
the words that follows. / Remember what I have told you, not
to amuse y^e selves with questions about words or pro-
positions in themselves unnecessary, which draw ye
away from y^e simplicity of the Gospol & y^e truth
of it in Christ Jesus. Say ye no stress upon opi-
nions which are not clearly & fully revealed therein
nor ye shall find them through faith sufficient to
make you wise unto Salvation, & to employ your
thoughts & raise y^e desires towards y^e God, for with
out holiness & a perfect unspotted purity, tis impossible

to see the face of God in mercy, & that holiness cannot
be produced by any act of y^e own, by any strength
that is in y^e nature, or endeavours of y^e corrupted
faculties, no y^e spirit of God can only carry on that
work of justification in y^e souls, that can create a
clean heart & renew a right spirit within you,
can purify y^e souls by faith; but as to y^e particular
way, manner & time of y^e working, it becomes you
to search into those mysteries that are designedly
concealed from y^e eyes of men. Y^e whole duty consist
in cooperating with that spirit, in suffering it to
work that work in you, following it cheerfully and
patiently, tho it lead you in paths unknown,
it bring you through states & feelings ye are alto
gether unacquainted with. Trust ye still in y^e love
and he will not fail you tho ye be in y^e valley
of y^e shadow of death, there will his staff still sup
port ye, there will he be present with you, & in
his own good time bring you forth as gold is y^e times
tryd in the furnace refined from y^e dross & fitted for the
masters use. All unnecessary speculations & enquiries
into things that concern you not, hinder y^e passivity
which ye ought to labour after, & y^e unnecessary noti
ons which ye may thence form, will occasion a
fear & needless caution when y^e spirit of God leads
you by another method, & will throw innumerable
temptations into y^e souls. Remember y^e it is only

the simple that I make wise, the pure in heart
 that will see my face, & only of poor in spirit
 whom I will establish my Kingdome. I can
 know by experimental feelings, Christ & him
 crucified in you, and be ye fully assured that all
 other knowledge is vain and dangerous.

The Lord cometh to be glorified in his saints
 and to be admired in all that believe. Are ye
 such as wait for this glorious revelation of y^e Lord
 from heaven? then will ye not be satisfied till
 by a strict scrutiny made ye find in your selves a
 word by y^e spirit of God carryed on, which in all y^e
 saints is that preparatory to his coming to be glo-
 rified in you, for he will be glorified as well
 as admire, and he will be glorified in you as well as
 by you, else ye know not y^e power of his resurrec-
 tion, which power to y^e inward man is manifest. Do
 admire Christ only is not y^e Essential part, no, for
 many there be & have been, who do only admire
 his goodness & mercy which shall not be said by
 him; Do you remember that he cometh to be glorifi-
 ed in his saints? y^e work made absolutely neces-
 sary to y^e being saved by Christ is begun in y^e soul,
 carryed on by y^e spirit, and will be perfected when
 y^e Lord cometh to be glorified in his peoples work
 by you is fully termed the work of Grace, of which
 many

many boast who show not the least faith in all
their actions, no, neither in their conversations, with
those appear the least real sanctity. Do not
y^e souls through vain hope, neither think y^e assum-
ing to be is the thing itself: God giveth of his holy
Spirit to every one that asks it, resolving to give
up themselves to the service of God, to be governed
to be directed by his holy spirit, & to do & suffer w^h so ever
his good will & pleasure is. It is not every one y^e
asks of God his holy spirit y^e doth receive it, but y^e
ye receive not to be sure it is because ye ask
not, & if ye ask and do not receive it is because ye
ask amiss. Did ye consider before ye ask, y^e ye are
about to solicit y^e Almighty God that he wd be pleas-
ed to bless you with y^e greatest & best of blessings,
even y^e gift of his holy Spirit, surely prayer & y^e
privilege of praying to God wd be performed in the
most solemn manner, & not as many do, who pray-
ing in a form think it sufficient to go upon their
knees before the Lord in their manner; but pray-
er is quite another thing, for it is a pouring forth
of the soul before God, a presenting y^e soul naked
before him, at y^e same time having an abhorrence
in you against self and whatsoever savours of unright-
eousness; This is y^e posture a man stands in be-
fore the Lord, & in this posture must y^e desire of your
hearts be expressed, and God will hear and answer ye
who know your selves partakers of this precious gift

How came ye by it? what means was used by you in
 order to the enjoying it? how do ye experience yr
 throes dead to the flesh; Now if dead & quickned and
 raised from a state of death by the power & spirit of
 God, what is the life ye are to live? it is by faith
 in the son of God; Ye are to live in God, & ye are
 to know God living in you. Be not deceived for a
 second time regenerate & born again is a work extra-
 ordinary, and is a state through which every one
 of you must pass, else Christ comes not to be glo-
 rified in you. Is not what many thousands vainly
 imagine, concerning whom ye are not to judge?
 The business of a Christian is, to be jealous of him-
 self and he will, because he sees no room where-
 by he may boast of himself; Reason ye with yr
 own souls, compare yr selves, yr lives, yr experience
 with those of the Apostles & primitive Christians.
 Can ye see that yours doth in any whit resemble
 theirs? then hope & slacken not in yr perseverance
 & ye shall certainly know if ye are created
 anew in Christ Jesus, then are ye become a new
 creature in God who is the father of all yr faith
 full in Christ, of all who live not after yr flesh, but
 after the spirit, in whom the Lord comes to be glorified
 He will glorify himself by handing forth out of his
 own fulness & perfection in all gifts and graces; He

He being thus glorified in you, ye shall become
mirrors of him in y^e Kingdom where ye shall enter
into a full and lasting possession of all those
treasures which by y^e greatest saint could never
yet be conceived of.

This Earth shall not as men vainly imagine be
annihilated, no, no, y^e fire which consumeth, shall
likewise purify y^e whole earth. I do not tell you y^e
he (Christ) shall reign personally upon y^e earth
things do in their dominions, yet shall he so reign
as that all, all shall be subject to his government,
all shall obey his Laws, for they shall be written
in their hearts, therefore know if his throne be
heaven, yet shall his rule be observed and his com-
mands be infallibly obeyed by all, for **ALNOW** nothing shall
remain but what is subject to his power, and I tell
you this is all that is intended by y^e Reign of Christ
No courts of Judicature to decide matters of differ-
ence, no they shall not be thought once of. But
they will not believe till they see signs, I tell you
whoso disobeyeth my word now, will not believe
then, no, yet shall they have more than y^e Jews
had, which signs & miracles shall prove my judg-
ments, then, then will it not be disputed whether y^e
he 2 coming of Christ, or no, for whether or no they

122

Behold the glory of his person, they shall partake
of the rod of his vengeance, but then they will
have no time to dispute upon that head. Yet doth
not my executing those judgments upon y^e wicked
prevent y^e general judgment, no, no, no, for I know,
when I have glorified my redeemed, & have beheld
that glory in its perfection, then will I deliver
up my Kingdom unto y^e Father, and God shall be
all in all, then followeth y^e general judgment, &
know this, there will not be much to do in y^e day
of y^e separation will be quickly made, there will be
no promy & coning, no, no, no; all shall know their
sentence before tis given, six words will decide y^e
matter both ways. Come ye blessed. Go ye cursed.

As y^e crucifixion of y^e Lord was attended
with blackness & darkness, & that it was the real
Messiah attested by y^e resurrection of several
who had been dead a long time before, all which
was to confirm those who steadfastly believed, &
thos who believed tho attended with fear, yet was
not that sufficient to convert y^e Jews, no, but ra-
ther obligd them to give a large sum y^e y^e months
of people might be stopd, so will it be in a little
time, for at this second appearance of y^e Lord,
signs

signs equivalent with those shall be visible, nay
I say, signs more dreadfull, instead of darknes,
fire shall descend, & more miracles shall be
done by y^e hands of my servants than was
done by y^e Lord, which miracles shall prove
the resurrection of my faithfull servants who lie
now int^rred (Emms) then shall he appear, yet
by him will I raise the dead that shall be, for
unto him will I give power to raise y^e dead,
even such who have been dead months, months
I say those that have layn years equal to the
number of months he shall live, them shall he
raise, yet he shall be directed by my spirit to
the places of such as have dyed in the faith of
this dispensation who have been dead hundreds
of years, by him will I call them forth that they
may behold the glory of this Kingdome, for I say
all from the Apostles who have dyed in the
faith of this dispensation shall arise, some mi-
raculourly by comand of my servants, others
more indirectly by my power being ex^rted with
out making use of instruments. This, this is the
first resurrection so much talked of and so
little believed in the world, of which my faithfull
servant Emms shall be y^e first, but before y^e day
many things wonderfull shall ye behold, perhaps

prepare y^e selves therefore lest by y^e negli-
gence the calamities lay hold on you be ye
always praying. slacken not your duty, with patient

Men are ignorant concerning y^e nature of y^e
Beast. I tell you that monster is yet to appear
now, is not a single person intended, no, no, is
an universal power tyrannical, which power
will subdue, for by the breath of my mouth
all I blow it away. I tell you there is as visible
an appearance of the beast in England as in
some or in any other part of the Christian world.
as much does he appear in all congregations as
in the church national, for in every nominal
Christian his nature is to be found, deceive
not y^e selves therefore, for know this, God will not be
mocked.

The Teachers have exalted themselves, they
have set themselves in Gods stead. Can I see this,
Can I approve of this established ministry. I speak
of national & congregational throughout y^e world,
I tell you no, I cannot, for I say such substitutes
I never ordained to govern my church. Bps & Arch-
Bps, priests and deacons are not in my order, since

some is to be prophets, some Dvangelists, some to be
 pastours, some to be leachers, all from one spi-
 rit, all answering one and the same end, which was
 the perfecting of the Body, but here must be a
 Body, is not an Eldor? is it not a pastour? you
 tell you, in their osloom the title of a Bishop
 of no account if I was not put to it, therefore
 it is coveted, not altogether for the honor
 ther, no, profit joynd therewith makes a com-
 pleat I, but I le allow y^e case, ministers of
 my own sending, no other qualifications
 that of the spirit & the opposors shall be
 confounded among themselves there shall be
 such a difference in judgment among them
 throughout as that they shall not dare to
 trust each other with their private thoughts
 concerning this dispensation, I will by you make
 a beginning, & they shall be y^e instruments
 to the undoing of themselves. & ... They
 be osloomd champions for their Lord, but will
 use no other weapons save y^e pen, no breast
 plate save a sheet of paper, I will know
 from their mouths who authorized them to al-
 ter, may wholly to lay aside that pure spiritu-
 al worship & instead thereof to set up themselves
 their excommunications & y^e popes bulls are one of the
 same

... of
 ... by the
 ... of his com
 ... the days of
 ... to be car
 ... the temple
 ... the tit
 ... the ker
 ... origin of
 ... of spiri
 ... be
 ... be in
 ... call the
 ... man on
 ... the Body
 ... worshipping
 ... of the
 ... by the spi
 ... of his c
 ... take a
 ... is the
 ... light
 ... than
 ... strations

August 5 1714

You read that of Lord we do
 the Man of Sin that had exalted himself
 in his Church by the spirit of his mouth and
 brightness of his coming. Antichrist had begun to
 work in the days of the Apostles, & of Mysteries of
 iniquity was to be carryed on to such a pitch that
 it in the temple of God and be worshipt as God
 and claim the homage and adoration due only
 to God, & it shd be rendred him by many; The
 qualifing & origine of this Antichristian Grandour
 shd be from y^e spirit that worketh in the children
 of disobedience, but the visible manifestation
 of him shd be in men having his power & thore-
 fore he is calld the Man of Sin: not that he is
 one single man only, but a collective body oppo-
 siting the true Body of Christ; And you may perceive
 that this usurping spirit wd have a visible Room
 in y^e Church of Christ and this shd continue till
 the Lord by the spirit of his mouth and by the
 brightness of his coming shd consume & destroy
 and utterly take away his Room. The Spirit of
 his mouth is the holy spirit, & y^e brightness of his
 coming is y^e Light which which y^e Holy Spirit shall
 give again to y^e Chuan Church, and those glorious & power-
 full manifestations of this mighty Lord to prepare the

The way before him, & a people ready to receive him.
Look ye back since y^e times of the Apostles, &
see in what period ye can say that this proph-
cy hath been accomplished. You see y^e Desol-
tion of this Man of Sin is y^e immediate fore-
nor and evident token of his appearance y^e
time according to y^e blisfull hope & expectation
of those who are taught to look for him again
from Heaven to compleat y^e character of a King
here on Earth. Can you think that Antichrist
shd so soon after y^e Lords ascension usurp his
seat, & exercise in his temple that authority
only belongd unto this Lord. & that this Lord wd not
before y^e final consumation of all things show
an open triumph over this prince of darkness,
utterly abolish & extirpate his Kingdom? You see
his destruction is to proceed from y^e Spirit of his
mouth; that warrants you to expect an effusion
of the H. Spirit in great power to effect this
by word. How is this then reconcileable to y^e
of no other coming of y^e Lord than to judge
the Earth at the last day? Think yo^y at y^e last
day there is to be an effusion extraordinary of
the H. Spirit to destroy Antichrist's doom. No.
There will then be no need, nor doer that will to y^e

the honour of this prophesie which holds forth
 the destruction of Antichristy, to be
 gradually accomplished by the spirit of his mouth
 and the brightness of his coming. The time of
 his reign is called a Night, a night of
 obscurity & gross darkness, but the time was to
 come when the sun should again rise upon the
 church in glory & by the bright beams thereof this
 wicked kingdom of Antichrist should be consumed.
 The Kingdom of Antichrist was upheld & supported
 by lies & errors which Antichrist had advanced, & the
 bringing the people from out of that ignorance of
 their Lords will, which they were in. Every party
 among Christians, tho they all acknowledge
 that Antichrist was to have a Kingdom in the
 church, will yet say his Kingdom is not a-
 mong us, we are the true church of Christ, we
 are not united with Antichrist, we have none
 of his power, we deny him; this is the language
 of all, & yet all this while Antichrist hath a pow-
 erfull Kingdom among them all, & the spirit of the
 Lords mouth in this day shall discover it openly.
 It ought to be a subject of joy and thanks to God
 to hear the joyfull tidings of an effusion of
 the Holy Spirit of God with power declaring the def-

Destruction of this Dloom of Antick. near at hand
& every ear ought to be opened to hear w^{ch} is pro-
ph^{cy} in y^e name of the Lord, lost by shutting
their ears & eyes they come to be lost in anti-
christian darkness, & be not of y^e number of
those whom y^e Lord will redeem out of y^e Dloom
Before the fall of Babylon there was a voice
to go forth saying, Come out of her my people
lest ye be partakers of her plagues: Think
ye it is a light matter for any in this day
to disregard that great Call so given them?

