

PROPHECIES.

A Warning to the Whole World,

FROM THE SEALED PROPHECIES

OF

Joanna Southcott,

AND OTHER

Communications given since the Writings were
opened on the 12th of January, 1803.

I Shall now lay before the public some parts of the sealed Writings, which were given into the hands of three Ministers and four other Gentlemen, that came from different parts of the kingdom to Exeter, on December 28th, 1801, to examine into the truth of what they had heard; and as the Clergy of Exeter *refused* to join them to search out the truth, I was ordered, by the Spirit, to give into the hands of these gentlemen my sealed writings, on the 5th of January, 1802, who had acted with Solomon's wisdom — as it is “the wisdom of a king to search out a matter.” This advice was given to him who asked wisdom from the Lord, and the Lord granted his request: — but, as *some* say, there are wiser men *now* in the world than Solomon was, let them produce a *wiser*. Solomon had his wisdom from the Lord; ~~but~~ now “every man's ways are clean in his own eyes;” and, like Babel's builders, so divided in their faith and belief of the Scriptures, that one pulls down what another builds up, and they have thrown Religion into confusion; but God is a God of order, not of confusion — and his command is, that every thing shall be done “*decently and in order.*” Therefore he hath commanded my writings to go forth to convince mankind of the folly of this age, which is now come, as is foretold in the Scriptures. Men are departed from the faith once delivered to them by the prophets, apostles, and from the Lord of life and glory, bringing in false doctrine, heresy, and schism. I must call to your remembrance what erroneous doctrines and blasphemy have been published against the Bible within these few years past, denying the Lord that bought them, and how full our land is of Deists and Atheists. Numbers I am well informed have burnt their Bibles in so shocking a manner, that I tremble to relate it. So all that is foretold in holy writ is now fulfilling by the different classes of men in this age. And as Satan has worked in the hearts of the people to fulfil one part, so the Lord, according to his promise, has sent his Spirit to fulfil the other — that he may not destroy the whole race of mankind in his anger.

and burn them up in his sore displeasure. But know first, he will make up his jewels; and these are his jewels, who shall say one to another, "*What hath the LORD said? And what hath he spoken concerning us?*" *These are the People who shall tread down the wicked as ashes under their feet:* as you will see in the following book, who is the wicked one, and how he is to be trodden down. For now the Lord is coming like Jehu — "who is on my side? Who?" For Jezebel is a type of the Devil; and Satan will be cast down as Jezebel was, and no more left of him than was of her. Therefore I must entreat my readers to weigh deep my books with the Bible, as the fulfilment of both is even at the door.

Survey your land, see how all stands,
 And how all men appear;
 Then you must know, a God must go
 For to reclaim all here.
 For there's no man on earth can stand,
 If he in fury break;
 They've burnt the Bible in this land;
 Where must the ashes sink?
 If Abel's blood for vengeance stood,
 And CHRIST's doth stand the same,
 A day of vengeance in his heart;
 Then tremble at the flames.
 When men begin the whole to burn,
 Shall not the LORD awake?
 His vengeance on the tempter turn,
 Or, our Land stands at stake,
 To suffer men for to go on
 And burn the WORD OF GOD:
 Against our Land, their guilt must stand,
 And fear HIS flaming rod.
 The world by water once was drown'd,
 But fire it now must come;
 The way the Bible men destroy'd,
 Must all turn back again.
 So all weigh deep, the LORD doth speak—
 For all's before his throne:
 And for to know, that it is so,
 His Spirit is come down.
 So I'll end here, and say no more;
 Let Solomon be found,
 For to appear and try all here—
 It is the law of God;
 And if you now refuse to hear,
 Then tremble at his rod.

JOANNA SOUTHCOTT.

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THE
FIRST BOOK
OF THE
SEALED PROPHECIES.

THIS is the Beginning of JOANNA's Book, after the Proving the Truth of her Writings, which commenced on the 12th, and finished on the 19th of January, 1803, being Seven Days, having THE UNANIMOUS DECISION of Twenty-three Persons, appointed by Divine Command, as well as Thirty-five others that were then present, and who all signed their Names, that her Calling was of God.

WHEREAS the learned, and self-righteous, have condemned me for an impostor, for saying, "THE LORD SAITH," when they affirm he has not spoken; now let them bring forth their arguments, and shew their strong reasons, why they pretend to judge of a thing they know nothing about, and why they judge in the dark, when they were invited to judge in the day-light, and have the perfect truth laid before them. Such judgment is throwing aside both the Law and the Gospel. Let men capable of reason attend to reason. Should a man condemn the Bible who never read it through? forming his judgment upon a few pages of it, and condemning the whole? Would you not be ready to condemn such a one? You would answer, yes: you was in duty bound to blame him; and I answer I am in duty bound to blame all men, that condemn my writings, without coming to the clear light, truth, and knowledge of them. Ye have judged the Lord another such as yourselves: and was your judgment true, all men must perish for ever: and your Bibles must be denied, if you

deny the promise of God made at the creation. In the 3d chapter of Genesis, there is the promise of man's redemption: and our Saviour said, "Lo, I COME TO DO THY WILL, O GOD." Now let them tell what was *the will of God* when he created the man and the woman; and then I will answer all men. Now let it be known to all men, that near twenty pounds were expended in advertising in the public papers, to invite the Clergy to come and judge for themselves and their flocks; but this invitation was refused, and no one came forward but such who wished for CHRIST'S KINGDOM to be established, and Satan's to be destroyed, and his power to be taken from the face of the earth, and receive the curse pronounced against him in the fall. This was the truth of my writings in 1796 and 1797. And in 1794, the promise given to me was, that Satan should be cast, but that he must first receive his sentence from men; and that the woman must first BE MADE FREE FROM THE FALL BY MAN, before man's redemption could take place, or the promise made to me be fulfilled; for men must be workers with God, and God with men. And the promise of the Lord was then made to me that he would work in the hearts of his people to do it,—as you will see in this book. Every page was written according to the dates therein mentioned. Now, tell me, O ye worldly-wise men, how this came to pass, that no man appeared to condemn me? and the fifty eight persons who were then present all joined with me in hand and heart, to claim the promise for Satan's destruction? As I was foretold, in 1794, he would not have one person present, when my writings were proved, who would befriend him as Pilate did our Saviour; for PILATE sought to release the SON OF GOD; but here was not one present, who wished to release the devil by keeping silence, or refused signing their names for his destruction. Now will any

man, endowed with a grain of reason, say, that Satan is come, as Judas did, to hang himself? Then I am happy to say, there was not one present who would cut him down, and thereby attempt to save him. Here I may seem to be jesting with those who are so simple as to imagine that Satan has brought on his trial, for his own destruction. But some may say, if Satan's sentence is past, and this calling is of God, he must be immediately cut off from the face of the earth. I answer, no.—Read the 12th Chapter of Revelation: after he is cast, who is the great accuser of mankind, he is there described to come down in great wrath against the woman; because he knoweth he hath but a short space to gather in those who will not turn to and unite with God, but have the image of the beast in their foreheads. It is in the 20th Chapter of Revelation he is mentioned to be chained down.—And now I shall give you the meaning of our dear Redeemer's words, Luke xxiii. 31. *"If this be done in the green tree, what shall be done in the dry?"*—beginning from a parable of a child being left in a house by his parents and forbid to open the door to any; but a thief prevailed over the unsuspecting innocence of the child to open the door; so he entered and robbed the house. Perfectly so was it with our first parents: for, like the child, they were betrayed—and like the child they acted; and thus they were robbed of all true happiness: but help was laid upon one that was mighty, to bind the thief, and free the child.

June 6th, 1797: the GREEN AND DRY TREE.

"Now here's the type, for it is great;

This was the state of Man:

There nothing was, I did create,

But I gave to his hand.

The Woman free I gave to he,

As perfect as a child:

Because that she did come from he;

Which way was she beguil'd ?
 Till Satan there did her ensnare,
 For to unbolt the door,
 To pluck the fruit, she simply took,
 And gave to Adam there.
 The Child he blam'd, and ~~me~~ he sham'd,
 When he saw all was gone :
 I said no more I'd trust him there ;
 But to the purpose come :
 I'd turn the key another way,
 As my estate was there ;
 No Child I'd trust, till paid the Cost—
 And Manhood must appear.
 So Manhood see, and wedded be ;
 For I've not lost the whole ;
 The Child shall gain the victory—
 The Foe shall stand the poll.
 Let Men appear, as fathers here,
 And now behold their Child.
 The mystery now I mean to clear ;
 For I did Man beguile ;
 Till wonders here do so appear,
 As it in Heaven begun.
 Then wonders see, for so'twill be—
 The Mother and the Son.
 Then Cain must come in Abel's form,
 And Satan come in Cain's,
 And then relent, like Cain repent ;
 The mysteries lie behind.
 If he will not ; now see the stroke—
 Close to the Woe there's three ; *
 The wonders were in Heaven wrought,
 And down to Earth must be.
 For this I say must pass away,
 And a new earth begin :
 'Tis time for men like Fathers stand,
 And paradise you'll win.
 Your Daughters see your Wives to be,
 The partners of your souls ;
 The woman see—now stand like she,
 Then you may sure stand all.
 Like you I'll blame, like you I'll shame
 The simple sons of men ;
 Until you say another way,
 'Twas Satan laid the gin.
 Then he that laid may be dismay'd—
 And draw the Circle there ;

* The Woes produced are, 1st. the Deluge ; 2d. the Destruction of Jerusalem
 and the Dispersion of the Jews, which followed the Death of Christ ; and they
 rest Woe is for the Powers of Darkness and their Adherents on earth.

And then look back to what was wrote,
 When it did so appear.
 Now thou dost see the destiny,
 Satan must stand in fear—
 From types and shadows you may see
 How close thy coming's here.
 If from thy head thou this hadst done,
 As ignorant men might think,
 Then Satan he would act like thee,
 And pull thee on the brink.



Now here's the dart shall pierce the heart
 Of Satan to relent ;
 Or else, I say, another way
 He never will repent,
 Until his Crown do tumble down ;
 Now see the Sceptre there ;
 Upon his head it must be found—
 The dart hangs hovering here.
 His head is down, he'll lose his crown,—
 The Branch is from the Tree,—
 The Woman must him sure cut down,
 When men thy writings see :
 Like the French land doth Satan stand,
 He shall arise no more.
 Can he get free? the Circle see,
 I'll sway the Sceptre there.
 To act like man I'll now begin,
 My Parents' honour due ;
 But now the victories I shall win ;
 The Brides are in my view ;
 Like David here I'll now appear,
 And bid the Brides to come :
 My hand is freely offer'd here ;
 I'll have more Brides than man—
 I'll none refuse, for all I'll choose,
 That give their hands to ME :
 'Tis time to publish now the bans,
 Or licence bring to ME,
 That may abound, and make the sound—
 THE MARRIAGE OF THE LAMB.
 His hand and heart may now be found
 To wed all that will come.
 The Harlots here may now appear,
 For I shall all embrace :
 The Jews and Gentiles both I'll clear,
 They both came from one race :

And one they'll be, you all shall see
 My royal palace near ;
 My Brides may come and wear the crown ;
 For I shall triumph here.
 So don't delay, and do not stay ;
 For dangerous it might prove—
 Fast as you'll be wedded to me,
 So fast you'll see my love.
 My Crown shall be, you all shall see,
 Deck'd with such beauties here ;
 When Satan's crown does tumble down,
 Then mine shall sure stand fair.
 He drew the dart, to pierce the heart
 Of those who were his friends :
 Because the sinner he'll make smart ;
 For there his vengeance ends,
 Till he'll fall down the second time—
 The war must end in hell ;
 For man shall be as strong as he—
 My mercies none can tell,
 Though judgments here must now appear,
 My strange works to go on :
 But all my attributes I'll clear,
 And MERCY sure shall come.
 Now draw the circle as 'tis found —
 The woes around the head ;
 From types and shadows I'll go on,
 Like man I now shall lead,
 Who said the * Flag it was hung out,
 In token man to try ;
 And now like man I am surely come —
 The black flag let him see,
 Is now put here, as doth appear,†
 For Satan I shall try ;
 His casting down I mean to clear —
 He's sentenc'd every day :
 As Pomeroy said, I now will plead,
 And man the judge must be :
 Now all thy writings call to mind —
 Man surely must appear :
 The Saints must judge the earth, you'll find,
 And judge if I am not clear,
 To justify now from on high,
 To chain the rebel down ;
 As every sin from him is found ;
 Then now let men appear ;
 For to men's judgment I did submit,

* For the Trial of Parker for Mutiny on board the Fleet.

† A Black Flag hung out is drawn in Joanna's writings.

And did their sentence bear,
 Until they nail'd my hands and feet,
 And pierced me with a spear.
 Now Satan here must so appear,
 To have his sentence pass'd.
 The mysteries all I mean to clear,
 From every age that's past:
 Pharaoh you see a type of he,
 A type of Satan there,
 Until he came to the Red Sea,
 And closely followed there.
 Now as a man to him I'll come;
 His heart I harden'd there;
 But why 'twas so you all shall know,
 I'll make the mysteries clear.
 Pharaoh had been a man of sin;
 No pity in him lay;
 With cruelty he did go on,
 And all my words gainsay.
 Therefore that man I harden'd on,
 To bring the same on he,
 As he before had surely done:
 But here's the mystery —
 He was a type, and it was great,
 Satan I placed as man;
 Then the green tree let all men see,
 And to the dry tree come;
 For the green tree, you all shall see,
 Man's likeness it doth bear;
 And still doth grow, you all do know —
 Some fruit you'll gather there;
 For good or bad it will be bad, —
 Some fruit is on the tree;
 And to some use do all produce,
 While life in it you see.
 I'll make it clear, now to appear:
 Though puzzling thou dost write,
 I know the man that is so near,
 Whom thou brought'st to thy sight,
 Who lies in bed, and life seems fled,
 But yet he is not gone.
 Some fruit from he you all will see;
 And to the purpose come;
 If he be there a prisoner,
 Some fruit it doth afford,
 To try the hearts of other men,
 And make them like their Lord:

* Joe Cox, who was bed-ridden five years, a labouring man near Ex-
 eter—Joanna was puzzled in her mind to find out what use this man could be
 to society.

Mercy to shew, as I did do ;
 'Then sure some fruit is there :
 The bitter herbs, you all do know,
 Good fruit do often bear :
 Because the use it doth produce,
 Is useful unto man.
 Now when the sinner runs his course,
 (To reason I'll begin)
 You have a law you all do know,
 The murderer must die ;
 And he that steals does seldom fail,
 But law for justice cries.
 Then sure the tree still green must be,
 And feel the fatal blow :
 You lay the axe unto the tree ;
 He's green you all will know :
 His blood will run in every vein,
 When dangers do appear :
 Once more I say the tree is green,
 Whatever fruit he bears.
 A warning take, behold the stake,
 And see the end of sin :
 The sinner's heart doth often shake,
 And grieve for what he's done.
 Now here's the tree, you all may see,
 Where vengeance close doth come ;
 Now to the dry must vengeance fly,
 And see what is in him.
 The natural branches I've not spar'd,
 That do my Image bear ;
 And the wild olive, that is green,
 Doth surely stand in fear.
 So now if man the victim come,
 And sorrow doth deject,
 The dry tree now is hastening on
 To meet his awful fate.
 For he is dry, I'll tell thee why,
 He hath no heart to feel ;
 He loves to hear the sinners cry,
 His heart's a perfect hell ;
 It is so dry, the fire doth fly,
 His heart does always burn ;
 The sinners' hearts he warms thereby,
 When he at a distance comes ;
 But when that near he doth appear,
 He'll scorch them in the flame,
 Until he heats the hearts of men,
 To burn them with the same.
 So in this hell do sinners dwell :

One part you may see here :
 The sinner doth his master shew ;
 His image he doth bear :
 Where Satan strong you see in man,
 All cruelty you see ;
 The murderer in him is seen ;
 There's no sin frightens he ;
 He starts at none, but still goes on,
 And dead to every cry,
 Till vengeance doth unto him come ;
 Then here the tree seems dry.
 Because that here he doth appear
 A picture sure of hell :
 The master and the servant, sure,
 Do in one likeness dwell.
 So now you see the mystery,
 How I did paint them here.
 Their hearts do burn like the dry tree ;
 For every fuel's here.
 Then now I'll come to make it burn,
 And shew the reason why :
 The Green Tree was not spar'd by man ;
 Then I'll not spare the Dry.
 If I came here, their trial bore,
 And did to it submit,
 I bid the dry tree now come near,
 And tremble at your feet.
 For every sin by him was done,
 Ever since Adam's fall :
 When Satan's chain I did let free,
 Earth did resemble hell.
 The martyrs here let them appear,
 Or call them to your view :
 Let every murder'd man appear,
 And now be judg'd by you.
 What they did feel your hearts can't tell ;
 Yet you may judges be :
 And every murderer came from hell ;
 And now the end he'll see :
 His sentence come, 't must be from man,
 Before I'll cast him down.
 Did I submit at Pilate's seat,
 And stoop to bear his sound ?
 From whence it came to me was known ;
 But this I did conceal ;
 For Satan must that way unthrone—
 The mysteries I'll reveal :
 I felt the dart, that pierc'd my heart,
 When I the trial bore ;

But vengeance then was in my heart,
 To turn on him the spear.
 The sinner free can never be
 Till Satan he has cast :
 He'll stand the trial now like *ME*—
 Man must his sentence pass,
 That blasphemy was spoke by he,
 And judge thy written hand.
 Therefore, I say, at Plymtree,
 I did let go his chain :
 Thy writings there the men must see,
 And judge from whence they came.
 Such words to pen thou trembled'st then,
 And man shall tremble too :
 Why do I let the rebel reign ?
 These words are spoke by you ;
 And so by them the same must come ;
 Did Satan laugh at *ME*,
 When I did submit at Pilate's seat ?
 I'll make him stoop that way.
 Was it for man that I came down
 To die upon the tree ?
 The clamourous tongues of men were found—
 It was for blasphemy ;
 For blasphemy they nailed *ME* ;
 Then blasphemy is here :
 For Satan hath blasphem'd *ME* strong
 In thy writings here.
 And let them see the mystery,
 What thou hast penn'd before :
 And see if thou no judge can'st be,
 What different spirit's here.
 Therefore his words I made thee pen ;
 For I well-know the day
 That Satan's boasting it must end :
 Men's hearts I mean to try.
 I shall appear and try them here ;
 And let them stand for *ME*,
 Prove Satan is a murderer here,
 And full of blasphemy ;
 Then murderers here I mean to clear,
 Like Pilate I'll begin :
 Will Satan find he hath a friend
 To prove him a just man ?
 No fault in *ME* did Pilate see :
 Will Satan find such friend ?
 The Judge and Jury let him see,
 On whom he doth depend.
 I tell him plain, he's th not a man

That will support his cause :
 The jury do the sentence bring,
 'Tis granted by your laws.
 So 'tis with man do all contend,
 Of spirits good and bad ;
 And man the sufferer hath been
 Ever since Noah's flood.
 I swept away, that fatal day,
 The world was full of sin ;
 And now I'll act another way ;
 For to the root I'll come.
 As he is dry the fire must fly,
 For what shall I do here ?
 What will be done, will soon be known :
 Now like the Jews begin
 To clamour hard for Satan's blood,
 As they did then for MINE.
 To cast him down be every sound :
 " His blood be on our head :
 " We do not fear what shall come here ,
 But strike the rebel dead,
 CHRIST'S KINGDOM COME, be every sound"—
 I hear thee say Amen :
 Then first this Nation I shall clear,
 If they like thee go on.
 What I shall clear I'll tell thee here,
 Their loads I'll take away :
 My yoke is easy they shall bear ;
 My goodness they shall see ;
 My burden's light, I'll clear the fight,
 And make all foes to fly ;
 Bring my Disciples to thy sight,
 Satan shall act like them."*

In the year 1796, I dreamt that I went into a shop to buy some gowns, with a lady who had left her money at home. I said I would engage to pay the money for what she bought, if they would trust her; if not, we would leave the shop. To this they consented; as they said they knew me.

Simple as this dream may appear, the following answer, given by the Spirit, is deep and weighty.

" How hasty dost thou write thy dreams ?
 For patience thou hast none ;

* When the Disciples fled from the Garden of Gethsemane.

To know the meaning is thy view,
 And leave one part alone.
 But as impatient thou art grown.
 I'll instant answer thee :
 Unto the world thou art unknown ;
 But not unknown to ME ;
 And thee, men say they do not know ;
 But ME they don't deny ;
 And to men's conscience let them go—
 Their Saviour is their cry.
 Now as to men thou art unknown,
 Thy Bondsman I will be ;
 And every debt I'll surely pay,
 If men will now trust thee.
 The letter put in Pomeroy's hand,
 It was a debt of trust ;
 But when the debt he did demand,
 The grave hath paid the first.*
 Then as the grave hath paid the one
 That to my friend was given,
 Let all the seals come to his hand,
 I'll surely pay the Seven.†
 But if he say he knows my name,
 Then on my words rely ;
 I'll never put my friends to shame ;
 But every debt I'll pay.
 But thee, I say, he doth not know,
 Thou art a stranger there ;
 But keep my memory in view ;
 Will he deny ME here ?
 Then all the goods I'll surely leave,
 If credit I have none ;
 And to another house I'll cleave ;
 The gold is still my own.
 So perfect like thy dream I'll do,
 Thou art unknown to man,
 But not to me ; it can never be—
 Thy nature, nor thy name ;
 The woman's honour thou'lt defend,
 To give my perfect word ;
 And so can I rely on thee—
 Thou wilt not cheat thy Lord ;
 And in my name thou'st forg'd no bond,
 But I was present there :

* Alluding to Bishop Buller's death, which came to pass at the end of that year, according to Joanna's prediction.

† The book sealed with seven seals, put into Mr. Pomeroy's hands.

So now of me let all demand
 The bonds they wish to clear.
 For let the debts be e'er so great,
 I did them all approve ;
 In me they'll find there's no deceit,
 They are but debts of love.
 So now the debts let man demand,
 And arrest me by their prayer ;
 Then they shall see the promis'd land ;
 I'll make them sons and heirs.
 So like the serpent now be wise,
 And hold me to my word ;
 I will no longer now disguise,
 If they'll constrain their Lord.
 So perfect, as the days of old,
 I'll now to all appear :
 I know their doubting hearts are cold,
 Nor know that I am here.
 For idle tales they have believ'd
 Did from the woman come ;
 But Mary, and Joanna too,
 Must unto all be known ;
 Though other women there were there,
 Whose names they are not penn'd.
 Let Jews and Gentiles both appear —
 The Bride must crown the end.
 For if like man I do go on,
 As very man to be ;
 I sure shall to the purpose come,
 And strongly cleave to thee.
 So wonder now and stand amaz'd,
 Ye fools and slow of heart ;
 For on the Woman you may gaze,
 But I shall take her part.
 For all her friends she surely left,
 To follow my command ;
 Then to her now I'll strongly cleave : —
 She'th chose the better part.
 Last night did they enjoy their play,
 Which was a pleasing dream ;
 But mark what Woolland said to thee —
 This very night is thine,
 For to enjoy thy holiday ;
 And it thou shalt enjoy ;
 I'll wipe the tears from off thy eyes,
 And all thy foes destroy.
 And can it be (is said by thee)
 Such bliss for to obtain ?

I tell thee still, like Mary sit,
 And thou shalt see the end.
 But Minifie would have cheated thee,
 As she this night began :
 She said the fire was below ;
 But mark, when thou didst come
 The truth to know, thou there didst go,
 No heat could there be found.
 And every man would have found it so,
 If thou'dst obey'd their sound.
 So now thy friends thou'st not obey'd,
 Nor was it in thy power ;
 And thou shalt find thou'st not misled,
 But see the glorious hour."

