

DIVINE AND SPIRITUAL
COMMUNICATIONS,

WRITTEN BY

JOANNA SOUTHCOTT:

ON THE

PRAYERS OF THE CHURCH OF ENGLAND;

THE CONDUCT OF THE CLERGY,

AND

CALVINISTIC METHODISTS,

WITH OTHER PARTICULARS.

*The wind bloweth where it listeth, and thou hearest the sound thereof,
but canst not tell whence it cometh, and whither it goeth: so is
every one that is born of the Spirit.* John iii. 8.

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INTRODUCTION.

"GOD created man to be immortal, and made him an image of his own eternity. Nevertheless through envy of the Devil, came death into the world: and they that do hold of his side do find it."

WISDOM II. 23, 24.

AS it may be necessary to mention why the publisher of the following letter, upon the Prayers of the Church of England, and other particulars, should employ his time to publish them to the world: his answer is, that it being his firm belief that the various Communications are given according to what is mentioned in the New Testament of the coming of the Spirit, in the 3d chapter of St. John, 8th verse. And the reader may see they can only proceed from the Spirit of Wisdom, to lead men into the true knowledge of the Bible, which is now about to be fulfilled in the establishment of Christ's peaceable Kingdom on earth. It is necessary to observe, that when that Divine Being came upon earth, and dwelt amongst men, he was born of the Virgin Mary, of the Holy Ghost, without a human Father; he took on him the likeness of man in his fallen state; and bore the blame cast on him by man, agreeably to the 12th verse of the 3d chapter of Genesis, in order for man to be restored to the likeness of his Creator. All this must be accomplished in the end. The Church of England, which is called the Pro-

testant Church, not only declares the miraculous birth of a Being without a human or natural father being true, but it is declared in the New Testament, and confirmed by prophecies in the Old. It is also evident to every man's understanding, that God must be a God of order; and cannot be manifested to man in his own essence, but through some medium according to human order, which was the man Christ Jesus, born of God his only Heavenly Father and no other. This is according to the belief of the Church of England, and of the Scriptures. Yet for all this, human nature is not redeemed, agreeably to the Lord's Prayer, on this earth, where it is mentioned his kingdom must come, and his will must be done; and which prophetic prayer was given and remains until the divine work is accomplished by the second coming of Christ in the Spirit; this also the Church of England testifies. Man has continued in a wretched state of misery since Christ and his Apostles were upon earth, as well as before, altogether for near 6000 years; as is proved by both antient and modern history, and by our daily experience. Since no person whatever can deny this lamentable truth, it is every man's business to inquire into the cause. The Bible not only points out the cause, but the effects: that in the beginning man was created after the image and likeness of his God—a created Being of love and wisdom. He afterwards became so changed, as to be the image and likeness of the Devil—full of hatred and malice; a murderer, and guilty of every crime—dead to wis-

dom, and a being of gross darkness ; which is truly described in the 6th book of Joanna Southcott's Prophecies, published January 2, 1802, which cannot be read with too serious attention ; for there the whole is explained, and the truth completely established ; which none but a God could know ; and none but a God could reveal. This important book, as well as all her other writings, proves, that at the second coming of Christ, it must be in Spirit, to bring in the whole creation to the knowledge of wisdom.

It is the fashion of the present age to deny every thing but outward nature : all spiritual wisdom and miracles are denied ; but as all created things must have a beginning, man and woman must be created at first by a superior Being of divine Love, by his divine Wisdom ; which man in his fallen state of nature cannot comprehend. Therefore the origin of man may be called a miracle, having no human father, as he could not create himself. Any persons who choose to deny this first cause, or miracle of human creation, have nothing more to do than to deny their own existence. Since the crimes of man convince us that he has lost his heavenly image and likeness ; and experience proves, as he cannot restore himself, none but a Divine Power can. Therefore it is only his Creator who can be his Redeemer ; which may be called a second miracle ; and this brings us to the birth of Christ, who is called the second Adam, having no human father, but born of the Holy Ghost.—Here the axe may be said to have been laid to the *root* of evil, to destroy it altogether ; But we find evil still remains ; for war, murder, and

every crime fills the world like a deluge: and if any persons choose to deny these two miracles, that is, man's Creation and man's Redemption, by the divine Power of Christ, and also to deny all divine or supernatural revelation, they have only to say man created himself, or deny their own existence, if they please; for they are both equally absurd: and may further add, this world must remain eternally in wickedness and misery. But, as I have before observed, man was created by a Divine Power, he must be redeemed by the same Divine Power, which formed him; for he can no more redeem himself at last, than he could create himself at first. His redemption from the power of evil cannot take place, but by the second coming of Christ in the Spirit: for the axe was laid to the root when he came in the body; but Satan is not yet cut down. It is a spiritual operation only, that can renovate the mind and heart of man by a new birth; for in the end all things must become new; that is, a new heart and an enlightened understanding. All persons who believe the Bible to be the word of God must believe its contents to be true; not only the Church of England, in its Form of Prayer, claims its authority from the Bible and the Gospel of Christ; but all other Churches calling themselves Christians, claim the same: therefore they must admit, that the first knowledge of evil came through the medium of the woman to the man; and both fell under the powers of darkness. They being at first created after the image and likeness of their Creator, they could know no evil, or falsehood of

