

THE  
*Strange Effects of Faith;*

WITH  
**Remarkable Prophecies**

(MADE IN 1792, &c.)

OF THINGS WHICH ARE TO COME:

*Also, some Account of my Life,*

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The Lord is coming (as he hath spoken by his Prophets) to be the Mighty Counsellor, the Everlasting Father, the Prince of Peace, and the Desire of every Nation: And this is his Counsel---To deal with Men after the Manner of Men; to have these Writings tried by Judges and Jury: The Judges are the Ministers of the Lord: the Jury are the Sheep of his Flock: So I give myself up to the Judgment of Men, to be tried according to the Laws of God and Man. Now, if I am refused so just and fair a Trial, I must judge myself in a Land that Darkness hath overspread, and gross Darkness the Eyes of the People; where Justice is fallen in the Streets, and Equity cannot enter.

JOANNA SOUTHCOTT.

EXETER, JAN. 1801,

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*In the first Edition, the second Page was left a Blank, and the following is permitted to be added to fill up that Blank Page. It was given by the Spirit to Joanna, on the 29th Oct, 1802. She was then told she should not only have the knowledge from the SPIRIT, but also the POWER, and it was by divine Power she had been kept to go on, not only in opposition to men and devils, but against her own will. For she had often determined to burn all her writings.*

Now these are the Words that were given to Joanna from the SPIRIT :—" They will see the truth of my Words in thy Writings, from thy own hand ; and here is the truth of thy dream, (see page 32 of this book) trying to break the feathers, but could not , for my decrees are unalterable, and change not ; and now thou shalt find thyself the little Bird that plucked the feathers from the great ones---

For now, I say, thou'lt pluck them all,  
When you to the purpose come :  
Their lofty feathers they shall fall  
The GREAT BIRD will be known,  
Whose feathers hard they were of brass,  
The gold was spangled there ;  
For I shall then unveil my face,  
And like the BIRD appear.  
For none shall pluck, and none shall break  
The things that I've decreed ;  
And they shall find the simple bird  
Confound the wisest head :  
Whoe'er do come, with words most strong  
Thou shalt confound them all ;  
And they shall know before 'tis long,  
Their feathers all shall fall  
Unto the ground, in every sound ;  
My WORD they cannot break,  
That it was I did visit thee,  
And in thee I do speak.  
So high or low, let mortals know,  
'Tis I direct thy hand ;  
The spangled gold thou didst behold  
Upon the Bird to stand,  
Whose feathers there did so appear  
As solid Brass to thee ;  
From it the nations all shall know  
The firm decrees of ME.  
So 'tis in vain, ye sons of men,  
Ever to break my word ;  
The spangled gold I now shall bring  
To those that judge the Lord  
Will now go on, as I've begun,  
Until I've made an end ;  
And then the gold I'll give to man  
That now will stand my friend.  
So I'll end here and say no more,  
For all is hastening on."

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## P R E F A C E.

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*AS in every age of the world, when the Lord began to work on the heart of mǎn, to prophesy in his name, Satan began to work on the hearts of others to prophesy by him, that the Prophets of the Lord might not be believed : so now, in the last days, when the Lord intends to do as he spoke in the Prophet Joel, pouring his Spirit upon all flesh, and upon his handmaids, that they shall prophesy, he well knows Satan will do the same : therefore, it is written, False Prophets and false Christs will arise.*

*And that no man might be deceived in this matter, I say, that the Gospel of Christ, and the Visions of Job in the Revelations (chap. 12, 19, and last) shew who are the Prophets to be believed : but no living Man can give an explanation. The word of God is as a book that is sealed, so that neither the learned nor the unlearned can read (that is to say, understand) it : for it was sealed up in the bosom of the Father, till he thought proper to break the seals, and reveal it to a Woman, as it is written in the Revelation.*

*Had these things been known or understood by man, the world would have seen many of these women in every age and century; but the Lord hath concealed it from man, as he did from the Jews the manner in which Christ should be born, which was a stumbling-block to them; and now the case is the same with the Gentiles; for neither Jews nor Gentiles understand their Bibles.*

*We are commanded to try the spirits, whether they be of God, or not. If they be of God, the truth will make manifest.*

*Now, if any twelve Ministers, who are worthy and good men, will prove these writings come from the Devil and his foreknowledge of things; and explain clearly to me those mysteries of the Bible that I shall propose to them, I will refrain from further printing: but if they cannot, I shall go on, till I have made public all the mysteries of the Bible—the times which are to come—and what shall happen till Christ's Kingdom be established: sometimes from parables, sometimes from types and shadows, sometimes from dreams and visions, and also from the Bible, which sheweth, by the account of the tree of knowledge, that knowledge must come to man from the woman. As she at first plucked the fruit, and brought the knowledge of the evil fruit, so at last she must bring the knowledge of the good fruit.*



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## THE STRANGE EFFECTS OF FAITH.

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### FIRST PART.

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AS I have began to publish to the world, I shall give some short account of my life, which hath been singular, from my youth up to this day. I shall omit former particulars, and beg it with informing the Reader, that, in 1792, I was strangely visited, by day and night, concerning what was coming upon the whole earth. I was then ordered to set it down in writing. I obeyed, though not without strong external opposition; and so it has continued to the present time.

In 1792, my Sister told me, I was growing out of my senses. She said, "You say there will be a war. Who shall we go to war with? The French are destroying themselves. As to the dearth of provision you speak of, you are wrong; for corn will come down very low; I could not make 4s. 6d. a bushel of the best of the wheat this year. As to the distresses of the nation, you are wrong there; for England was never in a more flourishing state than it is in at present."—I answered, "Well, if it be of God, it will come to pass, however likely or unlikely it may appear at present. If not, I shall hurt no one but myself by writing it. I am

“ the fool, and must be the sufferer, if it be not of  
 “ God. If it be of God, I would not refuse for the  
 “ world, and am determined to err on the safest side.”  
 My Sister thought she should err on the safest side, by  
 preventing me from doing it; and said, I should not  
 do it in her house. However, I took advantage of  
 her absence; and, in 1792, I wrote of what has since  
 followed in this nation and all others; but the end  
 is not yet.—I left my writings at Plymtree, and  
 came back to Exeter.

In 1793, the war broke out; and in this year, three  
 remarkable things happened, which I had written of  
 in 1792. These events strengthened my judgment that  
 it was of God; for it was said, “ Whatever I put  
 “ into thy mouth, I will do upon the earth.”

In 1793, I told the Rev. Mr. L. how I had been  
 warned of what was coming. After hearing me in  
 silence, he said, “ It comes from the Devil; for not  
 “ one thing you have mentioned will come to pass.  
 “ You have the war in your favour, which is all that  
 “ will come true of your prophecies, and the war will  
 “ be over in a quarter of a year. It is from the devil,  
 “ to disturb your peace: Satan hath a design to sift  
 “ you as wheat. Yet I believe you to be a good wo-  
 “ man; your friends speak of you in the highest  
 “ terms; but what you have said will never come  
 “ true. Besides, if it were, the Lord would never have  
 “ revealed it to you. There are a thousand in Exeter,  
 “ whom I could point out, to whom the Lord would  
 “ have revealed it before he would to you.” — Of  
 these observations I had been warned, before I saw  
 him; yet it made a deep impression on my heart, tears  
 and prayers were my private companions. But the  
 next day, I was answered, “ Who made him a judge  
 ‘ He neither knows thee, nor thy forefathers, who  
 ‘ walked before me with a perfect and upright heart.  
 Thus the feeling of my heart was deeply answered;  
 with further sayings used by him, which at present, I  
 shall not mention,

Soon

Soon after this, I went to St. Peter's Cathedral, and heard the Rev. \* Mr. ———; whose text was, *Walk ye in the light, while ye have light, lest darkness come upon you.* He remarked on the neighbouring nations abroad, and on the seven churches of Asia; made application to the affairs of our own land; and concluded with the words of Samuel, *Yet for all this God will save you, because ye are his people, if ye obey him; if not——*" ——— As soon

as his sermon was over, I was answered, "Thou must say unto him, as our Saviour said unto Peter—*Blessed art thou, Barjonah*—for flesh and blood hath not revealed it to him, but the Spirit of God. What he hath this day preached is the will of God. If L. give it up, go to him [the Preacher] for he will not; for the laws of the Lord are written in his heart." I had been answered, that the truth of my writings must be brought to light by one man; either by the Rev. Mr. L. or the Rev. Mr. ——— the Preacher above mentioned. This was at the end of 1793, not long after I had been with Mr. L. and it was said to me, "I shall set signs before thee. He that bringeth to light shall come unto thee; for that shall be the sign unto thee, my servant. He shall come; for I will so incline his heart, that my will may be done." But I was not to write to Mr. — the Preacher, till Mr. L. gave it up. I told my friends of the signs; but bound them to secrecy, that no one might be any way influenced by my writing.

The next summer, 1794, corn grew dear, and distress began in our land. Thus commenced the shadow of my writings; and I was told the substance was behind. I then sent another letter to Mr. L.; but he was not so confident as in 1793. He wrote to me as follows: "The Lord may have revealed to you what he has

\* The names above and hereafter represented by dots are omitted by the printer, who scrupled to insert them, not having the licence of the persons alluded to.

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“ not to me ; but I am of opinion with many, we are  
 “ going to see good days.”——The substance of his  
 letter confounded me ; and made me earnest in prayer.  
 I was answered, “ He erreth in judgment, as well as  
 “ stumbleth in visions, to judge that the storm is  
 “ blown over.”——I took his letter, and the answer  
 to it, and sealed them up together, thinking time  
 would shew whose words were most true. those of  
 the Spirit that visited me, or those of Mr. L. and  
 such as joined him in opinion.

In 1795, I sent him another letter, telling him, that  
 danger still stood before us, and that the truth of what  
 I had written in 1792 was to be proved by 12 men.  
 Mr. L. wrote me an answer, that he had taken my  
 important question into consideration ; that all were  
 ready to serve me ; and that the wisest way he could  
 think of would be to bring the 12 men together the  
 Monday following.——Before this answer reached me,  
 I was told, that he had not given it up ; but that it  
 would not happen according to his words. The  
 thoughts of their hearts were laid open to me, and  
 I was told, they proposed this, in order to convince me  
 of my folly : So I was ordered to write him a short  
 reply, and to go and converse with him. I was told,  
 that it should be set before me as a sign, that Mr. E.  
 would come to my house, and invite me to his, where  
 I should meet Mr. L.——All this happened according-  
 ly.——The week after, it was said unto me, “ If  
 “ L. come unto thee, thou hast nothing to fear  
 “ from him ; but if thou go unto him, he will surely  
 “ stumble ; for he that he doth obey will come ; and  
 “ when he heareth he will not condemn ;

“ But, O thrice happy is the man,  
 That doth begin and will go on,  
 Till ev'ry curtain be drawn back,  
 To know, and prove, if I do speak.  
 For happy then shall be the man,  
 That doth obey his call :  
 His talents five shall soon be ten,  
 My Spirit so shall fall.  
 Him I'll empower from on high,  
 My Spirit he shall feel,  
 The sinners' hearts he shall awake,  
 The broken heart shall heal.”

This

This was spoken before I had seen Mr. L. On the Monday following, Mr. E. came to my house, and asked me to come to his. Thither I went, met Mr. L. and told him what reasons I had for believing my writings came from the Lord. Mr. L. and all who were present heard me in silence. When I had delivered my reasons, I asked his judgment. He said, "What you know not now you will hereafter. If it be of God, we shall see more of it; if of yourself, your head is wiser than mine." I asked him, if he would give up enquiry into its truth. He said, "No; it requires time to consider of it." The Monday following, I asked M. and Mrs. L. to breakfast at my house; but they did not come. That day, I was answered thus:

"Now, tell him plain, he's not the man;  
For 'tis by ——— it must be done,  
Back to the Church, the standard, all must come;  
For in the altar I was seen at first;  
And in the altar did the glory burst,  
Where Simeon did the holy child behold;  
And in the altar are the plates of gold."

The week following, Mr. L. sent me an answer, that he had given it up, and had resigned to the Minister, who (as I have said) was chosen in his room. This was at the close of summer, 1795. At the end of the year I was to have together six men of the dissenting class, to try their judgment. Four refused to attend, as they thought it from the Devil, or judged me to be both a knave and a fool: So I had other four in their room; but was told, before I met them, that their judgment would not be right, their wisdom was too weak; therefore I must be the judge myself;

If they believe, that hell below  
Such language e'er can speak:  
But back their footsteps all will trace,  
And marvel what they've done;  
And wonder that they could not go  
In things that were so plain.

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I was ordered to meet the six men, and read to them how some particular chapters of the bible were explained, with a few prophecies, and some remarkable instances of my life. Every man was to keep silence for the space of an hour. This they did; and great is the mystery explained to me, as the watch was laid on the seals, by which were inclosed the names of the 12 men. When the hour was past, I demanded their judgment; and quitted the room, while they consulted. In some time, they came to me, saying, they had agreed, and must see the prophecies. I said, they should, if they judged them to be of God. They came again, saying, they must know who the ministers were. A third time they came, and said, they must break the seals on the ministers' names. I told them, that should only be done in presence of the twelve themselves. But curiosity made them break the seals; and (thus breaking all their wisdom they said, it was from the Devil, or myself, or they could not perceive it to be of God; and therefore they persuaded me to give it up, forgetting what I had read to them, and that they had fulfilled my writings.—The meaning and mystery of this meeting I shall explain another time.

Next day, I was persuaded to yield to their wisdom; but I was answered, that it should be fatal for me; for the Lord would not resign to their wisdom; therefore I should not give it up to them.—Thus I ended with the dissenting line.

And the end of 1795 and beginning of 1796, I was ordered to write to the Church Ministers. At the time of the general fast, I sent a letter to the Rev. Mr.— (the Preacher before alluded to) on the Gospel, *Suppose ye, that these Galileans were sinners above all the Galileans, because they suffered these things?* The Rev. Gentleman sent me word by the bearer, that he would send an answer by his servant. I waited nearly a week, and did not hear from him. One day, I was above stairs writing, and the last words I wrote were, "Go down and see him." I went down, and found him enquiring about

about me. I asked him to walk in, and said, "I suppose, Sir, my letter hath surprised you." He asked, "Was it you that sent it?" I told him, Yes, with my reasons; and that Mr. L. had judged it from the Devil. The Rev. Gentleman said that nothing of what I had said to him appeared likely to have come from the Devil. As to the dangers, which I had said stood before us, he did not seem to doubt them; but said, if I was called of God, I ought to warn the public before the rod fell, as it would be of no use afterward. Thus finding the Rev. Gentleman's conversation correspond with what I had been foretold years before, I sent him a letter.

My faith grew strong; and I sent a letter (as I was ordered) to a Rev. Dignitary of the Cathedral of Exeter. I was assured, before I sent it, he would not answer it.

I dreamt soon after, that I was in a room with a well-looking Gentleman and Lady. On a sudden, the door was burst open, and the Devil entered in disguise, and attempted to seize the Gentleman, who fled to the farthest part of the room. The Devil persued him, endeavouring to put his arm around his neck; but the Gentleman pushed him off. The Lady and myself were affrighted, and I awoke. — The next day, it was answered me, "It is the Christian Minister; he will come to thee in disguise." — I said to a person, "How differently is my dream explained to what I expected!" I thought the above-mentioned Rev. Gentleman Satan would try to deceive; and I was answered.

"Thy thought of . . . . . is not wrong;  
 For Satan will try there;  
 But to the purpose he will come,  
 And baffle all his snares:  
 As thou didst dream he push'd him off,  
 He Satan will defy.  
 He will appear, the truth to clear,  
 And stedfast he will stand,  
 Be not surpriz'd at the disguise,  
 That he may take in hand.

So now I bid thee to go home,  
 And shew thy writings there ;  
 † And, suddenas thy garden dream,  
 I'll make him to appear."

The last thing I had written was, that I should see him the next day. Being then at work, Mrs. T. sent me word a Gentleman desired to speak with me. He was displeased, and said, a man had been at his house, and told him I had prophesied lies : that, if it were so, it could not be from God ; and I was committing the sin against the Holy Ghost, and, he doubted not, I should lose my senses. Mrs. T. said, she knew not of any lies I had prophesied ; but she knew, that I had told of these things when there was no appearance of them. He said, that was very surprising.—Such had been their conversation, before I came.—When I came, I found it to be the Rev. Mr. ———, whom I expected ; and he repeated his words to me. I told him, he had been mis-informed as to the sense of my words, and explained particulars to him. He said, "Then your prophecies were not false ;" yet he reasoned with me on the danger of my proceedings, if I were not called of God. Finding he could not convince me, it was not of the Lord, he said, "Then why don't you have your writings proved? You will wait till you bring the sword, the plague, and the famine upon us. If you cannot get twelve, get six. I will meet with any." I said, "Sir, it must be twelve." He said, "Then let it be twelve ; but do not wait till you bring the sword upon us." I said, I would not, if the Ministers would prove them.—I was convinced, that he had disguised his real sentiments, and had thus promised to examine my writings, thinking to convince me of my folly.

"So, thou see'st plain, that he did mean  
 To stay thy written hand:  
 To please a fool, he'd anger rule,  
 Till he could all command.  
 That is to see the mystery,  
 And then convince the whole,  
 It was to lay thy follies by,  
 Made him the cause uphold."

As



As these words were revealed to me, I admired his wisdom, patience, and prudence; and thought Heaven could not direct me to a wiser or a better Minister; for he that can conquer his own passions is a greater hero than him who taketh a city. He must be a good man that can so condescend to convince a fool of her folly. But he knew not my strong reasons for judging my writings to be of God.

The May following, two things happened, as had been predicted. I went to the above Minister's house, and put a letter into his hand, saying, "Sir, as you doubt, what Spirit I am led by, be pleased to keep this letter till the end of the year; you will then judge of its truth." this he consented to do.——At the end of 1796, what I had written of came to pass. He then said to me, "Formerly, if it were asked of a Prophet, how the wars would tend: he could tell. Now, if you can inform me of what will happen in Italy or England, I shall believe you"—The next day, I was earnest in prayer, that the Lord would answer his enquiries; and they were so. I sent him the answer, which was completely fulfilled, as to Italy and England, in 1797; but the three sheets of writing, which I gave him, foretold affairs for years to come, and spoke much of the present period.

The following spring 1797, I sent a letter to a second Dignitary of the Exeter Cathedral. His servant returned it to me, saying his master would not be in Exeter to receive it till the next week. I then sent it again, and met the like disappointment; but the letter was left. I was now answered, that I should have the same dissatisfaction when he came to Exeter. and that both Dignitaries would treat my letters with contempt.

" Thus both will thee deceive.

But shall they laugh thee unto shame,

For what thou dost believe?

If they agree to laugh at thee,

Their laughter I shall turn;

And

And in the end, thou'lt find these men,  
 Like thee, will sorely mourn.  
 Thou buildst so high, that none can fly,  
 To rob thee of thy brood ;  
 The fowler's net cannot come nigh ;  
 Nor can the shooter's load.  
 Tho' heavy charges men prepare,  
 And point them from their breast ;  
 They are afraid to let them off,  
 Lest they their aim should miss.  
 Besides they fear, I may be there ;  
 And terror stops the blow :  
 Thus I thee guard from every snare,  
 And that they all shall know."

In this manner, from simple types and shadows, I was foretold how every man would act ; and that I had nothing to fear, as no man should hurt me, if the truth of my writings should provoke them to anger:

These promises, and the proofs of the truth of my writings, strengthened my confidence in the Lord ; but I have often marvelled, why I was ordered to send to Ministers who would not give themselves the trouble of searching out the truth ; and for this reason, have often doubted whether the calling were of God, or not. But the pondering of my heart was thus answered :

" How can the fruit be ever try'd ?  
 How can the truth be e'er apply'd ?  
 The godly men will so decay,  
 If I shall prove as weak as thee.  
 I say, the fruit shall surely fall ;  
 Let.....stand, and hear his call ;  
 And now a Moses let him be,  
 Or else my judgments all shall see ;  
 Then all together you may feast  
 And all together fast ;  
 I'll bring a mystery in the end,  
 That shall for ever last."

These words were delivered to me in 1796, in answer to a sermon, preached on the 29th of May, by the first mentioned Dignitary to whom I had sent a

letter

letter. I fancied that he reproached me in his sermon ; and his words pierced my heart. I marvelled, that a Gentleman, to whom I had appealed, should decline seeing me to convince me of my error; If I were wrong; and in solitary tears, I repeated the words of David,

“ Since godly men decay, O Lord,  
Do thou my cause defend ;  
For scarce these wretched times afford  
One just and faithful friend.”

I was answered,

“ Since godly men do so decay,  
And thou dost sore complain,  
Then the good Shepherd shall appear,  
The sheep for to redeem ;  
For faithful labourers now shall come  
And in my vineyard go ;  
My harvest it is hastening on,  
Which every soul shall know.”

After this, it was said to me, ‘ As men increase thy sorrows, I will increase theirs : and the general burden shall increase, till men take the load from thee.—Yet I marvelled, how the 12th chapter of Revelations could be fulfilled, of the woman travailing in birth, and longing to be delivered? but the wonders John saw in heaven, must take place on earth.

What wonders there would then appear  
To an enlighten'd race,  
When every mystery is made clear,  
And seen without a glass.  
No veil between then being seen,  
No wonders you'd behold ;  
For all alike is clearly bright,  
As pearly streets with gold.  
Should wonders there to you appear,  
You'd wonder then of all.  
To see them clothed with the sun,  
Could wonder none at all.

Such is the mystery to man—(that a woman should be clothed with the Sun of Righteousness, who is now coming with healing in his wings)--because they know

not

not the Scriptures, which indicate, that to fulfil all righteousness, the woman must be a helpmate to man, to complete his happiness. This men marvel at, because they never conceived what the Lord hath in store for them, in fulfilling his Promise given to woman.

So men, I see, do stand in wonder,  
 While angels also gaze ;  
 Satan broke man's bliss asunder ;  
 Man wandereth in a maze.  
 So, with amaze, you all may gaze ;  
 The angels wonder here,  
 You cannot see the mystery,  
 Nor find the Bible clear.  
 There Eden's tree, you shall see,  
 Preserved for your sake ;  
 The flaming sword is God's own word,  
 'Twill break the serpent's neck.

Thus, by types, shadows, dreams, and visions, I have been led on from 1792, to the present day ; whereby the mysteries of the Bible, with the future destinies of nations have been revealed to me, which will all terminate in the Second Coming of Christ, and the Day of Judgment, when the seven thousand years are ended.

" Now, should men say, all this by thee is done,  
 Thy head is wiser than each mortal's son.  
 And if they say it cometh from the Devil,  
 Then plainly tell them, that their thoughts are evil ;  
 For Satan's wisdom never lay so deep ;  
 Yet to thyself thou must the secret keep.  
 But if men say, it cometh from on high,  
 My judges shall appear, the truth to try.  
 Then in thy faith be stedfast still,  
 With salt be season'd well.  
 Remember thy baptismal vow,  
 And triumph over hell.  
 Your Captain too shall quickly come  
 And bring all to an end,  
 And fix his Glorious Empire o'er  
 The wise, whose hearts will bend.  
 As in a humble manger here,  
 Kings did their Sovereign see,  
 So my low handmaid doth appear  
 To all a mystery.

Now,

" Now, can you longer make dispute,  
 From whence you hear the sound ?  
 Thus Satan must henceforth be mute,  
 Nor talk the faithful down.  
 The reasons all are none at all  
 Of those that won't believe :  
 Thus when the Bible forth I call,  
 What answer will you give ?"

I omitted to mention, in the proper place, that, at the end of 1794 I had a strange vision—As soon as I had laid down in my bed, a light came over the room. I looked at the window; but saw no light proceed from thence. I looked at the door, to see if any one was entering with a candle; but no person was there. The room now appeared to me to be full of lighted candles, hanging, in candlesticks, on lines crossing the room. Being astonished and frightened, I covered my head with the bed-clothes, and then saw a spacious room, with a chandelier of many branches, and lighted lamps sparkling with great lustre. In the midst of the room stood a large table, with large lighted candles thereon, so that the light equalled the noon day. I exclaimed, " What can this mean? I was answered, " Arise and shine, for the light is come, and the glory of the Lord is risen."

The next day, (being perfectly awake), I was ordered to write down my vision, which was thus explained to me :—That my writings must be proved by 12 men; and, when met for that purpose, that the candle of the Lord would burn brightly among them, and the spirit of wisdom and understanding be given them; for as the day of Pentecost was to the Disciples, so should that day be to them, and every one present should see it was the Lord's doing. The names of the appointed 12 I put into the hand of one of the 6 persons mentioned in p. 10, and charged them not to break the seals upon them, till the 12 were assembled. However, (as I said before) the watch that was laid on the seals was removed and the seals broken thro' unbelief, so that darkness came upon

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the minds of them. Thus is the mystery explained, that this circumstance is set as a watch before mankind.

The harvest of 1796 was remarkable good, and great plenty followed: And it was said unto me,  
 ‘ As they (the men mentioned in p. 10) kept silence  
 “ for the space of one hour, the Lord hath withheld  
 “ the rain in time of harvest.”

Now, if this publication awaken the Ministers to search out the truth, or the Rev. Mr. ———, (the Preacher) return to the examination of my writings, the next and three following harvests are promised to be plentiful. “ Prove me now, (saith the Lord) and  
 “ try me, if I will not shower down blessings upon  
 “ you.” But, if the many truths laid before you with the threatenings put into the hands of Ministers, do not awaken them to search out the truth, the Lord will fulfil his word.

“ If by the wise men I am mock’d now,  
 Like Herod’s fury, I’ll fulfil my vow.  
 Who my anger shall appease,  
 If all deny my will?  
 My thunderbolts shall loudly roll,  
 And men’s proud hearts shall chill.”

Now, let the Reader look deep into the mystery, and behold what Divine Wisdom hath directed me to shew to mankind, I was foretold how Ministers would act, and that the truth would be brought to light by one man. I was now ordered to have my writings copied, and put into the Printer’s hand. This I did; and the very day I had given them to the Printer, the Chosen Minister returned from Exeter. I thought, I would not send to him till the book was printed; but was answered, “ How weak is thy  
 “ judgment ! ” and was ordered to send to him next day. I found he was offended by my putting his name in the news-paper. He said, if I published his name, he had done with me; otherwise, he would comply with my request. Two friends of mine wrote to him, of the truth of my writings:  
 and

and at his request, I waited on him with one of my friends. He said, he found argument fruitless, in persuading me to stop my hand, and should argue with me no more. He bade me get the writings of 1792 copied out, as he could not set the originals before Ministers, who would not attend to manuscripts which they could not read; and they would not trust to what I should read to them: Therefore, he bade me open the seals on the writings of 1792, and send them with the fair copy; and if the Ministers he consulted should judge them to be of God, I might have 12 or 14 afterwards.

When I returned home, I was ordered to follow his advice, remembering what had been told me in 1793, "I will direct thee to a man, whose talents are greater than thine; he shall have five talents; he shall direct thee." So I had my writings broken open before witnesses, marked, copied, and some part sent to him.

The week after, I waited on him again. He said, what I had sent was not enough to convince Ministers, and I must open the seals set in 1794 and 1795. The next day (Sunday) I was ordered to have them opened in the presence of 12 witnesses, who were to set their names on them. Three weeks were then allowed him, to examine, to consult Ministers, and to judge whether the writings were of God, or not.

Soon after, I was ordered to write to three Ministers (the letters will be hereafter given); and I was told it would be fatal for me for time and eternity, if I did not publish my writings, should these Ministers remain silent seven days after. It was said to me, "I do not need the Ministers to prove whether they be of God or not; for that shall be proved by the truth: But this I command thee to do, to keep thee from the snares of men, who may charge and condemn thee for imposture; saying, thou hast signed thy name to what thou hast not written. I have so ordered every truth to be made plain, that no man  
" can

“ can prove one false report in thy writings, or dispute  
 “ what spirit inspires thee. Thy writings must be  
 “ submitted to the judgment of learned Ministers of  
 “ my Word. Let them be disputed before they be  
 “ proved ; let Ministers be the judges, and common  
 “ men the witnesses and jury, to try the truth of  
 “ this ordination. All thou hast done, and all the  
 “ letters thou hast sent, have proceeded from com-  
 “ mand of the King of kings, the Lord of lords, the  
 “ Everlasting Father, the Prince of Peace, the Mighty  
 “ Counsellor, and the Desire of every nation.”

When I sent the letters to Ministers, it was said to me, that if these things were not of God, their hearts should be worked on to stop my hand in seven days; and if they did not, I should wait no longer than New Year's Day (Old Style) 1801, and then have it printed, to be judged of by the world at large, to try the wisdom of men, and to let them see what wisdom there is in the Lord, of whom it is written in the Psalms,

“ God in the great assembly stands,  
 Where his impartial eye  
 In state surveys the earthly gods,  
 And doth their judgments try.”

New-Year's Day arriving, and the Ministers, to whom I wrote, remaining silent, I consider their silence as evidence, that they cannot prove what I said not to be from the Lord, and have therefore published as I was directed.

The following is a copy of the letter I sent to the Rev. Mr. ——— at Heavitree.

“ Sir, I have sent you many letters, wherein you have kept silence, as being at a loss from what hand they were indited. You judged it strange, Sir, the Lord should reveal his secrets to a woman: But, when you come to the knowledge of your Bible, you will not judge it strange at all. You first judged it came from the wisdom of man; and therein you erred as much as the former; for was every man on  
 earth



' earth a Solomon for wisdom, they could not bring  
 ' round such a mystery as is in my writings, and  
 ' make every truth agree. If there ever was so much  
 ' wisdom in man, he must be a fool to give the praise  
 ' to another, and not take to himself the merit due to  
 ' himself.—Now I shall come to the purpose. The  
 ' century is ended; the seals are cut open in the  
 ' presence of six witnesses [what was written in 1792)  
 ' and marked, and copied out. What was written  
 ' in 1794, till 1795 and 1797, and nailed up in a  
 ' box, is broken open in the presence of twelve wit-  
 ' nesses; and they have signed their names to all the  
 ' writings; so that, if the original is demanded, no  
 ' man can be deceived. Some of them were copied out,  
 ' and sent to the Rev. Mr..... So here the century  
 ' ends with men. If those Ministers, that I have  
 ' written to, do not go to Mr.. .... before the year  
 ' ends to the old style, and prove these writings are  
 ' not from the Lord, their silence gives consent that  
 ' it is of God, and they will be made public. The  
 ' Lord was but seven days making the world, and  
 ' rested on one of them; and he will allow no longer  
 ' for man then seven days to judge of his works;  
 ' so I am compelled to warn you all, what you do  
 ' you must do quickly, or for ever after hold your  
 ' tongues. When you hear me make public to the  
 ' world, that it is the ‡ . . . . .  
 ' . . . . .  
 ' that

‡ I am sorry, my intentions cannot be fulfilled, by giving to the public  
 in print the whole contents of the above, and of other letters hereafter.—  
 The Printer declines copying them fully. He tells me, that however per-  
 fect my conviction may be, that what I have written is of God, and how-  
 ever strong my resolution may be to hazard all consequences in its publica-  
 tion, yet he has received no supernatural instructions, and therefore feels  
 not, in this case, any degree of the spirit of martyrdom within him, for  
 which reasons, he chooses to decline giving any person the power of mak-  
 ing this publication a handle for venting the ill-humour of political dis-  
 appointment

‘ that are bringing down the judgments of God . . .  
 ‘ . . . . .  
 ‘ and they will bring the - - - - -  
 ‘ upon themselves.— Now if any Ministers, that I  
 ‘ have written to, can deny the truth of these things,  
 ‘ let them bring forth their arguments, and shew  
 ‘ their strong reasons; or let them be silent before  
 ‘ the Lord and say we cannot answer thee one word  
 ‘ of a thousand, in all the letters thou hast sent us :  
 ‘ For, be it known unto you, and to all men, it is  
 ‘ the Lord’s doing, however marvellous it may ap-  
 ‘ pear in your eyes. My writings are in the hands  
 ‘ of Mr - - - - , that you are to judge, if you think  
 ‘ proper, in the time I have mentioned. I will give  
 ‘ it up to no man’s judgment after the seven days  
 ‘ are expired, but shall publish them as I have said.  
 ‘ I have understanding as well as you all, neither  
 ‘ am I a whit behind you; but ye have all been  
 ‘ judges of what ye know nothing about. I am  
 ‘ clear from the blood of all men; and am, with  
 ‘ the greatest respect, your humble servant,

JOANNA SOUTHCOTT.”

The following is a copy of a letter sent to one of the  
 Dignitaries of the Cathedral of Exeter.

“ Rev. Sir,

Jan. 4, 1801.

“ I beg liberty to say unto you, (as the Voice  
 said unto Paul) *Why persecutest thou me? It is hard  
 for thee, O Paul, to kick against the pricks.* And it is  
 hard for you, Sir, to fight against God through unbe-  
 lief. You have done it, till almost a - - - - is come  
 on the poor; and if you continue, you will bring the  
 - - - - on the rich; for you will surely find, Sir, you  
 have a God to deal with, and not (as you suppose) a  
 simple Woman, whose senses are gone you know not

appointment upon him.—This part of my writings, however, he has per-  
 used: and promises, if he find them fulfilled, to bear impartial testimo-  
 ny to their veracity.

where,

where. I grant, they are gone out of the reach of man, while you judge through a glass darkly ; but you must judge face to face, Sir, if you will be a judge for yourself, unto whom you have done despite, either to the Spirit of the Lord or me. If it was to me, I would never trouble your Honour with this letter ; for my spirit is too great to be treated with contempt. But, as you have done it to the Lord, I am ordered to warn you in his name. The time of ignorance God winketh at, but now you have no cloak for yourself, if you shut your eyes against the day-light. The letter I sent you in 1799, of the harvest ; I had copied out and sent to the Rev. Mr - - - Both harvests came as I foretold. Mr. .... disputed with me, if my foreknowledge did not come of myself, and desired me to come to the purpose of what I wrote in 1792 ; so I opened my seals in the presence of witnesses, and had all my writings marked in the presence of 12 witnesses (what I wrote in 1794 and 1795 and 1796 and 1792) and had part of them copied out, and sent to Mr - - - -, for him to consult with Ministers from what spirit they judged it came ; from the Spirit of the Lord or the powers of darkness. I shall not blush to say, that man is void of understanding, that says, it is from myself. But now, Sir, I must come to the purpose. The writings I have sent to the Rev. Mr. - - - - If they are not proved by Ministers before the year is out by the old style, that they are not of God) they will be published ; that they are of God, the Ministers silence gives consent. The - - - - bringing down the judgments of God upon - - - - ; and the Lord is just, to send the - - - - on them. I was ordered, to send this to you, Sir, that you may judge for yourself, in seven days. What I say unto you, I say unto the Rev. - - - - You are both at liberty to judge for yourselves, and if you prove the writings are not of God in the space of seven days, I will give it up to you ; but if you now keep silence, I am the judge myself, and I shall have them

them published, as I am directed. They are in the hands of Mr - - - - If you think proper to judge them before the time, you are at liberty, or forever after keep silence. I am, with the greatest respect, your most humble servant JOANNA SOUTHCOTT."

Here I add a third letter.

" To the Rev. Mr..... Exeter.

" Rev. Sir, you may be surprised, to receive a letter  
 ' from a woman, of prophecies, to appeal to your  
 ' judgment. Sir, now it is come to the eleventh hour.  
 ' Strange as it may appear to you, I am ordered to  
 ' proceed. You preached a sermon in praise of the  
 ' King; and I have his interest as much at heart as  
 ' you have. My earnest prayers is for him, that the  
 ' Lord will protect him through life, as being sur-  
 ' rounded with so many enemies. I do not lay any  
 ' thing to the King; but those . . . . .  
 ' . . . . .  
 ' This was my prophecies for years ago—there first  
 ' Would come an Egypt's. . . , and after that an  
 ' Egypt's . . . . .——But now I must come to the  
 ' purpose.—I was called by the voice from heaven in  
 ' 1792, what was coming upon the earth. I obeyed  
 ' the summons, and have been writing ever since what  
 ' the Lord would do upon the earth. And this hath  
 ' been sealed up every year; and now the century is  
 ' ended with men; and by the old style it will end  
 ' with the Lord. My seals have been opened in the  
 ' presence of twelve witnesses, and marked, and copied  
 ' out, and sent to the Rev. Mr. . . . . , for him to  
 ' consult with Ministers from what spirit they judged  
 ' it came. Now, Sir, I was ordered to write to you  
 ' the . . . . . bringing down the  
 ' judgments of God on the land, as you find in my  
 ' prophecies. And this I am going to publish to the  
 ' world, unless the Ministers that I have written to  
 ' meet together, and prove the writings are not of  
 ' God, in the space of seven days, which ends with the  
 ' New

‘ New Years Day to old style. If they can prove  
 ‘ that I am wrong by that time, I will give it up to  
 ‘ their wisdom, but not after to no one’s judgment,  
 ‘ till I see the end of another year; for the Lord will  
 ‘ begin with a new century; and I will see what he  
 ‘ will do, before I will hearken to any man’s judg-  
 ‘ ment. Now, Sir, if you are as great a friend to  
 ‘ your King and Country as you preached, you will  
 ‘ diligently search out the truth of these things; but  
 ‘ you have no longer than New Year’s Day to the  
 ‘ old style. I am, with the greatest respect, your  
 ‘ humble servant, JOANNA SOUTHCOTT.’

‘ Jan. 5, 1801.

*These are the first of the writings made in 1792.*

*The Reader will observe, that the following is printed word for word according to the original. Worldly-minded Critics may cavil at the language; but I have been ordered thus to give it the world, to try the heads of the learned. The Lord hath spoken to men; as men: and I am only permitted to allow the Printer to omit such parts, as (thro’ fear of mans anger) he may be unwilling to insert.*

‘ **QUENCH** not the Spirit; despise not prophecy; for the time is come, that your women shall prophesy, your young men shall dream dreams, your old men shall see visions; for the day of the Lord is at hand. The day is nigh at hand, that shall burn like an oven; and all the wicked shall be burnt up as stubble; whose fan is in his hand. I will thoroughly purge his floor; I will gather my wheat into his garner, and burn up the chaff with unquenchable fire. Awake them that sleep, arise from the dead, and Christ will give them life.

**D**

**This**

This I have penned, as the Lord hath directed me ; for there is none holy as the Lord ; neither is there any rock like our God.

‘ Talk no more so proudly ; let not arrogancy come out of your mouth ; for the Lord is a God of knowledge and by him actions are weighed. The bows of the mighty are broken, and they that stumble are girt with strength. The wisdom of the Lord is hid in the great deep, and his paths are past finding out ; for the wisdom of God is foolishness with men, and the wisdom of men is foolishness with God. Are your ways equal, or mine unequal O house of Israel ? Judge ye : are not my ways equal ? Are not your ways unequal, O house of Israel. Fear ye the rod, and who hath appointed it.

The time is come, that judgments must at God's own house begin,  
And, if he first attacks the just, what case are sinners in ?  
If God the righteous, whom he lov'd, with justice doth correct,  
What must the sons of violence, whom he abhors, expect ?

The Spirit of the Lord is with them that fear him. On that man will I look, that is of a meek and contrite spirit ; he trembleth at my word ; he committeth all his ways to the Lord ; he will direct his goings, for God is the same God yesterday, to-day, and for ever. — Think not, for yourselves, our dear Redeemer came into the world to make you more ignorant than the Jews were. He came to enlighten our understandings and not to darken them. But ye will not come unto him, that ye may have life ; for at the second coming, ye shall scarce find faith on the earth ; for unless ye see signs and wonders, ye will not believe. Faithless and perverse generation ! looking for signs ; and there shall be no signs given you ; but the prophecy of the Prophet Jonah ; Nineveh shall rise up in judgment against this generation.”

I shall now proceed to my own experience, which hath truly convinced me the Lord is awakened as one out of sleep ; and the voice of the Lord will shake terribly the earth,

The

The beginning of the powerful visitation of the Lord to me was on . . . . , 1792.—‘ I no more intended thou shouldest go to reprove the people, than I intended Abraham should offer up his son Isaac. I did it to try thy obedience. Now will I swear unto thee, as I did unto Abraham: I will make with thee an everlasting covenant; and save thee with an everlasting salvation.”

When these words came to me, my soul was troubled in the dust before God, and I began to cry out, ‘ What am I, or what is my father’s house, that thou hast thus honoured me, unworthy wretch as I am? My past life makes me ashamed of myself.’—These words came to me: ‘ I will reward thy obedience; and in blessing I will bless thee: And, as I kept nothing from Abraham, I will keep nothing from thee. Thou shalt prophesy in my name; and I will bear thee witness. What I put in thy mouth, that will I do on the earth.

Then these words came to me: ‘ The Lord is awake, as one out of sleep. The voice of the Lord shall shake terribly the earth. Pestilence and famine shall go thro’ the lands. Men’s hearts shall fail them for very troubles, because they have not known the visitation of the Lord.” As soon as these words came to me, I trembled, and was afraid of his majesty and greatness. Tears of humiliation ran down my eyes, and holy fear seized my soul. I wept bitterly, and wondered at his divine goodness to such an unworthy creature as I was. But these words was answered me; ‘ I have seen all thy enquiries, to know my will and obey it; and now I will reward thee. Dost thou believe it?’—I cried out, ‘ Yea, Lord; if it be thy voice, I do believe it; for I know thou art not a man to lie, nor the son of man to be wavering. I have always found thee a God, like thyself, faithful to thy word, and faithful to thy promises.’—I was answered, ‘ Dost thou think I will now?—I said, ‘ Yea, Lord; if it be thy word, I know thou wilt. Thou hast been faithful to thy word throughout the Bible, in every age of the world;

world; a God; the same yesterday, to day, and forever." I was answered, 'This thou believest, and this thou shalt find me, faithful to my word, and faithful to my promises; and next Sunday I will fulfil my promise at my table,' which, I bless God, I felt remarkably, and waited with a holy longing for the blessed promise made by Jesus Christ. I then made a solemn vow to God, to be obedient to all his commands, as far as I saw his righteous will concerning me, earnestly praying that I might not be deceived by my own weak understanding, nor deceived by the arts of Satan, praying that the Lord would keep me from every evil, and from the evil of sin; that I may be kept, as Mary, humble at the feet of the Lord.—I was answered, 'If pride rise in thy heart, Satan shall humble thee; but thou sayest, thou hast found me a God like myself; and so thou shalt.'—I said, 'Lord, I believe it; and pray thee, keep me the remainder of my life, and may I drink deep in the Spirit of my dear Redeemer, and, far as the earthly can bear the image of the heavenly, so far may I bear thy image.'—This was the prayer and desire of my soul, that I may know this voice, and obey it.

One morning when I awoke, these words were sounded in my ears: "Wake, ye ministers; mourn, ye priests; for the day of the Lord is at hand."—I thought I heard the sound of preaching in my ears: 'The Lord is awake, as one out of sleep; the voice of the Lord will shake terribly the earth. The sins of the nations hath provoked the Lord to anger. He will go forth as a flaming fire; he will be wroth, as in the valley of Gibeon, until he hath brought forth judgment unto victory.'—These words were so dreadful in my ears, that they made me tremble, and I was earnest in prayer to God, to know if these judgments was coming upon the earth.—I was answered, 'I will shew thee in visions, this night, what I will do.'—I went to bed; I dreamt nothing, and thought I had listened to the voice of a stranger, and not of God.—I was answered, 'The night



night is far spent ; the day is at hand ; lay thee down and sleep again.'—So I did, and dreamed I was on a high mountain, and saw the sky as bright as noon-day sun, and two men came out of the clouds, with long robes of purple and scarlet, with crowns of gold on their heads and swords in their hands, standing in the sky. Two men came out with heavy horses, and spoke to those that stood on the clouds, and soon after rode away, like lightning in the air. Soon after, I saw the men on horseback coming out of the clouds, as fast as they could, till the whole skies was covered with men in armour and spears glittering in the air. I thought I looked down, and saw the world in confusion, men in armour riding fast. This dream alarmed me; and I was meditating with what divine majesty and splendor our dear Redeemer was coming into the world. Once he came meek and lowly, persecuted by men; but now he will come as a prince and a king, conquering and to conquer. Once he came meek and lowly, riding on an ass; but now he will come riding in the chariot of his everlasting Gospel. But, who can abide the day of his coming, or who can abide the day of his wrath? The saints shall see it, and rejoice; for he will gather the wheat in the garner, and burn up the chaff with unquenchable fire,---Then I was answered this psalm :

“ Ask, and receive thy full demands,  
 Now shall the heathen be,  
 The utmost limit of the lands  
 Shall be possess'd by thee.  
 I'll crush them every where,  
 As massy bars of iron break  
 The potter's brittle ware.”

This made me earnest in prayer to God, to know if this was Christ's second coming into the world, to call in thy ancient people, the Jews. “Is thy last coming when thou comest to judge the world in righteousness?”—I was answered, “Thou hast judged right.”—In prayer and praises I spent the day. In the night in my bed, it was said to me, “I will shew thee a vision  
 this

this night, that shall make the ears of those that hear it to tingle." I went to bed, dreamed nothing. It was answered, "The night is far spent; the day is at hand. Lay thee down to sleep again." I was restless and uneasy, and did not believe the Lord had said it, and thought it was the devil to deceive me, and continued restless from three to past five. I then fell asleep, and dreamed I had something in my hand. I let it fall, and it turned into a cup, and whirled up and down the room. At last it turned into a cat, which I kicked to pieces, and grew angry in my dream, and said, "Satan this is thy miracles; this is the way thou deceivest the world, by whirling them in empty air, that neither touch top nor bottom." When I awoke, I was grieved, and afraid I had sinned in going to sleep; but I was answered, it was the Lord's permission, to shew I might see Satan's miracles, how he deceived the world. This made the ways of the Lord appear more to be admired; and I meditated on my past vision, with what glory I saw the Lord in the air, and with what swiftness the angels seemed to obey him. This set all my soul on fire, and I wished I could fly in the air to the Lord, and fall at the feet of my dear Redeemer.—A powerful voice called me, "Joanna, Joanna, the angels rejoice at thy birth, thy Saviour embraced thee. Dost thou think thou canst love him as he loved thee?" These words went through my soul, and I cried out, "No, it is that drew my heart after him in strong faith."

I went to bed, and was answered, "I will shew thee in vision this night. I dreamed, I was in an orchard where was trees standing together, the branches was joined one in the other, and the fruit was fallen. I dreamed, I was going to take them up. I dreamed the Lord said to me, "Open the shells; but thou shalt not taste of the first fruit; it is not good." I dreamed I opened the nuts; for they was like French nuts; but they was withered and dry, and a black veil round them. The Lord said to me, "The first fruits  
are

are fallen; they are not good. Look up, and thou wilt see berries; and when they are ripe, they will be good." I looked up, and saw berries like the berries of potatoes; and went to a house, where I saw the Lord. He rose up, as one out of sleep, and told me to go, and mind all I had seen. I awaked.

The same night, I dreamed I was on the sea; and I saw a large oven full of meat; and the stopper broke, and the meat swam on the sea in abundance. When I awoke, I was answered. "Thy dreams puzzle thee; but wars and tumults shall arise from abroad and at home. The sea shall be laden with ships shall break in pieces, and thousands shall launch in the deep. As to the dream of the fruit, could thou look into the hearts of men, thou wouldest see them as the fruit withered."

Another night, I dreamed I saw my Father sweeping out the barn's floor clean, and would not suffer the wheat to be brought in the barn. He appeared to me to be in anger. When I awaked, I was answered, "It is thy Heavenly Father is angry with the land; and if they do not repent, as Nineveh did, they shall sow, but they shall not reap; neither shall they gather into their barns. There shall come three years, wherein there shall be neither earing nor harvest."

Another night, it was said unto me, "I will shew thee in dreams of my anger against the nations."— I dreamed I had a dish in my hand, with dirt in it; and some one throwed honey over it; and the children eat it, for the sake of the honey, which made me sick. I awoke with my dream. I was answered. "So sick is the Lord of the world. They eat the honey and the poison together."

Another night, I dreamed I heard heavenly music sounding in my ears, and a flock of sheep was gathering round it. When the music ceased, the sheep leaped for joy, and ran together, shaking their heads; and one shook his head almost off, and seemed to have nothing but ears. I went towards them, and awoke.

I was

— I was answered, the sheep was the servants of the Lord; for they would be convinced, and trust no more their own understanding, but be all ears, to hear what the Lord saith."

\* Another night, I dreamed, I had a large bird, full of large feathers of brass gilded; and the bird flew down on the room where I was. I thought to pluck some of the feathers, but found it impossible to pluck one, or break one. I could not think there was any interpretation of this dream; but I was answered, "It is the determined will of the Lord, that cannot be altered nor will not be pacified without repentance." I thought with myself, why then did I dream I tried to pluck the feathers or break them? I was answered, "Thou hast strove to alter the decrees of Heaven, concerning thyself, but to no purpose. The will of the Lord must be done in thee, and by thee." This my soul would gladly obey.

The same night I dreamed I saw a little bird pecking the feathers of the great birds; but this was not explained. As I was in earnest prayer, to know what all this meant, and where it would end, a heavenly joy filled my soul, as though a company of angels had been singing in my ears these words:

"What good news the angels bring!  
What glad tidings of our King!  
Christ descending from his throne,  
To bring his Father's glory down.  
Saints shall see it and rejoice;  
Hell shall tremble at his voice.  
Saints rejoice, and sinners fear,  
When he brings salvation near.  
Jews and Gentiles shall agree,  
Join in Christian unity.  
Heathens, coming from afar,  
Worship at the glorious star.  
All the earth shall know the Lord,  
And sing his praise with one accord."

What follows, concerning the blasphemies of Satan. was written before the prophecies came to me, with many more extraordinary things, that I went through from Good Friday to Midsummer. As

\* This book has been commanded to be printed like the original WITHOUT ALTERATIONS, except in the second page which was a blank leaf, this communication has been added, which is to be read after the above.

As I was meditating on the unbounded love of Christ to man, Satan's blasphemy broke in upon me, 'Christ's love was out of pride.' Here my passions grew high: 'Thou Devil incarnate, (said I) thou hast lost thy honour, and thou enviest that Christ hath retained his. That was what cast thee out of heaven; because thou would'st not worship him, and now thou enviest his glory, as thy proud rebellious spirit would not stoop to worship him. But we have reason to love him; we have reason to adore him. See what he hath done for us. When thou seekedst our destruction, how did he leave the heavens above, and come down in this lower world, to suffer a sorrowful life and a shameful death, for our sakes! How did he humble himself on the cross to make us happy, when thou, by thy proud rebellious spirit, sought thy own misery and our's! Thy pride is envy and malice, but the pride thou speakest of God and Christ, is meekness and humility; and it is the condescension of God to contain his honour. When a man hath lost his honour, who will trust him? Thou hast lost thy honour, and none but fools will trust thee; but Christ contained his; and every wise man will go to him; because he knoweth he will not deceive him. It is the wisdom of God, to contain his honour, that men may trust in him, and rely on him. It is for our good he contains his glory; but thou hast lost thy honour with thy shame. Christ is worthy to be loved, worthy to be adored, worthy to be had in everlasting remembrance, and worthy to be honoured; but thou hast no honour belonging to thee.' Here Satan came in, with dreadful blasphemy against God and Christ. This enraged my passions, as I could not bear to hear any thing spoke against God or Christ. I cried out "Thou Devil, wherefrom didst thou come? Canst thou dare thus to trifle with God? Has thou not sunk thyself low enough already? Dost thou want to bring the wrath of God more heavy upon thee than thou hast already? Dost thou not know all power in heaven,

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earth,

earth, and hell, is in his hand? He filleth the heavens with his majesty; and therefore we worship him. He fills earth with his goodness; and therefore we ought to honour and obey him, love and worship him. He fills hell with his terrors, and therefore thou oughtest to fear him."

In this manner, I continued with Satan for ten days. His answer and blasphemy was too shocking to pen; till I was worn out with rage and malice against him, I could not bear myself. When he would come in upon me with blasphemies, my spirits rose as one in a fever. My Brother hath sometimes took me by the hand, and pitied my weakness, as he thought I had a fever; for I told it to no one, for fear they would blame me. I went out of the house, sometimes in the garden; but the garden was not large enough to contain me; so I went out in the open fields; and went from field to field to dispute with the Devil, till I had got rid of him, and wearied myself out with passion. Then my spirit would sink low, and think I had all Job's troubles, and my friends like his; for I had no one to complain to. But I said, "Why do I complain? Who was grieved for the affliction of Joseph? Who was grieved for the afflictions of Job?"

Shall Simon bear the cross alone,  
 And other saints be free?  
 Each saint of them have got their own;  
 And there is one for me.  
 But now it is come unto my lot,  
 Let it not keep me from.  
 Lord, never let me be forgot,  
 Till thou hast lov'd me home.  
 But could I die with those that die,  
 And place me in their stead,  
 How would my spirit learn to fly,  
 And converse with the dead!"

After I had thus sunk my spirits, a heavenly joy would arise in my soul, with these words:

"Gird

" Gird thy loins up, Christian Soldier :  
 'Tis thy Captain calls thee out,  
 Let the dangers make thee bolder,  
 War in darkness fear nor doubt.  
 Buckle on thy heavenly armour ;  
 Patch up no inglorious peace ;  
 Let the dangers wax thee warmer,  
 As thy fears and foes increase.  
 Lo, when dangers closely threaten,  
 And thy soul draws near to death,  
 When assaulted sore by Satan,  
 Thy object then's the shield of faith."

After I had written the blasphemy of Satan, these words came to me : " As thy spirit was enraged and provoked with the blasphemy of Satan, so is my spirit provoked with the blasphemy of the nations : And as thy Brother tried to hold thy hand from going out of the house, and pitied thy weakness ; so have my Son tried to withhold my hand, and pitied the weakness of his people. But, as thy spirit grew so high, that thou could'st not bear it, but was forced to withdraw from him ; so shall I. And as the garden was not large enough to contain thee, but thou wast forced to go out from field to field ; so the heavens are not large enough to contain me. I shall come out of the heavens, and dispute with man, if their sins and blasphemy do not cease. As thou heard'st all this, and kept silence ; so have I. And as the fire kindleth in thy breast, and thou speakest with thy tongue ; so will the fire kindle in my breast, and I shall speak. I will not always keep silence ; neither will I be always chiding. I shall awake as one out of sleep ;

And should my wrath for ever smoke,  
 Their souls must shrink beneath my yoke."

I shall add a few more words spoken in answer to man's blaming my following the commands of the Lord ; as he judged it to be foolishness, and could not be the Lord's direction. I seemed to be answered powerfully, as if the Lord had spoke to me in love and anger, that man should not direct the hand of the Almighty.

In thunder now the God the silence broke,  
 And from a cloud his lofty language spoke,  
 "Who, and where, art thou, O fond and pre-  
 sumptuous man,  
 That by thy own weak measures mine would span ?  
 Undaunted, as if an equal match for me,  
 Stand forth, and answer my demands of thee :  
 But first, let thy original be trac'd,  
 And tell me then what mighty thing thou wast.  
 When to the potent world my word gave birth,  
 And fix'd my centre on the floating earth,  
 Didst thou assist me with one single thought,  
 Or my ideas rectify in aught ?

Declare my loving kindness to the children of men; and  
 my faithfulness and loving kindness thou shalt not keep  
 back; for my loving kindness I will never take from  
 thee; and it is impossible for man to do it. I am too  
 full of majesty for man to attempt it."

These extraordinary things have been now explained  
 to me.