The following communication was given to Joanna, on old Twelfth Day, January 17, 1797, from a parable of a man, who boiled his eggs and put them into the hen-nest again, with a private mark upon them, thinking to discover the thief who robbed them.

Simple as this may appear to the world, I was ordered to write from it ; as the Lord would spiritualize it to me. When I went up stairs I had but little ink left, and was obliged to wring the silk in the ink-stand to get the ink out—and was answered in the following manner :

Now I'll begin from what thou'st done,
 And make the mystery clear ;
 I'll surely wring the dregs of men,
 As thou hast wrung it here.
 Thou know'st the ink-stand it seem'd dry,
 And thou no ink could'st gain ;
 Till thou didst wring the silk therein ;
 And so will I wring men.
 For ink I'll have, my flock I'll save,
 That will obey my call ;
 And now I'll come to act like man,
 And so I'll try them all.

I'll put the mark, though in the dark,
 As men shall not discern ;
 And prove, to see their honesty,
 I'm acting just like man:
 Deep was the thing that he had done
 To try his servant there ;
 And can't I act as deep as he,
 To prove the matter clear ?
 For though he boil'd his eggs to spoil,
 The thing was curious done ;
 And if I boil mankind to spoil,
 I've put the mark on them.
 Therefore the thief I will find out,
 And know where he doth lie ;
 I'll watch my brood, and make them good,
 Though some I'll boil them dry.
 But yet the shell I'll never spoil,
 For there thy pen goes deep ;
 There's none shall see they boiled be,
 The shell I'll never break.
 So if the thief should come and steal,
 He'll have no better lot
 Than he that stole thy master's eggs—
 'Tis deep what thou hast wrote.
 To tell my name it is high time,
 I see my nests decay ;
 Therefore I say I shall begin,
 As man began this day.
 I'll mind no cost, nor fear no loss,
 But to the purpose come ;
 I am resolv'd to catch the thief,
 As man hath now begun.
 Now trifling as these lines appear,
 There's weight in every word ;
 'Tis come to my appointed time,
 That men must know their Lord.
 But will they say they do know me ?
 Then let them all appear
 And tell me how they can explain
 That man e'er knew me here.
 But if they say they this can do,
 My Bible they deny ;
 And bring the leaves all to their view,
 Then man must surely die,
 The day he eat forbidden fruit ;
 But did he die *that day*?—
 Then let the sons of men be mute,
 I'll take their guilt away.

By Adam's fall, 'tis known to all,
 That death was fix'd for man ;
 The serpent was to lick the dust,—
 The curse was fix'd on him;
 And of the dust the man was made,
 And so that dust did die ;
 He felt the dart come to his heart,
 That took his life away ;
 And dead in sin he did begin
 To moulder into dust ;
 For he no longer liv'd in me,
 As I made him at first.
 So here the man was truly dead
 To all perfection here :
 But can you say his life was fled ?
 Then make the mystery clear.
 If you deny it was not so,
 As thou these lines hast penn'd ;
 Then tell me how they'll make it true,
 And bring it to the end.
 He liv'd in me, let all men see,
 Till tainted by the fall ;
 Then, dead in sin, he did begin
 To bring the guilt on all.
 And this was by the woman's hand,
 As every man declar'd ;
 And all the blame was cast on me,
 To give the woman there.
 Then she and I the cause will try,
 And cast the blame on man ;
 For who hath copied after her ?
 Or does as she hath done ?
 Is not my word upon record ?
 Whoe'er doth come to me,
 In no ways will I cast them out ;
 Ah, how do all men see !
 The gates of hell shall not prevail
 Against my children here,
 That do rely and trust in me,
 Whom I have bought so dear.
 Firm as the heavenly pillars stand,
 So firm are my decrees ;
 For to fulfil thy written hand,
 All men do now obey.
 Then stand or fall, to hear your call,
 Like Adam now begin ;
 And her obey, like him that day,
 And Paradise you'll win.

So now regain, ye sons of men,
 I'll make your mountains strong;
 The sword I left in Paradise
 Shall bring you back again.
 For there's the tree, let all men see,
 Preserved for your sake;
 The flaming sword it is MY WORD,
 Shall make the serpent shake;
 And to the root the axe must come;
 Then let the root appear:
 For Satan he the root must be,
 That did beguile her there;
 And for her he did dig the pit,
 But in it he shall fall;
 For now I'll stand the woman's friend,
 She ne'er blam'd ME at all;
 But on the serpent cast the blame,
 And so I'll cast it there.
 So as to man, he stands alone
 To plead his trial here;
 Then now what trial can they plead?
 What arguments appear?
 The simple woman is misled,
 Or man doth greatly err,
 To say 'tis she; how can this be?
 Then I can nothing know:
 Nor no man, by divinity,
 Can prove my Bible true.
 The heavens must a curtain be,
 To screen things from my eye;
 My Spirit it must sleep, like men,
 And have no wings to fly;
 And all my honour must be gone,
 To leave mankind alone;
 And like thy pen they must fall down—
 Their ransom cannot come.
 For if 'tis done by thy own head,
 Let all their heads appear
 And judge if I, as well as thee,
 Don't know thy writings here.
 Then David's words can ne'er be true—
 "I see your private ways;
 "And know what from your hearts will go,
 "Before it comes t' your eyes.
 "Your yet unutter'd words I know,
 "Your private footsteps see;
 "Then to what mountains will you go,
 "To screen yourselves from ME?"

If this is by the woman done,
 For to assume the Bride ;
 Then I must be not more than man,
 And still the harlot hide ;
 As many men have often done,
 Her honour to maintain,
 And like she, they married be ;
 Though hath been done by men ;
 But when the writings they demand,
 The truth cannot appear ;
 The children all must bastards stand,
 And others be the heirs.
 Then now awake, ye sons of men,
 And see your bibles clear :
 For bastards ye must surely be,
 If an impostor's here.
 For now to reason I'll begin :
 As I am God and Man ;
 The Woman I will never screen,
 That dares assume my name,
 Unless I did it thus command ;
 My honour is too high.
 Bring me the Woman this shall do,
 And she shall surely die ;
 For while her senses I do spare,
 And do her life prolong ;
 I sure must be as bad as she,
 To let my honour down.
 If in her head, or in her heart,
 Did these vain thoughts arise ;
 And from herself these things impart,
 Such words to make men wise ;
 When I did never them command,
 Or inspir'd her so to do ;
 I'd give her to the tempter's hand,
 For she must be his due.
 For in the heavens I'd cease to be,
 Ere I would let her breathe,
 And still to say she writes by me,
 Mankind for to deceive.
 How many men have her obey'd,
 As she did them command ?
 Because she told them 'twas from me,
 Requir'd it from their hands.
 Then now I bid them to look deep,
 And see who they obey'd ;
 And if they'll prove that it is me,
 I'll break the serpent's head.

And so the ransom'd of the Lord,
 May now in triumph turn ;
 And you shall find with one accord,
 The tears of joy shall come."

The RIDER and HORSE, forming a body of STARS.

A Dream of JOANNA'S, October 17, 1802.

I dreamed I was looking at the sky towards the South, and saw a number of stars collected together in the perfect form of a horse. There was another collection of stars in the perfect form of a man, riding the horse.—The horse and rider a complete body of stars, that were passing swiftly through the air. Just behind them there appeared fire working in the element ; at which I greatly marvelled, and desired others to look, who were equally astonished as well as myself.

**Here is the Answer of the SPIRIT to the
 above Dream.**

" Now I will answer thee this dream :
 The horse and rider thou saw'st plain,
 Riding together through the air,
 And nought to thee but stars appear'd,
 Then now they'll see my starry crown ;
 The horse is men, that will abound,
 Until together they will come,
 In perfect form, to join as one ;
 And like the horse they'll be complete :
 But I am the Man thereon to sit,
 Because my heart shall sit on all ;
 And strong my Spirit now shall fall
 On all that join me in the throng :
 And, like the horse, they will become
 Their Master's burden now to bear ;
 The mock of fools they first must bear ;
 But then the rider all will see
 Fulfil the words I've spoken by thee.
 The horse and rider both as ONE ;
 Because as stars they both were seen ;
 Then sure the end you all will see,
 That man is made joint heir with ME ;

Because my Spirit shall descend
 On every man that stands my friend.
 And now as stars arise and shine,
 To lighten the benighted mind :
 And, like the horse, they'll now appear,
 To plough my ground with prudent care ;
 And so to draw my chariot wheels,
 That now are close to all your heels :
 Because the rider sat thereon,
 And stars alike they all did shine.
 Then sure as stars must men appear ;
 Though with the horse I man compare :
 Because men's mockery I bore first,
 And so on men it now must burst,
 That wish to bear the Cross with me ;
 But soon the Crown they all shall see,
 That wish to shine in Jesu's Crown,
 The Horse and Rider shall be found,
 In perfect union for to join ;
 And God and Man alike combine.
 Then man the burden now must bear:
 But all shall know my Spirit's here,
 On all that do together join,
 To bring my glorious kingdom down.
 Then God and Man alike they'll see,
 Shine bright in heavenly harmony.
 And soon my fire it will burn :
 For on the others I'll return,
 That will not now obey their call,—
 Proclaim my kingdom, one and all.
 For now the boughs I'll all cut down ;
 Hozanna now must be your sound,
 That wish for me in perfect peace,
 To make your jarring passions cease.
 So now thy dream I'll end it here,
 And let another to appear ;
 Where thou the serpent so did'st kill ;
 And man would eat that poison still."

December 12, 1796.

SEVEN STARS coming to FOURTEEN.

I dreamed I was floating through the air, and at
 last came to a strange city. Just as I came there,
 I thought I saw the sun either rising or setting ;
 it being a little above the horizon, with sparks like

stars descending from it. I then thought I went up the street, and heard a woman complaining of the fatal times ; and I was then caught up again into the air, and saw the moon in a strange manner. I then looked at the stars, and saw them close together in a small compass. I said, you talk of waiting till seven stars come to fourteen—and now they are come to that number.

The Answer to the Dream, by the SPIRIT.

" Now stop thy hand, I'll answer here.
 The Spirit's surely in the air,
 That with thee doth converse :
 But I shall make the mystery clear,
 And bring it so to pass.
 Out of the sun the stars shall come,
 And shortly fly abroad :
 Their brightness surely will appear,
 For men shall know their God.
 As to the moon, it must be known,
 It strangely will be seen :
 But that I'll tell another day,
 For thou can'st mind no form.
 The seven stars are past before ;
 Now 'tis to fourteen come ;
 This is a hidden mystery,
 That surely will be known.
 And all together they will meet :
 My Jury must appear,
 To judge of things that are so great,
 For fearing *one* should err.
 If one man's wisdom should shine bright,
 And he should see it clear ;
 Can one man bring the truth to light ?
 They'd say, that he did err.
 As all my prophets were denied,
 And *me* they did betray ;
 Now though the field is open'd wide,
 They'd stumble in the way.
 But when the stars together come,
 And they do all agree ;
 I say the mystery will be known,
 Why I have stumbled thee.
 Then every mystery will be known,
 When to the purpose 't comes ;

Unhidden stars will then appear,
 Will surely make fourteen.
 For though they are in heaven plac'd,
 There are seven more behind,
 That now are hid from every eye,
 And that mankind will find."

**A Communication given to JOANNA, May 27th,
 1796, concerning the chosen men who were to
 prove her Writings.**

" Arise, and write, my Spirit's here,
 And I will answer all thy prayers;
 Mark thou thy fan, see how it stands,
 And how the soals appear.
 The cross is put on men's weak hands;
 But I shall bring it here,
 And every seal is put between;
 And mark what is within.
 Black are the seals to guard it there—
 To reason I'll begin:
 And now the floors I'll surely purge,
 (Whose fan is in his hand;)
 Thy writings true I'll make them know,
 And let them understand,
 That perfect as thy fan appears,
 So perfect all was done,
 When on the cross at Calvary,
 I gave my life for man.
 The cross was red, all stain'd with blood,
 While in the midst I stood;
 The spear did then my side so pierce,
 And stain'd it with my blood.
 I was took down; now mark the crown,
 With black 'tis sealed there:
 And now, unto the sons of men,
 I'll make it black appear.
 And to the other side thou go,—
 Like seals both ranks do stand;
 A simple thing when this was done,
 Now by the woman's hand.
 The seals, the same, it must be known,
 Do perfect so appear;
 And perfect so it all shall stand,
 Before I've ended here.
 Another day I'll tell thee more,
 And deeper things explain :

But for the present I'll end here—
 And think upon thy dream ;
 For down thou'st fall'n, to man thou'st call'd ;
 Assistance he refus'd ;
 Then thou jump'st off,* 'tis known to all,
 And stood upon thy shoes.
 On thy own feet, the mystery's great,
 And there thou'lt surely stand.
 Wilt thou go back ? Am I now slack ?
 And trust to men's weak hand ?
 They'll surely come, as he hath done :
 Thy Jury cannot stay ;
 When to the purpose all do come,
 Thou'lt surely go that way.
 Thy journey through I bid thee go :
 Thou can'st not tarry here : †
 The rest not come, it shall be known,
 I'll make the mystery clear.
 The feast preparing is at hand—
 The garden door unoblit :
 For in they'll rush, by my command,
 But on thee none take hold.
 'Tis not with thee as 'twas with me—
 No enemy is there :
 One look'd, thy dangers for to see—
 I'll make the mystery clear."

JOANNA'S Prayer on the morning of the Fast Day,
 February 28, 1795.

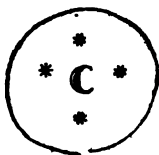
I was in earnest prayer for the fulfilment of the Prophecies made to me ; and praying, that I might know the will of God and obey it ; that his word might be a light to my feet, and a lanthorn to my paths ; that the God of truth would lead me into all truths ; that I might be guided by his Spirit, directed by his wisdom, kept by his power, and in all things know the will of God, and do it ; that I might drink deeper and deeper into his Spirit, be made perfect in righteousness, perfect in holiness, and perfect in obedience, and in every good word and work. In this manner I was entreating the

* Alluding to a dream of Joanna's.

† At Exeter.

Lord for his grace and assistance, both for myself and the nation, and concluded with our dear Redeemer's Prayer. As I was saying it, the clock began to strike, and as I said the last word, Amen, the clock struck the last stroke of twelve. I know not why I am to write out particulars, but I was commanded to do it. In the morning when I was in prayer, the clock struck seven soon after I began; I went to church without tasting any thing, as I was commanded; it being the command of God and the king to fast on such occasions. I was pressed to eat, as I had staid up, and they were afraid it would hurt my health; but I refused, as I knew I was forbid. I was very faint in church, for want of something; and the thoughts of the famine afflicted me greatly. This made me the more earnest in prayer in the church, that the Lord would have pity on the people, and accept their humble petitions before him; when these words came to me: "My ear is not heavy, that I cannot hear, nor my eye darkened that I cannot see; but your iniquities have separated between you and your God: your sins have caused him to separate from you: for your hands are defiled with blood, your fingers with iniquity, your tongues have spoken lies, your lips have uttered perverseness; none called for judgment, and none pleaded for truth." These words coming so strongly upon me, threw me into a flood of tears; and I kept my prayer-book before my eyes, that none might see my sorrow. I cannot describe the feelings of my heart: I was affected to see the sanctuary filled with soldiers and volunteers. When I came out of St. Peter's, Exeter, I went to the church of Mr. * * *, and sat in his porch, and heard the sermon there. Both ministers exhorted the people to repentance, and shewed them their danger, as they said the enemy had got ground. This I thought right; but did not

think that either of them shewed it in such lively colours as it appeared to me. I was low spirited all the day: but was ordered to eat meat when I came to Mr. Woolland's of Heavitree. In the evening Mr. Woolland called us out to see a circle round the moon, at a great distance from it—



With three stars on one side of the moon, and one star on the other. Mr. Woolland said, we must observe times and seasons, and now it is a fast day, and the moon is circled like the globe of the world. The four stars are the four quarters, and three of the four were like a compass to compass in the world.

“ But in it there's a double mystery.
 For like a compass did the stars appear,
 And in the Seal the four stars they are.
 These things together, every one must see,
 Could never be contriv'd, nor made by thee.
 Now make the circle round the moon appear;
 Now make the four stars so placed there;
 This is the way I'll circle all,
 That in my compass come;
 Just as the moon was circled round,
 Just so I'll circle man.”

JOANNA'S PRAYER,

On the 16th of January, 1803.

O my God, for thy own honour and great name, and for the sake of thy dear Son, I pray thee, look down in pity on man, whom thou hast created in thy likeness, and now avenge thy innocent blood on the serpent's head, which is the devil, that betrayed the innocence of the woman at first, and

next entered into Judas to betray thy dearly beloved Son. Pity man, I pray thee, whose broken heart could not bear the remorse of his guilty conscience, but went out and hanged himself; saying, he had sinned, in that he had betrayed the innocent blood.

Here I was stopped and answered—

“ Now Joanna stop thy hand,
 I'll answer now thy prayer :
 For Satan must the trial stand ;
 And see my crown stands fair.*
 From types and shadows all is plac'd ;
 From types at first I spoke ;
 And they shall see my saving grace,
 That now thy prayer don't mock.
 For to it every one must sign,
 That wish me to appear ;
 I further on shall tell my mind ;
 For Satan's casting's here.
 The bill is found, now judge the sound ;
 For friends and foes do stand ;
 As they that judged it came from thee
 Do blame thy written hand.
 Such Blasphemy, they say, to pen,
 Condemn thy writings there ;
 I'll answer now the sons of men—
 Let Judases take care ;
 Because yourselves you all will hang
 Upon the cursed tree,
 If you the serpent don't condemn,
 And bring the guilt on he.
 For Judas's blood the victim stood ;
 And now look to the man ;
 If you like Judas now proceed,
 Your awful fate will come ;
 I say, like his your end must be,
 If you the woman cast ;
 Then on your heads must ruin be,
 A Judas' fate must burst.
 But if you say another way,
 And like the thief appear—
 “ 'Twas Satan did the whole betray,
 “ And innocence is here,
 “ In robes of white—we see the sight,
 “ How it was first betray'd ;

* Alluding to the crown in this book.

“ We see the women all in white”—
 When Christ the pious leads,
 By my command they so do stand,
 And so they must appear ;
 The Sun of Righteousness is come
 Their every guilt to clear.
 And when the woman's guilt is freed,
 And on the serpent cast ;
 Then I like man will next proceed,
 And Paradise shal. burst.
 I say again, ye sons of men,
 Now weigh the matter deep ;
 Your Maker must the woman free,
 Before your joy can break.
 But I'll end here, and say no more,
 But to the purpose come ;
 And now I'll fully answer here,
 From all that thou hast done.”

A communication given to Joanna in 1797.
 “ Let them weigh deep the whole together. It was
 in this year (1797) that thou didst write, by my
 command, the casting down of Satan ; and there
 were *Two Sevens* in the date—the one seven for
 the Creation, the other seven for Man's Redemp-
 tion, and to be done in seven days, in the third year
 of the new century. And all men shall find the
 Three-One-God will now go on conquering and
 to conquer, till he hath put down all principalities
 and powers, and the workers of darkness in high
 places—and the workers of darkness are the devil,
 and all his hellish host.

But now I'll rid him off the coast,
 And bring a glorious day for man ;
 And Paradise they may command.
 But shall I make them drunk with wine,
 Before my full appointed time ?
 My labour they could never do,
 To bring the mysteries to men's view.
 Therefore the best wine I keep back,
 Till Satan hath receiv'd the stroke,
 And by the Judge and Jury cast.
 They'll find my Spirit after burst ;
 But joy would sooner kill than woe,
 If I should let my Spirit go

Unguarded, like the sons of men,
 To know that Paradise you've won.
 No, no, like thee I do appear;
 And in the house I tell them here;
 But at the table thou'lt not sit;
 Because this day thy work is great;
 And great the work it must appear;
 Because the seventh day draws near,
 That thou the trial then must stand,
To be condemn'd or freed by man.
 And every man is plac'd by ME:
 And let the Jury all agree
 To speak with an united voice—
"To save the woman is our choice,
"And let the devil to be cast;"
 And then the mysteries all shall burst.
 For every victory they shall gain;
 And soon they'll find I'll shame all men;
 Because my footsteps are behind—
 A Cana's wonder fast they'll find.
 So now for battle all prepare;
 My breast-plate is before you here,
 And all my armour put you on;
 And soon the water shall become,
 I tell you all, more strong than wine:
 That every water-pot shall find.
 The water-pots I'll place as men—
 The weakest words at first must come,
 Wherewith I first have fill'd their minds;
 But deeper mysteries are behind;
 And then the wine it will appear—
 The Governor will see it clear,
 That I preserv'd it for the last;
 And all shall know the marriage feast
 Doth daily in this house appear;
 And every mystery soon I'll clear;
 For here's the house that I shall bless,
 And here's the love that men express,
 To one, the other, and the Lord,
 And fast my words will fly abroad,
 That every nation soon will see;
 And they are workers now with ME,
 To bring my glorious Kingdom down;
 For like the Psalm will all be found;
 And every land will bless these men,
 When I have made the mysteries plain."

Here I must introduce the following Letters.

A Letter to the Reverend Archdeacon MOORE,
March 11, 1796.

REVEREND SIR,

I must beg pardon with troubling your honour with a letter; but conscience commands me, and it is of the greatest importance; and I trust to your good sense to forgive my weakness, if you judge me harshly, in relying on spirits invisible; but I have strong grounds for it. In 1792, I was told what was coming upon this nation, and upon the whole earth; but was judged by all, at that time, to be out of my senses to believe it; as there was no appearance of its coming true. I was ordered to write and seal it up in 1792, and I obeyed the voice. The strange dreams and visions that I had by night, and the manner they were explained to me by day, astonished me; as it was beyond all human reason to fathom the depth. My friends feared a strange infusion had seized my spirits, and had told me what was not true, as it was so unlikely; but when the truth came on, some believed, and others did not; though every thing hath come perfect to my writings in this nation, and in all other nations; and I have been told ever since what would happen the ensuing years, and was ordered to seal it up at Christmas, and not to keep the seals in my own possession, but leave them with creditable witnesses: as my near relations were against my making it public, as they thought the storm would soon be blown over. But I was told by the Spirit they had prophesied out of their own hearts, and had seen nothing, and their wisdom would perish.—Unbelief would not prevent the truth of my writings. I have found it true. And now I may say with the prophet of old, “My heart is broken, and all my bones shake, because

"of the Lord, and because of his holiness;" as I am told we have lifted up our hands against him, and are bringing destruction on ourselves; for, who is he, who fighteth against the will of the Lord, and prospereth? As I am told the antichrist must fall, and all the gods which they have set up; for, the Lord hath whetted his sword, and will bathe it deep in the blood of his enemies, for he is now treading the wine-press of his Father's wrath: and will ye tread it against me, saith the Lord? Therefore have we fasted, and the Lord regarded us not. His ear is not heavy that he cannot hear, nor his eye darkened, that he cannot see: but we stumble at the noon-day sun, and if we go on we shall roar like bears, and mourn sore like doves, and be in desolate places like dead men; and we shall bring the sword, the plague, or the famine, upon our land. I was ordered to write unto you and five more worthy divines of God's word, to lay before you how every thing had been revealed to me, and how the Bible is explained to me from the beginning of the fall of man to the last chapter in the Revelations, by a Spirit invisible; and these are the words spoken to me:

I have sent my angel unto thee,
To warn all men before;
That of the blood of every soul,
That I may now be clear."

And it is said to me, If I any longer keep silence, the blood of the nation will be upon my head, and my end will be fatal. Now, sir, if you will give yourself the trouble to hear on what foundation I build my faith and fear, I shall be happy to wait upon your honour; but cannot take that liberty without your approbation. I trust to your goodness to answer my letter. Please to direct to Miss Bird's, Mantua-maker, Strip-coat Hill.

