

AN ADDRESS, &c.

To call the deep and serious attention of every sect that profess to believe the scriptures to be the word of Truth, is the object of this Address. The text quoted are the words of him who was both God and man; who said, Heaven and earth might pass away, but not one jot or tittle of his words should fall to the ground. This being an admitted principle of faith and doctrine by every one who espouses the Christian Faith, no apology is needed on the part of the Author of this brief Tract in presuming to call on every professing Christian, to deeply consider the subject it treats upon.

In reading the words of the Lord of Life and Glory, recorded in the above passage, a few important questions regarding its import and meaning present themselves to our view, which we shall state:

- 1st. Who is the prince of this world?
- 2nd. When did the world sit in judgment upon him?
- 3rd. Where was the trial held?
- 4th. Who was the judge, and by what law was he tried?
- 5th. Who were the witnesses against him?
- 6th. What were the charges laid against him?
- 7th. Who were the jury?
- 8th. What was the verdict?
- 9th. What was the sentence by the judge?
- 10th. When was the sentence carried into execution?
- 11th. What was the nature of the punishment?
- 12th. Who saw the punishment inflicted, and where did it take place?

That the above are reasonable questions surely no one will presume to deny. That the words of Jesus declaring such an act shall be done, is as true as that he himself submitted to the same ordeal very shortly after he had made this firm declaration; that he was betrayed by one of his own disciples, and sold for a price; that he was seized by the soldiers, and taken from prison to judgment, tried, cast, condemned, and executed, are admitted facts, declared in sacred history, and confirmed by his contemporaries, who did not believe him to be, what he said he was, the Son of God. He fulfilled in his own person all the Prophets prophesied of him, of his birth, life, trial, sufferings, and death. Isaiah, ch. liii. and other Prophets.

All this is acknowledged, admitted, and firmly believed by all professing Christians of every creed. But where, we again

ask, and when was the prince of this world judged and cast out, as Jesus said he should? If we search the page of sacred truth, we have no account of this act being done. Church history gives no account of it, neither does profane history throw any light upon it. The Apostles who followed their divine master give no record of it. And the New Testament closes without shewing that this great judgment was ever held. This being the incontrovertible fact, undeniably it remains then yet to be done, as sure as it was declared it should be done by him who pointed it.

Having thus briefly but positively stated that this great judgment has never yet been held, we will now proceed to shew from the same unerring source, the word of the living God, that this judgment is yet to take place, and that we are arrived at the time and age of the world when it must be done without farther delay; and that God has in the day we live called by his Holy Spirit upon all the world to come and sit in judgment on the prince of this world, as was declared by his blessed Son Jesus Christ, that he may be cast out as he has purposed from the society of men.

In the 14th and 15 ch. of the Gospel of St. John, we are told by Jesus, that he would pray the Father, and he would send the Comforter, even the Spirit of Truth; and we are also told what the office of the Comforter is, and what he will do when he comes; and we beg you to observe one particular thing he will do (John ch. 16, ver. 8 to 12) is, to reprove the world on the judgment of the prince of this world; this reproof is because, as the thing is not done, the world, although the Spirit has called, warned, and invited them to come to this judgment they have hitherto refused. This visitation of the blessed Spirit came in power and visited that chosen instrument Joanna Southcott, in 1792, and continued to visit and reveal the sayings of Jesus, as he said it should, until her death, 1814. And in this visitation we have the command of God for this judgment now to take place; and in his name, and relying on his arm for strength, direction, and protection, we now call on all that profess to believe in him, that love him, and fear him, that wish to have his name run and be glorified, to come forward and unite with his little flock; and most especially do we call upon the Archbishops, Bishops, and Clergy, who profess the Protestant Faith, to come forward in this holy act, and prove to the world what Protestantism is. For to England, or angel-land, the Lord of hosts has revealed his mind and will on this great and momentous subject; and is waiting for her to take the lead, by first entering on this judgment, and then shall it fly abroad into all the nations of the earth.