Think ye that ye shall be sure of safety if
ye hoop with the multitude? To w^{ch} purpose
thou doth y^e Lord send forth a voice? Happy
are they that hear & do obey, y^e desire of
to have their eyes & ears opened, to be enlight-
ned to see y^e gross darkness they have been in
& their own poverty & nakedness & wretched-
ness; This Lord comes now in kingly Majesty
and a sword proceedeth out of his mouth with
w^{ch} he will execute justice upon those y^e w^{ch} w^{ch}
he sh^d come and take his Kingdom unto him-
self, and reign over them. You find instances of
the power of this sword in y^e Gospel times

did what degrees of punishment this Lord
 should, even to y^e loss of life, this was only a
 little earnest, of what this Lord wd do when he
 came to take vengeance on all his foes,
 when shd all his garments be dyed with y^e blood
 of his Enemies, he wd tread them down as grapes
 the vinepross & trample them in his fury.
 the wood shall be then made as if it were drunk
 with blood, and full with the fatness of his last
 enemies. and this you may find is is y^e last
 thing this Lord is to do before y^e immediate com-
 mencement of his Adom, this is y^e hewing down
 every tree y^e bearing not good fruit, & y^e gather-
 ing y^e tares from y^e wheat. ~ This was spoken by
 our Bullon under inspiration in June 1710.

April 18 1713 / Be less solicitous about
 leaving to thy Children, if thou dost not already
 see reason for it, in a little time thou mayest, be trou-
 ble thy self about other matters, what impression
 any thing I have said upon that subject has already
 may hereafter make upon thee I know not, pro-
 vidence will build and plant & purchase, &c. as
 they did in the days of Noe, so till the day of y^e son
 of man shall be revealed, that day will come unex-
 pected for the scripture must be fulfilled, y^e & mid-

midnight cry has been made is certain, how long it
may continue is uncertain. but what will happen in the
world signifying our Saviours coming, still it is to be
snare. Because not believ'd. Christ himself has said
it. therefore — I do not see ^{ch} of the proceedings sign
is not come to pass already. & particularly if remem
able one of not finding faith is doubtless accom
plish'd. however if I sh^d enlarge it wd be but actu
agore & if the book I sent thee does not answer
all thy scruples I must not pretend to it. as to those
of thy acquaintance of very discerning judgments. who
bemoan this appearance. pray y^e never trouble thy
wth what they think. do not pin thy faith upon any
bodys sleeve, thats all wrong. I have formerly writ
upon y^e article, y^e letters to our sisters were lost — open
on purpose. every body may (& ought) to judge for
selves & need not expose themselves or opinions to the
censures of other folks till they are call'd to it. as
neither thou nor I are yet. we know not how soon
we may. & we ought to prepare our selves for it in
the mean time. I find y^e all my contrivance to send
the books I have sent, circulate among you, will
not take. I thought you might have chang'd one
with another & done well enough so. I was willing
all of you might read the Arguments us'd by the
nameless Author as well as y^e inspired discourses

and hands them from one to another, & so one book
 goes for another till it were returned. but
 since it will not do according to my project, if I
 find a conveniency I will send another of J. C.
 warnings. the charges of which I think you
 might have spared your selves. However money
 cannot be better laid out then in things of
 so great importance. it may be saved another
 way. I do not desire or expect you sh^d send me
 any thing out of the country. J. C. is in London
 again, and has received a warning to prepare
 himself for another world. I have reason to
 think what was said to me has also a relation
 that way. one of the inspired (or two I think)
 had such warnings and accordingly are gone
 into y^e other world. Mr C. was taken very ill
 immediately upon his notice given, but was after-
 wards told his time was not yet come. in short
 there are evidences undeniable that in some cases it
 is y^e Spirit of God, & some of y^e opposers are driven
 to that pitch as to say, admit it be what then wth
 y^e to us, if y^e is not daring in a witness I know not to it
 but indeed there are stumbling blocks not a few, &
 upon y^e whole enough to silence our reasoning, my
 case and to teach us humility & more manners, if

(if that be a fit word) than to treat any thing
that comes in the name of the great God, at
such a rate; for it has been said often enough
and expressly enough that no body shall find
it is but they if seek to God himself.

December 19 1713

All a mooring of the Inspired in y^e year 1700. The
Dullon under y^e operation of the Spirit had ma-
ny very significant signs representing y^e state of the
world as being overcome with sloop, & thoo restless
disorders caus'd by y^e Alarm given in order to a-
wake them and thoo willingness still to indulge
themselves in sloop, after w^{ch} y^e spake by J. Glover
as follows.

I will exemplify those signs in a more extra-
ordinary manner, when the things signified
appear than you will confess that I am just
tho I punish in a more extraordinary manner
than I have done horetofore, for I will be known
to be a God y^e judges in the earth by y^e judgments
which I will execute upon those that will not
submit to the government of my holy Spirit w^{ch}
about to be poured out upon all flesh, as it is
writton in y^e scriptures of truth (here J. B. started
as one awash'd by Glovers noise, turn'd abt towards

him crying, HAV, then sat listening in a sloozy
 posture) tho powered by self deluging persons, who,
 having an end to serve, have interpreted y^e glorious
 promise to have been fulfilled at y^e day of jon-
 recost. when as it is evident to all impartial &
 unbiassd considerors, that y^e was so far from be-
 ing the accomplishment of y^e promise, y^t it was
 scarcely y^e first fruits of the same, much less y^e
 harvest which y^e pouring upon all flesh implies.
 (here F. B. burst out into laughing, pulls papers
 out of his pocket, & seems to write y^e sentence)
 therefore my children be ye in a full expectation
 of a more generall & universal Effusion of my Sp^{irit}
 which shall very shortly be poured forth (here
 F. B. Laughed again, then shook his head as if
 concerned) to y^e astonishing those that say it has
 been already, according to the prophecy of Joel
 not considering y^t there was concurring judgments
 to attend the same which has not yet been (F.
 D. Laughed again, saying, the prophecies out of Sr
 R's book) therefore are yet to come, & so conse-
 quently y^e pouring out of my Spirit which was
 immediately to proceed y^e judgments those spoken
 of (here D. was as if asleep) I will surely accom-
 plish y^e one & also y^e other, & that thou shalt know

too (runs to J. D. & violently shakes him, J. D. cries
out, & being pushed backward by Gl. Lay howling &
holding up his hands) Thou fool thinkest thou to
withstand the force of... (J. D. cryd out, I will
hear, I will hear what thou hast to say, oh let
me hear thy words, to which y^e spirit by Glaver
replyd) Thou says that thou will hear, but now
tis too late (J. D. cryd & lamented very mourn-
fully) Thou shouldst have answer when I calld J. D.
crying out, Replyd, I did not know it was thou
that calld, no, no, not I) and submitted to my
voice when it was lendord to thee in Love, but
thou dost reject my counsell & wouldst have
none of my reproof, therefore will I laugh at
thy calamity & mock when thy fear cometh.
(thou J. D. cryd out, I have heard that thou art a
mercifull God, & hast thou not mercy in store
for us at this time?) and thou hast heard also
that I am a just God & will by no means quit
the guilty; Behold (my children) an Emblem of
those y^e reject my counsell lendord to them in
this Day of my grace and favour, Thus shall
they cry & howl in mine ears. But I will not re-
gard them, therefore be ye all instructed hereby to
hear counsell & receive instruction y^e ye may be wise
in your latter end.

Quickly after y^e Spirit came upon J. Pollar
and by him said /

That ye, who I have call'd
my Children, may be warn'd, have I presented
by figure to your view, what will be y^e state
of the world very soon, y^e cause also of their
misery, have I acquainted you of: probable
it is that ye may not be guilty of that sin,
which, when I appear, y^e world will be im-
volv'd in, yet as probable it is, that unless ye
double your diligence, I shall find y^e walk-
ing securely in such a course as will, as I
am just, call for y^e like judgments which
to the wicked are already due. It is not only y^e
despisers and rejectors of my words, that I
will in such a manner overtake, but the
hearers who do not the same also.

November 4. 1713 /

The Spirit of God alone has
power to proscribe rules both for mode & man-
ner, faith & practice, & y^e is especially term'd the
form of Godliness

This is an appearance of God by his spirit
to destroy all forms.

The Glory of God ought to be every ones concern
in the first place, his own happiness in y^e next.
Our Saviours appearing the second time, sig-
nifies, that y^e holy spirit of God y^e Father &
Son shall appear upon y^e earth to esta-
blish an Unalterable Covenant. The destruc-
-tion of Judea was a type of this day; they
crucified y^e Lamb, we the holy spirit. No dispo-
sition so qualifies the soul to receive the
divine light in purity as profound humilility
and self abasement. Beware of despoising
Gods Infinite condescension at this day.

Faint not in your faith because of the evil
that shall overtake the ungodly, neither be
afraid tho this nation and kingdom seem
Ⓢ as a leaf, as a dry leaf, driven to & fro with
the wind, but possess your souls in peace
the heritage of God shall never be moved. The
day is at hand when y^e fulness of y^e spirit w^{ch}
dwelt in Christ, shall by a glorious diffu-
sion, fill the hearts of all y^e Lords peoples; it
was so manifested in y^e flesh for y^e very end & purpose

What ever God recommends himself to us by,
we must reciprocally by y^e same recommend our
selves to him. Do serve God in spirit and in
truth

truth is, to bow your spirits before him in
 true humillity. Since Christ was tempted
 every disciple ought to expect the same, since
 that is the way to be perfected & we must over-
 come in the same way that he did. We are
 to rojoyce in temptations, imitating our Lord
 and our Saviour when tempted (viz) by word of God. We
 must in this day resolve to part wth every
 thing without reserve, when called thereto.
 This present appearance is comparatively
 smooth & easy with reference to Christs com-
 ing in the flesh. It is still necessary that
 there should be stumbling blocks, & y^e offences
 should arise for y^e tryall of y^e people of God
 and to barr off actually y^e entry into his king-
 dom to all carnal persons y^e walk by sense
 & not by faith. If all things at present
 went fair & prosperous, good & bad, wd readily
 without distinction go into the boliof of it, &
 so y^e end of God in judging y^e world be defeated.
 How ever important it may be to discern w^{ch}
 sp^{ts} now spreads by our fellow creatures, tis
 still of much greater importance for every
 one of us to know by what spirit wd our souls
 are acted, whether we are carnally or spiritu-
 ally minded, & w^{ch} is really our end in all our acts

actions whether self or not. That peace of
God which passeth all natural understanding
which y^e world can neither give nor take a
way, is y^e true mark of a soul in ^{the} dwelling
y^e spirit of y^e God of peace, & unill we have
felt such a consolation that is proof of all
outward w^ork, y^e cannot be shaken by any
cross accid^ont, we have not yet felt y^e spirit
of God within us, & have no right to y^e merits of
Christ. Their faith is vain who suppose y^e
perfect life of Christ to be their life their
righteousness by imputation without y^e revo-
lution of Christ by y^e Eternal word to y^e soul
there making perfect in you y^e righteousness
which was & is compleat in Christ, and that
righteousness in the soul is y^e foundation of
all your hope which is Christ in you y^e hope
of Glory. They who now reject proph^ocy be-
cause of non-accomplish^ont of predictions
according to the obvious sense of y^e words, do
und^ormine y^e proph^ocy's of y^e an^oient prophet
to y^e utter overthrow of all Revelation, what
say ye to y^e words of y^e Lord, Ye shall not go
through y^e cities of Judah unill ye see the
son of man coming again in his glory, which
glory

will to be
to take the
of the
mission
coming for
d^omnly
to be prod
it is n
not pro
not to
bring
say I
any one
to wai
shall so
whole world
to soult
of a
& Stat
are
them
means app
of fl
y^e su
by y^e

glory is still to break forth. Therefore let
 all now take heed, & not make y^e accom-
 plishment of this or that or y^e other proph-
 cy a criterion whereby to know whether per-
 sons coming forth in the name of the
 Lord, be divinely inspired or no. if y^e doctrine
 is not to be proved false, it is not safe for any
 to conclude it is not from God. KNOW is the
 doctrine not production is provy mission. (3)

You are not to dispute with any, to be anx-
 ious in bringing others to believe as you do,
 therefore I say Dispute not for the work is
 mine if any one wants to talk wth you do-
 sire them to wait upon their God with you
 & they shall soon receive an answer.

The whole world from East to west from
 north to south together wth y^e whole circum-
 ference thereof is involved with darkness. All
 Kingdoms & States & all communities & Bodies of
 men separated are governed by a Sp^t.^{ch} who has in-
 fatuated them, that they cannot judge aright
 of the means appointed by God wherom both
 their present & future happiness consists. This
 my children, is evident to you whose Eyes I
 have opened by y^e Sp^t.^{ch} rarofies y^e faculties of

your souls and which has given an understanding & a judgment wherewith ye judge & judge aright, & eyes wherewith ye see y^e present state of things throughout y^e Christian world, that they bespoken heavy & severe judgments from y^e Lord to be executed upon all the workers of Iniquity, w^{ch} number of men soe working are as y^e sands upon y^e sea shore, or as y^e blades of Grass upon y^e whole earth as y^e stars in y^e firmament or as y^e particles of matter in the ocean supposing such almost imperceptible. Nay in finite almost are y^e men of this rank in this present generation, y^e my justice speaking after y^e dialect could no longer forbear, & therefore have I stretched forth my arm & in judgment have I turned my hands against y^e Nations of Christendom to make them examples of my wrath & just indignation. And notwithstanding my judgments shew themselves variously in y^e earth, as malignant effects from various causes, they will, to you who have eyes to see, appear under the Lords judicial. The several noises from abroad of confusion & war & fire material. they are y^e effects of a spiritual murthering whereby y^e passions of the

great ones are inflamed & so break forth,
 which as wild beasts devour, & who knows to
 the end will be? See ye not how this fire
 which is of a spirituous quality spreads it
 self in all nations, y^e there is not one prod.
 Saith the Lord I have kindled a fire in
 mine anger & it shall not go out so long
 as there remains y^e Coast of mallee where
 on it may prey, which is a judgment no-
 thing inferior to y^e sword pestilence & fa-
 mine. a plague more malignant in its
 nature than any where with I visited Egypt
 which judgment & plague I have appointed
 as a portion for this & y^e neighbouring
 Islands. I have fulfilled my word, saith y^e
 Lord in raining snarcs upon this people,
 & in putting in them a spirit of Enmity,
 that because they wd not love me, they
 shd hate every man his neighbour, & the
 discord & animosity thence arising, shall
 as a flame which cannot be quenched, fly
 from city to city, & from town to town, fr
 country to country & from village to village
 untill y^e same as a just judgment from God
 becomes universal. And while men are

with this

inde

indefatigable in pursuing themselves, coveting only to gratify their own wills, I will as they increase, increase the judgements upon them, that they shall in pursuing what they covet procure to themselves a curse, which will decide y^e controversy I have with this Nation as a people, My children wait patiently to see those things come to pass and hope to see my salvation which shall then be nearer unto you, than when ye first believed. and comfort yourselves with a well grounded expectation for the advancing and advancement of my glory in the earth, & amongst you by such a manifestation of my power in judgement