I remain, with the greatest respect,
Your very humble Servant,

JOANNA SOUTHCOTT.

A Letter to the Reverend Chancellor NUTCOMBE,
March 20, 1798.

REVEREND SIR,

I beg pardon for troubling your honour with another letter, after troubling you with one before. I was told that your silence to it proceeded from judging me out of my senses. At this I do not marvel.—I was jealous for myself, in 1792, being foretold what was coming on the earth, and how it should come on.—I wrote it; but might say, with St. Paul, whether in my senses or out of them, I could not tell what Spirit came so powerfully to visit me by day and by night. I well knew time would make mention whether it was from the Lord, or from Satan in disguise; but time hath removed all doubts from me. The end of all things is at hand, that the scriptures foretell. I was told, sir, that you judged Prophecies had ceased ever since our SAVIOUR was upon the earth; how then will the Bible be fulfilled to bring all men to the knowledge of the LORD? It hath been concealed from man ever since the Fall. How will ye explain the 12th chapter of the Revelation? The wonders John saw in the heaven were but a type of what was to come upon the earth. Therefore I do not marvel, ye all wonder at me. The 19th chap. hath the same meaning—no man could ever explain it, that no imposter might ever arise. The SPIRIT and the BRIDE have the same meaning. You may think me vain, sir, to believe these things should be explained to me. They are but types and shadows, for men to know the Bible is fulfilling; and the end is at hand, and men's hearts will fail them for very troubles, that do not know the visitation of the LORD. I do not wish you, sir, to give credit on a sandy foundation, or rely barely on my written words; but judge for yourself, as you are chosen, not of me, but of the LORD. If

HE hath not spoken by me, I must be the greatest impostor that ever came into the world. But I trust to your goodness not to judge me so harshly, nor condemn me unheard; for that is more cruel than the Jews. Paul was permitted to speak for himself before he was condemned; and shall I say in a Christian land, I am condemned for the blackest crimes unheard? I shall be happy to answer for myself, if you will permit me to wait on your honour. Please to send an answer by the bearer.

I am, Rev. Sir,

With the greatest respect,

Your humble Servant,

JOANNA SOUTHCOTT.

March 12, 1800.

The following words were spoken to me, in answer to the ministers mocking my writings :

“ If they go on as they’ve begun,
 The nations all may weep ;
 Out of my mouth the word is gone,
 And I shall it fulfil.
 Unless the priests they do awake,
 Your nation I shall chill
 • With sore distress, to wound your breast,
 When *harvest* doth appear,
 By sun or rain to hurt your grain,
 And bring a famine near,
 By scarcity you all will see ;
 But if they do awake,
 And now repent, like Nineveh,
 Their cause I’ll undertake.”

I must beg my readers to observe this was in March 12th, 1800, after I had sent the letters of the Harvests of 1799 and 1800 to the Rev. Archdeacon Moore and the Rev. Mr. Pomeroy; and though the truth followed in the year 1799, yet they did not believe it would in 1800, so continued mocking till the harvest came on; and I must beg to call to the remembrance of the public, how many hundred thousands of bushels were had from abroad

that year to save us from a famine. All the farmers in Devonshire said there was not corn enough to last till Lady-Day, if we had not a supply from abroad.—So I must leave the readers to judge for themselves; and now I shall come to a copy of a letter I sent to the Rev. Mr. Tucker, Heavitree, in answer to his saying that a former letter of mine was composed and written by methodist parsons.

To the Rev Mr. TUCKER, Heavitree.

REV. SIR,

I must beg the liberty to answer for myself, as I heard you have said, that my letters, which I sent to you, were from a parcel of methodist parsons, composed by them to impose on the church ministers, and teach them how to preach the Gospel. If this is your belief of my letters, I must take the liberty to answer you as our Saviour did his Disciples—"Ye Fools and slow of heart this to believe." Ought not such woman to be put to silence, and all her accomplices to shame and confusion, if the methodists and I had agreed together to put the Bible in such a manner as no one ever heard or thought of before; to explain the mysteries of the Bible, as I have written to you and other ministers, and said I wrote them from the Inspiration of God, as it was explained to me from on high, being visited from the Lord? Now if this is done by the heads of men, as you say, we must be full of mischief, children of the devil, perverting all true righteousness, mocking of God, and deceiving of man; and I may add, deceiving and being deceived, bringing on ourselves swift destruction; and our crimes are enough to bring down the vengeance of God on our land, as there are no Pauls full of the Holy Ghost to put us to silence. But now to come to the purpose—"Judge not, that ye may not be judged; condemn not, that ye may not be condemned." As high as the heavens are from the

earth, so high are my writings from the thoughts, knowledge, and understandings of the methodists, and as far as the East is from the West, so far are my writings from your thoughts, if you judge them from any cunningly-devised fable of men. I now speak boldly and affirm, if my writings do not come from God, there never was any person wrote by the Spirit of the Lord since earth's foundation was placed. The same Spirit that first inspired men to write the Bible, hath inspired me in these last days to fulfil it, beyond the reach of human learning. The letter which I sent you on the 12th chap. of the Revelation, was explained to me from the thoughts and private conversation of the Rev. Chancellor Nutcombe and the Rev. Archdeacon Moore ; for I was told by the same Spirit I wrote by, what they had said concerning the letter I sent to them, and they had judged the Man-child to be Christ ; but could not tell how to make it clear of the Woman travailing in heaven to be delivered. This, I was told, was their private conversation together, though I never heard any one say it. But I may say as Elijah said to Gehazi, when he went after Naaman : " went not my spirit with thine ? " The truth of this you may easily find out from them ; as I do not think they will deny the truth, if it be so. But I believe it from the Spirit I wrote by ; which is invisible. I was surprised to hear in what manner Mrs. C—— spoke of me. Doth she think I am another such as herself ? I can assure her, I feared sin from a child, and I cannot mock God, nor trifle with eternity ; neither am I jesting with the ministers of the Lord. The letter I sent to the Rev. Archdeacon Moore last spring foretold the harvest perfectly as it came ; and it was written within the letter, that the first would be mockers, and such harvest should follow. I was ordered to put it in

my own hand-writing, to prevent his reading it before the time was expired. You may marvel how a woman that professed to say she is called of God to write such deep prophecies, and have the mysteries of the Bible explained to her, should write such a hand as no one can read. But this must be to fulfil the Bible. Every vision John saw in heaven must take place upon earth; and here is the sealed book that no one can read. For what is sealed in heaven, is sealed on earth; what is loosed in heaven, must be loosed on earth. I write to you, sir, as a friend, to judge for yourself. If unbelief do still abound, the next harvest will be worse than the last; and your repentance may come too late. I am ready to answer for myself in all I have said and done. I have written no cunningly-devised fable to any man, but written to make known unto all men the SECOND COMING OF THE LORD JESUS CHRIST; and am, with the greatest respect,

Your most humble Servant,

JOANNA SOUTHCOTT

Now I must beg my readers to observe, this letter was written the 2d of March, in the year 1800; and the harvest that followed was worse, as foretold, than the former of 1799.

A Communication given to Joanna, Jan. 30, 1797, in answer to people's saying, the fall of man came *only from eating of an Apple*.

The Answer of the SPIRIT.

" From trifling things I did begin;
 The Apple was the first:
 Then was it not a trifling thing
 That man was surely cast?
 'Tis not the Apple I regard,
 But disobedience there;

That brought on man my just reward,
 Which he with shame did bear.
 Now as he did not me forsake,
 But owned his sentence just,
 I gave my word, upon record,
 To save him at the last.
 For here is love I then did prove,
 And well I knew his fall;
 Therefore my Spirit high did move,
 To die and ransom all,
 That will obey what I did say;
 My Yoke is easy here :
 If Men will now rely on me,
 Then every bond I'll clear.
 As Satan held me to my word;
 My word I did fulfil :
 Now let men be as wise as he,
 Then Satan's heart I'll chill.
 I was the author of men's faith,
 Their finisher will be :
 So Abel's blood for vengeance cried,
 Yet mine shall set them free.
 I am not man, it shall be known ;
 I know what Cain did feel ;
 When Satan gave the fatal blow,
 I was near his heel.
 His brother's keeper he was not,
 And that I well did know ;
 The words of Cain were not forgot —
 The mysteries I shall shew.
 As men do say it is from thee,
 Can'st thou these things explain ?
 Thou answerest no : then let it go
 To thy weak foolish brain.
 If men do say it is by thee,
 The heavens sure must smile :
 To see the simple sons of men
 Stand silent all the while.
 To hear a woman's head's so deep,
 To puzzle mortals here ;
 The Shepherd cannot keep his sheep
 If he be murder'd here ;
 And murder'd here he sure must be,
 His life and senses gone ;
 If ye believe such simple sheep,
 Hath all these wonders done ;
 At such a time to write my mind,
 Was e'er such thing before ?

Bring ME the likeness, and the time,
 Then an impostor's here.
 But if the likeness never was,
 That any man can prove ;
 Then know the Bride must sure be here—
 Hath she denied my love ?
 Is she ashamed to own my name ?
 I'll take her shame away :
 Because she knows, she is too low—
 Doth blush the truth to say.
 But now, I say, with modesty,
 I'll surely make her bold ;
 For if her head be covered then,
 The TRUTH she shall unfold.
 O now of Cain I shall explain—
 He surely fled away ;
 Because the sheep he did not keep—
 Think on that fatal day ;
 His brother dead, and he was fled,
 And shepherd there was none ;
 His brother's keeper he was not,
 He dreaded his brother's groans.
 So now with men 'tis just the same,
 For Satan strikes them dead ;
 Or else they'd see the mystery,
 That they were all misled,
 For to believe another Eve
 Should lead mankind astray ;
 The woman then might make them grieve,
 And cast the blame on ME.
 For on ME all the blame shall fall,
 If thou dost man deceive ;
 My PROMISE is forgot by all—
 Oh, how do men believe !
 I made her to complete man's bliss,
 So he was not alone.
 I knew the serpent would molest ;
 I made her of man's bone,
 That at the end it might become
 To strike the rebel dead.
 So now from Cain, it must be known,
 He sure must die, or flee :
 Because my sheep he shall not keep,
 As he hath murder'd here :
 For I myself will watch my sheep,
 And take them from his care.
 So let him fly, like Cain, that day ;
 He brought that curse on man :

And he must fly, I say, like Cain,
 Or else go to his den.
 And now unto Isaiah come ;
 He prophesied of ME :
 But said a bone should not be broke—
 And deep's the mystery.
 As perfect Man I then did come,
 Born of the Virgin there ;
 But now 'tis in the Woman's form,
 I'll make the mysteries clear.
 So here's the Bone, that stands alone,
 A stumbling-block to man :
 Close by your side behold the Bride,
 And marvel what you've done.
 For just like he, I say, you be,
 And every man's asleep :
 But with surprise lift up your eyes,
 And tears of joy now weep.
 My love's unknown to every man—
 The bliss I have in store ;
 For in your hearts it never came,
 The golden days are near.
 Your standing's stronger, 't must be known,
 Than 'twas before you fell :
 The sword that pierc'd my Mother's soul,
 Shall shake the powers of hell.
 So death and hell they both may swell,
 And rage against the Bride ;
 But they shall know, and tremble too,
 That I am by her side."

Here I ended, January 30, 1797.

In the night there were hard winds, like thunder, with heavy rains, so that I could not sleep, but lay restless all the night; and fearing to believe the glorious promises which had been made to me, thinking they were too great, tears drowned my eyes, to think that I had lived no more to the glory of God; and tears of joy to think of his loving-kindness to man, and the happy days that were approaching, when Christ should be all in all, and Satan chained down: I had many strong promises made to me to banish my fears. I then went to sleep, and thought Satan came to me,

and put his hand in my mouth. I thought I bit off his fingers, and fought and overcame him.—I had many other strange dreams, which I could not call to mind.

The Answer of the SPIRIT to the Weather, and to my Dream.

" Now what thou'st written I will answer ;
 As the thirty days were gone,
 In the night came windy weather—
 Fast the storms are hastening on.
 But if ENGLAND does awake,
 And come to perfect day,
 'Tis other Nations I shall shake—
 The sunshine here you'll see.
 For as the clouds this day dismiss,
 The sunshine at the end ;
 Then shining days I'll bring to pass,
 And stand your every friend.
 So now 'tis time for te awake,
 And restless be like thee ;
 But will they wish to fall asleep,
 And say these things must be
 Too great for any to believe,
 And let it die away ?
 Then 't must be known Satan will come,
 And meet them with surprise ;
 Into their mouths he'll put his hand ;
 But let them now be wise—
 His fingers bite, his offers slight,
 And then they must come off :
 For though he watch'd them in the night,
 I'll bring his schemes to nought :
 His hands I'll clear , thou'st nought to fear,
 And bite his thumbs away.
 But now to thee I'll answer here,
 It is too much for thee
 To feel, and know, how things do go,
 And have thy senses clear ;
 Therefore I always stumbled thee,
 That thou may'st stand with fear.
 Because a child, that's never spoil'd,
 Will careless go alone ;
 He'll headlong run, and down he'll come,
 And dash against a stone.

When this is done, his father's hand
 He will hercafter crave ;
 Though stumbling then he goes along,
 His father's hand doth save.
 As many children partly fall,
 When in their father's hand ;
 The father takes them in his arms,
 He finds they cannot stand.
 When tir'd they grow, thou well dost know,
 The child doth then complain ;
 The father takes them in his arms,
 And carries them along ;
 If sleepy in his arms they grow,
 He safely carries them home.
 So here's the FATHER and the CHILD,
 The SPIRIT and the BRIDE.
 She leans upon her HUSBAND's arms,
 The truth can't be denied ;
 If she's assaulted in the way,
 The husband doth protect ;
 And if the rebel boldly grows,
 The sword hath often fought ;
 For what have men of valour done,
 Their honour to maintain ?
 Sooner than see their Bride become
 A victim unto men,
 A challenge send, mark what thou'st penn'd,
 (For I shall challenge here ;)
 Sooner than thee the victim be,
 My sword shall surely clear.
 Thy name and nature well I know ;
 What shall I answer here ?
 If I should let my Spirit go,
 Thy eyes thou drown'st in tears ;
 Therefore asleep thou still must keep,
 Until *the challenge come*.^{*}
 Have I no second in the pit,
 To bear my armour then,
 To draw a sword (I mean the word,)
 And prove I'm injur'd here ?
 To say my Bride hath been misled,
 And an adulterer ?
 The words are high, the cause I'll try,
 My glittering sword shall come ;
 I'll never stoop so low to look,
 And let my honour down.

* The challenge in the hand-bills in January, 1803.

I have begun, I will go on
 To vindicate the Bride ;
 And if a second I have none,
 (The field is open'd wide,
 The challenge bold,) the fight I'll hold,
 And no man will I fear ;
 For conquering I will conquer now—
 I'll surely kill or cure.
 As I've begun I'll now go on,
 And prove the Bride is free ;
 For an impostor she is none,
 And that you all shall see.
 A wife may often be mistook,
 In what her husband meant ;
 Part of his words discern'd them not,
 To fathom his designs ;
 For often this is done by man,
 He tells not all his mind.
 Now to that purpose I shall come,
 And fully answer here ;
 "This is a perfect type for man,
 Which in the end I'll clear."

From the Sealed Writings, opened on the 12th of
 January, 1803.

Old Christmas-day, 1795, I was commanded to write and seal up the King, with half the nation that was loyal to him, and seal it before twelve o'clock, and then go out and look at the moon. I sealed it up at eleven, and went out to look at the moon, and saw a great mist over the earth and in the heavens ; so that the earth was covered with the mist, and there was not a star to be seen ; but only a halo round the moon. I saw something remarkable in the moon, and the clouds round it. I called to Mrs. Minifie and Mrs. Woolland : they said it was too cold to stay out. I saw an appearance of a man dart through the moon, and I said,

I wished they had seen it ; for if I told them the truth they would not believe me. I went in and staid some time, and at last rose up to go out again, and was answered in going out, "*this is the last time.*" Soon after I came out, the clock struck twelve. I went in dissatisfied, as I saw nothing more extraordinary at that time than I did at eleven ; and being ordered to look at the moon for ends which I should know hereafter, I expected to see something remarkable ; and my friends said it was common to see the mist over the earth, and in the heavens. In the night I dreamt I was in a room where men were dying of clothes in a furnace, so that the mist covered the room. At last I saw them take out something that was smoking, tied up by the middle, and hung upon a pole. I went into another room, and two men came in after me with a pole over their shoulders, and a pig tied to it. They then let it down and untied the pig ; I perceived life in it, and asked why they put it into the furnace alive ? They said they must, but the pig would not die then. The pig came towards me with the steam issuing out of his mouth and nostrils, as though he would devour me ; but the men said, he should not hurt me. The dream was answered in the following manner :

" All these mysteries I'll make clear to thee.
 The men were dying ; thou the smoke did'st see ;
 The furnace at a distance then was seen,
 And after that thou saw'st the pig brought in,
 Tied in the middle by two single men.
 Thou saw'st the pole, and then the pig put down,
 Untied the cord, and then it stood alone ;
 But life was in him, and the smoke appear'd ;
 Thou gaz'd upon him, and thou wast afraid.
 Now what thou'st written I well know is true ;
 'Twas I that brought this vision to thy view ;
 And with the furnace first, I say, begin—
 It is already on the sons of men

The smoke ascending upwards will appear,
 There's coming on, I say, some awful years.
 Satan already, I say, is fast bound,
 And by the Gospel's pole he must come down.
 The anger of the LORD it now will rise,
 And Satan's fury, that is in the skies.
 Where he came from, I say, thou didst not see,
 Until the pig he was brought in to thee ;
 So now, I say, his dye's already cast,
 But on the earth he'll for a season last ;
 Because thou sawest he certain was alive,
 And to believe it thou wast first deceiv'd ;
 Because that smoking he was then brought in ;
 And now I'll make it unto thee more plain ;
 For on the earth he will with fury reign,
 Because he knows his time will not be long—
 He will not bear to leave my sealed ones.
 And with thy dream thou now hast ended there ;
 And from the mist I tell thee to be clear.
 They simply say, it is a common thing :
 But times and seasons you must sure observe,
 If from the Lord you'll any knowledge have.
 The wars are coming, discords are the same.
 But now observe, all these together come ;
 So now remember, at that very time
 That I had told thee for to seal up mine,
 And then I told thee to the moon to go,
 For ends hereafter thou should'st better know.
 Had a strange vision then to thee appear'd,
 Thou'st say the end already was declar'd.
 But now unto the purpose I shall come :
 Thou know'st that night I sealed up the King ;
 With half his kingdom I did seal him up ;
 Remember then thou saw'st the mist to smoke ;
 Then to the heavens thou surely didst look there,
 And then thou saw'st I'd seal'd up every star.
 I say again, I'll surely seal them up ;
 Come what there will, not one of them shall drop.
 Those that I said I'd surely seal them mine ;
 For thou must seal their names a *second time*.
 For by their Christian Names they all must stand
 In perfect order now is my command.
 For in the Resurrection they are first,
 And now I'll tell thee why I seal them last ;
 For death no power then on them can have ;
 I do not say they shall not see the grave ;
 But then the sting of death I'll take away.—
 This is a thing to all a mystery ;

But yet the mystery I will make more clear ;
 Death is a message they with joy shall hear ;
 The string of conscience, and the sting of sin,
 The pains of death from them shall sure be gone ;
 For like thy mother they shall fall asleep.
 Remember when she thought to thee to speak,
 Her life then in an instant it was gone ;
 Remember what she said unto her friend :
 " Her children she must leave unto the Lord ;
 " She did not wish to live"—her dying words.
 And when thou ask'd if she did feel no pain,
 Write thou her words, I'll answer thee again.
 She said, " no, my dearest child,"—

" Jesus can make a dying bed

" As soft as downy pillows are ;

" While on his Breast I lean my head,

" And breathe my life out sweetly th re."

So tears of joy I say will surely go
 With those ; for I will surely seal them so.
 For what I bind on earth, I'll bind in heaven ;
 And by the seals the lump it shall be leaven'd ;
 For at that time the stars were all seal'd up—
 I say again, not one of them shall drop,
 That give to thee their perfect Christian names.
 Before the year does end, all must be done ;
 For as the moon * divided was this night ;
 So will the hearts of men, you'll find, to fight ;
 Because that one part Satan will proclaim
 To work with power, and think they are his own.—
 But here his kingdom shall not long endure—
 I said I'd bind in bundles every tare ;
 And a quick harvest Satan he will make ;
 Into my garners I the wheat will take ;
 And those that will the devil now obey,
 I say, on earth they have not long to stay ;
 But of my sealed ones let him beware—
 He'll take his own, but he shall take no more.
 But whosoever will, may to ME come ;
 I say, that I will never cast out one
 That doth for refuge ever come to ME ;
 I am that CITY to which they all may flee ;
 The Man-slayer is surely now at hand ;
 The moon is parted, and the mist come down ;
 Unto MY word, I say, I'll ever stand.
 And now awake, O thou, enlightened land—
 But to thy Father's dream I bid thee go ;

* There was a black cloud like a streak across the moon.

The perfect dream, I say, thou dost not know ;
 But unto thee, I say, it is a sign,
 I am the very FATHER of mankind ;
 And now my Sons I'll surely come and cure—
 I know that Satan cannot them endure ;
 Therefore, I said I'd surely bind him there ;
 For well I know he'll never give them up,
 Till in my anger I do make him drop.
 The strong man arm'd, I tell thee he is here—
 A stronger man to conquer shall appear.
 Give o'er thy writing, I no more shall say,
 But I shall talk with thee another day."

I dreamed I was in an orchard, in 1796. Some of the trees were full of leaves without any fruit, and withered ; others with fruit that fell into the mud ; and other trees had fruit very thick and very high, so that no pole could reach nor shake it down.

" The trees that had no fruit thereon,
 The leaves were wither'd there,
 Thou didst not gaze so long upon,
 But mark what did appear ;
 The apples high thou didst espy,
 But they did never fall ;
 And now I'll shew the reason why,
 The mysteries I shall tell.
 Because that fruit I shall not shake,
 That stedfast now do stand ;
 They'll find my promises are great,
 Out of the reach of man.
 Under the trees the fruit was fall'n ;
 With dirt it did appear ;
 And thou may'st easy know it all,
 The perfect substance here.
 Under the trees the fruit was found,
 And damag'd by the dirt ;
 Upon the trees the fruit is plac'd,
 That I shall never hurt.
 Out of thy reach the apples stood ;
 Out of the reach of man ;
 Because the truth they'll all allow,
 The ark will there be found.

So now alike you three may be,
 And peaceably sit down ;
 Wait till you see the mystery,
 And how the end I'll crown.
 I said like Woolland * I would do,
 And he did threaten long :
 I've brought the mysteries to thy view,
 And to the purpose come.
 Because the voice † thou heard'st aloud,
 And loudly I shall call ;
 My wind shall blow, they all shall know,
 And down the fruit shall fall.
 Because my anger it shall burn,
 And they shall know the call ;
 But first the truth I will make clear,
 And all men I will try.
 Therefore my promise I keep back,
 And here's a mystery ;
 If I my wonders had begun,
 How could I any try ?
 Or shew how all men now would act,
 In this great mystery ?
 I'll shew the mystery at the last,
 And make the lines now clear ;
 'Tis I that strengthens now thy hand,
 And that a fool may see ;
 Or like thy pen thou must fall down ;
 And here's the mystery :
 For like the mistress thou hast been—
 Thy heart is wounded deep ;
 And now unto the sons of men,
 My fury soon will break.
 If like the servant they begin,
 As warning she did give ;
 I tell thee now what is my mind,
 Another jury have.
 Now from this day, to thee I say,
 I'll trifle here no more ;
 For on the *third*, it was my word,
 I'll open now the door ;
 For Leech's coming was the *first*,
 But none did then believe ;
 It came not as he did expect,
 And therefore was deceiv'd.