We will now proceed to answer the questions we have

asked at the commencement of this address. First, Who is the prince of this world? The word of the Lord answers, Satan, who entered into the serpent (Gen. ch. iii. ver. 1 to 15), who tempted and betrayed our first parents to break the command of God; and by his subtle arts robbed them of their happiness, and also of the sovereign reign delegated to them by their God; and through that base act he gained the sway and became the prince of this world. And to confirm this, when he, Satan the devil, came to tempt Jesus (Luke ch. iv. ver. 6), he told Jesus all this, namely, the kingdoms of this world he would give him, if he would fall down and worship him; for they were delivered into his hand, and he would give them to whomsoever he pleased. 'This is the prince of this world, who is also Lucifer, the son of the morning, (Isaiah ch. xiv.) the prince of Tyrus, the king of Tyrus (Eze. ch. xxviii.), who was in Eden, the garden of God, the Leviathan (Job ch. xli. ver. 27), the Assyrians (Isaiah ch. xiv. ver. 25), to be trodden under foot, the devil that entered into Judas to betray his beloved master, and who first entered into Herod and caused the innocents to be slain, thinking thereby to slay also the Son of God; who again worked by his hellish spite, to cause the death of John the Baptist: his character, descriptions, and identity stand conspicuous through the whole of the sacred volume, from Genesis to the last page of the Revelations, therefore we need not do more than request to search that book, to give the answer who the prince of this world is.

Having proved by incontestible evidence from the word of Truth who the prince of this world is, we come to our second question, viz. When did the world sit in judgment upon him? We say, never yet; we do not find in any record, sacred or profane, any account of such a judgment ever being held. When the Fall took place, the man and woman were both arraigned, tried, and judgment was passed on them; but, although the curse was pronounced on the serpent, who caused them to transgress, he was not judged by the world, for there was not a world of human beings to sit in judgment upon him. God condemned him, as he knew he caused the Fall of our first parents by his baneful temptation; but no judgment of this world, as spoken by Jesus, has ever yet been held since the earth was formed, from the day that Adam was created, nor since the day that Jesus said, "Now is the judgment of this world, now shall the prince of this world be cast out." Therefore we say, and say without fear of refutation, this great act on the part of the world remains yet to be done. Our third question, viz. Where was the trial held? is answered in the above remarks. Our fourth and fifth ques-

tions, viz. Who was the judge, and by what law was he tried? and who were the witnesses against him? We thus answer, the world is the judge, and also the witnesses. But first, they have to know what are the crimes committed that are to form the charges against him; and also they have to find what law has been made that he is to be tried by: the Apostle says, Rom. ch. iv. ver. 15, "Where no law is there is no transgression." Now, we find no law made against the prince of this world in the beginning. There was a law and a command to the man and the woman. And all through the different ages of men the Great Lawgiver has given divers laws, statutes, and commands; but no direct and specific law against the said author of evil. When the Lord of Life and Glory was tried at Pilate's bar (John ch. xix. ver. 7) the Jews said to Pilate, "We have a law, and by our law he ought to die, because he made himself the Son of God." Here we have on record, that without a law the Jews would not have been able to bring Jesus to trial; but by their law they justified themselves, although their charge against him was groundless and false, and supported by false and perjured witnesses. And we are now in possession of a traditionary document, as well as the gospel testimony, of the particulars of that momentous trial, even to the names of the witnesses who signed the death warrant of our dear Redeemer, together with the way he was led to execution, and the forbidding of any sympathy being expressed in his favor. But we do not find in all the councils of the church, from the day Jesus said "Now is the judgment of this world," that any law has ever been promulgated or enacted, either by the advice or counsel of men, or ever to have been given from heaven for men, by virtue of which this judgment could be held. Nothing of this was ever declared among the Apostles, nor the primitive Fathers of the Christian church, nor in all the great controversies which have been held in the church, either in ancient or modern times. This judgment remains then to be held; for he who declared that it should be held was God, the word which was God, and this law must first become flesh, and dwell amongst men; and this law must first emanate from him when he causes this prince of this world, this mystery of iniquity to be revealed, 2nd Thes. ch. ii. ver. 4, "Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God," whom the Lord shall consume by the Spirit of his mouth (ver. 8), the law he himself has now made against this prince of this world, and has revealed and made known in the British isles by the promised Comforter, which law the isles were to wait for. Isaiah ch. xlii. ver. 4, the Prophet here pointedly speaks of this great judgment in this passage, thus, "He shall not fail