"As she so boldly for her Master stand,  
 Then now in thunder I will answer men :  
 And first let thy original be trac'd,  
 And tell me now, what mighty thing thou wast,  
 When first I took thee from thy native dust,  
 And in the garden thou alone was plac'd,  
 Couldst thou brought forth the word as she hath done?  
 Or, like the woman, bear'd my only Son,  
 Without her aid, as she did without thine ?  
 I tell you, men, the myst'ries are behind.  
 As from the woman you did all proceed,  
 Took from your side, man is pronounc'd the head,  
 But you must know, you are not the perfect man,  
 Until your bone is join'd to you again.  
 So both together must in judgment sit :  
 And tell me, men, if her disputes were right,  
 To say my honour I had still maintain'd,  
 And plead with Satan, as she hath began :  
 Then both together you shall surely know,  
 I have gain'd my honour by his overthrow,  
 For if the woman stands so much my friend,  
 You all shall find, I'll stand her's in the end.

If



If from herself this love and courage came,  
 I tell you plain, she is the head of man.  
 But if from me the spirit first did fall,  
 I tell you plain, I am the head of all :  
 And when her writings you have all went through :  
 Much greater mysteries must come to your view.  
 So by the woman now I will surely stand,  
 As for my honour she so long contend.  
 Ten days he held her with his blasphemy,  
 Ten days a hero she held out for me.  
 Then of these days I turn them now to years :  
 I'll prove her words, and man shall see it clear,  
 That every word was true what she had spoke :  
 I'll gain my honour, her words I'll never mock,  
 So if men mock them now, I'll tell them plain,  
 I'll gain my honour, to destroy such men.

What you know not now you will know hereafter.  
 The first is last, and the last is first. The end of all  
 things are at hand ; that Satan's kingdom will be de-  
 stroyed, and Satan chained down for a thousand years,  
 and Christ's kingdom established upon earth. It never  
 entered the heart of man, to conceive the glorious days  
 that are before those that wish Christ's kingdom to be  
 established.

But as the dreadful thunder from the high  
 Brings down the rain and then clears up the sky ;  
 So must the dreadful thunder of his word  
 Sound first aloud the coming of the Lord.  
 Then all your swords to plough shares you may turn,  
 To plough with plenty your delightful land ;  
 And all your spears for pruning hooks may be,  
 To prune with pleasure your delightful trees.  
 No thistles then shall hurt the reaper's hand ;  
 But peace and plenty flow throughout your land.  
 No prickly thorns to hurt the binder's oare ;  
 For God will bind in bundle ev'ry tare ;  
 And all the foxes he away will take,  
 That doth so spoil and hurt the tender grape ;  
 For now the singing of the birds doth come,  
 The turtle's voice must sound in every land ;  
 But first his thunder must before him roll  
 To break in pieces the most stubborn soul ;

So

So now Isaiah's words are coming near ;  
 The day of vengeance I to all shall clear,  
 And all shall know what I had in my heart ;  
 It was on mockers for to turn the dart ;  
 Because by mockers I was crucified ;  
 And 'twas by mockers my disciples died.  
 And now observe the gospel and the law ;  
 And they in sunder did Isaiah saw ;  
 Then now in sunder I will break the whole.  
 And back on mockers shall my vengeance fall ;  
 But those that humbly for my coming wait,  
 They all shall find my promises are great.  
 I know the foolish virgins and the wise ;  
 I know the discord that will now arise.  
 Some will believe and eager wish for me ;  
 And the Desire of Nations they shall see :  
 While others mock, and will my love despise.  
 And when too late, they'd wish they'd been more wise.  
 This is the different conduct of mankind,  
 And different answers they shall surely find.  
 The one shall find I am the sinners friend ;  
 But all despisers now I'll tell their end.  
 Like Herod's fury, I shall all destroy ;  
 For all my friends on earth I will enjoy.  
 And here, I tell you ev'ry line goes deep,  
 Lift up your eyes ; I'll save my frighted sheep,  
 Though unto some it seem a pleasant dream,  
 Like Jacob's sons, when I did them redeem,  
 That was to free from long captivity,  
 At first a pleasant dream it seem'd to be :  
 But in the end, they found it was no dream :  
 Nor is it now ; For man I will redeem.

These verses were written in 1794.——Now, I must be candid with my Reader, and tell you plain, I have not been one of them that build their faith on a sandy foundation. I have been powerfully led by a Spirit invisible for 8 years past: and though I was strongly influenced to write by it, as a Spirit invisible, and convinced in my own mind it was from God ; yet knowing Satan might come as an angel of light made me earnest in prayer, that the Lord would be my Director, my Guide, and my Keeper ; that I might not be permitted to say, 'The Lord saith,' if he had not spoken. In  
answer

answer to my prayers, I had signs set before me of what was to happen, to assure me it was of God; that, was I to pen them all, it would fill a volume, and how true they all came. Therefore, I have not imposed upon the world with prophecies, till I was clearly convinced they was of God, and not from the Devil. The truths of the harvest I put in the hands of Ministers, for them to be judges, if it came true. The war continued, as I was told it would, in 1794, continue till we were in war with the Turks, and then our arms would be victorious, as you will see in what was answered me in prayer; that as a God, the Lord would begin like man, and make the same promise to me that Herod did to the Damsel. My petition and request was, if, I had found favour in the sight of the Lord, that he would defend us from the foreign enemy, that the heathen nations might not say, 'Where 'is now the God in whom they trusted?' that Satan might be cut off from the earth, as John the Baptist was. I shall not mention all I asked in prayer; but you will see the answer of the Spirit to it: But there are storms arising; and those that clearly discern the days that are come will shelter themselves against the storm, and screen themselves when it comes; but thousands will perish through unbelief, and many will perish through want of knowledge; but every wise man will be like Solomon, search out the mystery, to judge for themselves; but fools will judge of things they know nothing about, and stop their ears, like the deaf adder, that will not listen to the voice of the charmer, charm he never so wisely. By such I am sure to be cursed; but thus it must be to fulfil the Revelations. The Dragon was wroth with the woman and cast out floods against her; and this he will do in the hearts of men: So I may say, with David, "If Shimea curse, let him curse; for the Lord hath bidden him."—and as our Saviour said to Judas. "What thou dost, do quickly." As to my friends, I love and esteem them; and my daily prayers shall be for them. As to my enemies, I forgive and pity, knowing this  
must

must be, to fulfil the Scripture : But they cannot hurt me ; for I am dead to the world, and the world to me. By my own Master I must stand or fall. Deep is the mystery of my writing eight years, and keeping it sealed up, and putting it in print the new century. This is a deep type to the land, that I shall explain in my other writings. Deep is the mystery of the tree of knowledge being good and evil——I am Alpha and Omega, the beginning and the ending——the first shall be last, and the last shall be first : so the knowledge of the evil fruit came the first, the knowledge of the good fruit must come last.

I shall add some that are mysterious at present ; but to me is easily known and the Reader will see it clear hereafter. Could you see all my writings through in one volume, you would be truly convinced it was of God ; but that I cannot take out in a twelve-month, how the Bible is all explained, and what shall happen to every nation upon earth.

I shall now add the copy of a letter that I sent to a Minister in 1796. after he had disputed with me, that the marriage of the Lamb was to take place in heaven. I said. ‘ No ; the marriage of the Lamb meaneth when he cometh to unite all nations, to be as one sheep under one shepherd, and Christ to be the shepherd of the whole. The Lamb’s wife meant a woman. That all these things should be revealed, and readiness was perfect obedience to all the commands of the Lord,’ He seemed at a loss to believe it. I was ordered to send him the following letter :

“ Now, this to him I bid thee write :  
 If thou art not the bride,  
 Tell him to bring one that is right,  
 My Gospel’s so applied.  
 For to the fullness cannot come,  
 Until the bride be found  
 Out of her closet she must go,  
 With jewels deck’d around.  
 For here’s the pearl of great price,  
 And unto thee ’tis given,

And

And are these jewels of no use ;  
 Then she shall enter heaven,  
 In white appear before me there  
 While you in grief will mourn ;  
 And all shall know her words are true,  
 For vengeance fast shall come,  
 In heaven the wonder first was seen,  
 And you may wonder here.  
 The woman cloathed with the sun  
 Shall make all nations fear;  
 Then let the stars begin to shine,  
 And publish my decree.  
 If these refuse, I'll others choose,  
 Though fatal destiny  
 To those that disobey their call;  
 'Tis me she hath obey'd.  
 The woman stands condemn'd by all.  
 Was man by her misled,  
 Then now by her he must come back  
 That paradise will regain.  
 In her I'll break the serpent's neck,  
 And will set free her chain.  
 She poured the ointment on my head,  
 And a good work she wrought ;  
 And with her tears she wash'd my feet ;  
 Let man deny her not ;  
 For at the cross the woman stood,  
 The sword went thro' her soul,  
 While my Disciples saw and fled,  
 And so they left me all.  
 No woman in the company,  
 When hands on me was laid ;  
 And Pilate's Wife did pity me,  
 When Judas had betray'd.  
 When from the grave I did arise,  
 I ask'd, who there was first.  
 Then let the sons of men be wise,  
 If women love me best.  
 Have I her life and senses spar'd,  
 For to assume the bride.  
 Then let the sons of men beware,  
 That she be not denied.  
 More fatal now than Adam's fall  
 'Twill happen to the man.

## F

For in the dark the light doth shine,  
 Your eyes are dazzled here;  
 And will you shudder at the thought  
 To see the mystery clear?  
 Or will you like the Jews of old,  
 Keep seals upon the tongue?  
 Or will you bribe the keepers here,  
 The truth may not be known?  
 Then soon to others I'll appear,  
 In the highway I'll go,  
 And his command, without delay,  
 I bid thee hasty do.

This publication that I have made to the world, is to convince mankind the Bible is fulfilling and near to the end; and I must bring you to the Apostle's words *When the fullness of the time is come God sent his Son, made of a woman, made under the law, a mystery no man can explain.* But the Reader will be ready to say, "What makest thou thyself." I answer, "I make nothing of myself: I give myself up to judgment of men, for so it must be, to fulfil the Scripture. In ages past, men was tried and condemned for prophecies, until our Saviour and his Disciples put an end to that persecution with man, for prophecies have ceased in so strong a manner ever since with man, as not to bring persecution on them. Again, but be it known unto all men, if it begun with the woman at first, it must end with her at last; and now I must stand the trial of what I say, as I am ordered to put in print, The woman in the 12th chap. of Revelations is myself the 19th and last. Therefore, it was written by Isaiah *Rejoice, thou Barren, that does not bear*; and it is written *All her children shall be taught of the Lord, and great shall be the peace upon the earth.* This chapter is hid from man's understanding, as well as all the others I have mentioned, now all men must know, the man cast the blame on the Lord for the fall, and the Lord of life and glory beared it on the cross, for man and by man. The woman must cast the blame on the serpent, and in the end the woman must cast the blame on him, and he

he must bear it, as the Lord of life and glory did for man. Here I must appeal to men's conscience, if the sentence is not just? When the Lord cometh to reason with man, and it is written, *I will gather them together at the Valley of Jehoshaphat, and plead with them there*; that meaneth, that he will bring all nations low together as a valley is low, and plead with them by his Spirit; and by his Spirit he will reason with man, and make plain all his Bible to their view, but although I say, it is explained to me by the Spirit, it must be judged by man, and by the truth they must be adjudged from whence it came, but all these truths cannot be put in print for the present. Little do men know what is hastening on. The dreams and visions, that was shewed me the end of 1794, and explained to me, cannot be put in print at present; neither was half of them ever shewed any man, but what I can print of my prophecies deeper I shall in my next part. But to shew my Readers how I have been led on by Ministers, from 1792 to this present day, hath taken up so much of my time in the first part, so I have given you a short account of many things; but, if faith increase in the Readers so that many are desirous of judging for themselves, the books will come much cheaper. Let no one think me vain, in believing these wondrous things are of God, and is come to me. I tell you all it is but a mark for all men to walk by, to know the end is at hand. The records of the Bible are now fulfilling as it was first written, and revealed to a woman that do not think so high of herself, as others might think, if it had been them. Whoever thinks high of these things, let them be assured his heart was never prepared for such a calling; but to convince you, what is the shadow so me is the substance to all, I shall give you the following lines in verse.

“ If to my voice you will but hearken,  
 And obey my strict command,  
 You shall know, from what I've spoken,  
 This shall be a happy land.”

F 2

Like

Like Jehoshaphat be doing;  
 Never fight but with my word.  
 Do you know what I am persuing,  
 To make all men know the Lord?  
 By the heavens (I'll swear no greater)  
 Mark the words I say to thee;  
 I have indited every letter  
 That was sent, they all shall see.  
 'Tis the wood that next shall kindle,  
 And I will make it for to burn,  
 Plain as thee didst hear the sermon,  
 Full as plain shall I return.  
 If the first appear'd a mystery,  
 Yet the next, thou know'st was plain.  
 Perfect so, I now do tell thee.  
 I will make it to all men ;  
 For the truth shall come before them,  
 And I'll tell them who I am.  
 By prophecies my Bible stands  
 By every age was past ;  
 By prophecies I'll make them good,  
 And prove them in the last.  
 And let them bow as low as thee,  
 Think of themselves no more,  
 And put their faith as strong in me,  
 Then all alike you are ;  
 For if one star doth now appear,  
 The others soon may shine.  
 The firmament fix'd it here,  
 That all may know my mind.  
 I said the servant was the chief,  
 But not above the rest ;  
 Before nor after cannot be,  
 But with her followers blest :  
 And who they are, it shall appear,  
 That like her do believe,  
 And humbly stand with faith and fear,  
 I will not one deceive.  
 But as in order things do come,  
 The heavens do shew the sign,  
 To what confusion all would go,  
 If I should tell my mind  
 To every one as things do stand.  
 Your hearts was not prepar'd;  
 And would you do as she hath done,  
 When I first warn'd her here ?  
 You'll



You'll answer, No ; the truth is so,  
 You would it not believe ;  
 For higher wisdom you would shew,  
 And therein be deceived ;  
 Because your wisdom you would trust,  
 And would not trust in me :  
 Then sure self-wisdom must be cast,  
 And think as low as she,  
 That in the man was merit none,  
 And she had none to boast ;  
 But free my promise was to all  
 That in me put their trust.  
 So now then come, as she hath done ;  
 Believe my Bible true,  
 Then now as Brides you all shall be ;  
 The Bridegroom all shall know.  
 Like David first, I'll be the last,  
 And have more wives than he.  
 And Solomon did wisdom show,  
 And with them I'll agree.  
 But when began it was with one,  
 Was all together wed ;  
 Then let my hundred wives become  
 My royal palace made.  
 To take you all alike, I call :  
 My hand and heart resign :  
 And now the marriage I'll read o'er  
 To those that will be mine :  
 Wedded to sin you all have been,  
 Ever since Adam's fall :  
 And 'twas from Eve, you do believe,  
 That brought it on you all:  
 So one was curs'd, the rest was cast:  
 There was moreover one;  
 Then now the mystery comes at last,  
 And so turn back again;  
 For Satan came, the strong man arm'd,  
 And bolted every door,  
 That scarce a virgin could be found  
 That was not tainted here.  
 This hath run thro' every vein,  
 Till now the strong is come.  
 I'll make him tremble now like Cain,  
 And bring you back again.  
 So now, like Eve, let all believe,  
 The Bridegroom is at hand;

That

That all the earth I shall relieve,  
 The stronger now shall stand ;  
 For Satan's reign hath been so strong  
 With thousands he did clear ;  
 'Tis time for David now to lead,  
 With his ten thousands clear.  
 Your Mighty Counsellor, I'll begin,  
 Your Advocate and Friend ;  
 Then I will come, your Priest and King,  
 Your Brother in the end ;  
 Your Husband too, you all shall know ,  
 For I shall all protect ;  
 And if by one you all came down,  
 By one then all come back.  
 Then all will be as wise as she,  
 Or yet as simple here ;  
 Then wives alike you all shall be ;  
 The marriage I shall clear."

Now I shall begin with the 19th chapter of the Revelations. — After I had seen the truth of my writings come on, and my faith began to grow strong, in January 1794, I was powerfully visited with these words: I will say to the south, Give up ; and to the north, Keep not back. I will call my sons from afar, and my daughters from the ends of the earth."—I was earnest in prayer, to know the meaning, and was answered. " Knowest thou not the words of thy Saviour, *The kingdom of heaven is like unto a woman having a little leaven, which she hideth in three measures of meal, until the whole be leavened?* And now I will open to thy view the Revelations ; and when thou hast leavened it, thou shalt leaven the whole lump ; for, as I kept nothing from Abraham, so I keep nothing from thee ; for the Lamb is come, and the Bride hath made herself ready. By thy obedience thou hast done it ; and the end of all things is at hand."—These words threw me in a flood of tears. I put down my pen, and was silent. I thought it too high for me, and would not write it ; but I was answered, " The marriage of the Lamb meaneth the uniting of all nations together. As marriage unites two together, so the marriage of the Lamb unites all together, to be as sheep under one shepherd ;  
 and

and Christ to be the shepherd of the whole. By the Lamb's Wife was meant a Woman, that all this should be revealed to; and she should be in perfect obedience to all the commands of the Lord. Readiness is obedience; and for thee to conceal these things would be as wrong, as it would be in Mary to conceal the nativity of Christ, for fear men should think it was pride and vain-glory in her. Fear not the judgments of men. The Lord is thy judge, and knows thy heart. To conceal the secrets of a king is honourable; but to conceal the secrets of the Lord is sinful; for the Lord will never reveal to man what he thinks proper to conceal to himself."——These arguments made me pen them, unworthy as I am to receive them. But, knowing it is not our merits, but Christ's mercies, that we are what we are, I was answered, "None is before, nor after another; none is greater nor less than another; but he that is greatest amongst you let him be your minister; he that is chiefest amongst you shall be a servant to you all." Deep and weighty reasons were assigned to me, why I had gone through so strange and singular a life, as my Readers will see hereafter. Then was explained to me the 7th chapter of our Saviour in the Mount—*The winds blew, and the storms descended, and it fell not, for it was founded on a rock; but he that built on the sand, the storms came and the wind blew, and it fell, and great was the fall thereof.* The meaning of these words is, "The powers of darkness that hath strongly assaulted thee, and all the powerful persuasion of thy friends that hath tried to prevent thee: But thy faith fell not; for it was founded on the Rock of ages; and the words of our Saviour shall be made manifest in thee and by thee: But those that build in the sand, are these that build in their own wisdom; and when the winds blow, and the storms descend, (that is, when the truth of all come upon them) their wisdom will fall, and great will be the fall thereof, for man's wisdom will all fall together."

When I had written these things, I was reading, one Sunday, in the Bible, 21st chapter of Revelations, *Come hither, and I will shew thee the Bride, the Lamb's Wife,*  
and

and he carried me away in the spirit unto a great high mountain, where I saw the New Jerusalem descending out of heaven. Hearing these words, I blushed, though alone by myself, and began to doubt by what spirit I had written, or what I had believed. I went up, and was earnest in prayer, and was answered, "Thou wast in the spirit. When thou sawest the New Jerusalem descending, with all the host of heaven; and thou wast on a high mountain, where John saw the Spirit. The Spirit is the Spirit of God; that hath visited thee. What do they make of the Spirit and the Bride? What do they make of their Bibles?"—But the explanation of these chapters I shall defer to a future publication.

### END OF PART FIRST.

*In my Second Part, I shall acquaint the Reader with what was explained to me, twelve Sundays, from Michaelmas to Christmas 1794.—I was ordered to fast eleven Sundays, and the Lord would send me strength from the sanctuary. I went from the sacrament to my chamber, and different things were explained to me every Sunday—the type of ringing the bells for prayers in different parishes, some at seven o'clock some at eight, at nine, at ten, and at eleven—the one o'clock bell in the afternoon, at all parishes, a great type for all lands—the meaning of the seven stars--of the leprous men--why David was a man after God's own heart--the type of Herod's destroying the children--the meaning of circumcision--the second chapter of Joel explained--Athanasius's Creed explained--the type of the two candlesticks at the altar--and what our Saviour meant, when he said As the days of Noah and Lot were, so shall the coming of the Son of Man be--then follow the dreams and visions, that were shewn me in the 12 days of Christmas 1794, and how they were explained, and many more strange things which I shall publish; for there is nothing hid but shall be made known; what hath been done in the secret chamber shall now be revealed on the house-top.*

*The first edition was printed with many errors, which remain in this, because the book was not to be altered.*

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*Mary Deane*  
*The Strange Effects of Faith.*

*Oct - 10<sup>th</sup> 1811* — *WJH*

SECOND PART.

I MUST beg to assign some reasons, why my sayings are spoken so much in verse. Verse is in addition to words, and so is mine to the Bible. Verse gives an echo, and it is the voice of the Lord echoing back to man. Consider how many were the songs of Solomon—and mine is indited by a greater than Solomon.

I shall commence this part with the mystery of the Fall, and how it was explained.

“Over the earth the darkness it is gone,  
Nothing but darkness in the sons of men;  
And how my Bible will they all explain,  
For all dark sayings to be brought to light?  
I say the Bible’s covered from men’s sight,  
Left to men’s wisdom simply to explain;  
And by men’s wisdom simply it is done.  
But now I ask thee, are men’s judgments true?  
And now I’ll bring it plainer to thy view,  
As all men differ in their writings here,  
Bring me the man that shows his judgment clear,  
That all gain-sayers be no more confound;  
There’s not that man stands on the earthly ground.”

Then in judgment men don't all agree,  
 My sealed jury still must sealed be;  
 And by the twelve men they must give it up;  
 I'll chuse another if that any drop.  
 The mighty Counsellor now I'll surely be;  
 The Prince of Peace, that every one shall see;  
 And when my kingdom doth begin to reign,  
 'Tis then my Bible I will soon explain:  
 A stone of stumbling it hath always been,  
 Rock of defence I say is coming on.  
 The temple-gate I'll now throw open wide;  
 And with the jewels will adorn the Bride;  
 For as a bridegroom doth his bride prepare  
 With costly jewels, whom he doth adore,  
 So with all things I now will furnish thee;  
 Out of thy chamber decked thou shalt be;  
 As in thy closet thou'rt directed there,  
 Bring forth thy jewels I do bid thee wear;  
 They say thou'rt black, but yet thy jewels fair,  
 This is the Bride I said before I'd chuse,  
 All black, but comely; let them hear the news,  
 As thou enquir'st the perfect way to know,  
 Deeper and deeper shall my Spirit go.  
 In the beginning surely was my word,  
 To make man happy, perfect like his Lord;  
 In my own image I created man,  
 But little lower than the angels then;  
 Lord of the earth I surely did him make,  
 And every living creature for his sake;  
 And as alone he was not happy there,  
 I made the woman to complete it here,  
 That they in earthly blessings might abound,  
 And to posterity it might resound.  
 But then the tempter soon did find the way  
 Their peace and happiness for to betray;  
 So that the ground was cursed for man's sake,  
 Because that he my covenant did break.  
 Firm as the heavens my promise ever stood;  
 I did make all things, and pronounc'd them good,  
 And in the first place gave them all to man;  
 But now the other mystery comes on.  
 Because on Adam I did cast a sleep,  
 I tell thee now the mystery lies deep;  
 When he awoke, and saw the woman there,  
 He was amaz'd; complete his earthly care;  
 Or yet, I say, complete his earthly bliss,  
 And at that time a perfect paradise.  
 But now I tell thee that thy pen goes deep—  
 Close to the woman did the serpent creep,

Advantage of her weakness he did take;  
 Therefore in her I'll break the serpent's neck.  
 When I the helpmate did for man prepare,  
 (Go back to Eden, and you'll find it here;  
 \* For full as sleepy are the sons of men.)  
 This was the way the helpmate first began;  
 For in the garden she did stand alone;  
 And now the other mystery comes on.  
 Out of his sleep I did the man awake;  
 He saw the woman, and with joy partake;  
 He call'd her woman, as she came from man.  
 When joy increas'd the sorrows soon came on;  
 Because the tempter he was studying then  
 How to destroy the happy son of men.  
 His dark contrivance it did lie in hell;  
 Against the woman did his malice swell;  
 And man he envy'd for the woman's sake,  
 Resolv'd by arts his happiness to break.  
 Then as a serpent did to her appear;  
 He knew a man would surely frighten her;  
 Then as a coward he did first begin,  
 And so he surely did in heaven the same;  
 Because his malice rose against the Son;  
 But as his malice rose against those two,  
 I'll in the woman all my wonders do.  
 Are your ways equal now, ye sons of men,  
 For to condemn the thing that I have done?  
 Was not the woman simply left alone,  
 When subtilly the poisonous serpent came?  
 And by her weakness she was soon betray'd,  
 'Tis just in her that I should break his head.  
 Did man refuse to take the fruit she gave,  
 Or justify her how she was deceiv'd?  
 No—but upon her he did cast the blame.  
 Bring forth your arguments, ye sons of men,  
 As by your wisdom you can never see  
 Why in the woman every truth should be.  
 \* Had you ne'er stoop'd to eat the fruit at first,  
 You never should have stooped at the last.  
 But now my flock I'll lead them by a child,  
 Till all like lambs are brought into my fold;  
 And then my kingdom shall begin to reign.  
 Put deeper mysteries I shall soon explain;  
 For as in hell the arts did first begin,  
 To blast the pleasures that were coming on,  
 So now in heaven I say it is the same;  
 I see men's sorrows daily to increase;  
 I'll change the scenes and bring to perfect peace;  
 But yet my thunder must before me roll,

To break in pieces the most stubborn soul.  
 From Cain and Abel I shall next go on,  
 For to explain the further fall of man;  
 And then the mountain in the balance comes;  
 The little hills I weigh'd them in the scale;  
 And perfectly explain'd the woman's fall.  
 But now from Cain and Abel let you see  
 How soon the man like Satan came to be;  
 For then the tempter did like fury come,  
 More like a lion, when he tempted man;  
 For when the shepherd he did first appear,  
 The tiller of the ground laid vengeance there;  
 So the poor sheep were simply left alone,  
 Their shepherd murder'd by his brother's hand;  
 The tiller of the ground was fled away:  
 Think on the horror that comes in one day—  
 Pour out his vengeance on the sons of men.  
 Now to men's conscience I will all appeal,  
 If he'd not make this world a perfect hell?  
 By the short time he did begin to reign,  
 Fast as the lightning did his fury run,  
 Pour out his fury on the sons of men.  
 What anguish must the parents now endure,  
 No friend to comfort, but their souls despair!  
 'This in my heart I surely felt for man,  
 Repent myself I ever did him form,  
 And griev'd my Spirit to the very heart;  
 ✦ But for mine honour it could not depart;  
 Because that Satan did my promise claim;  
 'Then all be wise, Oh, all ye sons of men;  
 My promise great is turn'd the other way,  
 To those that will but my commands obey."

*Here follows what was unintentionally omitted in Part the First.*

The words that were said to me, that the Lord  
 would begin like man, and make the same promise  
 to me as Herod did to the damsel—*whatever I ask,*  
*"to the half of my kingdom,"* should be given to me;  
 my petition was, that Satan may be cast down,  
 Christ's kingdom established, our land delivered  
 from the hands of our enemies, and all nations  
 brought in.

Now thou say'st, thyself hast ended,  
 Now I answer, so shall it be;  
 For this nation I'll defend it  
 From the foreign enemy.



Think upon thy first amusing—  
 Why is it thou art stumbled now?  
 Was it not too great a spirit  
 To the Romish bands to bow?  
 For I will have a strong army—  
 Jews and Gentiles shall agree,  
 And my Spirit goes before them,  
 I will gain the victory.  
 Though I may awhile defer it,  
 Yet I'll not with this give o'er;  
 Why is thy mind so greatly puzzled?  
 I shall face the foes once more.  
 All man's rights I am renewing;  
 Can this give a just offence?  
 Those that gloried in my ruin,  
 Now's the time I'll recompence.  
 For my servants I'll awaken,  
 And their hearts I'll fill with love;  
 They shall find they're not forsaken  
 By their heavenly Lord above.  
 In heaven the armour's now preparing  
 That my soldiers they shall wear;  
 But the breast-plate goes before them,  
 They have nothing now to fear,  
 When my sword begins to glitter—  
 And I'll put it in their hand;  
 They shall hear the words I'll utter,  
 When I give them my command.  
 Now be strong, and stand courageous,  
 You have nothing for to fear;  
 But remember Herod's promise  
 To the damsel he did swear:  
 To the half of all my kingdom  
 I will freely give to thee;  
 All the words that thou hast spoken  
 For this nation, so shall be.  
 By thy questions and thy answers  
 Thou hast pleased me so well,  
 That I'll now stand by my servants,  
 And assuage the wrath of hell.  
 For in conquering now I'll conquer  
 All the bloody whores of Rome;  
 All their gods of gold and silver,  
 Every one I will pull down.  
 For the Protestant profession,  
 Which I ever did adore,  
 I will now awake this nation  
 For to love me evermore.

When they're in the field of battle,  
 Then my thunder it shall roll;  
 When the roaring guns do rattle,  
 I will sound from pole to pole.  
 Then I'll shout before my army,  
 They have nothing for to fear;  
 For my glory goes before them,  
 Their deliverance then draws near.  
 Though this while I have kept silence,  
 That their folly they may see,  
 Trusting to their combin'd armies,  
 And they did not trust in ME.  
 Men they'll find are false and treacherous,  
 There can no trust be put in man.—  
 What is it that makes thee silent,  
 And for to put down thy pen?  
 Am I not the King of Glory?  
 And they seiz'd my royal grace,  
 And my person they attended  
 To a much securer place.—  
 What is it that doth thee puzzle?  
 Was it not in Gethsemane?  
 Why dost thou so strangely wonder?  
 There the soldiers seized ME;  
 With swords and staves they did surround me;  
 And that all of them shall see,—  
 While my soldiers observed silence,  
 Peter drew the sword for ME.  
 I will reason now no longer,  
 But come on to Calvary:  
 All my friends were mov'd with pity,  
 While my foes were satisfied.  
 So it was, when on mount Calvary,  
 I for man my life laid down;  
 But I'll come again in glory,  
 As a lamb that's newly slain.  
 I have answer'd thy petition;  
 But thou'lt say, that is not all;  
 In the Scriptures thou may'st read it,  
 Satan doth like lightning fall.  
 What have I to answer farther?  
 Every nation to call in;  
 Th' heavenly pillars shall be shaken.—  
 What is it confus'd thy mind?  
 At the time the earth shall tremble,  
 And the Bridegroom's voice they'll hear—  
 Thou may'st end and go no farther;  
 At that time thou'lt not be here:

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But thy sons and daughters standing  
On this very spot will be ;  
And the days that they have long'd for,  
With rapturous joys they then will see."

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Nov. 1794, I dreamt I was at a door, and saw the moon shine very bright. I likewise saw a whole train of men in long cloaks, riding softly through the air ; soon after I saw the whole heavens full of men, riding swiftly after them. Those that were before began to move their pace, when they saw the others come so swiftly after them. The whole heavens were covered with men ; *and one man rode through all the ranks towards me.* I thought others beheld it, as well as myself, and said they never saw such sight in their lives ; but I said that I had, before the war broke out ; and then awoke. This Dream was answered me in the following manner.

" Then now this dream I'll answer unto thee ;  
The train of men, in their long cloaks to be,  
At first appear'd, and slowly on to move,  
So slowly on, that thou didst stand and gaze ;  
Soon after that appear'd as many more,  
Or twice the number that did first appear ;  
In haste they rode, the armies they were full,  
The heavens cover'd, and thou could'st not tell  
Who was the MAN that cross'd the ranks all through,  
And rode so very hasty to thy view.  
Then now the mystery I to thee shall show :  
The armies that did first ride on so slow,  
Display the dulness of mankind below ;  
Their cloaks do cover, and no danger's near  
Their passing softly through the very air ;  
But no foundation have they there to stand ;  
For quickly after come the hasty train ;  
They mov'd their pace when dangers did appear.  
So will it be with all the sons of men ;  
They'll move their pace when dangers do come on.  
But as a MAN rode hasty on to thee,  
The MAN of GOD I say 'twill surely be ;  
And know, these dangers they are nigh at hand,  
And therefore to thee he will surely come ;  
For all these visions will be in the land ;

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

I judged the substance past ; but it is said to me,  
 the substance is to follow.

I now shall give an account of the Seven Stars,  
 which were explained to me in the following man-  
 ner. They were the seven mysteries of God : The  
 first was, when he made man ; the second, when  
 he made the woman ; the third, the promise of re-  
 demption ; the fourth, the Angel appearing to the  
 Virgin Mary ; the fifth, Christ's birth ; the sixth,  
 Christ's death ; the seventh, his revealing the se-  
 crets to a woman, as one standing alone.

" For as a sparrow on the house,  
 Thou say'st thou stand'st alone ;  
 And with thee to assist in ought,  
 The Lord well knows thou'st none.  
 With Adam first this was the case ;  
 For he did stand alone ;  
 And with him to assist in ought,  
 The Lord well knew he had none.  
 A helpmate then I did prepare,  
 Bone of his bone to be ;  
 When he awoke, and found her there,  
 Appear'd a mystery.  
 When by the fall he was seduc'd,  
 And out of Eden sent,  
 He saw his follies when too late ;  
 Yet he did sore repent ;  
 But this repentance was in vain ;  
 The fatal die was cast ;  
 And he no pardon could obtain ;  
 For all his joys did blast.  
 But here's another mystery  
 I shall not long conceal ;

For the Messiah promis'd then  
 His deadly wounds to heal.  
 But how it then should be perform'd,  
 Adam he did not know;  
 His days were spent in sorrow great,  
 His sons brought on his woe.  
 From age to age it was conceal'd  
 How this should be perform'd,  
 Until the Angel did appear  
 And did the Virgin warn,  
 The Holy Ghost should on her come;  
 The power of the Most High  
 Should over shadow from above,  
 Appear'd a mystery.  
 Though all the Prophets prophesied  
 This thing should surely be,  
 But in what manner was not clear,  
 Appear'd a mystery  
 Unto the unbelieving Jews,  
 When Christ their king was born;  
 Therefore they all despised him,  
 And did receive with scorn;  
 But when he in the temple came,  
 Simeon the child did know;  
 For God had warned him before,  
 And he did find it so:  
 The manner he should be brought in,  
 The very day and hour;  
 And when he saw the babe appear,  
 He felt the Saviour's power;  
 Therefore with raptures he was fill'd  
 To see the holy child;  
 But yet from him it was conceal'd  
 How they his life beguil'd.  
 But here's another mystery,  
 That I shall not conceal,  
 That when he died upon the cross,  
 He did the nations heal.  
 Now think upon his dying words,  
 " 'Tis finish'd," he did cry;  
 But what was finish'd at that time  
 Appears a mystery.  
 Now to the Prophet thou must turn  
 To discern the mystery—  
 Oh! thou desire of nations, come—  
 Is now fulfill'd in thee.  
 What is it now confus'd thy head?  
 Or why thy pen put down?

Hast thou not wearied heaven with prayers,  
 These truths might be made known?  
 Then at what art thou stumbled now,  
 For thou these truths hast penn'd?  
 For thou hast wearied heaven with prayers  
 To God's beloved Son;  
 That he will come and intercede  
 His servants' wounds to heal,  
 And chain down Satan in his place,  
 That doth my servants foil.  
 Didst thou not come to me in prayer,  
 When threatenings were applied?  
 Had I been there, like Mary spoke,  
 "My brother had not died."  
 But here the words do puzzle thee,  
 As thou said'st they'd obey,  
 If I would let them know my will—  
 My servants cannot stay:  
 Then now the meaning is the same,  
 For if they do me obey,  
 They sure shall live for evermore,  
 And that's most certainly.  
 Now thou hast ended with the sixth,  
 The seventh I'll begin,  
 That doth appear a mystery  
 Unto the sons of men.  
 As all these words do verify,  
 How can this thing e'er be,  
 That all the secrets of the Lord  
 Shall be reveal'd to thee.  
 Yet so they'll find it certain is,  
 The truth I'll make so clear;  
 I'll leave no room for man to doubt,  
 When I have ended here:  
 For then they'll find the little lump  
 Shall surely lump the leaven;  
 And they shall find a single star  
 Is joined to the seven.  
 But do not think I've ended here,  
 Or thou thy work hast done;  
 For all the mysteries of the stars,  
 They are not yet made known.  
 Now back to Adam thou must go  
 For he was sure the first,  
 And when the whole thou hast pass'd through,  
 Thyself must be the last.  
 If thou hear'st record of thyself,  
 They'll say that is not true;

The servant is not greater sure,  
 Nor can his words be so ;  
 For if thy Master was denied  
 By his own chosen race,  
 How can thy words be e'er applied  
 In these dark evil days ?  
 When unbelief so much abounds,  
 Faith on the earth there's none ;  
 Like Abraham's lot their faith be tried,  
 Who offer'd up his son.  
 Where is the man that would obey,  
 The sacrifice prepare ?  
 It surely is not God's command ;  
 His faith would stagger there.  
 And yet they say there's but one faith,  
 The faithful that must be ;  
 So strong a faith on earth there's not,  
 As I have found in thee.  
 Thy faith is to the utmost tried,  
 By men and devils here ;  
 But when my promise is applied,  
 It keeps thee from despair.  
 And though I've put thee off so long,  
 Yet still thou dost obey,  
 Thinking my word I shall perform,  
 Though I so long delay.  
 This is the language of thy heart,  
 That, from my written word,  
 Declareth none shall be deceiv'd  
 That trusteth in the Lord.  
 So shall it surely be to thee,  
 Thou shalt not be deceiv'd ;  
 Because I know thy inmost soul,  
 How strong thou dost believe.  
 Though some have laughed thee to scorn,  
 And others did thee blame,  
 Thy steadfast heart doth still obey,  
 And thou art still the same.  
 Therefore I'll own thee for the bride ;  
 Thou art the EVENING STAR ;  
 By thy appearance all shall know  
 That night is coming near.  
 The MORNING STAR is gone and past ;  
 The sun his course hath run ;  
 The evening star doth now appear,  
 And night is coming on.  
 Then in the night the stars will shine,  
 And in the midst are seven,

Which never shall divided be,  
 Until the whole are leaven'd.  
 As was the first, so is the last ;  
 For Adam stood alone ;  
 His helpmate did not strengthen him,  
 But surely pulled him down.  
 So would thy friends have done by thee  
 If thou hadst them obey'd ;  
 But now the woman's conquering seed  
 Shall break the serpent's head."

One night I dreamed I was on a high place ; and there were two roads in it, and two waggons going before me ; one of them was so heavy laden, that the weight of it broke down the path, and the high hills were thrown down to the bottom. I thought I had a waggon heavy laden myself, and was going on the same hill in another path ; but when I saw the waggon before me was gone to the bottom, I was afraid ; but the horses coming fast after me, I was forced to go on with my waggon ; but cannot tell how I came down the hill, only remember that the other path was brought from a high hill to a low valley, and the wheel-ruts washed away.

" Then now this dream that thou hast read to ME,  
 I'll answer every single line to thee.  
 The first thou saw'st it is gone before,  
 Bow'd down in prison by the human power.  
 But now I tell thee that thy pen goes deep :  
 Thou saw'st the ground did with the waggons sink,  
 Till the high mountains they did then come low ;  
 Deep was the vision I to thee did show,  
 So now I tell thee it shall sure come on ;  
 Because my anger doth like fury burn,  
 Against the stubborn harden'd sons of men ;  
 And, like the waggons, I shall crush them down.  
 Therefore the waggon's lading now for thee ;  
 Thou must go on, and canst not now delay ;  
 The horses close will surely on thee come ;  
 It is my Spirit for to press thee on.  
 Thou knowest how that Brothers is before,  
 Which is the reason thou dost look and fear :



But by his weight the whole it was pull'd down—  
 I know my prophet's in a prison bound,,  
 And in their hearts there's few for him do feel;  
 I'll break mankind, as he did by the wheel.  
 It was his weight that shook the earth all through—  
 Deep is the vision brought unto thy view.  
 But to thy own dream—thou hast sure forgot .  
 Whether the waggon broke the ground or not:  
 No, no, I tell thee 'tis conceal'd from thee;  
 Thou must go on, and I will guide the way.  
 The sons of men will pull my vengeance down;  
 For saint and sinner now do bring it on;  
 I say they're sickly as they are lukewarm."

All lands are in darkness at present; but as I know the end of all things is at hand, and it is as clear as the noon-day's sun that the Bible is fulfilling, that all hath happened together, I shall now give my readers the meaning of our Saviour's words, when he said, "As the days of Noah and Lot, so shall the coming of the Son of Man be." In the days of Noah they were full of unbelief; and in the days of Lot the same; and so they are now; but the substance of the days of Noah is in Genesis, chap. vi. where it is written, "It repented the Lord that he had made man;" not that the Lord repented that he had made man. Here is a mystery that men do not discern. And the Lord said, "I will destroy man, whom I have created, from the face of the earth, both man and beast;" for it grieved him to the heart that he had made man. But was man destroyed? You must answer, no. Noah was not destroyed, nor his sons; and by them the world was again increased to as large a number as before. Then here is a mystery beyond the depth of human comprehension, which I never discerned; and of myself cannot explain, nor can any man by learning; for in this mystery, man was preserved in a wonderful manner; though it giveth room for men to say, the Lord did not do as he said; as they feared to give their God the lie; but was it man they would.

Now I will throw open my Bible to men. It repented the Lord that he had made man so subject to the arts of Satan, and that he had given him such power over man; and therefore he caused the ark to be erected, for the preservation of man in the great and terrible day of the Lord. Now man was so far from being destroyed, that the Lord caused an astonishing building, for the reception of man and beast, whom he said he would destroy. Yet in this extraordinary manner were man and beast preserved. The Lord was grieved to the heart to see how the powers of darkness were working man's destruction; but as the deluge overthrew the workers of iniquity, so shall the deluge overthrow the powers of darkness; for that is the man the Lord will destroy. It came first by water, but now it will be by blood. For as the ark was made to preserve man, so shall the ark of the New Covenant preserve man at last; but it will not preserve those that do not believe in Christ, as the full redemption for man. Now it is said of all beasts that were preserved, they should come to the ark of Noah; so all that will be now preserved, must come to the ark of the New Covenant, and call to their remembrance the words of the Gospel, wherein our Saviour assurcth them of their full redemption in his blood, and sheweth the signs that were set before them to lift up their heads, for their redemption draweth near: that meaneth a full redemption in the blood of Christ. Now those that believe as Noah believed the deluged would come: that meaneth, that the whole world will undergo a great change; and the sword, like the deluge, will go over the land, till it doth destroy those that do not come to Christ, and believe in him for full redemption; but those that do believe in him, as the Saviour of mankind, will be preserved, as Noah was in the ark, when the man of sin will be cut off from the face of the earth, and that is

the devil. The Lord created all things in heaven and earth; the heavens he created for his throne, the earth for man, and hell for fallen angels; and these must all have their fixed bounds, when Christ cometh to preserve man, as he did Noah, and lay the axe to the root, which root is the devil; and he is the root of every evil; for it is said to me, that what I have been ordered to do, by sealing up of man, is a much greater preservation for man than Noah's ark was. Now marvel not that the devil was called man, when he called the Prince of Glory, *very God and very man*, because he took man's nature upon him; and so was the devil, *very man and very devil*, when he entered into the heart of Judas. This I shall explain more clearly at another time; but this is a clear type of the last days; and those days are nigh at hand. The earth was never made for fallen angels, nor for the man of sin; therefore be assured he will be destroyed from off the face of the earth. This is what our Saviour meant by saying, "As the days of Noah, so will the coming of the Son of Man be." Here I shall come to the days of Lot, and shew you what our Saviour meant by that; but first I shall come to Sodom and Gomorrah. The sins of Sodom were men united in evil; and this is the type of men and devils; for as he entered into the heart of Judas, so he entereth into the hearts of men; as he did into the herd of swine, and they ran violently down the steep, and were choaked in the sand; and so will many now, that are so closely joined with the devil as the men of Sodom were. All this stands as a type of the last days. In every age of the world men have committed the sin with men, when they use violence one against another; and this was done, when they destroyed the Prophets, and crucified the LORD OF LIFE; and this you must consider was not done, before the devil en-

tered into the heart of Judas ; therefore our Saviour said, " it should be more tolerable for " Sodom and Gomorrah, in the day of judgment, than for them ;" for they declared their sins and hid them not ; woe unto their souls ! but these sins of cruelty will never be committed, without man being as closely united with the devil as the Sodomites were to each other. And now the time draweth near, that such men will be destroyed, as Sodom was ; for as the angels came to Lot in disguise, and Lot judged them men ; so the angels of the Lord are come, to warn all men the night is far spent, and the day is at hand, that all these things will be fulfilled ; and those that believe, like Lot, will be preserved, as he was, when the fire of the Lord's anger will consume the others. For you are to consider, it is written in Isaiah, the day of vengeance was in his heart ; and our Saviour said, " Offences must first arise ; but woe unto the land because of offences." Persecutions I know will arise, and all will come, as it was said of Sodom and Gomorrah. Now in every age of the world sins as bad as of Sodom have been committed, by killing of the Prophets, crucifying our Saviour, and putting the Apostles to death ; and since those days, the Martyrs have suffered by the same sin. Men and devils were united against the holy laws of God ; as their's were temporal, so all their sins of persecution were spiritual : for he that was born after the flesh, persecuted him that was born after the spirit ; and this hath been done by men in every age of the world. But now the spirit of prophecy is given to a woman, there will be many women that are in heart and life joined to the powers of darkness, joined together in persecution against the woman ; men will join with men, and women will join with women, in persecution, that do not believe, to persecute those who do believe, till the anger of the Lord be kindled to destroy them. So

it will end like the days of Noah and Lot. But were you to suppose it to be as the day's of Noah and Lot, you must say there will remain but one just man upon earth, and the greatest part of the world must be Sodomites : But that will not be the case; for when the sin of persecution abounds, grace will much more abound.

I know the things that I have published are hard to be understood, and full as hard to be believed, which makes some marvel at them, and cast various constructions upon them. Some say, they see no prophecies in them ; others, that it is from the devil ; whilst some attribute it to fallen angels ; and others conceive it as from myself alone, asserting that all my foreknowledge is drawn from the Bible ; and that I am out of my senses. I shall answer every one according to their different words.

Those that see no prophecies in them, do not understand what they read ; the book is full of prophecies throughout ; the letters I sent to the ministers, and what was written in 1792, are deep of prophecy, and speak of all nations in distress and war : the shadow is begun, and the substance is hastening on ; but I cannot make the blind to see, till it please the Lord to reveal to them the truth ; and if they cannot see it any other way, the Lord will open their eyes by the truth.

Now I shall answer those who say it is from the devil. If Satan is divided against himself, how then can his kingdom stand ? And how came Satan to know in 1792 what the Lord would do upon the earth, when it is concealed from the angels in heaven, till the Lord is pleased to disclose it to them, and to send them down to warn mankind thereof ? But if I, by the spirit of the devil, am become a true believer in Christ, by what spirit is the world become unbelievers in the gospel of Christ and

their Bibles, believing that their Bibles will never be fulfilled in any other way than their judgments point out? And that is no way at all; for while one is inclined to this way, and another is inclined to that, no man's judgment can be true; so it is impossible to fulfil the Bible to the judgments of men; and therefore it must be fulfilled to the judgment of God. But where is the man that knows his decrees? For it is written by the Prophets, "In the latter days the Lord will do marvellous things amongst them; the wisdom of the wise men shall perish; the understanding of the prudent men shall be hid:" then how can men tell how to fulfil their Bibles, seeing their understandings are hid? Who by searching can find out God? or who can find out the Almighty to perfection? Yet the world is led to believe they can, from their knowledge and learning, find out the mysteries of the Bible, which no man can maintain by arguments that their Bible is true, if they have wisdom to find it out. Now I ask mankind, by what spirit they are led to believe things contrary to the Bible, and say I am led to believe the Scriptures, consistent with the truth thereof, by the spirit of the devil? May not he that sitteth in the heavens laugh, to hear the folly of mankind, whom the Lord hath pronounced dead as to every knowledge and perfection of him, saying he is alive to all the knowledge of God, contrary to the written word of God, which the different opinions of mankind verify and prove? So let God be true, and every man a liar, who saith he can fulfil his Bible by learning; and let those who say I am led by the devil, prove it by the word of God, if they can, and I will give it up.

Now I shall answer those who say, it is from fallen angels, who wish to gain themselves in favour with God. This to me is as great an error as

the former ; for then the division must have taken place in hell already. But can fallen angels, after rebelling against God in heaven, and joining with the devil, work in the hearts of men upon earth to break the commands of God, ever think to gain themselves in favour with God again ? This to me is unlikely in the first place ; in the second more unlikely, to think by mocking of God, by coming as an angel of light, pretending he is the maker and judge of all men, and that all power in heaven, earth, and hell, is his, should ever gain him in favour with God : I say, this appears so improbable to me, that if the fallen angels think it, they must have lost their senses, as well as their glory. I conceive, therefore, those thoughts to be the production of a weaker head, to judge it came from fallen angels, than mine to judge it came from God ; for I cannot build my faith upon any such sandy foundation.

Now I shall answer those who say, I am, or shall be out of my senses. This I grant is true ; for out of my senses proceed all my writings ; and so far from any sense or knowledge I have of myself, so high as the heavens are above the earth, and how much farther they will go, I cannot tell ; but this I know, they are gone so far, that they never will come back to the senses of men, while they are of so many different opinions.—No judge will give up his cause to a divided jury ; and I must be no judge of my own cause, if I give it up to a divided people : For the first minister I ever spoke to on the subject said, it was from God ; the second, that it was from the devil ; the third minister said, the latter gentleman had not shewn his sense in what he had spoken ; the fourth declared, that it was not from the devil ; and if not of God, it was of myself ; other ministers said, it was the disorder of a confused brain ; and this disorder had so increased over the land, that every

one felt the fatal effects thereof: and I feel it to my sorrow; for the truth of all my writings lies before me; and I know I must go through evil report, and through good report, through honour, and through dishonour, as counted a fool, yet making some wise: The bees gather honey from the bitterest herbs; and those whose minds go deep, will get wisdom from my foolishness, should it prove from the devil, as some insinuate; but if of God, as I judge it is, it will strengthen their faith to stand in the evil day, and give them courage and faith to stand against all the wiles of the devil; for it is by faith ye must be saved. I have already told you, and I now again tell you, the end of all things is at hand; by which is meant, that Satan's kingdom is to be destroyed; that all nations will be called in; the fulfilment of the Gentiles, and the calling in of the Jews.

Now I will answer those who say, if my writings are not of God, they are blasphemy. I grant it, and give credit to their wisdom; for it is written, *Woe unto them that say, the Lord saith, when he hath not spoken; but he that hath my word, let him speak my word faithfully, saith the Lord.* Heaven is my witness, I have spoken it faithfully in all I have written; but as our Saviour saith, *The wind bloweth where it listeth, and ye hear the sound thereof, but cannot tell from whence it cometh, or whither it goeth, so is every one that is born of the spirit; and perfectly it hath been often so to me; nor can I tell from whence it cometh, or whither it goeth, but judge the spirit to be of God, from the truths of my writings, and the manner they are spoken; yet leave the world to enjoy their opinion, and I to enjoy mine, till the truth is proved, which it certainly will; for when the public have passed their judgment on them, then will the Lord convince them, whose judgment was right, and whose was wrong.*



Now I shall answer those who say, it is presumptuous blasphemy. And this is the greatest presumption man can speak, to say he knoweth it is blasphemy: for he must judge himself more than man, and have a high opinion of his own wisdom, who will take upon him to assert, he knoweth it is not of God, but presumptuous blasphemy of myself. Let that man or woman make my writings false, which with all their boasted wisdom they cannot do; for I have now by me writings for years past, which will prove the truth of my words; besides what I have put in print, predicting what is hastening on, and which a few years, will fulfil; and many men will be convinced of the truth, that all cometh as I foretel. And what a proud, conceited fool must I be, to say of myself, I have more knowledge than the learned, and can tell them better than they know, from my own wisdom! Shall I say I know it from philosophy, and do not understand one planet? Shall I say I know it from divinity, and never studied the Bible in my life, any further than I thought necessary for my own salvation? Shall I say I know it from other men's works, when I put no belief in any man's judgment but the prophets and apostles, and those who were inspired by the Lord? Shall I say I had the spirit of wisdom given to me, when I never had any talents to boast of in my life, and was considered by all my wordly wise brothers and sisters the simplest of my father's house? And I always deemed myself the same: but the Lord hath chosen the weak foolish things of this world, to confound the great and mighty.

I must intreat my charitable christian readers to keep my first books by them, till they see the end of the ten years mentioned therein, in page 37, which was turned to the ten days, in page 34; this was in 1792, and the ten years will elapse in 1802; so they cannot judge clearly of my pro-

phesies till they do see the ten years fulfilled, when it will be evident to them. The reasons assigned to me for putting it in print the beginning of the century is, the hand of the Lord will be close after to fulfil them. Very extraordinary and strange events will take place in two years, and more extraordinary in four; but if fatal events, it is unbelief will bring them on; for I now tell all men, that peace and plenty, love and harmony, will never abound in our land, until men are wishing for Christ's kingdom to be established: then the Lord will begin to change our scene of sorrow into happiness, which you will see in page 51, on the fall of man. A few years will convince you of the truth of my writings: the shadow is past, the substance is hastening on; weigh deep the lines that follow the fall of man. But some will say, can such a promise be made to a woman? I grant it mysterious to be believed; yet remember the first promise that was made to the woman, and then you will not marvel it should be the last. Consider how great was the promise made to Abraham, that in his obedience all the earth should be blessed; and though that promise is not yet fulfilled, I am of opinion it certainly will: But will you say it ever was fulfilled? then I answer, it was in an age before I was born, and in an age I never read of.

I shall now answer those who say, I go on as my mind is deranged. I grant it; and so did all the prophets of old. Their minds were so deranged, that Noah was judged an old fool, and Lot the same. I should fill my book with how the prophets were judged deranged, if I were to enter into the list of them. But the deranged senses of the prophets and the apostles, and the words of our Saviour, have so far deranged my senses, as to believe in them. How must Noah's senses be deranged, when he found no man believed him?

yet he persevered to go into the ark. And what strong infusion must take place in his head, when the heavens gathered blackness, and those who judged his building the ark to be the strange effects of faith, found it the fatal effects of faith. And how must Lot's senses be deranged, when he saw the strange effects of his faith, being judged by his own sons an old fool, become the fatal effects of unbelief to those who mocked him, when they saw the fire come down from heaven? How must his senses be then deranged, when he saw his mockers destroyed? And how must my senses now be deranged, when I see the strange effects of my faith kindling all over the land, and bringing the fatal effects of unbelief over all lands? Can my senses stop here, without believing, that he who hath begun his strange work, will in the end shew his darling attribute; and go on from conquering to conquer, until he hath brought forth judgment into victory; for mercy is his darling attribute, judgment is his strange work: and strange to me is all before me. How men's senses can be deranged, when they see the sun is risen, and say the daylight is not broke; in what a dream, or what a sleep must such men's senses be deranged! and so they may go on until they see the evening star appear, and the sun begin to set in darkness. Will they then say, I have passed my day in sleep; and it is too late to arise and be doing; I will wait the effects of another day? But let such remember, that at midnight was a cry; and the bridegroom appeared; and you slept away the day, wherein you ought to have got your oil ready, and your lamps prepared. So in all ages of the world we may see the strange effects of faith, and the fatal effects of unbelief. And this our Saviour, and all his Disciples, warned us would be the end; the foolish virgins and the wise. For wisdom teacheth us to fear the rod, and he that appointed it; but folly teach-

eth us to despise low things, and climb to high ones; as the seed of Noah, who, because they had been favoured in their forefathers, by being preserved in the ark when the world was drowned, thought by their wisdom that they could build castles in the air, to climb to heaven, and so be preserved, if another deluge should come; not considering that the ark was built by the command of God, and they were building by their own wisdom, whose wisdom the Lord soon confounded, by dividing their language. And now it is the same; men have built too high in their own wisdom; and the Lord hath divided their speech and opinions. There was not more difference in tongues and languages, to stop their building of the tower of Babel, than there are different opinions now about my writings. Then on whose judgment shall I fix my faith? on this man's? or on that man's? or on the Lord of life and glory, who hath commanded us to have salt in ourselves, and to judge for ourselves, and not for another?