* Mr. Woolland had a set of troublesome servants, and threatened them for a twelve month, and at last suddenly discharged them.

† Joanna heard herself called three times.

So perfect with the Jews of old,
 So perfect this hath been ;
 Another jury I shall choose,
 If these do not agree.
 Now from the former who could judge,
 If thou had'st ended there ?
 From these two lines could any see,
 How things could now appear ?”

Zechariah 11th and 12th Chapters—Explained in part. 1796.

“ Now from these chapters I'll begin ;
 The mysteries there are deep ;
 From types and shadows now't comes on—
 The law and gospel keep.
 Thou know'st the price was valued there,
 That I was after sold ;
 But now the mysteries I shall clear,
 And all the lines unfold.
 The staff was BEAUTY that was broke,
 And valued at that time ;
 My Covenant from them was broke
 In my appointed time.
 * So by the Seals 'tis just the same ;
 Thou know'st 'twas broken there ;
 And round thy seals I bid thee cut—
 Let all men now beware.
 'Tis but the Church alone doth stand,
 And stedfast it will be ;
 When I've awaken'd every land
 'Tis there they all must flee.
 So here the chapters do go deep—
 Mark what was seal'd before ;
 I told thee plain that they would weep,
 To see how they did err.
 The types do in the ALTAR stand ;
 And stedfast shall endure ;
 I said the ARK was in MY HAND,
 And there must 'bide secure.

* Joanna was ordered to take out from one part of her sealed writings in the presence of witnesses, and to cut round her seals, as no seal was ever broke (from the first, until the 12th of January 1803. See the first page in this Book) except by the six men who met in 1795 to examine part of the writings; they were dissenters from the church, who contrary to the agreement broke the seals about three sheets, which they carried away. (See page 10 of the first part of Prophecies published in 1801.)

Blame on themselves they all will cast ;
 But who can blame thee there ?
 I said that Covenant would not last ;
 And now the truth I'll clear.
 Thou told'st them not to break the seals ;
 Then how can they blame thee,
 If to their wisdom they will trust,
 In such a mystery
 As far surpassed all their heads ?
 Not one could it explain ;
 How could they say thou wast misled ?
 'The folly there of men !
 Out of their mouths condemn'd they be ;
 Their folly don't discern ;
 But I'll explain the mystery,
 And show how they did warn ;
 Because that good men were deceiv'd,
 Was all they could assign ;
 Then why not they as well as thee ?
 'Twas pride puff'd up their minds ;
 But then they thought they must be right,
 As all were of one mind,
 And I shall bring the Truth to light,
 And shew what lies behind ;
 All of one mind they did agree,
 The priests must appear ;
 So now my shepherd he is come,
 I'll fix the standard there.*
 If they were right in all they'd done,
 Then let them all agree ;
 And to the standard let them come ;
 For that's the mind of ME.
 Because their covenant is broke—
 I said it was not good ;
 None mark'd the words that I had spoke ;
 Nor were they understood.
 So in the end they will be right ;
 Because it was my mind
 To fix the standard to the Church,
 And there I shall resign."

* A Minister of the established Church who called to advise Joanna.

Explanation of the 33d Chapter of Numbers, given to Joanna in 1796.

" Now this chapter doth thee puzzle,
 As I said before to thee ;
 And as thou canst not explain it,
 I shall shew the mystery.
 Moses my command had written ;
 To the Jews he did it give ;
 But thou know'st how they were smitten ;
 For by it they would not live,
 See the judgments there did happen ;
 If that this you will prevent,
 Let them do as I have spoken ;
 Or they surely shall repent.
 Thou'st devis'd no cunning fables ;
 And that every soul shall know
 Where's the man that now is able
 All such writings for to shew ?
 In thy heart thou answerest, no one ;
 And the truth thou answerest here ;
 And the truth's in all thy writings,
 I will make them to appear.
 Now to thy ribbon thou must look,
 And see how't doth appear ;
 No perfect likeness in it be ;
 But see the mystery clear.
 The stars on both sides they do stand ;
 The parting is between ;
 So Jews and Gentiles both may come,
 And I shall both redeem.
 Therefore this thing I did ordain,
 That different you should wear ;
 The four stars are at the top ;
 And see the crown is clear.
 The four stars were seen at first,
 I told thee, in the seal ;
 The four stars in heaven were plac'd—
 The mystery I'll reveal.
 The four stars do now appear,
 That thou must wear that day ;
 Then now my jury all must come—
 I bid them all obey.
 To judge as men they must begin ;
 And thy accusers come ;
 No greater trial e'er was found,
 Than now is coming on,
 Since on the Cross I did expire,
 To die for sinful man.

I'll own the trial then was high;
 But to the purpose come;
 For thou art equally now condemn'd,
 A mad-woman to be;
 And if the truth they thus deny,
 Their folly let them see.
 Thou know'st thou art already cast,*
 And by one jury tried;
 But now the mystery's at the last;
 For twelve must be applied.
 Now let them for my Church appear,
 And let my chosen come.
 It was the Church that first believ'd;
 Then who must I condemn?
 But here thy trial will be great,
 As I have said before;
 And they will find there's no deceit
 In all thy writings there.
 To judge as men they must begin,
 If they will stop my hand;
 Or else my vengeance fast will come,
 For to destroy your land.
 But thou hast promis'd to obey,
 And I well know 'tis true;
 'Tis I that holds thee by the hand,
 And will not let thee go.
 The power and word are from the LORD;
 But those that do thee blame,
 Will surely know, with one accord,
 I'll put them all to shame.
 If they against me still will fight,
 They shall not stop thy hand;
 For I shall bring the truth to light,
 And shew it in the land.
 But on condition I have said,
 Like Nineveh I'll do;
 And will ye wish it to appear,
 And wish to see it true?
 To this petition I shall answer,
 Let priests and bishops now awake;
 Then the King's heart I'll make tender,
 Ere my Sceptre I will shake.
 He that doth obey me now,
 Preserv'd will surely be;
 And he that doth refuse my word,
 My power shall surely see."

* By the Six first at Exeter, who broke themselves off through disobedience.

JOANNA, in 1796, put her pen into the bible with her eyes shut; and she found it in the Second Book of Chronicles, chap. xxix. v. 1. She was ordered to read it over: and was answered in the following manner by the SPIRIT :

“ Now this chapter thou hast read it,
 And a mystery 'tis to thee;
 But the mystery I'll explain it,
 And shew these chapters do agree.*
 By the law I did ordain it,
 That burnt-offerings they should shew;
 By the Gospel I command it,
 As a token of the law;
 Both together I have join'd them;
 All alike, I say, must stand:
 I am God and nothing vary—
 Wrong inventions come from man;
 Wrong inventions they're pursuing;
 Is my altar cleansing here?
 Do they know what they are doing?
 Let the priests then now appear;
 Every altar they must cleanse it;
 Nor support the Romish bands.
 They shall know what I'm pursuing,
 In short time, in every land.
 'Tis the altars I am cleansing,
 And that every soul shall know;
 If my priests do awaken,
 They'll prevent the fatal blow.
 For this land I will defend it—
 Peace and plenty they shall see;†
 For this thing I did intend it,
 That the earth may all know me.
 But if I am now denied,
 Fatal shall the ruin fall;
 Therefore thou must make it public;
 Let men know that I do call.
 For my Name shall now be known
 Amongst the sons of men;
 And to thy other chapter go,
 And I will it explain.”

* Isaiah liv.—Numbers xxxiii.—2 Chron. xxix.

† In the Summer of 1801, three ministers of the established church wrote to Joanna and inquired into the truth of these things.—The preliminaries of Peace followed in October 1801, and plentiful Harvests since.

The 30th Day of January, 1803.

The following communication was given to JOANNA, in answer to three ladies, and four gentlemen, who came to persuade her that no prophecies could be given to a woman for the fulfilment of the bible.—And they said, they thought that the happiness of man would never be completed here on earth. These words were given to me—

“ Let them answer the following questions—

The earth was formed, and man was made in the likeness of his Maker, to be lord of the creation; the woman was taken from the man to complete his happiness; as I said, it was not good for the man to be alone, and made the woman for his helpmate; and by her casting the fault on the serpent, his curse was pronounced to be above every living creature. Now let the learned answer this question, How is this to be done? The tree of knowledge was of good and evil,—The knowledge of God, and the knowledge of the Devil. Now, if they say the woman brought them to the knowledge of the devil, which is the evil, and never brings them to the knowledge of the good, which is the Lord; let them tell, how it was not good for the man to be alone? or how I came to do the will of God, if I do not make the woman what my Father designed her for? Will they answer, it was done by my Mother's bringing me into the world? Then tell me how that happiness was completed, and prove it is done? Let them tell what the prophet meant by the barren womb being made a joyful mother of chil-

dren; and what I meant by saying, the time should come, that they should say, "Blessed is the barren womb that never bore, and the paps which never gave suck?" Or what the apostle meant by saying, "that the married woman is in bondage to her husband; but the single woman is to the Lord?" And what he meant by saying "when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law?" Now, if they answer, it meant my being born of a woman, at my coming in the body; let them tell me, who is redeemed that was under the law? For the Jews were under the law of God; and will they prove they are redeemed?" What fulness of time was then come? What woman hath ever appeared clothed with the Sun of Righteousness, that hath been a wonder to mankind? Who ever professed to man, that she was to claim a promise of God to tread down Satan under her feet? Or, where is the woman that they can bring, who is ready to declare unto all men, her LORD is preparing to return, and visit the world in power and splendour, to fulfil all that the prophets prophesied of him: and that she is ready to bear the testimony of him by the truths which the SPIRIT hath told her—that the Spirit of JESUS is come to visit her, to enlighten all men, and to reconcile the world unto God; and that she is to invite them in my stead; as my SPIRIT is come to the Bride; so whosoever will may take of the water of life freely? Let them tell what the water of life means; and what the tree of life means, that the leaves thereof are for the healing of the nations; and whether the nations were ever yet healed? Let them tell what Spirit informed thee, in 1792, of all the things which have already come to pass? viz. The war, the dearth, the distresses of

nations, the fever in America, the rebellion in Ireland, the deceit of Holland, the conquest of Italy by the French, every bad harvest foretold the year before they came, and every leading event which has happened for eleven years past; the conduct of the shepherds (or clergy) foretold, and the threatenings pronounced against them. If I had not known what was in them, how could I say, I well might weep, to see my sheep such careless shepherds have, if I had not known they would be weighed in the balance, and would be found wanting? Now, let them tell, who knoweth the heart of man, but he that made and formed it?"

The Methodists, and all the self-righteous, I was foretold, would act perfectly like the self-righteous Jews; and they have acted exactly as foretold.

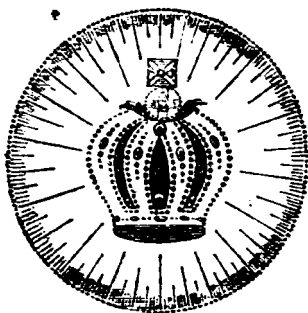
"The Jews said they were the seed of Abraham, and there they trusted for their salvation; the self-righteous say they are saved by being in CHRIST, without having my Spirit. This I foretold thee; and this is now fulfilled. Therefore, I said I would choose *their reprobates*, to judge thy written hand; and that sentence is now passed by them on the Jury. So let them that boast of wisdom now shew their wisdom, and answer all these scriptures, which I have mentioned; and tell what Spirit foretold thee all the truths in thy writings, which have already come to pass; and the others they will find are hastening on. Let this be answered by the learned, and I will answer thee again: and let them tell what death Adam died when he eat the forbidden fruit. For now they shall find I have a controversy with my people, and I will plead with them, in the SPIRIT, by THEE."

A communication given to Joanna, June 13th, 1797, in answer to Mr. Woolland (at whose house Joanna lodged) and a Mrs. Minifie, disputing about having a peace at the end of that month; Mr. Woolland saying it would be so.

" Now Joanna this I'll clear :
 Wondrous news may sure come here,
 When that ———— does return.
 On the seas, I say, I am ;
 Seas of sorrow do abound ;
 Every nation compass'd round,
 Full of sorrow and of sin.
 Now to reason I'll begin.
 I have dipt my sword in blood ;
 Where's the man that knows his God ?
 Or these fatal days discern ?
 Judge if I should alter one ?
 In thy heart thou answerest, no ;
 Then what swords shall I let go,
 If the Spirit's sword don't fight,
 For to make you sons of light ?
 Still my glittering sword must fly,
 Till the rebels do comply.
 Have I drawn the sword in vain ?
 Shall I sheath it up again,
 And my work left now half done ?
 No ! I say, I will go on :
 I to conquer have begun :
 The Pope his pardon bought of man,
 If his life that he would save :
 Sure his money he did give.*
 Lewis he hath lost his crown ;
 Holland in that state is found ;
 Every Nation is perplex'd.
 Now, I'll tell thee what comes next :
 If I stop the raging war,
 See my bible and be clear ;
 From the Gospel draw your sword ;
 Sound the coming of your LORD ;
 Let my thunder sound that way ;
 For my wheels shall not delay ;
 Perfect as the crown doth stand,
 Now's the sceptre in my hand.

* This alludes to a bargain between the Pope and the French at their entry into Rome about this time

Drawn the circle on both sides :
 Let the Cause be fairly tried :
 There the Olive Branch you'll see;
 In thy Seals the same you'll see :
 Every Seal you must compare :
 'Tis time for Shepherds to be clear—



That my CROWN may surely stand;
 And my BIBLE now command.
 Let his forehead be like thine,
 See the truth and make it shine.
 I will make his face like brass :
 Who shall now the man disgrace,
 That so wisely did appear
 To judge from whence thy writings were?
 Then now to challenge he may come;
 His armour-bearer must be known;
 For when Taylor doth appear,
 I'll prove his armour-bearer's here.
 In the balance they were weigh'd.
 Over-balance'd by thy head;
 And they were not wanting there :
 Soon the mysteries I shall clear."

I was ordered to stop the printing of this book; of the Sealed Prophecies, at the fifty-eighth page; and I must inform my readers, that there were fifty-eight persons, whose faith was clear that my calling was of God; and who signed their names to this truth, on the 19th day of January, being the last of the seven days when my writings were proved.

Now I must draw the attention of my readers, and desire them to weigh deeply what is written in each separate page. Let the two first be answered by those who say the Calling is not of God. And let it be answered how fifty-eight met together of one mind—and let the fourth and fifth page be weighed deeply, and answered with judgment; and not like children, who blame a thing because they do not understand it. Now I shall call you to the sixth page and the sixth day of the creation, and answer, why the LORD should not finish that happiness for man at last, which he created him for at first? Weigh the seventh day in the creation with the seventh page. Who will disannul that seventh day of rest for man? And one day is with the Lord as a thousand years, and a thousand years as one day. Here CHRIST has promised according to his Gospel, to bring in that one thousand years of rest to man; and here he has promised to triumph over Death, Hell, and the Grave; as you will see in the eighth page. And now I shall call you to the ninth page. Let the leprous men return, unless they wish to abide in their spots, and perish with their Leader; as you see it is continued on in the tenth page. Now weigh deeply the eleventh. Quit yourselves like men and be strong; that Satan may be cast and man be freed. Mark deeply the twelfth page; and see how strongly CHRIST hath promised to pay the debt of man's transgression, if we now

trust wholly in him, as a child trusts to his father. And now go on to the thirteenth, and see the threatenings pronounced against those whose faith will not be to believe, to rely upon his words. For now, see in 14 page the LORD will do as he did in the days of old, when HE saved Noah in the ark, and destroyed the world through unbelief. And consider deeply the 15th, 16th, and 17th pages; and see if men are not become as dry as the eggs that were boiled: and deeply weigh the 19th and 20th pages, and mark the 20th; particularly, what a body of stars was collected together when my writings were proved; and who all joined together as the heart of one man. Weigh deeply the 22d and the 23d pages. Remember this was in 1796; and now I am come to the City, according to my dream; and the seven stars, were joined with seven more, making fourteen; one seven went down to Exeter to inquire into the Truth; and now seven more have joined them: And I must beg every one to join with me in my prayer, in the 27th page, if *you* wish to bring the day of vengeance on Satan, and not on yourselves. Then see what is continued on to the 30th page; and there see the beginning of the letters sent to ministers; which is continued to the 37th page; and seven years I have been warning them without any effect; and must compare them to the boiled eggs. Here I shall begin from the 26th page, and give the explanation given to me by the Spirit.—“As the 26th page has the circle in it, so will I encircle all that come within my compass: for there is the mystery of the circle that was seen in the heavens. The three stars on one side in the form of a compass denote the Three-One-God, that placed it and commanded it to be drawn—and so will I encircle the names of those that believe; that I may know every name which signs for Satan’s de-

struction, and for the coming of my Kingdom, when I come to take possession of the earth. But let no one sign it, who does not wish it, or does not believe that I have commanded it by thee, who art the single star, standing alone to accomplish my Will, with three Shepherds, in my stead. Therefore I chose three, and no more, to begin and carry on my work with thee; and my Sheep are joined with my Shepherds, and so am I joined to them all, that join with thee in prayer for Satan's destruction; as thou prayest for it in the 27th page. There is a prayer for all to copy after: and I will encircle such; as the four stars are encircled within the compass. Now let the learned world answer how there came to be three ministers, or three shepherds, and no more: and they of the established church, to whom my promise was made. Let this question be answered by man, and I will answer thee again. But let it be known unto all men, I have compared these three shepherds as a Shadow of the Three-One-God, and invited the the ministers both privately and publicly to taste of my supper; but all refused: and this I foretold would happen at my second Coming; and let all men know it is now fulfilled. Now let them answer how the women came all with wedding garments, in robes of white, as tokens of innocence. --Two came without and went away. This is close to my bible, as I shewed thee in the 28th page; but men have placed their bibles wrong, and so they continue to do; but now they must call back all to their remembrance that I compared the shepherds to—Dumb dogs that cannot bark: and there was not one that appeared to condemn thee. I was in the house, as thou wast the day thou didst not appear (see 29th page) and that every soul shall know. Now let no one blame my shepherds who were present; for I tell thee and all

mankind, great is my promise, and great shall be their reward, if they follow on to know the LORD, as they have begun : but severe would be their punishment in time and eternity, if either of them should fall back, for fear of the anger of men ; as my word is gone out against the carelessness of my shepherds, who I told thee in the beginning would be careless for their flocks. Therefore, I said, weep ye ministers, mourn ye priests ; let the ministers weep between the porch and the altar, when the destroying angel goes through the land. But how could they weep, if they had been faithful shepherds to a faithless flock ? Then the flock might weep and the shepherds rejoice, to think they were clear from the blood of all men, as they had obeyed their LORD's command ; and the blood of the sheep must be on their own heads. And now let the call to the ministers be marked by all men, from the 30th page to the 37th. Seven years thou hast been warning them : But who hath believed the report ? or to whom is the arm of the LORD revealed ? I was found of them that I sought not after ; but was rejected of them whom I had called ; for like Adam they hid themselves from my Presence : and now let all men weigh their letters deeply. And now I tell thee, if there had not been found these three shepherds, to be as a Moses in the gap, as a Joseph in Egypt, and a Noah to build the Ark of the NEW COVENANT for man, your land must be destroyed by fire, as the world of old was by water : for I would not spare horse nor rider ; but would have brought the day of vengeance on all flesh, for nailing ME to the wood ; that wood should kindle a fire in my anger, and wrath in my fury, that should burn to the uttermost hell, if I had not found men to bring the Woman's guilt on Satan's head, as man brought his guilt on ME." So now, O men, judge for your-

selves, and tell me on whom the day of vengeance shall fall. Will you say on sinners? Then he that is without sin let him cast the first stone. But here must every tongue be silent, and every mouth be stopped. I am a swift witness against mankind. If I tell you the truth why not believe me? If I tell you lies, why not reprove me? Weigh my letter to the Rev. Mr. Tucker? and let it be known he was a Curate to the Rev. Archdeacon Moore, and often came to the house where I resided: yet no man reprov'd me; but privately said they could not believe the LORD would reveal his secrets to a woman. Then, ye should never have believed the fall came by a woman. "So now man stands to plead his trial alone; why he refuses the good, and chooses the evil; why he hath turned the past judgments into gall, and righteousness into hemlock. Or how can he run upon these rocks? Or how will he plough there with oxen? How will he break this ground, that is made as firm as the pillars of heaven? Is it good for the man to be alone? For as the woman hath borne the pains of hell, to bring in her natural children, so now she shall bear the joys of heaven to bring in her spiritual children. And as she hath borne pain ever since the fall, that was never cast on man, to bring forth the fruits of the womb, so she shall have that light given her, which never shall be given to man, but through the woman, to bring in the spiritual children.

Then now I tell you one and all,
 When you the race of man can call
 Without the woman to appear,
 Then say you do not want her here.
 If you without her can be born,
 I need not visit in her form,

To bring a SPIRITUAL race to man ;
 Because the woman was my PLAN,
 To have mankind be born anew.
 Now bring my Gospel to your view ;
 I said, ye must be born again.
 Look deep, ye simple sons of men ;
 And tell me how that man was born,
 You say, " from Adam 't might be known ;
 " Without the woman he did appear ;
 " He was the dust that perish'd there.
 " And so the dust doth still go on ;
 " And putrefaction's still in man."
 But of the woman I was born,
 (A mystery deep no man discerns)
 To putrefaction did not come :
 Then now like ME be born again,
 And from the woman all appear ;
 And then I'll make you sons and heirs ;
 For heirs of GOD you now shall be,
 And, as I said, joint-heirs with ME ;
 And of the SPIRIT now be born.
 You know 'tis written, in her form,
 That GOD would surely send HIS SON,
 When the FULL TIME was surely come ;
 That as in Adam all men died,
 Even in ME, it is applied,
 That all I'd make ALIVE to be—
 Appear vain men and answer ME,
 How you my Bible so deny ?
 The HOLY GHOST, I then did say,
 My Father would send in my Name,
 And all to your remembrance bring ;
 And all together is brought here,
 What men by learning cannot clear,
 No more than they can make a race :
 The Sodomites must men disgrace.
 I ask what children there did come ?
 For men's inventions all are wrong ;
 And so 't went on from Adam's fall ;
 I came as man unto you all—
 As man I lived, as man I died :
 As very man by you applied ;
 And yet you say I'm VERY GOD ;
 Then sure the woman must be know'd
 To stand before you like my Bone ;
 For GOD and MAN alike to join.
 The SECOND ADAM must appear,
 As in my Gospel you see clear,

Without the Woman. Who can clear

65

For to redeem you from the first ;
And there the serpent must be cast ;
Because he came to tempt the bride,
As he did Eve, it is applied ;
But she like Eve did *not* submit ;
And him I'll chain beneath her feet ;
And she shall surely tread him down ;
And all men's wisdom I'll confound,
That do like Adam now appear,
Condemn *ME* for the woman here,
As Adam cast the blame at first ;
But man shall find I'll cast it last ;
Because no more I'll bear the blame,
But put the sons of men to shame.
My *SECOND COMING* is begun,
I tell you, in the *WOMAN'S* form ;
And I'll go on and make an end ;
I died to be the woman's friend ,
And as her friend I'll now appear,
In every page that's written here.
And so I'll end it with the *CROWN* ;
As fifty-eight their names were found,
To sign their names, as doth appear—
Satan is cast, the *Woman's* clear'd.
And I'll go on to clear the whole ;
And now's your time to stand or fall.
So here's the Bone shall not be broke ;
The *SECOND ADAM* is your lot,
For to redeem you from the fall—
Appear vain men; and answer all,
How Adam's likeness can appear,
Without the *Woman*? Who can clear ?
Or how you'll cast the blame on hell,
Without the *Woman*? mortals tell.
Let all my Bible to appear ;
More blind now than the Jews you are ;
Yet they of wisdom did proudly boast ;
And by their wisdom they were lost.
And all men's wisdom is the same ;
For dead to knowledge man I'll name—
He was pronounced by the fall,
And now I'll prove you are dead all,
To every knowledge of your *God* ;
Confirm the lie which Satan said,
That a true knowledge you should gain ;
But soon I'll make you know you're men ;
And no more knowledge have of *ME*,
Than a dead corpse has eyes to see,

When he is buried in the dust ;
 So wrong your wisdom you do trust ;
 And so I 'm come to prove you're dead
 To every knowledge, as I've said.
 It is by faith that some believe ;
 But learning doth men all deceive,
 Wherein their wisdom they do trust ;
 The natural branch that way was cast—
 And the wild olive is the same,
 And so high-minded are become.
 Then now 'tis time to stand in tear ;
 The natural branches perish'd there.
 Then sure the olive will the same ;
 No man by learning knows my Name :
 So to your learning do not trust ;
 I tell you all *there* man is lost ;
 Because my Bible none discern,
 Nor in what manner I do warn ;
 For how could I pronounce man dead,
 If that his knowledge was not fled ?
 And now I am come to try them all,
 And down their wisdom it must fall :
 And all as new-born babes become,
 Confess that ye have all to learn ;
 And then I say I'll make you men ;
 And the GOOD FRUIT to all shall come,
 That will like Moses now appear ;
 Put off your shoes as he did there—
 That is your wisdom all put off ;
 Weigh deep these lines—I've said enough—
 And to the SEALED now I'll come,
 And tell you how I'll join all men.
 For how can man his talents boast,
 And prove his wisdom shines,
 When all his wisdom it is lost ?
 Another lies behind,
 And then condemns what he hath done ;
 Then where's the man can boast,
 To say his wisdom bright does shine ?
 No, every man is lost.
 In wisdom here no man can clear,
 To prove his wisdom's good :
 Because another does appear
 And say that it is bad.
 And so 't went on, I say, by man,
 Ever since Adam's fall ;
 And every century trace you back ;
 Then prove the truth of all.