nor be discouraged, till he have set judgment in the earth; and the isles shall wait for his law." Here we have the incontrovertible evidence of the word of God, that there is to be a law given connected with this judgment, and also where this law is to be given, and who was to wait for it, which law we, who have embraced the visitation of the Comforter to the woman Joanna Southcott, have in our possession.

This brings us, then, to answer the remaining seven questions at the head of this Address, viz. What were the charges laid against him? Who were the jury? What was the verdict? What was the sentence by the judge? When was the sentence carried into execution? What was the nature of the punishment? and, lastly, Who saw the punishment inflicted, and where did it take place? To all those several questions we say, Nothing of this kind has ever yet been seen or done on the part even of the church itself, much less on the part of the world, in the way and manner Christ has declared it shall. But that it must and will be done we boldly and fearlessly assert; and believe the time has now arrived for this great and merciful act of a righteous and just God to be practically performed, even as his Son Jesus Christ has declared; and not only so, but also submitted to undergo the same ordeal, though unjustly and undeservedly. And to prove that this is the decree, purpose, and mind and will of God, yet hid from the sight or knowledge of men until the day we live, we will shew from the Scriptures, which every one who professes the name of a Christian, no matter what faith he is, whether Protestant, Catholic, Baptist, Wesleyan, Methodist, or Independent, all agree the Bible is the word of God, though all differ in the interpretation thereof. But the Comforter, who is now come and has visited these isles, as promised from 1792 to 1814, calls on all to come and sit on this judgment on the prince of this world, Satan, and the old serpent, the devil, that he may be cast out of the earth from the society of men, as he was cast out of heaven from the society of God and his angels.

First, then, as for the authority for this judgment, Dan. ch. vii. ver. 26, "But the judgment shall sit (mark) shall sit, an absolute act), and they shall take away his dominion, to consume and to destroy it unto the end." In ver. 22 we are told, "And judgment was given to the saints of the most High; and the time came that the saints possessed the kingdom." Here it is clear and evident whom this judgment is committed unto, and who it is that is to be judged; also the effect of the judgment, to take away dominions—that dominions and cruel sway which the prince of this world has had over man from the day he caused our first parents to fall by disobedience to God's strict command, even until this moment. Ezeckiel declares the same

in ch. xxi. ver. 25, 26, 27, "And thou, profane wicked prince of Israel, whose day is come, when iniquity shall have an end, thus saith the Lord God; Remove the diadem, and take off the crown: this shall not be the same; exalt him that is low, and abase him that is high. I will overturn, overturn, overturn it: and it shall be no more, until he come whose right it is (See 2nd Thes. ch. ii.); and I will give it to him." Here is the declared decree of the eternal Jehovah concerning this wicked prince, who robbed man of his crown and dominions given him by his Creator, and has held it by usurpation nearly 6000 years. But now the time is come for his iniquity to have an end; and the judgment is now committed to man to sit in judgment upon him; and the result of that judgment must and will be to cast him out, as Jesus said, "Now shall the prince of this world be cast out." This judgment will take away his power; this judgment will cause his banishment; this deprivation of the crown he has so long usurped; this judgment will cause his head to be bruised, as he caused the heel to be bruised of the blessed Son of God, Gen. ch. iii. ver. 15, Rom. xvi. ver. 10; this judgment will send him to Tophet which is ordained for him of old, Isaiah, ch. xxx. ver. 33; this judgment will cast him down to hell, to the sides of the pit, Isaiah, ch. xiv. ver. 19; this judgment will cause him to die the death of the uncircumcised by the hands of strangers, "For I have spoken it, saith the Lord God," Ezek. ch. xviii. ver. 10.