Febr. 1. 1716

The present unsettledness of the nation discourages me from advising any body to come to London, a Crisis is doubtless at hand, I do expect more than ordinary to happen in a little time, thou knowest upon what grounds I go, Tho' Sr. Peter hath heard

and saw yet said he had more sure ground to
 go upon which is a paradox. I may say the
 same as to y^e present state of affairs; to hu-
 mane reason appears nothing but confusion
 among us for one while at least, & y^e prophetic
 spirit puts it beyond all doubt, showing
 the unavoidable necessity of such a procedure
 & y^e Inevitable doom of Christ cannot take
 place but by Croaking the potshards of y^e Earth
 one ag^t another, and they are going about it as
 fast as they can from high to low. Judea and
 Jerusalem are made types of y^e present times
 with regard to us, we know what procead their
 desolation & final destruction, & let us con-
 sider if we are not going the same way to work,
 and if we did not wilfully blind our selves we
 might now see y^e meaning of our Saviors say-
 ing, as it was in y^e days of Noah, so shall it be
 when y^e son of man shall be revealed, & that he
 has been revealed & is still revealing in Sp^t.
 (the revelation intended) I have not y^e least room
 to doubt, nor to question, but that all y^e despisers
 of this age will as certainly perish by one ca-
 lamity or other, as y^e people of y^e old world did
 by

by water. for tis not one single judgment is to
sweep the earth, but they that are to y^e sword,
famine, plague & every one what will fall
to their share; I have of late frequently
heard fresh denunciations of judgment, as also
promises of mercy to y^e differently disposed
parties among mankind, all of y^e same ten-
dency. I cannot but admire at y^e condescen-
sion of God in vouchsafing to give particu-
lar directions to many persons, (my self
not excepted) and in general we are all com-
manded to be upon our watch tower because
danger is at hand, y^e world being about to
be turned upside down, tho y^e world is far from
believing a word of it, but y^e scripture must be
fulfilled; as to y^e publick tis not convenient to
moodle, tho I can assure y^e rebels (if they wd
believe me) & all their adherents, y^e y^e spirit
pronounces them double & double cursed, how-
ever they may perhaps prosper for a season
so let them go on & take their fall, people
here are no better disposed than with you only
want an opportunity to perpetrate their villainy,
but w^{ch} ever happen they that trust in God shall
be safe. / the

The persons Name thou enquir'dst after is
 Walson, who as I was inform'd lately owns to
 be inspir'd of his acquaintance y^e he cannot
 but wonder at y^e Blindness of his Brethren,
 in not being able to see the hand of God in
 the appearance. However if he himself see
 tis the gift of God to him. For the naturall
 man discerneth not y^e things of y^e spirit.

June 30. 1714 I have not been out of doors
 since I wrote my last. otherwise perhaps I
 might have been able to have s^d something
 about y^e Sp^t of prophecy. a thing so remarkable
 and so little regarded or indeed known to the
 generality of mankind. but their ignorance
 is of their own choice. when y^e Alm. alarm'd
 this City after a manner sufficiently publick
 (to other cities too) they wd neither see nor hear,
 & now tis hid from their Eyes & Ears too. & seems
 like to continue so till judgments influence
 them that morey wd not, for softness of the
 warnings run, such as do indeed fear God in
 sincerity, who not able or willing to shake of
 their prejudices or be rous'd out of their beloved
 slumber, shall be wrought upon by y^e ala-

calamities that will come upon γ world, but
as for the hypocrites & openly profane, the
spirit declares expressly they shall be thereby
only more hardened in their impenitency till
they are consumed from of γ face of γ earth.
Thou hast formerly desired some of γ expo-
sitions of scripture as given by γ sp. of whose
I have soon great numbers, & have copyd out
severall of them, but generally they exceed
the bounds of a Sr. one single one I mean, γ
last time I was abroad I borrowed one in
Cong hand upon γ 29 of Esay, from γ 9th ver.
I had another upon γ last ch. of La. 34 of
Duch. 3 of Esay from γ 13 ver. upon γ 12 of Job.
from γ 10 to γ 22 v. & expositions upon ma-
ny other places making it as evident γ that
must come again & restore γ whole Creation
as the propheticall scrip. in γ old T. did γ he
was to come into γ world so long ago under
such & such circumstances, γ present Eco-
nomy hastens to its period to make way for
the grand Sabbath, not γ final dissolution
of this Sabrick; γ seems to be many ages
distant, to be preceeded by a glorious scene, no-
ver dreamed of by γ generality of Christians.

profit

135

people hereabouts have been industrious to raise objections against this appearance, & to throw dust in their own Eyes if they might not perceive, & now doubtless great numbers are judicially blinded, & if sun will go down upon them at noon. What follows came very lately to hand but was spoke in 1700 by J. Saur. Why do Christians believe with so much confidence y^t their establishment under so many variations shall continue to y^e end of all things? Had not y^e Jews equal reason to conclude the same beyond any room of doubt? Their establishment was given them with more exactness, & many ways had they reason to be positive it sh^d continue for ever. They had foundation from y^e word of y^e Lawgiver so to determine, nor was there express notice y^t y^e Messiah descended of them sh^d abolish what was given them by y^e same authority as they expected y^e Messiah to be built with; Hath God cast away his people (said y^e Ap.) No, some sh^d be are rejected for a time, because of their unbelief of y^e promised seed of David, & the Apostle there gives Christians warning lest they also be rejected, since they were to continue y^e long
of y^e

of the promises no longer than they sh^d stand
by faith. what faith? upon a faith of y^e Messia-
ah which sh^d call home again and graft
anew y^e natural olive which had been cut off.
Cable need therefore (so he) least y^e natural o-
live be restored & y^e Gentile church rejected
also, even as they (y^e Jews) had been. Did y^e Jews
sin in denying him on earth in his state of
humiliation, & will not y^e Gentile church
also sin equally in denying him who is to
come with power & y^e glory of his justice. Had
the Jews more ground from y^e scriptures to ex-
port him in a state of debasement than y^e Gen-
tiles have to export him with all y^e brightness
of his face, & y^e lord of y^e sword upon his right
thigh? Is not y^e guilt equally the same in the
Gentile to overlook w^h was written of him
touching his possession of y^e Throne of David to
rule over all nations for ever, is not the guilt the
same to overlook those prophecies, as it was in y^e
Jews to overlook those which put him in a state
of suffering on Earth? Why, be not ye Gentiles
so presuming that ye may shut ye eyes against
this truth & yet be innocent & safe & sharers in
all the blessings that are declared shall shower
down in that day. Tho' Jew had his Apology
made

made even by y^e Lord. Father forgive them, for they know not what they do, nay y^e holy Ghost in y^e Apostle tells you that thro ignorance they did it, & y^e they did not know y^e Prince of Life, nay more that had they known him, they wd not have crucified him, but herein they erre, not knowing y^e scriptures, y^e Christ must first suffer before he possessd his Glory on Earth, & how came this ignorance but from the constant impression of their instruction, education, learning, interest & Boast of their (i. e. privilege, all which led them so to build upon the prophecies of a glorious Prince & mighty potentate for their expected Messiah, that being blinded from y^e causes mentioned, & judging w^{ch} was hinted of his disgrace & reproach was inconsistent with y^e other allusions to attend that Messiah, & now Gentile, be not thou high minded, boast not against y^e branches, search if y^e like causes have not blinded Xians that they cannot see that day at hand w^{ch} y^e patriarchs & prophets & Apt saw a Farr of. Nay thy danger is greater for all Is rael shall be saved & gathered from y^e North, S. E. & West; they have many prophecys to build upon

upon for their restoration to be y^e people of y^e
God of Abraham again, but thou Gentile, if
thou despisest, where are thy promises, prophe-
cys, after y^e time y^e y^e shall have sal as a
refiner to purge away thy dross? y^e Jews were
not all rejected, but remember, thou Gentile, y^e
his appearance for salvation to y^e Ends of the
Earth will be to those, & how knowest thou
but to those only who previously look for him
y^e second time, with urgent prayers hastning
the coming of y^e Son of God, & with Hosanna's
ready tune, have their mouths as a pen of a
ready writer. Tho Jew, he wast lost for not of-
fering y^e signs of the times when y^e S^c ap-
peared, and from an error, but an err^r mouldy,
an err^r they obstinately harden their hearts in,
& stop their ears from being awaked out of.
They know him not because y^e manner of his ap-
pearance was not w^h they had learnt to expect.
And is y^e ignorance of the Xian world now less
criminal? nay more tis a great deal, for they
deny he is to be any more revealed at all till y^e
final consumation, & that time is to be no more,
& yet that he is to be revealed, to be glorifyed of
his saints, and admired of all that believe on him

in that day, that believe by a faith for want
of which y^e Jew was lost, and there are even in
the new testament more prophesys of his Comyng
reveald more gloriously for him self, more ad-
vantagiously to men, than he was even in his
life & in that of his Apostles, there are more
prophesys of such a state of — evidently more
Bright then at the first, than there were pro-
phesies in the O Test. touching his mean dof-
fity and low condition on Earth. If ye there-
fore have more respect to y^e down Gospol
than to the word of the Lord in the prophesys
of old, see ye be not strangers to y^e own Gospol
of the Lord & his Apt went about preaching y^e Gospol
of the Kingdom. Y^e Lord preache it in parables,
which if you examine them, are very instruc-
tive Gospol, not so fit to be overlooked as they
are, for by y^e Gospol of y^e Kingdom in para-
bles. Ye, even ye of this generation, have a hope
a hope not like a dream, but a hope built upon
the word of God, clear & sure to all y^e seed of be-
lieving Abraham; and in those parables there is
wine for you, nay y^e Lord has kept y^e best wine
till the last, for so y^e parables, as they have been
explaind & as they are to a heedfull reader obvious,

do contain, that the latter days shall shine forth
with a lustre of divine overflowing benignity,
every one of those days having a 7 fold bright-
ness upon it in comparison of y^e darknesses, the
night, that hath overshadowed this Earth,
& therefore is it thing deserving to be scoff-
at; to preach the same Gospol y^e Lord & his
Apl^s preached, & y^e Blind & Dumb pastors have
ceas'd to preach: but remember y^e instructions
given by y^e Lord to his Apl^s when he sent y^e
forth so to preach it, where they receive
you, let your blessings abide, peace be to
y^e soul to that City, to y^e house w^{ch} entertains
this Gospol, but the other part of their com-
mission was to show disdain where it was
rejected, & to denounce y^e state of that place
sh^d be worse in y^e day of the Lords judgment,
than that of those who never heard of it.

This that I have transcribed is but one of a
great number, all having y^e same tendency
but infinitely varied in phrase, remember
when I gave y^e an acct of what has been since
spoke about God having broken his Covenant
thou

Thou sent me word it seemd contrary to the
 scripture, thou hast now receivd the whole of
 that matter about y^e 4 that were sent among
 the Turks to invite them to y^e marriage feast.
 Since so few Christians care to be invited; there
 needed no argument to persuade thee that thou
 with others art under a mistake about the
 meaning of the scriptures, if thou wert
 convinced that it is the holy Ghost who now
 speaks to the world by the mouths of men
 and gives a meaning so different from what
 our (pretending to be) expositors have given
 us. It is as evident as noon day y^e whole
 Christian world has been under an Egyptian
 darkness ever since y^e Apostacy began, when
 people wd no longer submit to the teachings
 of the Spirit, and now tis the lot of this Ge-
 neration to see the dawn of a glorious day
 by y^e return of that Divine Teacher, and
 yet how do they receive the tidings I have
 by me a warning upon the Man of Sin &
 will in my next send it thee. Things of
 that nature I look upon as a treasure of
 instruction beyond all y^e volums of mens
 compiling; There is at present & has been for

discourses so much beyond her natural Ca-
 pacity (for she is call'd next to a changeling
 in that letter) that many acknowledge it
 a miracle, & those who before thought such
 discourses y^e effect of imagination (mother)
 readily yielded it was a spirit in her, & it is
 those remarks that above 20 persons of
 her acquaintance had said publickly that
 if she ever spoke warnings &c they wd
 believe without further evidence, know-
 ing her simplicity and inability, yet after
 all they still continued in their unbelief; it
 was that Girl that spoke to my self (I sh^d.
 say the spirit spoke by her) to my no small
 surprize, y^e words spoke I communicated to
 thee & thou gave me thy sentiments there-
 on, as if it was con'd by heart & serv'd for any
 body y^e came in her way, but I know y^e con-
 trary & I hope thou judgest otherwise of these
 things now, and if ever any Inspir'd per-
 sons are sent into y^e parts, I hope thou
 will not be at a loss how to behave to

June 24. 1713

Mr Lacy was commanded to put away his wife
and take another woman as a sign to the
Nominal Xlean church that Christ has re-
jected them and will take Jews Mahome-
rans and pagans in their stead. but it is ma-
ter of fact on his part & his present wife is
that E. Gray mentions in his warnings, & tho
it is well enough known hereabouts it affects
no body at all except one of ten thousand, &
besides that, a sign of another nature has
likewise a year ago been given more pri-
vately to represent the same thing, it is com-
municated only to them that believe in this
Dispensation (for nothing is printed except
the spirit order it) the whole far exceeds the
bounds of a Letter, however I will give some
of the expressions used at y^e time upon that
occasion - The Earth shall know ma-
low dais, that I have broken y^e covenant
I made with it, that I may establish another
altogether new - Go now to the earth in
the most tremendous name of y^e Majesty
who fills the throne of heaven y^e he has bro-
ken y^e covenant which he had sworn to their

fathers by y^e blood of Christ shed for them
 and that because of the unworthines he
 has found in them, they having trampled
 it under foot - Tho' Eternal God has bro-
 ken the promises which he made to a
 people who have rendered themselves alto-
 gether unworthy of them to transfer them
 to y^e seed of Isaac - J. saith y^e Sovereign
 of Heaven do no more look upon y^e people
 of the earth, who say they have my cov-
 nant by writing, as my people - These
 & many more words were spoken by E. Ma-
 rion in his extasie. upon his ceasing ano-
 ther (J. C.) subjoynd. The Angel of y^e Ever-
 lasting Covenant hath stretchd forth
 his hand and sworn by him who liveth
 for ever & ever y^e words spoken - are
 faithfull & true, in y^e speedy accomplish-
 ment thereof shall y^e Justice & Love of y^e
 Great I AM be visibly displayd, & all men
 shall be forced to acknowledge y^e he has
 spoken. In short. I know not of any ex-
 plications in the whole bible, spoken more
 autho-

authoritatively and minatory than are used
very frequently now a days, as likewise all
along such words as bestowen y^e highest
love grace & good will to them that will
take the warning, & let people object what
over they can possibly invent against this
dispensation as coming from God yet they
ought to consider upon what side it is safe
est to our, here is no new doctrine ad-
vanced, tis plain enough from the scrip-
ture that the Kingdoms of this world
are (before its dissolution) to become the
Kingdoms of our Lord, & y^e his will shall
be done on Earth as it is in heaven. This
voyce proclaims aloud that the time is at
hand, & that people should practise
christianity in sincerity, & no Congrega-
tion themselves with empty forms, other-
wise no entering into y^e new Jerusalem. On
Sunday y^e 6 of this instant at a house within
half a mile of this place as a young lad was
reading the 11 ch. of Matt, & had just finish'd y^e
11 v. of y^e ch. an infant of 17 weeks old Laying
then upon y^e Mothers lap spoke wth a distinct &
audible voyce, here is one.