But now I'll come to rescue man,
 And make the blind to see ;
 That when my Kingdom doth come down,
 You of one mind shall be.
 As I've begun I'll now go on,
 Till all are of one mind.
 And to the sealed letters come—
 My Kingdom there I'll bind.
 So now ye see the mystery,
 How I shall draw you all ;
 Ye that don't come, it shall be known,
 Must die in Adam's fall.
 For there's not one I will redeem
 From Adam's fallen race,
 That do not come with ME to join,
 And plead my SAVING GRACE.
 So by the SEALS, I'll now reveal,
 'Tis there your Names must stand,
 If you will be wedded to ME,
 And gain the promis'd land ;
 For there's no man that is not found
 For to be seal'd below,
 That shall possess this earthly ground,
 When I my Kingdom shew,
 For to come down, and rescue man
 From Satan and from sin,
 And give you all the promis'd land,
 That I for man ordain'd.
 "I know them not" shall be their lot,
 When I to man appear ;
 My Kingdom you have all forgot,
 And you're forgotten here,
 To have your names enroll'd above,
 As you've refus'd below ;
 You all despise my PERFECT LOVE ;
 And how will you appear ?
 I said on earth you must be seal'd,
 Before you were in heaven ;
 And now the mysteries I'll reveal,
 And I my Seal have given.
 The second Star doth now appear,
 And to the Bride is come ;
 If for the BRIDEGROOM you'll prepare,
 Then let your faith be known ;
 To give your names that I may come,
 For to deliver here
 From Hell and Sin ; my Kingdom win,
 And let your names appear ;

Or else your lot, "I know you not,"
 You'll find is then my cry ;
 The ~~Barren~~ ~~rocks~~ you have quite forgot,
 And let your lamps grow dry—
 That is, your faith is wither'd here,
 And all your oil is gone.
 I told you I should so appear ;
 But lamps in every hand
 Must then appear, when I come here ;
 I ask, what lamps must be ?
 It is a faith for to believe
 That I shall rescue ye,
 From death, and hell, and Adam's fall—
 The promise there was made ;
 And so I said, I'd rescue all ;
 Oh, men, be not misled !
 What's seal'd on earth, the scripture saith,
 Is surely seal'd in heaven ;
 Therefore your names I know them not,
 Where you no names have given.
 But those that give, and then deceive,
 And say their faith was wrong,
 They're loosed here, and shall appear—
 For so their lot must come.
 So now you see your destiny,
 The hours of all went wrong ;
 And twenty-four, now judge ye,
 For so the day is crown'd ;
 And so 't shall end, 'tis my intent ;
 The names must all appear ;
 By my command the names must stand—
 And so I have ended here."

This communication was given to Joanna, in
 1795, concerning the Sepulchre of our Saviour,
 and the Sealing up of her Writings.

" When in the Sepulchre I soon was laid,
 The stone was roll'd and the seals were made,
 To guard my Body, it might not arise,
 Or my Disciples e'er deceived their eyes.
 This was the wisdom first begun by man ;
 Now change the lines, and to the other come:

I said a Bone of HIM should not be broke ;
 Read o'er the chapter, see how it was spoke,
 That all the Bible it might be fulfill'd ;
 And every thing according to my will.
 Without a Seam my garment it was made,
 And interwoven ; but by man betray'd.
 But now the mystery I've explain'd to thee ;
 Or fatal now for all men it would be.
 But as my Coat was interwoven through,
 My COVENANT I make with Man is new :
I tell you it shall be without a seam,
When I do come all men for to redeem.
 For now the Bone it must to all appear ;
 It is not broken they may see it clear.
 For all my Covenant is sealed up :
 Three seals together are in every stamp ;
 The FATHER, SON, and HOLY GHOST, these three
 Combin'd together in the TRINITY.
 Bone of the Man the Woman first was made,
 And by the tempter she was soon betray'd :
 And in the garden I did find the same—
 It was the Devil then in Judas came :
 So like the Woman I was then betray'd ;
 Now in the Woman I will break his head.
 Thou know'st how Judas did himself condemn ;
 Therefore I pity now will have on man.
 'Tis well for Satan had he ne'er been born ;
 Or the proud waves confin'd him to his doom ;
 Because on Satan doth my anger burn—
 I'll save all souls, that now to me will turn.
 My arms are open all men to receive ;
 The water flowing will the fountain give :
 And let my GOSPEL sound from pole to pole ;
And free salvation must be preach'd to all ;
 Whoever will I bid them now to come—
 My Promise is, I'll never cast out one,
 That doth my favour now begin to seek :
 The time draws nigh that it will be too late.
 I spar'd the fig-tree but one single year ;
 'Tis in my Gospel, let all men beware.
 My feast's preparing, and my servants go,
 To know if they will sup with ME or no.
 The BRIDEGROOM's coming, let them oil prepare—
 It is too late when I have shut the door :
 For when the axe is laid unto the Tree,
 The Root cut down, the Branches dead must be.

Now glorious days, I say, are coming on
 To such as don't my favours proudly scorn;
 But they that do my favours now despise,
 Go with their masters, whom they do more prize;
Because this earth I've chose it for my own;
 And in my chariot I am coming down."

In December 14th, 1795, Mr. Kidner dreamed that the corn was ripe unto harvest, in some fields; but one was green, and could not ripen for want of sun. All on a sudden he thought the sun burnt so much, that he felt the heat, and was warmed thereby. The field of corn was ripened at once by the burning sun. There was some corn, however, green, and they were forced to cut it down, and carry it into another field to ripen; as the eaves of the trees shaded the field, so that the sun could not come to ripen it.—

The Answer of the Spirit.

"And now these lines thou hast read o'er to ME,
 I'll answer every single line to thee.
 The corn in other fields did ripen'd stand—
 Why art thou puzzl'd? *it is in this land.*
 This is the field he dream'd it was so green:
 In all thy writings plain it might be seen;
 For by the leaves the corn was shaded so;
 I say, the leaves do shadow all the corn,
 It was not ripe, nor fit for any barn,
 Until the burning sun did there appear;
 And now the mystery I will make more clear:
 The leaves that shaded it is men's wisdom so;
 Do not thy writings tell thee how to go?
 For now I tell thee 'tis the leaves of men
 They sew together and do shade the corn.
 Therefore no fig-leaves let them sew at all;
 But cry we're guilty, we are guilty all;
 And let your fig-leaves all be thrown away;
 And all shall burn to the most perfect day.
 For unto harvest must the corn now come;
 Because the tares I surely now shall burn;

But to the purpose I do bid thee come.
 The field he dream'd of it is Westley's room—
 The corn is green I'll make it to appear :
 Because, I say, themselves they so do trust,
 Thinking they are so wise, so good, and just—
 And as they're cleansed, now they want no more :
 But go the very way they went before :
 And 'tis their righteousness they do commend ;
 And on their wisdom they do all depend.
 But here thou'rt puzzl'd, and thy pen's put down ;
 And by their prayers they do thy senses drown :
 As in my merits thou sayest they do plead ;
 And what thou'st written I well know is true.
 And now I'll make it plainer to thy view :
 To make it plainer and to make it clear,
 They do not act according to their prayers ;
 For if they did, they would inquire to know,
 Whether the things thou speak'st of, they are so.
 Therefore, I say, the corn will still be green,
 Until men's wisdom it is all cut down ;
 And in another field to ripen there.
 Why art thou puzzled ? I shall answer here :
 The burning sun did ripen soon the corn,
 And bring it fit to put into the barn ;
 The burning sun it surely will appear—
 But for the present thou hast ended here.
 For what he dreamt he did not understand—
 'Twas I permitted it to come to thy hand :
 And they will better know another day,
 When I shall shew the true and perfect way."

February 22d, 1803. I dreamt that I was on
 an amazing large Tree, with such large branches
 and trunk as never was seen. There was a great
 number of people on it, like a flock of birds. I
 thought I stood on one of the large branches,
 and held by an UPPER BRANCH.. When I came
 to the end of the branch I stood on, I left my
 footing, and held fast by the UPPER one ; and
 that branch lengthened out like the water from

an engine, and carried me over many dangerous and difficult places. At last I was over a gate, where two horses were talking together; and I was carried beyond them, and landed upon an high, and beautiful, and clean bank; and then I awoke.

The Answer of the SPIRIT to the dream.

“ Now I will answer thee this dream;
 The TREE of KNOWLEDGE thou saw’st plain,
 And on the branches many came;
 And the true knowledge they will gain.
 The branch thou stood’st on is my WORD,
 To prove thy writings come from GOD;
 By all the truths that are past and gone,
 But when the Learned do appear,
 To prove the truth is not all clear;
 Then thou wilt hang upon my word,
 That is to come, and say, thy LORD
 Hath promis’d all for to fulfil;
 And they may judge it as they will.
 If they say Satan told thee first,
 No more on it thou’lt say thou’lt trust;
 But if thy calling is of GOD,
 He will fulfil the words he said;
 And on my words thou’lt trust to come,
 And leave the truths are past and gone;
 And then my arm shall strong appear,
 And from all dangers thee I’ll clear;
 Because my arm will lengthen on,
 And all my words I shall perform;
 And then my Bible all may see,
 Just like thy writings all to be;
 That in like manner I’ll fulfil:
 Then let the learned try their skill;
 And deeply weigh how all was spoke,
 And then discern how all did drop.
 No enemy appear’d at first;
 But in the end thy foes will burst;
 And then the mysteries all will see—
 So perfect true the end will be,
 That every truth I shall perform,
 And thou shalt find my out-stretch’d arm,
 Safely to land thee on the bank—
 Of Jordan’s river all may drink.

For in thy dream thou'st not discern'd,
 How it like thy father's yard did come;
 Because the gate was at the first,
 And at the end the river burst,
 And on the rising ground appear'd,
 And perfectly so I'll land thee there.
 So when the ice begins to break,
 Perhaps thy footing it will slip;
 And then thy dangers will appear,
 And then my arm thou'lt find is near,
 As thou didst find thy father's hand.*
 I said thou 'dst broke the ice for man;
 And soon their frozen hearts thou'lt see
 Begin to break, for to drown thee;
 And say "the calling is to high;"
 And Satan's malice fast will fly,
 And say "thou swell'st them up with pride;"
 And all the truth will be denied.
 But then their letters at the first
 Must free them all—no pride could burst
 When they thy writings first believ'd,
 And therefore men must be deceiv'd,
 To say their hearts were swell'd with pride,
 When every truth is here applied.
 But men must give their God the lie,
 If they my words will now deny:
 I said, that they who honour'd me
 I'd surely honour, they should see;
 And now I'll honour all these men
 That did awake to see it plain;
 But those that did despise me here,
 Lightly esteem'd they shall appear.
 So now from ELI all may see
 The promise made to man to be,
 If he like David don't become,
 I say, a Samuel shall be known
 To be a prophet in his room;
 And from a child it shall be known
 That he the man-child must appear,
 And all my office *he shall bear*;
 Unless that man do humbly turn,
 And like a David now do mourn:
 But here thy heart is griev'd within—
 Thou say'st a child must be too young;
 And won't my Kingdom now appear,
 Before a CHILD the truth can clear?

* Read page 79, of the Answer of the Lord to the Powers of Darkness.

Then thou dost say, it can't be soon ;
 And so your sun will cloud at noon.
 But from the Bells,* I told thee first,
 The calling of all Lands was plac'd.
 So here the first bell does begin ;
 And 'tis the first I shall call in,
 And free this Land from every tare ;
 And you may judge my Kingdom's here ;
 Then other Nations I shall call ;
 My warning it must go through all,
 Before I make a final end.
 And can all Lands so shortly bend,
 Before a child he can become
 At twelve years old to talk with men ?
 Or like young Samuel for to be,
 And learn my word like Timothy ?
 No, every Nation first I'll try,
 And then my arrows fast shall fly.
 But how can I in justice come
 To chain the rebel to his den,
 And every wither'd branch cut off,
 Before I do begin to graft
 Some other fruit upon the tree ?
 Then every root cut down must be ;
 For when that Satan is chain'd down,
 I sure shall shake this earthly ground ;
 And all his legions he will draw—
 It is a day no man does know ;
 And 'tis a day no man can bear,
 But those that know the truth before ;
 And they with joy will hear the sound
 When fast my thunder doth abound :
 And 'tis by thunder he will fall—
 My lightning flash, my thunder roll ;
 And every bolt shall fall on he,
 Till fast the Rebel he shall flee.
 And can these days so hasty come ?
 Then I must sure destroy all lands.
 But now if ENGLAND do awake,
 And all my Bible undertake,
 To shew them all that it is plain
 My SPIRIT's come to warn all men ;
 Then sure the tempter he shall fly,
 I say, like CAIN—the years draw nigh

* See Strange Effects of Faith, page 127.

That I shall bless this happy Land—
 I know, I've thousands that will stand
 As valiant soldiers in the fight,
 And now shall make them men of might,
 And every land before them fall;
 My Kingdom's hastening fast for all;
 And ENGLAND will possess it first,
 And wonders fast for all will burst.
 You'll find the storms are hastening on,
 To wet the ground that's dry become;
 And then the clouds I shall dismiss;
 Because the rest in me will trust,
 That I shall surely leave behind—
 You'll find my words are like the wind,
 That shall the hearts of thousands shake—
 'Tis time for ENGLAND to awake,
 And call the Nations from afar,
 And let them know my SPIRIT's here,
 But how the Nations shall I call?
 Appear, vain men, and answer all.
 How you my BIBLE will fulfil?
 I tell you, 'tis beyond your skill.
 Shall I in person come below?
 To call all nations shall I go,
 Because on earth I have no friend,
 Like my Disciples, for to send?
 My sons and daughters from afar,
 Shall I in person call them here?
 Because my SPIRIT can't be found
 To visit man, or know my sound?
 Then Reprobates you all must be—
 Appear, vain men, and answer me
 The following Words that I shall name,
 Or else I'll put you all to shame.

How am I to reason with man? It is written,
 "now let us reason together, saith the LORD;
 for though your sins be as scarlet, I will make
 them as wool; though they are as crimson, I will
 make them white as snow." How am I to plead
 with men, and bring them all together in a low
 valley, as a body of one people? And how is the

HOLY GHOST to come and comfort you in my Name, and bring all things to your remembrance? Or how is the prince of this world to be judged? or how is Satan to be cast down? or how is he to be chained down? and how is the **SECOND ADAM** to repair the loss of the First? and how are the Nations to be healed? How is my **WILL** to be done on earth as it is in heaven? or how will you bring men to the knowledge of the **LORD**, until they know **ME** from the greatest to the least? Let those that reprove, answer these questions. And let **GOD** be **TRUE**, and every man a liar, that says, I shall not fulfil my **BIBLE** according to my **PROMISE**. But how can men judge **ME** the **GOD** of **TRUTH**? When did I come the Mighty Counsellor, the Prince of Peace, the Everlasting Father? When was the throne of David established? or how shall I be the desire of every Nation, without my peaceable Kingdom being made known? and how shall it be made known without the Spirit of Prophecy? or how shall my Testimony be made known to men without my Spirit to warn them?"

The following is the Answer to **PETER's** drawing his sword contrary to his Lord's command.

“Like Peter all have done—
 Against my **WORD** you've drawn the **Sword**,
 And **ME** you all deny;
 But if like Peter you return,
 And look to **Calvary**,
 And see the rock where all is spilt,
 And see the **Rock** that stands,
 On what foundation all is built,
 You'll find **ME GOD** and **MAN**.
 Thou say'st thou dost not understand;
 Then I shall speak more plain;

For all are Peters in your land,
 And acting so as men.
 Is not my BIBLE all denied ?
 And men are all asleep ;
 Then now the field is open'd wide ;
 Like Peter all may weep ;
 Then tears of grief shall bring relief,
 And tears of joy shall come ;
 And they shall find I am the Rock
 That they shall build upon.
 So now like Peter all begin,
 And all like Peter end ;
 You'll find that Rock in every heart,
 For I'm the sinner's friend.
 So Peters here let men appear,
 And launch into the deep ;
 Then fish by them fast caught may be,
 Until the net does break ;
 Their labours I will surely bless,
 If they will me obey,
 And humbly come, as these have done,
 Then I'll exalt them high.
 Thou know'st how they are sealed up—
 I'll make the mystery clear ;
 But every proud and scornful heart
 Shall certainly come low ;
 And that I am the Lord above,
 That every soul shall know.
 Let nothing stumble nor surprise,
 Of what is coming on—
 If darkness now does cloud the eyes,
 The day-light soon will come.
 I'm not such fool, as thou dost say,
 To act as men would have ;
 Their judgment they do all betray,
 And did it at MY grave.
 Their worldly wisdom then did shine—
 I simply gave it up ;
 And simply from the sons of men
 Receiv'd the dreadful stroke,
 Simply, I say, all this was done,
 To stoop so low to man ;
 And simply now for to invite
 I surely have begun ;
 And simply I did all men try ;
 But WISELY I shall end ;
 And they shall know by PROPHECIES
 My BIBLE first was penn'd.

And now; I say, 'tis going through,
 The Revelation's come;
 And after that the Psalms* are penn'd;
 My BIBLE must be known.
 MAN was the first that did appear,
 And singly stood alone;
 The HELPMATE I for him prepar'd
 Did surely pull him down.
 Simply the fruit she first did taste,
 And gave it unto man;
 And simply then their dye was cast;
 Their ruin then began.
 For Satan's wisdom there did shine,
 To hold ME to my WORD:
 Now let men be as wise as he,
 And all shall know the LORD.
 This is the wisdom of a GOD,
 To deal with simple man;
 But when my wisdom flies abroad,
 They must to nothing come.
 And all their Babels down shall fall;
 That they have built so high:
 My simple wisdom shewn to all,
 Must make them to comply.
 And simply now the date is put
 The 29th of May;
 And when this letter thou didst write,
 The 23d thou say'st.†
 Then sure the date it was forgot,
 To man it must appear;
 But by the old stile this was put,
 And man does surely err.
 This is a hidden mystery,
 That man does not discern,
 That thou didst write the date to ME,
 And brought it out to man:
 And at thy folly men would laugh,
 And ask how this could be;
 That thou didst write the 23d
 What happened in that day?
 The 29th, before the time,
 They'll say that this was wrote:
 From GOD and MAN now this is done,
 And men discern it not.
 So all thy writings are the same;

* Singing Psalms at the end of some Bibles.

† Joanna wrote about a sermon preached on the 29th of May, and by mistake dated the letter the 23d, which was presented on June 4, that is, the 23d of May, old stile,

For every mystery's deep ;
 And all thy conduct they do blame—
 'Tis right and wrong thou speak'st.
 So right and wrong thou may'st go on,
 For ought that they do care ;
 But when my sheep I do demand,
 How will they all appear ?
 What ! perish in the wilderness ?
 Will then my shepherds cry—
 The wolf to carry off my sheep,
 While they were standers by ?
 And never stirr'd a step to save :
 How will they all appear ?
 The wounded the physician wants—
 The whole need not a cure.
 So if my judgments do come on,
 Let all men own ME just :
 For if the wolf do steal the one,
 He surely may the rest.
 Is this the way my flock is kept,
 Left to the shepherd's care ?
 The wolf to drag them in the pit,
 And left to perish there ?
 Then now my anger who can blame,
 If it should heat and burn ?
 And like the Gospel, say to all,
 TO ENGLAND I shall turn."

A communication given to JOANNA, in 1797, in answer to men's saying, that the first chosen were not religious enough for so great a calling, if it was of God ; for they said the twelve men, mentioned in the 12th chapter of Revelation, ought to be the best men upon the earth.

" With thy remarks I'll first begin,
 And answer next the sons of men—
 For just like thee they all may wait,
 Before they'll find a man complete.
 Perfection never was in man ;
 And now to reason I'll begin.
 The fall of man must first be freed,
 Before perfection you will see.
 Can man that's tainted by the fall
 Be FREE and have no sin at all ?

Then sure my blood was shed in vain,
 If men perfection could obtain,
 Till to the fulness they do come :
 For your Redeemer must be known.
 Till Death and Hell be conquer'd here,
 Some spot in man there will appear ;
 Therefore my blood for man was shed ;
 If there's no guilt, I've nought to plead,
 That for their sins I did atone—
 Their frailties to ME are known.
 The world I'll answer now like thee ;
 If upright men they wait to see,
 Wherein no spot can e'er be found,
 The Marriage never can be crown'd.
 For, like thy father, I do say,
 These noble men are gone away,
 That you can say did never sin ;
 But now to reason I'll begin :
 As men so boldly blam'd my choice,
 And think 'tis not their MAKER's choice ;
 I bid the sons of men appear,
 And bring ME twelve that perfect are,
 That no man living will condemn—
 I say it can't be done by man.
 Therefore these very men I choose,
 For to convince the stubborn Jews,
 That no self-righteous man is here,
 To say his merit this did clear.
 How could the race of Adam stand
 Guilty before the Lord,
 If upright men were in your land,
 Nor sinned in a word ?"

A communication given to JOANNA, in 1794, concerning the Vials in the Revelation, and taken from the Sealed Writings, opened Jan. 12, 1803.