I shall now reply to those who say, if I judge my writings to be of God, I must think myself a great favourite of heaven. I answer that I always considered we were great favourites of heaven, or our Bibles could never be true. Can any one reflect for a moment, and see what the Lord hath done for man in every age of the world? what care and concern he hath taken for him; suffering his Son to leave his Father's throne, and strip himself of all but love; to change the godhead into manhood! and trace his life from the manger to the cross; is it possible he would have done all this for our sakes, had we not been great favourites of heaven? For what must the Holy Trinity feel! Could the Son suffer, and the Father, not? Can we suppose that the heavenly host did not suffer pain, to see the Son of God, the Prince of Glory, sweating drops of blood, compassed round by men and devils,

treated with infamy in Pilate's hall, and offered up as a malefactor upon the cross? Can we believe that he suffered all this for our sakes, and not consider ourselves favourites of heaven? Should a king say he would venture his life and fortune for his subjects, who were near his heart, would it not be an unjust return for them to say, he did not love them? Should they not rather say, his love hath kindled ours, we are greatly in favour with our sovereign; therefore we will hazard our lives for him? Now let your thoughts go deep and you will perceive that the creature is a great favourite with his Creator. Man is a great favourite with God; for the Lord saith, *My delight shall be with the sons of men*; and our Saviour saith, *He that doth the will of my Father, the same is my mother, my brother, and my sister*; then are we not great favourites of heaven? At what do ye all marvel! Our Saviour said, *What I say unto thee, I say unto all; God is a faithful rewarder of them that diligently seek him*. This was my deep meditation from my early age, which made me judge we were favourites of heaven, and caused me to love and fear him. If you weigh these things deeply, I think you will join with me in opinion. Can you suppose the Lord hath shewn his love so far to man, and that he will leave him before he hath completed and fulfilled all the promises he hath made? What you so much marvel at, his revealing himself to a woman, is the least mystery, when you trace your Bibles back; for all the Bible is marvellous: you will find so it began; and so it will end.

Now I shall come to the purpose. What a wonder does this appear, that the secrets of the Lord should be revealed to a woman! A wonder so great to many, that they cannot believe it. And was not the first as great a wonder as the last, when the Lord caused a deep sleep upon man, and

took one of his bones to complete his happiness, and be robbed of his purpose, words and promises, by the arts of hell, by the woman and the tree of knowledge that he placed in the garden of Eden? If you weigh this deeply, you will see nothing more to wonder at the woman's bringing you the knowledge of the good fruit, than her bringing you the knowledge of the evil. But all is a mystery—

“ And I shall put the mystery here :

Ask if the learned this can clear ;

If so, their talents they must shine.

In wisdom bright that is divine.

Out of the dust I made at first

My perfect image there :

I breath'd in him, it plain was seen,

My Spirit, bright and clear ;

And lord below, you all shall know,

I did my likeness make.

I took a bone from him, 'twas known,

To make his bliss complete ;

This I did do, believe it true,

Though man did it deny ;

It was the bone I took from man

Brought fatal destiny.

Then here's a wheel beyond your skill

To answer my demand ;

The man or we deceiv'd must be,

If that my word don't stand.

If it do not, (perceive your lot,)

Then I must surely err,

And like thy pen the fall of man

Must fall to rise no more.

But if I do, (believe it true,

My word I shall make good,)

It was the bone I took from man

Should break the serpent's head ;

And that at last my word at first

I surely will complete.

The woman ne'er brought on the curse,

★ But did the serpent cheat :

A mystery here there's none can clear,

Because the lines go deep ;

But I'll appear to answer here,

And make the mystery out.”

Now, if my readers say they cannot see how this can be made out, I will in the next part, render it

to them. in the way it is explained to me, as clear as the noon day sun. But some readers will say, can we believe the Lord will condescend to speak in so familiar a manner to dust and ashes? I answer, how familiar did the angels appear to Abraham and Lot, when they came to them in disguise as men? and how familiar did our Saviour appear in disguise to his disciples? I could fill a volume with the freedom of the Lord with men. Angels must first come to the similitude of men, before men can arise to the similitude of angels; signifying, that angels must stoop to the imperfections of men, before men can arrive to the perfections of angels; and there can be no perfection in men, till they are all of one mind: for every man's way is clean in his own eyes; but the Lord weigheth the spirit. Now I have promised to give up my cause to the opinion of twelve ministers, if they are of one mind; and till they are, I am the judge myself, that the same Spirit that indited my writings, inspired all the prophets throughout the Bible; and if I err, they did the same; for one Spirit inspired the whole. Whoever deny the truth of this, let them bring forth their arguments, and shew their strong reasons; and I will bring forth mine, such as no man shall be able to answer me one word in a thousand: For the Lord hath a controversy with his people; therefore now give ear. O heaven! and be thou astonished, O earth! for the wonder of the woman is come unto men. If there be any sense or understanding in them, they cannot read over these two volumes without wonder and amazement, if they judge it is not from God—that a woman hath life and senses to be a mocker of God; a deceiver of man; and a defier of all the powers of hell, despising him as being the author of all our misery: but there is help laid upon one that is mighty, to keep us from all his power. But on what power can I rely, if I am trifling with the Lord, to say

that all my writings came from him, when the Lord hath not spoken. As to men, they see I neither regard their smiles, nor fear their frowns ; neither am I dismayed by their words, but say with David, " If I am vile, I shall still be viler ; and if I have brought you wondrous things at first, I shall bring you far more wondrous things at last—

Till Adam's wonder will begin,  
And so I say 'twill end with men ;  
Till Adams here will all appear,  
To see the bone of man ;  
In every seal my mind reveal,  
And give it to your hands.

I am sorry to disappoint my readers, by not inserting in this book all I promised in the last ; but what use is my publishing what the world do not believe, till I have convinced mankind from the Bible, and put to silence the tongues of foolish people, who do not discern what they read, and what they profess to be judges of ? I marvel at the simple speeches I hear from some ; how it is possible, that a people in a christian land can be so void of understanding, as to say, I have kept a journal of what has happened for eight years, and now put in print as prophecies ; then I must have shot beyond the mark, and overshot myself ; for they are informed in my first part, that I have placed letters in the hands of ministers, stating what would be the events of years, and that the truth followed. If I have published lies, is it not easy to find out the truth, by demanding who those ministers are ? If I refuse telling, then let them say, I am an impostor. Every circumstance which relates to 1793, I have living witnesses to prove I wrote in 1792, and never had the seals in my possession ; so I have not imposed on the world by false reports, the Lord is my judge ; and I can clear myself with the truth of all I have said and done.



The unbelieving world, that mocked my writings last year, are now fulfilling the very effects I said would follow the harvest. I was then cursed by buyer and seller; both farmers and tradesmen boasted of the plenty, and called me fool and old witch; said that I deserved to be hanged for telling them they would be disappointed, and perfectly informing them what effects would follow the harvest, and they are now fulfilling my words. I shall answer such fools according to their folly.

“ So if a Prophet is denied,  
 Then say the witch is come,  
 Who can foretel what will befall—  
 I’m jesting now with man;  
 After their manner I do speak,  
 As I have often done;  
 But soon my fury it will break,  
 And to the purpose come;  
 And then you’ll find I am no witch,  
 Nor do the lines agree;  
 But when my hand begins to touch,  
 Your witchcraft you will see;  
 That one another you’ve bewitch’d,  
 And one another blame;  
 But when my fingers you do touch,  
 I’ll put you all to shame.  
 So boast no more of your great store,  
 Till you can make it good;  
 And let your oaths ’bout me be o’er,  
 They’re fallen on your own head.  
 I warn’d you all it so would fall,  
 And you did not believe.  
 Can no one judge from whence the call?  
 Yourselves you did deceive;  
 So now take care, I warn you here,  
 Of what is hastening on,  
 That if the sword doth now appear,  
 The famine next will come.  
 As in the paper was decreed,  
 You’ll find it come from heaven;  
 And if your oaths make my heart bleed,  
 Then now the lump I’ll leaven,  
 That is to fall upon you all,  
 And vengeance now I’ll take;  
 For if your mocking still goes on,  
 My sceptre I will shake.

My rod before doth now appear,  
 And threatens now by man,  
 That they will see the harvest clear,  
 Or else the rod shall come;  
 And so 'twill fall upon you all,  
 If you do not relent.  
 Then see the witch that you did call,  
 To hang was your intent:  
 But now see clear, the danger's near,  
 To turn the other way;  
 You have more reason now to fear,  
 Than see the judgment-day.  
 I said in Spring it would begin,  
 And you would see it in Lent;  
 And as the shadow's now begun,  
 Be wise, or you'll repent.  
 For deep you'll see the mystery  
 Of all was said before;  
 And mark from me what I did say,  
 And May will soon be here;  
 Then you may see your destiny  
 To hasten fast in May.  
 Your fortune-teller was despis'd.  
 And to be put away;  
 The Spirit you have try'd to quench,  
 And prophecies despis'd.  
 Reflect, in May what you did say,  
 And now you may grow wise;  
 Or May 'twill be, you all will see,  
 A fatal May for man,  
 If you in confidence agree  
 The Prophet to condemn;  
 Then you shall see your destiny,  
 What I will put away;  
 And every mystery will come round,  
 As I before did say.  
 Let May appear, my hour is near  
 To turn it back on man;  
 Then for the powers I bid you pray,  
 The heads now of your land.—  
 This I'll explain another time:  
 But tell you this of May,  
 You all will see such destiny,  
 To judge what I do say  
 Is spoke one year, and not appear,  
 Another hastening on  
 For me to make the mysteries clear,  
 And prove from whence they come.

Could they discern how I do warn,  
 No learning can appear,  
 To shew I shall bring on the storm,  
 And every danger's near."

I dreamt I saw a large castle building, with large  
 bow windows and boards before them. I thought  
 the wind rose high, and carried the boards up in the  
 air, and that they fell back again in the same place.  
 I said they must be fastened to make them remain.

" My house is building now a-new,  
 My scaffolds I shall place,  
 The boards must keep the storms and rain,  
 For they shall want no glass ;  
 For my partition must be strong,  
 The glass will never do ;  
 You'll see the time before 'tis long,  
 I'll bring it to thy view.  
 Strong, firm partitions you must build,  
 Which stones cannot destroy :  
 I say the storms are rising high,  
 For those that don't enjoy  
 A steadfast and unshaken faith  
 For to rely on ME ;  
 Fatal scenes are coming on,  
 That every soul shall see.  
 For every proud and scornful heart  
 I certain will bring low ;  
 For fatal years are coming on,  
 That every soul shall know.—  
 And when thy writings are brought forth,  
 They'll say this is the year  
 That I pronounc'd my just decrees,  
 And England sure shall fear.  
 The last year I my threatenings sent,  
 With cold and hunger too ;  
 But now 'tis chang'd the other way—  
 I'll bring it to thy view:  
 The weather mild, my smiles descend,  
 And now 'tis just the same ;  
 Man with his Maker does contend,  
 But does not know my name.  
 Sin in your land does still abound,  
 As I have said before ;  
 If Satan's come for to condemn,  
 Then sinners sure may fear ;  
 But if 'tis I that do reprove,  
 I bid mankind awake ;  
 For if that they do slight my love,  
 My sceptre I shall shake."

Compare the three chapters of Joel together, beginning with the first—"Hear this, ye old men, and all the inhabitants of the land; hath this been in your days, or in the days of your forefathers?" Now look back on all the records of history, and your Bibles, and see if all things have ever happened together as they now are. Were I to go through the chapters which relate to the Jews at that time, and what is for Jews and Gentiles now, I should take up too much of your time; but I shall come to the purpose. When the Lord was doing any extraordinary thing in the land, it was to bring about some strange acts, and some extraordinary event was to take place. Now compare the words of our Saviour with the words of the prophet Joel, and see if such things have happened in the days of your forefathers, as have within half a century. Nation hath risen against nation, city against city; five nations have been divided against themselves within the space of forty years; wars and rumours of wars, perplexities and distresses of nations, and almost the fear of a famine, which we have heard from abroad and at home; and hath all this passed unnoticed? Men imprisoned for prophecies; yet the spirit of prophecy doth not cease, but much more abounds; and so do sorrows in all lands abound; then see if all such things have ever happened together in the days of your forefathers. Our Saviour said, "I come not to destroy the law and the prophets, but to fulfil them;" but were the prophets' words ever fulfilled? yet Joel's words must be fulfilled, when the Lord cometh to pour out his Spirit upon all flesh. Compare those words with the words of our Saviour—"When ye see all these things, lift up your heads; for, lo! your redemption draweth nigh." The word of the Lord spoken by the Prophets, and the words of our Saviour, and his Apostles, are all fulfilling together. Now the

prophet *Amos*, in chap. iii. ver. 7, says—"Surely  
 "the Lord will do nothing, but he revealeth his  
 "secret unto his servants the prophets." But will  
 you say, the Lord hath not done it? Is there evil  
 in the city, and the Lord hath not done it? Will  
 the lion roar where no prey is? The lion hath  
 roared, who can but fear? The Lord hath spoken,  
 who can but prophesy? Bring the law and the  
 gospel together; for as a chain is linked together,  
 so they must be fulfilled together. I have given a  
 very short account of what is explained very  
 clearly.

The 5th of November, 1794, was explained to  
 me in the following manner:

"As Moses was a type of Christ, foretold  
 By all the Prophets you have heard of old,  
 November is a sure and certain sign  
 How it will end with all the human kind.  
 The plot at first resembled that of hell,  
 Where the infernal fiend does ever dwell;  
 The arts of man resemble all mankind  
 That to such master do their spirits bind;  
 And in the manner they have kept the day,  
 So in like manner all will pass away.  
 Some of you now regard it not at all;  
 Before that day all such must surely fall;  
 Some are like madmen drunken at that day,  
 And so like madmen some will pass away;  
 Some sport with fire, and they do not know  
 Of any reason why they've kept it so;  
 But yet with fire some will pass away,  
 And be consumed in that awful day;  
 Some sport with rockets mounting in the air,  
 The fire does sparkle, you may see most clear;  
 So will the fire sparkle from on high,  
 And then too late for any one to fly;  
 Others by ringing make the echo sound,  
 The clashing bells in every parish round;  
 While some their songs of loyalty do sing  
 In honour to their Saviour, Lord, and King.  
 This is the different conduct of mankind;  
 And those the different answers they shall find.  
 For when the letters were first blaz'd abroad,  
 Then every one pursued his different road;

So when thy letters are first blaz'd abroad,  
 Then every one will seek his different road:  
 They'll seek at first the truth for to find out,  
 But I will make it plain, they've nought to doubt.  
 For in the house the right man bore the name,  
 For whom the letter was when there it came;  
 Because kind Providence did order so,  
 That they the certain truth might surely know;  
 So when the right man cometh unto thee,  
 Whom I have mention'd so repeatedly,  
 Then the dark mysteries will be brought to light,  
 And plainly shewn to each believer's sight;  
 And then the different road they will pursue,  
 To prove to man that all my words are true.  
 Some will in transport wait for that glad day,  
 When they their King in triumph sure shall see;  
 The heavenly music will sound in their ear,  
 And they will long to see their Lord appear  
 In all his glory for so bright to shine,  
 And eager wish for that appointed time;  
 While lukewarm Christians they will little care,  
 And say, if we're in Christ, what shall we fear?  
 What further hopes have we for to believe?  
 If we're in Christ, what more can we receive?  
 But such professors are lukewarm to me,  
 And much more hateful than the sinners be;  
 Because that they are loyal to their king;  
 But lukewarm Christians will no honour bring.  
 The day appointed they shall never see,  
 Nor with the Bridegroom welcom'd in shall be;  
 Their lamps gone but, and I will shut the door;  
 The foolish virgins shall not enter there.  
 Now to the wicked thou must quickly turn;  
 For there my anger shall like fury burn.  
 Now change these lines, and thou wilt quickly see  
 How well with reason all this doth agree.  
 Therefore let no one blame the Romish bands,  
 Nor the most spiteful Jews, nor heathen lands;  
 For they myself so much I do not blame;  
 Because they've never heard a Saviour's name;  
 But those that do profess to know my name,  
 And by their conduct do deny the same;  
 Them of high treason I will sure condemn,  
 And lay it heavier on such sons of men;  
 For once my anger does begin to smoke,  
 Then sure such souls shall shrink beneath my yoke.  
 Now from this type a warning I do give,  
 How every one may now begin to live.

In 1794 I dreamt I was on a high place; but I could not tell how I came there. I thought I was in a large room, that had got two bow windows, out of one of which I thought I looked, and saw the clouds working in a very strange manner, with a train hanging double, that had the appearance of gunpowder; and a most extraordinary spectacle did the working of the clouds in heaven exhibit. I was ordered to pen it, and it was explained in the following manner:

" This is the very mystery of thy dream,  
The working of the clouds I shall explain;  
For in the heavens I say 'tis working high;  
But there comes on another mystery;  
For the dark train it must to all be known,  
The fury of the Lord is coming down;  
But hanging doubly surely it would be,  
And every nation shall my fury see;  
Yet as thou know'st not how thou didst come there,  
So all's a mystery I to thee declare.  
'To know the will of God, how can it be?  
Thou know'st to man it is a mystery.  
I ask of those that do my Spirit blame.  
Am I not God, as yesterday the same?"

*[The remainder of this dream shall appear in Part III.]*

In 1795 I dreamt there were two boys sitting by the fire; one of whom, hearing he was to be killed, turned himself into a rabbit; and they were compelled to dash his head in pieces. I thought the other boy said to me, you will not kill me, will you? the Lord is too merciful, and you are too pitiful. I thought I took the boy up in my arms, hugged him to my breast, and said, no; I would sooner kill myself, than hurt you. Simple as this dream may appear, very deep is the meaning. I shall give the explanation in the following manner:

" Then now unto the purpose thou art come;  
Just like the boys are all the sons of men.  
Thou know'st that one turn'd himself to a beast,  
When death upon him, and his sentence cast,  
Which made it easy him for to destroy.  
But now thou'rt come unto the other boy;

He saw the other did before him die,  
 And then for mercy he did humbly cry;  
 He sought thy mercy; it he did obtain,  
 Thou hughest the child when he did sore complain.  
 'Twas I that brought this vision to thy view;  
 Just like thy dream I with mankind shall do;  
 For such as humbly now to ME do come,  
 I say, like thee, I have freely died for them;  
 My arms are open, and I will embrace;  
 But wee to them who turn themselves to beasts;  
 For like the other they shall surely die—  
 To kill the beast it is your common cry;  
 This is the language you have got below,  
 And kill the beast when anger you do show,  
 And now my anger shall begin to burn,  
 If men to beasts themselves they now do turn;  
 And to the righteous (they are all asleep)  
 I tell thee now, the wheel-ruts will grow deep."

Simple as this dream may appear, it is deep and weighty to the whole land.

The following lines were explained to me, in answer to the chosen men disputing.

" But such a mixture in these men is found  
 As grieves my soul; I am provok'd to hear  
 Their yokes; their bonds asunder I shall tear.  
 Not join'd together, how can any draw?  
 Backward and forward now my plough must go,  
 Jangling together; who can hold the sulk?  
 I say, the ploughman they must think a fool,  
 To let his bullocks thus go in the plough;  
 Break up the furrows I do ask thee how?  
 Thou know'st the sulk will go out of the ground,  
 When such a jangling's in the harness found;  
 For if a like the harness don't agree,  
 No man can plough the ground, 'tis known to thee,  
 Till they're took out, and others are yok'd in;  
 Then to that very purpose I will come;  
 For, as a husbandman I'll do the same;  
 Unless their madness I can calmly tame,  
 And in one harness they will all agree,  
 My plough is ready for to set them free;  
 For, as a husbandman I'll now appear,  
 Break up the ground, and leave the fallows bare.  
 A man of war I surely now will be,  
 And leave no foe without a victory."



The following lines were explained to me, when I was ordered to send my first letter to one of the dignitaries of the church.

“ Now like the psalm I shall begin;  
 My name shall fly abroad;  
 And let the heathen nations hear  
 The sentence of the Lord.  
 So with thy letter now begin,  
 That thou must send to —  
 The souls of many he shall win,  
 If he my voice will hear.  
 My words before him they must come,  
 And let him weigh them deep;  
 For now my time is fully up,  
 If England now does sleep.  
 Out of their dream they must awake,  
 If they preserv'd will be:  
 My rod and sceptre both I'll shake,  
 If men do not obey.  
 Great is my promise if they do,  
 But threatenings are severe;  
 And they shall find my words are true  
 Before I've ended here.  
 So with thy letter now begin;  
 For I shall all men try;  
 And if they to the purpose come,  
 They'll surely find me high.  
 Shock'd with surprise he'll surely be,  
 As you this day begin:  
 Another time I shall explain  
 The meaning of the thing.”

The Sunday after I had sent the letter, the reverend gentleman's text was from Hebrews, chapter iii. verse 7—“ Wherefore, as the Holy Ghost saith, to-day if ye will hear his voice, harden not your hearts,” &c. When I came home, being full of doubts, I was answered—

“ O thou of little faith, why dost thou doubt,  
 Because all mysteries thou canst not find out?  
 I said in bye-paths thou must first go through,  
 Unhang the gates, and o'er the stiles must go;  
 Then in the gap I bade thee set to come,  
 Or in my tury I should throw all down;  
 Then in the gap I bid thee now appear,  
 Make up the breach, as Moses did before,  
 And from the text I said I'd fix it there.”

The Holy Ghost to thee is surely come,  
 'Tis he inspires, it must to all be known.  
 From place to place, and heart to heart I go,  
 And know before what every man will do.  
 Out of his mouth to-day he did declare  
 That very text that brings' the substance here;  
 For like the text I say I'll surely do;  
 If men will not obey, and own me true,  
 Provok'd to anger, I shall soon begin,  
 If men deny, when thou hast told my mind.  
 And now I tell thee, if thou dost draw back,  
 Thou and thy friends in pieces I shall break;  
 But let thy friends with thee in this agree,  
 Then by their faith preserved they shall be,  
 As all thy writings are in a straight line:  
 And can they prove the writings are not mine?  
 No greater judges then they must appear  
 Than thou wast of the sermon thou didst hear;  
 And that thou say'st thou didst not understand,  
 So wilt not justify, nor wilt condemn.  
 So to mankind I now do say the same,  
 If they'll not justify, they can't condemn;  
 And to thy judgment they must give it up,  
 And 'tis by thee the curtains must come back;  
 For he that preach'd it now the judge must be,  
 And now I tell thee so must it be by thee,  
 If that thy writings they can't understand,  
 But say it is out of the reach of man,  
 To judge aright of things that are too high,  
 Then to thyself they all must give the day."

One night I dreamt I saw men in the air, who  
 pitched with their horses upon the earth; the horses  
 fought furiously, and the men fought furiously;  
 and so frightened me that I awoke, and thought  
 the French would land; but I was answered in  
 the following manner:

" 'Tis not the French, as thou dost now suppose;  
 The scarlet dye was on the soldiers' clothes,  
 And on the earth for battle firm they stood:  
 Thou know'st my garments they were dipt in blood.  
 No more in Bethlehem doth the infant lay,  
 But now in heaven my wonders shall display;  
 A place for horses, when the Son of God  
 Unto mankind his coming first was know'd;  
 And as the horses do the harness wear,  
 So let them know my chariot it is near.

These heavenly visions shall to all be known,  
 That in my chariot I am coming down:  
 No more in swaddlings doth the infant lay,  
 But now I'll come in glory's bright array,  
 And a true Saviour now I'll surely be  
 To those who put their trust alone in me.  
 But darkness o'er the earth will sure abound;  
 Yet you, enlighten'd land, his praise resound;  
 The glory of the Lord shall in thee rise,  
 And his salvation shall be in the wise.  
 Conquering to conquer I will now begin:  
 Rejoice, ye lands! with joy and gladness sing."

This dream is deeper than any man can possibly imagine.

I shall here introduce a parable, that was interpreted to me at the time Campion was executed for committing a riot, and who was drawn to the gallows guarded by soldiers; near about which time a mill-stone was broken at the very mill where the riot first commenced, which shook the earth for four miles round, as report then stated. It was explained to me in the following manner:

"I said the thief with me did surely die,  
 When I was murder'd on Mount Calvary;  
 And now the sight much like it doth appear,  
 To let them know my chariot-wheels are near.  
 The stone was broken at the mill, 'twas so,  
 It shook the ground, let all the readers know.  
 The swords and spears thou whettest all in vain,  
 For to prevent the time is coming on;  
 And know the sceptre I shall surely sway,  
 And save the soldiers who do me obey;  
 That is, to act according to my word,  
 And let them know that I alone am Lord:  
 A disaffected man they all call'd me,  
 And said the tribute I refus'd to pay;  
 Then now for tribute I shall pay them all;  
 My sword and gun do loud for vengeance call.  
 That very man to Paradise is come;  
 Unto the cross he brought me back again.  
 And now my sword it shall like fury smoke,  
 The hearts of men I'll surely bow or break,  
 Just as the mill-stone did before the time;  
 I say of all men they are totally blind,

Or like thy sister, head-strong wisdom growñ,  
And think their gods and they can rule alone,  
When that the hearts of none they can contround."

ST. ATHANASIUS'S CREED *paraphrased.*

" The Father, Son, and Holy Ghost, these three  
Make one true God, in perfect unity;  
The Father is the giver of them all;  
The Son is the redeemer of the fall;  
The Holy Ghost did to the Virgin come  
To make the Trinity agree in ONE.  
The Son did come, man's nature to assume,  
That man again might like his Maker come;  
But here's a mystery I'll to thee reveal,  
That I no longer shall from thee conceal:  
That God and Man must first united be  
For to fulfil the glorious Trinity;  
The Trinity and Unity are one,  
A perfect peace then made with God and man.  
Another mystery lies still behind,  
That thou in no ways out the truth canst find,  
Which thou must gather from the Trinity,  
Though join'd in one, inferior man must be.  
These things that I to thee have now reveal'd,  
Are from the wise and prudent men conceal'd;  
Because the Son of God, when here below,  
Has said, to babes he would the mystery show.  
One person of the Father is the Son,  
Another of the Son is surely Man,  
Another of the Holy Ghost proceed—  
The woman's doom'd to break the serpent's head.  
Not of herself she any thing could do,  
But by the power of God these things are true;  
The Godhead of the Father and the Son,  
And of the Holy Ghost, these three are one;  
The glory equal, and in majesty  
Make one true God in perfect unity.  
This is the faith that all men must believe,  
If they again will perfect be receiv'd;  
For by the christian faith we are compell'd,  
That we with God and Christ be reconcil'd;  
Then every man in Christ shall be made lord  
Of every blessing he doth here afford;  
And woman by the Holy Ghost shall come  
To full perfection, equal with the man;  
Bone of his bone, and flesh like his become,  
Dividing substance, but in heart as one;  
The seed that's planted in the virgin's womb,  
Not of herself, doth to perfection come;

Nor no perfection could there be in man,  
 Till by God's wisdom they were join'd as one;  
 Made heirs of God and Christ; and heirs of heaven  
 Shall be their seed, when the whole lump is leaven'd.  
 So now your Saviour's words you plainly see,  
 They are made perfect in this Trinity;  
 None is before nor after, neither then,  
 Because in God they are all perfect men.  
 How can this Creed be e'er made out by man,  
 What they do not believe nor understand?  
 To keep it undefil'd there no men do;  
 Then all must perish, if men's words are true.  
 But here's the mystery now made out by God,  
 When all shall keep it by his holy word."

I shall now explain the faith of Abraham, when  
 he went to offer up his son Isaac, in whom the  
 promise was made. But how could it be fulfilled,  
 when he was dead? would be the faith now a-day.

" But here was Abraham's strong faith;  
 Let Abraham now appear:  
 By charity he follow'd ME,  
 Or else his faith would err.  
 Because of ME his thoughts were high,  
 Or faith would soon been dead;  
 He would have stumbled in the way,  
 When he to th' altar led  
 His only son, to all was known  
 The promise there was made;  
 But when I bid him offer up,  
 Then faith must sure be dead;  
 The child be dead, the promise fled,  
 And it must be in vain;  
 But charity was found in he  
 The promise to obtain;  
 Because he judg'd ME as a God  
 That would not man deceive.  
 This way the gloomy path he trod,  
 In charity believ'd,  
 That if his son I did demand,  
 Another I'd prepare,  
 To bring it to the promis'd land  
 That, I had said before;  
 And on my word he did depend,  
 And so did ME obey;  
 He judg'd ME faithful in the end,  
 And so went on his way;

M

And then the altar did prepare,  
 And bound the happy child.  
 But now the mysteries I shall clear :  
 When both together, mild  
 The son demands to see the lamb  
 The father must prepare ;  
 The father took and bound the son,  
 To prove the lamb was there.  
 When this was done, the voice was known,  
 Which did them both surprise—  
 Now, Abraham, stay thy bloody hand,  
 And cast about thine eyes ;  
 Let go the lamb, and take the ram ;  
 He's in the thicket caught ;  
 Then like that lamb let men become,  
 The victory shall be wrought.  
 For my sons they are fast bound,  
 And on the altar cast ;  
 But Satan's doom must so come round  
 To be the ram at last.  
 But here thy mind is puzzled now,  
 And puzzling doth appear ;  
 Can Satan e'er a ram be called ?  
 I'll make the mystery clear :  
 Comparisons have always been :  
 The serpent was of ME,  
 When in the wilderness was seen,  
 The brazen serpent, see ;  
 And yet it was a type of ME ;  
 Then marvel not 'tis so,  
 That I compar'd him to a ram,  
 That with my flock doth go,  
 For to defy and hunt my sheep,  
 And lead them all astray.  
 Now by the horn he shall be caught ;  
 The thicket's in the way :  
 If men like Abraham do begin,  
 I will my sons unbind ;  
 The walls which Satan made so strong,  
 Shall with his horns come down.  
 The walls of Jericho must fall ;  
 The ram's horns must appear :  
 But let the sound be known to all,  
 'Tis I have spoken it here.  
 I shall throw down, and now build up,  
 That you may stand secure ;  
 And build upon a firmer hope,  
 Than you have stood before ;

Because my mind I have conceal'd  
 From all the sons of me ;  
 But when the mysteries are reveal'd,  
 Then will your hopes be known."

Now I have given you a short account of Abraham's Faith ; and what a type that was of the last days. Our faith is what we judge of God ; but as it is written, " False prophets shall arise and deceive many," I shall give you a short account of what they are : They are those who prophesy out of their own hearts, and have seen nothing ; and deny the true prophets of the Lord. Every man that pretends to say things that will not come to pass, as it is written, " Maketh himself a prophet, " and prophesieth out his own heart, and deceiveth " all that believe him." Too many false prophets are already gone out into the world, who have prophesied false things and deceit ; whom the Lord neither sent or commanded ; yet they pretend to prophesy, and deceive many thereby. This I shall explain more clearly hereafter, and shew you, from the written word of God, that true prophecies must be given, and the Bible clearly revealed to man. It is not the sword of war that will open any man's understanding ; it is the sword of the spirit that must bring men to the knowledge of the Lord ; or men would abide for ever in ignorance.

The following lines were written in answer to men's saying, that the Jews would be converted ; and that many had pretended to prophesy, as I had done :

" Vain are their thoughts, to think that I  
 Shall e'er convince them in the way  
 That their vain notions now suppose,  
 Which make my Gospel of no use.  
 What profit was it for to pen  
 What never is of use to men ?  
 But here my Bible's thrown aside,  
 Since now my Spirit is denied.

M 2

Bring now the woman, let her come,  
 That writes or acts as thou hast done;  
 Then an impostor thou shalt be,  
 And say another acts like thee.  
 No woman ever did assume  
 To say a child was ever born  
 As Mary did the son of God;  
 Such thing was never heard, nor know'd.  
 Now where's the woman will appear  
 To shew herself the bride so clear?  
 If such a thing was ever done,  
 I will no longer guide thy pen.  
 So all gainsayers now stand still,  
 It is your God, it is his will  
 To vindicate the lawful bride,  
 To shew his Gospel is applied;  
 And then as brides I'll make ye all,  
 That on my name for mercy call;  
 And all alike I'll join to me;  
 'Tis but a mark that ye might see  
 That all my Bible is made clear;  
 For like the Jews the Gentiles are;  
 It must come perfect to the word,  
 Or they'll deny it is from God:  
 Now 'tis come perfect to the word;  
 Let Jews and Gentiles know the Lord."

As I am coming to the conclusion of my Second Book, I must beg the serious reader will weigh deeply the First Book; and call his attention to what was said in 1796 (see page 14); and which was spoken in verse. I must also call his attention to the 18th page, and earnestly intreat him to weigh deeply what was spoken in the Psalms, page 20; mark well the letter that follows, and the cross and dots for words, which, though he cannot read, are deep and weighty, and were sent to the ministers in words that are concealed from the public; and he will find there is concealed from him what is hastening on, that he knows no more of than the dots he cannot read; for the one is as much concealed from him as the other, at present;



so he must wait till the ten years are expired; and then he will clearly perceive the truth of the first letter.

I have understanding, as well as you all. I must beg your attention to the Second Letter: Unto whom have you done despite? either to the Spirit of the Lord, or to me; if to me, no judgments can follow; but if to the Lord, they certainly will. For in all ages of the world, when men mocked the words of the Lord, the Lord said, I will laugh at their calamities, and mock when their fear cometh. Then you will perceive you have all seen through a glass darkly; and read the book as a man vieweth his face in a glass, and goeth away, forgetting what manner of man he was, and is therefore obliged to return to the glass to recollect his features; so you must return to the First Book, to recal the prophecies, if you wish to be judges of what you read. The third letter you are fulfilling, if you could read the dots, that stand in the place of words, where it is spoken of and concerning Egypt; but, like blind men judging of colours that will not bear the day-light, so many have judged of my writings, that when the truth is come to light, their judgments will not bear.

I shall next call your attention to the contents of page 26. Talk no more so proudly, lest your pride should have a fall. For some readers have not discerned a word that they have read; while others have weighed deeply, and have not exercised themselves in things too high for them; desirous of being more clear in their judgment, by seeing more of it.

I shall conclude, by answering those who say, my writings are the production of some minister or another; and that I, like a fool, have signed my name to other men's works. At this so strange

an assertion I cannot but marvel; being at a loss to conceive, how any man, who has read the books through, can be so destitute of understanding. He, or they, must discern in what manner they are put; the truth is easy to be found out; and had it been my intention to impose on the public, I must have shot considerably beyond the mark, and overshot myself. My soul is provoked to hear what wrong constructions some readers have put upon my writings.—

“ But barren minds, like barren soil,  
Mock the cultivator's toil.  
Though you sow the choicest seed;  
It produceth chaff and weed;  
So if chaff and weed appear,  
I will burn the fallows bare,  
Until the ground is fit for wheat,  
And then you'll find your crops are great.  
But, Oh! what seed shall I now sow,  
When every blade of wheat I know  
Is compass'd round so full of weed,  
There is no room for it to breed?  
Then if the weeds so fast do grow,  
My wheat must all be choak'd, I know,  
Until I make my fallows bare,  
And like a husbandman appear,  
To cleanse my ground, and burn the weed,  
And then my wheat I know will breed.  
And so this year I will go on:  
If nought but weeds; the weeds I'll burn;  
And when your harvest does appear,  
No more complain of scanty year;  
For full as scanty I see man  
To speak the truth; or judge my hand;  
For if believers do appear,  
They're choak'd with mockers every where.  
Then I will surely mock the whole,  
And choak the harvest for you all;  
Unless my servants do begin  
To pull the weeds that now do spring.  
So very fast to choak the blade,  
No corn at harvest to be had.  
But now the mystery I'll explain;  
The word of God's the seed I mean,

That like the manna comes from heaven ;  
 And angels' food to man is given,  
 While in the wilderness you stand,  
 And help you to the promis'd land,  
 That you will find is now before,  
 And you may see the Canaan shore.  
 The blades that I have call'd the wheat,  
 Are those that judge the calling great,  
 That they from Satan shall be free :  
 And Pharaoh was a type of he.  
 The weeds that do so strong appear,  
 Are unbelievers every where,  
 That choke the heart, it cannot grow ;  
 So here's the Gospel and the Law,  
 That I shall closely join in one ;  
 And to the Gospel now I'll come.  
 The husbandman doth now appear,  
 To sow his seed both far and near ;  
 And as the tender blades do spring,  
 The enemy the tares doth bring ;  
 I saw his seed amongst the wheat ;  
 Then soon you'll find the harvest great ;  
 For both together now may grow ;  
 To weed the tares too soon I know  
 That all my wheat I must destroy ;  
 Then who my harvest can enjoy ?  
 So both together let them spring,  
 Until my reapers do begin  
 For to cut down both wheat and tare ;  
 Then I'll divide my harvest here,  
 And all the chaff it soon shall fly,  
 And all will find my harvest nigh ;  
 For every mystery I'll explain,  
 What is beyond the heads of men."

I shall finish this Book with remarking, that  
 the two publications I have produced, are as hard  
 to be understood, and as hard to be believed, by  
 the Gentiles, who are under the Gospel, as the  
 Old and New Testaments are by the Jews, who are  
 under the Law. In my next Book I shall throw  
 open the Bible, and bring all things to your re-  
 membrance, and come to the purpose with Jews  
 and Gentiles. And what has been omitted in this

Book, I promise to insert in the next, provided I do not hear too much contradiction by men, for me to hold a controversy with. Therefore, now give ear, O heavens! and be astonished, O earth! the Lord hath a controversy with his people.

*Joanna Southcott*

March 29, 1801.

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(Price Nine-Pence.)

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## *The Strange Effects of Faith,*

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### THIRD PART.

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**I** Shall begin this Book with the explanations of the other two, and the meaning of the third chapter of Genesis. The two volumes of books are deep and weighty, which I must call your attention to, and request you will compare them together (the first and second) how they will be fulfilled; and which I shall shew you in this book. But now I must direct your thoughts to the third chapter of Genesis. The first prophecy that was given, was to the serpent; the second to the woman; and the third to the man. Now I shall shew you how it is explained; and how it will be fulfilled you will see in the volume of this book. To me it appeareth, as clear as the noon-day sun, just and right for the serpent to bear the blame the woman cast on him, if the Lord of Life and Glory bore on the cross the blame which man cast on him in paradise, when he fell; for those are the reasons assigned to me why he died, which I shall shew you in the following manner; but this must be judged by the world at  
N large,

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large. The writings that I am ordered to put in print, are to try what is in man, to open the eyes of the blind, and to unstop the ears of the deaf, that the dead might hear his voice and live. And now I say unto this land, if this year that hath begun in sorrow, does not end in joy, it is your own faults: for England may be a blessed land; and the first redeemed of all the earth; be able to boast in the God of their salvation; and see every enemy fall before them, spiritual and temporal; for the fulness of the Gentiles is the calling of the Jews; and in this book you will find it written, how your full redemption must come. But as the Lord hath appointed ministers as shepherds to their flocks, so all who read this book, if they cannot understand it, ought in duty to appeal to their ministers; for they have as much right to demand their judgment, as the ministers have to demand their money for preaching; and the sacrament binds and commands all persons distressed in mind to go to their ministers, and make known their grief; and they must be careless readers, who are not desirous of knowing, if this calling be of God, or not; for as the benefit is great to those who receive it worthily, so is the danger great to those who receive it unworthily, for then ye have eat and drank the body and blood of Christ to your condemnation, not discerning the Lord's body till his coming. This I shall explain, that I might not hurt weak minds. The manner of receiving it worthily, is, to see the justness of God, how it was placed, and how it was all ordained. But if jealousy arise in your breasts, whether the report be true or not, appeal to the ministers of the Lord for further instruction, to know what spirit hath inspired a woman, to write such things in these last days, as never entered into the heart or thoughts of any one since earth's foundation was placed. Those that thus concern themselves, are worthy partakers

partakers of the body and blood of Christ, and will reap much benefit thereby, to their great and endless comfort; but those that receive it unworthily, are such as read it as an idle tale, and do not care whether it be true or not; and their conduct will kindle God's wrath against them, and provoke him to plague them with divers diseases, and sundry kinds of deaths; for they have eat and drank their own condemnation, by eating the bread, and drinking the wine, in memory of his death and suffering. And now they are shewn clearly what his death and suffering meant,—to turn it back on the serpent at last as HE bore it at first. Then ye cannot be worthy partakers, unless the same mind be in you, as was in Christ; for you know the devil was the author of every sin; and the finisher when Christ died upon the cross; for then he betrayed both God and man, when he entered into Judas; Judas hanged himself, and our Saviour was crucified; therefore our dear Lord said, it was finished. But you must know, from Isaiah, that the day of vengeance was in his heart; that meaneth, to turn on Satan the spear. Know, if we are worthy partakers of his body and blood, we shall all drink into the same spirit, least we bring that day of vengeance on ourselves, by committing the sin against the Holy Ghost. But such a monster, I trust, there is not upon earth; yet I fear there are many Laodiceans, neither hot nor cold, but lukewarm; they are unworthy receivers of the sacrament. I shall now answer those who marvel at my saying I am the Bride. I tell you all, Christ stileth himself the Bridegroom; and whoever hath his mind and will written on his heart, the same is the Bride; for Christ is the Bridegroom, the Church is the Bride. Now call his words to your remembrance—"Who is my mother? he that doeth the will of my Father, the same is my mother, my brother, and my sister." "And now I ask you,

who is the Bride? those who have my mind and heart within them, to avenge the injuries done to the Lord. I am the Bridegroom, they are the Bride, saith the Lord Jesus Christ. Judas betrayed ME; but he could not crucify ME, had not others agreed with him;" and though the petition is made by me, it cannot be offered up as an acceptable sacrifice till the church unite together. I shall shew you the meaning of this mystery hereafter, from the two rams that Moses was ordered to offer up as a burnt sacrifice. To explain the type of those two rams, is too deep, too weighty, and a field too large to enter into at present.

But now I will come to Pilate's question, "*Which of the twain will ye that I release unto you?*" the serpent, or the woman? Here is as just an inquiry as Pilate made. One of the two must be cast, before your full redemption can be accomplished, Now answer for thyself, O man! and I will for the woman. Did I not bear all the blame man cast on ME? And is it not just, the serpent should bear the blame the woman cast on him? If ye judge this simple, read back your Bibles, and ye will find all as simple. Simple was my coming into the world, and my manner through the world, and my going out of the world; all was as simple to the Jews as this appears to the Gentiles. Was I not born of simple parents, laid in a manger, and simply warned the wise men to return another way for fear of Herod, when I could have destroyed him? Did I not simply fly into Egypt, and full as simply returned again? For a God to be afraid of man, you must confess a simple thing.

And now in verse I shall begin  
 To echo back the lines to men.  
 Of simple parents I was born,  
 And worldly wise men did me scorn;  
 Simply to Egypt I did fly,  
 And simply all was done,

And



And simply another way  
 I did turn back again ;  
 Simply I oft myself did hide  
 When man I could destroy ;  
 Simply the manger made my bed,  
 While mankind did enjoy  
 Their beds of down, and wore their crown,  
 While I was forc'd to flee ;  
 And simply shall their pride come down,  
 That every soul shall see.  
 Simple among the sons of men  
 I always did appear ;  
 And simple in the woman's form  
 I've surely acted here.  
 Simple as these appear to be,  
 So simply all was done,  
 When on the cross at Calvary  
 I gave my life for man.  
 For, oh ! how few regard my love,  
 Or to the manger go,  
 Just like the shepherds you have heard,  
 To know if it be true.  
 The manger here doth now appear  
 As much despis'd by man ;  
 They cannot see the mystery clear—  
 The servant cannot come  
 No greater here for to appear  
 Than was her Lord before ;  
 And like the Jews the Gentiles are,  
 And open every pore.  
 Do I not see as well as thee  
 Thy poverty despis'd ?  
 For like the Jews the Gentiles be,  
 And pride hath dimm'd their eyes.  
 So now take care, I warn you here,  
 The natural branch did fall ;  
 Then the wild olive sure must fear,  
 If none can judge the call.

Now I shall explain what the calling meaneth,  
 from what was omitted to be put in the proper  
 place in the first book ; what is placed in the 17th  
 page ought to be in the 9th page. Now I shall call  
 you to the Bible. " Had all stood in its proper place  
 as soon as I received the sentence from man, that he  
 cast on me at first, Satan ought to receive the sen-  
 tence

tence the woman cast on him ; but this was omitted, till the fulness of the time came, that God sent his Son, made of a woman, made under the law ; that meaneth the spirit of prophecy given to the woman ; for the spirit of prophecy is the Spirit of Jesus. Now this spirit is sent to a woman, to fulfil the law that was then given between the serpent and a woman ; Satan hath already bruised my heel, when they nailed my feet and hands to the cross ; and now, to fulfil the law, the woman must bruise his head ; therefore I let loose his reins, to cause such enmity between thee and the serpent. The meaning of the whole verse I shall explain another time."

And now I will tell you how to compare the two books together. The first book is the beginning, the other sheweth the ending, of all the visions. The 30th p. book i. and the 83d p. book ii. is the end of the visions ; the last vision in 1792 ends with the dream in 1794, in the 83d p. book ii. Here I have shewn you the end of the visions that you are to compare together : now weigh the 36th with the 74th page, and the 38th with the 87th (the thief upon the cross). I shall end with comparisons for the present, only call you to the 16th page—

" Now, if they say all this by thee is done,  
Thy head is wiser than the sons of men ;  
And now in wisdom all shall see it clear,  
Men by their wisdom brought on ME the spear ;  
Or by their folly they did not discern  
The day of vengeance in my heart must come.  
And if the vengeance I had in my heart  
Was but on man to turn the fatal dart,  
Then surely man must judge I died a fool,  
To take such vengeance on the mortal soul,  
To leave my Father's throne, and here come down,  
To heighten sin, that man might sure be found  
A guilty object of my just revenge,  
And heighten sin, if this was all my ends ;  
To have such day of vengeance in my heart,  
On man alone can turn the fatal dart ;

Or

Or if I died, to save them in their sin,  
 I ask what victory I that way could win ?  
 But if I died to set the sinner free,  
 And bore the blame that man did cast on me,  
 The day of vengeance I had in my heart,  
 It was on Satan for to turn the dart,  
 That he should bear the blame as well as me,  
 Cast by the woman. Now let all men see,  
 No other way I could for man atone,  
 To free his guilt, but take it all my own.  
 Then as I first took on me every blame  
 That man did cast, then Satan sure must come  
 To bear the blame the woman cast on he,  
 And there's no other way you can be free ;  
 Your full redemption ye can ne'er attain  
 But by the woman, whom I did ordain  
 To be your helpmate in your sore distress,  
 And in the end complete your happiness.  
 For this I tell you was my Father's will ;  
 And, lo ! I come, his promise to fulfil,  
 And pay the debt was cast on me by man ;  
 And now the other mystery comes on.  
 When Satan pays the debt was cast on he,  
 Your full redemption you with joy may see ;  
 No other way can your redemption come,  
 But by the woman copying after man,  
 To say to Satan, now must come the spear,  
 'Tis just that you your sentence now should bear.

Now I shall come to reason with man. What  
 ideas could fill thy head and heart, O man ! to  
 think my Father and I should agree together for  
 me to leave my Father's throne, to come down on  
 earth, to suffer hunger and thirst, poverty and  
 want, temptation and persecution ; go through a  
 life, the half of what I suffered here below was  
 never penned ; and then to make myself a sacrifice  
 for sin, for man ; or suffer man to make me a sacri-  
 fice for sin, that knew no sin, that man might live ;  
 and at that time to cast out my chosen people, the  
 Jews, and scatter them over the face of the earth,  
 as a just mark of my resentment ; and make them  
 my people that were not my people ; call them be-  
 loved that were not beloved ? Wherein have I chang-  
 ed

ed for the better? Trace your Bibles back; look to Abraham, Isaac, and Jacob, Moses, Daniel, and Job, in all the Prophets and Apostles; are ye better than any of them? you must answer, no; yet the martyrs shewed their love as great in dying for ME, as the Jews did: then here ye stand together, both alike faithful, so I have not changed for the better, nor the worse: but I will tell you what I changed for—to try you all in the end. The Jews perished for want of that knowledge which the devil told them they should have; for had they been as gods, knowing good from evil, they would have known ME, when I put them to the trial of their knowledge; therefore I told them the devil was a liar from the beginning, and by their ignorance they proved it: neither understood they their prophets; but judged what they prophesied of my second coming would be fulfilled at the first, and erred for want of knowledge; and proved the truth of what I said to man, that he should be dead as to every knowledge of God. And now I am come to try the knowledge of the Gentiles, and find them as far from knowledge as the Jews; or they would have discerned from whence the Spirit came: but here is man lost in wisdom and understanding, and dead as to the knowledge of God. Now I will throw open the Bible unto all men. The woman, through her strange effects of faith, was betrayed by the serpent, and gave it to the man; the man betrayed his Lord; then followed the wondrous prophecies, that no man ever understood, that as the serpent bruised my heel, so shall I bruise his head, by the same weak instrument he first betrayed to bring it on ME, and should in the end bring it back again; so I suffered what man cast on ME; and Satan shall suffer the blame the woman cast on him; and that man that will not own it just, shall go with his master he most prizes; for now I will cut short my work in righteousness.”

Do

Do these things appear too marvellous in the eyes of the readers to believe them? I answer, they appear to me so just, that the god of this world must so blind their eyes, that in seeing they cannot see, nor in hearing they cannot understand, if they do not see it clear: and every one must own the sentence just; for I may say with the thief upon the cross, Satan received the just sentence passed upon him from the woman, but the Lord suffered an unjust sentence from the man, at first and at last; for if they thought it right to hearken to the woman at first, why not Pilate hearken to the woman at last? So I cannot see but man is blameable, as well as the woman; but the author of the whole was the devil; he first rebelled in heaven; and, as soon as man and woman were created, he studied arts and lies to betray them, and made them break the commands of God; and the best of men cannot shun all his arts; therefore it is impossible for the will of God to be done upon earth, as long as Satan's power reigneth; for his arts are as many as his power is great. Now is it unlikely that the Lord should pass so just a sentence on him, to turn back on his head the destruction he had brought on us all? He did not spare his Son, neither hath he spared man, and why should he spare the devil, who was the author of every evil? For we learn from Judas, that the devil entered into his heart, before he betrayed his Lord; and it is plainly proved from his hanging himself afterwards; and I believe he entered into every heart, or they would never have betrayed the Lord Jesus Christ. Then why should it be marvellous in any one's eyes to say, the day of vengeance the Lord had in his heart turned on Satan the spear, that he should receive his sentence from the woman, as Christ did from the man? This appeareth to me consistent with the mercy, wisdom, and the goodness of the Lord, who is wise in all his ways, and just and right in all his

O

works,

works ; and when I disbelieve the one, I shall the other ; for the prophecies are as clear of the one as of the other. So here is my firm belief gone out into the world ; and I believe this spirit as much came from the Lord, as I believe Christ died on the cross. Now let men of learning bring forth their arguments, and shew their strong reasons, why they believe the one and not the other ; and I will bring forth mine, and shew my strong reasons, why I cannot believe the one without the other. Whatever be your thoughts, as judging it of myself, I will tell you the answer of the Spirit to it—"Thy pen is the pen of a ready writer ; thy heart hath indited a good matter ; and all men shall know the weight, and the truth, and justness of thy words ; either to their joy and comfort, and everlasting salvation, or to their everlasting destruction. For now be it known unto all men, the redemption of man would never have been bought with my blood, had not that been in the bosom of the Father and ME, for ME to take the blame man cast on the Lord, that Satan might bear the blame the woman cast on him ; therefore I said unto thee, in answer to the minister, when he said he would never have believed one God died to atone to another—

One God unto another to atone ;  
 It is a mystery understood by none.  
 But now the mystery I shall shew it clear,  
 The fatal sin I bid you now beware ;  
 For here's the sin against the Holy Ghost,  
 To say the serpent's sentence is not just ;  
 Then sure unjustly I for man did die ;  
 Look unto Calvary, men, and tell ME, why  
 You nail'd my hands and feet unto the cross ?  
 If Satan's freed, then man, I say, is lost.  
 Greater than Adam man brought on the guilt,  
 And on your heads must all my blood be spilt,  
 If from my side there does not come the spear  
 To bruise the serpent's head, and wound it here.  
 My side, like man's, was open to your view,  
 Look on the woman now ; believe it true,

That

That here's a woman taken from my side,  
 That I've declared to man to be the bride,  
 And to take vengeance for the Bridegroom's heel,  
 And justly claim the serpent's blood to spill.  
 Now if this justice is denied by man,  
 I tell you plain, you've brought your ruin on ;  
 For then the vengeance I had in my heart,  
 Must be on man to turn the fatal dart ;  
 But if you own the woman's sentence just,  
 Then man is freed, and Satan's sentence cast.  
 So now the hearts of men I mean to try,  
 And then my arrows they shall surely fly ;  
 On men or devil shall my fury fall ;  
 So now take care, I warn you one and all.

Now I have shewn you plainly why I took man's nature upon ME, and died for man that I might bear the blame he cast on ME, that Satan might bear the blame the woman cast on him ; for I felt for man, that I had made him subject to the powers of darkness. But was there no other way could be ordained for man's redemption ; and could my Father's wrath be no other way appeased, but by my shameful death upon the cross ? 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, as they cast the sentence on the Lord by man ; for though the petition is made by thee, the justness of the sentence must be cast by man, before ever God and man can be reconciled. Where is the age that sheweth or proveth God was ever reconciled to man ? Have not the judgments of God overtaken men in every age of the world ? Then how is my Father's wrath appeased, when sin and sorrow, and the judgments of God, have followed man to this day ? Will you say I died for them that

were good men, and believed in ME? And was that all I died for to reconcile to God? then my blood was shed in vain; for in every age of the world, they that feared God, and worked righteousness, were saved. So there is no way man's judgment pointeth out my death was of any use to him. But 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 I see my deadly foe cast by man that crucified me, and clamour for Satan's destruction, as they did for mine; and all men say, with the thief on the cross, Satan is cast justly, but the Son of God has done no wrong; then will my Father be reconciled to man; and Satan must confess I have done him no wrong, if I bore the sentence man cast on ME, for him to bear the sentence the woman cast on him. If I stoop to the failings of men, Satan must fall the same way; for if man is the sufferer, man must be the judge. But consider, the Son of God suffered with man, and must be the Judge for man; men as men must be the jury, God as God must be the Judge, to pass the sentence, when clearly proved by man; then will God and man be reconciled. Weigh deeply these lines with reason and the Bible, and tell ME, O man! whether this sentence is just or unjust, and I will answer thee again.

But ne'er no judges in your land  
 Had e'er so weighty trial in hand,  
 Since I was judg'd at Pilate's bar.  
 The Holy Ghost must be judg'd here;  
 But I do tell them, 'tis not thee,  
 It is the writings they must see;  
 I am the Spirit did indite,  
 That did induce thee first to write;  
 And all mankind shall know I AM,  
 And I *JEHOVAH* is my name,  
 The Father, Son, and Holy Ghost,  
 In these three is the sentence past,  
 And every mystery I'll explain,

And



And echo back the lines to men.  
 I am the Maker of ye all,  
 Eden was found, when man did fall,  
 A tree of life within to stand :  
 Hear now my voice, ye sons of men !  
 O people ! simple and unwise,  
 Vain are your thoughts, for to despise  
 A God that gave the woman first ;  
 I AM, I AM, too, gave her last ;  
 By her obedience freed the score,  
 Her faith is just, if man sees clear ;  
 And she hath err'd the safest side,  
 The path is straight, the field is wide,  
 So if you judge her senses lost,  
 It is where man can never boast,  
 So far beyond the learned's skill ;  
 So you may judge it as you will."