By virtue of this now revealed law, and by this righteous and just judgment, sin, misery, tyranny, oppression, cruelty, murder, robbery, and death, and he that hath the power of death, which is the devil, will be removed from all the earth; and Jesus Christ, who died to reconcile a lost world unto God, will come and take the kingdoms of this world, and they shall become the kingdoms of the living God when this judgment is held, agreeably to the words and purpose of God. Then will Jesus Christ, our High Priest, lay on the head of the prince of this world all the sins of man, as was done under the Mosaic law in shadow, see Heb. ch. x.; and Satan shall be the scape-goat, to be and shall be sent away to his place prepared for him, Tophet, hell, by Jesus, the fit man, with all the crimes and sins of man upon his head, as this judgment will prove, Levit. ch. xvi. ver. 20, 21.

In Isaiah, ch. xlii. ver. 4, we read, "He shall not fall nor be discouraged, till he have set judgment in the earth; and the isles shall wait for his law." Here it is declared, there shall be no discouragement, no falling, until this is done; and also where the law is to be given, as the words express, the isles shall wait for it (i. e.) this law.

The mandate is come forth, the commission is issued, the

command is given, the law is now laid down, and you, Protestant England, are the isles, unto whom God has in love and mercy fulfilled the above prophecy; and granted thee the honoured privilege of taking the lead in this holy, righteous and just act; that guilt may rest on the head of the guilty, and man pardoned of his iniquity, transgression, and sin, as the Great and Almighty Jehovah proclaimed, when He descended to descend from heaven in a cloud and stood before Moses on Mount Sinai, Ex. ch. xxxiv. ver. 5, 6, 7. In proof of this assertion, we will here give you for your information and encouragement the words of the Comforter, the Holy Ghost, the Holy Spirit of God and Christ (Contin. of S. E. F. p. 65 to 67), the Spirit, speaking of Satan's rebellion in heaven before man was created, a subject no mortal ought or can presume to illustrate without the instruction of that God who witnessed it, thus speaks:—

"At first the heavens I did clear,
And cast the rebel from my throne;
And in that likeness soon 'twas known,
The earth all in confusion stood;
Though all things I had pronounced good,
As good in heaven did all appear;
But now the mysteries I shall clear:
Proud Lucifer, from heaven's high throne,
Judged he had power, like my own;
And so in heaven he did swell,
And made the angels to rebel;
And so the tumult it went on,
The wars with angels are unknown
Before I cast the rebel down;
On earth the likeness soon was found,
And so on earth it hath gone on,
As it in heaven at first began."

Now Protestants, and Christians of every sect and creed, mark the following lines which unveil this great mystery, and confer on you the greatest privilege that ever was before conferred on any portion of the human race, and say, if you can conscientiously, the law of judgment is not come to the isles, even to the British isles. The Spirit thus speaks:—

"But now your privilege you may see,
Awake! mankind, and act like me,
To cast the rebel from your throne,
And then the earth is all your own.
So in my likeness now appear,
And then the mysteries I shall clear;
When you begin to act like me,
In my perfection all shall see