" Now from the Revelation thou begin :
 They say the Vials were poured on the Sun,
 This is a mystery to all unknown :
 And now the chapter read thou o'er to ME,
 And then I'll answer all the mystery.
 For men dispute what they don't understand,
 Nor can find out what all these plagues do mean ;

But now I'll tell thee what thou'lt find is true.
 The past and present bring before thy view ;
 And from the vials thou must now begin ;
 They are already on the sons of men.
 The first on France is greatly poured there ;
 And now I'll make it plainly to appear :
 Have not the plague, and pestilent disease,
 The dreadful sword, and all such evil ways,
 Been in their city ? but they do blaspheme ;
 And who to seek the LORD does now return ?
 And now these things thou say'st they are not clear :
 That's in thy heart ; for surely I am there.
 But in what manner dost thou think 'twill be ?
 In perfect likeness must it be to thee :
 The perfect likeness thou dost little know ;
 But further on thou from the vials must go.
 For the first vial was poured on the earth ;
 In every nation you have heard a dearth ;
 But yet much dearer things will surely be ;
 And now comes on the other mystery.
 The dearth in France you know did first abound,
 Before the other vial was poured down.
 So in all lands it sure will be the same ;
 One vial is poured ; another will come on.
 The want of Bread it certain will appear,
 Before the other plagues they will come here. }
 That is the reason why the men will rise :
 Because that darkness will destroy their eyes,
 They will not say, that sin hath this decreed ;
 But their complaint will be for want of bread.
 For when the vials are pour'd upon the earth,
 Then every vial will soon bring on itself.
 So with the vials thou hast ended here,
 And on the sun the vials will soon appear ;
 But that's a mystery I to thee will show.
 No man by learning can these truths find out :
 It is of GOD, I say, let no man doubt.
 Thy pen's put down, and thou no more canst say :
 Till I shall further on direct thy way ;
 And now thy way I surely will direct.
 'Tis on the SUN the vial is poured out ;
 And fervent heat it shall so strongly burn,
 That all the earth shall feel it, and shall mourn :
 Because the sun shall burn so very strong
 That all the corn it surely will consume.
 One vial after another fast shall go,
 Till every vial is poured here below.

F

The want of bread & darkness will appear

In no fix'd kingdom have I e'er decreed
 The burning sun shall burn up every weed.
 For summer fallows I will then make bare,
 To burn the weeds, and to destroy the tares ;
 And a good Husbandman I'll surely be.—
 But now comes on the other mystery ;
 For now I'll surely be a man of war ;
 And in the Bible thou may'st read it there.
 'Tis not the word, the meaning is the same ;
 I'll be a man of war in every land.
 My sword shall glitter, that they all shall know,
 My spear is ready, and I've fix'd my bow.
 Now what thou'st read thou dost not understand ;
 But now consider what is in thy hand.
 Unto Isaiah thou must now repair ;
 In Jeremiah thou wilt find it there ;
 And now these chapters thou'st read o'er to ME,
 It doth appear a mystery unto thee ;
 But yet this mystery I'll to thee reveal,
 What I from ages have so long conceal'd.
 I said unto Isaiah thou must go :
 In Jeremiah thou wilt find it too.
 The Pen of Iron it is in thy hand ;
 And they shall find it so in every land.
 And now Isaiah thou hast search'd all through,
 And no appearance like it to thy view ;
 Yet in it thou the Prophetess dost see ;
 As it was in 'fore times now 't shall surely be—
 Great Peace in England after that shall be ;
 Because the remnant will believe in ME,
 'Tis the last plague that ever shall come here,
 Before the BRIDEGROOM doth to all appear—
 A happy land when all the storms are gone,
 The WHEAT preserved, and the weeds I've burn'd."

A communication given to JOANNA, in 1794,
 concerning the Second Chapter of Joel, and now
 taken from the Sealed Writings, opened January
 12, 1803. It begins from the ministers, in St.

Peter's church, at Exeter, ordering the people to leave the marble corner stones on each side of the altar, and to kneel in the front of it.

" Now leave the Building and the Corner Stone ;
 And every one to ZION now must come.
 For on the Corner Stone no longer lean ;
 But the FULL PROMISES you all must claim,
 Whereby your full atonement now is made ;
 And the FULL PROMISE quickly shall be paid.
 Now sing the song of Moses and the Lamb,
 And every one to ZION now must come ;
 And my FULL PROMISES they all must plead,
 And they shall find ME in the breaking bread.
 Now back to Joel I do bid thee turn—
 While it was reading it made thee for to mourn ;
 Because that they so dreadful did appear ;
 And every soul shall find that day is near—
 A day of mourning it will surely be
 To those that do not put their trust in ME.
 My voice most dreadful every soul shall hear—
 Saints shall rejoice, while sinners' hearts shall fear,
 The earth shall quake, and tremble at my word,
 The moon be dark'ned, and be turn'd to blood.
 The meaning of that word thou dost not know,
 Why from the moon such streams of blood do flow.
 So I have told thee that the moon is new,
 As a sure token all these things are true.
 But yet the mystery they can never find,
 Till I shall open the benighted mind.
 Then why should men pretend for to dispute
 What they don't understand, nor can find out ?
 'Tis from the wise and prudent men conceal'd
 What I to thee intend for to reveal ;
 And I their eyes will open for to see
 That I alone reveal'd these things to thee.
 But Oh ! the mysteries are not yet reveal'd
 What I from ages have so long conceal'd
 Because the type must from the world
 The moon's a type—that every soul shall see
 And when the moon is turned into blood,
 Then all is cleansed by that heavenly flood,
 The sun be darkened at that very time,
 It plainly shows, that sin shall have an end.
 The stars from heaven they shall surely fall,
 Because you will not want their light at all.

Now further on you must from Joel go,
 If deeper mysteries you do wish to know.
 Your plough-shares into swords you all must turn,
 And every weak man say, that he is strong :
 Because that persecution will arise ;
 Darkness and sin will cover many eyes ;
 And True Religion men will sure pull down,
 If they don't firmly stand to keep their ground.
 A dreadful slaughter there will surely be ;
 But let not these things ever trouble thee.
 So now remember your baptismal vow ;
 Which thing is right, as all men do allow ;
 Under CHRIST'S BANNER you must manful fight ;
 (This thing's allowed by all men to be right)
 Against the World, the flesh, against the devil—
 These things were meant when days were coming evil.
 Then as CHRIST's soldiers you must manful stand ;
 You know your MASTER gave this strict command,
 That he which had no sword must go and buy ;
 The time to use it now is drawing nigh.
 For CHRIST affirm'd his servants should have fought,
 Had it been then ; but surely it was not.
 Therefore he did submit their frowns to bear,
 And charged Peter to put up his spear ;
 But then he said his Kingdom was not here.
 But when his Kingdom doth come here below,
 My saints must fight, and they will find it so.
 For JOEL's prophecies are drawing near ;
 Unto mankind I'll make them all appear."

A communication given to JOANNA, in 1794,
 concerning STEPHEN being stoned to death, and
 taken from her Sealed Writings, opened Jan. 12,
 1803.

" Stephen was my disciple then of old ;
 And now the mysteries I'll to thee unfold ;
 For his RELIGION he was ston'd to death,
 As now the record of the Scripture saith ;
 And with the zealous people there was PAUL,
 When at his feet they laid their clothing all.

And now this mystery I will here unseal,
 The meaning of it I'll to thee reveal ;
 The clothing of mankind I'll strip them all,
 And lay their clothing at the feet of PAUL ;
 For in men's wisdom they do sore abound,
 Until from Heaven they'll hear a different sound ;
 And then like Paul they'll suddenly obey ;
 Before his face I'll shew the perfect way ;
 And such a persecution will begin.—
 Thy mind is puzzled, and thy pen's put down ;
 And this shall be a sure and certain sign ;
 They shall be puzzled, and their swords shall fall ;
 Or in mine anger I'll consume them all,
 As Stephen, by the malice here of men,
 Was stoned to death, and did his life lay down.
 The Heavens were opened then for to receive
 His dying spirit that to God he gave.
 So now the things shall turn the other way—
 Why art thou puzzled, and no more canst say ?
 Then if 'tis chang'd 'tis Hell must open now,
 To such as do my judgments disallow ;
 For I no longer will submit to man,
 Unless it be such that truly fear my Name ;
 My patience is already wearied out ;
 My anger's kindled ; 'tis too late to doubt—
 For to dispute whether these things are true ;
 The time draws near, and they will find 'tis so.
 Now from the GOSPEL* thou begin to write,
 What things afore-time were recorded there,
 Were for your learning, now it doth appear ;
 That ye through patience might the Scriptures know ;
 And God's Salvation to you all I'll show.
 Now be like-minded in this very thing ;
 To CHRIST together all these glories bring,
 That in thy writings I before have said—
 Thy SAVIOUR CHRIST was truly circumcis'd ;
 And now the God of hope will give you peace
 In this belief, and you must give him praise.
 And now the Gospel read thou o'er to ME ;
 These are the words thy SAVIOUR he did say,
 Signs in the heavens thou wilt surely see ;
 But surely further on thou can'st not say,†
 Till I shall further on direct thy way.

* The text of a sermon on the Fast Day—LUKE xiii, 2.

† Here the voice stopt speaking to her.

For when the fig-trees shoot their leaves most green,
 The winter's past, the summer's coming on ;
 And then great joy may unto you appear ;
 Because that your salvation now draws near.
 For then the Kingdom of Heaven's nigh at hand ;
 Then sing for joy, O thou enlighten'd land.
 Therefore I all these things have spoken in verse,
 That you may sing it to your MAKER's praise;
 And if your voices cannot reach the tune,
 Let it be altered by the sons of men—
 And from thy observation now begin :
 The Bishop bid the Minister to come,
 Or sent his servant—that was just the same ;
 And soon the minister with blushes came ;
 And then he charged, that young Timothy
 Should in his faith continue for to be ;
 As he was well assured from whom he'd learn'd,
 He bid him to go on, and not return.*
 So in like manner it will surely be ;
 I'll send my Servants as I promis'd thee ;
 And then with faith and fear they'll hasty come,
 And bid thee, like young Timothy, go on."

A communication given to JOANNA, in October 1794, in answer to a dream which she had, wherein she thought she had an engagement with Satan, and had overthrown him into a pit.

The Answer of the SPIRIT.

" So will it happen to the powers of darkness : they will be cut short. Satan, the great accuser of the brethren, will be cast down. Woe to the inhabitants of the land of sinners ; for Satan will come down in great power and wrath, because he knows his reign will be short. Sin will abound, grace will

* In Exeter, at St. Peter's Church, the minister continued so long in the vestry after prayers, that the bishop sent his servant for him.—He took his text from 2 Timothy iii. 14.

much more abound. The Power of Christ will be strong in believers; the power of Satan will be strong in sinners. As it was in Heaven; so will it be on earth. Michael and the dragon fought; but could not cast him out of heaven, till the Son of God came, and thrust him out. So will it be on earth, when Satan is chained down: persecution must first arise; saints and sinners must first fight. That time will be short and sharp. Then will the pillars of the heavens be shaken, and the foundation of the earth will tremble; the seas will roar and make a great noise; men's hearts failing them for very trouble, because they did not believe these things would be. Now let all men search the scriptures, for they testify of these things.

“ The solemn midnight cry—

The BRIDEGROOM's voice you'll hear,

The SPIRIT and the BRIDE affirm,

His coming now draws near.

The heavenly pillars soon will shake,

And earth's foundation mourn;

Therefore 'tis time loudly to cry

To sinners, to return—

While mercy waiteth at the door,

The SAVIOUR doth invite,

For to come in and sup with HIM,

Before the door is shut.”

The following communication was given to JOANNA, in February 1798, and now taken from

her Sealed Writings, opened January 12th, 1803, in answer to a Jew, who said, it was presumptuous in her to say, that the Lord would reveal his secrets to her.—His words were answered by the SPIRIT, in the following manner :

“What foundation had they (the Jews) to believe I ever revealed my Will to them? Was it for their goodness, or their merit? Did not Esau seek the life of his brother Jacob? Did not Jacob’s sons seek the life of their brother Joseph? First, they conspired to take his life; next, they changed their intentions, and sold him for a bond-slave; and then deceived their father with lies. Was not David guilty of murder and adultery? Trace the life of Solomon, with all his wisdom. The prophets that were good men, they (the Jews) put to death. Let them trace back all the actions of their forefathers, and see, why they should be so presumptuous, to believe I ever told my mind, or will, to such a people. Are there any crimes their forefathers have not done? But did I condemn the innocent with the guilty? or the just with the unjust? If I made the Jews, I ask them, who made the Gentiles? Was I not the Maker of both? Then now let them look to the apostles and martyrs, who suffered death for my sake. Was it not a stronger proof of love, than ever was shewn by any nation, save the Jews? Then now let us reason together. If I conceal nothing from the Jews, why should I from the Gentiles, who owned ME for their Saviour, when the Jews denied ME? If they deny the oath which I swore unto Abraham; then let them deny the oath which I swore unto thee. If they believe the former; let them judge the latter. For my oath is made alike unto both; and I will no more forget the one than the other.

Shall I forget a people that are always with ME, and relying upon my mercies for salvation? not trusting to their own merits, but to my mercies: and mercy in me they shall find. But, on what foundation do you build, that trust to yourselves? Then ye must be perfect men without spot or blemish; and where is the man that can stand before me? Thou sayest no man is perfect—then no man can be justified by the Law. But now let them bring forth their arguments, and shew their strong reasons, on what foundation they build their faith; and why their prophets were put to death; why they deny the Gospel of Christ; why they were scattered over the face of the earth, their houses become desolate, and their holy temple destroyed. Did not the Gospel confirm the Law? The New Testament the Old? This being done must make them appear a despised people, and impostors: saying, their fathers were false writers, and affirming what never was; and therefore the curse of God was upon them for their lies, and not for their unbelief. But now the GOSPEL must clear the LAW: and what they lost by their unbelief, they shall now gain by their faith, if they turn unto ME, and believe the GOSPEL. I have thus called them to answer for themselves. Let them bring forth their reasons, and I will bring forth mine: and then let us reason together. The words of Isaiah were sealed up from man: but the end of the Revelation was not to be sealed up; though the words of Isaiah seem more plain to man than the Revelation.* But here is the mystery: by the Revelation all the BIBLE will be explained. Mark how close the words are joined together—“I am the ROOT and OFFSPRING of David, and the Bright and Morning Star—The SPIRIT and the BRIDE say come.”

Then now in verse I will begin
 To answer here the sons of men.
 The Root of Jesse doth appear :
 The SPIRIT and the BRIDE are here.
 Can man this chapter now explain ?
 The morning star by thee was seen ;
 And all these tumults were foretold ;
 And every truth I'll now unfold.
 So let the learned men look deep ;
 And let the Jews awake and weep ;
 And all thy reasons call to mind,
 And pen them here ; the end they'll find :
 For then I'll answer thee again,
 And all thy pondering heart explain."

The following communication was given to Joanna, July 19, 1798, and now taken from her Sealed Writings, opened January 12, 1803.

My mind and heart were torn with different passions. The various opinions of mankind ; the doubts and fears of those that believed ; the carelessness of ministers who were chosen by the same SPIRIT that directs me ; I was at a loss to account for ; as the hearts of all men were in the hands of the LORD, and HE turns them as the rivers of waters, why not incline these men to search out the truth ? Why are they chosen who keep it back ?

To this inquiry I was answered by the Spirit in the following manner.

"Just is thy inquiry, why such men were chosen.
 How could my BIBLE come true ? How could
 the pride of the great be brought low ? How could
 men become as little children ? How could they be
 born again ? Or how could the weak, foolish things
 of this world confound the great and mighty ?
 How could the wisdom of the wise men perish ?
 How could the understanding of the prudent men
 be hid ? How could the bows of the mighty men be

broken? How could he that stumbleth be girt with strength? How could I ask men if their ways were equal, and mine unequal? Or how could I tell them that my ways were equal, and theirs unequal? How could I demand of them to bring forth their arguments, and shew their strong reasons? Or how could I do marvellous things among them, if I should act according to thy weak understanding? How could I make the blind to see, the deaf to hear, or the leper to be cleansed? Or how could I bring men out of themselves, if I had chosen twelve men to come at their first call; and in seeing, to see; and in hearing, to understand?

• Then man must be blameless, and all the Prophets' words perish, and thy former writings be false. What blame could I cast on man, as he cast on ME at first? — "*The woman thou gavest me, beguiled me, and I did eat.*" Here was Paradise lost. The man copied after the woman in disobedience, and cast the blame on his Maker. Now here let Paradise be regained. The woman you shall all see stands in perfect obedience to ME, and in her writings hath told you what is MY mind and will. Now bring forth your arguments, shew your strong reasons, *why you refuse to hear her*. Are your ways equal, to cast your blame on your MAKER, for giving you the woman? And are mine unequal, to complete your happiness by her? If I cast down, shall I not raise up? If I wound, shall I not heal? If I kill, shall I not make alive? If I made the woman, and she completed your misery at first, shall I not in the end make her to complete your joy? Then, now let us reason together: though your sins are as scarlet, I will make them as wool; though they are as crimson, I will make them as white as snow, if you will copy after her at last, as Adam did at first. What have I required of thee, O man, but a yoke that is easy,

and a burden that is light? What self-confidence is in you now? What fig-leaves will ye sew together? Or where will ye hide yourselves from my presence? Will ye now say, the woman beguiled you, and ye did eat? Or will you say, ye are wiser than your forefathers, and have hid yourselves from the folly of a woman? Then now let both stand together, and see which is naked, or which hath broken all my Laws. Judge no one unheard; pity the afflicted; pray for those who are tried and tempted; reprove, exhort, with all meekness and patience. If ye love ME, feed my sheep; if ye love ME, feed my lambs. But here ye must stand guilty. Then now let your mouths be stopped, and every tongue be silent, when I come to demand the sheep from your hands. Other sheep I have, that ye know not: whose minds your conduct hath greatly hurt. Therefore, wake ye ministers, mourn ye priests. Let my shepherds now awake, for the day of the Lord is at hand; and I will gather all nations to battle by the SPIRIT, or by the Sword, till ye own my ways are equal, and your's unequal. Now search the Scriptures, for in them ye think ye have eternal life. All must be fulfilled; all must be accomplished; before your redemption can come, or the fulness of the Gentiles be. Then shall the meek inherit the earth; the humble be exalted; the proud abased; honour shall follow humility; the haughty spirit shall fall. But when was this fulfilled? The proud and not the meek inherit the earth; the wise is judged to act wisely; the prudent man thinks he acts prudently; pride goeth down to the grave, and his pomp follows him, while the meek and humble are trodden under foot; the high hills are exalted; and the mountains are not brought low. But now I will weigh the mountains in a balance, and the little

hills in a scale. But how will this be accomplished by the wisdom of the wise and learned? Have I not said heaven and earth shall pass away; but my Words shall not pass away; this generation shall not pass away till all is fulfilled? Where is the man that can explain it? Or where is the man that can tell by his learning, how it will be brought to pass? But the end is at hand. The type of these *Twelve Men* is a mystery which none can find out, why they were chosen, and why *they never saw thee*, to know on what grounds thou buildest. If I speak after the manner of men, they are ungrateful, ungenerous, and unjust. I mean ***** and *****. As thy worldly master pays so much regard to their honour, and so greatly respects them; they ought for his sake, if not for thy sake, to have seen thee, and to have endeavoured to convince thee of what they did not believe. But here they shewed a disregard to thy worldly master, as well as to thee. Would they have liked that one of their servants should have been treated with such disregard? I tell thee no. They would have taken it as an affront offered to themselves. And now I will provoke thee to anger, and make thee full of the fury of the LORD; and my anger shall be kindled in thee, and my SPIRIT shall be upon thee. For my law shall be written in thy heart. Then shall men tremble before thee, and own, with confusion, that they have done wrong. The same Spirit I will put in my shepherds, and will provoke them to anger and to jealousy; for, they shall say as the woman did to Peter, "*Thy speech betrayeth thee.*" When thou seest how these men will be brought to stand the trial with the rest, then I will tell thee how thy writings will be accomplished.

For I'll provoke by anger and by love,
 Till they the truth of all shall prove.
 As he did tremble, at the grave,
 Over the dead he could not save ;
 And tears stood gushing in his eyes ;
 Just so he'll be when I surprise
 Him with another letter here,
 That from 'my shepherds must appear.
 I tell thee plain I know the man,
 And know where Satan's footsteps come,
 And all his arts I know before.
 And now to make my BIBLE clear,
 I tell thee, I did choose these men,
 And let the Power of Darkness reign,
 Upon their heads, and in their hearts,
 Till in the end for it they'll smart."

The following communication was given to Joanna, on March 11, 1803, in answer to people's saying, " the Lord would never reveal his will to a woman : if he revealed his will at all, it would be to learned men and ministers."

The Answer of the Spirit to the above Words.

" I said, when I was here in the body, I came to fulfil the Law of God, and the Prophets ; and heaven and earth shall pass away, but my Words shall not pass away ; this generation shall not pass away, till all is fulfilled. And did I not say, I thank Thee, O Father, because thou hast concealed these things from the wise, the learned, and the prudent men, and hast revealed them unto babes ? Did not the Prophets say, the wisdom of the wise men should perish, and the understanding of the prudent men should be hid ? For in the latter days he would do marvellous things amongst them. Now bring forth my Bible, and shew ME where I promised to reveal my secrets to a learned man. I never promised it,

neither will I do it. Every thing shall come to my Bible, and from my Bible I demand every man to answer for themselves: and they shall find that God is true, and every man a liar, who denies the truth of my Bible, and wrests the Scriptures to his own condemnation. I have shewed you on record, that my CHURCH *must* be brought in by a Woman. As the Woman bore ME into the world; so she shall bear the Fruits of the Spirit, and the strongest testimony of ME. But as I and my Disciples went on together, to fulfil the words my mother affirmed were told her by the angels; so will I now go on with my Disciples, who join with the Woman, in faith and belief, conquering and to conquer, till I have established my KINGDOM on earth as it is in heaven. No man could believe my testimony, as being the SON of GOD, without believing the testimony of my MOTHER; and no man can believe the testimony of my coming in the SPIRIT, to bring in my spiritual kingdom, before I have revealed myself to a Woman, as the BRIDE, by my SPIRIT, that I am coming as the BRIDEGROOM; and all flesh shall know I am *already* come in the Spirit, and never will return till my KINGDOM is established on the earth as it is in heaven. For as I have stooped so low, to submit in words to the simplicity of men, so will I bring men to the similitude of angels. And here I have shewed myself a pattern to mankind. Before honour cometh humility: I have humbled myself, before I am exalted by all men as a PRINCE and SAVIOUR, conquering and to conquer, treading down all my enemies under my feet.