The following was written, in answer to a dignitary of the church, to whom I have sent many letters. It was from the text he preached on a thanksgiving day in 1797—"Serve the Lord with fear, and rejoice with trembling," *Psaln ii. ver. 11.* It was answered me in the following manner :

"Now thou hast ended I'll begin.  
 The second Psalm to all is come ;  
 My sword is drawn, and dipp'd in blood ;  
 'Tis time for man to know his God ;  
 For conquering now I'll conquer all,  
 And fast the deluge down shall fall,  
 Till every nation, you shall see,  
 Will each fall down and worship me.  
 I'll trifle now with man no more ;  
 My sword I'll send from shore to shore,  
 Until the nations do comply,  
 And in the vallies humbly lie,  
 To worship at Inmanuel's feet ;  
 Now I've begun I'll finish it.  
 But if your peace you'll keep at home,  
 My mind and will must be made known ;  
 That every nation now may fear,  
 Let England know my kingdom's near,  
 When every burden I'll relieve,  
 And gladden soon the hearts that grieve.  
 But if this way ye do go on,  
 To keep in darkness still your land,

Just

Just like thy head all hearts will be ;  
 We cannot stand, lie down like thee.  
 Provok'd by anger, first they'll go  
 Careless, like thee, of what they do,  
 Until their feet are wet with blood,  
 And soon the pain will seize their head ;  
 Then sure like thee they'll all lie down—  
 " We cannot stand, nor bear the wound."  
 Therefore ye shepherds now awake,  
 The helmet of salvation take,  
 And the whole armour now put on,  
 And shew the Corner-stone to man ;  
 The temple-gate throw open wide,  
 And shew your flocks where they must hide ;  
 The Rock of Ages now is come ;  
 Such days as these were never known ;  
 Nor did a woman so appear  
 To write or act as thou hast here.  
 Then every thing together weigh,  
 You'll see the dawning of the day,  
 Though like the weather it doth appear ;  
 The sun seems hid and cloudy here,  
 That you cannot behold the sun,  
 No more you see the days are come."

If my readers are at a loss to know how these things came to me ; and cannot believe them, because they cannot find out the mystery ; I shall answer them from another text, and part of the sermon preached by a reverend divine on the 25th of December, 1797. I hope my readers will weigh deeply the words, and the answer to them. The text was from 2d *Corinthians*, chap. viii. ver. 9. " For ye know the grace of our Lord Jesus Christ, " that, though he was rich, yet for your sakes he became poor, that ye through his poverty might " be rich."

In the course of his sermon he said, if we did not believe in Christ, because we could not find out all mysteries, we should be like a man that sought for an anchor in the dark, and so make shipwreck of faith and a good conscience ; or like a philosopher, who threw away his cup, because he was outdone by

a boy, that made a cup with the hollow of his hand to drink out of. In his sermon he said, nothing could strike us more forcibly than our own conscience, when our Saviour said, "I was hungry, "and ye gave me no meat; thirsty, ye gave "me no drink; as much as ye did it not to the "least of my disciples, ye did it not unto me." When I came home, it was answered me in the following manner :

" Now, Joanna, thee I'll answer,  
 As the master did appear,  
 If thou clear canst judge thy Master,  
 In it I was surely there.  
 Out of his mouth dost thou condemn,  
 And I will condemn him too;  
 What he did say, I bade him weigh  
 And lay before his view.  
 The thing's too high, ——— now cry,  
 Too wondrous to believe;  
 As he can never find the way  
 These truths thou didst receive.  
 Then like the man will he go on,  
 His cup to throw away;  
 Because he is outdone by one  
 Appears as low as thee;  
 Or in the dark, to miss his mark,  
 No pilot can he see,  
 No rock to climb, his anchor gone,  
 His shipwreck let him see:  
 What hazard run, what rock to climb,  
 When he's benighted here,  
 And faith, and hope, and all is gone,  
 And charity despair:  
 For charity he'th none for ME,  
 To see my honour die;  
 Am I not come to poverty,  
 Humbly to him apply?  
 And will he say, like thee, that day  
 He did something bestow,  
 For to assist ME in the way,  
 My journey to go through?  
 To bid ME come has he begun,  
 Or wish'd my kingdom here;  
 As all my flock has now become  
 Just like thy father here?

Wounded

Wounded like he my people be,  
 What clothing do you send ?  
 I ask you where's your charity ?  
 See my imprison'd friend !  
 With grief oppress'd, you wound her breast,  
 And stones for bread you send ;  
 She does not want your charity,  
 If gold be what you mean :  
 The charity wanted by she  
 Is faith and love to show,  
 The feeble knee for to confirm  
 With charity below.  
 And judge your God as Abram did—  
 He's faithful in the end ;  
 He won't deceive those that believe ;  
 Come, to the other send.  
 For perfect here do men appear ?  
 My word they do forget ;  
 No prophecies are mine ; by them  
 The mysteries seem forgot ;  
 My Bible's clear, 'tis man doth err,  
 And trace my Bible back ;  
 Did I not tell you in the end  
 The mysteries would be great ?  
 The Prophet's word is on record—  
 A Child should lead you all ;  
 What answer now from you I've got ?  
 You mind it not at all.  
 And marvellous things to you I bring,  
 And marvellous all is done ;  
 Were you to see the perfect day  
 Your senses would be gone.  
 The sun so bright would take your sight  
 When brilliant it doth shine ;  
 You cannot long look in the sun,  
 Nor see the things divine ;  
 So must appear now clouded here,  
 Your senses to secure.  
 Thy Father's hand so near doth stand,  
 I can't say any more."

Now I shall begin with our Saviour's words when  
 he was about to leave his disciples; he said, " When  
 " the Holy Ghost cometh, that is the Comforter,  
 " whom the Father shall send in my name, he shall  
 " bring all things to your remembrance." Now  
 you are not to suppose he meant it at that time to  
 his

his disciples; for though he sent the Holy Ghost upon them, and gave them power to work miracles by the power of his Spirit, yet the Father did not send it then in his name, as being the fulfilment of the meaning of his words; for Christ appeared personally unto his disciples, and the power of his Spirit was given them. The Holy Ghost is the Holy Spirit of God and Christ, as the soul and body is united in one man, the body visible, the spirit invisible, yet the two are one; so God and Christ are one in power, one in wisdom, and one in heart and mind; yet they are two in person; but the Holy Ghost is the Holy Spirit of God and Christ invisible; and where is the inspired penman that ever said the Holy Ghost was seen? Now, as the Holy Ghost was to come, to bring all to your remembrance, you are to consider further our dear Redeemer's words, "What I say unto you, I say unto all; lo! I am with you to the end." This is meant to all his believers and followers, that he should be with them till the end was come; to send the Holy Ghost, the Comforter, whom the Father should send in his name, to bring all things to their remembrance. Now, my friends and enemies, I must address the different readers; for I know, as in ages past, so is the present; for in every age of the world unbelief hath abounded, and so it will in this present age; or the 12th chapter of the *Revelation* can never be fulfilled. If the devil did not work in the hearts of some men, how could the dragon cast out floods against her? But to come to the purpose. I shall inform my readers, it is by the inspiration of the Holy Ghost my writings are to bring all things to your remembrance. I am ordered to write in his name, to call you back to the tree of knowledge, and to lay all the Bible before your eyes. I am to call to your remembrance what our Saviour said; and what he meant by saying, *the Holy Ghost was*

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*the Comforter* ; for I have now to inform you of the dangers and distresses ; sword, and almost famine, seem to appear ; yet your redemption is nigh, to be redeemed from death, hell, and sin ; that is, from Adam's fall, by the redemption in the blood of Christ ; Satan to be chained down ; Christ's kingdom to be established ; and the good fruit that was on the tree of knowledge must come unto all men : for the dead shall hear his voice, and live ; that meaneth, those who were dead by the fall of Adam, shall come to the knowledge of God, and the knowledge of their Bibles. The man that was born blind received his sight by Christ ; and so will men that are pronounced dead be made alive by Christ ; and first, see men as trees walking, will soon see they are perfect men, and no more appear like trees ; but so they now discern their Bibles ; for the Scriptures are hid unto them that are lost : Now we were all lost by Adam's fall ; and the Scriptures have been hid from all men. But the proper meaning of the word *is*—it is hid from the powers of darkness ; for as soon as the devil found out the command was given to man, he found a way to betray him ; and as soon as the Son of God was upon the earth, he found a way to work in man to betray him ; and did the devil understand the Scriptures, he would soon find a way to work on men, and make them like himself, till he would draw men to the same pride, presumption, and rebellion, as he did the fallen angels ; so all must perish. “ Therefore, it is for the sake of man that the Scriptures are hid from men and devils, till the powers of darkness are chained down ; then I will throw open the meaning of all the Bible, and give them the enlightened knowledge that the fallen angels had got, and place man in a state of perfect happiness, as they were placed ; and try man for one thousand years ; then shall I see what man is, when Satan hath no power over him ; to be clear when I judge,

and

and just when I condemn, I will let him loose again, to see what he will do. Now, if Satan does not tempt man again, he shall have his perfect freedom to walk up and down in the earth; but if he tempteth man again, he shall have his sentence passed in that day, to be cut from off the face of the earth, when the seventh thousand is expired. Now I will appeal to men's consciences, if I am not as just with Satan, as I was with man; and if I am not just in judging, and clear in condemning, when I have made so fair a trial, and set bounds for the devil as well as for man. But this I will explain another time."

The answer to some one's inquiry, what use the prophecies were?

"Now, JOANNA, I will answer thee in plain words. At the beginning, when man fell from the perfection in which he was first made, he fell under the powers of darkness; and had it not been for prophecies, man would soon have become like the wild ass's colt. The wild Indians, and the complete heathens, who worship stocks and stones, shew you what man was fallen to; and what all men would be, had I not sent my Spirit amongst them, to instruct and direct them; and by prophecies foretold what lay before them. The promises and threatenings were both foretold, and both were fulfilled, to enlighten men's minds, and make them live in faith and fear. But all this time man remains under the fall; few see any form or comeliness in religion; ignorant of God, pursued by the devil; and what are men now, but like wild bulls, rushing one upon another? Hath this made your land, or any other, one whit the better or wiser? Various constructions do all men put on it; then how will ye become new creatures? How will ye know the Lord, if your understanding is not enlightened? And how

will it be enlightened, but by the spirit of revelation, and by the spirit of prophecy? How shall I bring men out of darkness into my marvellous light, or how shall the knowledge of the Lord cover the earth as the waters cover the great deep, if I do not go on as I have begun? Men now see but as trees walking; but when I open to men all mysteries, then they shall see as men, why I permitted the fall; and why I fixed their bounds to be under the fall; and why I promised to redeem them from the fall. These are mysteries concealed from man; and was I to shew signs and wonders in heaven above, or in the earth below, it would not enlighten men's minds. For though my Gospel is clear and plain before them; yet those who do see, it is through a glass darkly; but then shall ye see face to face; when the truths of thy prophecies are made known, then will men see the mysteries of the Bible, and all men become of one mind, and one heart; therefore have I made it so strong, and brought it round in so strange a manner, that it is impossible for man to be deceived. The truths of thy prophecies will convince men of the truths of their Bible; the strange manner it will be brought to light, will convince men it is the Lord's doing, and will be marvellous in their eyes. The more men wonder at thee, the more will they wonder at their Bibles, when they are brought plain to their view. Some stumble at thee; others at my chosen men; but the end will convince all men that it is the wisdom of God, and not of man, who chose these very men to bring to light the hidden things that are done in darkness, and bring my Bible and thy prophecies together. I will explain it more fully on the morrow."

*The 29th of June, 1798.*



I have given you a short account of the use of prophecies, and now I will explain the mystery of prophecies. They were delivered to the Prophets, who never understood them, nor any that read them ; as you will see by the vision of Ezekiel's Dry Bones. It was delivered to the Prophet long before Christ came ; and the end of the vision was seen by John (see *Revelation, chap. vii.* where he speaks of the sealed people). Happy are those who believe and pray to be some of the sealed number : for the Lord will wipe away all tears from their eyes (as you will see in the last verse,) and lead them to living waters, and breathe in them the breath of life ; as you will find in Ezekiel's vision, which is explained in the following manner :

“ It must appear, the dry bones here,  
 Men's hearts are all grown dry,  
 In Satan's snare, I tell thee here ;  
 Does this a mystery  
 Appear to thee ? How can it be  
 The meaning of the word ?  
 The vision that was seen by him  
 Foretels the power of God.  
 When I do come to breathe in man  
 A spirit that is new,  
 I'll surely make the dry bones come,  
 And give them sinews too,  
 Upon their feet ; the number's great  
 When I do all awake ;  
 Though men have been all dead in sin,  
 Their sinews I shall shake.  
 Bone to his bone is known by none,  
 Nor is it understood  
 That I did make man for my own ;  
 'Tis there they death elude.  
 That by the fall, be't known to all,  
 I did pronounce man dead ;  
 But when I do them all recall,  
 They'll see their living Head,  
 That conquer'd death, will bring them forth,  
 And join them bone to bone ;  
 That is to me, the mystery,  
 I therefore took man's form.

My

My sinews there shall sure appear ;  
 But then the Jews will quake,  
 When I do tell them when and where  
 My statutes they did break,  
 Till they did come dry bones to man,  
 And sinews they have none,  
 And number'd in their graves so long,  
 And almost buried down.  
 Canst thou not see the mystery,  
 How they are buried here,  
 And like the dead in graves now be ?  
 I'll make it to appear :  
 A living people once they were,  
 And trace their fathers back,  
 Abraham and Joseph now appear,  
 And judge how Enoch walk'd  
 Close with me ; the mystery see—  
 Let all the just appear ;  
 Then you will see they liv'd in me,  
 And shone as pillars here.  
 But those are dead, and all are fled,  
 The branches are behind.  
 I ask what living stones appear,  
 What corner-stone to find,  
 For to keep up a Joseph's hope,  
 And Abraham's faith appear "

The following lines were answered me from the words of a Jewess, who said; "They were of all people the most unhappy ; for they were obliged to wander up and down the earth to get their bread." She was answered, "Some people were of opinion, that the Jews and Gentiles would soon be of one mind." The Jewess replied, "She wished it was to-morrow, if it was the will of God," and repeated it three times ; "they had expected it for two hundred years ago, but feared now it was not so near." Her words were answered me in the following manner :

"To her words I'll deeply answer.  
 Of one mind you soon may be ;  
 The two hundred and two thousand  
 Is a hidden mystery.

The

The two hundred they have shorten'd,  
 As I told thee heretofore ;  
 The two thousand are approaching ;  
 Let the Jews begin to fear.  
 Tell me why they are complaining.  
 That they wander up and down ?  
 For when first I came among them,  
 They no place for me could find.  
 All the wonders I did shew them  
 Did but swell their malice high,  
 As I was not then exalted ;  
 Now I'll shew the mystery.  
 Pomp and grandeur then did swell them,  
 And my poverty despis'd ;  
 Trace the judgments, now I tell them,  
 It is time for to be wise.  
 If my love they longer slight it,  
 Fatal shall their sorrows come ;  
 They for me no house provided ;  
 I for them prepar'd no land.  
 My disciples they did wander,  
 And as martyrs they did die ;  
 They are murmuring and complaining,  
 But I bid them tell me why.  
 Haughty titles they were seeking,  
 And my poverty despise ;  
 If I bring them to the manger,  
 Will they now the babe despise ?  
 If they do not, I do tell them,  
 All that their forefathers done  
 I will blot out of my memory,  
 If they to the purpose come.  
 When I come 'twill be in glory,  
 And by every soul shall see ;  
 If on earth I dwell amongst them,  
 In the Spirit it shall be.  
 I have died for man already,  
 But I say I'll die no more ;  
 Let them tell how they expect me,  
 And I'll fully answer here.  
 If they wish the days approaching,  
 Then to-morrow it may be ;  
 In my Gospel they may seek it,  
 In it there's a mystery.  
 Now the Jews, thou soon must warn them,  
 And the reasons now assign,  
 In what manner they expect me  
 In their own appointed time.

Then

Then their reason I will answer,  
 And their folly I will shew ;  
 But I say I'll not reject them,  
 If they own my judgments true,  
 All their lands I will redeem them ;  
 Nations shall before them fall ;  
 For one man shall chase a thousand  
 Till I have destroy'd them all.  
 And that is the heathen nation,  
 With them I shall next begin,  
 Till Jews and Gentiles join together,  
 Then the victory they shall win ;  
 For by two I'll kill ten thousand,  
 And the rebels then shall fly ;  
 I will build that holy city,  
 And the time is drawing nigh ;  
 Then my kingdom it will flourish,  
 And you golden days will see ;  
 For the rebels all must perish,  
 That won't put their trust in ME  
 With the Jews thou now hast ended,  
 Till of them thou more dost hear ;  
 And of others I did tell thee,  
 I shall answer all thy prayer."

I shall now inform my readers the fulfilment of these things is to all nations ; but more particularly to Jews and Gentiles, as you will see explained from Simeon's words—"A light to lighten the "Gentiles, and the glory of my people Israel." The type was explained to me from the two candlesticks at the altar, in the following manner.

"How shall the glory now in Israel shine,  
 If I don't open the benighted mind ?  
 Or the fulfilment of the Gentiles come ?  
 'Twas by a woman first the deed was done ;  
 Because she did the serpent first obey,  
 To bring it back must turn the other way ;  
 The Mother she was surely of the Jews,  
 But now the Bride I'll of the Gentiles choose.  
 Judge for yourselves, if these things don't agree,  
 That God and man might perfect likeness be ;  
 And if I stoop to come so low as man,  
 Why should I not now do as they have done ?  
 Two candles on the altar now are plac'd,  
 For types and shadows now, as Moses was ;

But

But soon these shadows will be put away,  
 When every one doth shine in perfect day.  
 The meaning of the candles is conceal'd,  
 And now the mystery I'll to thee reveal.  
 'Twas the two lights that Simeon he did see;  
 The Jews and Gentiles, glorious lights to be;  
 And why so glorious did these two appear?  
 Because the Virgin did the Saviour bear;  
 And to the Gentiles thou must surely come.  
 The Prophet's words must unto all be known:  
 Rejoice, thou barren! thou who dost not bear,  
 Break forth in singing, thy Deliverer's near;  
 And of thy children many more shall be  
 Than of the married wife, most certainly;  
 The Lord of Host thy husband he doth call,  
 And by the Bride I'll join both one and all.  
 But deeper mysteries lie still behind,  
 That thou another day the truth shalt find;  
 For every mystery I'll reveal to thee,  
 Before my servants warn'd they shall be."

I shall now proceed with what was explained to me in 1797. In that year I was ordered to fast throughout Lent, and eat no meat but one day in the week; so I fasted six days, and eat no more than a bason of broth a day; not a morsel of bread did I make use of but in my broth. Thus I fasted the seven weeks in Lent, as I was commanded; and on the Good Friday I was ordered to put three pens in the Bible, and write down where I found them. The first was in *Micah*, i. 2—"Hear, all ye people; hearken, O earth, and all that therein is: and let the Lord God be witness against you, the Lord from his holy temple." The second pen was in the 2 *Chronicles*, xxiv. 19—"Yet he sent prophets to them to bring them again unto the Lord, and they testified against them: but they would not give ear." The third pen was in *Numbers*, xxvii. 15, 16—"And Moses spake unto the Lord, saying, Let the Lord, the God of the spirits of all flesh, set a man over the congregation."

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"tion." After I had writen where I had found my pens, as I put them in the Bible without knowing where, I was answered in the following manner :

" Now hear the words of the Lord, ye men of Israel, and all ye inhabitants of the house of Jacob, thus saith the Lord, I am God, and there is none besides me that can deliver you. I am the same to day, yesterday, and for ever. In me there is no variableness, nor the shadow of turning. Then why have men sought out so many inventions ? Why have ye set at nought all my counsel ? or why have ye despised prophecies ? On what foundation does the house of Israel trust ? Have ye seen vain visions ? Have ye deceived yourselves in vain divination ? Are ye become more wise than your forefathers ? or are ye become more foolish ? The prophets trusted in me, and sought me not in vain. I was a light unto their feet, and a lantern to their paths. I directed their goings, and my Spirit was upon them from generation to generation. I never left myself without a witness. Have I not cared for man, whom I formed ? but how is the fine gold become dim ! As past ages were, so is the present. They despised my prophets, they were full of their own inventions, till they brought destruction on their own selves. Then, lo ! I come : in the volume of the book it is written of me. Here was my Father and me ; one in spirit, one in power, and one in truth. The lame were healed and walked, the blind received their sight, and the deaf heard. Not half the miracles I wrought were ever penned. But here is the chain that hangs the Law and the Gospel together : the Law was given to man, but it was fulfilled by the Son of God. Then now hear ye him, " to day, if ye will hear his voice, harden not your hearts." Did I come to give ye light, or to make ye blind ? If light, walk in the light, and confess that my Gospel is true, and my word verified. Ye have

have wars and rumours of wars, nation against nation, city against city, men divided against themselves, and perplexities and distresses of nations; judge for yourselves if it be not true. Then now let the Bridegroom go forth from his chamber, and the Bride go out of her closet; for Sion is in travail, and longing to be delivered; for darkness hath covered the earth, and gross darkness, the hearts of the people; the wisdom of the wise men is perished, the understanding of the prudent men is hid, and the bows of the mighty men are broken; then fear ye the rod, and him that hath appointed it; for he that stumbleth shall be girt with strength; nor shall this generation pass away till all is fulfilled. Let men study their Bibles, and they will find it is not fulfilled. Have I called the Jews from all nations whitherever I have scattered them? Is Jerusalem new built? Do all the nations of the earth know me? These are not fulfilled; but the time is at hand, that I will throw down and build up; I will scatter abroad and gather together; I will wound and I will heal; I will cast down and I will raise up; I will kill and make alive; I will quench the flames of fire that are kindled seven times more than usual; I will stop the mouths of lions; I will gain the victories in war; I will go on as I have begun, till victory is accomplished; for judgment shall be laid to the line, and righteousness to the plummet. I have begun, and I will make an end. The days are accomplished for my chosen people; and their warfare must be accomplished and have an end. Paul, Paul, do not persecute me. Peter, Peter, do not deny me any more. I will gather you together as a hen gather her brood under her wings, I will set a watchman over you, and my banner shall be "love." Then now hear me, O Jacob, and all the families of the house of Israel; the stone that was rejected by the builders, is now be-

come the head of the Gentiles ; and here is the head of the building. I have chosen you a watchman over you, that ye may not be as sheep without a shepherd. Your shepherds are dumb dogs ; your prophets are gone ; your cities are laid waste ; and ye are become as cakes not baken ; for ye have followed after wind ; and the pride of all nations testifieth against you. Then now let us reason together. Though your sins are as scarlet, I will make them as snow ; and though they are as crimson, I will make them as wool. Then now let your rocky hearts be rent, and the graves of the dead be opened ; for ye are dead in trespasses and sins ; but now I will call you with an effectual call ; now I will save you with an everlasting salvation. Turn unto me, and I will turn unto you ; look back on your prophets, whom ye have slain ; and look unto Calvary, whom ye have crucified ; confess your faults, and wash your hands, and I will heal your backslidings, and love you freely : but if ye harden your hearts, as your forefathers did, then will I bring on you swift destruction. This is my will for the Jews.

But now to come to the Gentiles. Awake, my shepherd, whom I have anointed as a watchman over you and all nations, to be a judge between me and my vineyard, and I will anoint him with the oil of gladness, and he shall come into my presence with thanksgiving. Give ear, O heavens ! and be astonished, O earth ! the Lord hath a controversy with his people. I have nourished and brought up children, and they have rebelled against me. Ye have drawn the sword in vain ; ye have fixed your bows for nought ; and by reason of your sins doth your land mourn. Now this commandment is for you,—I have chosen me a shepherd, in whom I find no fault : if you choose him, I will choose you ; if you obey his counsel, I will heal your backslidings, and love you freely : but if ye reject him, I will  
reject



reject you ; and I will laugh at your calamities, and mock when your fear cometh ; for if you refuse him you will refuse ME ; for he hath not testified of himself, but I have testified of him ; my laws shall be written on his heart, and my Spirit shall be in his inner parts ; in seeing he shall see ; and in hearing he shall understand ; he shall judge between thee and ME ; between ME and my vineyard : true and just shall be his judgment ; and by him thou must stand or fall ; for my Spirit shall be upon him ; because he hath acted more wise than others, so will I give him more wisdom than others ; for he that humbleth himself shall be exalted ; but he that exalteth himself shall be abased. Ye that seek for Wisdom, shall find her as silver, and ye that dig deep, shall find her as true gold, and be made heirs of God, and joint heirs with Jesus Christ."

No man can read his Bible, without being lost in wonder, love, and praise ; and know, it is not our merits, but free unbounded love was the spring from whence all his goodness flows.

" The righteous all with their enlighten'd eyes,  
 With modest joy the humble host replies,  
 " Thy mercies, Lord, our goodness nought we know,  
 " No good, alas ! then did we ever do,  
 " To be so highly favour'd of our God  
 " For Christ to die, and wash us in his blood ;  
 " And full atonement for our ransom make,  
 " When we had run ourselves so deep in debt."  
 And this will surely make the humble heart  
 Repent the sins that made its Lord to smart,  
 And then you'll see there is no room for pride,  
 What is to one is unto all apply'd.  
 If Eve's transgression fell upon us all,  
 Then one's obedience sure the same must fall ;  
 So men of wisdom now must clearly see  
 That the good fruit that hung upon the tree,  
 By the same hand it surely must come down  
 That pluck'd the evil. Man too soon was found  
 To cast the blame upon the Lord on high,  
 And now the blame on man must surely lie ;

Because

Because the lying spirit was sent out  
 To fill the prophets' hearts with fear and doubt,  
 That no Micaiah could to them appear  
 To make them wiser prophets than they were;  
 They judg'd their wisdom and their learning too  
 Brought greater knowledge unto all their view,  
 Than poor Micaiah's prophecies could be;  
 And mock'd the prophet as they mocked he,  
 And ask'd which way the spirit ever went  
 From them to thee, to tell thee my intent?  
 That all the prophets wrong did prophesy,  
 And in thy face they'd all give thee the lie.  
 Did not Micaiah in thy Maker stand,  
 And the Messiah nearly now at hand,  
 For to fulfil the words Micaiah spoke?  
 And now I'll tell thee how they all did mock.  
 Thou know'st that I have said, like Ahab's reign  
 Are all the prophets that advis'd the king  
 For to go on for to support the war;  
 But know not what they're so contending for:  
 Is it for to support the Romish band?  
 Then Ahab's prophets they are in your land;  
 And now Micaiah every one shall see  
 Is the true prophet prophesieth by me.  
 The Romish bands they never shall support,  
 And now Micaiah they shall never hurt;  
 Because too soon I'll make it all appear,  
 And prove Micaiah is thy Maker here;  
 And the Messiah in that name doth stand;  
 'Tis but few letters chang'd from God to man.  
 For if they say they'll have a glorious peace,  
 And gain the victory ere their arms do cease;  
 Then let the spirit's sword begin to fight,  
 And say my Gospel must be kept aright;  
 Then I will soon support them in that war,  
 And prove to man the true Micaiah's here;  
 Then as the difference in the name's no more,  
 I'll make it prove that the Messiah's here:  
 And if my shepherds they do now awake,  
 To change the letter, and Messiah take  
 To be the prophet that did tell them true,  
 And bring my Law and Gospel to their view,  
 And let the Spirit's sword begin to fight,  
 I tell you all I'll make them men of might,  
 And every foe shall down before them fall:  
 That way you'll conquer, and you'll conquer all;  
 And then a happy nation you shall be;  
 Your land I'll prosper, and your bands set free;

And

And you shall boast of victories in the war;  
 The night's approaching; let the stars appear;  
 For if the evening star alone doth shine,  
 I ask what light will it give to mankind  
 Till all the rest be lighted in the skies?  
 Ye sons of learning look, and now be wise.  
 In this new century I have shewn the star,  
 Seal'd up from man, till night was drawing near;  
 Six years thou know'st that this hath been conceal'd,  
 But now, the seventh, publicly reveal'd,  
 And this discern is in the date that's new;  
 Bring forth your reasons, or believe it true  
 That now the evening star it doth appear,  
 And Ahob's prophets and Micaiah here.  
 So now act wisely, all ye sons of men;  
 Be clear in judgment ere ye do begin  
 To use the woman as you did the man;  
 You'll find a Jehu after soon will come,  
 And Israel scatter'd as they were of old—  
 You'll find the truth was by the woman told."

But now I shall come to the purpose of types and shadows. The brazen serpent was a type of Christ, though made like a serpent that resembled the devil (for in that shape he betrayed the woman;) yet the brazen serpent was certainly a type of Christ; as the ram that was caught in the thicket, when Abraham offered up his son Isaac, was a type of the devil, though he was a sheep; and Christ compar-eth his flock to sheep, and himself to a lamb; yet then he compares the ram to a devil that will be caught in a thicket, and must be slain instead of man, when all men's faith becomes like Abraham's. This I shall shew you in the volume of my books. But to come to the type of the bells ringing in different hours in different parishes, so is the different calling of the nations, and the type of the seven and eight days. The seven o'clock bell denotes the Lord's finishing all for man in seven days; at eight days old Christ was made known in the temple by Simeon; now reflect on his words—"A light to lighten the Gentiles, and the glory of his people Israel." But what followed Israel then? Now, as  
the

the bells stand for types and shadows, consider, as the seven days were ended, so the decree for man, which is one thousand years. The eight denotes the eight hundred; then the nine is to call back the leprous men, who are to be brought back again and joined to the ten, which denotes, that some of different nations were convinced at that time, but did not abide in the Gospel of Christ. The stranger was the Gentiles. Now, all these men must be joined together by the ten and eleven o'clock bells; for then goeth in all churches. In the afternoon, the one o'clock bell in all parishes; so in the end all nations will come to the Three-One God. Now the one thousand denotes the Lord's finishing for man; and the eight hundred, Christ's second Coming. Then now judge for yourselves; as it is said to me, the Lord will begin his strange works with a new century, and go on in such a manner to fulfil my prophecies, that in three years the major part of our land will be convinced the Lord hath spoken by me\*; and the Bible will be revealed very clearly unto men.

Mr. L.—r dreamt one night he was going over London Bridge, and the bridge was broken in the middle; that many persons were looking at the water, and others were endeavouring to repair the bridge. Deep is the mystery of this dream; the explanation of which I shall give, in part.

“ Now by this dream cannot mankind discern  
How they are warn'd to guard against the storm?  
In every age this thing hath surely been;  
Then now I ask if I am not the same?  
If that in dreams I ever do men warn,  
'Tis by the Spirit, (they do not discern,)  
And by the Spirit I do do the same,  
By day and night my Spirit always came;  
For should I leave man singly to himself,  
There is no man could 'scape the powers of hell.

But

\* This was Joanna's own judgment, that from the three good harvests following as foretold people would be generally convinced.

But though I guard them with a father's care,  
 I'll try their wisdom ere I'll say I'm here ;  
 And he that doth with caution now go on,  
 I will protect 'gainst every coming storm.  
 But now the mysteries I will soon unfold—  
 This is the very mystery of his dream :  
 Bridges are safeguards for the sons of men ;  
 But when they're broken none can safe go through ;  
 And now I'll bring it plainer to thy view :  
 When bridges part or wholly are thrown down,  
 Some other road for man there must be found.  
 Thou know'st I said the storm was coming on,  
 That they must guard against the rising storm ;  
 And now thou seest the shadow is begun,  
 I say the substance now is hastening on."

I shall leave the further explanation of this dream to my readers.

Now I shall acquaint you with the days that are before you. The end of finishing what Christ died for is at hand, as I told you ; and you must know, from the prophet *Isaiah*, lxiii. 4, "The day of vengeance is in my heart ;" then will you bring the day of vengeance upon yourselves, by denying its being for the devil ? then you may say it is for man. Then know, O man, that day is at hand, which you will see in *Revelation*, xi. 14—"The second woe is past ; and behold, the third woe cometh quickly." The first woe was when the world was drowned, and a fatal woe that was to men. The second woe was the destruction pronounced upon the Jews, the destruction of Jerusalem, and the scattering of the Jews over the face of the earth. Now the third woe is to come. The two first were pronounced on man ; the third and last is for the devil. If it fall on men, they will bring it on themselves by their careless regard of bringing it on the devil. But if men will look deep into the mystery, and pray the Lord to turn the day of vengeance on the devil, as being the author of sin and the finisher of their sorrow, then

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Christ

Christ, who was the author of their faith to lead them to trust in him, will be the finisher of their faith ; which will now be the case with thousands. For now is coming the kingdom of our God and our Christ, and it is not all the powers of earth and hell can tempt all men to disbelieve it, or to say it is an unjust sentence in the Lord, to cast on the devil, that old serpent, the sentence the woman cast upon him. So you may begin to lift up your heads ; for your full redemption draweth near ; which you will see in *Joel*, ii. and in the *Revelation*, xxii—"For when that is fulfilled, I will pour out my Spirit upon all flesh ;" it must be fulfilled, that your women shall prophesy. Weigh the chapter deep, and these words, *Revelation*, xxii. 17—"And the Spirit and the Bride say, come ;" then whomsoever will, may come and take of the water of life freely, which signifieth the water wherein the person is baptized, in the name of the Father, Son, and Holy Ghost, to renounce the devil and all his works. But was this ever yet done ? No man knoweth how oft he offendeth ; the best of men have sinned, and come short of the glory of God ; then how have ye renounced the devil and all his works ? But now I shall open to your view, how you may renounce them all. By a steadfast faith in the Lord, that he will complete at last the promise he made you at first by the woman, to perfect your happiness : for though Satan robbed you, by working in the woman at first ; ye trust in Christ, he will make it good by working in the woman at last ; therefore are ye signed with the sign of the cross, in token of his death and passion ; this is the mark ye have in your foreheads—Christ dying to atone for man ; Christ is risen to arise in the woman, to cast her blame on the serpent ; then cometh your victory. And this is your baptism—to join with her to renounce the devil and all his

his works ; that is to say, it was all his works that brought on your ruin. A word to the wise is enough. But to turn to the Spirit and the Bride. The Spirit, you must allow, is the Spirit of God ; the Bride represents believers in God ; for Christ is compared to the church, and to a man and his wife. You do not suppose the church meaneth the walls or the building : no, it means the building of the body of man, as by the hand of God. Then before the Revelation can be fulfilled, the Spirit of God must visit all the churches, to make the church the Bride. Then why do ye marvel it cometh to one at first as the shadow, and then follows unto all as the substance ? Now he that denieth those things, must deny his Bible, and take away the prophecies that are there written ; for I have not added thereto, nor taken therefrom ; for it is written in the book of God ; and whomsoever says it is wrongly explained or revealed to me, let him explain it another way, and he must add thereto, or take therefrom ; for I have shewed you the meaning of the chapter. How can Christ's kingdom come upon earth, before the Spirit of Christ is come to warn them of his coming ? And you may as well expect the sun in its full meridian as soon as it is risen, as to expect the Spirit of God will appear to every one when it first cometh to warn. Yet by one Spirit ye have divers gifts (see 1 *Corinthians* xii. 17, 18) ; the spirit of wisdom, the spirit of knowledge, the spirit of working miracles, and the spirit of prophecies ; all these came from one and the same Spirit ; for as the many members make the body, so the different gifts make the body of Christ's church : for wisdom alone would fail you in the coming of the Lord Jesus Christ ; and that day would come unawares, was not the spirit of prophecy given to warn you of his coming ; and the spirit of prophecy would fail, was not the spirit of wisdom given to

others to discern it. So the head cannot say to the foot, I have no need of thee ; nor the foot to the head, I have no need of thee ; then where is room for any to boast ? If I had ten thousand gifts of prophecy, and could speak with the tongues of angels, if none had the spirit of wisdom to discern it, my prophecies would avail nothing. He that hath the spirit of wisdom to discern, hath the gift of God ; for the natural man cannot discern the things of God ; for they are spiritually discerned. So, if you weigh these things deeply, you will say I have not made myself more than another ; neither am I preferred before another ; but there is one that cometh after me, that is preferred before me, who shall discern all mysteries ; but where there are prophecies they shall fail. Prophecies were given in part, and on condition, that when one faileth, the other must also. Jonah's prophecies concerning Nineveh failed at the time they were mentioned ; the prophecies concerning Eli also failed ; as did those concerning Hezekiah ; and many more, which I could mention ; but charity never faileth. Now charity is to judge your God, slow to anger, and of great mercy ; and threateneth, because he is loath to punish ; and repenteth of the evil, if men repent of their faults, as Nineveh did. Therefore you cannot believe all that the prophets have said : the Lord repented of the blessings pronounced on Eli, when he saw him careless of his honour and glory : the Lord said, they that honour ME I will honour ; and they that despise ME, shall be lightly esteemed. I have explained these things, for the sake of some, who have said, that when they read my first books they trembled for fear of the famine. If this fear be in our land, no famine will be in it ; for to that land that trembleth at his word, the Lord will look ; that is, he will look in mercy ; but that land that mocketh his word, will shrink beneath his rod ; and what



what land that calamity will fall on, I know not ; but this I am assured, from my prophecies to convince all nations that this calling is of God, that there will come a three years famine, wherein there will be neither earing nor harvest. What nation, I know not ; whether in France, or Spain, Africa, or America, or some other remote part ; but I hope the Lord will keep it from our land ; though I am promised it will never happen in my days ; for I shall not live to see the affliction ; yet I feel for those that are behind ; and know the just must suffer with the unjust. My prophecies go to all nations ; and it was unintentionally omitted in the first book, " That the Lord would go from nation to nation in the fierceness of his anger." Now I have set one sign before you, to convince all nations this calling is of God ; viz. in some nation or other there will be three years of total famine, wherein there will be neither earing nor harvest. And now I am come to set another sign before them ; if the things that are already come to pass, and what is now before you being foretold, do not convince mankind it is of God, as men think the Lord stoops too low for them to regard his words (which was the very spirit of the Jews ; they thought the Lord stooped too low for them to regard him ; ) now I say, if the Gentiles are the same, I will set another sign before them—  
 " I will send out my destroying angel to go through the land, and I will set a mark over every house that faith and fear are in, and the angel shall pass by the door ; but every house that mocketh my words, because I have stooped so low, the destroying angel shall enter in and destroy ; and those that wish to abide in the dark, in the dark let them abide, till I come upon them as a thief in the night, and take them unawares. For out of your own mouths ye are condemned ; for ye confess it is not placed as though it came from men of learning,  
 and

and then ye must confess the Lord hath chosen the weak foolish things of this world to confound the great and learned, when ye see all these judgments executed that are here mentioned."

Simple as these books appear to some readers, they are too high for any man to climb to, and too deep for any one to fathom. Could ye behold the mysteries of them, ye would see they wanted neither eloquent language, brightness of speech, nor noble style to set them forth, but depth of wisdom to understand them; and were they put into eloquent language, deeply spoken, and wisely placed, as though they came from men of learning, they would baffle all your belief, and men would judge it a cunningly devised fable from some wise inspired penman. But now to convince you it is from the simple, and that the Lord hath dealt simply; yet, however simple this may appear, it is too strong for all your senses; ye could no more look into these three volumes of books, and see them clear, and keep your senses, than ye could stedfastly behold the burning sun, and not hurt your eyes; for the one is as much too strong for your senses, as the other is for your eyesight. So I must call you to our Saviour's dying words, "Eloi, Eloi, lama sabachthani?" *My God, my God, why hast thou forsaken me?* And may not this be the language of every heart, *My God, my God, why hast thou forsaken us*, that in seeing we cannot see, and in hearing we cannot understand? for in the midst of life we are in death, as we are dead to the perfect happiness we were first created for; but we shall be changed; and this change must take place with thousands, that we may taste of that perfect happiness, which to live in God will produce; and this change must come to this generation, or ye could not have a true knowledge of the good and evil fruit; and this knowledge will come unto thousands that are in the midst of life  
and

and death, which I shall hereafter more clearly explain.

And now I shall come to the thoughts of my own heart, which I was ordered to pen and put in print, from what is revealed to me, and how the Bible is explained, which has thrown my ideas into a different channel from what they ever were before. I was meditating how all was explained; and it appeared so clear and just to me, so consistent with the wisdom of the Almighty, in creation and preservation, from the manner all was placed, and all was spoken at first; all have suffered, both God and man; then, to act according to the justness of God, the serpent must be cast. The ponderings of my heart I was ordered to pen, and my secret thoughts were known to the Lord. When I had written the whole, I was answered as man would answer man.

Here I shall give to the world at large what were the meditations of my heart, and how they were answered by the Spirit.

I was reflecting from the creation, how the man and woman were both obedient to the commands of the Lord, until the serpent, which is the devil, effectually imposed on the simplicity, innocence, and ignorance of the woman, by telling her they should be as Gods, knowing good from evil: Here she was ignorantly betrayed by artful lies, and simply drew in the man. Then the Lord spake unto the serpent, and fixed his curse to be above every creature; and he should bruise the heel of the seed of the woman; and the woman's seed should bruise his head. Now you know the serpent hath already done it, unless ye deny the death of Christ. Then as all the prophecies of the Bible have come both on God and man, how can they be fulfilled until the serpent hath received the sentence passed on him? This must be, to fulfil the words of the Lord; and I cannot see the Bible clear without it. The justice, wisdom,

dom, goodness, and truth, of the Lord of Hosts, thus seem clear ; but I cannot see them clear in any other way. The Lord cannot do justice to himself or to his Son, nor to the man or the woman, unless they fulfil his words, by casting the devil in the very manner in which it is placed and revealed. Then men and devils must acknowledge the Lord is clear from the blood of all men ; and that the woman the Lord gave to man brought him that happiness at last which he promised man at first. When I had written these words, which had been the ponderings of my heart, I was answered, as man will answer man—

“ Thou sayest, thy God cannot do justice to himself or to his Son, nor to the man or the woman, unless he does cast the serpent, as he promised to the woman. Answer for thyself—

*Why the Lord cannot do justice to himself?”*

I answer. How can the Lord, in justice to his honour, and glory, and great name, suffer the Son of his bosom to come down upon earth, and suffer such sorrowful life, and die so shameful a death, to bear the blame man cast on him, and the serpent be screened from bearing the blame the woman cast on him, and escape being treated with that contempt he deserves ? The Son of God had done no wrong, but was deserving of honour, love, and respect. Every honour, every gratitude, and every love, was due to the all-gracious Son of God. And if he condescended to bear the blame man cast on him, shall that cruel serpent, the devil, be freed by a just God ? Far be it from thee, O Lord. If thou art clear from the blood of all men, wilt thou not be clear to cast it back on the serpent, and just to condemn him ?

Here I was answered, as man would answer man.

“ I shall now answer thee. From the ponderings of thy heart thou fearest to speak out what thy mind

mind conceiveth ; but canst thou conceal from me thy thoughts ? I tell thee, no ; for I am in them. Thou sayest, no judge will condemn an innocent person, and free a guilty murderer : these were thy thoughts ; and thou judgest thy God cannot be just, to cast his Son, and free the devil. Thus far I will not blame thee. But answer me, how I cannot do justice to man, if I do not cast the serpent ?”

Here is my answer. Man was betrayed by the woman and the serpent, and that guilt was passed on all men unborn. Now man said he should not have disobeyed had it not been for the woman ; the woman said she should not, had it not been for the serpent. Then to give man a fair trial for himself, to discover where the fault lay, is to remove the cause, and to take the powers of darkness from man, as man lies under condemnation to this present moment.

Here I was answered—

“ How dost thou prove that ?”

I answered, from the Jews.

They stand out against their God, and their God against them ; for it is written, *In seeing they should not see ; and in hearing they should not understand.* So they stand out against their God, through unbelief against his Son : for if the Father and the Son are one, they must stand out against their Lord, if they do against the Son. Now it is written, *The God of this world hath so blinded their eyes, that in seeing they cannot see ; nor in hearing they cannot understand.* Now if the Lord doeth them justice, he must take that power from them, that in seeing they may see, and in hearing they may understand. And if man suffereth for what his forefathers did, ought not the serpent to suffer for what he hath done, that was a transgressor from the beginning ?

O, my God ! pardon my weakness, if I have answered wrong. But thou hast commanded me to utter the thoughts of my heart, which I cannot

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conceal

conceal from the Most High. If wrong, cleanse the thoughts of my heart by the inspiration of the Holy Ghost.

Here I was answered, as man would answer man.

“Thou hast spoken right in all thou hast said. Now answer for the woman. What justice is there due to her, that is now left undone? Answer me that, and I will answer thee again.”

I answered. The woman still crieth for vengeance against the old serpent, called the devil. She was first betrayed by his arts, and condemned by God and man; her first son was betrayed by the devil to slay her second son; and when in purity and innocence she was so highly favoured and honoured of God as to be visited from on high, and to have the power of the Holy Ghost, and bare the Son of God, being called a spotless and pure virgin, pure and innocent before the Lord; yet how was her heart rent in pieces, and how was she pierced to the soul, to see her son offered up as a malefactor on the cross, by the devil's entering into the heart of man! Then does not the woman's blood cry for vengeance against the devil? If she cast it on man, she must cast it on herself for betraying man at first; but the serpent first betrayed her; then surely her soul must cry for vengeance against the devil, that was the author and finisher of all her sorrows. Then may not the woman cry for vengeance, and plead, Lord, avenge me of mine adversary, that is the devil, that we may wash our hands in innocence, and bring a pure heart before thee, O my God?

These questions and answers may appear simple to a world, that does not consider, that Abraham was permitted to plead with the Lord, and Moses the same, and Jacob wrestled with the angel: then now we must be all wrestling Jacobs, if we will be prevailing Israels.

Whatever

Whatever may be the judgments of men on my answers, I was replied to by the Spirit in the following manner, as soon as I had written the last words—*bring a pure heart before thee, O my God :*

“ Joanna, Joanna, I’ll answer again.  
 Thy words and thy wisdom will ever remain  
 Enrolled in heaven, and publish’d on earth.  
 Ye men of learning mark well what she saith.—  
 But out of her senses you know she is plac’d,  
 And judg’d by men’s wisdom as simple as the ass ;  
 But know that the ass did wise Balaam reprove ;  
 And now from this shews the woman is love ;  
 As much as she’s scorn’d and despised by man,  
 I ask you what spirit unto her is come,  
 That she from her heart can now forgive all,  
 And pray for the vengeance on Satan to fall ?  
 A hazard most fatal you know she must run ;  
 If I do forsake her you know she’s undone ;  
 If trifling with God, how can she appear ?  
 The anger of Satan she must kindle here.  
 So how do you judge her now trifling with all,  
 An ass now for wisdom your nation to call,  
 And warn you of dangers before they appear ?  
 Then judge from your Gospel, your Master is here  
 So strongly upon her, your Gospel now see ;  
 I ne’er will condemn her for carrying of me.  
 So now if you judge her as ignorant as an ass,  
 Your King is upon her, the Gospel now says ;  
 So those that believe her, their clothing is here,  
 And now laid upon her, the Master to bear ;  
 The boughs and the branches you all may cut down,  
 In the way you may strew them, from heaven’s the sound.  
 If this appears simple, as simply I came,  
 Your King on an ass, for to spread forth his fame.  
 For where is the man will so humbly descend ?  
 Your chariots are ready your kings to attend.  
 But now all the mystery I surely shall clear ;  
 I went in that manner to shew you all here,  
 When I come to conquer, in triumph appear,  
 A woman that’s simple my Spirit must bear.  
 So you that believe her, your clothing is cast  
 In faith now upon her, your joy now may burst.  
 The boughs and the branches I’ll surely cut down,  
 Men’s wisdom advancing I’ll surely confound ;  
 For babes now and sucklings my praises shall sing.  
 From Solomon’s wisdom I next will begin ;  
 For he that’s so humble at first to appear,

At last is exalted, I now tell you here ;  
 And now before honour humility comes.  
 These words they werespoken by wise Solomon ;  
 Then Solomon's wisdom I tell you must shine ;  
 The Spirit from heaven was given divine ;  
 And now you will find all heaven descend ;  
 I come for to warn you, and speak as a friend,  
 That all is fulfilled so near to the word ;  
 You'll find that the Spirit's the Spirit of God,  
 That work'd in the woman to see it all clear.  
 If men do despise her, I now tell you here,  
 This May will be fatal, I tell ye, for man ;  
 And coals on your heads from her prayers will come.  
 Her questions and answers I bid you weigh deep ;  
 Consider the cost, or you'll fall in the pit.  
 The way you are building you cannot go through ;  
 The cost is too great to be paid now by you ;  
 My laws you have broken ; my Son you have slain ;  
 Mark well what is spoken, I tell you again.  
 As wise as the woman you all must appear ;  
 Cast all on the serpent, your debt for to clear ;  
 And say that he robb'd you to run you in debt.  
 Mark well from your judges how oft do they put  
 Words wisely before you, the prisoner to free ;  
 And I am your judge, and have done so by ye ;  
 Because that ye know not your danger's so near ;  
 To execute justice my angels appear,  
 As soon as I send them to fulfil my word ;  
 Then blame not your judge; you'll find 'tis the Lord  
 That shew'd you the vision so clear in the dream ;  
 And from the two boys I the whole shall explain ;  
 For well I know many will turn to the beast,  
 Though death's now upon them, the sentence is past ;  
 While others for mercy they humbly will cry,  
 " My God, on the serpent thy vengeance must lie,  
 " For I have been robbed, I can't pay the score"—  
 The thief must be taken, I need not say more.  
 So this I have publish'd, your hearts for to try ;  
 And then fast my arrows they surely will fly.  
 And deep you will find is the vision and dream  
 That were spoke of those boys ; you may read it again.

But deeper doors I have to open,  
 Deeper shall my Spirit go ;  
 You shall know, from what I've spoken,  
 From Jehovah all doth flow.  
 Deeper dreams and deeper visions  
 Surely shall to all appear,

I've



I've begun in this new century,  
 And the scenes I've chang'd them here..  
 Men have chang'd the scenes already  
 By the century that is past,  
 And the end they made it bloody;  
 But the new I'll make it burst.  
 For the style by man was alter'd,  
 And the shadow all do keep;  
 So I see that men do faulter,  
 All my flock is hush'd asleep.  
 Do my shepherds see no danger?  
 Nor my Bible yet discern?  
 They mistake the heavenly Stranger,  
 In what way he meant to come.  
 Perfect like the style they've chang'd it;  
 But their changing I'll not blame;  
 Eleven days they brought it sooner,  
 And like man I'll do the same.  
 So the days they shall be shortened,  
 As they shorten now the year,  
 As men did by the last century,  
 So the new shall now appear."

Here I have finished the answer of the Spirit to my words. Judge as you please; it was answered me by a Spirit invisible.

I shall now answer a letter, sent me by a gentleman from London. Having read my second book, he desired to have these two questions answered, viz.  
 1. *Whether the woman deceived the serpent, and did not first eat the forbidden fruit?* 2. *Will a foreign enemy land in England?*

This I shall publicly answer, as many of my readers may be of the same mind. The woman eat of the forbidden fruit, and gave it to her husband: so she did not cheat the serpent that way; as she knew no arts, she could practise none; she was betrayed in a state of perfect innocence; but the way she cheated the serpent was, in casting the blame on him. And now, to make it more plainly appear, I will answer it from the judge of assize. Bring a criminal before a judge, and if he is condemned for stealing,

stealing, and he brings the person who was confederate with him, and drew him in at first to do the deed, by assuring him there was no harm in what he did, as the property was his own, and therefore he had a right to take it, and thereby deceives an ignorant and innocent person; now when such a case is brought before a just judge, if the law obliges him to punish the one, would not justice compel him to punish the other, knowing the innocent was betrayed by the guilty? Let two such stand before a just judge, and which do you think he would be most ready to punish; he that was betrayed through ignorance, or he that deceived him through deceitful arts to make the innocent as bad as himself? Any just man can be a just judge in such a cause as this; for Satan was an old offender in heaven, and drew the third part after him, and so he began upon earth to draw in man the same; but the woman turned, as you say, king's evidence, and betrayed her betrayer. Now judge the cause. When the Lord beginneth like man, he that turneth king's evidence is freed, and so is man. God will deal with man, perfectly after the manner of men; therefore it is written, our secret thoughts must be had into judgment; and the saints must judge the earth. My secret thoughts are gone out into the world; and the day of judgment is already begun with man. This I shall explain more clearly in my next book; as I cannot answer all the first inquiry in this; for my book was too near its end before I received the letter; but you will see every particular answered in my next book.

Now I shall answer the other inquiry in part, from a dream or vision that was shewn me in 1795. I dreamt I had a basket of birds, and that I left them at a house I knew not where, and left them to the care of the people; but when I came to seek them, they were gone. I thought I went from place to place

place to find them; but to no purpose. At last I saw two monks and two friars; I asked them if they had seen them. I thought they scornfully answered me, "They knew nothing of the birds, nor had they seen them." After a long and fruitless search, I gave them up for lost, and went away with a heavy heart, despairing of ever seeing them more. At last, to my great comfort, some one said they had brought my basket of birds, and opened them; but they were so changed, I did not know them. They stood on their feet like children, with the most beautiful feathers I ever saw, hanging in the most curious manner. Those who brought them, and others that were with me, stood and gazed with amazement at the beauty of the birds. I shall give the explanation in part, as it was explained on the following day.

"To monks and friars I will never stoop:

Let France beware, it is not there

My Gospel is made known;

And let the Romish soldiers fear,

It is not so in Spain.

Then let the feather'd fowls appear,

If they be in your land;

For though thy basket seemeth lost,

I'll bring it to thy hand:

And as the feathers seem'd to hang

In such a curious strain,

Such birds I'll surely make them here

As ne'er were seen by men.

No foreign nation you've to fear

Will now invade your land;

But of your own you may take care—

Be wise, and understand.

O England, O England, I'd have you take care;

A house now divided I'd have you beware;

A city-divided, oh! how will ye stand?

With wisdom decide it, and so keep your land.

In heart be united; when you have a peace,

If my warnings are slighted your griefs will increase.

The monks nor the friars my Gospel don't see;

My honour shall keep you, if you will agree;

I'll

I'll warn you of dangers when they do appear;  
 And in my next volume I'll shew you more clear  
 What doors I've to open to bring to your view;  
 The woman hath spoken, you'll find it all true;  
 So let May be over, and June but appear,  
 Then weigh well my writings, and with all compare;  
 Your nobles and country, see how all doth stand,  
 And then I'll inform you how to judge your land."

But all must look to the old style. I have not given you all the explanation of the dream in 1795; but I have set a mark of what is spoken now from the two woes, when the verse begins to change.

Now I am come to the end of the third volume of a work, on which men of learning and ministers are at a loss to form a judgment, whether I am inspired by the Spirit of the Lord, or whether my head is a little deranged. Ministers have acknowledged they are at a loss, and will not therefore decide hastily. But I can assure them my head is no way deranged, but by the visitation of some Spirit invisible; and what Spirit that is, may be easily discovered from the vision seen in 1794, when I was perfectly awake. If then three books puzzle the heads of the learned, the fourth will puzzle them much more, when they see the day of judgment explained. It must first take place upon earth, before it takes place with the Lord. Shall I astonish my readers to tell them, men must judge the Lord, before the Lord judgeth men? And as the war was begun in heaven, so it will now end upon earth; which meaneth, men will be divided concerning Christ's kingdom.