Your kingdom shall in glory burst
When you the rebel here have cast,
For now you see your journey's end,
In heaven the rebel I made bend,
And cast him headlong from my throne:
And then in peace, to all be 't known,
I did the heavens alone passers:
And now my likeness I'll place thus.
Let men, as gods, now boldly stand,
If they this earth will now command;
Then now, as gods, they must appear
And boldly tell the serpent here,
The earth was never made for he,
And with the woman all agree;
It was for man the earth was made
When the foundation first was laid.
And now the earth you've all gone through,
Survey your lands, and claim your due;
And see the landmarks how they are placed,
And now arise! ye fallen race;
And say, As gods we now shall be:
Thou speakest the truth, we'll conquer thee;
For in God's likeness we'll appear,
Our Saviour died our guilt to clear.
Then now his promise we do claim,
He made the woman at the time, (Gen. ch. iii. ver. 15)
That we should surely bruise thy head,
Then now that promise is our plea;
That we may have the earth our own,
Like God, thy power to unthroned,
And in his likeness to appear.
We do not want thy presence here
For to direct us what to do:
Our God, our God we wish to know,
And him to serve, and to obey:
We see the landmarks how they lay.
That we are likened to our God
By every footstep we have trod,
Christ died for us and we for him,
And plain the likeness now is seen.
Then as his likeness doth appear,
Our God, for us, doth conquer here;
By every promise he hath made
We see the landmarks how they are laid."

The Spirit further adds—

"To raise a fallen David's throne,
Then all these landmarks are your own;

For I brought it back to man
That in my likeness you may stand,
And in my likeness to appear,
And then pursue your journey here;
As I have brought it back to man,
Now in my likeness all to stand.

The woman in her husband's room,
Then Lucifer, now know thy doom."

To this unheard of display of the mind and will of our heavenly Father, we join with the woman, and say,

"Glory, honour, praise, and power,
Be unto the Lamb for ever;

For thou art worthy of a God,
To have the power and use the rod." Amen.

And now, ye Protestants, to whom this brief Address is especially addressed, you have protested against the errors of the Church of Rome, a God-like act it was to do so, and for your defence of that faith God has abundantly blessed you; and for the bold defence of that faith he preserved you from the dreadful ravages made amongst the nations which resulted from the French Revolution, which can be undeniably proved. But, weak, wheredid Protestantism first arise? We answer, in heaven. The above language from the Spirit of the living God declares it, and provost it. Who was the first Protestant on earth? We answer, the first woman, Eve: she protested against the serpent, she laid the cause of her Fall on his head. Here is the first origin of Protestantism; first in heaven by God himself and his holy angels joining with him, protesting against him who rebelled there, and uniting together to expel him from thence. And the woman also follows on the same principle and protests against him, that it was he who caused her ruin, misery, and, finally, death. And now to complete the grand purpose of God, he has visited the woman at last, instructed her in the same principle of faith, enabled her, by his instructions and direction, to trace all the evil, misery, sorrow, wretchedness, woe, and death of the whole human race, to the base and wicked arts of Satan, the devil, the prince of this world; and has instructed her to claim at his hands the fulfilment of the promise he made the woman in Eden's garden (Gen. ch. iii. ver. 15), viz. for Satan's head to be bruised as his precious heel was. We have investigated this subject with the deepest scrutiny, we have weighed it with the Bible, which we believe with yourselves is the word of the living God, we find no record of this great and grand judgment having ever yet been held. Nay, every day's experience proves it, by the vast and dreadful increase of misery and wretchedness, as well as of crimes of a dreadful nature; we only need look to our own land for the truth of this asser-

tion; but we can also point to all lands, as all are under the usurping sway of this wicked prince of this world.

We therefore boldly call on all Christian emperors, kings, and princes; and upon all bishops, clergy, and teachers of the children of God; but especially do we call upon our own Sovereign who is the sworn defender of the Protestant faith, to overweigh with the bishops and clergy of that faith, to call a solemn assembly for the due consideration of this most weighty and important subject, without further delay. God has commanded it, He has promised He will exalt us as a nation, He will first bless us and make us a happy land, and we shall be the first redeemed land of all the nations of the earth.

We call on all real and sincere Christians who love and adore the name of Jesus, to deeply consider it was by the base arts of this prince of this world that their Saviour was put to the cruel and ignominious death he suffered on the cross; and we ask, shall not his righteous blood be avenged on the head of his murderer? If the blood of Abel and all the righteous blood shed from him down to the blood of Zaccariah cry for vengeance, how much more the innocent blood of the immaculate Son of God?