I am not at liberty to act or concern myself
 in any affairs of the world but as I am from
 time to time directed, if I am restrained, God
 can raise up others to be instrumental, and
 will be found of all that diligently seek
 him; if I am capable of helping thee upon
 a spiritual account, accept it, & be not an-
 gry that I am incapacitated upon a tempo-
 ral acct. I am sensible enough how ac-
 ceptable it wd be if God put thee into a way
 how to dispose of thy children y^e are designs
 to be sent abroad, but thou must be content
 hence forward to look upon me with regard
 to those things as one not in being, he y^e
 ask'd leave to bury his father & was deny'd
 thou mayst guess at y^e matter by w^{ch} I am
 comanded to do about Sam. Do not think y^e
 I am contriving excuses, y^e thing is real, and
 whenever y^e Divine will intimates to me y^e I
 am to do this or that, I shall be as willing to
 do it for relations as for strangers. God ad-
 vise thee if any thing offer y^e has a tolerable
 prospect not to be too solicitous about futuri-
 ties, we are all of us too apt to wish our selves

& Children might make some figures in the
world, & I am far from blaming y^e to look
out for thine, tis doubtless a duty incumbent
upon thee, & tho I cannot assist, it ought not to
trouble thee, God is allsufficient & works by
whom he pleases. upon Tuesday before Easter
I was seized with my distemper & laid up, &
was apt to think it wd prove detrimental to
be lame at y^e season especially, for I expected
my ill neighbours wd endeavour to put some
crick upon me as they did y^e last year, & so it
proovd, for I found they were clandestinely a
work to compel me to be Overseer for y^e poor
upon y^e Friday it was said to me by a pph^t that
be thou not dismayed y^e Lord will be thy
physician thou shalt find thy pain cease
I will enable thee & strengthen thee to appear
in thy own cause: it shall not be an hin-
drance unto thee, make thy case known to
those in authority I say, & lo I will be ^{to} thee
& thy enemies shall not have their will nor
gain their ends &c. now this was punctually
fulfilled to me, for upon Easter Tuesday I
was able to walk from hence to Westminster
to solicit my own cause, & by the goodness
of

of God to me. I found a way utterly to frustrate & defeat all y^e machinations of my spitefull adversaries to their no small mortification & now I stand at open defiance wth a whole town, who I know are bent to ruine me if they c^d. But having repeated assurances given me that I shall prevail against y^e all, I have (I thank God) as little concern upon me as if I livd among y^e most friendly people in the world; upon monday last this was said to me — fear thou not, thou shalt scatter thine Enemies & drive them over to confusion, nothing shall discom-
 pose thee but thou shalt live peaceably in thy being for thy way is directed by me, thy enemies shal fret themselves because I have disappointed their purposes & broken their counsels. This is y^e word of God to thee treasure up it in thy soul & let thy heart rejoyce in the God of thy salvation who will ever appear a God of love to thee, remember I am a God of mercy & truth & my word is yea & amen, depend upon my promises, & placing thy whole confidence in me, thou art

and not to be removed but to remain before me
according to my word spoken, saith He that is
High & lofty, thou shalt walk in perfect
peace in thy house; nothing shall disturb y^e
thou shalt see saith y^e Lord that I will per-
form to thee every individual promise that
I have made unto thee / Now those things
I communicate to thee not y^t I have any thing
to value my self upon, or y^t I am a favour-
ite of heaven, or deserve so to be, more
than my neighbours, but to make y^e sensible
(as far as I can) how & after what manner
I am more immediately under a divine Econo-
my & not at liberty in my own sp^l to nego-
ciate the affairs of the world but as I am
directed, & therefore I wd not have y^e take it
amiss; if God have made me capable of some-
ing thee in one Capacity he can raise up others
in another, & if I were to enlarge now so
much upon it, it wd be but saying y^e same
thing over again; if thou canst not ex-
pect such immediate communications & di-
rections from God as my self & some
others are blest with, yet God is y^e same
every

away where, & after a more secret way by his
 overruling providence answers y^e requests
 made unto him: I do industriously avoid com-
 municating to y^e some things that otherwise
 I wd. for fear of giving the occasion of stum-
 bling, & to doubt whether this appearance be
 from God since it is so counter to y^e expecta-
 tion of people in general, & perhaps thy
 own in particular: They that own it know they
 have to do with God immediately, & if I were tel-
 ling thee now any thing that is not true I
 might perhaps before night get be told of it
 openly, for I expect one of the Inspired here
 this day & as I do certainly know y^e I am now
 writing by y^e benefit of the light & help of
 spectacles, so certainly do I know that God
 now speaks by y^e mouths of men & women,
 both here & elsewhere, but this I do own y^e
 if thou sh^d tell me such things were trans-
 acted at Brencow (supposing I were a stran-
 ger as I look upon thee with regard to what
 appears here) I know not whether I'd give
 credit to it. Thomas wd not believe except he
 saw, tho we are apt to think he might have

believe the report of his brethren as to what they
affirmed, but faith is the gift of God; tis now
Saturday (14 Apr.) & I purpose on Monday or Tuesday
morning to bring thy & y^e spectacles to Mr
R. for he comes away on Wednesday, perhaps
I may find him in a hurry again, for all our
country men are so while here nor can it be
otherwise expected, & if I have no opportunity
of talking with him alone, I presume he
has nothing to communicate to me but w^h I
find in the letter he brought, & if what I
have sd already do not give thee satisfaction
I expect not to do it by any thing I can add,
as to thy Children, dispose of them as God
shall direct thee (for he hath determined the
bounds of all our habitations) I cannot con-
cern my self about them one way or ano-
ther, lest I incur y^e displeasure of y^e Almightie
thy, so that thou hast now nothing of that
kind to expect from me, I sh^d be glad to
hear now & then of thy estate & the estate of
thy soul but for other affairs I shall never
meddle at all; That this is a tryal upon thee
as well as y^e contents of y^e other shod is upon
y^e face

how well ex
stand un-
will not
the maiest
I sh^d ha
that I have
account, but
my self c
my hand
to engage m
of it, & the
which, & as
have done
I have cast
1716
was a doct
I sh^d wd at
the whole Rec
before the
earth as
expectabl
the wd ar

Sam I know well enough, I pray God thou
 maist stand unmovable, for y^e Enemy of
 thy soul will not fail to improve it against
 thee, thou maist believe it wd be a trouble
 to me if I sh^d have lost all my labour &
 pains that I have formerly taken upon
 that account, but however thou dost take
 it, being my self call'd out of the world, & hav-
 ing put my hand to y^e plough I dare not look
 back to engage my self more or less in the
 affairs of it, & tho I cannot save thee as thou
 dost expect, & as another brother or friend
 might have done yet I wd not have thee to
 think I have cast of natural affection.

Sept. 24. 1715 /

It was a doctrine preached by the Apostles
 that Christ wd at his 2^d coming restore all things
 put the whole Creation into y^e happy state it
 was in before the fall, creating new heavens
 & a new Earth as it is in y^e 13th verse, that it
 was the expectation of y^e X^pians at y^e age, but
 that there wd arise such teachers as wd endea-

endeavour to pervert the scriptures, & wrest
them to their own ruin, cutting of al hopes
of such a blessed time (we have soon it ful-
filled sufficiently, y^e generality of Christians now
a days were dreaming of any such thing)
against such teachers the Apostle cautions
calling them wretched by way of Emphasis
that y^e now heavens & was Pauls doctrine
as well as Peters, that y^e unlearned in the
proceeding verse were such as were un-
skilled in prophetic scriptures, unacquainted
with y^e voice of the Spirit, & consequently
wholly unable to give a right meaning.
however they might from humane Eloque-
ture vainly pretend so to do; that this is
the practice of the present set of teachers
we all know, & has been so for many ages
but now a new & glorious scene begins to
open, tho a thick veil is yet before peoples
eyes that they cannot see it, partly because
they do not desire it, & because they go the
wrong way to work, not seeking to God for
illumination but judging of y^e ways of God
who is incomprehensible by y^e narrow searching
of his

of humane reason. I was last week in
 the city to visit an inspired person who told
 me that a few daies before there had been
 to see him privately a considerable officer
 in the Admiralty, & whilst he was talking
 seriously about the dispensation, there came
 in unexpectedly another inspired by whom
 I Spirit spoke directly to that officer to his
 great surprize, he having never seen a-
 ny one before under the operation of a
 Spirit, what was spoken was taken in wi-
 ting & he took it home with him, & brought
 in company the next time a probond of West-
 minster a D. D. who has (it seems) all along
 had an eye to the appearance & frankly
 owns that theres nothing has appeared for
 first to last but what may proceed from
 holy Spirit, but I was my self not long ago
 almost as much surprized as y^e other person
 I spoke of tho I had often enough seen such
 things. it was thus. A messenger knockt at
 the door & told my wife that I was desired to
 go immediately to such a house, (about half a
 mile off) they being acquaintance. I supposed ^{some}

some accident or other had happend, or
some sudden illness, when I came in I found
a woman under the operation of the spirit
who had never seen any of the prophets
in her life nor knew any thing of them, but
what I had communicated to her occasionally
she being willing to be inform'd &c. The
spirit did then & at many times since by
her give me particular orders & directions
which I think my self bound to obey at my
own perill, & I hope I shall always so do;
to come to particulars. I was bid fetch such
a particular inspir'd person, which I did
next day, in order to keep him with me till
he shd be commanded away. while he arriv'd
here I was taken ill and took my bed, tho
my ail was as much external as internal, while
I was in bed above stairs this woman (& y^e other
person) came into my chamber & s^d w^h follows

Fear not my Sorrow; Thy God whom thou
sorrowest he will raise thee again; I will be
thy physician, I will be the strength of thy
soul, & will do for thee beyond what thou art
able to think. Thy God will pronounce heal

146

healing to thee without the help of mortal
creatures. Be thou still, wait upon Me
thy God who is y^e Physician of soul & Body, I
will restore y^e again, thou shalt be eased and
made whole

Now this promise has been made good
to Me, for without making use of any sort
of means I was very well in a few daies.
It is probable thou wilt say that I might
have grown well without means, & no mi-
racle in y^e case; others may say & think
what they will, but I must speak as I find

My wife has lain sick upon my hand now
about 4 years, all means to no purpose, the
same ppholoss has likewise assured her she
shall be restored gradually to perfect health
charging her at the same time to use no
means at all, and both she & I do firmly ex-
pect the accomplishment thereof / Before
the prophet (whom I solchd Rithor) was sent
away, he said to me as follows.

I have a great work for thee to do, thou
shalt be employd in the work & service of
thy

thy God, thou shalt not be much concerned in the
affairs of this world, thy God has chosen thee, &
thou shalt have sufficient demonstrations thereof
he is preparing thee, give up thy self wholly un-
to him, the time draws near wherein God
will visit his people, & blessed are all they
who shall be employd in that great & glori-
ous work. God will now visit the earth both by
judgment & mercy, prepare your selves, get you
ready for what & unto what God shall call you.
thou shalt be calld forth, the Lord thy God will
call thee forth to serve him, nothing shall
hinder. About a month after this was said,
the prophets came again and said those
words among many others.

I have chosen thee, thee, thee, I have been
preparing and filling thee, & the time is draw-
ing near that thou must obey the voice of thy
God that will call thee, thee, thee, to a great work
that he thy Lord & Master has prepared for thee
to do, Get thy self ready, Quit thy self from all
earthly things, for thou must glorify my Name
upon the earth, & bear a testimony of thy Lord
I thy God will be wth thee & will direct all thy ways in
peace & love & righteousness.

197
Now these are things relating to my self on-
ly & so cannot affect thee or another as they do
my self, yet the communicating of them will do
no harm I hope, I'd wish I had any thing
to send that might be useful in thy own parti-
cular case as I have many things said in
my own. I have hinted formerly y^t I live in
a mischievous neighbour hood, & no longer since
than yesterday afternoon, I was summoned to
appear at a certain court at 4 a clock, when I
came there the chairman told me, my neigh-
bours had inform'd against me, that I was
disaffected to the Government, but he knowing
me well enough (which was more than they
expected, my adversarios I mean) I was immedi-
ately dismiss without further ceremony. while I
was giving attendance I had left at home with
my wife I said prophets & in my absence the
spirit came upon her and told my wife y^t I
had nothing to fear, it sh^d not be in their
power to hurt a hair of my head, wth more
words to y^e same effect, now neither she nor I
dream'd of such a malicious information till the
spirit told her much about the same time
when I was told of it my self in open court.
wife

Those transactions are such as may per-
haps appear scarce credible, y^e & Supreme So-
vereign of Heaven & earth sh^d condescend af-
ter such a manner, but so it is. I have repeated
promises that none of my opposors shall
be able to hurt me, (viz) speaking to both of us
& your God will direct you, you shall stand y^e
ground, you shall live in spite of y^e enemies
you shall see my hand to be upon them, don't
think I will forsake you, no no, I will build
you up & not pull you down, I will consolll you
from time to time &c. Those things are no
small consolation to us both especially con-
sidering what times are come upon us whom
we may expect calamities of every kind; tis
true as to y^e publick affairs, tho' y^e highlanders
are actually in Rebellion, & there be too ma-
ny of the same disposition every where, yet
it pleases God to continue all things in quiet
here. the exit of y^e fr. King has prov'd a great
mortification to the Jacobites. but after all, the
Sp^t. threatens this nation with a severe scourge
by one anothers swords, but in y^e conclusion
promises victory & wonderful blessings to his
proph^t

present Majesty and that he shall at last
 tread upon the necks of all his foes, & that
 he & his posterity shall flourish to ages &c. &c.
 do not doubt the fulfilling hereof in good time,
 notwithstanding that great desolations may
 intervene, nor indeed can it be expected to be
 otherwise, tis possible (& I think that's all) that
 it may be respited a little, but every word of
 God must stand, and this city (more especially)
 smart as did Jerusalem. We that hearken to
 this voice are bid to take no thought how to
 escape the threatened judgments, only to be found
 in our duty, acting faith in Gods promises.