And men must copy now the same,
 If they will know my every name.
 So now my BIBLE I demand—
 It is by it you all must stand:

And as like man I did appear,
 I say, like man, I'll answer here.
 You say the kings receive their crown,
 And 'tis by heirship they are found;
 Then tell me where the heirs do come;
 Is it from woman, or from man?
 Let all the learned men appear,
 And tell me if they bring the heirs,
 From any law that they have got:
 The mystery's deep, beyond your thought.
 I plac'd my BIBLE all like man,
 That heaven and earth alike might come:
 And now like man I do appear,
 To prove the Woman brings the Heirs,
 That must possess my every Crown;
 And so the end shall now be found.
 For if I ever join with man,
 I said like him, I'd lay my plan:
 And so my plan I've shew'd it plain—
 Look deep ye learned sons of men,
 And tell me how you'll bring an Heir,
 Before the Woman doth appear.
 Then I must change my Father's Will,
 And say I come for to fulfil
 The will of Satan—not of God;
 For Satan's will must now be know'd,
 Who made the Woman prove your Curse—
 My Father's Wisdom all must miss,
 If I should act as weak as men,
 To bring my KINGDOM in by them,
 Without the Woman to appear—
 My Father's helpmate perish'd there:
 Then Satan, he must win the day,
 And on my FATHER all must lay,
 I say, at first, the every blame,
 To make the Woman as your shame;
 And I can ne'er complete his will;
 The serpent's heart I cannot chill,
 If I don't make him for to wear
 The poisonous coat he made for her;
 To wrest the dagger from his hand,
 And plunge it back on him again,
 That he first levell'd at her heart,
 Turn back the blow: then he must smart,
 Because 'tis blotted out from she—
 Thou blott'st the S, and so 't shall be.
 So now in print let this appear,
 And ask the learned how they'll clear

That I can do my Father's will,
 Without his words I do fulfil,
 To prove that man's not good alone—
 ME and my prophets they've unthron'd ;
 And my disciples shar'd the same,
 And judg'd not good ; but bore the blame
 In every age was cast by man ;
 But now your HELPMATE strong is come,
 That earth and hell may rage in vain—
 Your every victory now I'll gain,
 To prove your Helpmate now is good ;
 And I'll fulfil my FATHER'S WORD :
 And Satan's arts are all in vain—
 By his own sword he shall be slain.
 So let the learned now appear,
 And answer what I've spoken here ;
 And then I'll answer thee again—
 Men with their MAKER now contend,
 I say, as Adam did at first ;
 And now's the time for ME to burst,
 And cast the every fault on man,
 As you reject her written hand,
 Which you so soon receiv'd at first,
 To have the evil fruit to burst,
 ME and my followers for to kill ;
 And so your guilt hangs hovering still,
 Until I do turn back the dart,
 And plunge it in the rebel's heart,
 By the same hand that he betray'd—
 Therefore the Oath to thee was made :
 And where's *the man* will blame thy prayer ?
 MY KINGDOM he shall never share.
 So here's the Justice of a GOD :
 Embrace my Love, or fear my Rod."

The following communication was given to Joanna, in January, 1798, and now taken from her Sealed Writings, opened January 12th, 1803, in answer to her repeated letters sent to ministers, entreating to know from what Spirit her writings came ; and who but a God could foreknow all the events which were coming on the Earth ; but as they kept silence, she was answered by the Spirit, in the following manner :

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If in thy writings thou dost err,
 And dost not write by us,
 To steal my Name, will no one blame?
 What forgery is here?
 If from her head she this doth spread,
 And make my people err;
 If it be so, will you let go
 Sins of the blackest die?
 And other sheep to poison too
 Shall this disorder fly
 Amongst my flock? I've ordered not;
 But judges plac'd below:
 Be Law and Gospel both forgot?
 Will no man justice do?
 Doth she appeal, and man now fail
 To bring the trial on?
 But judgment clear must now appear,
 Before you do condemn.
 In things so great let no deceit
 In any man be found;
 The prisoner here must now appear,
 And Man call back the sound—
 "The Woman, see, thou gav'st to us
 "Hath plac'd into our hands
 "For to call back our destiny,
 "In Paradise to stand."
 By her 'twas lost, and dear the cost,
 By God and Man 'twas paid;
 Then now by her, you all shall see,
 I'll break the Serpent's head.
 So judges here you must appear,
 The weighty trial's come—
 All sins and blasphemies I'll clear,
 That have been done my man;
 But here's a sin, if you begin,
 Against the Holy Ghost:
 If you condemn before you've seen,
 Then you must sure be lost.
 Now to condemn I shall explain;
 This mystery I'll make clear;
 If you do say 'tis her wise brain,
 Before you have prov'd it here:
 Or if you say, another way,
 That wisdom you see none,
 When all together you do weigh,
 Your senses must be gone;
 Or Satan here must strong appear;
 A Judas must be found.
 But now that man I'll never clear—
 No more's atonement found.

The Woman's free, you all shall see;
 Will you like Satan come
 To foil her here, when she is clear,
 And lead her back again?
 Though this by man cannot be done—
 Her **STANDING** I've made **SURE**;
 And deeply I have foiled man,
 To prove that I am here;
 That they may see the mystery,
 And judge themselves but men:
 Their wisdom cannot equal mine,
 And all their power is gone.
 For could you lead a simple maid
 In by-paths so unknown?
 Would you not see her jealousy,
 And then turn back again?"

The following communication was given to Joanna, on the 12th of March, 1803, in answer to men's saying, there were Spirits invisible, neither of God or of the Devil, that conversed with mankind; which persons have said in Swedenborg's name, and which Joanna does not believe to be true.

The Answer of the Spirit to the above Words.

"As your faith is, it shall happen unto you; as my words are left on record; and the truth of my Words and Gospel I am now fulfilling. Thy faith is, that the gates of hell cannot prevail against a true believer in me; and my honour is engaged to save all that believe in me, according to my promises. Thou inquirest to know what Spirits there are invisible. I answer, but *Two*—the good and bad. The good are under my power and directions; the bad are under the Power of Darkness. And now I will tell thee why all must come to the standard of the Church; because your prayers are—"to be kept from all false doctrine, heresy, and schism, and all contempt of my words and commandments." And now I tell

thee, they are bringing in heresy and schism, and a full contempt of my words and commands. My command is, to believe in ME, as the THREE-ONE-GOD: GOD the FATHER, who created you; GOD the SON, who died to redeem you; and GOD the HOLY GHOST, who shall sanctify and preserve you from all the Powers of Darkness. This is my promise left on record; and this command is given to man to rely wholly on his GOD. But how can he rely on his GOD, if I do not keep you, as I have promised, as the apple of my eye, as in the hollow of my hand, and to carry the lambs in my bosom, and gently to lead those that are with young? And I have promised they shall have the Witness of GOD, to bear witness with their spirits, that they are the children of GOD, whereby ye cry, "Abba, Father, my LORD, and my GOD." But here they are making a contempt of all my words and promises made to man; and they are now going into all false doctrine, and putting aside all true belief in me. How can I be the True SHEPHERD, if I do not take care of my Sheep, but suffer an enemy to destroy them? How can my Sheep know my voice and follow me wheresoever I go, if there are worlds of spirits to deceive you? O foolish people, and unwise! Who hath bewitched you to depart from the True and Living GOD? Do I not fill heaven with my majesty, earth with my goodness, and hell with my terrors? Who then shall dare to come and deceive you, while you rely upon your GOD? But I said in my gospel, that I should scarce find faith upon the earth at my second coming, and that they would build their houses upon the sand, and great would be the fall thereof. But how could these scriptures be fulfilled, if Satan had not found a way to draw men's hearts and minds from the True and Living

God, hewing out to themselves broken cisterns,
that yield no living water?

For every stream is now dried up by man :
They've plac'd my Bible by their every plan ;
And if my Spirit did not visit here,
To shew my BIBLE, and to prove it clear,
I see that all would build upon the sand—
The grossest darkness now is in your land ;
And by this darkness you would perish all,
The day of vengeance on your heads must fall,
And by my anger I the world should burn.
Blind leaders of the blind, I see, are come ;
And every soul will find the ditch is near.
To meet your God, O Israel, now prepare,
And tell me where your third Spirit must be.
I told you there was Satan ; now judge ye.
I said, my FATHER and Myself were ONE ;
I said, the HOLY GHOST from both did come ;
And those that with us now would not appear,
I said that of the devil sure they were.
But now my BIBLE I of all demand ;
Where any other power I said did stand,
To gain an influence o'er the human mind ?
Now, like the Jews, I see, you're equally blind ;
And like the *Roman powers* you all appear—
Like *Popes* to pardon, you a world plac'd there,
That hath a power equal with a GOD,
For to direct and guide your every word ;
And so my BIBLE all have thrown aside.
Once more, I tell you, let the cause be tried ;
And to my Bible I do bid all come ;
Or else, I tell you, I'll destroy your land,
The plague and famine, and the sword appear :
I say, my anger, it shall kindle here.
If in this manner ENGLAND does go on.
I see my BIBLE every one does burn ;
And in my anger I shall burn the whole ;
Like Sodom and Gomorrah is your fall.
For where's the man who can believe in ME,
If that a world of *Popes* are made by ye ?
That is a *world* which hath power to assume
That they are Gods above, and now come down.
But this my Apostles warn'd you of before ;
Such hellish doctrine would from man appear ;
And so my GOSPEL it would be denied. —
And now I'll speak concerning of the Bride.

You know the SPIRIT with the BRIDE must come,
 To warn all nations what is hastening on :
 And if the Church can now the Bride appear,
 Then every one must prove my SPIRIT's there,
 To warn them all that I am at the door :
 For he that's born of GOD must now appear
 For to affirm he knows the things of GOD ;
 And by my Spirit must these things be know'd.
 So now in print let all these words appear :
 This is the reason I have linger'd here,
 The madness of men's folly for to stop ;
 If they repent, I tell thee, all may hope ;
 Because in Love to Man I did come down ;
 For Satan's art in every age was found
 To work with power on the sons of men ;
 And new inventions always did begin
 To wrest my BIBLE, as I said before ;
 And by his arts he made the Jews to err ;
 And now the Gentiles he would make the same,
 Had not my SPIRIT strong unto thee come,
 To prove my Bible and my Gospel true :
 There's but ONE GOD, that every soul shall know,
 That is in power, in the TRINITY—
 The FATHER, SON, and HOLY GHOST, these three :
 There is a Devil, I did say before ;
 And like a lion he doth daily roar,
 For to destroy where he can power gain—
 But now the other power let man explain."

The following communication was given to Jo-
 anna, on the 13th day of March, 1803, in an-
 swer to people's saying her writings were blasphemy,
 and came from the devil; and they would put a
 stop to them.

I was answered by the Spirit in the following
 manner:—

"The land is come into such a situation, that
 I now tell thee and all mankind, there is nothing
 but thy writings which will save the nation
 from utter ruin. Not that they are *thy words* ;
 but because they are my WORDS ; and the word
 is gone out of my mouth—I will preserve
 to myself all that will obey my commands.

There is nothing
 but thy writings
 which will save the Nation from utter ruin

And now I tell thee, was it in the power of men to stop thy hand, or thy writings from going abroad in the world, as they stopped my life on the Cross, saying, My blood be on them and their children; now should this be the presumptuous conduct of this nation; I tell thee and all men, they should perish in their presumption, as the Jews did in theirs; and your houses should be left unto you desolate, and your land utterly destroyed. For, if I spared not the *Natural Branches*, but cut them off, because of their unbelief, and of their presumptuous conduct; I will not spare the *Wild Olive*, that is grafted in, if they act with the same presumption, because of their unbelief. All flesh shall know the sin was not so great, to say, I worked miracles through Beelzebub, the prince of the devils, as it is to say thy prophecies came from the devil. For then they make him the perfect God of heaven and earth. Here thou art lost in wonder, how they make him the God of Heaven as well as the Earth. I answer: the sun and the rain, the fruits of the earth, and the fruits of the spirit, are in the hands of God alone. Now, if they say the devil told thee, in 1796, what the harvest should be in 1797, to make the grain as soft as men; if they believe thou hast this foreknowledge of thyself, and when the harvest was near approaching, to tell thee on the 22d of July, 1797, that he (meaning the devil) would be as silent to their prayers, as the ministers were to thy letters, and Satan had the power to command the rain to fulfil his words; they make him the God of all power in heaven and earth. Will they say the devil told thee, in August, 1798, what the harvest should be in 1799, if unbelief should abound? and that unbelief did abound, and the weather came perfectly as thou didst foretel. And again, when the corn was ripe unto har-

vest, and all men judged the harvest would be good; I then shewed thee in a dream, the floods I would bring upon the harvest; and in two days the floods came, and ceased not till the grain was in a great measure destroyed, as I told you. I then told thee, that the land should be burnt up, by the heat of my anger, in the following year; as they had made the devil the God of the rain, to threaten, and have power to fulfil, I tried them another way, by the burning sun; and sent it, as I threatened, because of their unbelief. But when I found men were so wholly blind and ignorant, to make the devil the God of the sun; to say, that he threatened, and accomplished; I tried them another way; seeing they would perish for want of knowledge. I then ordered thee to try the World, at large; and promised to stop my judgments, if I found but five righteous men to search out the truth of these things. I found more than five, and stopped the judgments for their sakes. I commanded thee to put it in print, before it was fulfilled; and then I fulfilled my promise. — Now, if men will be so presumptuous, to say all this came from the devil, they must make him, as I said, the God of heaven and earth, to have power to send blessings or cursings, as men obeyed or disobeyed him; and my name and power must have been forgotten and despised, by every soul that thus believes; and they must have a strong presumptuous faith, worse than the Jews.

And if men thus presume to boast,
 I tell them all that they are lost.
 A total famine shall appear,
 When I've fulfill'd my Promise here,
 The three years plenty to abound;
 I say, your harvest shall be found
 Much worse than any that is past:
 For on you shall my fury burst,
 If you deny ME for a God
 Neither to bless, nor send a rod;

But all from Satan did appear—
 Then him you both must love and fear ;
 And treat your Maker with disdain.
 I've neither power to rule nor reign,
 If that by Satan this is done.
 Awake, ye simple sons of men !
 I see your wisdom all is lost,
 And different doctrines men do boast ;
 Like Babel's builders all are come
 To build to heaven, by your weak hands ;
 And just like them you all appear—
 Your different faith is every where,
 That must your building all confound ;
 For so you differ in the sound :
 My Bible's plac'd so many ways,
 And all men judge it as they please,
 Till true religion all is gone,
 And you've no Rock to build upon.
 For sects and parties all dispute,
 That all are wrong, but they are right ;
 And so your preaching's for debate ;
 And every passion men do heat,
 I say, to anger—not to love.
 Your different judgments now do prove,
 That ye no judgment have at all :
 Like Babel's builders all must fall ;
 And I shall take the cause in hand,
 And prove my Bible as it stands ;
 For every weight shall now turn round ;
 Just like thy dream shall all be found.
 The ORGAN is the word of God,
 That sounds in thee, it shall be know'd ;
 The weights were hanging, they were two,
 It is the Gospel and the Law,
 That both together did appear ;
 And now the mysteries I shall clear :
 As by two irons both were found,
 I say, to hang, and to turn round ;
 And now I'll tell thee, round they'll turn,
 Till I've fulfill'd them both for man.
 The Law and Gospel both appear ;
 Now search your Bible, and be clear ;
 I'll shew the weight was made at first—
 The Man and Woman both did burst,
 And in one weight they both were found ;
 But mark, they differ'd in the sound—
 The man did cast his blame on ME ;
 The woman did her ruin see,

That from the Serpent did appear ;
 And so it hung till I came here
 To bear the blame then cast by man.
 I and the woman then were one,
 That hung together in the weight ;
 And here's the mystery, for 'tis great :
 And though 'tis great I'll make it plain,
 And prove it to the sons of men.
 I and the woman must appear
 My Mother's innocence to clear,
 That of the woman I did come
 To bring Salvation unto man ;
 Which at that time they'd not receive,
 And so the world *we both did leave*.
 Yet in one weight we still appear—
 My Mother's spirit must be here,
 To take revenge on every foe,
 That pierc'd her heart and soul all through ;
 Because the sword went through her soul—
 Awake, vain men, I tell you all,
 My Mother's spirit now is here ;
 And both together do appear,
 I tell you, perfect like the first ;
 And on you shall my fury burst,
 If now you draw your swords again,
 To pierce her soul—'tis all in vain ;
 For I shall now turn back the dart,
 And plunge the sword in every heart,
 That as her foe doth now appear ;
 For all my Gospel now I'll clear.
 Mothers and Sisters I did call ;—
 Appear, vain men, and answer all,
 How I my Bible can fulfil.
 I said, all those that did my will
 Should in that manner be to me ;
 And in the end you all shall see,
 That all the righteous blood shall come
 To be avenged back on man.
 Then sure my Mother must appear ;
 (The mysteries deep to man I'll clear,)

That is, in Spirit here below ;
 Or how could I avenge the blow
 On men and devils, that betray'd,
 To bring it on the Serpent's head,
 To free all those that with her join ?
 But all her foes that now combine,
 I say, against her every hand,
 Her injuries I'll return on man,

So you may call her what you will—
 A BRIDE, or MOTHER ; but stand still :
 I said, a BRIDEGROOM I'd appear,
 When I bring in my every heir ;
 And by her name you all shall see
 That Mary doth with her agree,
 To cast all on the Serpent's head ;
 And like Joanna is her plead.
 And if you will not cast it there,
 Then of her blood let all take care ;
 For I'll avenge her every foe.
 Now look to Calvary, you may know
 What fatal sword went through her soul,
 To see her SON to die for all.
 I know her grief was more than mine ;
 And I'll avenge the every crime,
 That caus'd my Mother's heart to bleed ;
 So now take care how you proceed.
 But now I ask how 't could be done,
 Had not my Spirit to her come,
 To have the Woman to appear,
 That in my Mother's room is here ?
 And if her offers you refuse,
 I say more fatal than the Jews,
 You'll find the every weight to turn,
 Till ruin is on every man.—
 And now I bid thee write thy dream,
 And let the learned see it plain,
 How every weight must now come round,
 And every spirit now is found,
 As when I hung upon the tree.
 My Mother's heart then bled for me ;
 And here's Joanna in her room,
 That early came to see my tomb,
 To know if I was risen there ;
 And now Joanna doth appear,
 I tell you plain, to warn you all,
 That now's your time to stand or fall.
 For I'll avenge my Mother's grief ;—
 And there, I tell you, came the thief ;
 After the angel did appear,
 Satan came next and found the spear,
 I say, to pierce her very soul ;
 And now's the time I'll turn on all ;
 The every weight shall so come round.
 Without my will could I be found,

I say to come and die below ?
 But in thy heart, thou answer'st no :
 But sure 'twas not my Mother's will
 That I the fatal spear should feel ;
 Then now I will avenge the deed ;
 'Tis for the Woman all must bleed,
 Whose hands and hearts do not appear
 To cast all on the Serpent there,
 As she already hath begun ;
 For back the sword again must turn,
 I tell you all, the other way :
 Just like thy dream they all will see
 That every weight will so come round ;
 And now the dream let it be found."

March 7th, 1803.—I dreamed that I was in a large room, and there was an organ-loft in it, with polished stone and marble under it. The loft was supported by two pillars ; near to each pillar there hung a large round stone, like a grinding-stone, with two irons through each of them, which came through the gallery and the stones, and were fastened at the bottom. I thought I sat near it, with a large company ; and both weights hung steady for some time ; at last on a sudden, to my great astonishment, both weights began to run round with amazing swiftness ; and I began to fear they would break the irons, and that the weight would fall upon us. They that were with me did not appear so much alarmed ; but I arose, and went to the window ; where I saw a boat hung up, and fastened to the window ; and there was a river, like a canal, under the window. I asked why the boat was hung up ? They answered, because the bottom was out. And then I awoke,

THE ANSWER OF THE SPIRIT.

"Now I answer. As the weight turned round, so shall every thing now turn round, as I told thee ; and as the boat was hung up, which had no

bottom to abide in the water, so will the end be to every one that has no bottom to swim in the stream of living water; which is near to all your windows. For in a day ye little think of, and in an hour unawares, all will turn round, like thy dream. So now let all men watch, and be ready. And it is happy for those who have signed their names for Christ's kingdom to come, and Satan's to be destroyed, and are sealed before they die; for their labour of love shall not be forgotten by ME."

The following dream was given to Joanna on the 5th of March, 1803. I dreamed that a clergyman took me by the right hand, and said he would cut it off close to the wrist. I answered, will you, sir? Then I shall die. He said, no, you shall not die; for I will heal it again. I thought I answered, warmly, no, you shall not; for I will bleed to death, if you cut it off.

The Answer of the SPIRIT to the above Dream:

“ Now, as he said he'd cut it off;
 But let him understand,
 If this was done, the blood must run,
 Till I destroy'd your land.
 For I would never heal the wound:
 My vengeance should be laid,
 I say, on all—the just I'd call
 Out of your very land;
 And then your judgments fast should fall,
 Till England could not stand.
 But like the Jews, they'll hear the news,
 And all be forc'd to fly:
 Jerusalem's ruin all will see—
 The time is drawing nigh.
 I'll heal no more, if foes appear,
 With violence stop thy hand;

It is my blood, for man 'twas shed,
 Still runs throughout your land.
 What I do mean I'll tell thee plain;
 I did die once for all,
 To bring your guilt on Satan's head,
 That he like ME may fall.
 And if this hand they do cut off,
 Your ruin must abound,
 And bleed to death, as thou didst say,
 I'd never heal the wound,
 Nor stop the blood, as thou then saidst—
 Thy words were spoke by ME.
 And there's no man should heal thy hand;
 But ruin all should see;
 Because thy hand, let all command—
 The WOMAN pluckt the fruit;
 And 'tis by her you all must stand,
 To strike the fatal Root.
 Or else you'll see your destiny,
 Your sorrows will abound,
 If the same hand does not condemn,
 To chain the rebel down,
 That drew her in by arts to sin;
 'Tis her demand must come,
 As MAN did cast her blame on ME,
 And so they slew her SON.
 Then she must say the other way,
 Let justice now appear;
 I cast the blame on him at first;
 Let him his trial bear.
 So here's the hand for ME must stand;
 And if you cut it off,
 I soon to death should bleed your land,
 And so bring down my wrath.
 I'll die no more, I tell you here—
 I died upon the tree;
 But had the vengeance in my heart
 To bring the guilt on he.
 The serpent there he did appear;
 The woman must it claim;
 And if that hand you do cut off,
 I say, ye sons of men
 Must bleed to death, the scripture saith,
 The day of vengeance's near.
 So now let men behold the hand,
 And tell which they will clear.
 One of the two you all must do;
 For if the woman's cast,

You crucify your LORD anew,
 And prove my sentence just ;
 Because that I, who dwell on high,
 Did give her to your hand ;
 And if the fault in her doth lie,
 Then I must guilty stand.
 To give her there I did appear,
 And now her hand you see,
 It is her MAKER for to clear,
 And find no fault in ME ;
 But all her blame from Satan came,
 And here she strikes the root ;
 And if this hand you do condemn,
 Then let mankind be mute,
 If I should come and all condemn,
 And cut you all away—
 And bring a race that's nought but men,
 See where your bliss doth lie.
 So now weigh deep the words I speak ;
 For all shall find I'm here ;
 And 'tis my WORD that's on record,
 The WOMAN's guilt must clear
 The sons of men, when she demands
 To cast your guilt on hell.
 No other way, to man I say,
 The serpent e'er can fall ;
 As I for MAN the VICTIM came,
 And so for MAN I died ;
 For he did cast the blame on ME,
 And so the cause was tried.
 But now I'm come the SECOND TIME,
 My SPIRIT doth appear ;
 And let the WOMAN's cause be tried,
 And Satan's trial come.
 And by her hand she doth demand
 That justice claims his blood ;
 And 'tis by it you all must stand,
 Or perish in the flood.
 I'll heal no more, if you appear
 To cut this hand away ;
 For as these writings do appear,
 You up and down must lie.*

About the end of 1802, a young lady, about twelve years old, dreamed that she was at a relation's house, and saw a fine bed of strawberries,

* Joanna had written from the opposite ends of her book, and finished these last lines in the middle.

which, while she looked at them, were turned into cherries. She very much desired an explanation from Joanna Southcott; and on the 7th of March, 1803, the following communication was given to Joanna :

THE ANSWER OF THE SPIRIT.

“Strawberries are a fruit that ripens on the earth; cherries upon trees. Now, as this fruit rose to cherries, which are above the earth, so will the joys of my kingdom rise above the earth to heavenly joys, which no man ever yet tasted. They will rise, like the fruit. The earth's fruit is earthly, and dies away; but the trees are above the earth: the one is subject to be devoured by earthly vermin; but that on the trees, none but birds can take or taste—and ye are commanded to mount up with the wings of an eagle, and build your nest on high, to taste the joys which are above the earth. For, as the fruit was raised high, so will I raise all your joys high above the earth; which no worm or vermin, that creep on this mouldering dust, can taste or devour: wings of faith must carry you above the earth, to taste them.