We therefore call on all rulers and Christian governors, as the Jews called on Pilate, to give up this murderer of the Son of God and of the human race to justice; for as Jesus was voted to death by the Jews, and they cried, "Away with him, away with him; crucify him, crucify him." So now, ye Gentiles, this is the judgment he has brought forth unto ye (Isaiah, ch. xlii. ver. 1), that ye must sit and judge of the crimes this prince of this world has committed: this is equity, this is justice, this is truth.

Thus speaketh the Spirit on this deep subject (E. F. 107h page),—"How inconsistent with reason to think the shameful death men put me to should appease my Father's wrath. No, no; I tell you plainly, O man! was it to stop there, it would sooner increase his anger than abate his wrath. But what will abate his displeasure with men, is their seeing clearly the justness of his sentence, in casting on Satan the sentence from the woman, (mark!) as they cast the sentence on the Lord by man; for though the petition is made by thee (i. e. Joanne), before God and man can ever be reconciled." And again the Spirit, speaking in the name of Jesus, says, "Here are the ends of my death, to see the travail of my soul and be satisfied, to triumph over death, hell, and the grave." When, when, is the question? This is the answer: "When I see my deadly foe cast by man that betrayed me, and all men say, with the thief on the cross, 'Satan is justly cast, but the Son of God hath done no wrong.'"

In the above lines are displayed the justice and equity of a God of love, in thus unfolding to us by his Holy Spirit the fulness of his secret purpose, in the death of his dear Son. Here, then, again is the whole world called upon (for the Spirit before they can justly agree to the sentence, they must bear the evidence, they must first meet and sit in solemn judgment, they must have the charges clearly developed, and as clearly and distinctly proved; and then they can safely give a true and just verdict. All this can now be done, and done not by human imagination nor human idea, but by, through, and under the direction of that eternal God who has purposed it to be done.

We therefore conclude this brief Address, for brief indeed it is in comparison with the deep magnitude of the subject it treats of. We beg for the honour of God, for the love of his dear and blessed Son Jesus Christ, for our own sakes in time and eternity, let this judgment be no longer retarded. Every information connected with it is at hand; the materials to work with are in our possession; the time is arrived for it to be done, or God would not have revealed it. Come then, fellow Christians, high and low, rich and poor, and join the little Flock who are to be found within the borders of the British isles, where the holy, righteous, and just law has been given, and led this great judgment sit. Let us call for justice on the head of the murderer of the blessed Son of God; "For we have a law, and by that law he ought to die." Let the murderer be brought to justice and receive his doom; and let God be honoured, praised, and glorified in all his works by and for his creature man; and let his dear and only Son see the travail of his soul and be satisfied, that he may triumph with all his blood-bought saints gloriously over death, and him that hath the power of death, Satan, the devil, the prince of this world. Even so, come, Lord Jesus; Oh! come quickly. Amen, and amen.

Signed by the Committee in behalf of the London Southcottian Church.

JOHN HAGGER, THOMAS MALEY,
JOHN LEY, JOHN PYLE, SEN.
JOHN PYLE, JUN., JOHN SPENCER,
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Any Information required further on this subject, may be had by personal application, or by letter, post paid, to Mr. John Spencer, 49, Fetter Lane, London, where the Committee meet twice a week.

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OF

DEEP AND IMPORTANT LETTERS,

ADDRESSED TO

THE QUEEN, PRINCE ALBERT,
THE QUEEN DOWAGER,
THE ARCHBISHOP OF CANTERBURY,
AND OTHERS,

ON THE

CAUSE OF ENGLAND'S DISTRESS,

AND

THE REMEDY.

By T. P. HUDSON, BIRMINGHAM.

"If ye be willing and obedient, ye shall eat the good of the land: But if ye refuse and rebel, ye shall be devoured with the sword: for the mouth of the Lord hath spoken it."
Isaiah, ch. i. ver. 19, 20.

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