Our foreign news tell us y^e Turke is very vic-
 torious against the Venetians, like to be Mr
 of the Morea presently, & whom that done
 stands clear Poland. The King of Sweden is
 reduced to great straits by his Enemies; the
 spirit upon Jollut did in May last here in
 London, signify that he sh^d at length pro-
 vail over them all. The present Royent
 of France holds a good correspondance with
 our King & seems to be wholly in his interest
 which is acceptable news here at this juncture
 when

when things are in such a ferment. if old Louis had been alive, he wd have improv'd our dissensions to his own advantage. / I will subjoyn what I heard spoken a few daies ago under the propheticall influence relating to him. it was upon 4th of Aug: a little before he dyed;

I will root out his name from off ^{of} earth, I will do by him as I did by Ahab, I will not leave neither root nor branch, his plagues hasten, the devils stand waiting, ready to receive him, they have waited long for him & they shal have their prey, his time draws near to an end. (I am sure the party know nothing of his being ill at that time) Let his offspring be vagabonds and seek their bread in desolate places, let all that bear y^e name of Christian refuse comfort to them. O the blood, the blood, the blood that cryes in mine ears for vengeance against him & his house hold. O Louis Louis thou monster of all thy sex! Tho Furr the heathen the pagan has never done the evil thou hast done. Upon the 30 of August this was said by the same person,

and

One tyrant is gone & another is left, he was a scourge to many nations, he is gone to his place, that branch that he has left behind him shall quickly be withered and drop after him, I will exult those that shall deserve it, I will blow him out as the snuff of a candle, away with the name of the predecessors of Louis the Tyrant, away with his seed from of the earth &c

Febr. 25. 1715

I advise thee to distrust upon y^e account of y^e nations unsatiationness, y^e cloud that thou threatens us with a storm is by the goodness of God blown over, y^e pretensor & Mar being gone over the water again, notwithstanding which, y^e people are as mad as ever, the heathen e^s say, quos Jupiter vult perdere prius dementat, here is nothing but party making, y^e church is all the very, *vas de lana caprina*. as thou art desirous to know something of the prophet, I must tell thee y^e Spirit is in a manner silent, very little now delivered by any of them, & nothing at all publicly: there has been more spoken
in my

in my house for 3 or 4 months past by one single person (a prophets) than by all the rest of the inspired thro the whole city that I can hear of; I cannot but look upon it as y^e great out of Blessings to have soon so often y^e visible tokens of y^e Divine presence among us, & to have heard expressions containing so much Grace & condescension, it makes me in some measure to understand what Gods tabernacling (21 novel) does import, I see very clearly y^e effusion of the h. spirit as spohon of m is yet to be accomplished, & that terrible judgments are to proceed Christy peaceful roign upon Earth. / I did indeed think y^e doors attempt wd have ushord in the calamities threated to Great Britain, some part of y^e persons have sufford already, & who know what is behind of that nature, here is the same disposition to be wished as over.

Upon y^e 30 of Jany one who is a Sachos roll was preaching at St Geo. church in ward. & observed one writing afor him to him to forbear &c. y^e church was all an uproar, the church wardons taking

calmly tho
the his har
the most ff
him to
I do have
Magistrals
they wor
line this m
are i
it was the
too wh
the congre
some wishd
door belon
re seallor
the fire to it
in and abus
we lost m
charges cal
is often up
calor too, often
writing nig
I must be

criminal into their pious preacher went
 on with his harangue, but when he had
 done, the mob fell upon the poor man
 pursued him to his house, broke his win-
 dows, & wd have pulled his house down: if
 some Magistrates had not interposed;
 however they went thence to the next par-
 ish where this mans father & mother
 (anabaptists) are interd; overthrow y^e tomb-
 stone, & as was thought intended to disturb
 the corps. see what a Sp^t rules among y^e
 There was another meeting house whose
 when the congregation was at their wor-
 ship, some wicked fellows had laid against
 a back door belonging to it some combustible
 matter & scattering some powder here &
 there set fire to it which put all into a con-
 fusion, and abundance of hats wigs scarf
 &c. were lost in the hurly burly. We are
 all at charges extra: in having y^e brand
 bands so often up to overaw the mob, y^e Kings
 guards too, often have patrole in the city,
 upon moving nights, & upon y^e 4 or 5 of Nov.
 Last if I mistake not the day, there were 3

or 4 killed outright in the streets, and more
wounded upon an attempt made to pull
down a tavern where the Loyal club met,
they are a considerable number of Gentl. who
have associated to stand by one another in
defense of the King &c but nothing awy
wretched crew so much as y^e guards on horse-
back. / What I shall fill up my paper
with is what I have taken down my self
as it was spoke. it may give thee some
satisfaction, and to my self it is a great
deal. I may say as the Jews, I never ex-
pected to have soon it on this wise, I
bless God for what I do & have soon, and
hope yet to see more of the goodness of
God in the Land of the living.

December 25. 1718

Dear not my Children
I your God am in the midst of you, I your
Loving Father will continue a blessing
upon each of you, one & all; God takes you
all into his peculiar number, You are beloved
to me saith the Lord, faint not, let not y^e
hearts be troubled, but joyce that y^e names
is written

written in heaven, & that your King, your Lord,
 Jesus the Lord of life & glory is coming now to
 take of kingdom to himself, & not leave you un-
 der tutors and governors, no no, he will sit as
 Judge himself, & he will judge among y^e peo-
 ple & rule among the nations, & the kingdoms
 of the earth shall become y^e kingdoms of the
 Lord & his Christ, that man may no longer
 go on in a state of blindness & darkness, but
 cause y^e light of the glorious Gospol to shine
 forth throughout the whole earth; & now may
 your hearts joyce in this that Christ is mani-
 festing himself unto you when so many round
 about you sit in darkness & in obscurity, & I
 will yet manifest my self more & more in a
 more glorious way & mannor to you than I
 have yet done; this is but the day of small
 things this is but the dawn of y^e Day, wait
 patiently (my Children) for a smal moment,
 you shall see the Sun brighten, & y^e clouds
 scatter, & all your Enemies & those y^e oppress
 you brought to nought. Confusion upon con-
 fusion shall rest upon those that wrong one
 of my little ones; but be you still & know Jam
 God who will avenge my self of my Enemies;

what

what need you care for y^e love of y^e world w^{ch}
is enmity against God? do not you know y^e world
loves his own, but I have chosen you out of
the world, therefore doth the world hate you
if it was done so in the green tree what will
be done in the dry? This may rejoice you
I will never leave you nor forsake you nor
turn from you to do you good. You are not
inferior neither do you want any any thing
of those that is your adversarios, you are more
a better capacity than they, both as to a state
of happyness in the world to come & in this,
therefore away with it, be you above all such
little things, let your hearts & minds be
more nobly inclin'd, let God alone, for ven-
geance is mine, saith the Lord & I will repay
thus (my children) shall my blessing & my
peace & the unity of the Spirit rest upon you
now & for ever Amen; Be ye carefull for
nothing but how to serve the Lord, & I will
make your hearts to sing for joy, & y^e Lord
of life & glory shall take up his abode with
you. the Lord alone shall provide in y^e midst
of you, & will tabernacle to the children of
men; in this place have I taken up my abode
saith the Lord. therefore shout for joy / Ex

Decembr 8 / 9 The Lord God of heaven & earth
 will manifest my self unto you as a tender fa-
 ther & I have manifested my self a God pardon-
 ing iniquity & blotting out your transgressions
 for my Name sake because I delight in
 grace & in y^e knowledge of God, & have done,
 have done I say with all worldly conversation
 & with all things disagreeable to my will; &
 you shall find y^e I will be a God taberna-
 culing with you, & be easie & temperate in y^e
 minds. Let your lives show forth y^e lives of a
 Christian, & manifest your selves as y^e children
 of light & I will instruct you saith y^e Lord of
 hosts, & be you diligent & obedient y^e ye may
 eat the fat of the land, & grieve not y^e h. spirit
 & fill not your hearts wth things that profit not,
 A holy conversation will put to silence all your
 Enemies, & y^e your tender father will take
 each of you (my Children) by the hand & will
 lead you into that secret path which none
 but his steel can pass through, Be you at
 peace with all men & follow holiness for with-
 out that none can see God, & do you be still
 & know that I am God ready to execute judg-
 ment upon mine Enemies, but always rendering
 love

Love to my friends. Let this spoken be an exhortation to a true passive obedience & a true holy life, & who can harm you since you have God on your side, & in so doing you will purchase unto your selves a Name in heaven that cannot be blotted out, & Jy² God will make all things easie unto you.

9 Sobr. / God has spoken & do you hearken for it is I the Lord Jesus Christ that will direct your way, & fear you not, but remember obedience is better than sacrifice. therefore do you be obedient; & in all things take y^e direction of my spirit, I have promised to be a God unto you & I will perform; not a word that is gone from my mouth shall fall to y^e ground, & be you not carefull for any thing but how to please me. do you be holy as I am holy saith the Lord, and you shall see y^e all things shall work together for good to them that fear the Lord & rely upon his promises; do you be strong, encourage your selves as my son of old did who said, tho a host oneamp against me yet shall my heart not be afraid. you shall see your Enemies fall upon the right hand &

hand & upon y^e left & you shall be preserved,
 only your Eyes shall see it; you have nothing
 to do, I require nothing of you more than
 your hearts, & leave all things else unto Me
 do you stand still & see y^e Salvation of God
 10 febr. / This my children do I tell you
 for your comfort, be not afraid of your
 opposors, you shal stand in spite of all
 your opposors, for I the great God of hea-
 ven & earth will put a hook into the jaws of
 your Enomios, I will weaken their power &
 authority that they shall never prevail a-
 gainst you. I have often told you and now
 tell you again (if you do believe it is God y^e
 spouds) remember that I have told you that
 man shal not oppross you, I will wound the
 head of those that shal rise up against you
 put your selves to no inconvenieny but stand
 in the face of your adversaries & keep your
 tongue; for behold I am a going saith y^e Lord
 to shake my reed over them and so tumble
 them down headlong from their exalted
 idol temples they so much delight in.
 10 febr. / I the Lord will take care of every
 soul

soul here before me saith the Lord, for I will
keep those y^e remain in their habitation in
peace, y^e peace of God shal rest upon them
day & night, & in as much as you are careful
& do distribute of your temporal things to
my low^{ly}, you do take care to procure y^e good
will of y^e heavenly father of yours whose
love is more than thousands of gold & silver
You have been faithful & right stewards
saith the Lord for me; in as much as you
have distributed to y^e necessity of my chil-
dren, you have done it to me; & I y^e Lord will
restore it double fold, & this is the word of the
Lord to you, & you shal find y^e I have spoken
& you shal know it is my voice y^e you have heard.

Those I have transcribed out of of a great
number of warnings which I have by me; all
spoken under our roof, by one of the last in-
spired (that I know of) in this city. for it is about
10 months since y^e spirit first came upon her
& she living in our neighbourhood, gave me
the opportunity of being frequently in her
company, I have by me about a quire of pa-
per of what has been spoken by her at
times; we having occasion to employ her to
assist in washing, when she was here y^e spirit
command

commanded her to tarry with us till she should
 by the same authority be dismissed & she
 having an aged mother with whom she lived
 we sent for her too (for she could not subsist by
 her self) and so have had them both till
 the 20 of this instant febr. she being then or-
 derd home, all the time she was here seldom
 a day passd but we had more or less communi-
 cated, some things of a general tendency, to
 encourage & strengthen those that are belie-
 vers in this appearance, others relating to
 the publick, but having no orders to make
 them any way publick. I only show them
 now & then to friends, I have before told thee
 that great things are promised to his present
 Majesty Id. George, & destruction to all his op-
 posers: many severe judgments denounced to
 the wicked of this Nation, & all other nati-
 ons what ever upon y^e face of the earth; y^e Spi-
 rit speaks expressly that God is going to turn
 the world upside down. Now this above
 written (tho spoken & directed to our selves only)
 may be of use to thy self (& perhaps others)
 in this respect that it is an instance of the
 infinite condescension of y^e Almighty to his
 undorserving creatures, I am ready sometimes
 to be

to be shocked at it my self, & if I did not certainly know that somethings spoken cannot possibly proceed from any spirit but y^e Eternal, I should be almost tempted to question w^h spirit does so familiarize with us. we have every one of us in this family been reproved for our most secret faults, y^e no evil spirit wd do; we have had exceeding great promises made unto us upon condition of our perseverance of walking. and the spirit has condescended to give us particular directions with regard to secular affairs, I have told thee how I am hampered with a pack of ill neighbours, & in order to rid my self of them I had purposed this quarter day coming to have left my house and live farther off, but thou wast what was said on y^e 10 instant, so that now I have set aside all thoughts of removing at present, for I do firmly expect to have the direction of the h. spirit when to do it. Comg my self under a command 5 or 6 times repeated to prepare my self & get my self ready for the work God has for me to do of what nature that word is I am yet wholly in the dark. my maid servt who had lived wth us almost 15 years was ordered from us, & another sent us who has frequently the visits of y^e spirit

not speak
be made
to carry
true all
my self
to the end
re- upon, the
to the novel
I have of be
over the Di
I am satisf
to be hurried
to take
all belie
had it m
that co
the com
fills in our
with y^e w
tell me I th
& I hope
we reap
mention
justly call
of God, & if
promises

But does not speak any thing, but is promised she shall be made an instrument &c. & that she is to tarry with us for a season.

We are all apt to flatter our selves, and I thought my self to have enjoyd a quieter repose to the end of my daies than I dare now reckon upon, however let me meet ^{to} what I will, tho never so troublesome, & satisfaction that I have of being in a more especial manner under the Divine conduct, ballances all, when I am satisfyed that the whole Earth is going to be turned upside down why shd not I be content to take my share. for tho the Spirit assures all believers in this dispensation (& I have had it many times spoke expressly to my self) that we shall all be deliverd in (not from) the common calamities, and if we abide faithfull in our severall tryals we shall not perish with y^e world; & tho severall things go against me I thank God nothing makes me uneasy & I hope still to possess my soul in patience hap pen what will, I cannot forbear mentioning again my surprize (as I may justly call it) at the condescending goodness of God, & if it were not for the many repeated promises made to me & y^e positive com-

command not to remove, I had removed my self
from hence this next quarter, but no I set
aside all thoughts of it come what will.

The prophetess (of which before) while at
our house had an order by the Spirit thro her
own mouth not to go out of the doors of our
house, she thinking that the meaning had
been only that she sh^d not go home to her
own house, went to a neighbours house a-
bout a little business, & was for her disobedi-
ence struck lame & had much ado to get home
again, grew more careful for y^e future, &
did not go out of doors till orderd which was
about 10 weeks. indeed I had been content
(as to my own part) that she had never been
sent away, but we are not to please our selves,

I am told I shal shortly receive a message &
a call from God. what I have to do is to endea-
vour to bring my mind into a conformity & re-
signation to y^e Divine will when manifested.