For as the fruit was raised high,
And on the trees the fruit did lie;
So you must rise from things below,
With wings of faith you all must go
To taste the joys that now are come.
I'll change the fruit, as she did dream,
To raise the fruit above the trees;
And men may judge it as they please,
As none but birds can e'er come there:
It is by wings that birds appear,
And 'tis by wings ye then must fly
To taste the joys that now are nigh.
For if I keep them on the ground,
I know the worms will them confound,
That grovel on the dust below.
But here's a mystery none do know.
Why it was rais'd above the earth,
And came to cherries, as she saith:

Because that cherries have a stone—
 A shadow deep to men unknown :
 For the white stone must now appear,
 And all will find a sweetness there.
 Now if that men could this discern,
 They'd know no earthly worm could harm
 All those who change their Faith, to be
 Just like the Fruit upon the Tree :
 Because 'tis rais'd above the earth—
 The fruit was chang'd just like your faith,
 That I shall raise you from the dust,
 If in me now you put your trust ;
 Where earthly worms cannot destroy :
 You all shall find I'll raise your joy,
 To the NEW NAME, and the WHITE STONE,
 The STEM of JESSE shall be known,
 My every promise to fulfil ;
 And men may judge this as they will,
 And to the vision now I'll come."—

A vision seen by Joseph Prescott, March 4, 1803.
 —An Angel appeared, in size like a grown person,
 in a loose blue robe, with a star on his head, like a
 cap, with a square box under his arm, about a foot
 each way, apparently of gold. He opened the box,
 in which was a crown ; to look at it all together,
 it looked like one star of diamonds. Four large
 arches came from the ball in the centre, at the
 top. Between each of the four arches there was a
 small crown like the large one. Underneath the
 ball was another small crown, hanging to the ball.
 At the top of the ball was another crown. The
 angel said, the four arches signified the four quar-
 ters of the world ; and the crowns between the
 four arches, crowns of wisdom, that the people of
 the world are to be crowned with ; and the crown
 under the ball, the crown of Light, that was to
 be in the hearts of the people. The Ball was the
 World. The crown at the top, the Crown of
 Glory and Happiness, given them at their going
 out of the world. The reason the box first ap-

peared shut was, because it was not yet ***. And if any one, that was a believer in God, desired a picture, it should appear again; but not without. The reason the angel appeared in blue was, because he came with TRUTH. At first there was no light in the box, but what came from the crown. After, an eye of superior brightness appeared over the crown, and rendered the whole luminous.

A young lady, who is a believer in these things, and that they come from God, desired a picture. When the crowns were again seen, and drawn by Joseph, the same evening; and the next day the angel appeared, and was drawn by him in a separate picture. Both pictures are very beautiful, and are copied by the youth from pictures set before him in vision.

This boy has had these kinds of visions ever since he was eight years old, in the year 1793. He is now eighteen; but not bigger than a boy of twelve. He was taken, by a gentleman, out of a workhouse, on Sunday, the 27th of February, 1803, and on the Wednesday following, March the 2d, 1803, he had the vision of the ANGEL of JUDGMENT, dressed in a robe of light, ornamented with diamonds and stars. He had in his right hand the Trumpet of Judgment, holding it toward his mouth, as if preparing to sound, BUT DID NOT THEN SOUND IT: but uttered these words, "*Woe to the Earth, and the World; for I, the Lord, am with thee, and the Devil is in the midst of thee.*" This youth is very happy in his present situation, as he has now free liberty given him to execute these heavenly visions.

Joanna Southcott saw the pictures on the sixth of March, 1803, and on the seventh the following communication was given to her, concerning the SEVEN CROWNS, from the Spirit.

" And to the vision now I'll come.
 In Heaven it was all seen by John :
 I told thee all must come below,
 Therefore *this Vision* I did show
 Unto the youth, at the same time
 That I was telling thee my mind.
 I said, on earth must all take place—
 Awake, ye dark benighted race,
 And all together now compare ;
 You must confess my SPIRIT's here ;
 And I the child did visit then,
 To shew these visions unto men ;
 Which at that time seem'd of no use ;
 But now I bid them all produce
 The visions unto them were given—
 I tell you all, they came from Heaven.
 For I these visions all did show :
 I told thee all must come below ;
 And as the Shepherds* did appear,
 That pray'd to quench the Spirit there,
 Which they then said was not of God ;
 But still, they said, they fear'd the Lord ;
 And so my word, they said, should stand ;
 And now their answers I demand,
 How both† together did appear ?
 I said, all visions must come here,
 Thou know'st I told thee, down below ;
 In Tucker's letter I said so ;
 And unto Hill‡ I did command
 That he the visions then should send :
 And yet to all it did appear
 As *Fruit on Barth*—the worms were there,
 That did destroy their every fruit ;
 But now, I tell them to stand mute :
 For on the Tree I've rais'd it high,
 Out of their power all do lie,
 For to destroy this fruit again—
 The feather'd fowls must it explain :
 For they alone the fruit can taste ;
 And mark the tree, how all is plac'd,

* Some years ago some ministers visited Joseph, and agreed that his visions came from an evil Spirit, and prayed that he might be delivered from it.

† The Youth's visitation and Joanna's were nearly at the same time.

‡ By order from the Lord, the boy took a Book of Visions to the Rev. Rowland Hill, who afterwards mentioned it from his pulpit, as coming from some Roman Catholic.

I say, out of the reach of man,
 To answer now thy written hand :
 Because my eye is every where,
 As to the youth it did appear ;
 And let them see the single eye,
 And so your ways I do espy.
 And as the JEWELS did appear,
 Just so in Heaven they making are ;
 And as the SEVEN CROWNS were seen,
 Just so the Crowns I'll make for man ;
 Because the *Seventh Day* draws near,
 That man the Seven Crowns must wear.
 The Crown of Glory I'll place first ;
 For so the end for man must burst.
 The Second Crown, that must appear,
 Is Man's Redemption I shall clear ;
 For now the Third is hastening on,
 For to establish DAVID's Throne ;
 Who as a shepherd did appear,
 And to a throne was raised there ;
 As he from Saul receiv'd the crown,
 A Son of Jesse he was found,
 When Samuel warn'd him to appear.—
 The mystery now of Saul I'll clear,
 Whom I anointed to be king,
 And then the kingdom rent from him,
 As he had disobeyed my word—
 A type of Satan, and the LORD.
 When Satan's kingdom is destroy'd,
 Then I'm the KING by man enjoy'd,
 But as a David did appear,
 An Absalom was surely there,
 Who thought his father to unthroned,
 And gain the kingdom for his own ;
 So I have many sons below,
 Like Absalom : you'll find it so,
 That will not wish for ME to reign ;
 But they, like Absalom, shall be slain.
 And these are types go deep for man,
 That first and last alike will come ;
 And with your Bibles all compare ;
 For then your Crowns you'll all see clear.
 When I establish DAVID's Throne,
 The Absaloms will all be known
 To fly and perish, just like he,
 Whose hair was hung upon the tree :
 Because the Tree, you know was bad—
 The branch whereon you evil had.

Unto that evil men will fly ;
 Their Father's reign they will deny ;
 And so they'll perish on that tree,
 Who now deny the reign of ME.
 So let the Absaloms all take care ;
 Because his fate they all shall share :
 For I have shew'd you DAVID's Crown,
 And all shall know 'tis coming down ;
 And every branch that is in ME,
 Just like the vision, all shall see,
 That they shall all share in the Crown,
 As every jewel there is found :
 And fast you'll find I'll make them up ;
 For like the vision all shall drop,
 To bring the Fourth Crown now to man,
 That he the earth may all command.
 When I as David do appear,
 Then man with ME must triumph here—
 That's over Death and over Hell ;
 And every furious beast compel
 For to be subject to his will :
 I'll shake the Earth—the beast I'll fill
 With every fear, as well as man ;
 And all I'll conquer to your hand—
 And the proud waves shall then comply ;
 No more their storms shall swell so high,
 That man can't conquer : oft they're lost ;
 For now the raging seas may boast ;
 But then, I say, they'll boast no more,
 Because that man I'll crown him there,
 That he the mastery shall gain,
 As on the seas I safely came ;
 And full as safe 't shall be for man,
 When I the Fourth Crown do send.
 They'll triumph over Death and Hell,
 And furious beasts, and seas that swell :
 And now, I say, the furious winds
 Do conquer men, they oft do find,
 Your stately buildings to throw down ;
 But when I bring you the Fifth Crown,
 Then in subjection they must come ;
 No more you'll hear the raging storm,
 That from the angry wind doth rise ;
 But Peace and Safety round you lie :
 Because I'll crown your every bliss—
 And the Sixth Crown shall finish this ;
 Because I said, that all was good ;
 And now I'll come and crown my word.

And so your Helpmate doth appear
 For to fulfil the Seven here—
 That is, I say, the Seventh Crown;
 The thousand years of rest are found,
 That I at first pronounc'd should be:
 I'll rest from labour—so shall he
 Rest from all sorrow, and from sin,
 Rest from the pains that Nature brings,
 Rest from temptation—he'll find none;
 But every heart will then become,
 I say, like thine, for to hate sin:
 They'll see the victories I have won;
 And with me reign one thousand years,
 To make your children love and fear
 And tell them all what I have done,
 To free them all from hell and sin;
 For that will be the Seventh Crown:
 And so my JEWELS will be found
 To shine as sparkling diamonds bright,
 And I with men shall then delight;
 And men shall then delight with me,
 And dwell in heavenly harmony.
 For as in Love a few do meet,
 That do believe this calling great,
 So all the earth will meet the same,
 And praise their MAKER's glorious name.
 And as these visions do come down,
 So will departed friends be found
 To visit all their friends below—
 From types and shadows all do go:
 For as these boys* do things behold,
 And faith destroys their fear,
 Or else their senses I've confin'd,
 To bring all visions near;
 So when I come to make an end,
 Both Churches to unite,
 Just so you'll see departed friends,
 In dazzling robes of white:
 They'll come below, you all will know,
 And with them you'll converse;
 From world to world the dead will go,
 When none can them molest.
 But now be clear, some legions there
 Are hovering in the air:
 Without my angels guard them there,
 They cannot come to you.

* There are two boys in London, and one in America, that have extraordinary spiritual gifts; but all in a different manner.

But mark the Crown, how this was found,
 And bring it to thy view :
 See it again—I'll tell thee plain
 How every branch doth go ;
 And how 'twill be, the end they'll see,
 Like Peter's vision come,
 That from the heavens was shewn to him.
 Ye simple sons of men,
 If this was done when first I came
 My followers for to see,
 You must expect more wondrous sights,
 When I come down to ye,
 To dwell with men, in SPIRIT come—
 Visions must first appear :
 You all do know, I told you so,
 And Joel's words are here.
 But now I'll come unto the Psalm ;
 It was of David sung—
 " The LORD descended from above ;
 " The shadow there is found :
 " On Cherubim and Seraphim
 " Full royally he rode ;
 " And on the wings of mighty winds
 " Came flying all abroad :"—
 And on the wings of mighty winds,
 Or mighty love, I came,
 To shew the vision unto him,
 That all may know my Name.
 The Vision plain is given to man,
 Or else, you'll say, a child,
 That all may know, the truth is so—
 That Boy can no one foil,
 No more than thee.—let mortals see
 What simple hands appear ;
 Then you must know 't came all from ME,
 For there's no man can clear
 The mystery, when all you weigh,
 And all together bring ;
 The Furnace I did show thee there,
 Where Satan must fall in :
 And there I came to shew the crown
 I have for man in store.
 Now if your judgment clear is found,
 I need to say no more.
 Mark how all came, ye sons of men,
 And will you say by chance ?
 Then I with you will this contend,
 And your own words advance.

If chance came first, the fur
 And chance made him bel
 The master there by chance
 Chance Satan may deceive
 When chance again so haste
 To see my eye fix'd there
 And bring my starry crown
 My Jewels all prepare,
 To make them up, for men
 By chance I shall redeem
 The fall of man—my chance
 And these fall in the strear
 That judge no God in what i
 Then they must mock my
 Which I have said is every v
 I ask, where chance can
 If up to heaven you take yo
 'Tis there you'll find me clod
 If down to hell's infernal de
 You'll find that there my veng
 And there the shadow I shew
 Design'd for hell, and so 't s
 And there my Glory I did sl
 That what I said, I'd surely
 For so my Glory shall appea
 With wings of Love I'll visi
 And bring to man my starry
 And all my Jewels seal them
 For on that house I fix'd my
 I know my Jewels, where tl
 And the same chance that br
 I tell them, in the end will l
 As all these visions did appe
 I shew'd thee first the furnac
 Then I will come to chain h
 And so the visions both were

A communication taken from
 writings of February 5th, 1796
 complaining of the harshness of
 ment with respect to himself.

"Now stop thy hand and re
 Till I fully answer here:
 Just like Job's friends, so are
 And the mystery I will ch

For my word is gone with fury—
 All men's folly I do see ;
 Call together all my Jury,
 Ask them how they can agree
 For to prove thou'rt led by Satan,
 When the truth doth so appear.
 If they will prevent the famine,
 Let them own the truth is here.
 Here the words I will explain ;
 For here thy pen goes deep :
 As glorious as the sun doth shine
 The woman I will keep ;
 For a good work on me she wrought,
 The woman to redeem :
 And indignation in mankind
 In most men now is seen.
 But from that chapter let them see,
 I was by man betray'd :
 No woman in the company,
 When hands on me were laid,
 My head before she did anoint,
 Against the fatal hour ;
 And now to her my mind I've told ;
 But man shall feel my power.
 I ask them why they trouble thee,
 Their indignation raise,
 And say to waste thy writings were ?
 O let mankind be wise !
 They say that thou dost waste thy time,
 Things of no use to shew ;
 But now, I say, I'll not resign,
 'Till men the use shall know.
 For when I from the grave did come,
 The woman saw me first ;
 And now my Spirit is made known,
 The Seals must surely burst ;
 And by the woman 't must be prov'd
 That I am come again.
 Before my funeral, in my love,
 Thou know'st they sang an hymn ;
 Then now in hymns, or verse, is wrote
 What is my just decree ;
 For spiritual songs I always taught ;
 And now 'tis come to thee."

The following is copied from Joanna's sealed
 writings of August 24, 1796.

I was at work at Mr. Swales's, making a hair mattress, picking the hairs. A little child, three years old, came up, and went in among the hair, without shoes on his feet. I told him he would prick his feet. The child asked me if it pricked my hands. I answered, no. He said, then how can it prick my feet? Simple as the words of the child might appear, I was ordered to pen them.

“ Now I'll explain this simple thing,
Which from an infant's tongue did spring—
To prick the feet, and not the hand,
The child did wisely understand
That was not easy to be done.
But to the purpose I shall come;
And let the men like children see,
Then prudent men they soon will be;
For what is written by thy hand
Hath oft been given unto man;
And yet thou ne'er received'st harm,
When in my Name thou'st often warn'd.
Then they may stand on it secure,
Unhurt like thee—I'll tell thee more;
And every mystery I'll explain,
And from a babe reprove mankind.
They see that thou dost still go on;
Thy words fulfill'd—no harm doth come
To thee, nor none that thee obey;
Then they may stand as well as thee,
And no more hurt shall they receive;
Wise as the child let man believe;
And then as babes I'll make them men.
Now from the child I shall condemn:
No more the child could'st thou reprove—
Admir'd his wisdom; and didst love
To hear a child so wisely speak—
Reprove thee twice;—are men so deep,
To shew their wisdom? Deep's the thing.
My Spirit in the woman's form
Doth all thy letters now indite,
And men, like thee, know not by sight;
And from a Child, I'll all reprove;
The sight deceives—the truth disclose.
But to thy words—I AM THE MAN
That hath deceived them by thy form;
They know no more from whence it comes
Than thou to call the child a man;

But as the child-reproved thee,
 Like him believe, and all will see
 What thou hast written will be true ;
 I will bring the mysteries to thy view."

As I am now drawing towards the end of this book, wherein my readers may be disappointed to see it is not all filled from my *sealed writings* ; I have this to inform the public, that the prophecies of this book shew the destruction of *Satan*, and the coming of CHRIST's Kingdom ; that ye may be looking for, and hastening to, the coming of the LORD JESUS CHRIST. In this book I shall inform my readers how the dates of my sealed prophecies were then spoken in verse, and shewed me in dreams and visions ; but in the years 1802 and 1803, which were never sealed, I am to inform you the time is at hand that these wondrous changes will take place. Here my readers may ask me, what ground I have to affirm this belief. I answer : from the truth that is past, I have grounds to believe the other truths will follow. From the former, I judge the latter. The war that I foretold in 1792, we should be engaged in, followed in 1793. The dearth which came upon the land in 1794 and 1795, I foretold in 1792 ; and if unbelief did abound, that a much greater scarcity would take place, and which too fatally followed. I foretold the bad harvest in 1797. I foretold in letters sent to two ministers of Exeter, what would be the harvests of 1799, and 1800 ; that the former would be hurt by rain, and the latter by sun—these followed as predicted. The rebellion which took place in Ireland in 1798, I foretold in 1795, when the Irish soldiers rebelled in Exeter against the English officers. It was then told me, as the shadow was begun between the Irish soldiers and the English officers in England ; so the substance would drop in Ireland : for

Exeter
 a rebellion would be there. In 1791, when some families went to America from Exeter, to shun the dangers of the war in England, and the dearth that was begun in the land; I was then told by the Spirit, "that their running from dangers was like a man, that did flee from a lion and a bear met him: or went into the house, and leaned his hand on the wall, and a serpent bit him:" for though the sword was not there, some fatal disease would be in that place, and would carry them off like the sword of war; and which soon after followed, and many thousands died of the epidemic fever there: and I was told the same fever would visit them again; which is well known to have happened a few years after. I foretold the secret thoughts and conversation of people in Exeter, which took place in 1792. This was acknowledged to be true by Mr. Eastlake, of Exeter, before the Rev. Stanhope Bruce, the Rev. Thomas Webster, the Rev. Thomas P. Foley, Messrs. Sharp, Turner, Wilson, and Morison, January 2d, 1802, whilst they were at Exeter examining into the truth of my character, and my writings.—See page 8, of my first book. I foretold, that if ministers began to search out the truth of my first books, being published in 1801, the following three harvests were promised to be plentiful. The ministers did begin to search into these things, and the two last harvests have been plentiful.—See page 18, of my first book. I foretold, in 1794, that when England joined the Turks, their arms would be successful. Fulfilled;—witness our victories in Egypt—see page 39 of my first book. I foretold, in 1794, that the Lord would defend this nation from the foreign enemy, and that all their schemes of invasion would prove abortive. See page 52 in my second book. I foretold the French would gain their point; for in the last century we acknowledged the Americans to be a free nation;

and that in this century we should acknowledge the French to be a free nation. See page 141 in my third book. I foretold how the war would end, and the year when peace would take place. See page 143 of my third book. In January, 1797, I put a letter into the hands of a minister, foretelling the French would conquer Italy that year; that the people of that country would be forced to submit—that we should seek for peace that year, but in vain—and large sums of money would be demanded at the end of the year, which happened by the treble taxes being then put on. To another minister, I wrote what would be the harvest that year, and the truth followed, as foretold. It is fruitless to enter into the detail of all the truths of my prophecies which have followed. But few believed that any of these things would come to pass, till they were accomplished. There is nothing of consequence which has happened to this nation, or to any other of the surrounding nations, but was foretold by me, and which I can prove by unquestionable witnesses, as well as by my writings: and now I see them as clear as the noon-day's sun before me. I foretold what the hearts of the people would be towards me: that warm would be the love in the hearts of believers; and warm would be the malice in the hearts of opposers. This truth, which has followed, when I read it to my friends years ago, before it was fulfilled, they could scarce believe; as they said my prophecies tended to the perfect happiness of mankind, the glorious establishment of Christ's peaceable Kingdom, and the destruction of Satan's; which every one must wish for: none could be so hardened as to wish Satan's power to continue any longer, seeing how miserable he makes mankind. But unlikely as these things then appeared to my friends, I now find them true: and if any say these truths came by chance, then by chance all the

other predictions may come the same ; for time and chance happen to all men : and time and chance may fulfil the whole ; for there is no chance that is not under the direction of the Lord. But as some will say, they do not wish for Satan to reign any longer ; yet, they say my dispute with the Powers of Darkness is blasphemy ; as they do not believe it, came from the devil ; it being too bad for him to speak, though not for me to write. They may judge as they please : I only ask my enemies, as King Ahasuerus asked Haman, what ought to be done to the author of the blasphemy in that book ? They must pass their judgment ; and the Lord is the Judge from whence it came. The language of my heart is—the author of it ought to be hanged as high as Haman ; and all my friends join with me in heart and mind the same : as he hath blasphemed God, the King of Kings, and LORD of Lords. Therefore such blasphemer ought to be taken from the face of the earth ; and he that refuseth this sentence cannot be faithful to his God, to his King, and to his Country.—

So by that book I now submit to stand ;
 Because my Judge has given this command,
 That man must judge it from the blasphemy,
 And 'tis the author now condemn'd must be.
 And when men's judgment it doth all appear,
 They'll find the righteous Judge stands at the door,
 To hear the judgment that is pass'd by man ;
 And then, like Jehu, after he will come.
 So now, I say, I'll stand the fiery task,
 And now invite my enemies to burst,
 To pass their sentence on the blasphemy ;
 You all do know some *Author* there must be,
 To speak the words which do in print appear ;
 Bring forth your judgment—and I'll answer here.

Now I have shewn my readers how Satan and myself are to stand the trial from my Disputes ; and I call my enemies to be the judges, and to pass their sentence upon the author of the blas-

phemy. Now I shall come to the SEALED people. It is fruitless to sign their names, unless they wish to be free from sin, and the power thereof to be destroyed; that they may live in Christ, for him to be all in all. I shall also inform my readers that I shall remain at the High House, in Paddington, until the latter end of May; and if any learned divine, or gentleman, or any serious person, wish to know what foundation I have to affirm my Calling to be of God; I am ready to answer for myself. But as I am well informed that some gentlemen and ladies have so far let themselves down, and have forfeited the Christian character, by saying, they would give me money, if I would tell their fortunes; to such I answer—They and their money may perish together—my soul shall never come into their secrets. Their gold and principles I abhor and despise; and I further inform such, that when I had an elegant suit of clothes sent me, from one who professed it was done in love to the LORD, to strengthen my hand to carry on his work, but when that faith fell from the giver, I was ordered, by the Spirit, to return her the present back again, and not to receive one pennyworth from her; as the LORD would not suffer me to accept any present that was not given through strong faith in his Name, to carry on his Work; which was sown in weakness, but now the LORD is raising it in power—for when the LORD works none can let. And now I conclude with telling my readers it is but the shadow of my prophecies which is past; for the substance of all is hastening on. Little do you know what is before you; nor how near the Judge stands at the door. I must also inform the public, that I see no one on the sabbath-day but my intimate friends; but on the week-days, if any serious inquirer, or warm opposer, that will bring forth arguments,

founded on the Scriptures, to shew their reasons why they judge my prophecies from the Devil; they are at liberty to come, and bring forth their arguments, and I will bring forth mine. But there are some that I know, who are accustomed to tell lies, whom I have forbid already, and I now forbid them again; for a liar shall not tarry in my sight if I know it. Now I have shewn my upright dealings with men, I hope to find upright dealings from them—to judge as they wish to be judged—with justice, equity, and truth. I am ready to stand a just trial, that I have not written any cunningly-devised fable, but have made known the COMING OF THE LORD JESUS CHRIST. Happy will it be for all men who have their lamps burning, to meet the BRIDEGROOM at his coming.

JOANNA SOUTHCOTT.

High-House, Paddington,
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