*Joanna Southcott.*

Exeter, May 19th, 1801.

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*The Strange Effects of Faith ;*  
WITH  
REMARKABLE PROPHECIES,  
MADE IN 1792, &c.  
OF THINGS WHICH ARE TO COME.

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FOURTH PART.

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I SHALL begin this book with informing my readers, I am sorry to say, few have discerned what they read, as they expected to see some wondrous things this *May* and *June*\*; not calling to mind, that in the first book it was written, the ten days must be turned into ten years, before man should see it clear; and in the second book it was written, that, what was spoken one year should not appear till the next, (in the very page where it was written of *May* and *June*,) then the ten years will be up; that all is fulfilled at the appointed time, that was written in the prophecies; not appearing the year it was spoken, but fulfilled the year after, Therefore I said in my last book—

“ Let *May* be over, and *June* but appear,  
Then weigh well my writings, and with all compare;  
Ye men now of learning, judge how all doth stand,  
And if you’ve discernment you may judge your land.  
The doors I’ve to open to bring to your view,  
From the ten years was spoken, you’ll find it all true;

\* In 1801, when the First Edition was printed.

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What doors could be deeper to bring to your sight,  
 If by your own judgment you now prov'd it right?  
 But now from these writings you all shall see clear,  
 I'll begin in this century to shew you all here,  
 The doors that were bolted so strongly for man,  
 When out of the garden of Eden he came;  
 So deep from his knowledge I'll bring to his view,  
 I now shall unbolt them, and you'll see it true;  
 But sure like the Bible this all must come round,  
 And none but my sheep can e'er judge of the sound.  
 But now I'll speak plainer, and come to the fall:  
 I opened your side, and I clos'd it from all;  
 For deep was the sleep that I cast upon man,  
 And deep is the mystery—the BONE must return,  
 So closely united in heart and in mind,  
 Or the MAN to perfection you never can find.  
 So now I will open the door from the fall;  
 Then sew no more fig-leaves, they'll not cover all.  
 Ah! why from my presence yourselves do you hide?  
 Remember the bone that I took from your side;  
 Your blame then upon her and ME it was cast,  
 And this is the door that I now shall make burst,  
 To cast her temptations on Satan and men,  
 And in her next volume her history must come,  
 How she hath been tempted, and how she withstood;  
 Then I ask you, what spirit to her you'll allude?  
 See how often her senses by man have been cast,  
 Then you'll see how many their senses have lost,  
 Who judg'd by her virtue her senses were gone;  
 You'll find in her history it so fell on them.  
 So first upon man I have brought back the blow,  
 And next on the serpent my fury shall flow;  
 Then you'll see the WOMAN was took from my side;  
 In heart so united the Scriptures apply'd.  
 So know from this woman the fulness is come,  
 You'll find I am present in the woman's form;  
 That is, in her form all this doth appear;  
 But sure 'tis my Spirit to make it all clear;  
 For by her own wisdom she cannot effect,  
 No more than another, the way I direct.

“ Now I shall come to the fulness of time, of the woman made under the law. When the woman was first created, she was made to complete the happiness of man, and to be his helpmate. The tree of knowledge was planted in the garden of Eden. The woman was taken from the side of man; not of the dust of the ground, but of puri-

fied clay, the bone of man, while he stood in perfection, to complete his happiness. The tree of knowledge, was the knowledge of God, and the knowledge of the devil; the good and evil fruit both hung on the tree. Then as man was divided into two parts, if the same hand that brought him the knowledge of the evil fruit, does not bring him the knowledge of the good fruit, he may still blame his Maker for ever forming him the woman, as the source of all his misery; and man may charge his God foolishly; for all standeth as though I ordained it to bring on man's destruction; but now be it known unto thee, O man, I ordained and placed the whole for man's preservation, well knowing the depth of Satan, that he would begin upon earth, as he did in heaven; and tempt man as he did the angels, till he had drawn him into the same destruction; then how could I screen the man? for what would Satan say?

" If all alike the path is straight,  
 Then all alike must come,  
 I ask you, in the judgment-day,  
 How I could screen the man?  
 Now I'll begin for to explain,  
 And make the mystery clear:  
 Out of the dust I made at first  
 My perfect image there;  
 I breath'd in him, it then was seen,  
 My Spirit, bright and fair;  
 And lord below, you all shall know,  
 I did my likeness make;  
 A paradise I plac'd him in,  
 To make his bliss complete:  
 The trees around, you know, were found,  
 Whereof I bade him taste;  
 The tree of knowledge I forbade,  
 For well I knew his case.  
 Had dust increas'd in paradise,  
 Satan had found a way,  
 As he in heaven did first begin,  
 The angels did betray.

" For now to man the time is come  
 To judge the world below,

And now the mysteries I'll explain,  
 Why I ordain'd it so.  
 In heaven's high courts, enthron'd above,  
 The rebel there was plac'd ;  
 And well he knew I lov'd the Son,  
 Distinguish'd from the rest ;  
 Which swell'd his pride to throw aside  
 My Son's united reign ;  
 This Satan's malice caus'd to swell,  
 And made the heavens unclean.  
 He then began as god and king,  
 And thought to reign in heaven ;  
 A mutiny he there did gain,  
 And he from thence was driven.  
 All heaven in disorder stood,  
 And parties fast increas'd ;  
 Had I not cast him headlong down  
 The tumult ne'er had ceas'd.  
 No sword of war did e'er appear  
 More dreadful here below ;  
 But loud the sound made heaven resound,  
 As tumult quick did shew.  
 Satan the king, declar'd by some,  
 Was then pronounc'd in heaven ;  
 To shew them of his bloody reign  
 A kingdom soon was given.

" Now I'll explain what I do mean ;  
 I claim the heavens my own ;  
 And soon I banish'd him from thence  
 And did him then dethrone.  
 To try again his future reign,  
 I soon created MAN,  
 To fill the place that Satan left,  
 And paradise command.  
 Now I'll begin to shew to man  
 How I made him at first,  
 And perfect like the heavenly plan  
 I order'd all the dust.  
 I made the man in my own form,  
 In my own likeness stood ;  
 I made him lord of all below,  
 And gave him all was good ;  
 I made my plan so much for man  
 For to resemble heaven ;  
 I took the partner from his side,  
 That unto him was given :  
 So like my Son, the woman came,  
 The partner of his soul,



And so my plan I plac'd for man,  
 In my own likeness all.  
 I and my SON were both as One;  
 I took him from my side;  
 And so the WOMAN I did form,  
 Which I pronounc'd the Bride,  
 For to bring forth a glorious earth,  
 As I had made in heaven;  
 I made the angels as the birth  
 Of children you have given.  
 I shall explain what this does mean:  
 I brought up children there,  
 And they against me did rebel,  
 Let every soul see clear.  
 Now I'll begin in words more plain,  
 As this doth puzzle thee;  
 But surely 'tis for learned men  
 The mysteries to see,  
 How soon the earth was then drawn forth  
 So much to be like heaven,  
 To try the king who wants to reign,  
 A power to him was given.  
 When down below, let mortals know,  
 I did the rebel cast;  
 And now the mysteries plain I'll shew,  
 How every thing was plac'd.

"The tree of knowledge of good and evil was the knowledge of God and the devil; therefore I forbade the man to eat it, and pronounced him dead if he ate thereof. This command was given to man; and to try the whole, I left the man to himself; the woman to herself; and the devil to himself; all were left to their own will and power, to obey, or disobey; and the man and woman stood in perfect obedience, till the serpent began upon earth, as he had done in heaven, to work by arts to betray the woman. For as his malice came, for you to judge the earth, I have shewed you my plan, why I created the whole, and why I placed it on conditions. Could you call ME just with Satan, that was once an angel of light, and had long been a companion of God and angels in heaven, to cast him from heaven, and chain him down in hell for his rebellion in hea-

ven, before I had tried his reign upon earth? He wanted to be a king, and have the power in his own hands; many of the angels he had influenced to judge him fit for a king and governor, and they joined with him, till I cast them all out of heaven; and blasphemy soon burst from Satan and his angels, in the like manner as he came to thee, against the Lord, and the Son of God. Then I created man, and gave Satan power as a god of this world, and fixed his reign at six thousand years, wherein I laboured: and one day is as a thousand years with the Lord, and I am the Lord that hath spoken it; one thousand years of rest. I have said, my Spirit shall not always strive with man: I have been striving with man ever since the fall; I have felt for man; I have pitied man, well knowing what powerful adversary and enemy he had to work with. But let men know I am their King, their Captain, and their Conqueror, to fight all their battles for them, if they join with me. For when I bring the tree of knowledge to all their view, the Lord is good, wondrous, and wise; in all his ways; just and right in all his works; and the same hand that plucked the evil fruit, and brought it to the man, will assuredly bring you to the knowledge of the good, that ye may not charge God foolishly, for giving you the woman to complete your bliss: and by her it shall be completed, as I promised man at first; or Satan must outwit me, if she does not bruise his head.

“ So she and I the cause will try,—  
 And let the stars appear;  
 If in the land there twelve do lie  
 To judge the star is here;  
 Then they shall see the mystery,  
 How all's inroll'd in heaven;  
 And every mystery I'll unfold,  
 To them it shall be given.  
 For here's the MARRIAGE of the LAWS  
 That shall them all unite;

Their lamps with oil I'll surely trim,  
 And make them all burn bright.  
 For Cana's wonders shall begin;  
 I'll make your water wine;  
 And greater wonders shall be seen  
 Than were wrought at that time.  
 When you appear to see it clear,  
 To know it came from heaven,  
 Then every seal will be reveal'd,  
 And to your hands be given.

" So, shepherds all, now hear your call,  
 And judge your long-lost sheep,  
 Whom men conceiv'd was lost to all,  
 Her tracks were gone too deep.  
 You hear the sound that doth abound,  
 Like simple shepherds gaze—  
 " We see what tracks do now appear,  
 " And are lost in th' amaze;  
 " It's from heaven to us 'tis given  
 " To judge the world below;  
 " And is this the pearl hid from all?  
 " The truth we'll surely know,  
 " And now act wise; if she disguise,  
 " We'll soon find out the cheat;  
 " But if from heaven the sound is given,  
 " 'Tis our Emmanuel's feet  
 " That do appear; his tracks are here,  
 " So wondrous in the sound;  
 " His tracks were gone so long before,  
 " They all were buried down.  
 " So in amaze we well might gaze,  
 " To see the sheep appear,  
 " Whose footsteps we could never trace,  
 " Which way she wander'd there.  
 " Beyond our heads are mysteries laid;  
 " They mysteries are to all:  
 " The Prophets knew not what they said,  
 " If this is now the call."  
 Now I'll explain what I do mean:  
 They did not understand  
 What was the fulness of the time;  
 They judged it then at hand.

" When the fulness of the time was come, God  
 sent his Son, made of a woman, made under the  
 law. Now I ask you, what fulness of time was  
 then, when the Jews were cast out, whom I pro-

nounced my chosen people? What fulness can you make good was done at that time? But now I will tell you the fulness of the time is, to fulfil the Bible; to bring men out of darkness into my marvellous light; to redeem you from the fall; to call the Jews from all nations, whither I have scattered them; to bring my sons from afar, and my daughters from the ends of the earth; to have the heathens for my inheritance, and the uttermost parts of the earth for my possession; to pour out my Spirit upon all flesh; and bring in one thousand years of rest for man and ME; and then the fulness all will see—that I am in the woman's form, and brought this knowledge unto man. Now call my words to your remembrance: If the days were not shortened, no flesh could be saved; but for the elect's sake they will be shortened: the ELECT was MAN; and, for his sake, the six thousand years will be shortened, to give a fair trial to men and devils,

“ So now be clear, seven thousand years—

Six thousand's Satan's reign;

So long as he is chain'd before,

So long I'll free his chain.

Then certainly the judgment day

Must surely follow next,

When I shall sever from my throne,

And all my judgments fix.

An awful day you all will see,

Just like the seat of war;

The heavenly trumpets first will sound;

My angels must appear

With every music in their hands,

And every trumpet sound;

The music, striking every ear,

Shall reach the earthly ground;

From shore to shore my thunders roar,

And earth's foundation shake;

Confusion must to all appear,

When I begin to take

The cause in hand so deep for men,

And bring them from the dust;

In perfect order all must stand,  
 As they were made at first.  
 The graves must open, and awake,  
 And earth give up her dead ;  
 The foaming billows, they will roar,  
 Where are some millions laid.  
 But such a sound will then rebound,  
 And trembling saints will stand,  
 To see that awful day appear,  
 When I the earth command  
 For to appear, and meet me here,  
 And soul and body meet ;  
 In perfect form as now they're known,  
 The likeness will be great ;  
 But in the bloom of youth appear,  
 I say, they all shall come,  
 Much brighter than they ever were ;  
 But shall resemble man—  
 Just as your pictures do appear,  
 Some likeness to your view ;  
 But I shall make the body fair,  
 In brighter colours too.  
 Thus must begin the awful scene,  
 And all you'll call to mind,  
 How in the bodies you have been ;  
 And memories quick you'll find,  
 When face to face, from every place,  
 Acquaintance all will meet ;  
 And every age, I'll now engage,  
 Will their companions greet.

" Thus will appear the righteous here,  
 With hearts inflam'd with joy.  
 But when the sinners do appear,  
 This will their peace destroy,  
 To meet the foe, that here below  
 There did their ruin seek ;  
 The murderers will their sufferers know,  
 And tremble at their feet.  
 The scenes of war will then appear ;  
 For men in ranks must stand,  
 And view each other face to face,  
 As you do now view mah.  
 When this is done, war will begin  
 And enmity appear ;  
 Men's consciences will burn within,  
 To meet their fellows here,  
 Whom they ill-us'd, or abus'd,  
 By any artful hand ;

For none can fly that awful day,  
 But must together stand.  
 O what a scene will then begin,  
 When every rank turns round !  
 And perfect like the seat of war  
 That day will sure be found :  
 For face to face, as in a glass,  
 You surely all must meet ;  
 And as the day of battle is,  
 You'll find the battle great :  
 No glittering sword that goes abroad,  
 No cannon that doth roar,  
 Will strike more deep in any man ;  
 For every shot is here,  
 And every dart to wound the heart  
 Of those that are unjust :  
 That day will make some millions smart,  
 For so to meet you must.  
 An awful scene will then begin,  
 And fast the shots will fly ;  
 You'll want no armour then of men,  
 For every armour's nigh ;  
 Because in men it all will come,  
 And every wound go deep ;  
 Much louder than the cannon's roar,  
 Will then the sinners weep.  
 Then must appear in terror here  
 The kings by whom 'twas fix'd ;  
 The King of Glory in the air ;  
 The prince of darkness next ;  
 Because as king he did begin,  
 Wanting to reign above,  
 And so his reign he fix'd in men ;  
 Then judge which king you love.  
 As men began by the French king,  
 The traitor you will see ;  
 The traitor here doth now appear  
 A bloody king to be.

" A meeting then will soon begin,  
 " And men will Satan hate—  
 " But how shall we throw off his reign ?"  
 The mutiny will be great.  
 " The King above, we did slight his love,  
 " We cannot mercy find ;  
 " The king below, with him to go,  
 " He will in fetters bind,  
 " So what to do we do not know,  
 " But down our arms must fall ;

" O let the rocks and mountains come  
 " To hide us now from all !"  
 Then who shall fight ? Not small nor great,  
 But these two kings must stand.—  
 I made them all, both great and small,  
 And plac'd in every land,  
 I say, these men that thou hast slain—  
 Now Satan hear thy doom :  
 And, canst thou raise them from the dust,  
 To fight against me, come !  
 No ; men will lay their armour by,  
 As dead men they'll appear,  
 While loud hosannas from my saints  
 The echo they will hear :  
 " Bless'd be our King, and bless'd his reign ;  
 " He's worthy of a God ;  
 " The Prince of Glory once was slain,  
 " And wash'd us in his blood."  
 With every sound will they abound,  
 " Thrice blessed be his name !  
 " His garments once were dyed in blood ;  
 " From him our armour came ;  
 " He fought the battle for us all,  
 " Wounded our deadly foe"—  
 And endless ages shall rebound,  
 From heaven and earth below ;  
 While hearts within in love will burn,  
 And happiness complete.  
 Then will the sinners silent mourn,  
 And tremble at his feet,—  
 " Ah, happy men !" will they begin,  
 " Had we their footsteps trod,  
 " In triumph we should now appear  
 " With our victorious God ;  
 " No burning conscience should we feel,  
 " But hearts inflam'd with love :  
 " Then sure his worth is now set forth  
 " By all the host above."  
 For saints will praise, and angels gaze,  
 And trembling sinners fall :  
 Thus will I come with armies strong,  
 Till I have rescued all.  
  
 " The sinners' smart will wound my heart,  
 For to destroy their foe ;  
 And shew him of his bloody reign,  
 While he hath reign'd below.  
 So he and I the cause will try  
 In that tremendous hour,

No more I'll bear the sinners' cry,  
 But free them of his power.  
 I'll shame him then by sinful men,  
 As he did cause their fall;  
 And prove no heaven could be in him—  
 He'th made a hell for all,  
 When he was king; and see his reign;  
 In man it must appear;  
 Therefore I did let go his chain  
 To reign six thousand years.  
 The one you'll see preserv'd for me,  
 That all may prove my reign;  
 And justice must in all agree,  
 That he is justly slain;  
 For justice here must now appear  
 To chain him down below;  
 The banish'd prisoners then I'll clear;  
 Their time is up I know!

" So I'll dispute, while man is mute,  
 And all shall hear my sound;  
 I'll cut the branches from the root,  
 And then the stump I'll bind  
 In fetters strong, alone to burn;  
 Because his rage will swell,  
 To see his fall, condemn'd by all,  
 Will kindle flames in hell.  
 But then be clear, no MAN is there,  
 That trembleth at my rod;  
 I mean to make the mystery clear:  
 And all shall find their God  
 Did ne'er design the human kind  
 Created for such woe,  
 As here to die, in hell to lie,  
 In fetters bound below.  
 No, no; that day, to man I say,  
 Satan will find the cheat:  
 An army strong he'll bring with him—  
 But here the lines go deep;  
 For when he comes with armies strong,  
 In hopes to win the field,  
 He'll find his men such cowards then,  
 That every man will yield,  
 No more to rise, (let men grow wise,)  
 Against the laws of God;  
 For when their leader I chastise,  
 They'll find my laws are good,  
 And all are just; let sinners trust;  
 For I shall shew their end;



And down in hell their king shall dwell,  
 With his own host descend;  
 That is, be clear, his angels here,  
 Whom he did drive from heaven;  
 But MAN is mine; he must resign;  
 For he shall be forgiven.  
 Then I'll bring forth a glorious earth,  
 And place them here below;  
 But sure I have a paradise  
 Where all my saints shall go,  
 In true perfection to enjoy  
 A never-fading crown;  
 For then their peace can none destroy;  
 A heaven to them is found.  
 But those below, they'll find it so,  
 Will greatly differ here;  
 A heaven to some on earth will come;  
 But anger will appear;  
 Concealed long, some hearts will burn,  
 Their murderers to see;  
 And conscience burn, 'twill make some mourn,  
 And spoil their harmony.  
 So that complete the sinners' state  
 Will not be in the end,  
 Like those that do my favours seek—  
 'Tis deep all thou hast penn'd:  
 But man I'll free from misery;  
 If sorrows do abound,  
 That one the other can't forgive,  
 Your grief will then be found.

" So I'll end here, and say no more,  
 But weigh the matter deep;  
 If happiness you wish to share,  
 Your conscience void now keep:  
 Not give offence; for recompense  
 Will meet you on that day,  
 When I have made a heaven below,  
 My wonders all display'd:  
 Wonders will be, you all will see,  
 When Satan's hurried down;  
 Such blasphemy will come from he,  
 And horror shake the ground:  
 Thunder will roll from pole to pole,  
 And lightning fast will fly;  
 More dreadful war than 'twas before,  
 When he rebell'd on high.  
 So wars began, and war will end,  
 And such a war 'twill be,

In hell in war they will contend  
 To all eternity.  
 So I'll end here and say no more  
 Of that great judgment day,  
 In colours faint I've given thee  
 Of what it then will be ;  
 Such battles fought, such victories wrought,  
 And Satan's pride will burst,  
 Condemn'd by all—' What ! must I fall,  
 ' And man preserv'd at last ?  
 ' Then I can swell no more in hell,  
 ' The angels will me blame—  
 ' What ! must I see such destiny  
 ' As setteth hell in flames ?—  
 So now at last 'twill kindle fast ;  
 For then the fire will burn ;  
 It is from them the flames must come,  
 And on their heads return."

In this manner is the Day of Judgment explain-  
 ed to me. from the rebellion in heaven to the last  
 day of judgment. I shall give a few lines of my  
 own judgment on it.

All this is worthy of a God ;  
 And may I thus believe,  
 On Satan so to cast the rod,  
 As he did man deceive.  
 Thy power, thy wisdom, and thy might,  
 We all shall worship too.  
 When he doth bring all this to light,  
 'Twill be a glorious view ;  
 Men's hearts enlarg'd to speak his praise ;  
 For who can set it forth ?  
 It may rebound in endless days,  
 But none can judge his worth.  
 My soul too low I know must go  
 To fathom things so deep.

I shall leave my own thoughts of the justness  
 of God on the day of judgment, to wiser heads  
 than mine, and deep divines, who I know will  
 write from it, when they are clear it is from God.  
 But I shall answer a few objections, that some have  
 already made on hearing it. They did not believe

that sinners would ever be saved from hell in the day of judgment; as it was written, "Go, ye accursed, into everlasting fire, prepared for the devil and his angels." But that accursed thing was the devil. And these were answered me from our Saviour's words: I will separate the sheep from the goats; the sheep on my right hand, and the goats on the left; but though hand joined in hand, the wicked shall not go unpunished.

"But on my right hand all my sheep shall sit;  
 And on the left the goats I'll not forget:  
 For if I died to be the sinners' friend,  
 They all shall find I'll prove it in the end.  
 What in my heart did I for Judas feel,  
 To see his conscience like the flames of hell!  
 And in despair he died a wretched end,  
 And said he sinn'd for to betray his friend;  
 And in the end his friend I'll surely be,  
 Condemn the power that first betrayed he.  
 So here the doors are open now for man;  
 The day of judgment it is nigh at hand,  
 When men in judgment they must surely sit,  
 And tell the woman if her thoughts are right;  
 And in her history what in her they blame;  
 Then after that her trial must come on.  
 But if the SIXTH BOOK it doth first appear,  
 The four-and-twenty elders must see clear  
 That I am present in the woman's form,  
 When that the SIXTH BOOK you do deep discern;  
 When all together you do deeply weigh,  
 Then know to man is come the judgment day;  
 And then to heal the nations I'll begin.—  
 And now I'll bring you to a deeper dream,  
 Which I command thee for to pen it here,  
 And then the mystery I shall make it clear."

In the Christmas holidays of 1794, after I had seen the vision at the close of that year (being perfectly awake when I saw the vision in the Christmas), this dream was brought to my view:

I thought I was at a door; and, looking in the heavens, saw them full of sheep, lying in the air like a flock of sheep on the mountains. In the midst

there was one of the size of a bullock, but covered with wool, like a sheep, remarkably long and white as snow, and the head like a lamb; the others were of the common size of sheep, lying round the large one; but all had long white wool like snow; and their faces like lambs; some were the size of lambs; and all lay in the air round the large one, and the heavens seemed covered with them: so that some appeared near to the earth. In the morning when I awoke, it was said to me—

“ Arise, and write, the day-light now is come;  
My Spirit’s waiting to direct thy hand.”

It is now concealed from me how it was then explained, as my writings are sealed up from me. I only remember these words. When I had written, “the light came from the moon;” I was questioned, “Where dost thou see the moon?” I threw down my pen with astonishment, as knowing I did not see the moon; but judged it so from the light, as I dreamt it at midnight. I was answered—

“ What thou hast written, I well know is true;  
’Twas I that brought this vision to thy view.”

I cannot recollect how it was then explained; but it was in such a beautiful manner, that my eyes were drowned in tears, while I penned what was then revealed of Christ and his flock. It is now answered in the following manner.

“ Then Christ and his flock now together must stand,  
And prove from this vision my kingdom’s at hand;  
And white as the wool my flock shall appear;  
And the light from my lambs you shall all see it clear;  
My Spirit’s descended so far from my throne,  
And so near to the earth now my Spirit is come.  
And surely around me I’ll gather my sheep,  
And now in the air you with safety may sleep;  
No light from the moon there need to appear;  
I’ll enlighten my shepherds to light you all here;  
So walk in this light before it is gone;  
My flock must not tarry: ’tis time for to come;  
Because that this vision’s conceal’d from thy view,  
How it was explained thou little dost know;

No, no; 'tis my shepherds must search out the dream;  
 Then you'll find it true as I then did explain.  
 So of dreams now and visions another now pen;  
 It was of the moons; thou must give it to men."

If I remember right, it was the same Christmas,  
 I dreamed that I was in bed, out in a remarkably  
 large open field. I thought I saw one moon over  
 my head, shining very bright, and another, very  
 large, at the end of a field, with the head of a man  
 in it, like a Turk's head. I cannot recollect how  
 it was explained; but I then thought it wondrous.  
 I shall pen the words, as it is answered me now.

"Then now I will answer.—In wonders appear  
 Two moons, they were shining so bright in the air,  
 Thou sayest in one there appear'd the Turk's head;  
 The field is the world wherein thou wast laid;  
 The head of the man in the moon did appear;  
 And the wisdom of Satan in some will shine clear;  
 And now in his wisdom so bright some will shine,  
 And give light to the world that walketh in him.  
 I told thee the sun was an emblem of ME,  
 To give light to the world, that clear you may see;  
 But sure as the moon that shines in the night,  
 Then unto the darkness the moon is a light.  
 And now by men's conduct thou surely wilt know,  
 From the sun or the moon, where men's wisdom doth flow;  
 For those that do gather their light from the sun,  
 They'll surely see clear which way it doth come;  
 But those that do gather their light from the moon,  
 It is but in darkness their wisdom can shine;  
 Because that the moon cannot lighten the day.  
 Ye men now of learning, mark well what I say:  
 For deep you will find is the vision to all;  
 The sun must be risen to judge of your call;  
 Because that in darkness there many will shine,  
 Contend that these writings were never divine;  
 The wisdom of Satan in man will appear,  
 And point out such light to deny it all here;  
 And so by man's conduct the truth thou wilt see,  
 How true were the words I then answer'd to thee,  
 That now from thy memory I hourly conceal'd;  
 But unto my shepherds must all be reveal'd;  
 For then they will gather their light from the sun;  
 When the seals they are broken the day-light will come.

For now I do tell thee to pen one dream more,  
And then let the learned together compare."

I shall now mention one dream more. In 1794, I thought I saw a pump, the handle of which was so very high, that I could scarce reach it, and it was so hard I could get no water from it. I thought I lay down under the handle, and all on a sudden the water gushed out, and ran down in a large stream till it came to a very deep pond, where there was muddy water, which frothed amazingly when the clear stream came into the pond; and the pit was large and deep. I was answered—

"And is that all thou knowest of thy dream?  
This simple mystery I shall soon explain:  
For in thy dream thou know'st the pump was high;  
But in it here's another mystery;  
When for to pump it thou didst find it hard—  
'Tis plain thy words they little do regard:  
Therefore in silence thou must surely wait;  
Because the handle is most high and strait;  
But by itself it certainly will go,  
The living water shall gush out, you know,  
And in the pit it certain will run down;  
(Thou know'st the fountain it was under ground;)  
And then it foam'd, it must to all be known;  
But here's a mystery thou canst not explain;  
But yet the mystery I'll explain to thee;  
For in it there's a double mystery.  
I say the pit resembleth that of hell,  
Where the infernal host do surely dwell.  
And will the living waters thither come?  
It is a mystery to thee unknown.  
No, no; I say, it is not what I mean;  
The living waters are the living stream,  
That like a fountain will come from on high;  
But yet the sinners will it all defy;  
And as 'tis flowing, sin will sure abound;  
They'll froth with fury for to hear the sound.  
Thou know'st thou saw'st the scarlet dye appear,  
Amongst the waters thou didst see most clear;  
And how it came thou didst inquire to know;  
Thou saidst the waters would be hurtled through.  
So that thy dream thou hast not wrote it all,  
But for thy answer is thy eager call.

This is a folly I do see in thee ;  
 But in it here's another mystery.  
 Now for my answer thou dost always wait ;  
 'In that the mystery I say is great ;  
 For as the foaming with the waters came,  
 So will the tumult be in every land ;  
 For saints and sinners they will not agree —  
 The water dirty did appear to thee,  
 That in the stream it did so lie below,  
 And make it foam when living waters flow ;  
 So with the wicked it will certain be ;  
 They'll foam with fury, and the truth you'll see.

But this was the dream that I shew'd thee at first,  
 And so in the end all my glory shall burst."

This was a dream in 1792. I had been power-  
 fully visited by the blasphemy of Satan, which made  
 me earnest in prayer, that the Lord would cut short  
 the powers of darkness. I was answered!—"I will  
 shew thee, in dreams and visions of the night, what  
 I will do with him." The same I was answered  
 when I was going to bed. I went to sleep, but  
 seemed as full of life and sense, as though I had  
 been awake, when I heard the most heavenly music  
 I ever heard in my life, louder than an organ, but  
 much sweeter. With this heavenly music I saw my  
 chamber door burst open, and a man leading in a  
 pig with his mouth tied round with a cord, and the  
 man led him in with a halter. Two men, or angels,  
 I thought, stood at my bedside, with heavenly mu-  
 sic in their hands, while the other led forward the  
 pig, which seemed to breathe forth threatenings  
 against me, and the smoke ascended from its nos-  
 trils. I thought I trembled in my bed, and was  
 earnest in prayer to God to save me from his  
 power, as I thought in my dream it was the devil.  
 As I was in prayer he was led away, and the hea-  
 venly music ceased, and all was silent. Some hours  
 after, in the same night, I heard the like heavenly  
 music the second time; and all appeared before me  
 as at first; only I conceived the pig seemed more

furious; but there was no other difference than that between the former and the latter. I then awoke, much confused. This was in 1792. I cannot recollect the whole of the circumstances; but remember it was Satan's being bound. I shall here insert the manner it is explained; as I could not explain it myself. I was answered—

“ Why doubtest thou that all from heaven descend,  
 As thou canst not answer one word thou hast pean'd?  
 But here is the vision I shew'd thee at first,  
 And here is the vision that shall surely burst.  
 The music from heaven shall surely appear;  
 And loudly the music shall strike in your ear,  
 That I am approaching, my kingdom is nigh;  
 Then surely the rebels will bitterly cry;  
 A noise that's most dreadful some thousands will make,  
 When the pillars of heaven begin for to shake;  
 And earth's strong foundations will sure tremble here,  
 When Satan is bound and that sight doth appear.  
 Against thee his malice he'll try for to vent,  
 And I tell thee in sunder he surely would rent,  
 If I had not bound him, as close as thy dream;  
 My angels do guard thee to keep thee from him:  
 For now I do tell thee, could Satan get free,  
 He'd vent out his malice he hath against thee;  
 But like as thy dream do my angels appear,  
 By day and by night they are guarding thee here.  
 So all men are simple to judge that thy hand  
 Could write in such manner, did I not command.  
 No—if thou wert mocking, all mortals would see,  
 Satan would be catching, and soon baffle thee;  
 For I would not guard thee, nor keep thee from harm—  
 Ye judge of your Bibles, but do not discern,  
 As soon as impostors are risen in my name,  
 The devils light on them and put them to shame.  
 And now, if you'd wisdom, you all would see clear,  
 Thy life would not last, or my Bible must err,  
 To say that your thoughts are all open to me;  
 Then surely thy writings I plainly do see;  
 Then surely some wonder to you must appear,  
 If you judge that my Spirit hath not spoken here;  
 And weigh well the writings that came from her hand,  
 If you judge not from heaven, in wonders you'd stand;  
 Unless to all knowledge you're totally dead,  
 The heavens are silent, and Satan is fled.  
 This must be the language of every heart,



That judg'th 'tis not God doth these secrets impart :  
 For sure like thy dream must the tempter be bound,  
 Or all men would see how he'd quickly confound.  
 So now from these lines let the learned weigh deep :  
 And now I shall answer how thousands will weep ;  
 Because that the tempter I surely shall bind,  
 So much like thy dream, all my shepherds shall find,  
 That when they come boldly to judge of the word,  
 And say, " We'll see clearly if this be from God ;"  
 Then the heavenly music shall sound in your ear—  
 " The voice is from heaven, we've nothing to fear,"  
 And then of the earth they're the first I'll redeem ;  
 And much deeper mysteries I then shall explain,  
 When you see the WOMAN in wonders appear :  
 And wonders from heaven you surely will hear ;  
 But this is a mystery you can't discern,  
 Nor yet understand in what way I do warn ;  
 Because from the WOMAN I'll make it all clear ;  
 And return back the BONE, for to shew you all here  
 How Satan you'll conquer, and Eden regain ;  
 And how it was lost she shall shew you all plain ;  
 And then all the mysteries you all will see clear ;  
 And wonders from heaven to all shall appear ;  
 Because I'll fulfil it so much like thy dream—  
 And now from another the whole I'll explain."

[I have omitted inserting, before my dream at midnight, that I was awake with the most dreadful noise I ever heard in my life ; and was answered, it was like the noise of hell when the devils are chained down ; then I slept and had the two preceding dreams.]

In 1797 I dreamt I felt myself almost dying, and whether awake or asleep I could scarce tell ; but I felt myself so shocked with pain, that I said I could not live any longer ; and thought I felt my spirit depart from my body, and was carried through the air to some wondrous buildings, the most curious I ever beheld, and too remarkable to pen. I thought there were galleries, filled with and surrounded by soldiers. Before the galleries there was a large court-yard, in which stood a remarkable large oak, well spread, and well

grown, the leaves of which I thought they had gilded all over with gold, and tied ribbons all over the tree, in token of some great victory they had won. There were officers there, with swords glittering with gold, and ribbons tied to them; all which seemed to bear the appearance of some great victory; and when I awoke I thought I should hear of some; but it was answered in the following manner:

“ Then now the victory I’ll explain,  
And tell thee all the war I mean.  
My servants shall like soldiers come;  
The TREE of LIFE shall be made known,  
In golden colours to appear;  
The ribbons shew the victory there.  
So on thy bed wilt thou lie down;—  
The day at last for ME is found,  
That I an earthly judgment meet:  
This awful day must finish it.  
But how, thou’lt cry, can I appear,  
Though in my heart I wish’d it near?  
But now the awful day is come,  
That in my heart I wish’d for long.—  
So much like Peter thou wilt stand,  
Though boldly launch’d by my command,  
To warn the jury to appear;  
But then thy faith will sink in fear:  
O save me, Lord, will be thy cry;  
Can such a simple worm as I  
Before such learned men appear?  
I sink! I sink! will be thy fear:  
But when these fears do thee alarm,  
Like Peter, thou shalt find my arm;  
And in the galleries thou shalt see  
The glorious victories wrought by ME.  
The soldiers are the men of God;  
The glittering sword, the Spirit’s word;  
In golden colours shall appear  
The TREE of LIFE, that day I’ll clear,  
And every sign I’ll then make good,  
I bought your ransom on the wood.

“ So let the JUDGE and JURY come;  
The TREE of LIFE shall be made known  
In golden colours to appear;  
And all shall find my Spirit near,

That is descended like a dove ;  
 And all I'll fill with heavenly love ;  
 And then the waters I'll abate ;  
 When I return your loving mate,  
 To bring the olive-branch of peace,  
 And make your jarring discord cease.  
 For sure a Thomas will be found,  
 That's jealous of the heavenly sound ;  
 And if in doubts he doth appear,  
 My hands and side I'll shew him there ;  
 For then the mysteries I'll explain ;  
 Because I know they are but men ;  
 And you shall know what days are come,  
 And find me in the woman's form, A  
 To make your perfect bliss complete ; A  
 And you shall find your helpmate's great.  
 For this was first my Father's will,  
 And it you'll find I shall fulfil ;  
 And then my Father you'll not blame,  
 When I the serpent put to shame.  
 I took my trial first from man,  
 And so the serpent next must come  
 To stand the trial just like me.  
 If you look deep I've honour'd he,  
 As he in heaven did affect the king ;  
 Then so his trial now I'll bring ;  
 And he must surely fall by man,  
 Then all shall see the heavenly plan.

" So let the glittering swords appear ;  
 My shepherds must my armour bear,  
 And come like soldiers in the fight,  
 And then I'll make them men of might,  
 And every victory they shall gain ;  
 The heavenly war they must maintain.  
 So here these dreams they do go deep ;  
 My shepherds must not careless sleep,  
 To say " We now do see it clear ;  
 " What need have we for to appear,  
 " To bring these mysteries to our view ?  
 " It is of God, we well do know ;  
 " For all's beyond a woman's head,  
 " Did not the Lord her spirit lead."  
 But here, my friends, is your mistake ;  
 Out of the sleep you must awake ;  
 Whilst others judge it but a dream,  
 You must awake, and see it plain,  
 That you as stars may rise and shine,  
 To lighten the benighted minds,

That they may wake out of their dream,  
 When you can prove you have seen it plain.  
 Besides, some mysteries are behind,  
 Until that day you cannot find,  
 Till I unbolt the perfect door,  
 What I have got for man in store.  
 So let not faith to keep you back,  
 Nor unbelief to climb the rock,  
 Because you fear that you may fall ;  
 Your anchor's fix'd ; I'll keep you all.

“ So now I've ended with thy dream ;  
 And now from visions I'll explain,  
 And prove my prophet Joel true,  
 And bring the vision to your view.  
 The vision first was seen by man,  
 Just like my bible all's the plan,  
 That in the heavens to him appear'd ;  
 But he the mystery could not clear,  
 Nor yet no man could see it plain,  
 Nor shew the vision what it meant ;  
 Till it came to the woman's hand,  
 I had conceal'd it all from man ;  
 To make the prophet's words more clear—  
 The prophet was the woman here.  
 So now the vision I'll explain,  
 And shew it with the former dream.”

After I had written out the dreams shewn me in 1792 and 1794, I received a letter from a worthy minister in London, with an open vision he saw in the heavens, as he was reading the burial service over the dead. He sent me a representation of the vision, neatly engraved. I must beg the worthy gentleman's pardon for putting it in print without his approbation ; but I trust a gentleman of his good sense and learning will forgive me, when I tell him, the Lord hath commanded me ; and I had not time to write for his consent. So I shall insert the vision perfectly as he sent the words to me, and after give the explanation, as it was explained to me. I shall conceal the reverend gentleman's name.

*Description of an OPEN VISION.*—“There appeared in the heavens an ill formed beast, standing

on the continent, and afterwards marching upright at the head of an immense army, issuing out of a cloud; the beast stretched out his fore paws, as if swimming, much agitated, and pointing to something at a distance. All marched gently but boldly on, and appeared to cross the sea, making for an island, which they invaded in a very short space of time. The sea then assumed the appearance of a barren heath, and every thing seemed to have fallen before them.

“ The beast having arrived in the middle of the island, put on the form and colour of a leopard; and lay down, as if to take his rest, when the army disappeared, and all things about him wore a most beautiful appearance, like fertile land, when the sun is rising upon it; and immediately (the leopard keeping his position) a small cloud arose from the middle of the space, and moved gently to the side, followed by a buffalo and a crocodile; both which, as they drew near the cloud, were invested with its shape, and lost their own.

“ The Vision N. N. E. Time about four minutes.

“ The above Vision was also seen, and particularly noticed by E. Wynne, schoolmaster, of St. Mary Hill, on his road to Wapping, in the company of several gentlemen. The above E. W. noticed, that the beast, when it was lain down, momentarily panted, as if at its last gasp. T. W. the publisher, had, at this period of the vision, taken off his eyes for a few seconds.

“ The army and the beast, as represented at the head, appeared to be about six feet high, and the quadrupeds bore an exact natural proportion.”

I shall now come to the explanation of the vision. As the men are drawn in a bow in the cloud, pursuing the beast, it is explained in the following manner.

“When the world was drowned, the beast had so powerfully worked on man, till he had drawn all men after him, and the deluge of rain made the world become like the sea. At that time the Lord said he would destroy man from the face of the earth; but man, that was made of the dust of the ground, and created in paradise, was not destroyed; the Lord preserved more in the ark than he created at first. But after the deluge ceased, the Lord said he would no more suffer the waters to drown the world; and, as a sign unto men, he set the bow in the clouds. In the prophet *Joel* he saith, when he cometh to pour out his Spirit upon all flesh, “Your young men shall see visions, and your women shall prophesy; and ye shall see signs in the heavens.” And in the *Revelation* it is written, “They shall overcome the beast, that is the devil, by the blood of the Lamb, and the word of their testimony; therefore, rejoice, ye heavens, and all that dwell in them; but woe to the inhabitants of the earth and sea; for the devil is come down in great wrath, because he knoweth he hath but a short time.” Now I have shewed you, from the written word of God, how all is spoken on the record of the Bible. The bow was placed as a sign of preservation for man; and the *Revelation* shews you how to overcome the powers of darkness by the power of Christ. Now I have shewed you, from the Bible, how all was spoken; and now, from this vision, you see how all is placed. The bow, that was set in the clouds for man’s preservation, is now drawn with an army of men pursuing the beast; at the end of the vision the beast lay down, much agitated, as if to take his last repose. Now let men know, the men who were in the clouds, are men on the earth, who, by faith in the blood of Christ, will pursue the beast, and overcome him by their words and testimony of the truth. The leopard denotes men, that Satan will

draw to join with him. The crocodile denotes all the arts of the devil; as the crocodile makes a noise to get men to come near him, and then devours them, and so does the devil: but now the crocodile hath no power to approach man, if he be advised of his arts, and shun him; neither hath the devil power to draw in man, or hurt him, if he be aware of his wiles, and shun him. But this vision shews you, what arts Satan uses to betray man; for Satan is now much agitated, and so he will continue. He has arts like the crocodile—

“ And like the ravenous beasts he'll now assume,  
 And like the crocodile with arts he'll come;  
 But men will conquer by the heavenly train;  
 And know, the rainbow was a type for men,  
 That at the last preserved they shall be;  
 The beast I'll conquer, and the men I'll free;  
 And at his last gasp he is surely come;  
 And the whole armour you may now put on.  
 Deep is the vision must to all appear—  
 Rejoice, ye Jews; and let the Turks to fear;  
 For in that nation I shall end the war.  
 The barren heath in Turkey doth appear;  
 Their minds are barren; all is barren there.  
 And yet thou'rt puzzled, how these things can be:  
 The beast arriv'd the fertile land to see,  
 And all my army they did disappear.  
 This is a mystery thou canst never clear;  
 But now the mystery I will here unfold,  
 And prove the truth is by a woman told;  
 But by thy wisdom, as a woman, here  
 No more than man canst thou the mystery clear.  
 To see the beast possess the promis'd land,  
 And all my army silent for to stand,  
 Or at that very time to disappear;  
 It is a mystery that no man clear.  
 But now, I tell thee, I will clear the whole;  
 And know, my army they went on so bold,  
 And did pursue unto the promis'd land,  
 That for the Jews I surely shall command;  
 But as the beast alone he did see there,  
 In his possession you may now see clear,  
 That certainly it was the heathen land  
 That now the beast has got in full command.

And now I tell thee that thy pen goes deep—  
 And with the beast they all together sleep ;  
 But I shall soon awake them from their dream,  
 And then the vision you shall all see plain.  
 Now if men judge it of some curious head,  
 To see the vision, as they simply said ;  
 Then Solomon in wisdom must appear,  
 To shew the vision with the Bible clear.  
 Wise fools, I tell you, here the moon does shine,  
 If you will prove these writings not divine :  
 From Satan's wisdom you must draw your light,  
 To shine in darkness, and you may shine bright,  
 To bring forth reasons you cannot make clear,  
 When once the Sun of Righteousness ris'th here ;  
 Then all your light will vanish soon away,  
 When I do bring to man the perfect day.

“ Mark all these dreams and visions seen before ;  
 And from each other all concealed were,  
 Till I command the truth to fly abroad,  
 And then the vision must to all be know'd ;  
 For, like the vision I shall now go on,  
 And fix my army in the sons of men.  
 So now together you may all compare,  
 And judge what senses are deranged here,  
 To bring such wondrous things before your sight,  
 In such a form, and every path is straight :  
 Unless I tell ye, you are all sun-blind,  
 And at the noon-day you the walls can't find ;  
 Then sure like bears you may begin to roar,  
 And mourn like doves your blindness to deplore ;  
 In places desolate you'll surely be,  
 And soon like dead men will your folly see :  
 For now you'll find will come the midnight hour,  
 When all mankind will feel the Bridegroom's power ;  
 And you, whose lamps are ready now prepar'd,  
 The midnight hour will bring your full reward ;  
 For with the Bridegroom you may enter in ;  
 That is, my kingdom you shall surely win ;  
 And you will find a glorious midnight hour  
 To meet the Bridegroom ; and you'll feel my power,  
 To shut you in secure from every foe :  
 Your names are written, and your names I know.  
 But when the foolish virgins do appear,  
 Who mock'd the warning of the Bridegroom here,  
 I tell you plain what then will be your fate ;  
 Like foolish virgins you will come too late ;  
 Because your names, I say, I do not know ;  
 You mock'd the warning, and despis'd the blow,



That I pronounc'd against the mockers here ;  
 And now the midnight hour to them appears,  
 That back on mockers must my fury fall.  
 So now take care, I warn you, one and all ;  
 The midnight hour for all is nigh at hand,  
 That on your head the prophet's blood must stand,  
 As they asunder did Isaiah saw :  
 And now observe the Gospel and the Law ;  
 And Jeremiah in the dungeon cast,  
 And now the midnight hour for all shall burst ;  
 For now asunder I shall saw the whole,  
 And back on mockers shall my fury fall.

" So here's my warning in the date that's new ;  
 The days I'll shorten ; and like man I'll do :  
 As men asunder did Isaiah saw,  
 So now asunder you shall see my law ;  
 Unto the one my promises are great ;  
 Unto the other—they shall meet his fate,  
 And Jeremiah in the dungeon cast ;  
 And now the dungeon must for mockers burst.  
 Look to the blood the Romans they did spill,  
 And how the martyrs did their fury feel ;  
 Back on their heads you see I brought the blow,  
 And now the midnight hour you all shall know.  
 As 'twas by mockers I was crucified,  
 And 'twas by mockers my disciples died ;  
 And will ye say my Gospel you do know ?  
 Then on your heads you're bringing now the blow ;  
 For Abel's blood must unto men appear ;  
 The day of vengeance now is coming here,  
 That all their blood must now on mockers fall.  
 Now from that woman I do tell you all,  
 Who say your Bibles you do now see clear,  
 And yet despise the warnings I give here ;  
 Just like the blind my Bible you do see—  
 Write out her words, and then I'll answer thee."

These words were in answer to a proud, ignorant woman, who came into a house where I was ; and, speaking of the prophecies, said, " She did not want any one to tell her better than she knew ; for the Bible was plain ; and all our Saviour's words were true ; and wars and rumours of wars, and the Revelation, were all fulfilled. She had read them, and understood them all ; and the day of judgment was at hand." I shewed her the open vision,

seen by the clergyman. She asked, "If it was not the gentleman's imagination?" I said, No; he must have had more wisdom than Solomon, to imagine such a thing, to draw so lively a picture of the last days; so consistent with all the Bible. But I found the woman, with all her boasted wisdom, had no idea at all of the last days. She was ignorant and opinionated in her own knowledge; so I left off disputing with her; for I found her so wise in her own eyes, that there was more hopes of a fool than of her. Her folly was answered me in the following manner.

"Thy observation was just. There is more hopes of a fool than of such, who think they know every thing, and know nothing. If she knew my Bible, she must know all these things that thou hast written; and the vision shewed her must first come to pass. And he that is not with ME is against ME; and he that gathereth not with me, scattereth; for now is coming the end. The day of judgment for man is already come; and this new century I shall begin for men to sit in judgment, to judge the woman and her writings; and all will find such a trial, as has never happened, since my being judged at Pilate's bar.

"For all will find the trial great;  
 For different passions this will heat,  
 When men in judgment do appear,  
 For to condemn, or for to clear.  
 As different passions will arise,  
 Some men of learning will chastise,  
 To prove their judgments not betray'd,  
 And cast it on the woman's head,  
 That some mad fancy fill'd her brain—  
 "We judg'd it wrong for to contend  
 "With one we thought so very low;  
 "Therefore her folly we let go,  
 "Thinking her folly it would die;  
 "But now we see 'tis rising high;  
 "And now our wisdom we may blame,  
 "If we can't put her now to shame.

"Then deeply we did not discern,  
 "If 'tis from God the Spirit came;  
 "But to this we will not submit,  
 "Until we see the truth more great."  
 While other men will see more clear—  
 "It is of God, I now do fear;  
 "And if it be so, I must submit,  
 "And cast my wisdom at his feet."  
 While there are some will see it plain—  
 "It is from God, I'll now maintain."  
 And strong the reasons they'll assign,  
 To prove the writings all divine;  
 While some are blind and cannot see  
 They're spoken by divinity—  
 "It surely was some curious head  
 "Such different tongues together said,  
 "For Hebrew, Greek, and Latin's here,  
 "To see in English now to clear."  
 So different are the ways of men;  
 And so I say they will contend,  
 "Until they bring the standard near;  
 And then the mysteries I shall clear;  
 For then the woman all will free,  
 And of the earth judges must be.

"So here's the judgment-day for man,  
 To free the woman, or condemn,  
 For saying I am in her form,  
 And prove the fulness now is come:  
 And me they've crucified afresh,  
 According as the Scripture says;  
 Because the Spirit it is me  
 That they did persecute in thee.  
 'Tis not thy conduct they do blame;  
 Upright and just they all do own,  
 And all thy principles are good;  
 Then to the Spirit they allude,  
 Wherein thy conduct they do blame;  
 And so you put your Lord to shame.  
 But as by ignorance this is done,  
 I shall forgive and wink at men,  
 If now their love and courage rise,  
 To justify, or to chastise,  
 And bring the woman's trial on;  
 Then sure the serpent's next must come;  
 For I shall follow next to thee,  
 Until I've set the nations free.  
 I first was judg'd at Pilate's bar,  
 And next the woman must appear,

And then the serpent next must come  
 To take his trial just like them ;  
 And this you'll find will prove th'event ;  
 Then judge how near is my intent  
 To bring my glorious kingdom down,  
 And let the TREE of LIFE be found.

But here's the judgment-day on earth,  
 To judge of what the woman saith.  
 Now in the earth there's nothing new ;  
 But here's a wonder to your view,  
 That in the earth was never seen  
 Since earth's foundations were first lain,  
 To take my Bible and explain,  
 As ne'er was understood by men ;  
 And gave the following challenge here,  
 That every mystery she will clear :  
 When to the purpose all will come,  
 To justify, or to condemn,  
 Then she will make the mystery clear,  
 And prove the TREE of KNOWLEDGE here ;  
 That by her faith she reach'd so high,  
 And the good fruit she brought so nigh,  
 Whereof she bade you now to taste—  
 The bad is fallen, the good is plac'd,  
 Which now hangs hovering on the tree,  
 And all shall find 'tis pluck'd by she.  
 So, fallen man, canst ascertain  
 What madness now hath fill'd thy brain,  
 To judge that e'er a woman's hand  
 Could give such challenge unto man ?  
 No, no : In man I'd soon appear,  
 For to confound and shame her here,  
 Did not the challenge come from me ;  
 You are but men, you all shall see,  
 Whom I've pronounced to be dead,  
 As you the woman first obey'd ;  
 But if your life you'll now regain,  
 I tell you all to do the same,  
 And now obey the woman's hand,  
 And paradise you may command.  
 If you can judge the heavenly sound,  
 Such woman ne'er on earth was found,  
 To give such challenge unto man,  
 And say, that I am in her form ;  
 And if you come to see it clear,  
 Then in her form I will appear,  
 And you may judge it by her hand,  
 That never can be read by man,

That is, to make all mysteries clear :  
 And so you'll find my Bible here,  
 That you no more do understand,  
 Than you can read the woman's hand.  
 There are some things you can read plain,  
 And so my Bible is to men ;  
 So perfect like the woman's hand  
 You'll find my Bible all does stand,  
 That in the woman I'll make good,  
 And so I'll prove it by her word :  
 But in the heavens I'd cease to be,  
 Than let a woman act like she,  
 If I did not command it here,  
 And fully spoke as doth appear ;  
 Whatever nonsense to your view,  
 I said like man I'd surely do ;  
 And nonsense doth in man appear :  
 And I shall make the mystery clear,  
 And then my foolishness you'll see  
 Is wiser than you mortals be.  
 To try the talents high of men,  
 Here every tongue you may explain,  
 Hebrew, Greek, and Latin too,  
 And every tongue bring to your view ;  
 Here France and Spain, and different coasts,  
 And English language is not lost.  
 So all these tongues together weigh,  
 Then speak the truth, or prove the lie ;  
 For I will shew you every tongue  
 That can be spoke or taught by men.  
 When you your reasons strong assign,  
 I'll answer men that speak divine ;  
 But for the fools, I'll answer here  
 In words that they can never clear.  
 So write the words were spoke by man,  
 And then I'll answer thee again."

These words following were spoken by a man,  
 who came into the house, and, reading my books,  
 said, "It was a parcel of jumbled nonsense." I was  
 desired to come and answer for myself ; but know-  
 ing the man was ignorant, obstinate, and opinionated  
 in his own wisdom, judging himself one of the  
 elect number, and that all others were lost ; I knew  
 it was fruitless to contend with him, and therefore  
 kept silent, till he disputed our Saviour's never put-

ting off the godhead, and putting on the manhood. I then went out, and asked him, if our Saviour did come down from heaven a perfect God as he was there? If he did not take man's nature upon him, born as man, labour as man, act as man? If he was not perfect God, and perfect man? The man replied, he was not; neither did he put off the godhead, to put on the manhood. Some one coming in, put a stop to our discourse. His saying it was nonsense was answered in the latter part of the words spoken in verse; and now I shall answer the other, as it was answered to me.

✓ " Poor, simple man ! what, did I then appear  
 Invested in the godhead perfect here?  
 Remember how mount Sion it did smoke,  
 When unto Moses in the bush I spoke;  
 Israel did tremble, nor my face could see,  
 And Moses' countenance was chang'd by me.  
 So earth must tremble had I then come down  
 With all the godhead in the heavenly form;  
 For in the godhead I could not appear,  
 To bear the mock of fools and sinners here;  
 For all must stagger and fall to the ground,  
 As they did once when I was in the sound;  
 But then the godhead I did quickly change,  
 And took the manhood, which to you is strange,  
 That very GOD and very MAN could be—  
 Were not the angels sent to comfort ME?  
 What need I comfort in the godhead's form,  
 Invested in all his power, if all was on?  
 Or to my Father had I need to pray  
 To let the fatal cup to pass away,  
 If 'twas his will to have it to be done,  
 And drops of blood in agonies to come?  
 Or on the cross what need had I to cry,  
 My God, my God, hast thou forsaken ME?  
 Then all the prophets surely must speak wrong,  
 If in the godhead I to mortals come,  
 Invested in the heavenly Trinity,  
 To dwell with man; O how could this agree?  
 Or yet what judge could I e'er be for man,  
 If all their form I had not yet put on?  
 And all their nature I did then assume,  
 And all my answer did from the Father come;

For all the godhead I had laid aside,  
 And all man's strength and nature then I tried,  
 And found the arts of Satan how they swell;  
 And deeper mysteries I to man shall tell.  
 Had he not fell in Eden then at *first*,  
 I am their Judge, and know he would at *last*.  
 The kingdoms of the earth were offer'd *me*;  
 And unto men the kingdoms, they would see,  
 Would soon be offer'd, as the full reward  
 To worship him, and not their God regard;  
 And by his influence he'd men throw away;  
 Then all must perish in the judgment-day,  
 Had not my wisdom so ordain'd my plan,  
 To cast the serpent and to screen the *MAN*,  
 That to perfection he's pronounced dead;  
 And bring his murder on the tempter's head,  
 That by the woman at that time was cast;  
 And now's the time I'll make the woman burst  
 To claim the promise she had got of *me*.  
 When Mordecai and Esther do agree,  
 That when men do like Mordecai appear,  
 And pray for Esther she may persevere;  
 Then all the royal robes you may put on;  
 The glittering sceptre shall to all be known;  
 Then Esther's banquet you with joy may see;  
 And on the gallows Haman he may be,  
 Or else the serpent in the room of man,  
 And so proud Lucifer his end must come.  
 These lines I've spoke, the learned men to try  
 If they can see the hidden mystery;  
 If not, the mystery I shall make more clear.—  
 The end is come; and let the dream appear."