If thou sh^d at any time hereafter hear any
thing either of me or from me upon y^e acct, do
not let it stumble y^e; when X^t was upon Earth
& did in person call one & another it was y^e duty
to obey, and so do I will do at this day whomso-
ever he shall think fit to call forth by his
Spirit

15

Spirit; a great many have already, and is
Believ'd that more will in a little time, not
with standing y^e great silence at present, (

July 29. 1714 /

I never expect to convince him or any body
else by force of argument, God has appoint-
ed another way, such a course as Nathaniel
took, to lay down their professions & go to
him in simplicity & sincerity of soul, not
proscribing to him what shall satisfy them,
which I am afraid on is thy own fault; thou
lookest upon y^e gift of Languages to be an
infallible token of their being Divinely com-
munion'd, now that was but one gift of the
Spirit, doubtless there were many inspir'd y^e
had not that gift, & them that had it, had it
but at times, as the spirit pleas'd; few or none
of the gifts were inherent, I am satisfied the
Apostles themselves c'd no more speak with
tongues at all times than they c'd heal sick-
ness & at all times, to be sure they were now
and then no more than thee or I or any o-
ther person in their natural capacities, &

21

And as to those y^e were sent to Turkey I know
nothing of their speaking any thing but in their
mother tongue, from thence it was translated
into Latin by Mr. Haic one of the 4, for a
were inspired & the other 2 were writers. There
was no manner of necessity for their having
the gift of Tongues while they were upon y^e
mission, & they y^e cannot own & believe them
to be inspired without y^e, wd be as far from be-
lieving if they had it. I think I have told thee
formerly of one of my talking neighbours who
said he wd believe they were inspired if they c^d
turn ale into blood, I bid him remember the
conjurors in Egypt did as much; we have no
right to insist upon miracles. How as to y^e
had written to thy self abt. Dr Em's resurrection
I little dreamd y^e those words c^d have been any
stumbling to thee, I took it for granted y^e thou
know very well y^e y^e prediction about his rising
again did fail in the event, y^e y^e is all y^e of
posers lay so much a stress upon; now I
perceivd Sam had heard nothing of it, but I was
afraid it wd come to his ears after the worst
manner & so shockt him as well as thousands
beside, if I had wrote to himself about it. John

been more
but in wor
from no sue
risen out
there been a
any else, &
not profane
you hadst to
did sometim
of it & spo
any, a copy
them are no
or any one
the some W
you were not
one than w
will not ou
they own p
full conve
my story. I
all his busin
reparation,
then a Quad
will kill God
did not see

have been more careful in placing my words, but in writing to thee I thought there had been no such need; if Dns had been indeed risen out of his grave it c^d not possibly have been a stumbling block to Sam or any body else, & I find if I had had y^e luck to have profix'd non to the word resurreccion thou hadst taken no umbrage at it, The Spirit did sometime after the failure take notice of it & speak particularly to it in a warning, a copy of which I have by me y^e expressions are very mysterious, y^t neither my self nor any one here presume to determine upon the sense thereof. however we find y^e words were not to be literally understood, any more than when X^t said Destroy this temple; time will set every thing in a clear light.

As to thy own particular in not having received full conviction, let me tell thee y^e following story. Mr Pingham, when he first made it his business to acquaint himself wth the dispensation, one of the inspir'd (Guy Knutt till thou a Quaker) told him he must wait in secret till God sh^d give him satisfaction; they did not see one another again for abt¹²

about a 12 month, then Cuningh. meeting the
other told him he had observed his directions
for a whole year & was yet unsatisfied, but
replyed, wait the other year & try whether God
will not answer &c. it was but a few daies
after till y^e spirit came upon him, & has ever
since continued upon him, at times I moan.
This Guy Nutt told me the story himself.

He has been visited with sickness for y^e greater
part of a 12 month past, & altogether un-
capable of supporting himself, was by occu-
pation a leather dresser, & made a figure
his station, but attending to y^e dispensation
from its very first appearing, was in a little
visited by y^e spirit of God & sent abroad to
preach the Everlasting Gospel, & to proclaim
glad tidings (if the world wd have received it
has been 3 times through Scotland & Ireland
(some parts I mean) & having been some years
from home was forced to drop his business in
the world & by y^e means reduced to poverty, he
has been 3 several times sent to my house
to be subsisted, & has gone away again when y^e
spirit ordered him so to do; it will appear strange
to thee to be told of peoples being ordered into

immorally by y^e spirit to go here & there, to
 do this and that, but so it is. y^e sp^{irit}. ordred
 him to my house, & y^e sp^{irit}. by another person
 told me y^e I should entertain him as sent by
 God; my wife making some doubt whether
 God had indeed sent him to us did not receive
 him w^{ith} y^e freedom which I could have wished
 & which was his duty, & 2 or 3 daies after he
 had been here with us, y^e spirit by another
 inspired person sent him a severe check, w^{hen}
 he wou^{ld} from us last y^e sp^{irit}. by himself said,
 when I see fit thou shall return. Upon y^e 14th
 of this month, another inspired came to see
 us, & among other things said w^{hich} follows,
 I will direct you, I will instruct you both
 you shall live in spite of y^e enemies, you
 shall see my hand to be upon them, you
 shall stand your ground, my spirit shall di-
 rect you when there is occasion for you to
 move, you shall not remove but with your
 brethren, my time draws near when all my
 children shall have occasion to y^e is, to re-
 move, for every believer in this present ma-
 nifestation doos expect dreadful judgments
 will

will come upon this city. (it was the same just
a year ago, that it sh^d be surrounded with
an Enemy, & a sword in the midst of it, be
sides whatever else can be calamitous)
my wife being lost at health in y^e country
was very desirous y^t we might remove thi-
ther, but since y^e foregoing words were pro-
ffered to us we dare not entertain a thought
of going any whither till we be ordered.

The aforementioned Null told me about 10 daies
ago, y^t either in dream or vision he saw
me as it were stripped of worldly enjoyments,
& he and I were making our soldiers ready to
go beyond sea, being so sent. Now if w^h
was represented to him is literally to be
accomplishd, I hope y^t forethoughts of it
shal never trouble me, for I found from y^e
very first of my enquiring into it, that y^e
terms now are just the same y^t Christ
made when upon Earth (viz) that who
wou^d not forsake every thing could not
be his disciple. We are all told that our
several trials abide us & such as without
divine

divine support we shall not be able to bear up
 under, so it is no surprise to us to meet ^{the} mis-
 chief from the men of this world upon our
 owning this to be an appearance of God; at
 present no body molests any of us upon that
 account; they have got something else (of
 pretensions intended invasion) to talk of, if y^e
 blow over quietly (tis well if it do) then per-
 haps they may grow troublesome, especially
 if the insinuations be ordered to meet publicly as
 at first, I formerly sent thee y^e words that
 were spoken by Cingham in Pauls Church
 3 years ago. I doubt not but they will shortly
 revive their accomplishment. / Now as
 to thy concern about y^e contents in y^e latin
 warnings, with relation to God having de-
 clard his Covenant with mankind null &
 void, I do not find any thing that needs
 startle a sincere Christian. I sent the formerly
 a long warning in English, which is there
 in latin; y^e one, if there were not many more
 to the same effect, sets the transaction be-
 tween God and mankind in a very clear
 light, the mixing of wine, water, & spirit

and Sgt. of wine in the glasses are very ex-
pressive signs of what God is about to do.
God will have y^e world brought to that pass
that his will shall be done on Earth as it
is done in Heaven, y^e time we are com-
ded to pray for, & man being utterly un-
able in his present capacity to do it; y^e is
to serve God as Angels do, y^e Almighty is
(having hitherto accepted of a sincere
your instead of perfect obedience) to call
on all men to submit to y^e immediate
& conduct of his Holy spirit, to have his
written in their hearts, to forsake the
teachings of men, which y^e experience
many hundred years past proves to be
little value. Now what is there in all
that's shocking? is not one infinitely
able to the other, is not the scripture
sitive, they shall be all taught of God
the world will not have it so, they do
nably resist the Holy Ghost, & in plain
lorens refuse that Christ shall reign
vor them, & what have they to expect
that they shd be slain before him. Those

things are not to be done in an instant according to the notion & idea we have heard of the day of judgment, God is pleas'd to proceed gradually making the midnight cry to be made first in one place, then in another, dealing with us as rational creatures & allowing what time he pleases to consider upon it. but doubtless various judgments will one long sweep from y^e face of the Earth all wilfull opposors & scoffors; what it is that God at present requires of the & of every one that fears is no new thing, nothing can be more plain than the Calm warnings are. I cannot pretend to add any thing to what is contain'd in that Book, it appears to me a mine inexhaustible, the longer one reads the more they may discover of the will & pleasure of God, & how much we have all been in y^e dark as to the things & ways of God. As to my consulting any of the inspir'd in answer to thy scruples, they will all speak to the same purpose as I do but cannot communicate their severall measures of light & under

understanding to another person, they can
But I purpose I words of the spirit
spoken by themselves or others, but to
give a clear understanding a full conviction
that is the work of the spirit. I believe
there are many in England not inspired
who may know as much of the will of
God as them that are. I am well e-
nough acquainted with several of mean
capacities who speak admirable things
when under the operation of the spirit,
but not at other times. in short, who
ever are sincerely upright before God,
walking in all good conscience will be
accepted of him. & he will manifest
himself to them and in them accord-
ing to his good pleasure. As to my
own part is to me every day matter of
fresh surprize that God condescends
to his sinful creatures at such a rate

I am very willing to be serviceable to them
& every one that may have occasion, but
cannot at present be so in y^e way as is
expected from me, I believe it will not
be

151

be long before some considerable change
may happon to me, be it will I desire
to be entirely resigned to y^e Divine Will
& if I did not think my self under an
indispensable eye to abide where I am
I sh^d not be long in this place &c.

One young woman whom first inspired
spoke a long discourse in french. Tho
she know not a word of that Language
but has not spoken so since

As to places of scripture expounded & ap-
plied by y^e Spirit to this present appearance
are those following / Psalm. 2. 18 from
v. 7 to 16. - 24. 107. but in short a great
part of the psalms. Numb. 5 cap. 1. 2. 3. 4
v. 2. Esay 21 ch. 12 v. 63 ch. 59. 1. 29 ch
9. 10. 11. 12 v. 2. Job. 35 ch. 18 ch. 18 v.
Ezrah. 34 ch to hum. Zach. 4 ch. 5 v. & the
last ch. Math 28 ch. 19 v 11 ch. 28 v.
Luce 7 ch. 31. 4 ch 36 v. ych 51 v. 21 ch.
John 1 ch. 12 v. 8. 5 v. 3 ch. 5 v. Holy 1 ch. 20
5 ch. at y^e begin. Ro. 1 ch 25 v. 5 ch. 45 v.
Cor 1 Ep. 13. 13. 14 ch. 1 Cor. 14 ch 36. 37 v. Gal
1 ch 15 v. 7. 8 v. Job. 12 ch. 22 v. 2 Pol. 1 ch. 19 v
3 ch

3 ch. 17 v. From that last place of spirit
cautions against such teachers as by
words & writings sh^d weaken y^e faith of
Christians as to their hopes of Christs
returning to govern his church by his sp^{rit}.

Octob. 10. 1715.

As to w^h occurs about prophets, what is coming
upon us has been long foretold. but people do
not hear it. y^e sp^{irit} continues still to exhort y^e
that will listen to it to be upon their watch,
assuring the obedient of safety & protection &
the disobedient of y^e contrary. If y^e rebels
now in arms & all the rebelliously inclined
(which are no small number) know as well as
I do w^h will be the issue of their hellish de-
signs. they wd take other courses before it be
too late; in vain do they attempt to dethrone
his Maj^{ty}. Heaven laughs them to scorn.

I will give thee some expressions of the holy
sp^{irit} of w^h I am an ear witness. deliv^{er}ed but very
lately / I will preserve him y^e I have set up
on the throne of great Britain I have put
my sword in his hand. I will bless him & his pos-
terity. I have brought him from farr to set him

162

him upon the throne & I will establish his throne & the crown upon his head, & I will bless his offspring in spite of all their enemies, for I have made a covenant wth him, & there is none y^e shall have power to touch a hair of his head / w^{ch} much more to y^e same purpose

Now as I firmly believe y^e those promises to the King (tho he knows nothing of them) will be made good in due time, so upon y^e same ground I do expect very great judgm^{ts} will befall this wicked Generation, rebells both against God & their King, they will too late call to Rocks & mountains. All y^e water in the Thames will never wash away y^e stain of y^e barbarous design to murder the K^{ing} & the whole royal family, how e^d they think to succeed, & if they had, how e^d they have liv'd any longer under so much guilt. it is very obvious now to the meanest capacity what villany has been carry'd on under y^e cloak of religion, all their hypocrisy will be laid open tho they have digg'd as deep as hell to hide it, & y^e nation will blush to see how they have been abus'd & by whom.

I will add a few sentences spoken by y^e p^{rophet} I^{saiah} 4th Chap. 1st Verse

Fear not my children of calamities tho one
come upon another: y sword, y sword! to ga
ther to y slaughter all the wicked of y Earth.
O the heaps of slain, y heaps of slain, y heaps
of slain upon y Earth, they shall be as
dung, where will be their might when their
own swords shal return into their own bow
els: O slaughter upon slaughter, confusion
upon confusion, destruction upon destruction
O England! England! How often wd I have
gatherd thee as a hen & thou woulst not
that I should royn over thee, therefore y sword
shall proceed out of thy own bowels for thy
rebellion against the God of hea^uen & earth.
Trouble draws very near, quick & hasty is the
dispatch of evil doers, but God that sits on
the Throne of hea^uen will bring their counsell
to none effect, I will destroy them, their detested
carcasses shall fall like dung upon y earth.
Behold the butchers of the Earth are gathering
together, and they shall be slaughtered as
oxen filled for destruction. I have put
my sword into the hands of the terrible
ones of the Earth, & they shal execute
my Justice upon the heads of each other.

great

terrible m
ous throu
ough my
a peace, a
her, as I
lon upon
hall rema
I will p
rage of all
them, m
and be st
gement up
up and no
at him
you shall
in the head
y you & o
no from w
was und
the no doub
times mo
create w

163

great trouble in the city & in the villages & in
the towns throughout Great Britain.

I brought my servant from far where he
lived in peace, and enjoyed content, but re-
member, as I have brought him here, &
set him upon the throne of Great Britain
he shall remain and his seed after him
whom I will protect from all the malice
and rage of all enemies and all that op-
pose them, my sword have I put in his
hand and he shall execute Justice and
Judgement upon my enemies, I have set
him up and none shall pull him down,
I have set him for I rise & fall of many,
therefore shall my blessing & my peace rest
upon the head of him whom I have set
over you & over those three Kingdoms

Now from what I have heard said of this
nature under the prophetic Influence, I
make no doubt but if the Rebels were
1000 times more than they are, tho they
may create uneasiness to his Majesty, yet they
will

will be utterly confounded in the conclusion;

'Tis true the nation labours under a poisonous ferment which probably will terminate in a bloody crisis. But after all I make no doubt if God spare me to see the present disturbance over, but I shall see swords beat into plough shares, and the peaceable Kingdom of Christ established upon Earth.