This is a dream sent me by a reverend gentleman from London; not from himself, but another gentleman, who has had many visitations from the Spirit of the Lord, told it to him in the following manner:—

He thought he was in the temple of God, which appeared to be unfinished, in a city; the inhabitants whereof, when he asked the name of it, called it New Jerusalem; that he stood on a high place in it, and saw a man walking below, whom he thought at first to resemble himself, who took up a sword lying on the pavement, and brandished it

several times, saying, *The Sword of Gideon*, and then laid it down again.

This dream was sent me by an elderly divine ; and the vision by a young clergyman. Now here is the explanation of the dream—

“ Of Gideon’s sword, and brandish’d it shall be :  
And now the mystery I shall shew to thee.  
For Joel’s words together all are come ;  
The dreams and visions have been seen by men ;  
And here’s the woman that doth prophesy ;  
Then judge my prophet, give him not the lie ;  
Or else now prove all this was done before,  
And then I’ll prove my prophet he did err ;  
Because my Spirit was not poured out  
Upon all flesh ; the Jews do surely doubt ;  
And heathen lands my Spirit do not feel ;  
But now the nations I shall surely heal.

“ So all together you may now weigh deep,  
And then you’ll find I’ll save my frightened sheep.  
From Gideon’s sword, you are to understand,  
My sword is drawn to conquer every land.  
Of times to brandish, I shall now explain :  
The mutiny in France did first begin,  
Where men in anger brandish’d first the sword,  
Destroy’d their powers, according to my word ;  
For at the end you know that Rome must shake,  
When once the Revelations they do break,  
That is, their prophecies for to come true ;  
And by their fall the truth you all may view.  
If men of learning do but weigh it deep,  
The sword was brandish’d, and the powers do weep,  
Which made the sword to brandish all abroad,  
And every nation feels the glittering sword ;  
If not already, it will so come on,  
And every land will find my sword is drawn,  
Till men I’ve conquer’d, and they all submit  
To lay their jewels humbly at my feet ;  
That is, their faith to trust in me alone,  
Then on the other must the sword come down.  
For it I’ll brandish in the enemy ;  
The powers of darkness shall my fury see—  
For in the end I’ll plunge it in his heart,  
And he like man shall feel the fatal dart ;  
For that’s the way that I shall sheath the sword ;  
And then all flesh shall know the living Lord



Hath drawn the sword, and drawn it not in vain,  
 When they do see their deadly foe is slain;  
 And I shall make for men a glorious peace,  
 Their foe I'll conquer, and their jarring cease.  
 So Gideon's sword you find will end the war;  
 And those that lap the water now appear,  
 And all the rest may wait in peace to see  
 The sword of Gideon make all nations free.  
 And now the fleece of wool I'll make it dry,  
 And wring, I say, the tears from every eye.

" So here's the perfect meaning of the dream;  
 Ye men of learning, judge, and now see plain,  
 That first the dew was on the people cast;  
 And tears from thousands like the dew will burst;  
 While all the lands were barren and seem'd dry,  
 Scanty of food hath been my children's cry;  
 But now the dew shall on the land appear,  
 Trust me, my children, and dry up your tears;  
 And judge no more came from a woman's head,  
 But mark the fountain and the way it spread;  
 Then men of wisdom they may trace the hand,  
 And now the prophet Joel's words command.  
 But if in doubts mankind do now appear,  
 With the beginning you may all compare:  
 The woman stands a wonder now to man;  
 And sure the woman's senses must be gone,  
 If she in wonder does not gaze on all,  
 If now you're blind and cannot judge your call.  
 If all together you do deeply weigh,  
 You must discern the dawning of the day,  
 That as an echo in the verse appear'd,  
 It is my Spirit echo'd in her ear;  
 For as in verse you have a different sound,  
 There is an echo in the words abound;  
 And so my Spirit it doth echo here—  
 The sound's from heaven, and with the lines will bear;  
 When all together you do perfect weigh,  
 You must be blind, if you don't see the day  
 That is broke, the day-light it is come—  
 The Sun is risen in the Woman's form;  
 As in her form all this to you appears,  
 But judge my Bible, and you'll find I'm here:  
 Though not in wisdom, yet I am in power,  
 Or men and devils would her soon devour,  
 If like a husband I did not protect,  
 To save the wife that he did so direct;  
 And if in debt she runs by his command,  
 You know the husband must the trial stand.

So now the trial I will stand for all ;  
 Bring forth the debts that on her head do fall,  
 And every debt that's forged in my name,  
 Then as a husband I will bear the blame ;  
 And as a husband I the debt will pay,  
 That you will clearly prove was forged by she ;  
 But it is time her promise to demand,  
 While you can prove 'twas forged by her hand.

" So now the godhead doth to you appear  
 In perfect manhood, you may all see clear ;  
 For as a man in reason I'll begin,  
 But as a God in power I'll make an end ;  
 And as a man I brought in the new date,  
 Who out the seals, and sign'd their names to it.  
 By my command all this was surely done ;  
 But yet no power unto them ever came,  
 To testify the writings were from heaven ;  
 And as man the words to all were given.  
 So nought but manhood doth to man appear,  
 But now the godhead you shall all see clear ;  
 That as a God this year I'll surely end,  
 And man with man in thee I shall contend,  
 Till all my jewels will fall at my feet,  
 And say, thy wisdom, Lord, we must submit ;  
 For by our wisdom, if we baffle here,  
 One word out of a thousand we can't clear,  
 To prove the writings from a woman's hand,  
 And see our Bibles, how it all doth stand.  
 In such a manner I shall bring it here,  
 Till like a God you'll say I do appear.  
 As sown in weakness all was done at first,  
 But rise in power when the seals you burst ;  
 For judge, and jury, witnesses must come,  
 Look on the woman, whom you did condemn,  
 When in a court of equity 'tis brought,  
 Produce your seals, and every name was wrote,  
 And then the mystery you will all see clear,  
 I've chang'd the manhood and the godhead's here.  
 In simple weakness all was done at first ;  
 But now in power and wisdom all must burst.—  
 " To what perfection is our weakness come !  
 " Such day as this was to us all unknown !  
 " And yet with joy we all may bless the day,  
 " That we pursued the woman to obey  
 " The heavenly wonders—What do we now hear ?  
 " We see the shepherds must the sheep now clear ;  
 " We put our seals to what we did not know ;  
 " We wrote our names, as she did command us to ;

" As simple sheep we simply all obey'd ;  
 " And here the cost is on the woman laid :"—  
 And then your seals I bid you all to burst,  
 And then the serpent he may lick the dust ;  
 For in the end his curse he'll surely see,  
 That he is cast, and man that I will free ;  
 And then your names you may with joy behold,  
 If I enrol them in a book of gold,  
 And on that book at last to put my seal,  
 Then Satan's arts no longer shall prevail,  
 So here by faith the harlot now is freed ;  
 I do not say they're guilty of the deed ;  
 But yet a whoring they do go from me ;  
 I tell thee plainly, deep's the mystery."

I received a letter from a clergyman, who disputed my saying, that the Holy Ghost was never seen, and it was written *he was seen descending like a dove*. His observation I grant to be true ; and, as many may stumble at it, as well as him, I shall answer for it myself to the world at large.

I did not mean, that he was never seen in any shape, or form ; for the Holy Ghost, or the Spirit of the Lord, *moved upon the waters* ; and in the days of Pentecost, it is written, *there appeared cloven tongues like as of fire, and it sat upon each of them, and they were all filled with the Holy Ghost*. But will any one say, the Holy Ghost was in person, as a man, divided in so many parts ? The Lord can infuse his Holy Spirit in any form or power he pleases. But none of these arguments prove, that the Holy Ghost was ever seen in form or fashion, like a man, as our Saviour was upon the earth, and as he appeared to his disciples after his resurrection, or as the Lord appeared to Moses on Mount Sinai. So none of these reasons do convince me the Spirit is wrong, that told me the Holy Ghost is the Holy Spirit of God and Christ, whom the Lord can send in any form or power. The devil sent his spirit in the form of a serpent ; but we

cannot suppose he was bodily in that shape. The devil infused his spirit into the heart of Judas ; but we cannot suppose he assumed his full form, and entered into him. Now, if we weigh these things deeply, and call to our recollection the words of our Saviour, *the Holy Ghost was the Comforter, whom the Father would send in his name, to bring all things to our remembrance ; it would shew us plainly, that the Holy Ghost is the power of God's Holy Spirit.* If it was a person distinguished by himself, you must say it is the greatest in the Trinity ; for our dear Redeemer said, *whosoever speaketh against the Holy Ghost, shall never be forgiven in this world nor in that which is to come.* Then if it was a person in body, like the Father or the Son, separated by himself, the greatest in the Trinity, how should the Father have power over it ; to send it to whom he pleased, how he pleased, or in what form he pleased, if it was not, as it was said to me, the Holy Ghost is the Holy Spirit of God, whom he said in the last days he would pour out upon all flesh ? The Holy Trinity was always a mystery to me ; I never dived into it, till it was explained to me, that it was the Holy Spirit of God.

Now I shall answer other disputants concerning last May, as they expected to see some great thing happen, not discerning how it was spoken. It was spoke this year, but was not to appear till next. Yet few discerned what they read ; and many began to say, where is now the prophet ? or where is the God in whom she trusted ? And my friends began to grow jealous, before I shewed them their error, and asked them, how they could prove it true, if it had come this year, when it was written it should not ? or what mysteries were to be explained another time ? or how it could be written, it required learning to discern how it was spoken ? or

how they should reflect in May, what they said in May? or how they could agree together to condemn the prophecies, if all had come clear to their judgments? This I have explained to the public, that they may weigh prophecies deeply; and then they will see the truth of every word. The Lord does not speak plain to men's judgment; for his straight paths often appear crooked to man; and he makes things that were not, as though they were; and though the words had not been spoken by man at the time I penned them, yet they were spoken to me, as judge of that prophecy, when the ten years are up.

But now I shall beg to answer for myself in one particular. As many ignorant people have said, I had published for the lucre of gain; and though they despised prophecies, and judged they knew enough of the Bible, without the revelation of the Spirit of the Lord; yet if they could get money by it, they should be glad to do it. To such I answer, that their minds must be worldly, selfish, and devilish; not caring how they dishonour God, cheat man, and rob the public, nor what a hell they get at last, so they have a present reward for the moment; and but for a moment would such arts last; divine vengeance would soon overtake them. To rob God of his honour, and forge things in his name, that they had no grounds to believe came from him, but merely to impose on the public; such people, with all their boasted wisdom of religion, know no more than the wild Indians, the Pagans, Turks, or Infidels. If they knew anything of religion, they must know they were kindling the wrath of God, the malice of hell, and their names must be had in everlasting reproach amongst mankind. This ignorance I have found in boasters of religion in a christian land; and they judge me another such as themselves.

I shall now answer for myself. The thought of

gain was never in my view, and what I thought I was commanded of the Lord, I obeyed; but so far from any gains at present, I now stand *one hundred pounds* worse than I should, had I never took pen in hand, and I can prove it to the world. Then where are my gains? What I have laid out, is for the Lord, in my judgment; and if it prove so in the end, be assured, the Lord will reward me double fold. Then you may say, you wish the Lord had visited you instead of me. But remember, you despised the visitation of the Lord; and said, you knew enough of yourselves, without regarding what the Lord should say, or what he hath spoken concerning us.

And, that the public may be further satisfied I do not write for gain, I shall make this remark, that it is well known to all my acquaintance, that I can maintain myself by my trade, as decently as any woman of my line of life would wish to live; and should have placed myself in business years since, had I not been ordered to leave all, to follow on to know the Lord, and then I assuredly should know him. So I have done as the merchants do, ran all at a venture; and I have done as Peter did, launched into the great deep.

And boisterous waves have swelled high,  
 And oft I've felt a Peter's cry;  
 But though I've launch'd into the storm,  
 I hope to meet my Saviour's arm,  
 Who oft has blam'd my unbelief,  
 When I, like Peter, sunk in grief.  
 But now what dangers shall I fear,  
 If on the seas my Lord is near?  
 Then he will keep me in his arms,  
 Though men and devils raise the storms.

I have given my answer to that part of the world who have said, I print for gain; and now I shall give the answer of the Spirit to these words.

“ Now let these boasting fools appear,  
 To write or act as thou hast here;  
 Then they must have an arm like me,  
 And so confound the Trinity.

But they wish, and wish in vain;  
 A hand like thine they'll never gain;  
 Because their pride, I well do know,  
 Would swell too high if it was so;  
 The prophet Balaam they'd become:  
 For Balak's gold they all would long.  
 Then how such heart could I obtain,  
 The heavenly victory for to gain?  
 The oath that I did swear to thee  
 Could never gain the victory;  
 For gold they'd ask as their reward,  
 And earthly grandeur their regard.  
 Then all my plan must be in vain,  
 To act like man in Herod's reign,  
 When to the damsel he did swear,  
 Whate'er she ask'd he'd grant her there,  
 Unto the half of all his crown,  
 Because his kingdom so is found.  
 So now the same I offer'd thee,  
 One-half, like man, I'll give to thee.  
 So hear together both the sound;  
 Let men or devils this confound:  
 The damsel's malice did appear  
 So influenc'd by her mother there,  
 That envy swell'd her wretched breast,  
 For my discipie she did thirst,  
 And every grandeur threw aside,  
 Revenge was all her haughty pride;  
 If she could have the Prophet's head,  
 All other grandeurs might be dead.  
 And now to thee 'twas just the same,  
 When powerfully the Spirit came,  
 To tell the oath that I had made,  
 And half my kingdom offered,  
 Revenge was all that swell'd thy breast,  
 And pray'd that Satan might be cast,  
 As John the Baptist was before—  
 And now the mystery all see clear:  
 For in a charger this was done—  
 And now this charge I give to man,  
 To give the damsel up her will,  
 And then my oath I will fulfil.  
 And now her will you may demand,  
 And on her head like stars now stand;  
 Then you shall see the glittering crown.  
 Beneath her feet the moon is found,  
 That in the darkness giveth light,  
 And in the day los'th all his sight.

So here's a mystery deep for man,  
 I've shewn you all my heavenly plan;  
 And let my shepherd to appear,  
 That did inquire thy combat here:  
 How thou could'st e'er destroy the foe,  
 Or in what manner wish to know;  
 I gave this answer from thy pen:  
 The combat must begin by men;  
 The damsel ask'd, and men fulfill'd.  
 And now, ye learned, try your skill,  
 And then I'll speak in words more plain,  
 How with them both you must contend.  
 So here's the answer to the world:  
 Had thy desire been for base gold,  
 Such promise I would never make;  
 So now, ye fools, see your mistake,  
 You all may wish, and wish in vain,  
 Her hand and heart you'll never gain;  
 While all your wishing is for gold,  
 Your hands and hearts does Satan hold;  
 And now his purse you may command,  
 If you by arts can forge her hand;  
 But never let her hand appear,  
 Nor yet her name, I charge you here,  
 Unless herself she does command,  
 While on this earth her life doth stand;  
 To print her writings I forbid,  
 Unless by her 'tis so decreed."

Now as I am come to the conclusion of my fourth book, I must beg liberty to answer for myself to the public. Some say I have written nonsense, which they cannot understand; while others say that my writings ought to be burnt, as I am setting the world at variance; the father against the son, and the son against the father; so floods of oaths and curses are poured out against me on the one hand, and the greatest approbation of my writings is given me on the other, as being beyond the power of human learning; and that none but the Spirit of God could indite such writings. Now as men say, I ought to print what they could understand, I must bring you to understand the 12th chapter of the Revelation of St. John: *The dragon was wroth with the woman, and cast out floods of water against*



her ; and so doth man against me. You are not to suppose this dragon meant the devil, that he could do it of himself ; no ; it is in the heart of man, he must do it ; and in man it is already done. *And the earth helped the woman, and swallowed up the floods ;* and so the earth hath helped me ; and I have worthy friends, and malicious enemies. Let both read the 12th chapter of the Revelation, and conscience must bear them witness, " We are making the truth of the prophecies, and pouring the whole on our heads. But how is she travailing in birth, and crying to be delivered ? may be your inquiry. " If we are making good the one, how will you prove the other ? " I answer, I am still complaining to be delivered ; for till my writings are proved by the standard fixed for me, I shall never be delivered, nor can the wound of my heart ever be healed. For what I have already seen, is through a glass darkly ; but then I shall see face to face, and know in whom I have believed, and my burden will fall from me, and not before. So the same Spirit that made the Revelation at first, hath brought it round and placed it in such a manner as to make that chapter plain and true, if men have any understanding at all. I have many friends and many foes ; the world helpeth me, and persecuteth me : So man is the earth that was made of the dust of the ground ; and if one man opens his mouth and casts out floods, another opens his mouth and swalloweth them up, as you will see when the truth is proved. So here is the noon-day sun before you ; and will you say, then we are sun-blind, and cannot see it ? I answer, the fault is your's, and not mine ; for I have made the crooked path straight before you : and remember the days of Noah and Lot, which are full as plain ; but if men will shut their eyes against the day-light, the fault is not mine. Will men find fault with their Bibles, because they cannot understand them ? The

ways of the Lord were always past men's finding out, and his footsteps were hid in the great deep. So let not men find fault with their Maker, because they cannot find out his words nor wisdom. Who is the man that can direct the Almighty? or who can find him out to perfection? Those that did judge my writings nonsense, I must be plain to tell them, do not understand good sense. Did they come from myself, I would not say one word to justify them; I should blush to praise my own works; but knowing every truth in them, that they are from the Spirit of the Living God; therefore I will take upon me to say, they are spoken in wisdom greater than ever was in man, and brought round in such a manner to fulfil the Bible, that it is impossible for any Spirit to bring it so close to the Bible, that did not in the first place inspire men to compose it; he that was the author of one, is now the finisher of both, whose unerring wisdom men have taken upon them in every age of the world to find fault with. But I am ready to stand the trial, and meet my judges as they are fixed for me, and my trust is in the God of my salvation: in the fire he hath promised to be with me; and the waters shall not drown me; but had I learned the foolish nonsense of this world, then the people of the world would have understood it; but as the natural man knoweth not the things of God, for they are spiritually discerned: then let not men judge of things they know nothing about, nor exercise themselves in things too high for them. I have already told you my writings must be judged by learned divines; and the sheep must be led by the voice of the shepherds.

So now your charges you may load,  
 And let your shots to fly,  
 You all will find I have a God,  
 And every armour's nigh,  
 That will confound in every sound:  
 His armour I'll put on,  
 And then he'll shake the earthly ground,—

I mean the hearts of men.  
 When they appear to see it clear,  
 Confounded all will be,  
 That did pretend to baffle here,—  
 “ We cannot answer thee

One word of a thousand. It is the Lord's doing, and marvellous in our eyes.”

But now I shall answer those who say, I am setting the world at variance. I am sorry to say, I never remember the world in peace since I knew it; for I may say, forty years have I been grieved with a crooked and perverse generation, in a world where I never saw any true happiness nor peace in my life. And now I will call every man to bear me witness from his own conscience, if perfect peace and true happiness were ever in his dwelling for a long continuance at home; and what do we now see but tumults abroad? In these things men's own consciences must condemn them. I never kindled the hatred of the son against the father, nor of the father against the son; but the son hath been opposite to his father's will ever since I knew the world. Let men look into their own hearts and families, and conscience must bear them witness to the truth. So let no man say, when he is tempted, I am tempted of God, when he is drawn away by his own lust to do evil. But would men hearken to my writings they would forsake the evil, and learn to do good, and be flocking unto Jesus Christ, as doves unto windows, crying out, with the trembling Gaoler, “ What shall we do to be saved—to inherit “ the crown that is before us, looking for, and hastening to, the coming of the Lord Jesus Christ ?”

As a report prevails, that my writings are not of myself, but extracts from other books; it is proper for me to observe, I shall not say what a hardened wretch such judges must think me, were I capable, of selecting from other men's works, and, by giving

them a new dress, insinuate to the world they were revealed to me by the Lord. But as I must stand the trial, whether such books can be produced or not, I now forbid every one from printing any of my productions, unless employed by me; and I hereby challenge the world, by asserting, there never were such writings since the world was created, as mine are. I have explained to you in this book the nature of Christ's second coming already in the Spirit, according to the Scriptures. Now judge for yourselves how long Christ remained upon the earth before he expired on the cross, and said it was finished, and recollect how many miracles he had previously wrought.

Now if these books you can see clear,  
 You'll know the Spirit of Christ is here,  
 Or the greatest impostor ever known;  
 Then judge what a trial for me is to come.  
 Therefore every Printer I hereby forbid,  
 No more than I publish, my name for to spread.

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FIFTH PART.

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HAVING published to the world such wondrous prophecies, as many are at a loss to give credit to, and others judge it the disorder of a confused brain, I shall inform my readers, that my head was so disordered from my youth up, and so were the heads of my forefathers ; therefore, if the world judge, that a firm belief in the Lord, relying on all the truths of the Bible, coming from men inspired by God, and the words left on record by our blessed Lord and Saviour, is madness to believe, I was born mad, and so was my mother before me, as they will see in the volume of this book, from the short account I shall give of my life.

From my early age, the fear of the Lord was deeply placed on my mind and heart. Reading the gospel of Christ, and all the persecution he went

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Hall.

through, made me love him, and fear to offend him; and I felt my heart burn with indignation against his accusers; and that as I grew in years I grew in grace, and in the fear of the Lord. I shall omit particulars at present, and come to some singular circumstances that happened to my family, which made me believe in my early age, that the Lord spake by dreams and visions of the night, and that the angels of the Lord are ministering spirits, to administer to the heirs of salvation.

I shall quote one instance that happened to my father's brother, which convinced me the Lord was round our beds, and in our paths, the same now as he was in ages past; to day, yesterday, and for ever the same, as I shall infer from my father's brother, who was a remarkably religious young man, from his youth up; and when he was desired to take more pleasure in the world than he did, he made this reply, "I cannot live as others do; this is no world to me, neither will my life be long in it." He was then mate of a ship; and when he took leave of my father, he desired him to live for a better world; and said, "he hoped they should meet in glory; but did not think they should ever meet together again in this world." In this manner he took leave of all his friends, and so bade them farewell. When he was returning home, he wrote a letter to his mother, signifying that he should go in a ship bound for London, and leave the ship destined for Topsham; as he intended to go and see his father's family. But my grandmother had been warned of his death in a dream; and informed him by letter that she had been troubled in dreams concerning him, and that she should never rest contented until she had seen him. To oblige his mother, he altered his mind, and sailed in the ship

bound for Topsham ; the captain of which discovering another ship many leagues before him, said he would be in Topsham before her ; and, in order to effect which, he steered his ship a nearer course ; and she running on a rock was dashed to pieces ; all the crew, except one man, went to the bottom, who saved himself on a broken plank, and was picked up by another vessel passing by ; and who, on his arrival at Topsham, related the circumstance of the ship's perishing, as above described. Here was my uncle's foreknowledge of his death, and my grandmother's dream, verified together. This singular instance, with many others, I never looked on any other than a sure sign that the Lord was with us as in ages past ; but now it is explained to me, that those things which have happened in our family, were designed as warnings to the nations, that the end of all things was at hand. I shall now give the explanation, as communicated to me by the Spirit.

*The beginning of the first Partible.*

“ Then now together I will shew the whole—  
 It is my angels guard the naked soul ;  
 And as the soul and body do unite,  
 Where I give faith, I always give a light.  
 So faith in him in early age you see ;  
 His faith and knowledge both did come from me ;  
 And as he said, in early age he dy'd,  
 His mother's dream was unto him apply'd,  
 To have him hastily for to come home,  
 And in that way his death did surely come.  
 But though this thing was done for some years past  
 I mean to bring it to your land at last,  
 And with the Captain I shall first begin :  
 A ship before him thou hast said was seen,  
 Which made the Captain turn a nearer way ;  
 Then now, O England ! hear what I do say :  
 Your ship against the rock you'll surely spill,  
 And in the end yourselves you'll surely foil,  
 If you intend to turn another way  
 Than the straight path that doth before you lay ;  
 For like his knowledge, and the dream that's here,  
 In all thy writings, you may this compare ;

For as the dream and knowledge here is penn'd,  
 I tell you, England, this will be your end,  
 If ye like mad-men turn another way  
 Than the straight path that doth before you lay.  
 So by your wisdom it is vain to plan,  
 I tell you plain the rock you'll split upon,  
 And on the broken plank you may return,  
 If you intend a nearer way to come.  
 But, as thou say'st thou dost not understand,  
 Nor in what manner this is to your land ;  
 It is men's faith will turn a different way  
 Than the straight path that doth before them lay,  
 And to the bottom you that way will sink ;  
 You little know how near you're on the brink.  
 To have thy faith and knowledge all come true,  
 Just like the Captain thousands now will do,  
 Who saw the ship so steady go before,  
 And by the straight line reach'd his native shore ;  
 So if the straight path you do now go on,  
 Then to the native shore you'll surely come ;  
 But if the straight path you do now forsake,  
 Your ship against the rocks you'll surely break ;  
 That is, your faith will split against the rock,  
 That now is fix'd ; your anchor you've forgot ;  
 For sure the rock of ages now is come,  
 And now like mad-men some will split thereon ;  
 Because they'll think to turn another way.—  
 It is a mystery, I do hear thee say,  
 How he that shunn'd the rock came safely home,  
 And he that turn'd thereto thou say'st was drown'd ;  
 So here thou'rt puzzled, if the rock is me,  
 And he that came so close drowned should be.  
 Then here I tell thee now the lines go deep ;  
 He saw no rock, nor ever thought of it ;  
 But yet the straight path he did soon forsake,  
 And on the rock his ship in pieces brake,  
 So now the rock of Ages it is come,  
 And by men's blindness they will split thereon ;  
 They'll cast no anchor, nor will judge him near,  
 And on that rock they'll sink in deep despair.  
 Trifling's the shadow, but the substance deep,  
 And from the parable I mean to speak,  
 And so ordain'd it in thy family,  
 That in the end your nation they may say,  
 That 'tis in vain for man to turn aside,  
 The path is straight, the ocean now is wide,  
 And if you wish to reach your native shore,



See every land-mark that is plac'd before,  
 And then safe harbour you will surely gain.  
 Deep is this parable I give to man.  
 The one observ'd the land-mark set before,  
 With steady prudence reach'd his native shore ;  
 The other turn'd, and had no mark at all,  
 And his own wisdom soon brought on his fall.  
 So by men's wisdom now they'll turn aside,  
 And think the world is as the ocean wide ;  
 But do not know my rock is plac'd so near,  
 While those that do not see it will split there,  
 While those who see the land-mark how 'tis plac'd  
 Will reach the shore, and all the truth embrace,  
 But as thy uncle in the ship was found,  
 (That by the captain's madness he was drown'd)  
 He found the rock of Ages there to stand,  
 And by his faith possess'd a better land :  
 So if men's madness doth destroy the just,  
 I tell you plain a better world will burst.  
 So now let men of learning weigh this deep,  
 I've shew'd you plainly how the end will break ;  
 For deep's the parable I've given here,  
 And in the end the truth you'll all see clear."

Having ended with the explanation of my father's brother, I shall here add a singular instance of my mother's brother ; who was, like the former, a remarkably religious young man ; and was so intimately acquainted with the young Mr. Dagworthy, that they were like brothers, and were always together every opportunity they could spare. Their conversation was of things divine ; and their observations and reflections on the wondrous works of Providence were deep, and deep were their writings. But the almost sudden death of the young Mr. Dagworthy sunk deep in my uncle's heart : as my mother advised him in a letter that Mr. Dagworthy was ill ; but my uncle not judging him dangerous, tarried to settle some affairs for his mother, and did not go to visit him till a week after : when, on coming to the house, in hopes of finding his friend

better, he met his corpse at the door. This sudden shock so took my uncle's heart, that whether it was the death of Mr. Dagworthy, or the reflections of his own mind and heart, because he had not gone and seen him sooner, remained unknown to all his friends ; but the shock went deep, and a melancholy preyed on his spirits ; his sorrows seemed too great to bear ; and to fly from them, he one morning said to his mother, I will go out and see the ground, while you get the breakfast. She waited with impatience his return till nine or ten, and then began to fear his absence. She sent to seek him, but to no purpose. All the family began to be alarmed, but vain and fruitless was every search. They tried all the ponds, and sent to all his friends ; but to no purpose ; none that knew him had seen him. At length my grandmother gave herself up to prayer, and she was warned in a dream, "Thy bread "is cast upon the waters, and in a few days he shall "return again in peace." The next day she opened her Bible, and found nearly the same words ; I think in Isaiah. She made herself easy, and all her family, by assuring them their brother John was gone to sea ; and though she did not hear from him for more than a twelvemonth after, yet she did not despair of seeing him return in peace, which happened within two years after he went to sea, as she had said, when he came home quite composed, to the great joy of all his friends.

These singular instances I look on as a sure sign that the Lord is with us as in ages past, to warn us by dreams and visions of the night ; and a present health, in the time of trouble, if we put our whole trust in the God of our Salvation. But now it is given me to understand, that these things

happened in my family for deep and weighty signs to the nations, as it is explained in the following manner.

*The beginning of the second Parable.*

“ Now from thy mother’s brother I’ll explain,  
 And bring it closely to the sons of men.  
 Thy mother warn’d him of his friend so dear,  
 That he was ill, and wish’d him to appear.  
 Thy uncle did not judge his death so nigh,  
 Nor thought his friend was then ordain’d to die,  
 Which made him to pursue his own affair,  
 And in a leisure hour he did appear ;  
 But then his leisure hour prov’d too late :  
 He met his corpse, and saw his dying fate,  
 And then too late to take his last farewell,  
 Which made his heart in agonies to swell,  
 To meet the corpse of one he lov’d so dear,  
 And of his sickness he was warn’d before :  
 Then self-reflection in his heart did burn—  
 Too late ; cry’d he ; I wish I’d sooner come  
 To take my leave of one I lov’d so dear ;  
 He never shew’d me such unkindness here.  
 And all his former love he call’d to mind,  
 And in a dying hour he might find  
 Some consolation in a dying friend ;  
 But now, too late, he cried, I see his end.  
 So self-reflection sunk him in despair ;  
 A wounded heart and conscience who can bear ?  
 To fly from sorrows he went to the seas,  
 And judg’d the ocean wide might give him ease,  
 Which did his friends and mother much alarm.  
 And here’s the bread that you must all discern,  
 Which I did warn his mother in a dream,  
 Ye men of learning judge, and now see plain,  
 That in that man there was the bread from heaven :  
 And if his writings were unto you given,  
 You’d see his pondering heart and thoughts went deep.  
 He lov’d his friend, who all my statutes kept,  
 And in his heart he lov’d his Lord the same.  
 But now I’ll shew you how his folly came.  
 To such a madness as you see his end,  
 ’Twas unbelief concerning of his friend ;  
 Because he did not judge his death so near,  
 And now, my friends, I give this warning here  
 You see your sister in this woman stand,

To warn her brethren I am near at hand,  
 And that my Spirit surely did descend,  
 Just as the hand of death was to his friend.  
 But if you say you will not now appear ;  
 You do not judge my coming is so near ;  
 Then like the former you will come too late,  
 And, like the corpse, you all will meet your fate ;  
 For when the Bridegroom he is at the door,  
 It is too late to say I'm welcome there ;  
 For if before you will not welcome me,  
 Just like the corpse my welcome you shall see ;  
 That is in silence, like a dying friend,  
 And so you'll find I tell you now your end.  
 If you in unbelief do linger here,  
 Just like the corpse my coming will appear ;  
 For as the sickness in that man was found,  
 Just so my Spirit is in every sound ;  
 And as the hand of death was near his friend,  
 Just so you'll find I surely shall descend ;  
 And those that do not judge me now so near,  
 Will find the corpse to meet me at the door ;  
 That is, my coming it will be the same.  
 Judge as you will, these shadows never came,  
 But by permission, as they came from me,  
 That in the end the substance all might see.  
 And now unto the purpose I shall come,  
 And bring the substance now unto your home :  
 And in thy mother I will place thee here,  
 And with the dying friend myself compare ;  
 And with thy uncle I shall place the land.  
 Observe the history now, and understand,  
 That as a sister to your land appear,  
 Thou'rt writing letters to thy brethren here,  
 To tell them plainly I did so descend,  
 And by thy hand I'm warning every friend,  
 That as the sickness in the man appear'd,  
 Just so I'm sick till I the whole have clear'd ;  
 Sick of men's sufferings I am come of late ;  
 Sick of their sins for to bring on their fate ;  
 Sick of the folly I see in mankind ;  
 Sick of the fever that ris'th in thy mind,  
 As no physician seeks thy wound to cure ;  
 I know thy burthen's more than thou canst bear,  
 Did I not take from thee part of the load ;  
 For by thy sorrows thou dost wound thy Lord.  
 So all together this dost sicken me,

And with the dying friend compar'd might be.  
 And so the warning I have given here ;  
 But now the mystery I'll begin to clear :  
 If that the warning now my friends dont take,  
 Just like the corpse my coming now will break,  
 And all my death I'll lay before your view ;  
 For like the corpse 'twill be unto the Jews ;  
 For like thy uncle they have slighted me,  
 And not believ'd that I for them did die ;  
 But now I warn them all for to appear,  
 And then my corpse shall meet them at the door.  
 This is a mystery thou dost not understand,  
 How they will meet my corpse by my command ;  
 For when the Jews I warn them to appear,  
 Perhaps they'll think some wounded friend is here,  
 Or some disorder, man may easy cure.  
 And say they'll come and judge some friend is here ;  
 For as thou call'st them, they'll judge 'tis a friend ;  
 But then they'll come my funeral to attend ;  
 That is, my death and sufferings they will see,  
 And be convinc'd that it is surely me  
 That now doth warn them of my sickness here ;  
 And like the corpse it will to them appear ;  
 For all my death I'll lay before their view—  
 My friends like bearers every truth will shew ;  
 And then the hearts of many I shall wound,  
 And like thy uncle they shall hear the sound,  
 And so dejected they will turn away,  
 And soon in grief they'll cross the raging sea,  
 To warn their friend of every truth they know,  
 'Tis plain I dy'd for them, the truth is so ;  
 And so the bread is on the waters cast ;  
 And like thy uncle now the Jews will burst ;  
 Because my death will unto them appear,  
 And like thy uncle's dying friend compare.  
 So of the Jews I've told thee now their end ;  
 Deep are the lines that in thy history's penn'd ;  
 But to the Gentiles, if they backward come,  
 I'll shew their end, as thou dost now go on.  
 So for the present I shall end it here—  
 Let Jews and Gentiles now begin to fear ;  
 Lest they stand out too long in unbelief ;  
 Then in the end they'll find thy uncle's grief :  
 For if the Gentiles judge I'm not so nigh  
 As he did judge his friend, pronounc'd to die  
 Was not so hasty, they'll find their mistake,

And in the end their grief like his will break—  
 "We ne'er did tend him in his sickness here,  
 "Nor for his coming did we once prepare,  
 "But like the corpse it all is to our view"—  
 A sudden shock will Jews and Gentiles know,  
 That do not judge the coming of their Lord,  
 And how my Spirit has to you occur'd—  
 Wide wandering through the world, not entertain'd,  
 And when in prison stones for bread you send.  
 And thus my Spirit is to man apply'd—  
 My friend receiv'd : now the field is wide,  
 As in the Spirit I do now appear;  
 And in the Spirit I am wounded here,  
 To see my friend to suffer for my sake;  
 And in the end I've many friends will break  
 As much distress'd as did thy uncle here—  
 "Conscience condemn'd us; how shall we appear,  
 "As we stood out so long in unbelief?  
 "We see too late, which heighten'd all our grief,  
 "To see the sorrows of our dying friend;  
 "Then how the funeral shall we now attend?"  
 This is a mystery conceal'd from all:  
 But mark, your sister gives you now the call,  
 That you will find is deep in every line;  
 And from this parable then you will find,  
 That deep's the warning I have given to all.  
 Let Jews and Gentiles now observe the call;  
 Lest, like thy uncle, they do find the end,  
 And come too late to see a dying friend.  
 But on the waters now your bread is cast;  
 And like the waters many eyes will burst;  
 Because they know they did forsake my friends;  
 Then how my funeral will they now attend?  
 Because my funeral I shall place in thee;  
 And in the end a mystery all will see.  
 So here's a parable goes deep for all,  
 And in the next the sinners I shall call,  
 Who like the atheists now do mock the Lord;  
 His love nor anger they do not regard.  
 So here's the second parable for man;  
 And in the third the fatal die must come."

Here I shall proceed a little further, to shew my readers how I was taught, from my early age; the Lord is the same to-day, yesterday, and for ever, as I was instructed from my mother, whose earnest prayers were for her children, before they were born, that they might be like Samuel, to wait on the Lord, and like Timothy to seek him in their youth. I heard her repeat these words concerning me: She said, "she had great faith, great comfort, and great promises made to her in prayer for me, before I was born, and ever since; and if I was a wrestling Jacob, I should be a prevailing Israel." And I remember her saying these words, "Joanna, my dear child! mayest thou be a mother in Israel." These things I never understood further than that they applied to my own salvation, and I pondered them deep in my heart.

I shall leave particulars and come to the death of a neighbour, who sunk deeply in my mind and heart, before I was 15 years of age. The man was a professed atheist. The night before he died, his wife requested my mother would permit one of her daughters to stay up by him; and she sent me. At midnight the room shook as though it had been shaken by thunder. The dying man rose up in his bed, and spake, with a voice most dreadful, "there is a great black dog down in the window." I went to compose him; but the dying man replied with more fury, "you think I am light, but I am not; I tell you the devil is there." This shocked my very heart and soul; the bed shook under him, and the man trembled with great fear. It is impossible to pen what I felt. This continued an hour, and then all was hushed to silence. I do not remember, in all this time, that he once called on the Lord to

have mercy upon him. This made a deep impression on my mind and heart, and made me fear sin more than death. Weighty were my mother's words to me concerning him.

I shall leave other particulars, and come to my mother's death, which happened a few years after. The night before my mother died, I heard something in her throat. I asked what was the matter? She answered, "My dear child! don't you hear the rattle is upon me?" It shocked me to the heart. I asked her if she was in any pain? She answered, "no my dear child!

"Jesus can make a dying bed

"As sweet as downy pillows are,

"While on his breast I lay my head,

"And breathe my life out sweetly there."

At these words I was almost death-struck myself, to think I should lose so good a parent. I went and called my sister; and we both sat by her side till morning; when thinking our mother was better, we went down about our dairy work, and left a neighbour to sit by her, not supposing her end was so near. At eight in the morning (about an hour after we left her) she said to Mrs. Ven, her time was but short, and rejoiced in the hour of death. "As to my children, said she, I must leave them to the Lord; but tell Joanna to come up to me." I immediately obeyed her summons; but the doctor having been there just before, and not conceiving her death so nigh, my sister tarried to finish her butter, and I went up alone. When I came, she took me by the hand, and said, "My dear child! stand here, and learn to die; live in Christ, for to die in him is great gain. What profit would all



the world be to me now, if I had it to leave to you, and I myself was lost? You are a maid of lively spirits and great courage; let your courage be strong in the Lord; cast all thy care on him, for he careth for thee; commit all thy ways unto the Lord, as he will direct thy goings; and the blessing of God be with thee, my dear child!" then fastening her dying hand in mine, she tried to utter more words; and my father and sister entering the room just as she had done addressing me, she endeavoured to speak to them, but her voice failed her, and she fell asleep in the Lord, with her dying hand closed in mine. It is fruitless to pen what we all felt on so sudden a change in my mother, as she had not been long ill, and no one had reason to judge her dissolution so near.

My mother's dying words so strongly impressed my mind, that, reflecting on the different shapes I had seen death, in the man, and in my mother, it made me weary heaven with prayers, to have some assurance; which were increased, till at length I was powerfully questioned, "What is thy petition, and what is thy request?" I replied, Lord, thou knowest; a new heart. I was answered, "A new heart I will give thee, and a new spirit I will put within thee; I will write my laws upon thy heart, and I will put my Spirit in thy inner parts, so that thou shalt have the Spirit of God to bear witness with thy spirit, that thou art a child of God, whereby thou shalt cry, Abba, Father, my Lord, and my God." At these words my fears vanished; I began to rejoice in the God of my salvation, and began to have a lively and strong faith in the Lord; and shortly after I was put to the trial of my faith; as I was inwardly told what would happen concerning

my father, which my father thought madness in me to believe ; and asked me, if I thought the Lord would work miracles, as he did for the children of Israel ? I said, the Lord was as well able to do it now, as then ; while some put their trust in chariots, and others in horses, let Israel trust in the God of their salvation :

“ Through him the weak confound the strong,  
 “ And crush their haughty foes ;  
 “ And so thou quell’st the heathen’s tongue,  
 “ That thee and thine oppose.”

My father thought my faith presumptuous ; but when he saw the Lord had done perfectly as I had related, before the week was at an end, he bursted into tears, and said, “ Joanna, my dear child ! if I had faith like unto thee, I could freely consent to be burnt in the flames. As the spirit of Elijah fell upon Elisha, so has the spirit of thy mother fell upon thee. God hath revealed it unto thee ; thou art taught of God, and not of man.” I shall forbear descending to particulars, and proceed to relate a singular circumstance that happened some years after.

Having a desire to go abroad, I left my father’s home, and got a situation in a gentleman’s family, where my life was rendered miserable by a wicked footman, who finding his base arts ineffectual, studied nothing but revenge. I therefore thought it dangerous to abide in the house. On a Sunday, as I was in a field, bathed in tears, devout in prayers, looking towards heaven, and earnestly supplicating my deliverance, I repeated these words :

From this sad prison set me free,  
 And dangerous days to frame,  
 Lord ! thou wilt sure deliver me,  
 And I shall praise thy name,  
 And holy men will join with me  
 Thy praises to proclaim.

As soon as I had finished these lines, I was answered, "Thou shalt not spend another sabbath in this house." I went in very cheerful, relying on the words. The footman, who always followed me as close as a shadow, complained of my absence, and said I was never in house like other servants. I smiled at his malice, and observed to him, that I hoped the next servant would please them better, for I should leave them soon. I went up-stairs in prayer to the Lord to direct me. This was on Sunday evening. The Tuesday following the housekeeper came out in the dairy where I was, and, with tears flowing from her eyes, informed me that there was a maid come in my place, and that I was to go to-morrow, it being the gentleman's custom never to allow servants any warning. The reason of my being turned away was through the false insinuations of the footman ; who, finding all his vile purposes baffled, persuaded my master I was growing mad. About five years after, through the extravagance of this same footman and the rest of the servants, and partly by his own misconduct, the same gentleman became a bankrupt, lost his senses thereby, and was sent to Bedlam, leaving behind him a wife, not 30 years of age, and four small children, to lament his misfortunes. I never heard what became of the footman ; but some of the other servants are now vagabonds. The housekeeper was heard to exclaim, just after she had given me notice to quit, "My God ! what is my master

about? he has this day discharged the best servant in his house." My readers will hereafter discover my reasons for putting these incidents in print.

From my last place, I repaired to a friend's house at Fairmile, a religious good family, with whom my mother had been acquainted, and tarried with them two days. I had intended going to the west of Devon, to see my sister; but as I was proceeding towards Exeter, meditating and praying that the Lord would direct me where to go, I was instructed to go into Exeter, to ask for some cakes at a huckster's shop, and there I should be directed where to go. I pursued my journey accordingly; and when I came into Exeter I applied to a huckster's shop for some cakes. The mistress of the shop knew me, and asked if I was not Mr. Southcott's daughter of Gittisham? I said my name was Southcott, but marvelled how she knew me, not having the pleasure of knowing her. She said she knew me by my father and mother, as she had lived housekeeper in a gentleman's family, whose ground joined my father's. She requested me to sit, and we entered into conversation. I asked if places were plenty in Exeter? She said she believed not; she knew of none. I then became sorrowful, meditating to myself how I should be deceived, as I never was before, since my faith was so strong in the Lord. As I was thus reflecting with myself, a woman came into the shop, and the mistress asked her if she knew of any place? because if you do, continued she, here is a woman, of a creditable family, whose parents I well know to be worthy, good people, in want of a situation. The woman made for answer, that she was at a house last Tuesday, the master and mistress of which inquired of her,

if she knew of a servant? I thought to myself, that was the identical day on which I left 'Squire \_\_\_\_\_'s house. I enquired of her their characters. She gave the master a very good one, and said there was no man but him in the house. I thought to myself, that was the place the Lord had prepared for me; so I went and offered, was accepted, went there the week following, and remained in the family near five years. But here I shall drop my history for the present, as it would be a field too large to enter into the mysteries of my being sent into that house. But what ye know not now, ye will know hereafter.

I shall now come to the explanation of the death of the atheist, and the death of my mother; for these things were shewed to me, to convince mankind hereafter, that those who will not believe that there is a God in this life, will most assuredly find a devil in their death, as he did.

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*The Beginning of the 3d Parable.*

“ Then now the third doth unto thee appear,—  
 Thy neighbour's death so shocking in thy ear.  
 He liv'd a stranger to me all his days;  
 He judg'd no God, nor thought upon his ways.  
 Thou say'st an atheist he spent all his life;  
 And like the husband was, thou know'st, the wife;  
 For so they liv'd, and so they perfect dy'd;  
 At last in agonies the husband cry'd.  
 When on his death-bed, and his hour drew near,  
 It was my wisdom for to have thee there;  
 For well I knew the days were nigh at hand,  
 That all these shadows must come in your land;  
 For as the types of every thing are here,  
 Just so the substance will to all appear.

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At twelve at night thou say'st the room did shake,  
 And great confusion from thy neighbour broke,  
 With voice most dreadful he did thee alarm,  
 And saw the fiend that thou didst not discern,  
 Which like a dog did first to him appear,  
 His senses strong, and saw the devil there.  
 He saw thy folly for to judge him light;  
 But well I know he saw the every sight.  
 It was the devil that did shake the room,  
 And for his prey he certainly was come;  
 But by my angels I had guarded thee,  
 A sight so dreadful they'd not let thee see.  
 But oh! the following night hadst thou been there,  
 A voice more dreadful thou would'st surely hear,  
 And yet all this did not his friends awake;  
 His wife nor sons did not their vice forsake.  
 Thou say'st on God that he ne'er did call;  
 No, no; that name was bury'd from them all;  
 He liv'd a heathen, and a heathen dy'd,  
 And to the heathens now must be apply'd;  
 For many heathens now are in your land,  
 Who judge no God, nor do they understand  
 That unto Satan they give every will;  
 But now's the time all such he'll surely chill;  
 For now the midnight-hour is coming near,  
 That all such heathens may begin to fear;  
 For Satan's fury now is coming on,  
 And fast you'll find he'll shake the hearts of men,  
 That to his spirit they themselves do bind;  
 A midnight-hour is coming they will find,  
 That he will surely shake their house of clay,  
 And like the dying man will thousands say,  
 "In every shape I see the devil there."  
 For now the midnight-hour will come for all  
 That on the Lord for mercy will not call.  
 The midnight-hour for all is nigh at hand;  
 Then like the dying man will trembling sinners stand;  
 For now the hour of death is coming near,—  
 The death of Sin and Satan will appear  
 Much like a greedy dog to get his prey,  
 Or in his shape his own for to convey  
 Unto his kingdom; there they all must dwell  
 Until I come to rescue death and hell;  
 For death and hell must then give up their dead,  
 Then earth's foundation newly will be laid.

But if your backs are brass, and sinews here  
 Are made of iron, that you do not fear  
 To see that prison till the judgment-day,  
 And Satan's fetters do not frighten ye;  
 Then on the Lord I know you will not call,  
 Till Satan comes to bring that fear on all,  
 And your repentance then will come too late,  
 When in your prison you will meet your fate,  
 And see the fiend, whose ways you like so well;  
 And to all nations now this thing I tell:  
 That as the midnight-hour did then appear,  
 The dying man, a neighbour, that is here,  
 So will the midnight-hour for all come on,  
 That trembling voices be in every land;  
 For Satan's roving like a beast of prey,  
 And like a dog he steals my sheep away,  
 And like himself in every shape appear;  
 And now the midnight-hour for all is near,  
 Who unto Satan do their spirits bind,  
 Who fear no God, nor keep him in their mind;  
 Then sure the devil he will make them fear,  
 If God cannot; and now I warn you here,  
 The midnight-hour for all is nigh at hand,  
 When like the dying man you'll trembling stand.  
 But if your God you now begin to fear,  
 You need not tremble when his hand is near;  
 But if the fear of God you cast away,  
 The midnight-hour doth close before you lay:  
 For like the dying man all lands will shake,  
 And fast confusion on you all will break.  
 So mark the caution I have given to all,  
 And as the shadows will the substance fall.  
 So in the history you must weigh all deep;  
 I've shew'd the end how all things they will break.  
 And now these dangers you will not come near;  
 If you fear God, the other you need not fear.  
 To fear the Lord I'd have you all begin,  
 Or Satan's fury soon his fears will bring;  
 And like the room the earth will surely shake,  
 And Satan's fury fast upon you break.  
 So if your fears you banish all at first,  
 I tell you in the end they all will burst;  
 For as the history doth to all appear,  
 Just so you'll find the end of all is near.  
 So now these trifling shadows weigh them deep,  
 For so the substance unto all will break."

*The following is the 4th Parable of my Mother's Death.*

" Now from thy mother here's a line for all.  
 She had no fear when I her life did call ;  
 But yet her God she feared all her days,  
 And in her death she gave him every praise,  
 And all her children did commit to me.  
 Now here's the different masters, let men see ;  
 The one with pleasure did her Lord behold ;  
 The other saw his god, and soon turn'd cold,  
 That is, his heart was chill'd with every sight ;  
 The other dy'd with triumph and delight.  
 And in this manner soon your lands will burst.  
 And now like Moses here the words are plac'd ;  
 For good and evil now I set before,  
 Chuse which you will, and let your fears be o'er ;  
 For if you say you now will chuse the good ;  
 You need not fear ; you all will shun the bad ;  
 And like thy mother thou wilt find a friend,  
 That will protect thee safe unto the end ;  
 But if the evil you say you will chuse,  
 And all the good you say you will refuse ;  
 My love nor anger you say you'll not fear ;  
 Then like the dying man you may take care ;  
 Because your fears will meet you in one day,  
 To see your leader, trembling then you'll lay,  
 And then your fears they will come once for all—  
 O England! England! hear thy every call.  
 For as that peace possess'd thy mother's breast,  
 And in my bosom she composed her rest ;  
 So shall my friends, that do rely on me.  
 As peaceful mansions each of them shall see ;  
 Then all their children they'll commit to me.  
 And now her dying words I'll answer thee :  
 Thy mother's faith it unto thee was known,  
 But in this history not one quarter's shewn ;  
 But from the faith that thou hast written here,  
 Her brother's death I'll now together clear.  
 She for her children all alike did pray,  
 That from the womb they might be born of me.  
 But here's a mystery, none do understand—  
 It is by heirship comes your every land ;



Then as through heirship it doth all appear,  
 The fourth daughter now must be the heir,  
 Since all the other three are surely dead,  
 To whom as heirs the promise it was made.  
 To Sarah first the promise it was given,  
 That all her children should be heirs of Heaven:  
 It was in Isaac all the earth I bless'd,  
 And all believers are like Isaac plac'd.  
 So here's the first that did assume the heir,  
 To whom the promis'd land was given there.  
 Now to the second heir of course I come,  
 And that is Esther must to all be known;  
 Who, when her brethren were design'd to die  
 Upon a gallows, built by Haman high,  
 Esther, their sister, then did so appear,  
 To free her brethren, as an heiress there,  
 And the king's favour she for them did gain;  
 So half his kingdom she did then obtain.  
 And here the royal sceptre it was plac'd,  
 She freed her people; and the die was cast  
 To fall on Haman, who sought to destroy  
 Her very brethren, they might not enjoy  
 The promised blessing they were to obtain,  
 But yet by Esther they the promise gain'd.  
 So now I've shewn to you the second heir,  
 That did in Esther to the Jews appear;  
 Then now I tell you I'll come to the third:  
 You know to David was the promise made,  
 That from his house there surely should appear  
 An heiress then to bring the perfect heir,  
 That after him the sceptre he should sway—  
 Ye men of learning judge what I do say;  
 For if the heiress did from him appear,  
 You all do know the son must be the heir;  
 And kings their crowns must cast before my feet,  
 And at my cross you must my kingdom meet;  
 Therefore my judge did write, my destiny  
 In Hebrew, Greek, and Latin did appear;  
 And Hebrew, Greek, and Latin you see here,  
 That is too high for you to understand;  
 Few men have learning all this to command;  
 For just like children you do all appear,  
 That Hebrew, Greek, and Latin cannot clear,  
 No more by learning can you clear the whole—  
 But know the sword went through the woman's soul  
 Then now the mystery you may all see clear,

A father's anger doth cut off the heir ;  
 That is, to cut the entail from all his land,  
 And then another heir he doth command.  
 Then as a father I have done the same,  
 And from the Gentiles now the heir must come ;  
 And let the generations to appear,  
 The third and fourth is pronounced here,  
 Where I shall end my blessing or my curse,  
 And here you'll find that every die is cast ;  
 For all will find the heiress now is come—  
 Look to my Gospel, and you may discern  
 The barren womb doth to you all appear ;  
 And those that do believe, will bless her here ;  
 For more than Esther she stood out for all,  
 And now, ye fools ! if you can't see your call,  
 Then sure the generations must be come  
 That every fatal woe must fall thereon.  
 For seven children they are here apply'd,  
 That I shall give unto the world so wide.  
 The first a son, whom I shall call an heir,  
 And so the elder brother did appear ;  
 Then four daughters after him did come,  
 And the three first I have pronounc'd as dead ;  
 Then sure the fourth must the heirship plead.  
 But yet thou say'st thou dost not understand  
 How ever a woman can possess the land,  
 While that her elder brother doth remain ;  
 But I've compar'd him to thy brother slain.  
 Thou know'st thy brother ne'er possess his land ;  
 But as an heir he certainly doth stand.  
 But here the woman I pronounce the heir ;  
 Then sure in thee the fourth doth appear.  
 Two brethren after thee thou know'st did come,  
 Thou know'st a Joseph, and thou know'st a John ;  
 The one is living, but the other dead ;  
 And so the Jews and Gentiles now are led ;  
 For sure like dead men do the Jews appear,  
 But many living in the Gentiles are,  
 Though like thy brother they do not know.  
 A Joseph's words do from the Gentiles flow.  
 Thou know'st thy brother said he knew not thee,  
 But was surpris'd when he thy face did see ;

But after that he did thee sure deny—  
 He had no sister that could prophesy;  
 And many brothers thou hast got the same,  
 And that's the way thy brother's prison came;  
 Because in anger I did hate the man,  
 To judge by all he was impos'd upon.  
 And as thy brother did deny thee there,  
 So I made man deny his every prayer;  
 So if thy brethren do thee now deny,  
 I tell them all they'll feel a Joseph's cry.  
 So now let men of learning weigh it deep,  
 Lest in a prison they like Joseph weep.  
 But here's a mystery none do understand  
 Until the history further comes to hand.  
 But here's a Hannah that obtain'd by prayer,  
 And for the Gentiles now has got an heir,  
 For to possess the promise first was made,  
 The woman's seed to bruise the serpent's head."

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Here I have cut short my history, to publish a  
 singular circumstance that happened some time in  
 the month of August last; which is as follows.

A gentleman came to me from Liverpool, who  
 said he had been ordered by the Spirit to come to  
 Exeter, to know the truth concerning me. He  
 began by telling me a most remarkable strange  
 dream. I asked him, if he had no other business  
 here, but to me? He said he came on purpose, and  
 that his name was Peter Morrison, of Liverpool. I  
 looked on this as madness; and having no recollec-  
 tion of my being ever warned of such strange occur-  
 rence, gave but little credit to his being sent by the  
 Lord; as I thought the Lord would have warned  
 me of his coming. I pitied the man in my heart,  
 and invited him to come and drink tea with me in

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the afternoon; of which he accepted, and I entertained him at a friend's house, where we made him stay supper and spend the evening. I was astonished at his understanding, and found him a person of sound judgment, and not the least inclined to madness. Myself and friends heard him with pleasure, and wished to have more of his company; but his saying he was ordered by the Spirit to come near three hundred miles to know the truth concerning me, was a stumbling-block unto me, as I judged I should have been warned myself. My friend gave him an invitation at her house the next day; but jealousy kept me from pressing him to stay any longer than his own inclination led him. He said he did not know whether he should tarry or not; so I gave him up to his own directions.

In the night, as I lay in my bed, I was ordered to call to my remembrance the words that were said to me in 1795, "I should know what Spirit led me, when the Lord should send L—— unto me." By this I understood a reverend gentleman, whom I had been writing to, from 1793 to 1795. And it was said to me in my writings, I should know the Spirit when L—— did come, and say I had warned him in a midnight dream,

And he to Exeter must surely go  
Unto Joanna, every truth to know.

This I wrote and sealed up in 1795, with many more words I do not remember; but these words have always been running in my mind, that my writings would never be proved before L—— was warned, and came to me. But when it was brought to my remembrance in my bed, that this was

the L—— the Lord meant, I marvelled at his bearing a different name. I was answered, I should remember Paul and Peter were called Saul and Simon: the Lord gave men different names. This made me restless and uneasy all the night. In the morning I arose early, and went to the inn, to enquire for him; when, to my sorrow, I found he was gone. My heart felt loaded with grief, because I had not constrained him to abide with us a few days. I acquainted all my friends that I had reason to think the Lord had sent him. So we all began to reflect on ourselves, that we had not constrained him to abide with us a few days, without being at an inn. But all our repentance came too late; and I could not forgive myself I had not entreated him to tarry longer, as I had many deep and weighty things to lay before him, which jealousy prevented my doing, thinking he might be a spy, and that curiosity, not the Lord, had sent him; for I am jealous of men, as well as devils, fearing I might be deceived; as I am of a fearful make; but when I was convinced the Lord had sent him, my heart and soul were wounded within me. I was ordered to write out the manner of his coming, and it was answered me in the following manner.

“ Now this mystery I will answer,  
 If thou canst not see it plain;  
 I, Jehovah, is thy master,  
 I shall shew it from the name.  
 Did Peter here to thee appear?  
 And was the journey long?  
 The length of it he did not fear;  
 That length to thee he came.  
 Then let the L. go for the Lord,  
 Then Peter's love did reach,  
 To join you all with one accord,  
 His brethren to beseech  
 That they would see the mystery,

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And every sign see clear;  
 Now in the volume it must go  
 To warn men far and near.  
 I am not trifling now with man;  
 His journey's not in vain;  
 For if his love did reach so long,  
 The Lord will this maintain,  
 That it was I, who dwell on high,  
 Did surely send the man;  
 And many things from ninety-five  
 Are now unto thee come:  
 For this is now the L. I mean,  
 That must to thee appear;  
 And from the length I shall contend  
 The Lord did send him here.  
 For now I'll prove a Peter's love  
 Did launch into the deep;  
 The boisterous waves from Satan came,  
 And made my Peter sink.  
 For what he came it was unknown,  
 The mysteries are behind;  
 And like a bird is Peter flown,  
 For to distress thy mind.  
 Then I'll appear to answer here,  
 Men's hearts will grieve the same,  
 When that my supper doth appear,  
 Who do not know my name.  
 It was his name that thee deceiv'd;  
 For had his name been L——,  
 It would have soon thy heart inflam'd,  
 And would thy friend beseech  
 With thee to stay another day,  
 And would'st not let him go;  
 But this brought on thy jealousy,  
 A name thou dost not know.  
 For this to man must deeply come,  
 As thousands are the same;  
 They ne'er discern how I do warn,  
 Nor do they know my name:  
 That when I come, it must be known  
 My Spirit must appear,  
 And must be in the woman's form,  
 And let the stars appear;  
 And then you'll see the mystery,  
 How I shall all explain.  
 The fiery serpent now I'll clear,  
 And shew the vision plain.

## MR. MORRISON'S VISION,

AS RELATED BY HIMSELF.

Mr. Morrison told me, that being on a journey, which the Lord had sent him, as he was travelling over a common of great length, at the close of day, there appeared to him a fiery serpent, with a large body of fire turning him in different forms, and apparently twisting his head round his body to rear up his head. That it being dark, and having no company, he grew afraid; when lifting up his heart and thoughts to the Lord, his courage began to come, and he had fortitude to bid the serpent to go behind him; which it did, and he lost it soon after. There was also a sword presented to the side of his face, as a body of fire or gold. He saw the handle come before his face, and two amazing large stars rested on each side of the point of the sword, working for some time in different colours, and at length disappeared. He shewed me the chapters where he opened to in the Bible: the explanation of which I shall give to my readers hereafter, and proceed to the solution of the serpent and the sword.

“The fiery serpent is the devil, who will appear in a body of fire amongst mankind, with every art, and every shape: he will now twist and work himself to inflame the hearts of men, and fill my friends with fear; but these fears will vanish, if men, by faith, trust in ME. It is not the darkness that has covered the earth, nor the gross darkness the hearts of the people; one part of them shall frighten the other part; for Satan must get behind

them ; and the sword of the Lord shall go before them, and by them, to protect them. For as the sword was held by his side, so shall my sword defend them from all dangers ; and as the two stars that were on the top of the sword are my two great witnesses, such is the morning and the evening star ; and now they are both risen together, be assured the day is far spent, and so shortened that it is near its decline, so that the evening star will appear before the morning star disappears. Then judge how your days are shortened, and to what a span they are come. Now compare my Gospel together : “ I was hungry, and ye gave ME “ no meat ; thirsty, and ye gave ME no drink ; in “ prison, and ye visited ME not : as much as ye did “ it not unto the least of these my disciples, ye did “ it not unto ME.”

For by my Spirit I'm imprison'd here—  
 Wide wandering through the world my friends appear,  
 And yet I see but few do entertain ;  
 And of thy coldness thou dost now complain ;  
 But still reflection in thy heart doth burn.  
 And now this warning I do give to man :  
 If they, like thee, in jealousy appear,  
 When 'tis too late, like thee, they'll see more clear,  
 That it is I that doth direct thy hand,  
 And their mistake is by the name doth stand.  
 For now my second coming doth appear  
 First in a woman is a mystery here,  
 X That men are stumbled, and like thee become,  
 To find ME present in the woman's form.  
 The time nor fulness no man doth discern ;  
 To find a woman in the room of man,  
 Is just like thee when Morrison to thee came :  
 And 'twas the name alone that stumbled thee ;  
 Had it been L—— the calling thou would'st see ;  
 To say the calling surely was from heaven,  
 It was fulfill'd, to thee the words were given.  
 But now to reason I shall sure begin ;  
 The truth of thee had all to L—— been seen ;



Then sure I need not warn him to appear.  
 To see the truth of what he knew before;  
 And if he judg'd it all an idle dream,  
 I need not warn him for to see more plain;  
 Because the truths are all before his view,  
 And if I warn him, can he say 'tis true?  
 If Satan like an angel came to thee,  
 Then like an angel he may come to he;  
 And so alike you both may be deceiv'd;  
 And shall I warn a man so wrong believ'd?  
 I ask what use such warning would appear?  
 Then now the mysteries I'll begin to clear:  
 This was the very L—— I said would come,  
 And the first thing he told thee was his dream,  
 That in thy memory thou hast now forgot,  
 And every mystery's beyond thy thought;  
 And so is all beyond the thought of man—  
 But let the sword and stars together come;  
 Because the sword you'll find it is my word,  
 And the two stars upon the glittering sword,  
 It is the morning star that doth appear,  
 And in the evening star doth now shine clear;  
 And now together both you see are met,  
 The days are shorten'd, and the truth is great.  
 If in the woman I arise to shine.  
 You all must know the days are near decline,  
 And here's a mystery deep for man,  
 As L—— and Morrison, different names did come;  
 For Morrison told what I said before,  
 'Twas but the name that made thee for to err.  
 And now my second coming is the same,  
 X The Holy Ghost, the Comforter, is come;  
 And now my Father's words I'll surely clear;  
 He said a helpmate he'd for man prepare,  
 That in the end she should complete his bliss;  
 And can my Father's just decrees e'er miss?  
 No—earth and hell may now combine in vain;  
 The fiery serpent may in man contain;  
 But soon you'll find my glittering sword appear,  
 And the two stars upon the top see clear,  
 That at my coming I'll the woman free—  
 She cast her blame on Satan; not on me;  
 Then sure upon her I'll not cast the blame.  
 But now my Father's promise I shall claim,  
 To make the serpent now to lick the dust,  
 And above all men to receive his curse.

And as the serpent first did bruise my heel,  
 The fatal sword went through the woman's soul;  
 The day of vengeance then was in my heart,  
 To turn the sword that he should feel the dart;  
 So he may burn and twist himself in vain;  
 Upon the sword the glittering stars were plain.  
 The woman pleads my promise to fulfil;  
 Then here's the evening star, judge as you will;  
 But 'tis the morning star must in her rise,  
 And by his sword be plac'd before your eyes.  
 'Tis I must conquer as the woman's friend;  
 And by my sword I'll make the foe to bend.  
 Now, from the manner all the stars are plac'd,  
 I'll bring the mystery to the human race.  
 The day-light with the morning star appears,  
 And the sun-rising then you know is near;  
 Then sure the sun must govern first the day,  
 For man to see his true and perfect way.  
 But that perfection man doth not obtain,  
 Which plainly shews the sun hath shone in vain;  
 Therefore the darkness covers now the earth,  
 And man goes back from whence he first had birth;  
 That is, I say, created all anew,  
 And bring the woman now before his view;  
 That as the evening star doth now appear,  
 The day declining and the night is near;  
 Then see what stars will now arise to shine,  
 The sun be darken'd, and the moon decline;  
 Because the sun is now in darkness set,  
 And it is gone beyond your every thought;  
 And as the moon's declin'd, and it is gone,  
 The stars are left to govern then alone;  
 And from the stars you gather all your light,  
 No moon at all, you'll find there is a night  
 Wherein the moon doth not appear at all,  
 Which plainly proves to man the devil's fall.  
 The sun is stedfast, and the stars the same,  
 In deep philosophy these things I name;  
 Because the moon doth never stedfast stand,  
 Which is a sure and certain sign for man,  
 That Satan's kingdom it must pass away.  
 And like the moon it certain must decay;  
 Until you find there is no moon at all—  
 That sign is fix'd to prove the devil's fall;  
 And now the moon it must be turn'd to blood,  
 And in the woman know the type hath stood.

So here's a mystery stands deep for man—  
 The cleansing blood doth from the woman come;  
 And when the moon is turned into blood,  
 Then all are washed in that heavenly flood;  
 And then my Father you no more will blame,  
 To make the woman; as you said, your shame  
 Was brought on by her; but you do not know  
 What light will burst when I the day-light shew;  
 And then the tree of knowledge you may taste,  
 The bad is fallen, and the good is plac'd,  
 That by the woman must be handed down,  
 Let Jews and Gentiles both come to the sound,  
 And know the woman was the bone of man;  
 And now unto Isaiah you must come:  
 I said a bone of him should not be broke;  
 I ask the Jews why they their prophet mock;  
 For if like man I did to them appear,  
 And of my bone, that was not broken there,  
 And yet they say that I was but a man;  
 Then with the Gentiles I'll to reason come;  
 For as in Adam they say that they dy'd;  
 Then so in Christ they must be made alive.  
 Then sure in Adam you say that you fell;  
 'Twas by the woman if the truth you tell,  
 And by the bone was taken then from man.  
 Then now unto the purpose I shall come,  
 And your strong reasons let them now appear,  
 And now the law and gospel you shall clear:  
 For as you say that you dy'd from his bone,  
 That was the woman taken then from man;  
 Then now the same it unto you must come,  
 And see the bone now taken from his side,  
 In heart and life must be to you apply'd,  
 For to take vengeance on her master's heel,  
 And all to Satan every heart did feel,  
 To work by malice then my overthrow,  
 And to the root she surely cast the blow.  
 And now the axe is laid unto the tree,  
 And all that are her foes cut down shall be;  
 Because this bone it never shall be broke,  
 And men and devils now may fear the stroke;  
 For here's the sin against the Holy Ghost,  
 To say the woman's sentence is not just;  
 Because the devil they must sure appear,  
 Or else his friend to wish his kingdom here;  
 Then to his kingdom I do bid such go,

And then their master they will better know.  
 So scribes and pharisees you may appear,  
 And your hypocrisy I now shall clear :  
 Pretend your zeal is for the Lord of Hosts,  
 When your desire is Satan be not cast ;  
 But such hypocrisy I do despise,  
 And all my friends will say the woman's wise,  
 And give her credit for a curious head,  
 If you do judge my Spirit never led ;  
 Then say that justice doth in her appear,  
 To bruise the serpent's head as promis'd there.  
 But her desire hath to her husband been,  
 And 'tis in sorrow now she'll children bring ;  
 But they're deliver'd ere they feel the pain ;  
 But over her, her husband he doth reign,  
 Or else I tell you she had ne'er went on ;  
 Her faith and fears are all conceal'd from man ;  
 But there is nothing that's conceal'd from ME ;  
 And I let Satan work her jealousy,  
 To see if she would persevere in lies ;  
 And now no longer I shall here disguise :  
 I saw the anguish that was in her soul,  
 And by her friends this hath been seen by all ;  
 Then what impostor can to you appear,  
 Who hath gone on in sorrow now nine years,  
 And warn'd of dangers they were nigh at hand ?  
 I warn'd the sword should go from land to land ;  
 I warn'd the scarcity that would appear ;  
 I warn'd the dearth, and you have found things dear ;  
 I warn'd the burthen it would on you come ;  
 I warn'd that discord would be in your land ;  
 I warn'd that peace you would not easy make ;  
 I warn'd your harvests that they stood at stake ;  
 I warn'd the blindness that was in your land ;  
 And now these warnings you may all command ;  
 For every one doth say these truths we feel ;  
 But few do see it, now my friends stand still.  
 For sure as blind-men you must all appear,  
 To feel the truth, but cannot see it clear ;  
 A blind-man feels, you know, but cannot see—

O England! England! such blind fools are ye;  
 And this you know I warn'd you all before;  
 Then say what beam before your eyes appears.  
 Ye scribes and pharisees! I tell you plain,  
 You see the mote, but never see the beam:  
 For if I suffer Satan to appear  
 To tell one lie, you all can see it clear;  
 But if a thousand truths together come,  
 You feel them all, but cannot them discern.  
 Then now together you may all compare,  
 And now I warn you that the ditch is near;  
 If that like blind-men you do now go on,  
 You'll stumble at the noon-day, not the moon;  
 Because in darkness you can easy see  
 If that one single lie is told by he.  
 But now, my Bible, let it all appear;  
 I ask what travail pains could e'er be here?  
 If every thing appear in a straight line.  
 No travail pains for man thou e'er could'st find;  
 For earth and hell may spend their rage in vain,  
 'Tis but thy fears that makes thee to complain.  
 I know the greatness of thy very soul;  
 Was thy faith stedfast thou would'st laugh at all;  
 For men and devils thou wilt laugh to scorn,  
 When once thou find'st the Man-Child is but born;  
 And all thy travail pains thou'lt soon forget  
 When on thy head my glittering stars do sit;  
 Then Satan's malice it may rage in vain.  
 And thou wilt smile at all the sons of men.  
 So love and anger will together burn;  
 And 'tis for men alone that thou wilt mourn;  
 For thou'lt rejoice to see the Man-Child born,  
 Some men thou'lt pity, others thou wilt scorn;  
 But thou wilt find that thy revenge is sweet,  
 To see the serpent fall before thy feet,  
 And see the glittering stars appear to shine;  
 Thy travail pains no longer then thou'lt mind,  
 When righteousness and truth together meet,  
 And love and peace will then each other greet,  
 And such a joyful day 'twill be for man,  
 As Adam found when I the woman form'd;

And more than Adam men will stand amaz'd,  
 And more than Adam every one will gaze,  
 To see the knowledge from the woman's hand,  
 That by their wisdom they cannot command;  
 Because thy hand there is no man can read,  
 But soon they'll find the truth of all thou'st said.  
 "O, heavenly wonder!" will mankind begin,  
 "Is this the bone was taken once from man,  
 That now so closely sticks unto his side?  
 "One heart and soul together's now apply'd.  
 "How could the man upon her cast the blame?  
 "Was she deceiv'd? then he was just the same;  
 "And like the woman he might then reply,  
 "And never cast the blame on God most high.  
 "But how like Adam we must copy here,  
 "And give the glory to our Saviour dear:  
 "For if on God the man did cast the blame,  
 "Then now from God doth all our glory come.  
 "So on our Maker we the praise will cast;  
 "For 'tis from him that all our glory bursts,  
 "Since now the good fruit he has handed down,  
 "That on the tree of knowledge then was found;  
 "And now the knowledge it is in her hand,  
 "By such writings as we cannot command,  
 "And seal'd from us what shortly will appear,  
 "And what all nations have to hope and fear;  
 "And all our Bibles we see open wide;  
 "And now in Adam we see how we dy'd;  
 "And so in Christ we now are made alive.  
 "For in the woman we dy'd all at first,  
 "And in the woman now we're brought to Christ,  
 "That as in Adam is pronounced dead,  
 "So now in Christ we see our living Head;  
 "To give the woman, taken from his side,  
 "May now, like Eve, be unto us apply'd,  
 "To plead the promise that her Lord did make,  
 "To send the curse upon the poisonous snake,  
 "And gave her wisdom for to see it plain,  
 "He never yet receiv'd such curse as men:  
 "For men do tremble when they feel the rod;  
 "The hardened sinners tremble at their God,  
 "When that the gallows is before their view,  
 "And Satan's malice makes them tremble too."  
 Then surely man feels now the greatest curse;  
 If this goes on, my promise then must miss;  
 And this I've given her wisdom to discern,

That she may plead my promises must come,  
 To make the serpent for to lick the dust;  
 And in my promises is now her trust,  
 That every one of them I'll now fulfil,  
 And more than man the serpent's heart I'll chill:  
 And 'tis by wisdom you know how to pray,  
 And how to plead your words aright to ME;  
 Then now by wisdom let my stars appear,  
 And like the woman plead in fervent prayer,  
 That all my promises I may now fulfil,  
 And more than man the serpent's heart to chill.  
 For as the serpent I compar'd to beast,  
 And so the devil now with man is cast;  
 But if the serpent gave the beast a sting,  
 I ask you which is the greatest sufferer then,  
 Until that sting from him is taken away?  
 The beast the greatest sufferer he doth lay.  
 And here I tell you all the lines go deep.  
 The sting of Satan you do all feel it;  
 Until that sting from man is taken away,  
 The greatest sufferer now in man doth lay:  
 The sting of conscience, and the sting of sin,  
 The fears of hell, do all your sorrows bring,  
 While Satan triumphs as a traitor here,  
 No sting of conscience he doth feel or fear;  
 Because his nature is a poison strong;  
 And you may marvel, as from heaven he came,  
 How such a fiery serpent should be there.  
 This is a mystery I to man shall clear;  
 When they together do in judgment sit,  
 In six days labour I shall all complete.  
 So if this volume you do but weigh deep,  
 You'll see my Bible plainly speaks of it.  
 But as you say the woman's foiled here  
 In many things, I'll make the mystery clear.  
 How could her travail pains then e'er come on,  
 If Satan's arts did not upon her come?  
 To be deliver'd she could never cry,  
 If all from God in a straight line did lie:  
 Then her deliverance she must wish from ME;  
 And with my Bible this could not agree;  
 For then no stars I'd place upon her head,  
 Nor at her feet could Satan e'er be laid,  
 If every thing was clear before her view,  
 And Satan's arts did never her pursue,  
 And from his power and arts I kept her free,

In pain to be delivered then from me  
 Must be the language of her heart and soul ;  
 And such a heart I'd quickly free from all,  
 And all her prophecies should quickly drop ;  
 She need not cry, nor have no room to hope,  
 If all the sorrow she hath now gone through  
 Was but to mourn that she my work must do,  
 And wish to be deliver'd from that pain ;  
 I tell you all she should not long complain.  
 I'd soon give prophecies should stop her hand ;  
 And, to confound her, I'd soon work in man,  
 That as the six together they did meet,  
 And by a lying spirit gave it up,  
 So six more lying spirits should appear,  
 The twelve together, as they placed were,  
 And soon confound her in the every sound—  
 " It is to stop thy folly now we're found  
 " To meet together, now to please a fool,  
 " And stop thy madness doth our anger rule,  
 " That no such folly should go in the land.  
 " We see no prophecies for to command  
 " For thou to publish to the world abroad,  
 " Nor in it can we see the hand of God."—  
 So thus together I'd make them to meet,  
 And by my anger would their anger heat,  
 To take the burthen thou complain'st of long,  
 If weary of my labour thou wast come,  
 And found'st it difficult for to go through,  
 I say like man, like man, I'd surely do.  
 I'd ne'er keep silence like the other two ;  
 But like the Deacon, every soul should know,  
 That all thy prayers I surely would turn back ;  
 And then like ——— every man should act,  
 To give the warning then for to appear,  
 And so a fool should meet her folly there ;  
 For to the twelve thou say'st thou'dst give it up ;  
 And by the twelve thy burthen soon should drop,  
 Till I a heavier burthen brought on thee,  
 And like this night thy slumber all should be,  
 That no physician could appear to cure,  
 And then thy burthen I'd increase much more ;  
 For on thy death-bed thou would'st trembling lie—  
 My life's a burthen, and afraid to die,  
 Would be the language of thy heart and soul :  
 And then such burthen I'd soon brought on all,  
 That like thy sister daily do complain,



Thou art a burthen to the sons of men ;  
 And in the end the burthen all should see,  
 Had'st thou complain'd the burthen came from me.  
 But well I know what made thee to complain :  
 The arts of Satan oft have fill'd thy brain,  
 That in thy writings I let to appear,  
 And tell thee lies, and fill thy heart with fear.  
 Then I appear'd in wonders that were true,  
 And all these mysteries laid before thy view,  
 Which caus'd a burthen in thy mind and soul,  
 Thou judgest one spirit that did tell thee all.  
 But in thy writings thou dost not discern,  
 Nor in what manner I to thee did warn,  
 That if pride ever should arise in thee,  
 It was by Satan, humbled thou should'st be.  
 And how could Satan ever lower thy pride,  
 Had I not let him go, and thee misled ?  
 And when I saw he'd sunk thee in despair,  
 I sent my Spirit for to comfort there,  
 That thou in faith and fear might'st still go on,  
 And so this burthen still upon thee come ;  
 As like the chapter all thy life appear,  
 And now the glittering stars will shew thee clear,  
 That all this calling it did come from heaven,  
 And unto them shall every truth be given.  
 For then the mystery thou wilt all see clear—  
 These are the stars thou sawest in the air  
 When M—— and W—— did sit down,\*  
 Tir'd with walking, thou know'st both were found ;  
 But thou didst tell them thou must travel on :  
 Unto the glittering stars thou know'st thou didst come ;  
 And on thy head thou'lt find the stars to shine,  
 And great's the light they'll give to all mankind ;  
 For these are stars I shew'd thee in the air ;  
 And these are stars that will to thee appear.  
 And though the darkness it has been in thee,  
 Wandering alone thou oft hast lost thy way ;  
 But now these stars they will arise to shine,  
 And great's the light they'll give unto mankind,  
 And great's the light they will give unto all,  
 But down will twenty-four surely fall,  
 Who will be present at that very time—  
 Without the seal they will admittance find ;  
 But not as stars not named to appear ;  
 It is the seals that every star must clear.

\* See the Dream inserted in the following page.

So in the end all this they'll surely see.  
 And now remember what I said to thee,  
 For the disobedience of the first ;  
 They broke the seals ; and how can they be plac'd  
 Ever to come as stars upon thy head ;  
 I'll trust no judges who so wrong do plead,  
 That Satan's come in any angel's form,  
 To preach such doctrine as they don't discern ;  
 And those thou ask'dst, and did refuse to come.  
 If now they do, I'll surely cast out them ;  
 Unless they do repent before too late,  
 And write to thee before the book is shut.  
 For the first book thou dost together put  
 Of this fifth volume, let it to be shut ;  
 That is, the book I bid thee for to seal,  
 And then the names of all I shall reveal.

---

On Christmas, in the year 1795, I dreamt, that  
 as Mrs. M. and Mrs. W. and myself were going a  
 journey, I thought it was late in the night, and  
 that they were tired and sat down, saying they  
 could go no farther. I told them I would travel  
 on by myself ; for I must pursue my journey. I  
 thought I went on the top of a hill, where I saw  
 a parcel of stars in the air, like a flock of birds,  
 which shone amazingly bright ; but they were not  
 in the firmament. At this I marvelled, and thought  
 I went back, and related the circumstance to Mrs.  
 M. and Mrs. W. and expressed a wish that they  
 had been with me to see them ; when they inform-  
 ed me, that they had seen the stars pass before  
 them. I know not how it was explained to me at  
 that time, but I have shewed you how it is explained  
 to me now.

The last chapter of the Revelation was explained to me, in answer to the words of a Minister, who from reading that chapter told me he understood from thence, that prophecies must be no more. It was then shewn to me in the following manner, which I was ordered to write out and send to him ; but I shall now send it to him in print, as I am ordered to put it in print. So what I say unto one, I say unto you all, who judge the Bible as he did.

Rev. Sir,

Exeter, Aug. 1801.

Now I will come to the Revelation, which you shewed me. As contrary as the Jews took or understood the law and the prophets, so wrong have the Gentiles understood the Gospel and the Revelation of St. John. I shall now come to the purport of the words which are misunderstood by the Gentiles. It is written, " Seal not up the sayings of the prophecies of this book : " which signifies the Bible. Then why do men seal them up, as though all was said and finished, and no more prophecies to be added to them, or no revelation to be revealed from them ? It is called the Revelation, as a book to be revealed, and not concealed ; as a book to be sealed up from man. He that addeth thereto, or taketh therefrom, addeth to himself all the plagues that are therein written.— Now I shall come to the purpose. He that addeth thereto, must add to the Scriptures from his own wisdom, and not assent or consent to the truth of them ; then he will add to himself all the plagues that are written therein : and now they are all coming fast on men. Many add to the Scriptures, and pervert them, to their own condemnation.

By adding thereto, is to say things they cannot find scripture-proof for. Now if any man will prove that I have spoken what I cannot bring scripture-proof for, I will give it up. Let men examine my writings, and point out any one passage or page they blame, and if I cannot find scripture-proof for it, then I will resign to man; if not, let them know, the spirit is the Spirit of Jesus, that is not come to seal up the sayings of the book, but to reveal them. He that taketh therefrom will surely take his part out of the book and tree of life; that is, he will take away his part by his unbelief. For the tree of life was preserved for man, guarded with the sword. "Now the sword meaneth the sword of my word, that was given to the serpent; I pronounced him cursed above every living creature; then I must pronounce the devil cursed above every man or woman, which hath not yet taken place; but now the time is at hand when his curse will come upon him, by the promise I made to the woman, her seed should bruise his head; as he bruised his heel, so shall she bruise his head. The promise was given between the woman and the serpent: the promise was given to the woman, her seed should bruise his head, and so it must end; and he that taketh away that promise, will certainly take away his part out of the book of life; for on that promise stands your full redemption from the fall. With the woman and the serpent it began, and with the woman and the serpent it must end. When the seed of the woman stands the woman's friend; for let all men know, it was not the seed of man.

Then why do you the Trinity condemn?  
 If I in unity did so appear,  
 The Holy Ghost did unto her appear,  
 And by that seed produc'd the heavenly Heir.  
 Then sure the Spirit and the Bride must come  
 To bring the unity with God and man;  
 And he that doth this promise take away,  
 He hath no part in the great mystery;  
 And he that adds thereto will surely miss,  
 And on himself will surely bring a curse;  
 Because he'll add it all another way,  
 And not believe the promise as it lay.  
 For the first promise I did give to man,  
 It was the woman should as helpmate come,  
 And thereby promis'd to complete his bliss;  
 And of this promise every one will miss,  
 That now this promise he will take away,  
 And bring the plagues that do before him lay.  
 For now I ask, what promise they can plead?  
 The Jews did prove their mother was misled;  
 Then sure as bastards they did all appear;  
 Then how their Bibles will they now see clear,  
 Since all their Bibles they have thrown aside,  
 And all their prophets' words they have deny'd?  
 For every promise they have took away,  
 That in the book of life before them lay;  
 And to themselves they surely add a curse,  
 And of these promises they all did miss,  
 As they the Scriptures add another way,  
 Or to the words they different all did say;  
 They took their part out of the book of life;  
 But now I'll come to end their every strife.  
 And from your sister I shall now begin;  
 Deep is the shadow of this very thing—  
 Thou know'st how ———'s in thy writings plac'd,  
 And though reprov'd, must stand thy judge at last.  
 And to thy judge thy sister now appeals;  
 And in this wisdom neither one shall fail;  
 For it was I that worked on her heart  
 To write to ———, and I fix'd the dart  
 To open all thy sister's wounds anew—  
 I'll bring it to the Gentiles and the Jews;  
 For I'll indite a letter so for thee,  
 That to thy judge the Jews shall surely free,  
 And to his judgment they shall sure appeal,  
 And then in judgment ——— shall not fail.

But first, I tell thee, he must judge you two,  
 And after that the Gentile and the Jew  
 Must sure be judg'd at ——'s seat;  
 And in the end you'll find his judgment great;  
 As in the manner he doth now go on,  
 A doubting Thomas unto ME is known;  
 Unless I find he saith I'll not believe,  
 Then all the print that in his hands I gave  
 I'll make so clear, he will know it is I;  
 My Lord! my God! shall be his every cry;  
 Because my side shall so to him appear,  
 And he shall know my Spirit's surely here.

---

I am now come towards the conclusion of my Fifth Book, which I deferred till I could say, with clear grounds, that the Spirit of the Lord hath visited me. And I now am clear it certainly has, or it never visited any man since earth's foundation was placed; for the same Spirit that inspired men to write the Bible, hath inspired me.

If you look deep into the mysteries of my writings, you will find this year to have been perfectly as I foretold; of which another year will convince you. If you say I speak in mysteries, I will prove the Bible does the same. And now I must call all to your remembrance, to weigh the whole together. Take care you do not fulfil the prophecies you despise, and make good what is concealed from your knowledge under the specks and strokes; if you do, I am witness against you, that you are fulfilling the prophecies you despise. And I ask, why ye despise them? Is it because you put bitter for sweet, and sweet for bitter; good for evil, and evil for good; and love the powers of darkness better than you love one another? For such must be the language of your hearts, if you wish to bring the day of ven-

vengeance on yourselves and on one another, sooner than pray the Lord to turn it on the devil, who was the author of all your sorrows ; and now he will be the finisher thereof, if you follow him, and wish for his kingdom.

We have a peace ; as I said, the year that began in sorrow would end in joy. And how could it end in joy without a peace ? I said we had nothing to fear from invasion by a foreign enemy. Then now take care one of another ; as there is a peace, let it be a peace. But I may say, what peace, as long as Satan and his witchcrafts are so many to work in the hearts of men, to bring the day of vengeance on themselves. And you have despised me for placing it on the devil. What madmen are ye ! to wish to abide in your chains, which are bound by Satan.

Now let it be known by all men, my prophecies are not ended ; nay, scarce begun ; though all has happened as I foretold for ten years past ; and this year, as I will prove before any man, hath fallen out exactly as published in my books. But you say they are mysteries you cannot find out, and it distracts your senses to look into the mysteries. Then now take care you do not distract the senses one of another, and lay violent hands one on another. O England ! O England ! England ! the axe is laid to the tree, and it must and will be cut down ; ye know not the days of your visitation. Will ye fall out one with another, and lay your fury one on the other ? Then the midnight-hour is coming for you all, and will burst upon you. I warn you of dangers that now stand before you, for the time is at hand for the fulfilment of all things. " Who is he that cometh from Edom, with dyed garments from

Bozrah ; that speaketh in righteousness, mighty to save all that trust in him ; but of my enemies I will tread them in mine anger, and trample them in my fury ; for the day of vengeance is in my heart, and the year of my redeemed is come. I looked, and there was none to help ; I wondered there was none to uphold ; therefore my own arm brought salvation unto me, and my fury it upheld me. (Isaiah lxiii.) Then now tremble, all ye nations, and be afraid, all ye people, that put not your trust in the God of your salvation, who is mighty to save, and trod the wine-press for you, that the day of vengeance might not fall on you, but fall on your betrayer, the devil. But will you say, we will not bring it on the devil, but on ourselves ? Then now, O man ! I will tread down the people in my anger, and make them drunk in my fury, and will bring down their strength to the earth. Therefore now awake, O Zion ! put on thy beautiful garments, O Jerusalem ! for the year of your redeemed is come. For Zion's sake I will not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness of the Lord goeth forth, or the brightness thereof. For I said, if for a while I defer it, I would face my foes once more.

For now you say your war is ended ;  
 Now I say 'tis not begun ;  
 In heaven the armour's now intended,  
 Let the Spirit's sword come on.  
 And now to fight, like men of might,  
 And all my armour wear ;  
 For Satan's weapons now will fight—  
 What room have we to fear ?  
 I tell you plain, ye sons of men,  
 Your fears will fast abound ;  
 The tree is cast, you'll find at last  
 The midnight-hour abound.  
 To save the tree will thousand's flee,  
 And murder for his sake ;



Until you see your destiny,  
 The midnight-hour will break :  
 'Tis Satan's kingdom to possess  
 Will kindle soon the war,  
 And S—— will lose her happiness,  
 And shortly will appear,  
 As mad as Frenchmen e'er have been ;  
 They are but hush'd asleep,  
 Then now be wise, take care, O S—— !  
 You do not wake and weep,  
 To utter groans that are unknown,  
 Your hearts are known to me ;  
 The day of vengeance now is come,  
 And on your heads must be.  
 I tell you all it so will fall,  
 If you bring it on man,  
 And do not cast the enemy,  
 As I have laid my plan.  
 To place his curse above all beast,  
 You must that promise claim,  
 To make the serpent lick the dust ;  
 The woman's cause maintain,  
 That she is just to have him cast,  
 And see her promise clear ;  
 The day of vengeance comes at last,  
 That man may hope and fear.  
 For if you say another way,  
 The woman is not right ;  
 The heads of men you'll break in twain,  
 And so you'll take your flight,  
 Till houses desolate you'll find,  
 If you go on this way.  
 The warning's deep to all mankind ;  
 See how the tree did lay :  
 Between two men the tree was seen,  
 Which kindled soon the strife,  
 And brought the fatal death to one,  
 The other fled for life,  
 Who said the writings were too high,  
 Men's senses for to drown ;  
 But let him know the blow was nigh,  
 That took the life of man.  
 And so men's lives away you'll take,  
 If you go on this way ;  
 The midnight-hour you'll find will break,  
 And you in grief will lay ;

If you go on to cast on man  
 The day of vengeance here ;  
 But the first blow, you all shall know,  
 Th' Offender now shall clear,  
 If he relent, and doth repent  
 The folly he hath done.  
 'Tis he that gives the first offence—  
 To reason now I'll come :  
 Because offences I forbid,  
 And know offence was there ;  
 'Tis the first blow that then was laid,  
 Must set th' offender clear.  
 So now the trembling prisoner see,  
 Which I'll compare to man ;  
 The other dy'd about the tree,  
 By claiming it his own.  
 So here's the type, and it goes deep ;  
 My Bible stands the same—  
 The day of vengeance in my heart  
 For Satan is and man.  
 To tell you plain, ye sons of men,  
 If you dispute it here,  
 Your heads you all will break in twain,  
 And like the other fear ;  
 But if you say another way,  
 " We all will give it up ;  
 " 'Tis Satan did us all betray,  
 " And so the tree must drop."  
 But if as men you will contend,  
 I say, to part the tree,  
 Your heads you'll surely break in twain,  
 And like the other flee.  
 To give it up the tree must drop,  
 For I shall cut it down ;  
 And fatal 'tis for to dispute,  
 The end will so be found.  
 So here you see a mystery,  
 A parable for man ;  
 And perfect so the end will be,  
 And so my Bible stands."

Now I shall explain what the parable was between A and B who quarrelled about a tree that

grew betwixt their lands. A, contended it was his property, and B insisted it was his. At length B proposed dividing it, but A refused. Then said B he would give it to him, of which A would not accept, conceiving it his own. Words then ensued, and A struck B with a bridle, which violently provoking the latter, he unfortunately struck A on the head, which proved fatal. B fearing to be apprehended, fled at midnight to the house where I was, and alarmed the family. This news, being brought to me at midnight, was deeply explained to me—So the midnight hour would break for mockers; B having been a great mocker of my writings; but as this was temporal, it is spiritualized to me. The tree represents the devil; for it is written, when the axe is laid to the tree, it must be cut down. As it is a type of men and devils, the dispute will be on whom it must fall. If they will not give it up, the woman's right to cast it to the devil, they will bring it on themselves, and distract more families by their words, than they have done by their blows. I shall answer all disputants, by deciding to which of the two the tree belonged.

“ For as you say you do not know,  
 As it between their lands did grow;  
 Then fully I will answer here,  
 The day of vengeance now is near.  
 For like the tree it now doth stand  
 Between the serpent and the man;  
 And this the woman must decide,  
 The way she fell and was betray'd,  
 And how she did draw in the man,  
 Must be decided by her hand;  
 And by her hand it doth appear  
 The day of vengeance now is clear  
 To cast it on the serpent's head,  
 And make him prove the words he said,  
 That they as gods should now appear,  
 And good from evil discern clear.”

My Sixth Book will treat chiefly of the Day of Judgment. For, though, it is written, the saints must judge the earth, it never entered the heart of man what is meant, nor how they will hear the Spirit of the Lord speaking in the woman in every age of the world; how she brought forth the good fruit, and man always destroyed it by the evil fruit; and now it is the same. And were fools and sinful men to sit in judgment on my Sixth Book, they would bring the day of vengeance on themselves, and not on the devil, who was the author of all our sorrows. Therefore it is well for mankind; that this must be judged by saints, who are men inspired by the Spirit of the Lord; for Satan would speedily work in fools to cast the fault on the woman for the fall, and then she must cast the blame on man for crucifying her Son, who was born by the Holy Ghost; and so the arts of the devil would free himself, by working in the hearts of fools, and bringing destruction on the whole human race. For as it is now cast by men, so it must stand for ever. Therefore men, who are not inspired by the Spirit of the Lord, are not fit to sit in judgment on these things.

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*As some men have sent me letters unthinkingly without paying the postage, I beg leave to remark, that were I to defray the expense of all my letters, I should some weeks have to pay nine or ten shillings; an expense, am sorry to say, I am not capable of discharging. I have therefore to request, that all written communications addressed to me be in future postpaid, at which I trust no one will feel offended.*

Dec. 1, 1801. JOANNA SOUTHCOTT.

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LONDON.

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*The Strange Effects of Faith ;*  
WITH  
REMARKABLE PROPHECIES,

MADE IN 1792, &c.

*Of Things which are to come.*

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SIXTH PART.

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**I** SHALL begin this book with the Judgment-Day for Man.

It is written, the Saints must judge the earth, from the foundation of the world—" And this century (the first in the 1900th before it is completed) is fixed for man to sit in judgment, to judge between ME and my vineyard. Therefore I have called by my Spirit, and by the mouth of all my prophets: Come, let us reason together, saith the Lord; though your sins are as scarlet, I will make them as white as snow. Turn unto me, and I will turn unto you, I will heal your backslidings, and love you freely. For now be astonished, O earth! I have a controversy with my people:—and as the echo of verse gives the sound of one line to another, so have I, by my spirit, echoed back in verse to the words of man. O simple and foolish

B

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Hall.

generation ! from the fall of man to this day, what iniquities have you found in ME, that you seek after other gods to your hurt ? You blame ME for giving the woman power to answer all her controversies with you. For now I will pull down, and raise up ; I will kill, and make alive ; I will wound, and I will heal ; I will destroy, and I will save ; I will establish my covenant I made with man at first. The spirit of deep sleep hath been upon you, and wisdom's words have been sounding in your ears ; but ye have put sweet for bitter, and bitter for sweet ; ye have called good evil, and evil good ; and, like Jacob's sons, all hath appeared a pleasing dream unto those that believe or see any form or comeliness in the words before them.

But now, as I have told you, the saints must judge the earth, I shall come to that purpose, and lay before you the manner in which they must judge the earth,—when they hear the voice of the Spirit of the Lord speaking in the woman, in every age of the world, both to men and devils. To men, because they always destroyed the good fruit, as soon as it came ; or rose up in anger against it. This has been in every age of the world ; but now every thing hath got its time ; and bounds are fixed for all. He that said to the proud waves of the sea, hitherto shalt thou go, and no farther, hath fixed his bounds for man. And now I will come to reason with man. Suppose I had never made the woman ; and man had stood in perfect obedience at first ; do you vainly imagine the devil would use no other arts to betray man, as he did the angels in heaven, who gave themselves up to his temptations ? Would not Satan find the same way to work on them now, if there was no woman ? Sodom and Go-

morrah will rise up in judgment against mankind, who blame the Lord for giving the woman; for their sins were not with woman, but men with men, for which they were destroyed: and this sin the devil would tempt man to commit, if there was no woman in the world, and dust had increased as worms in the earth, or as worms increase by the breath of a fly; for by the breath of my mouth I would increase a whole race of mankind. And had this been the case, do you not think the same subtle arts that infused rebellion into the angels in heaven, would infuse rebellion into men on the earth? If the whole world was rendered a paradise unto them, Satan would soon find a way to swell their pride, that the servant would be greater than his master; and the very men who gave themselves up to disobey the laws of God, and rise up in rebellion against his prophets, would rise up against those men who lived in innocence, and earth would soon become in the same rebellious state that heaven was, when the devil influenced the angels to conceit they were great and mighty, and ought to worship no superior power. Thus he began in heaven, and thus would he begin upon earth; and man, whom I created, must have been cast for ever with the devil and fallen angels that listened to him. Therefore know, O vain man! the very way you think I placed every thing for your destruction, was placed for your redemption: as every art of Satan was known to ME, I therefore laid my plan to catch him in a net by his own feet; and to cut him down with his own weapons, to prevent man from perishing everlastingly. For I well knew, if I made man flesh and blood, and let him fall a prey to the wrath of the devil for ever, he would say with Cain, my trouble is greater than I can bear;

therefore I felt for man, whom I had created to inherit this life.

But as this might cause doubts to arise in men's hearts, and they might question, why I made man so subject to the arts of the devil, that the powers of darkness should have any power to tempt him? I answer: How could I prove I had created a better race than fallen angels, if man was not liable to the same temptations as they were. Now answer for thyself, O man! wherein my ways are unequal, to deal justly with men, and devils that fell from glory? You complain of being tried and tempted. Have not the just suffered the same temptations, and much greater persecutions? For not saints, but sinners have always judged and condemned the saints; but now the scenes are changed: and the saints must sit in judgment on the bench of justice between ME and my vineyard, between my dealings with men and devils, and the justice of my sentence on all flesh. For if the just, in every age of the world, fell a prey to the unjust, will you say my ways are now unequal, to give it up to the judgment of the just? O ye foolish and unwise! were ye left to sit in judgment on this great judgment-day, who fear not God, nor discern his footsteps, ye would soon bring the day of vengeance on your own heads; and, being blind leaders of the blind, ye would fall into the ditch together. For Satan would soon fill your weak heads, that it was some cunningly devised fable of the woman, to clear her fall, and cast it on the devil; and so ye would do as the people of old did, who heated the furnace seven times hotter than usual, to burn themselves by coming near it. For Satan would soon cast a film over your eyes to make ye blind; and, under pretence of



taking it away again, would say, this was a film that was laid before you, and so make you stark blind.

And now I will answer men, after the manner of men. If children were now their own carvers, they would cut their fingers: and men would make as great a sacrifice of themselves for the devil, as I made for man on the cross; for as this is cast by man, so it must stand for ever. For now are the sons of God coming to present themselves before the Lord; and should Satan come amongst them, I will answer him in the woman.

Now trace all my footsteps back, and see how I have directed to bring it to trial for just men to sit in judgment on it. Where is the man who can condemn, when from my Spirit the church hath been warned by thy hand? And where are thy accusers, or those who have compelled thee to stay thy hand? Or, who have called for justice? or, who have pleaded for truth? None, but my servants, whom I have chosen; none but my people, in whom I delight; who have strengthened the hand that hangs down, and confirmed the feeble knees; who have said to the feeble mind, be strong; who have added to their faith, virtue; to virtue, brotherly kindness; to brotherly kindness, charity; charity towards God, and charity towards man. And the ways of good men are ordered by the Lord; and I, the Lord, have established their goings; for their feet are shod with the preparation of the Lord; and I, the Lord, work in the hearts of my people, to will and to do of my good pleasure.

And now remember what I told thee at first, that they should be a willing people in the day of my power; for I have hearkened and heard what each man has said to his brother; and they shall be mine in the day I make up my jewels; and I will spare them, as a man spareth his own son that serveth him. For I was hungry, and they gave ME meat; thirsty, and they gave ME drink; naked, and they clothed ME; in prison, and they administered unto ME: for as much as they have done it to the least of my disciples, they have done it unto ME. Thou hast been hungry, and they gave thee meat, and thou livest now on their bounty; thou stoodest in want of clothing for thy father, when he died, and they have sent clothing unto thee. My other friend is in prison, and they have administered unto him; that is, by their writings they are trying to deliver him. Now all this is done unto ME; for it is by ME, and through ME, ye are both come to poverty and want. Now all this is done, that the Scriptures might be fulfilled: and now cometh the end—Come, ye blessed children of my Father, inherit the kingdom prepared for you from the foundation of the world. For such men as these were my disciples; and had they been in my days, they would have followed ME, as my disciples did; and those who mocked in these days, are such as mocked in my days.

And now, ye fools, who despise prophecies! was it not for prophecies, how could I try all men in the end? How could I bring a blessing on my friends, or how could I bring a curse on mine enemies, if I was not to try them by prophecies, as the prophets were tried? For I said, all the righteous blood should come on this generation, from the

blood of righteous Abel, unto the blood of Zachariah son of Barachiah, whom they slew between the temple and the altar.

Now the blood of all has fallen on the Jews ; and was it not for prophecies, how could I try the Gentiles ? for I shall deal alike with both. And now I shall try all ; and it must come back on all that mock the prophets of the Lord. For now I shall begin with man, and end with the devil : for now he hath tried men upon earth, as he tried the angels in heaven ; and he hath found men as firm in their worship to God, as the angels were in heaven ; and those whom he has drawn away, he does not find so firm to him, as the angels were that fell : when men see him, they hate him. But how could I do justice to fallen angels, if I had not given them a fair trial upon earth of the power they wanted ? I knew their nature, or I never should have cast them out of heaven. But would they not say, I judged them wrong, if I had not proved the truth of my judgments ? So all shall find I am clear when I judge, and just when I condemn. Mercy, men will find, is my darling attribute ; judgment is my strange work.

Now I have shewed you my strange works in creation and preservation. That in creation all the arts of hell were known to ME ; and I placed all for man's redemption ; he being pronounced dead, under the fall, as to the knowledge of God, man hath room to look for redemption in and through the merits of his Son, who took upon him the nature of man, and found the devil had confidence enough to tempt the Lord his God. Then was I not clear he would tempt man, in a state of innocence, to wor-

ship him, and offer him the kingdoms of the earth, as he offered ME? But how fatal must have been man's case, if he had fallen in that manner! to rebel against the Lord that formed him, and sent every blessing unto him: then he must have fallen like the rebellious angels, and have perished like them; but herein I have laid my plan to redeem man from the power of darkness. When they see the evil of their ways, and turn unto ME, I will turn unto them, and plant them into the noble vine; for I am the root, and they shall be the branches. But if they reject my voice, and despise my just dealings; I will cut them off from the vine. So now hearken and hear, all ye families of the earth! I have begun, and will go on, till judgment is turned into victory.

The following lines were explained to me, from Jeremiah, chap. ii. verse 21, 22, and Zephaniah, chap. iii. verse 15.

*"Yet I had planted thee a noble vine, wholly a right seed: how then art thou turned into a degenerate plant of a strange vine unto me?"*

*"For though thou wash thee with nitre, and take thee much soap, yet thine iniquity is marked before me, saith the Lord God."*

*"The Lord hath taken away thy judgments, he hath cast out thine enemy."*

These two chapters were shewn to me by a friend, who had opened the Bible at the above-mentioned places, wishing to know if my writings were from the Lord. They were much distressed in mind on reading the first verses, fearing the judgments were pronounced against themselves, but found comfort

on reading the last. Those passages were explained to me in the following manner.

“ I will put away these judgments from those that believe ; but all these judgments will fall on those that do not believe : For the Gentiles were planted a noble vine, a pure and right seed. But how can they be called noble, that despise the very thing that makes them noble ? To make them noble, is to cast the enemy of the Lord. All these judgments will fall on them that despise this calling.

So 'tis your land hath this to fear,  
 What to their sight I then brought near;  
 But those that tremble at my word  
 Will find the goodness of their Lord,  
 To put these judgments all away—  
 O——— ! —— ! this I say,  
 That as this chapter doth appear,  
 You all may hope, and all may fear.  
 If like thy friends they do begin,  
 To say, they fear from what they've seen;  
 Then all these fears I'll put away;  
 These judgments will not come to ye.  
 But if these things ye do not fear,  
 But say, “ We're nobly planted here ;  
 “ For Christ hath plac'd in us the vine,  
 “ And nitre in his blood doth shine  
 “ To wash away our every guilt,  
 “ And 'twas for us his Blood was spilt ; ”  
 Then all these washings will not do ;  
 My Blood I never shed for you ;  
 And all your soap will be in vain,  
 To wash away your every stain :  
 And let the stain of man appear,  
 And then I'll fully answer here.  
 At first my honour man did stain,  
 And with his Maker did contend,  
 That it was I brought on his guilt,  
 To give the woman, as he felt

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A change in him that did appear:  
 He did not say "The serpent there  
 " Tempted the woman for to take,  
 " And I with her the laws did break ;  
 " Because he said, we should not die,  
 " But soon as gods appear to be,  
 " And good from evil for to know ;  
 " We eat the fruit the truth to shew  
 " We had no knowledge of a lie,  
 " As he declar'd we should not die;  
 " Nor do we know how he could speak,  
 " Unless thy power did undertake  
 " To make him speak in words so clear."  
 Then they'd condemn'd the serpent there,  
 And from his power man must die.  
 'This is a mystery, thou dost cry ;  
 Because his knowledge must be dead ;  
 Man knew not how his arts were laid.  
 But here, thou say'st thou'rt puzzled more,  
 How Satan all the blame must bear:  
 If both on him had cast the blame,  
 Thou say'st, to man what death could come ?  
 Why then the death must been to sin,  
 And know the evil he had done ;  
 And dead to all his powers he'd be,  
 As the good fruit was on the tree,  
 Which I would give them both to taste,  
 And then the serpent must be cast.  
 But here, thou cry'st thou'rt stumbled more,—  
 Could I not then in man appear  
 That very way to cast the blame,  
 And put the serpent then to shame ?  
 Yes, so I know it could be done ;  
 I might in power then work'd in man,  
 And never left him to his will ;  
 And so the serpent's heart to chill.  
 But then his arts I well did know,  
 And how he meant to cast the blow,  
 From which I'd meant to screen the man ;  
 No will nor power was in him ;  
 For in them both I then did rule :  
 His arts are more than man can tell ;  
 Therefore I left them all alone,  
 And Satan form'd himself in man,  
 And quickly cast the blame on me.  
 I took my challenge then from he,

That if 'twas so, I'd bear the blame ;  
 And to the woman next I came,  
 Who cast it on the serpent's head,  
 And to the root the axe was laid,  
 And to the root it now must come ;  
 For I'll begin to answer man :  
 I gave the serpent up his will,  
 To work in man, my heart to chill ;  
 And all his will for man did bear,  
 Until they pierc'd ME with a spear.  
 So Satan he had every will,  
 And all my friends their hearts did chill.  
 But had these things come all from man,  
 My Blood must sure been spilt in vain,  
 And brought on man a more sad curse,  
 And man for ever must been lost—  
 And lost for ever man must be,  
 If I've no friends the truth to see,  
 That when I have gone through the whole,  
 It next on Satan so must fall.  
 So here you see is a noble vine,  
 To take my challenge for mankind,  
 When he in man so proudly spoke,  
 And instantly in man did mock,  
 To say, the woman I gave he  
 Had given the fruit forbade by ME ;  
 And so by her he disobey'd,  
 And so on ME the blame was laid.  
 I answer'd then the blame I'd bear,  
 And in the field I would appear ;  
 But knew my second then must come  
 To take the sword out of my hand  
 And plunge it in the rebel's heart,  
 And so turn back the every dart.  
 If justice did my Blood demand,  
 To take my challenge from his hand ;  
 Then sure my second now must come,  
 And plunge the dagger back again ;  
 And say, " My Lord was not to blame ;  
 " From Satan all the mischief came,  
 " Who first betray'd me with a lie,  
 " I was not then pronounc'd to die,  
 " And good from evil I should know,  
 " And every lie from Satan flow,  
 " Which brought my Lord upon the tree,  
 " And bore the death pronounc'd for me.