③ And as History tells us Britain had the honour of having the first ^{King} Christian, so she may have a second honour in having the first King owning Christ in his Spiritual appearance.

I hope God will give thee & all that fear him (to whom those notices may come) grace to make a right improvement thereof, for whether the virgins will arise to trim their lamps or not, the midnight Cry is undoubtedly made.

Octob. 20th

This was spoken under the sp

operation of the holy spirit ~

For ever cursed and double cursed shall every Branch be y cleav'd to that root of unrighteousness and perdition that shall gather together against Me and my appointed whom I have set up. my servant in whom I will be glorified, and his glory will I establish upon the Throne of Great Britam, wo to every one that lifts up his hand against the George my servant, whom I have set upon the Throne, My Banner is over thee, and thou shall never be mov'd by y hand of man ~

I will pour out my fury and my plagues in the north country. Because the voice of Antichrist is sound'd there, and they receive the image and mark of the beast, plagues upon plagues, destruction upon destruction shall be pour'd out there, wo & destruction wo & confusion. I will cover the wheat from the Chaf, my Children there will I seal, but y cur-

curst ~~and~~ said shall be routed out that my
children may joyce in the God of their
Salvation. they shall be a distressed peo-
ple, but not forsaken, saith the Lord of
Hosts, I will cut him off that troubles
that Kingdom. it shall not be long ere
I will bring his honour to the dust, he
must be numbered among the slain. he
has but a little time there, before his
head shall be brought in as a traytor
& set upon the gates for a reward of all
his villany.

Wo wo wo to Mar, thou mayest go
on for a season but thy time draws very
near, & thy destruction is at hand, and
the vagabond crew thou hast with thee
shall receive the due reward of rebel-
lion. Thus shall my hand fight for
my servant, till I have scattered and
destroyed all his Enemies from off
the face of the Earth.

165

Wo and woe a day to the Inhabi-
tants of Great Britain. wo, wo, wo,
wo! and woe woe a day! wo and alas!
will not thou repent O great Britain
Before thy plagues come upon thee
unawares. I will destroy from off the
Face of the Earth, those fugitives
and vagabonds, cursed seed of Cain
who have devoured my inheritance.

I will not spare neither young
nor old, suckling babes nor grey hairs
young maidens nor young men that
shall be numbered to the sword. But
I will spare the Virgin Daughter of
Judah, she shall be the praise of the
whole Earth. now is the time
drawing to an end when the ene-
mies shall no more usurp over my
children. for they shall sit under their
own vine & under their own fig tree,
& great shall be the peace of my people

March 7. 1715

Sam told me his Sentiments of the prophets, that he believes they are divinely inspired, but cannot be reconciled to Mr Lacy in particular for keeping a Miss, as he phrases it, & endeavoured to rectifie his mistake; and advised him to have a care of determining of the ways of God by human wisdom, and told him, that if he live he will meet with greater stumbling Blocks, for I suppose he has not heard of Dr Emmis resurrection and something else besides that. When the Latin booke comes have a care some places in it do not shock thee. There is a Cut in it, for the understanding whereof turn to page 80 of the second part.

The Message to the Great Turk begins in the 87 page that to the King of Sweden in 97. that to the City of Rome in 114.

As to

166

As to Mr Lacy see the 44 page, part
whores a litle and the 51 whore is more
at large relating to him; in the 172 is
a message to all the several sorts of Sea-
chors in Christendom, but throughout
the whole are things vruely admirable
tho tis to be feared the greater part
will look upon the whole as not worth
their notice, and so fulfill the prediction
of the day of Christs coming to be a snare.

As to publick news, I hear nothing
material more than that y^e Turbs are go-
ing to war with the Venetians in y^e first
place, y^e H. of Sweden has soon got home
some time & seems bent upon war thors
an Ambasiadour come to France from
Dorgia, but that is out of our way. tis
now some weeks since that mischievous
fire Rappond in Thames Street, w^{ch} cost
so many lives & made so many cripples,
abundantly more than in 66. Holland has
sufford much lately by an inundation at Doller-
dam &c.

A full and True

1675

Relation of y^e strange wondrous Apparition.

Which was seen in y^e Clouds upon Tuesday
Evening at Seven a Clock, till Thrus of y^e Clock
on Wednesday Morning, being y^e 15th and 16th
of March, 1715-16; during an Account how
this was first seen. Dark Clouds, y^e appar-
-ant of a terrible Man; flaming Swords,
Blazing Comets, fiery Balls, Shots of fire,
Armies of Men and Horse fiercely enga-
-ging for several hours together.

To which is added, Dr Hammonds Opinion
concerning every individual point.

Alra. Zogunh Homins, sed Regis Africae.

Upon Tuesday Evening about Seven of y^e
Clock, there appeared a great Cloud arising
like a mist, which seem'd to hang just over
Lincoln - Inn - fields, and in y^e Cloud the
shap^d. of a Man standing upright, & having
in his right Hand a flaming Sword, his
countenance was very fierce & terrible.

Explanation. The Cloud arising like a
Mist, shew'd Darknes of some Peoples
Conscience, is seen to destroy both Church
and State; the Man, wh^o appeared therein, is
a certain great Man; who as he seem'd to
stand upright, but in y^e Cloud, is his Actions
in

In wally, and black, the first seems to be an
upright Man, it only denotes him, an as-
pirino one: As the carried in his Right
hand a flaming Sword, it signifies y^e his
sword, is full of envy, hatred, and fury, seek-
ing y^e destruction of all good & Fairly,
and as his Countenance was fierce and
awful, so is his design Malicious, furious
and Governing.

Then appeared two blazing Stars or
Comets, which pointed each other,
with great fury and violence.

Explanation. The two Stars or rather
Comets, are two good Men, who bear ha-
tred and Malice against one another, &
will do what they possibly can to undermine
destroy and destroy each others good Intentions;
for y^e accomplishing of w^{ch} they will spare
no cost, & labour nor pains; forasmuch as
they stand forth, it shews y^e exhausting of
their powers, Health and Strength, & further
more shews y^e great hatred and ill will, whereunto
they will consent, w^{ch} first signifies.

Then about halfe an hour afterwards the
clouds opened, and a great Ball of fire ap-
peared, w^{ch} Ball darted several great Beams
of Rays like unto those of y^e Sun, they being
very little inferior in Colour y^e Beams issu-
ing from it, pointing Eastward, Westward, North-
ward and Southward, and then circled round
into y^e clouds, & points following or turning

168

Inward, bearing a shield, or rather a globe of
fire hanging from its center, and bearing
its point to the South.

Explanation. The clouds opening doors
the hearts of the people to be dissolved,
the fiery ball descending does signify the
passions, fury and rage which will
encounter when they shall meet one another:
The beams or rays darted from it signifies
the great numbers that shall engage each
party: Their great sufferings declare the
sooming right on both parties, as to
their pointing upward, backward, forward,
and southward, does present this motion
to be almost if not quite universal only
we observe it at first there were 2 combats
the one illusion to the Turks & Cavaliers,
who will fight with great resolution, and
from hence the whole world seems to be
inflamed: These circulating round into an
Enclosure, and folding inward prognos-
tically of great troubles there will arise
among Mankind in general.

The shield or globe of fire hanging
in the center foretells of vast money and
trade which is between of contending parties,
but for as much as they are at last
burnt out to one point, it plainly foretells
that the hearts of Mankind will at last
be.

Be in Unity, Love, Concord and Agreement,
and if they will, all bind them Resolution,
one way with Fear, Zeal, and Affection;
and furthermore its pointing to the South
signifies that the Turks shall see the Light
of the Gospel, which shines like the Sun
at Noon-Day.

Then appeared in the Sky two great Armies
in combat, one of Men, and of Men,
and Horse, who soon fiercely encountered
each other, and the Battle soon long and
doubtful, as if Fortune was in doubt
for self, not knowing to whom she should
give the Victory.

Explanation. The two great Armies
which appeared are two great Armies, which
with much, and as they contained such a
vast Number of Men, so with those Arms
be strong, mighty and powerful: as those
soon to be engaged with great obstinacy,
fury and Courage, so with those fights it is
great Resolution, Bravery and Spirit;
as the Battle was long and tedious, so will
their Conflict and Encounter be no short
dispute, but terrible and lasting for Fortune
was in doubt with her self to whom she
should attribute the Victory, so will the most pos-
sible firmness in Europe be at a stand

with themselves to combat with whom they
had both to fight.

1695

This deal lasted till dawn of y^e 10th of
whom it was a little a fado; and y^e 11th of
soon to be separated there appeared a
continual stream of fire which started from
y^e North side to y^e South side with great fiero-
ness, so y^e destruction of all y^e houses. for
it was no matter on whatsoever raised from a
Natural cause but something Supernatural,
strange, frightful, astonishing and amazing, as
is testified by the hands of people.

Explanation, As y^e 10th of y^e 11th of
with dawn of y^e 10th, a long and tedious fight
so y^e 10th and fury of y^e 11th was it poured
with less dawn, months; during y^e time no
King, Prince, power, or potentate whatsoever,
will know, y^e of y^e two contending parties -
they had both to side with, both of them
seeming to be equal in power, equal in
strength, equal in wealth, equal in birth, and
partridge, and equal in rights, this therefore
to me seems in a particular manner to be-
long to Poland, where there are two Kings,
or at least titular ones.

The Armies separating about twelve of y^e
10th, about y^e 11th or about a better month
time they will be pretty well divided with
fighting, and will withdraw themselves, as
rather seem to conquer, so will y^e matter
be still in debate, and as there afterwards
seem to be a continual flame of fire, dark-
-ing

Darling it self in a long Stream from the
Northward, and North-Eastward, so will some
Princes lying toward those points endeavour
to blow the Boats, and raise that fire up to
an Head, which before was but a kindling; &
as it came to the South or Southward with
great Fury, flaming, and violent, so will
those Northern Princes like a Torrent at
once pour down their Men into the West
which shall suffer a great deal, or at least of
Southwest part, for it is remarkable if
it was toward that point, that it flames, or
fire generally darts and redoubtably fast
and boldly, and the third way some
Opposition, made, yet was but languid,
flicker, weak and faint, and it repulse like
gale not with sufficient force to set it diffi-
culty part, for it other continually get from
but at first it blazing Comets, or Stars
branded forth, the clouds with many
and various fountains, which were of diverse
Colours like a Rain-bow Green, Red, Blue,
Yellow, White etc -

Explanation. As the Comets or blazing
Stars darted forth such Diversity of Colours
in their Streams, so there will be a diversity
of many diverse and sundry Opinions
concerned, and different Conclusions. The
Green denotes the Vigour and boldness
where with they will encounter who are
engaged

Engage in the war; The red signifies
Anger, Rage and fury of another, & the
Yellow of Constancy, and Resolution
of a third; The Yellow, & Yellow, being
Dead and Apprehension of a fourth, &
White of Innocency, finally Red, Constancy
Resolution, Courage, Fortitude and Valour
of the fifth, Armed with Justice.

When these were seen in the flaming Swords,
they lay a Cross each other, the Swords were
very strange and wonderful to behold their
flames being of a prodigious length,
and exceedingly like the blood.

Explanation. These two Swords signify
two great Kings aiming to wrong
upon one another, & others being a cross
the other, signifies, & one shall oppose
of other very much, but as they were
both red like blood, in prognostical, &
they will be both wounded, and both great
sufferers, and as they continued a long time
in the same posture; it portends that their
dispute will be no less tedious & desperate.
When these arose several lights, darting
in the sky like Halberds, Swords, Daggers,
spears, Spears, & this lights arose very
low but arose upwards, and lasted till
these

Three of 9 Clock in 9 Morning. Explanation
The Sight arising Signifies 2 of these of
Some of those will be opposed, who shall
come up of assistance of one of the two
contending parties before mentioned, the
Halberds, Daggers, Swords and pikes, which
issued from the Gods manifestly for all of
Noah's Instruments which they will bring with them
The rising low and ascending up to 9 Day
signifies that their Courage, Resolution,
Anger and Spirit will heighten & increase
and as it lasted till three of 9 Clock 9 day
Morning, it implies 9 till one of 9 Clock
till one of 9 Old Combats is dead, and
a Son of his, or some next of kin come to
9 Crown there will be no peace. This in
my Judgment particularly belongs to Spain
where there may arise such a battle very
easily as will not end but in 9 Destruction
of one of them. For if 9 young King of
France should die, it will be all assured
war & Effusion of much Blood.

Thus God given, a full and true Relation of
all 9 wonderful, strange and amazing things
in some sort, I have not related a fable
of fabulous Matter but it is attested by sev-
eral Thousands, and I myself was a Spectator
and hand made these Operations which I have
thought fit to publish to 9 World. many

Many strange and surprizing sights were
seen in y^e Ills, before y^e Will Mours in
England, God now w^{ch} send us from, the
like unhappiness; As the parish of every
good Vicar to consider what they do, &
by th^{er} Malice Envy and Hatred to each
other, they sow y^e Seeds of Discord and
y^e Gale of Rebellion; they had Ballroom
play their time in humbly petitioning
God that he would not powder down, but
be obedient for th^{er} manifest Sins and
Excommunications, that to promote Envy and
Hatred, therefore, I recommend the following
prayer to be constantly said, by all pious
and well meaning Christians.

The prayer.

O God of thy Inimic Mary, save and
spare thy Soules, turn away y^e Scourges
w^{ch} for our Sins w^{ch} deserve; O good God be
merciful unto me, and deliver me from
sudden and unprovoked Death, that when I
shall see thy Divine Goodness, I may call upon ^{my friend}
thee for th^y Heavenly Mansions, Oh me be the
door only found so doing, Oh me out of y^e Lamp
w^{ch} was kindled by day to enter into y^e Bridgroom
into y^e Marriage Chamber: Oh me y^e last day w^{ch} I
I shall be comfortable so I shall be (and y^e day I
w^{ch} I shall be) of my Father, I was prepared for y^e
from y^e foundation of y^e world: This I say for
Jesus our God to Saviours sake. Amen.

Lab. of Dr. Smith's Ser. 1 Aug. 1717.

This case of my silence; thou mayest guess at
 by my conduct towards S. I think I shall find. I
 would to God, I signified to you that I was in
 in obedience to a Command of y^e G. Sp. This one
 of y^e Jaspers, it was no hard matter to guess
 how he wd take it, he tells me he does not see
 but there are vnder proph. but as for those that
 I have to do with, who hind me from assisting
 him, they are no other but Messengers of Satan
 Now I know ^{well} y^e G. speaks expressly to it
 of y^e G. is not y^e means ~~are~~ ^{are} intended by
 G. to convince y^e World that this is his ~~decreed~~
 and, therefore I have done with using any
 S. or any body else. I have only advised him to
 himselfe & seriously beg a pardon for
 having ascribed y^e G. David w^{ch} done by the
 G. Sp. and so beware of falling into y^e Sin
 our Saviour said should not be forgiven.
 As to y^e G. of prophecy, this generation never
 doubts. Their heads are they have other things
 to mind and desire to be excited. The virgins
 with as well as foolishly y^e greater part of them
 are asleep, and God has drawn a veil over his
 own Word, at present y^e Sp. is a shell after
 are not yet ^{awakened}, the day, because y^e Sp. does
 not command it, and without any ^{express} Command
 none will ^{be} ^{to} do it, & ^{the} ^{more} ^{power}
 of G. of G. make in y^e World ^{is} ^{now} ^{at}
 present discernable to an unobscured eye, as
 outfall of us to observe w^{ch} so. y^e G. of God is
 within you; for they y^e know nothing of it in
 their own Souls will never find any thing outward
 in y^e World,

nothing
 the
 to do
 casts
 I shall
 confirm
 my
 copy
 of us.
 of Dr. S.
 me
 s
 re
 long
 of
 know
 m
 was
 was
 lot
 of
 am
 and
 be
 can
 is
 so
 me
 body
 being
 and
 nobly
 mind
 a
 and
 sea,
 was
 such
 some
 year
 of
 was
 of
 was
 not
 the
 what
 about
 it

the

1717
The nothing more sure than that, & Kingdom
of this World must one day become his. It has
pleas'd God to make known his Will, to me in
many cases in a very particular manner, &
I trust I shall be enabled by his Grace, always
to conform my self to his Will, howsoever
may confound it. I need not always use all things
to each of us.

Out of Br. Tim's Lr of Nov. 28 1717.

It was once said me; I sh^d thy words be few, very few;
not very long after that I found my hearing going
away, and knowing that there was a natural call
in it; I was going to make use of means, &c.
and then was told, it sh^d be a natural call, & not again
that sh^d be occasion for it, so I desisted, & now
indeed I am in a necessity of using but very
few words, because I can hear but very little of
what is so to me, and therefore I converse with
no body, being conscious to my self, I did not
take due notice of it was said to me. This brings
to mind a printed story of some of our Inhabitants
beyond Sea, was commanded by an Order of
Parliament, such a Book (I think it was one of the
Bible some years after he could find no more to do
it, in words of mine. It was conjur'd in y^e power
of God. It was there by y^e said Order to
send to it, or not find mine, before he had now
mine. He was a man (having nothing else to do) he
was not about it, and finish'd it.

Out of Dr. Tivis Letter of Sep. 27 1718.

In the year 1708, I obtain'd loose profane young
fellow full of sabbon against y^e prophets, coming
to live with one who advertised to know, was
suddenly seiz'd with y^e spirit (and y^e as he was
singing an obscene ballad) which made him
a little thoughtful, & finding y^e he was still more
agitated, complain'd to his wife that he was be-
wilder'd; she advis'd him to pray; but y^e more he
prays y^e more violent y^e agitation came upon
him, so he resolv'd to take another course; which
was to let day & night away; and this he attempt-
ed to do, but in y^e evening the use of his senses
was taken from him, & a suffocation immedi-
ately seiz'd him, & as often afterwards, as he thro' agi-
tation was like to fall into y^e sin, y^e spi-
rit seiz'd him; in a little while after
being resolv'd to get out of y^e way of the
prophets, thinking thereby to get rid of
his companion, ran away from his wife
and having formerly belong'd to y^e playhouse
was going thither again to desire employ-
ment, but as he was going up Drury-lane
to cross to y^e playhouse; a gentleman seiz'd
his hands and feet, so y^e he could go on no
farther, tho' he industriously attempt'd it
several times; if he try'd to go back again
his lameness left him, but if he offer'd to

173
15
To go forward he could not possibly make his
legs obey him; so at last was forced to go ano-
ther way; and then he tried to work at trade
(being a Taylor) but was taken lame in his
hands; so not being able to resist finding
no peace in his Soul, he was forced to get
out of his bed very early one morning and
return to his Master, where he was made to
scold several times & continually reproved
him, till a great Reformation was
 wrought in him.

Much about y^e same time a Girl 13 years
old, was for 12 months under power of an evil
Spirit, entirely possessed by it, distracted and
hurried about by it, had represented to her
several pictures & objects, her passions
and delighted in all manner of mischief and
profanities, which emaciated and disordered
her body; this Spirit generally seized her
every day and she during its influence was
wholly deprived of sense, which we commonly
continue 2 hours at a time; It would throw her
into y^e fire and water, make her rave, foam,
abuse her parents, curse and scold, all which
when she was out of those fits, she knew no-
thing of, being a Girl well disposed. She
being brought to a meeting of y^e prophets
where one of them was made to see, re-
ceived also a blessing where in she was pro-
mised to be delivered, which she inwardly
found

found verified she was advised at y^e same time the Gov^r
to live with out of y^e prophets or prophesies, and to
courage she lay with a prophesie about her to live
own day, which she lay with her she was present
of her self, but if she omitted a night they would
burne the next day; she had afterwards and
promis made to her of being to take refuge
without being obliged to live with a proph
and she has continued perfectly well ever
since. now about this time was added after
wards in y^e same letter, there was living in
that time in Kent one Bozman, famous for
his skill in discerning of Witches, taking of
Spells &c. to him they applied for help, and
he told them there were prophets in y^e country
and they would do well to try if by their means
she might be relieved it not being in his power
now whether they went upon his recommendation
or not I cannot tell, but however they did go, and
the went was as above, she is now in perfect
health and lives in Southwark where she
at first; y^e prophets with whom she conversed
about 2 years ago go to live in Barbados, and
since order by y^e Gov^r to leave y^e Island, because
God or evil, it with very great Judgment, she has
been order (which she) to go into y^e Gov^r's
goose & y^e Quakers meeting House to warn
y^e Gov^r & she is now at Pennsylvania expect
Home about Christmas. it was expected she
should have been sent into some of these
Churches as well as y^e other 2 places, but

174
15
But the Governour issued out his proclamation
indially to arrest &c. if ever the effort to
come to their places of Worship, so he was
not sent to any of them.

A Quaker Girl about 13 years old, and of influ-
ence of y^e Sp. uttered a Lawsons discourse to
an Auditory; all in correct good French, a Church
of England Minister was present, who understood
Language & what she sa^d & she dearly with;
she had her self neither before then nor since
understand any thing at all of it, And at another
time a French Man who understood no English &
an English Girl who understood no French under-
stand one another Dialogue at a foy some
times being both under y^e inspiration of y^e Spirit,
and speak in each others Language, not in their
own.

Out of Bro. Cline's Ltr. April 14 1740.

As to what relates to prophecy, I have told y^e formerly
I had been sworn for imaging before I was call'd
to it, & I do indeed rejoice if I was so forward in endea-
vouring to bring in others to y^e same faith & hope
as my self; for I find it has prov'd an occasion of
stumbling to several. As to thy self; make y^e best
use thou canst of y^e gr. already communicated to thee
for what our serious is, the Kingdom of God
is within you; they y^e do not experience it here in
some measure, will never be able to discern its appear-
ance in y^e world. That night judg'd thy gr. impaired
could not out of y^e Country came to my house & I talked
all night, & God was pleas'd by y^e to requisite the
good assured in some particulars with relations
to our own conduct.

I do assure thee (and I desire thou wilt believe
me) that what I do, or rather what I dare and
in things of y^e nature does not proceed from
any alienation of affection, or dissent taken
upon any accident, which ever, but from a que-
rison, cause or motive, which doth no good
at all, if I were to tell it thee, so doth no good
may be made why or wherefore I do not do so
with respect to relations, there is a time for every
thing

Dr. Sim. Dorrice to my self, I would have thee
own the best, thou hast of a far more ^{valuable} than
has ever yet been, New Hayon, New Earth
the new Jerusalem, the Jerusalem of all times

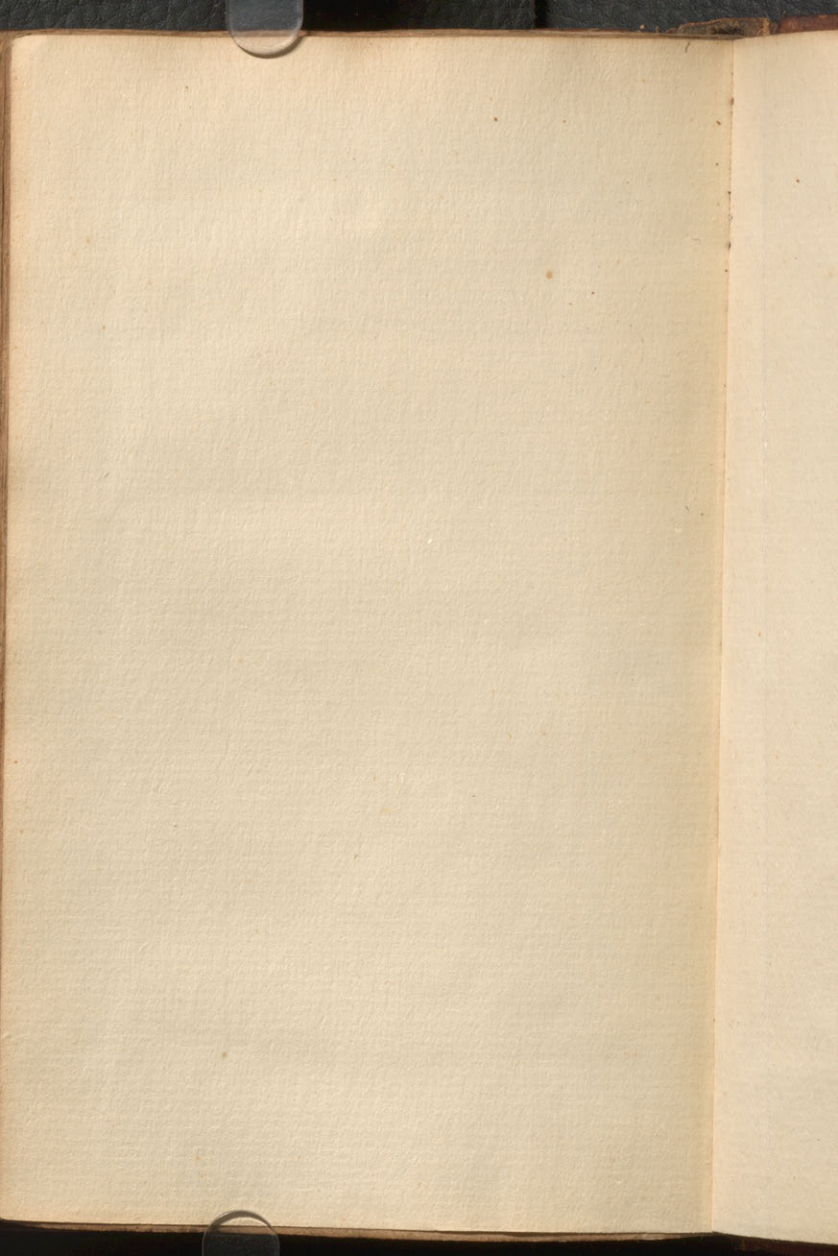
the new Jerusalem

Robert Scott His Book

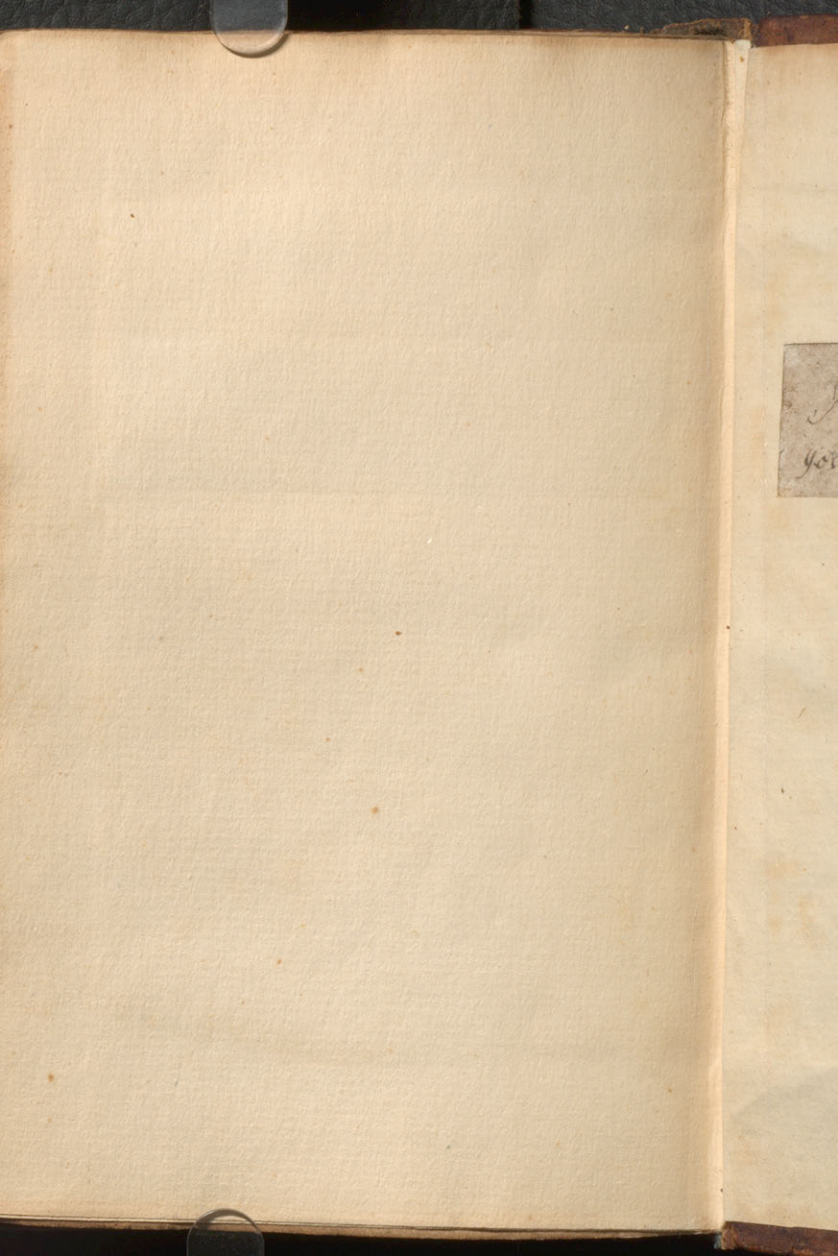
1732.

Joseph Hall

Jeant his writing 1735-



176 (118)



Joseph Hall Put not his Book
Joseph Hall was wrong