" And since for me he did appear,  
 " His Father's promise must be clear,  
 " That all thy lies must bruise thy head,  
 " If I've an advocate to plead.  
 " Therefore my cause he now will plead,  
 " And bring his Blood upon thy head ;  
 " Or he must bring it all on mine,  
 " For hearkening to the lies of thine.  
 " It was my sins that made him bleed,  
 " For hearkening to the lies thou'st said,  
 " And so the sword went through my soul ;  
 " And wilt thou triumph over all ?  
 " Then I must have no foot to stand,  
 " No advocate is nigh at hand ;  
 " No Father's promise for to claim ;  
 " My Saviour's Blood was all in vain ;  
 " And I must sink beneath the curse,  
 " If now my Father's words do miss,  
 " To have my seed to bruise thy head ;  
 " My Father's words are all my stead,  
 " And trust his words he will fulfil,  
 " And not uphold the murderer still.  
 " As Satan first a murderer came,  
 " He knew that death was in the name  
 " Of eating the forbidden fruit ;  
 " He cast his eyes so near the root,  
 " While I in ignorance did appear,  
 " And of his arts was unaware.  
 " I knew no angels that had fell ;  
 " I knew no arts that came from hell ;  
 " I knew no power that could appear,  
 " But what came from my Maker dear ;  
 " And all I thought must then be good,  
 " As 'twas pronounced by my God.  
 " And in that shape thou didst appear,  
 " In what was good, pronounced there ;  
 " And good to evil thou didst bring,  
 " And in the serpent plac'd a sting,  
 " Whereby thou stung'st me to the soul ;  
 " For of my children, I know, all  
 " That were like Abel, met a Cain,  
 " And so my Lord the same did find,  
 " Thus, like a champion in the field,  
 " He took his challenge, and did yield  
 " To bear the blow that thou hast given,  
 " And now his triumph is in heaven,



" That he did die to conquer all ;  
 " Then sure I know his sword must fall  
 " For he to give it to my hand,  
 " And vengeance now for to command.  
 " As he hung bleeding on the tree,  
 " My Lord and Saviour dy'd for me—  
 " 'Tis thee and I must bear the blame ;  
 " His murder sure from us did come.  
 " So take the weapon in thy hand,  
 " And now thy challenge I will stand.  
 " A coward thou didst first appear ;  
 " The weakest vessel thou saw'st clear  
 " Was took from man—one single bone,  
 " Not formed in power like his own ;  
 " And so advantage thou didst take,  
 " In coming like a poisonous snake,  
 " To rob my soul of every bliss,  
 " And poison all my unborn race.  
 " So on thy belly thou must come,  
 " Thou'st not one foot to stand upon,  
 " To say thou actest like a man  
 " Of honour and of honesty.  
 " I ask what challenge thou canst give,  
 " To answer for thy base design ?  
 " Such coward prove to me and mine,  
 " To cheat my soul with such a lie  
 " As caus'th my children for to die,  
 " By reason of thy cursed sting ?  
 " And now to reason I'll begin :  
 " Did heaven create me for thy spoil ?  
 " Create a race for thee to foil,  
 " That hath no footing here to stand ?  
 " How dar'st thou interfere with man ?  
 " Or didst thou the world ever form ?  
 " Or didst thou e'er create the man,  
 " Or take the partner from his side ?  
 " How dar'st thou ever rob the bride  
 " Of innocence that there was plac'd ?  
 " I know my Lord I did disgrace,  
 " By listening to the arts of thine :  
 " And now with shame I must resign  
 " To own his anger then was just ;  
 " And so my grief did ever burst,  
 " From age to age his anger bear,  
 " The weaker vessel full of care,  
 " While thou didst triumph in my grief ;  
 " But now my Lord will give relief,

" To place the weapon in my hand,  
 " And as thy challenger to stand,  
 " And justice I may now demand.  
 " And now I ask how thou'lt appear ?  
 " Thou robb'st thy God, thou robbest me;  
 " This world was never made for thee.  
 " Then how cam'st thou to interfere,  
 " Unto God's footstool to appear,  
 " To rob the footstool of thy God,  
 " When all he had pronounced good !  
 " Yet good to evil thou didst turn,  
 " And did thy God impose upon ;  
 " Then well thou may'st impose on me ;  
 " The weakest vessel thou didst see,  
 " Which good from evil did not know,  
 " And by thy arts received the blow,  
 " Which I've a right to return back,  
 " As I the evil fruit did pluck.  
 " And now thy lies I'll make them good,  
 " And know that evil in thee stood,  
 " And all thy arts I well do know ;  
 " And back on thee I'll cast the blow ;  
 " For well I know thou canst not stand,  
 " To give the challenge from my hand.  
 " Could'st thou no better arts command  
 " Than like a serpent to appear,  
 " With lies that thou could'st never clear ?  
 " And yet I now will clear them all,  
 " And from thy mouth thou now must fall.  
 " Thou saidst the evil I should know ;  
 " And now the truth I'll prove it so ;  
 " For every evil is in thee,  
 " And so thou hang'st upon the tree,  
 " And all the good with it was plac'd,  
 " And so the first must come at last ;  
 " And so my Lord he did appear,  
 " As on the cross, I may compare,  
 " That it was taken from a tree—  
 " Thou bad'st me pluck that fruit for thee,  
 " To fill my soul with envy here,  
 " To turn on thee the fatal spear :  
 " And so thou bad'st me pluck the rod,  
 " To prove, when I did know my God,  
 " Him I should love, and thee should hate ;  
 " And so thou bad'st me pluck thy fate ;

" For if my God I now do know ;  
 " He promis'd to turn back the blow.  
 " So where's the honour thou canst boast,  
 " But like the serpent lick the dust,  
 " And on thy belly for to come ?  
 " Thou hast no foot to stand upon ;  
 " For all thy words did thee condemn.  
 " For well I know my God is good,  
 " And mercy unto me has shew'd,  
 " To keep me from thy every power,  
 " Or else my soul thou would'st devour.  
 " So here I own thou didst not lie ;  
 " The fatal truth was pluck'd by thee ;  
 " And by thy words thou must be cast,  
 " And man's redemption must be plac'd,  
 " As 'twas my heavenly Father's will  
 " Man's happiness I should fulfil.  
 " And dost thou think to rob thy God,  
 " Of performing the words he said,  
 " Because thou hangedst on the tree ?  
 " Then know that fruit was pluck'd by me—  
 " And now I say I'll pluck the whole  
 " Till down the evil fruit shall fall,  
 " And then the good may all remain ;  
 " And from thy words I'll still maintain,  
 " That like as gods men may appear,  
 " The evil fruit I'll shew them clear,  
 " That thou didst bid me for to taste ;  
 " I'll shew thy arts, how all was plac'd,  
 " And then my judges let them come,  
 " I'll take my trial first from man ;  
 " And then discover which they'll blame ;  
 " 'Tis me or thee they must condemn.  
 " And now wilt thou in man appear,  
 " Thy innocence in aught to clear,  
 " To say thou art not justly cast,  
 " Then sure from hell such men must burst,  
 " And him I'll prove an evil fruit,  
 " Who came from thee to save the root,  
 " From whence all mischief first did spring,  
 " And on my Lord to cast the blame,  
 " Which he had got no right to bear ;  
 " His innocence I now will clear.  
 " If simply I drew in the man,  
 " And on my head the blame doth stand,

" Then I must throw it back on thine.  
 " And now I bid thee look to Cain,  
 " How soon a murderer he became.  
 " I know thy power was in my Son;  
 " For when the fruit did first appear,  
 " Then good and evil I saw clear;  
 " Then good was murder'd by thy hand :  
 " And now let men the trial stand,  
 " And see how they will now appear,  
 " Thy innocence in ought to clear.  
 " Then man must say I am a devil.  
 " And all my nature it was evil,  
 " And so the woman now I'll blame,  
 " As from her fall we so became.  
 " Then from my fall I'll answer here,  
 " An Abel will for me appear,  
 " To prove I had not tainted all,  
 " As the good fruit in him did fall.  
 " So here's a child by me will stand,  
 " Though murdered by his brother's hand,  
 " To prove I had not tainted all.  
 " If I'm condemn'd, then man must fall;  
 " For let my children all appear :  
 " I've Moses and Elias here;  
 " I've all the prophets of the Lord  
 " To prove the good fruit I have bear'd;  
 " But as their murderers will appear,  
 " Will man condemn me them to clear?  
 " Then surely I'll condemn the whole,  
 " And bring my seed before you all,  
 " Because you murder'd then my Son,  
 " That never was begot by man,  
 " And in his mouth was found no guile.  
 " I ask you how you him can foil?  
 " Perform the miracles he wrought,  
 " By Beelzebub as you were taught?  
 " From Satan's arts to fill your brain,  
 " He all these wonders did maintain.  
 " Then now I bid you do the same,  
 " Or else I'll put you all to shame.

" And prove the fault must be in man,  
 " Though you receiv'd it from my hand;  
 " And from my hand there did appear  
 " All those that did reprove you there;  
 " And from my hand in Pilate's hall,  
 " You know I did reprove you all,  
 " And told you then the man was just;  
 " And if in me you say you'll trust,  
 " Why had you not my hand obey'd  
 " And free'd the just, as then I said?  
 " If you will cast the blame on me,  
 " For the bad fruit was on the tree,  
 " Why did you all refuse the good?  
 " The prophet's blood is on your head,  
 " The blood of Abel and of Cain:  
 " And tell me if the fault was mine,  
 " That he his brother then did kill?  
 " You men may judge this as you will;  
 " But I for Cain will answer now,  
 " Why he his brother Abel slew;  
 " Because in him he saw the good:  
 " Then how can you the fault allude  
 " To say you'll cast the blame on me?  
 " Then the good fruit was on the tree,  
 " Which you was eager to destroy,  
 " The evil fruit for to enjoy.  
 " For now I say I'll challenge man:  
 " When unto you in vice I came,  
 " You all was ready and obey'd;  
 " I'll bring my guilt upon your head,  
 " Because you did refuse the good,  
 " And to the evil you have stood;  
 " For Naboth you did place on high;  
 " When I had robb'd you did comply;  
 " And ne'er no sin did I invent  
 " But man was willing to consent:  
 " To murder, and adultery,  
 " To bid you sin, too soon you'd fly;  
 " One smile of mine, that came from hell,  
 " Would kindle flames in you to swell  
 " Until you burst them all abroad,  
 " And perish in the devil's road.  
 " When I the prophet's blood did claim,  
 " It soon was given me by men;  
 " And there's no vice that you withstood:  
 " But always did refuse the good;

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" For when my children did appear,  
 " And the good fruit in them was clear,  
 " Your murderous hands destroyed them all.  
 " The martyrs' blood I now shall call,  
 " How they were cast into the flames,  
 " And all the prophets I can name.  
 " So here's a challenge now for man :  
 " If on my head you cast the blame ;  
 " Then I will cast the blame on you :  
 " All vice that I did tempt you to  
 " In every age was eager done ;  
 " And will you say you e'er did shun,  
 " Because a Joseph there was found,  
 " Reject my vice in every sound ?  
 " Then down my vice I say must fall.  
 " Had you wisely rejected all,  
 " My every vice that I had plac'd  
 " Your prisons had not you disgrac'd ;  
 " But higher honour to you bring,  
 " Exalted by your heavenly King.  
 " So here's the fruit that's good to boast ;  
 " But by his brethren he was cast ;  
 " Then how will you say I'm to blame ;  
 " You hated good fruit when it came.  
 " So now I bid thee answer, man,  
 " If on my head thou cast the blame,  
 " Why all my vices thou pursu'dst,  
 " And all my virtues e'er withstood,  
 " As things despised in thy sight ?  
 " If I had children walk'd upright,  
 " Thou sought'st their lives for to destroy.  
 " That I no comfort could enjoy  
 " From the good fruit was on the tree.  
 " If man condemns, then answer me,  
 " And see what reasons you'll assign  
 " For hating all the good was mine.  
 " Had I no children for to boast,  
 " Wherein the good you see was plac'd ;  
 " Then you may sure condemn me all,  
 " And say I brought the fatal fall ;  
 " But as I'll prove I'd many good,  
 " You in their virtues might have stood.  
 " But as you did not answer, man,  
 " What made you lay such wretched plan,  
 " To put my children all to death  
 " That I brought forth by noble birth ?

" You cannot say that came from me ;  
 " From Satan's arts they all did flee ;  
 " And when to you he did appear,  
 " You did no more discern it there  
 " Than I discern'd his arts at first ;  
 " And well I know, if I am cast,  
 " The serpent will betray you all,  
 " And so mankind would surely fall ;  
 " For was no woman to be found,  
 " I know that sin would now abound,  
 " Unless you strike unto the root,  
 " And men in silence must stand mute,  
 " To say these reasonings now are just—"   
 " We own the serpent must be cast ;  
 " For if the good fruit does appear,  
 " We know the evil fruit is near,  
 " That surely doth from Satan come,  
 " As on the tree the fruit did hang ;  
 " And he must hang upon the tree,  
 " His poisonous blood destroyed must be ;  
 " For now we know he cankers all,  
 " And like the crocodile doth call,  
 " Till he secures men for his prey.  
 " What to the woman can we lay,  
 " When we see man as much deceiv'd  
 " As she was then for to believe  
 " That they as gods should surely be,  
 " By subtle arts that came from he ?  
 " And he by arts hath man betray'd,  
 " Or could mankind so wrong been led,  
 " To put the Son of God to death ?  
 " Consider what the woman saith :  
 " The miracles that he had wrought,  
 " By men nor devils could be taught ;  
 " For 'tis not all the powers of hell  
 " Could act like him, we all know well,  
 " Nor all the learned sons of men ;  
 " For earth and hell may try in vain ;  
 " And all the powers we know would miss"—  
 " And so proud Lucifer may boast  
 " In simple fools that are so vain,  
 " To think that hell in power could reign,  
 " To turn the water into wine,  
 " Give sight to him who was born blind,  
 " Or yet the hungry thousands feed  
 " With fishes few and little bread ;

"And see what numbers did appear,  
 "That by my son were feasted there;  
 "As you approve the Son was mine,  
 "And to your words I'll now resign.  
 "But you affirm he came by man;  
 "Then answer now my written hand,  
 "And in my Son in words I'll stand,  
 "And now will answer in his stead,  
 "And in his name I'll now proceed:  
 "Did ever man to you appear  
 "Such miracles to work them here?  
 "You say that Moses did the same,  
 "And turn'd the sea to be dry land."—

But know he was a type of ME;  
 These things were never wrought by he;  
 For it was I that wrought them all,  
 And there my Spirit it did fall,  
 For to uphold his every hand;  
 The seas could ne'er been parted by man,  
 No more than man can now appear  
 To do the wonders he did there;  
 So all these wonders came from ME—  
 And now the brazen serpent see,  
 Who on the pole was lifted up,  
 And so my cross to you did drop;  
 For as a serpent on the tree  
 Ye hung ME up, and nailed ME:  
 A brazen serpent was your cry,  
 To say I came from God on High,  
 When from the devil you declare  
 My miracles performed were.  
 So here's the brazen serpent plain,  
 As I from hell you did contend  
 Perform'd the miracles I wrought,  
 And boldly I my God did mock;  
 Then boldly now I'll answer here,  
 The living serpent did appear,  
 And gave you all such fatal sting,  
 And death upon you he did bring;  
 Because he stung you to the soul,  
 Despise the brazen serpent still;



For as the serpent was of brass,  
 With brazen confidence you say,  
 That I assume the Son of God,  
 And by the serpent to you show'd  
 The miracles that I had done.  
 I knew before what you would form,  
 And so my prophet lift me up;  
 I knew your hearts how they would drop;  
 Because your hearts I all had try'd—  
 The miracles were all deny'd,  
 That Moses shew'd you all before;  
 Your golden calf did then appear,  
 And trusted to another god,  
 That Satan to your ears had bor'd.  
 Now your forefathers all trace back,  
 And then you may behold the wreck  
 That brought your fatal destiny;  
 And the good fruit you all may see,  
 It always was despised by man—  
 Let Moses and Elias come;  
 Let all my prophets to appear,  
 You always did condemn them here.  
 Then now I ask where man can boast?  
 The good fruit you have always cast,  
 The evil fruit for to embrace,  
 And so your Lord you did disgrace,  
 To say a bastard he'd uphold;  
 Let all my miracles be told,  
 They never could be work'd by man,  
 Nor work'd by all your hellish plan,  
 Whom you with Satan then agreed,  
 From men and devils that proceed.  
 But now I'll fully answer here;  
 Let men and devils now appear  
 And all my miracles perform;  
 Then you the Son of God may scorn;  
 But if these things you cannot do,  
 Let all be brought before your view,  
 And let your Beelzebub appear,  
 And see if he will answer here,  
 That he can work the same by man;  
 Then I'll resign my every hand;

Or let these empty fools appear,  
 Who said from hell they worked were,  
 For to call in a heathen land,  
 And make the Gentiles understand  
 There surely was a God in heaven,  
 By whom the promises were given,  
 He had a Son to do his will,  
 And made the woman to fulfil  
 What he at first did her design,  
 A helpmate great for all mankind,  
 And in the end complete his bliss.  
 And from her seed I'll answer this:  
 Herseed is sown a noble vine,  
 To change your water into wine,  
 That in my altar doth appear.  
 Let men and devils answer here:  
 If I'm a God that made the earth,  
 According as the Scripture saith,  
 Did I not know all this before,  
 The miracles that did appear  
 Would so bring in a heathen land  
 That to his Gospel they would stand,  
 And honour as the Son of God,  
 To wash them in his dying blood?  
 Did I not know the heavenly form,  
 His death would be kept up by man;  
 And how to him they would appeal  
 His blood nor merit might not fail  
 To wash away their every guilt,  
 And say for them that it was spilt,  
 And mix his goodness with mine own,  
 And both in one address my throne,  
 And so address the Trinity,  
 One God united in the three?  
 Then now, ye fools! ye may appear  
 To say, "One God we worship here,  
 "And all his knowledge we allow."  
 Appear, vain man, and tell me how  
 I gave such power unto man,  
 Who said he from my throne did come;  
 If he had told you then a lie,  
 His miracles they all should die;  
 For I would not give it to man  
 To mix with me upon my throne.  
 You know that Moses I forbade,  
 No worship to his bones be laid,

And of his death you did not know,  
 Where to his body you might go ;  
 Because you should not worship there ;  
 But now the mystery you see clear.  
 And now to David you must come :  
 Did he not tell you of the Son ?  
 And all the prophets did the same ;  
 But will you say I never came  
 So perfectly as Isaac spoke ?  
 You know you all regard me not,  
 Though bruised for your iniquity,  
 In casting first the fault on me,  
 And on me laid the blame of all  
 And Jews and Gentiles both I call :  
 From Noah's sons, you Jews appear ;  
 Your fathers' nakedness is here ;  
 And will you backward ever go  
 To cover all as they did do ?  
 Or will you like the elder come,  
 Their nakedness for to discern ?  
 Then all your sins I'll put away,  
 If ye the elder brother be,  
 Or like the elder brother see  
 Your fathers' nakedness to be ;  
 The grapes have made your fathers bare ;  
 The wine destroyed their senses there ;  
 Your younger brothers were to blame,  
 To cover all your fathers' shame—  
 " For how can we now cover here ?  
 " He, drunk, with anger did appear  
 " To cast a curse upon his son ;  
 " For no great evil he had done  
 " To see his father so appear ;  
 " He only laugh'd, as we may here ;  
 " And if our curse so soon must come,  
 " We are all lost, and all undone."  
 But here your reasoning thoughts may say,  
 " The curse that was pronounced by he  
 " Could never fall upon the son,  
 " Unless the Lord had done the same"—  
 No ; here's a mystery that goes deep ;  
 Had I not given up to it,  
 His words had never curs'd the son,  
 Had I a blessing sent to him,  
 To baffle all his father's will.  
 But Jews and Gentiles now stand still—

This was a simple type of man,  
 To shew when power was in his hand,  
 How he that power would instant rule,  
 And soon destroy his children all.  
 As Noah had ~~me~~ right obey'd,  
 And built the ark, as I had said,  
 I gave him will, I gave him power,  
 And now you see the fatal hour,  
 When man in power began to rule,  
 How soon his anger let him fall  
 To ruin all his unborn race,  
 And every child thereby disgrace.  
 So now ask what man can boast,  
 When power in him by ~~me~~ is plac'd?  
 In pride and passion he'd soon swell,  
 And send his children fast to hell.  
 Because offence he could not bear,  
 Too soon his anger did appear,  
 Which I in anger granted he,  
 That in the end you all might see  
 Man is unfit to have the power;  
 Their children they'd too soon devour,  
 As Noah did unto his son.  
 And now to reason I shall come:  
 If I like man should so appear,  
 To curse my children every where,  
 Because that they have laugh'd at ~~me~~,  
 Like Noah's son you all would be;  
 And so you all would find a curse;  
 For Satan's arts in all are plac'd.  
 When I the world completely drown'd,  
 One upright man there sure was found,  
 Whom I preserved in the ark;  
 But Satan never miss'd his mark,  
 And, like a ravenous beast of prey,  
 He watch'd my children every way;  
 When I destroy'd the world of sin,  
 He study'd then how to begin  
 To make it bad as 'twas before,  
 And soon to Noah did appear,  
 To make him drunk at first with wine,  
 (This nakedness is in mankind)  
 Which was discover'd by the son,  
 And Satan quickly laugh'd in him,  
 His father's anger for to heat,  
 And so for both he laid his net,

To catch the simple in his snare—  
 I ask what woman then was there?  
 You all may answer, you read none;  
 The father and the sons alone;  
 No sooner 'scap'd out of the snare,  
 Not perish'd with the deluge there,  
 Than all together they begin,  
 By Satan's arts, to fall in sin;  
 For when the father curst the son,  
 You know not how his heart did burn,  
 And thought his father so unjust,  
 Such heavy sentence for to cast.  
 So sin and anger did abound,  
 Though all the world of sinners throw'd;  
 But still there was the man of sin,  
 With all his poisonous darts within,  
 To set the hearts on fire for hell;  
 And so his mischief ever will,  
 While in this world he has got power  
 He studies the unwary to devour.  
 For should I now in wrath appear,  
 And burn the stubble every where,  
 And set this world all in a flame,  
 And save no more than fear my name,  
 I know that fear would not abound;  
 Too soon the tempter would be found  
 To work by arts and to betray,  
 And draw my children fast away.  
 Trace all the judgments I have sent,  
 In ages past that have been penn'd,  
 And yet the world is full of sin;  
 And now to reason I'll begin:  
 The Jews a proverb they do stand,  
 And scatter'd now from land to land,  
 Without a house, without a home,  
 That they can boldly call their own;  
 And there's no nation they can boast  
 That is their own; they're so outcast,  
 And all their judgments they do see,  
 And yet they do not live to see,  
 According as their law was plac'd  
 But live in sin, like all the rest.

I know their arts, I know their lies,  
 And how to cheat they'll all disguise;  
 I know the form they all do make,  
 And know the truth they all forsake,  
 And all my judgments are in vain,  
 While Satan's arts in man do reign;  
 I see no peace there will appear,  
 While Satan's witchcrafts are so near,  
 Until I rid him from the coast,  
 And then may man in virtue boast.  
 So let the Jews for to appear,  
 And my demand to answer here,  
 And say they worship now one God,  
 As it was written by his word;  
 And say their conscience now is clear,  
 They do not lie, nor do they swear,  
 They do not cheat, they do not steal,  
 My sabbath they do never fail  
 To keep it holy to their Lord;  
 They love and fear their only God,  
 And by the law their conscience free,  
 No sin they do commit 'gainst ME;  
 But perfect as my laws have stood,  
 They live in all things perfect good,  
 And upright men they say they be  
 In every law was given by ME.  
 Now if these things they all can clear,  
~~They need to have no Saviour here,~~  
 For their transgressions to atone,  
 If they can prove that they have none,  
 But live as men before their Lord,  
 That have each evil word abhorr'd;  
 For by my law they are not free,  
 Unless their lives so upright be;  
 And if their conscience now is clear,  
 To say, "No sin in us appear;"  
 Then they do want no Saviour's blood,  
 If in my laws they've perfect stood;  
 But if their conscience do condemn—  
 "We broke the laws that thou hast nam'd;"  
 Then now I say I'll break them all,  
 And vengeance shall upon them fall,  
 Unless they instantly do turn,  
 And see the evil they have done:  
 "We have no merit for to plead,  
 "If that our sins are on our heads;"

" In guilt we know we must appear,  
 " Unless our Saviour comes to clear;  
 " And this we have been waiting for,  
 " Thinking he would for us appear,  
 " To be our prince, to be our king,  
 " And David's throne to us he'd bring."—  
 Then read your Bible back once more,  
 And answer all my questions here,  
 And tell me who was crucify'd,  
 To bear the sin of man, that dy'd,  
 And you regard it not at all,  
 When I did bear the blame for all;  
 And who was smitten then of God,  
 And bore for man the fatal load,  
 That bore the burden for you all,  
 That from the woman then did fall.  
 I answer now, ye sons of men,  
 These things by man could not be done;  
 Had I not blinded then your eyes;  
 Could man the Son of God despise,  
 To put him to so shameful death?  
 Consider what the Scripture saith;  
 If you had known what you had done,  
 You all must with the devils come;  
 For how the man could I e'er free?  
 No war was kindled then for me,  
 As angels kindled it in heaven.  
 And how could men be e'er forgiven,  
 If they had known what they had done—  
 To crucify God's only Son?  
 But as their blindness did appear,  
 Because man's blame I said I'd bear,  
 As man did cast the blame on me:  
 But here's my travail all shall see,  
 Wherein my soul is satisfy'd,  
 To see the woman's claim apply'd;  
 How man will clamour for his blood,  
 And say that promise always stood;  
 And when that promise I fulfil,  
 The serpent's heart I then must chill,  
 And all these things must bruise his head,  
 And all in public must be laid.  
 For here's the Judgment-Day for man,  
 To judge the earth how all doth stand.—  
 And those that can't afford to buy,  
 I know my friends will give away;

When they have prov'd it came from heaven,  
 Unto the public 'twill be given;  
 And then men's hearts I soon shall try,  
 And fast my arrows they shall fly;  
 For if men now do mock the word,  
 They soon shall find my glittering sword,  
 To cut the rebels to the heart,  
 That will not now turn back the dart;  
 For every mystery I'll make clear,  
 And prove the Day of Judgment's here,  
 Wherein the saints must judge the earth,  
 According as the Scripture saith,  
 Spoke by the Spirit and the Bride;  
 And all my laws are here apply'd,  
 And every law I'll now make good;  
 I bought your ransom, as I said,  
 Upon the fatal cursed tree;  
 Did Satan pluck the fruit for ~~us~~,  
 Or tempt the woman so to do?  
 Bring all the mysteries to your view,  
 How in the garden all was plac'd,  
 And then discern how all was cast;  
 The good and evil fruit hung there;  
 The serpent's arts did soon appear,  
 To tempt the woman if to take,  
 And eat the fruit, my laws to break;  
 And boldly ~~he appear'd in man~~  
 To answer then the fault was mine,  
 To make the woman to appear;  
 And well I knew he mock'd ~~us~~ there:  
 But was the power in Satan's hand?  
 Did I not know how all did stand,  
 That if the woman be betray'd,  
 In her I'd surely bruise his head?  
 And now in her I will appear,  
 And all her promises shall clear,  
 That she's a right for to demand;  
 And now the trial she must stand,  
 And shew the evil and the good,  
 And ask to which you'll now allude,  
 To pluck the whole from off the tree,  
 That nought but good fruit there must be.  
 For to her hand I'll now resign,  
 And tell ~~us~~ if the fault was mine,  
 To give the woman to your hand,  
 Because the serpent did command



For her to pluck the evil fruit ?  
 And now she strikes it to the root ;  
 And let mankind as close obey  
 As Adam did that very day ;  
 Then I no more the man will blame,  
 If he with her alike condemn,  
 And say the woman I had given ;  
 He saw it wisdom then in heaven  
 To take the partner from his side,  
 Whom God in wisdom calls the bride ;  
 And as the serpent did appear  
 To rob the bride, as you see clear,  
 Your laws will now condemn the man  
 That robs your wives and so become  
 For to bring in a bastard race,  
 And so your families disgrace ;  
 But if the woman free consents,  
 And with the man is fully bent  
 With her betrayer for to go,  
 Divorcement you've a right unto ;  
 But if by arts she is betray'd,  
 And no deceit in her was laid,  
 As he at first had made her blind,  
 And drown'd her senses, for to find  
 A way to get admittance there,  
 And every truth she shew'd you clear,  
 And you should prove as blind as she,  
 And in like manner to agree  
 There was no evil in the man ;  
 You see no arts in him could come,  
 When both alike you were betray'd,  
 When all is clear before you laid ;  
 And if the bride do first condemn,—  
 “ By arts I was impos'd upon ;  
 “ For now his arts I plain do see,  
 “ By all his arts for to rob me,  
 “ Is all the gold he offer'd here ;  
 “ And all his arts I now see clear  
 “ Is for to seek my overthrow,  
 “ Is all his friendship now I know.”  
 Now if the wife doth this see clear,  
 And then discern his every snare ;  
 Then if in violence he goes off,  
 I ask the husband how he'll stand  
 For to support a faithful bride,  
 When all the arts of man she laid

So clear and open to his view,  
 Despise the sins he did tempt her to ;  
 Will not the husband feel alarm'd,  
 To keep his wife from future harm,  
 And jealousy within him burn ?  
 And now to reason I shall come ;  
 A man of honour will appear,  
 Condemn the man, his wife to clear,  
 And from his house he will forbid  
 A man that doth with arts proceed,  
 To rob the virtue of his bride,  
 When she the whole before him laid,  
 So now your Bibles you trace back ;  
 For in that manner I have spoke,  
 From age to age, I say, to man,  
 And to that purpose now I'll come ;  
 For all the arts of Satan here,  
 I in this manner may compare,  
 And those that freely do consent,  
 To say, " Our minds are fully bent  
 " With this betrayer for to go ;  
 " We do not wish his overthrow ;  
 " His ways and arts we love too well,  
 " To have him banish'd down to hell."  
 Then like a husband, now I say,  
 Such brides I all will put away ;  
 And Moses' laws I'll now fulfil,  
 And all such brides their hearts I'll chill ;  
 For my divorcement now shall come ;  
 And this you'll find in every land ;  
 For mark the words I said before,  
 That like a bridegroom I'll appear ;  
 And as a bridegroom now I'll be  
 Of honour and of honesty ;  
 But if my brides do now complain,  
 (For men and women both I mean,)   
 That Satan like a man appears,  
 With every art invented here,  
 To rob their hearts and steal away,  
 And like these treacherous knaves doth lay  
 In every ambush for the bride,  
 I am the husband now apply'd,

That will take vengeance of your ill.  
 Some men of honour they did kill  
 Such men, as did insult their wife,  
 To rob her of a virtuous life;  
 And now such man I'll surely be,  
 Of honour and of honesty,  
 And shew my rage through jealousy,  
 As men by jealousy have done;  
 And to that purpose now I'll come,  
 To free my brides that do complain,  
 (I speak of women and of men ;)  
 For Dinah's brethren ; all shall see,  
 Are now within the heart of me ;  
 And as the elders did appear,  
 I say again Susannah's here,  
 Just so the devil, I do know,  
 By vile arts seek your overthrow ;  
 And those he cannot tempt to sin,  
 I know his malice burns within,  
 And what false witness he doth bear  
 Against my brides that shunn'd him here ;  
 And now the mysteries all I'll clear,  
 As in thy heart thou dost complain,  
 These mysteries all do shew thee plain,  
 That if I now would act like man,  
 The serpent's ruin now must come ;  
 For where's the man that will appear  
 To have his wife so tempted here ?  
 If she to him did but complain,  
 Thou say'st he'd free her of her pain ;  
 Because his wife he would protect ;  
 But here's a mystery thou know'st not.  
 Let man with man now bold contend,  
 If his wife's a harlot he'll maintain,  
 And he can easily make her so ;  
 The husband's prudence may let go  
 His every art, to try awhile,  
 To see if he his wife can foil  
 By any art he can adopt ;  
 And when he finds that vain's his plot,  
 His love and anger will arise  
 Against the man that did devise  
 Such wretched schemes to rob the wife ;  
 And love and anger end the strife :  
 In love unto his wife declare,—  
 " The villain's arts, I now see clear,

"Was but her virtue to destroy,  
 "That I no comfort might enjoy  
 "With one whom I did love so dear;  
 "But all his arts I now see clear;  
 "And as a man of honour here  
 "I'll make the villain for to fly;  
 "No more his honour he shall try,  
 "As she with prudence hath withstood,  
 "These very arts that he pursu'd."  
 So this may be the case with man,  
 Where subtle knaves have laid such plan  
 Against the virtues of a bride;  
 And here the field is open wide—  
 No sooner had I form'd the man,  
 Than Satan's arts began to burn,  
 And said he'd cast them out of heaven—  
 And must the place they left be given  
 To such a foolish worthless worm,  
 Who like the angels soon would turn  
 To rise against me and rebel;  
 Or else with pride they soon would swell,  
 That they were gods as great as me,  
 And like the devils I should see  
 How in a short time they'd become?  
 I plac'd no better in their room,  
 Than what before I had cast out,  
 And of their virtues he did doubt  
 I had not made a better race  
 To fill the fallen angels's place.  
 So instantly he did complain;  
 I gave the trial then, like men,  
 Whose wisdom I have mention'd here;  
 But now my brides I'll surely clear,  
 And like a husband now I'll come,  
 To clear a race that he condemns,  
 Whose virtues he has ever try'd,  
 As man by arts can try the bride.  
 There are no arts that man can use,  
 But Satan first did them infuse;  
 And there he thought that he could boast,  
 As they their virtues all had lost;  
 And in his hands he had them there,  
 To try my children every where.  
 And thus I let him to go on,  
 To shew what virtue was in man,  
 Whom he at first so much did scorn,  
 Taken from earth a simple worm.

And now these worms he soon shall see  
 Are fit companions for to be  
 Join'd with the glorious heavenly host,  
 And in their virtues now I'll boast,  
 In what they've suffer'd all for me,  
 And now a husband let him see.  
 My friends they did not fear to run,  
 When he infus'd the thoughts in some,  
 What dangers may fall on their head  
 For doing as the Spirit said.  
 So here the tempter miss'd his aim,  
 And in the end you'll all see plain  
 Which way the tempter laid his dart  
 To wound the men of upright heart.  
 For well I know the just will turn,  
 And soon repent of what they've done;  
 And so the mysteries all will see,  
 What virtue in my children be,  
 And all my children gone before,  
 And all together you compare,  
 I'll prove I've made a better race  
 Than those that did in heaven transgress,  
 To fill the angels' vacant seats,  
 Enlarge the heavens in praises great;  
 For men and angels, they will join  
 In praises heavenly and divine,  
 And my delight shall be in men;  
 They'll find their love was not in vain,  
 To run such hazards for my sake,  
 And know their lives were at the stake.  
 So now, let all together come,  
 The dead their names I'll raise to man;  
 The evil fruit must disappear  
 When I the blood of Abel clear,  
 Who still for vengeance loud doth call;  
 So it must now turn back on all.  
 I tell all you that are like Cain,  
 The evil fruit have had their time;  
 And now I see they're dead-ripe come,  
 I'll raise the winds and blow them down;  
 But as the good fruit do appear,  
 The wind and weather they can bear;  
 Because they are not dead-ripe grown,  
 And they will stand against the storm;  
 Besides in blossoms some appear,  
 I have much fruit to ripen here,

And well I know that it will stand,  
 And every bounds I fix'd for man.  
 The evil fruit have had their time,  
 To pluck the good fruit that was mine ;  
 And some they pluck, and some they pull ;  
 And now I say I'll shake the whole ;  
 And those that will not boldly stand,  
 And answer to thy written hand,  
 To say my sentence all is just,  
 Like evil fruit shall all be cast.  
 For now I'll turn it back on man,  
 If they do mock thy written hand,  
 The blood of Abel now shall turn,  
 And Cain shall perish in his room,  
 And all the prophets' blood the same  
 I'll bring on those that mock my name.  
 As men the furnace did prepare  
 For to destroy my children there ;  
 Just so I'll heat it now for all  
 That do despise the heavenly call ;  
 And as the lions did appear,  
 The mockers shall in pieces tear ;  
 For I will now preserve the good,  
 As in the flames they firmly stood,  
 And in the lions' den were found  
 Preserv'd unhurt, though compass'd round  
 By hungry lions wanting prey ;  
 And now like Daniel all shall be,  
 That do not fear the wrath of man ;  
 Like Daniel now they all shall stand ;  
 For all the days I've now gone through,  
 And saw the fruit how all did grow ;  
 And was my labour then in vain,  
 One thousand years to work with man,  
 From every day was mention'd here,  
 Till the six thousand did appear ?  
 Then see how near they all are up—  
 It was the sixth day I did drop,  
 To hang upon the curst tree ;  
 Then sure that day must shorten'd be,  
 From the sixth hour to the ninth—  
 Great is the mystery to mankind,

For as the ninth did then appear,  
 To change the darkness that was there ;  
 So shall this century be for man ;  
 Their rocky hearts I'll rend in twain,  
 And all the graves then now shall burst,  
 And raise the names of all the just,  
 And range them all before your view,  
 And in their days the same you'll do,  
 That do despise the calling here,  
 And on your heads shall all appear,  
 The blood of all that you have slain ;  
 They all were murder'd by such men,  
 Who now appear these things to mock,  
 And now on them I'll bring the stroke ;  
 As down the kettle\* then did fall,  
 You shall perceive I'll bring on all ;  
 But those who do not it despise,  
 My Blood, before them, as it lies,  
 Shall wash away their every guilt,  
 They'll see their names though it was spilt ;  
 Through all the dirt it will appear,  
 And then I say I'll wash them clear ;  
 But those that now do mock the call,  
 This caution I shall give to all,  
 That as the dirt does now appear,  
 Your sins before me now are clear ;  
 For in one Spirit all was done ;  
 And in their days if you had been,  
 The prophets you'd have mock'd the same.  
 No greater Prophet ever came,  
 Since earth's foundation it was plac'd,  
 And all yourselves you must disgrace,  
 To think that e'er a woman's hand  
 Could give such challenge unto man,  
 And devils boldly challenge here,  
 If from her hand did all appear,

\* Just as I had written, " these things to mock," my meat kettle, which was on the fire, fell suddenly off, and in my stooping to take it up, I threw my writings before it, which involved them in smoke, ashes, and water ; fortunately, however, on getting dry, I found no part of them obliterated.

Her wisdom must outshine you all,  
 If deeply you do weigh her call;  
 And if she does so wisely speak,  
 And men like adders mind it not;  
 Then men like adders will appear,  
 I know their sting, I know their spear;  
 But I'll turn back their every sting,  
 And like a husband will begin,  
 In love and jealousy appear,  
 And on the mockers turn the spear,  
 Who mock the virtues of the bride,  
 Whom men and devils both have try'd,  
 And yet in virtue she doth stand.—  
 Answer the challenge from her hand:  
 Do I not know, do I not see  
 The challenge she hath given thee,  
 I say, vain man, for to appear,  
 And Satan boldly challeng'd here?  
 And in the end I'll challenge all,  
 If on her head the blame doth fall;  
 That is, I mean, if men do blame,  
 The serpent I shall put to shame."

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As I have shewn you in verse, how the Spirit  
 spake in the woman throughout the world, and it  
 may appear marvellous in your eyes, I must call  
 your attention to the Bible. You say, as in Adam  
 all died, even so in Christ shall all be made alive; and  
 when the fulness of the time was come, God sent  
 his Son, made of a woman. Now, how do you  
 prove your Bibles, where you say, that death  
 passed on man, came first by the woman? Then it  
 was by the woman all died; and by the woman all  
 are to be made alive. You say, by one man's dis-  
 obedience many were made sinners, and by one man's  
 obedience many were made righteous; yet you say,  
 by the woman's disobedience many were made sin-  
 ners; then by the woman's obedience many must be  
 made righteous: if in the woman all died, even so



ye must be all made alive. Now I shall come to the purpose. Ye cause your Bibles to become a mystery, and all is a mystery ; for ye say, all came by the woman ; and yet ye say again, by the man sin entered into the world. Now I ask, how you prove it? But this I will prove, that all came from the man at first : He was the first in creation ; not made of man, but of God ; and the bone was taken from man to complete his happiness. But Satan found arts to rob man of that happiness, by breaking the bone ; that is, she fell, and broke off all the happiness from man. Now Christ is compared to the second Adam ; then there must come a second Eve, to bring the godhead and manhood to a perfect likeness. For as the bone was taken from man, and made woman in man's likeness ; then Christ, who is the second Adam, must have a bone taken from him also, to fulfil the law of God and the gospel of Christ, that the bone that is given to man, as a bone of Christ, cannot be broken. For on the cross the bones of men were broken ; but the bone of Christ was not broken ; and he said. I come to do thy will, O God ! It was the will of God to make the woman to be a helpmate for man, and to complete his happiness—"And by her it shall be done ; for if Satan had his will at first, I will have mine at last. So all men shall know my word shall not be broken, nor the bone of that man, Christ Jesus ; for now shall mortal put on immortality ; that is, the bone of man, that was formed after the manner of man, as Christ was born after their manner ; though he came from God, yet he came into the world after the manner of men, not after the manner of Adam, but born of a woman after the manner of men ; so now the woman, who came into the world not as Eve did, but after the

manner of women, even so Christ came after the manner of men." Now to be clearly understood in this mystery, at his first coming, he came in the form and fashion of a man, but in the power and spirit of God. At his second coming he promises to redeem the fall; then he must come in power, and in spirit, to the woman, and imperfection must put on true perfection; and the bone of Christ, that is the spirit of Christ, must come in the same likeness as the bone of man did; and this must first be completed, before man's redemption can come, or the fall of man be repaired.

" So now let learned men dispute,  
And prove their Bibles clear,  
The bone of man to all is come,  
With every knowledge here.  
So let your knowledge now appear  
That I pronounced dead;  
But by my bone I'll prove it here  
I am the living head."

Here I shall drop this subject for the present; a word to the wise is enough, for the wise to weigh their Bibles deep.

And next I shall come to the Revelation, which is a wonder in heaven and on earth. And here is a wonder of me, and a wonder of men. The distress of my mind causeth the wonder in me, as many mysteries confuse my mind; but the many truths ought to change my doubts. So I am a wonder to men and angels, and men are a wonder to both, how they can read such writings, and judge them the productions of the devil, from whom nought but blasphemy proceeds. Another wonder is, how any man can judge it from myself, and see the

bible so plain before him. These wondrous thoughts must lead them to the Revelation, where the mystery is revealed—the prayers are daily before the throne, crying to be delivered—

“ While saints amaze, and angels gaze  
 To see the heads of men,  
 They do not see the mystery,  
 The Revelation’s plain.  
 Such words from hell do angels tell  
 To an enlighten’d race;  
 While others judge it from thyself—  
 “ The woman must disgrace  
 “ The learned men, we see it plain,  
 “ Gross darkness doth appear;  
 “ The wonder now to heaven is come,  
 “ How man so much can err ! ”  
 Those are the wonders now above,  
 Enlighten’d saints to see  
 How strong my Spirit here doth move;  
 Can man so darken’d be,  
 Not to discern from whence it came?  
 The wondrous angels fly  
 To tell that man knows not my name—  
 The glorious Trinity  
 Hath now agreed, the serpent’s head  
 Must fall by that weak hand  
 That he so artfully betray’d,  
 And man’s redemption come.  
 This wonders all to see such call,  
 And man so long stand out;  
 Had Adam done it first of all,  
 Then man might well dispute;  
 But he did not; now see your lot,  
 Like Adam all go on;  
 He cast on ME his-destiny;  
 Then now to ME ’tis come.  
 The woman here doth now appear  
 That I have given to men;  
 And now I bid you persevere,  
 And judge her written hand,  
 And answer then, as he began,  
 “ The woman us beguil’d; ”  
 Then I’ll appear to answer here,  
 The serpent must be foil’d.

So cast on ~~me~~ your destiny,  
 To give the woman here;  
 Improve your call, I tell you all,  
 I'll act like Satan there,  
 Who claim'd my word, condemn'd his Lord,  
 For to bring on the fall;  
 For man must die, was his reply,  
 And death was past on all;  
 Then now 'tis life brings on the strife—  
 Behold an infant cry,  
 The mother's pain doth all remain  
 When it is brought so nigh.  
 Ye sons of men, could you discern  
 The lines that here go deep,  
 You'd see what birth must bring you forth,  
 And all like children weep,  
 That you stood out so full of doubt,  
 Refus'd your Maker's call,  
 From Satan's head too soon betray'd,  
 And so brought on your fall.  
 But now be wise betimes to rise;  
 The fulness now is come,  
 That in disguise, before your eyes,  
 I'm in the woman's form;  
 But like the Jews you hear the news,  
 My wounds you open here,  
 'Tis all afresh; the Scripture saith,  
 My Spirit doth appear."

Here I shall end with the Revelation, for the present, and come to the Law and the Gospel. To be more plainly understood, I shall come to the brazen serpent, Numbers xxi. 8, 9. "And the Lord said unto Moses, make thee a fiery serpent, and set it upon a pole: and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live.—And Moses made a serpent of brass, and put it upon a pole, and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived."—Now I shall bring this to St. Matthew's Gospel, c. xxvi. v. 64, &c. "Jesus saith unto him, Thou hast said:

“ Nevertheless I say unto you, hereafter shall ye  
 “ see the Son of Man sitting on the right hand of  
 “ power, and coming in the clouds of heaven.—  
 “ Then the high priest rent his clothes, saying, he  
 “ hath spoken blasphemy ; what further need have  
 “ we of witnesses ? behold, now ye have heard his  
 “ blasphemy.—What think ye ? They answered  
 “ and said, he is guilty of death.—Then did they  
 “ spit in his face, and buffeted him ; and others  
 “ smote him with the palms of their hands.”—  
 They also mocked him on the cross, saying, “ He  
 “ saved others, himself he cannot save.”

Now I shall answer those passages of the Old and New Testament together ; the shadow and the substance. The serpent of fire, that I commanded Moses to lift up in the wilderness, and which was made of brass, was my foreknowledge, how my Son would be lifted up. They condemned him for blasphemy, for doing his miracles by devils ; and blaspheming the name of the Lord, by saying he was the Son of God. So they placed him on the cross, as a serpent that had acted in every form as a serpent of fire ; for fire is a body of heat, and so they judged my Son a body of heat in the form of the devil. Brass is considered an emblem of boldness ; and for boldness they judged him. Now the brazen serpent saved all that looked up to him ; but himself he could not save ; because, being in the hands of men, they turned him in what form they pleased. Just so was my Son : He saved all that looked to him for redemption ; but himself he could not save. If he would destroy the works of the devil, he must cut him down in his own likeness ; for to cure the sting of sin, he must come, as I have said, in like manner with the serpent—I will bear the blame the man

cast on me ; and thou shalt bear the blame the woman cast on thee ; and then I will cure the sting of sin. So look unto me, all ye to the ends of the earth, and be ye saved.

“ Bind up the testimony, seal the law amongst my disciples.” Isaiah, c. viii. v. 16.

“ For unto us a Child is born, unto us a Son is given : and the government shall be upon his shoulder : and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace. Of the increase of his government and peace there shall be no end.” Isaiah, c. ix. v. 6, 7.

“ The Lord will cut off from Israel head and tail, branch and rush, in one day. The ancient and honourable, he is the head ; and the prophet that teacheth lies, he is the tail.” Isaiah, c. ix. v. 14, 15.

“ And they set up over his head this accusation written, *This is Jesus, the King of the Jews.*” Matthew, c. xxvii. v. 37.

“ The testimony of Jesus is the spirit of prophecy.” Revelation, c. xix. v. 10.

Now I will bring these mysteries together. A Child was born unto all men that believed in him ; and on the cross his government was written, the King of the Jews ; and they have had no king since this. That was the government that was to be on my shoulders, the destiny that Pilate wrote, whom they called my judge. This was the prophecy that was written on my cross ; and for their unbelief, their honourable men, their wise men, and prophets, were cast out ; for they would not have a prophet but such as prophesied lies unto them ; so

all were cut off in one day ; for the wisdom of their wise men is perished, and the understanding of the prudent man is hid ; for they do not understand their prophets. They prophesied of my first and second coming ; but did not say, one was my first, the other was my second ; so they expected at my coming, to see my government and my kingdom established. Now I will tell them the meaning of the words ; my government being on my cross, was to govern myself, and be brought as a sheep to the slaughter ; and as a lamb before the shearer is dumb, so I opened not my mouth. If ye will govern the world, ye must first govern yourselves, and set an example for others to walk by. So I set an example before all men, to bear patiently my destiny, that my adversary may bear his."

I shall drop this subject for the present, as I intend filling my book with different subjects ; and shall here insert a letter I sent to a reverend gentleman, in June, 1799.

" Rev. Sir,

" As I heard you inquired about me at a public parish meeting, I must refer you to a private meeting, and call your attention to the Revelations. Were they made to be fulfilled and understood, or not ? As I heard a minister once say in his pulpit they were designed for eternity to explain ; for no man living could ever find them out. Sir, I grant that no man, by learning, can ever find them out ; had they been plain, impostors would have risen to fulfil them, and rendered the perfect truth of them more difficult to be discovered, than it is now ; for now the crooked paths are made straight before you.

"I shall begin with the wonders John saw in heaven. Are they to be fulfilled in heaven, or on earth? If you say, on earth; I answer, then the wonder of the woman travailing in birth, and crying to be delivered, must take place on earth; and the wonders which were seen in heaven by John, must come on earth to men. If you say nay, they are past already, as some simply dispute of the Virgin Mary and our Saviour; I ask, when was this vision seen? was it before our Saviour was born, or since? Your answer must be, since. Then I ask, if Satan could appear in heaven to Christ to destroy him there, or the Virgin Mary could be travailing with child after Christ ascended into glory and all was finished? Then if you cannot make it good that it is passed, it must be to come. You will then be ready to ask me, who is the Man Child that is to rule all nations with a rod of iron? This I am ready to answer, when an explanation is demanded."

"Now I will call your attention further. When John saw Michael and the angels fighting against the Dragon, and the Dragon was cast out, was Satan then in heaven? You will be ready to answer, no; Satan was cast out before man was made. Then it must be casting from earth to hell. You may say, why then was it written, he is come down in great wrath, because he knows his time is short? I answer, his casting is first from heaven: though he is not in heaven, yet he is the power of darkness and prince in the air; you may see him in the moon; though some have simply said it is a man, but the Spirit of revelation or divine inspiration has revealed to me it is the devil: therefore it is said of the wonder of the woman in the Revelation, "The moon



"was under her feet, and on her head a crown of twelve stars." You may then be ready to ask me, who are the twelve stars? Sir, I answer, the twelve chosen men, who strengthen my hands. Therefore the moon will be turned into blood before the great and terrible day of the Lord; but that terrible day is for devils.

"Now I have given you a short account of what is very clearly explained to me, I must call your attention to the twenty-four elders. Do you think it means, Sir, in heaven or on earth? If you judge it in heaven, whom do you judge to be the prophets, apostles, or martyrs? Do not all the hosts of heaven fall down and worship him? But if it is fulfilled on earth, when was it done? All must be fulfilled on earth, which John saw in heaven. I will tell you who will be the twenty-four elders, when I know who are the twenty-four men that will prove these wondrous things. After my hands have been strengthened by twelve men, they will gain other twelve; then they will see what no man ever thought, and what never entered into the heart of man to conceive. When they see the wondrous wisdom of God in creation and preservation, his love to man, his mercy and goodness over all his works, and how he has condescended to lay before men why he has done all things; then will the twenty-four elders cast their crowns before him, saying, "Thou art worthy, O Lord, to receive glory, and honour, and power, for thou hast created all things, and for thy pleasure they are, and were created: wise is the Lord in all his ways, just and righteous in all his works," will be the language of every heart; and well it may. The Bible ends with the Revelation; and when the Bible is re-

vealed, they will be convinced they have been dead while they were alive, as Adam was pronounced; yet, as we call life, he lived long after; but he was pronounced dead. Just so is every man under the fall; but as in Adam all died, even so in Christ shall all be made alive.

"Now I must call your attention to the 5th chapter of the Revelation, respecting the seven seals. In 1792 I left my writings at Plymtree; and when they were brought to me, they were sealed up with seven seals, undesignedly by me; but whether designedly or promiscuously done, I know not; but they were written within and without, and I was ordered to put them in Mr. T.'s possession? and no man can read them: and what is sealed on earth, is said to me to be sealed in heaven. I am now ordered to write to five different ministers, by sending a letter, sealed up, to each of them.

"And now I must call you to the 6th chapter of the Revelation; as these five seals are explained to me, but the sixth seal is not explained at present.

"I must beg you will weigh your letters together, as they are all on different subjects.

"So now your parish meetings call,  
And quit yourselves like men;  
The tree of knowledge comes to all,  
And the good fruit must come."

The following Letter was sent in the year 1799, to a very dignified Clergyman.

Right Rev. Sir,

Exeter, &c.

I trust, from the amiable, worthy, and good character I hear of your Lordship, you will pardon the liberty I am going to take, in sending you the following lines; the weightiest subject that ever entered the human brain—such an instance has never happened to any human being since earth's foundation was placed before; the deepest inspired penman, the most learned divine, nor the deepest philosopher that ever wrote, never had such thoughts of divinity or philosophy, as have been revealed to me by the Spirit of Revelation; and what Spirit that is, must be judged by men.—Will your Lordship be astonished, when I tell your Lordship, in 1792 I was foretold all was coming on the earth? Perfectly as I was foretold, all has happened in every nation; but the end is not yet.—When the truth of my writings began to come, I was encouraged strongly in faith, that has been impossible for man to destroy, although their arguments have often shaken my faith, by telling me it came from the devil; but the answers given me to their words, and the wondrous manner in which the Bible is explained, truly convinced me their judgment was wrong; and as throwing oil into the fire makes the flames burn the greater, the very way men went to chill my faith, confirms the truth of the Bible and the truth of my writings, as being foretold how every man I was ordered to write to would act. And who can tell the heart and thoughts of man, but God alone?

Now, my Lord, will you be astonished when I tell you, the end of all things is at hand, and the powers of darkness must be destroyed from the face of the earth, by that weak hand that he first destroyed? Here your Lordship may be lost in wonder, how Satan shall fall by a woman's hand. Mysterious as it may appear, yet very clear it is explained to me, by my perfect obedience to the commands of the Lord, who made the same promise to me, as Herod did to the damsel; and I was ordered to ask in writing—and my petition and request was, If I had found favour in the sight of the Lord, that Satan might be cut off from the face of the earth, as John the Baptist was. I was answered, the Lord will grant my petition, and give me my request; and I should seal it up with three seals, and carry it with me to the altar when I received the sacrament—I did; and was then answered, what I have spoke by my Spirit, sealed with my seal, I will now seal with my blood.—But it is said to me,

"It is man must raise thy hand  
 And tell thee to grow wise;  
 Like Herod's damsel to go on,  
 Then all shall gain the prize.  
 When men begin as she did then,  
 And like Herodias burn,  
 To wound the foe, as she did do,  
 I will like Herod come."

The man strengthened the woman's hand by the fall, and he must strengthen her hand to bring it back. What God designed at first, he will accomplish at last. It is not all the powers of hell can frustrate the designs nor purposes of the Most High. The Lord made the woman to complete the happiness of man, and by her it must be done. For as the sun riseth in the horizon, and shineth over the face of the earth; and then setteth in darkness, and riseth again in the same place; and dust returns to dust; and wave returns to wave with ebbing and flowing; yet all centre in the same place—so must man centre at last, as God placed him at first, in perfect happiness; and by the woman it must be completed. Christ died for man's atonement, and rose again for our justification. Therefore now give ear, O heavens! and be astonished, O earth! the Lord hath a controversy with his people, and the saints must judge the earth. That day of judgment must take place, when my writings are proved; such writings as never were before since earth's foundation stood.

Will your Lordship marvel if I tell you, it is a sign to me, why the Lord hath done all things? I have written to the Rev. ———, the Rev. ———, and the Rev. ———; but I am told, the Lord will never permit my writings to be proved, till I had written to you. If your Lordship will give me liberty, I will wait on you, to tell what grounds I have for this faith.

From your dutiful and humble Servant,

JOANNA SOUTHCOTE.

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