any kind; for it is by guilt alone that the suspicion of guilt has its beginning. We know by natural reason, that no person whatever can suspect a thing that he believed never existed; exactly so must it be with the parents of the human race. If it be believed by every Christian Church, that the knowledge of evil came through the woman, who can deny, from the authority of the Bible, that the knowledge of the good must not be at last conveyed through the same means; and for the woman in the end to be the help mate to man, agreeably to divine promise at her creation; and as the whole human race was tainted by evil, and brought into misery, the whole human race must be redeemed from that state by a Divine Power—which must be the Spirit of Jesus Christ, the only true Spirit of Prophecy. It is from this Spirit that Joanna Southcott writes; for of all her productions, from 1792, to this day, many have come true, and the rest are daily fulfilling. I have read, I have reflected, I have taken every pains to find out imposition, and her character I have found to be without deception; neither has she talents or abilities to deceive.

I have the natural pride of man, and have no desire to be an object of ridicule; but whatever pain or mortification the pride of character, or reputation, may produce in me, it is my superior duty to adhere to truth. The mockery of the world I must endure; the pity of my friends, who would promote every worldly advantage for my interest, I must feel, and many, I know, are sorry for me, believing me to be a deluded man. It is my sincere

wish that they may throw aside their prejudices, as I have done, and endeavour at least to prove me in error. To my philosophical friends I will ask this question : Have they ever blamed the celebrated Sir Isaac Newton, who was once the President of the Royal Society, for believing the Bible to be the Book of Divine Wisdom? Have they ever pitied that distinguished character for his belief in prophecies and divine revelation? If Sir Isaac Newton, who believed the Bible to be the Word of God, and who wrote upon the Prophecies, and made calculations by his learning and great natural abilities, should now escape the censure of mankind, why are persons at this present day to be condemned, who believe in the same Divine Spirit; and that all prophecies will be fulfilled; and **MAN'S REDEMPTION TAKE PLACE**, agreeably to the **LORD'S PRAYER**, that the Lord's kingdom would come on earth as it is in heaven? I well know that the character and memory of Sir Isaac Newton is respected by all the learned world: not a man in the Royal Society will lift up his voice against their late President. Although Sir Isaac Newton wrote upon what human learning could never discover; yet his intentions were upright. He did not consider that it is the weak things of this world, which are to confound the wisdom of the wise or learned—and that by the weakest instruments will the Divine Being convey his Wisdom for man's redemption from death, hell, and sin, produced by the satanic powers of darkness. I could mention a variety of distinguished charac-

ters of different ages, whose memories are reflected upon with respect; but I have chosen this one, for to lead the mind to serious reflection upon divine Subjects, without being afraid or ashamed; however it may seem that I am making a compromise, by bringing forth the names of distinguished men, to recommend the following communications to the world, as it was necessary, according to human order, that I should thus proceed. As the light spreads forth—human learning must disappear, where it does not promote the love of God above all things, and of our neighbours as ourselves.—All the human race are now invited to be brethren, and to love one another; for every difficulty will be removed.

The Communication upon the Church Prayers, which is now recommended to public notice, was written at Oldswinford in Worcestershire, at the house of that faithful friend to the truth, the Rev. T. P. Foley, where Joanna resided for above two months. The Communication was given in answer to another clergyman of the established Church.—It is to be understood, that the Woman here mentioned has been writing for many years past, from a Spirit invisible: and what that Spirit is, the world must judge; however, by reading her writings, and comparing them with the 12th chapter of the Revelations, her character will there be found, at the first verse.—Some such character must come forth: she has written upon various parts of the Old and New Testament; and many of her communications have been given in answer to questions proposed, and also

to objections made by different persons. Such answers have been given, that human learning could not produce, and will in the end prove the complete fulfilment of the Scriptures.

The Church Prayers were composed upwards of 250 years ago—and it is very remarkable, it is mentioned in several parts of Joanna's writings, that the Protestant Church is so highly favoured on account of the purity of the Prayers, that its ministers will be the means of bringing forth the Divine Knowledge from her pen; and which will go forth to the WHOLE WORLD. But the *English nation* will be the first redeemed: it is in this country that the sealing of the people has begun, and perhaps may end about the 12th of January, 1804. It is required from Divine Authority, that every one who receives his Seal will sign his Name, that it is the desire of his heart for Christ's glorious and peaceable Kingdom to be established and come upon earth, and his will to be done on earth as it is in heaven; and Satan's kingdom to be destroyed, which is the desire and prayer of Joanna Southcott, and of every one who signs with his hand; for a time must come when there can be no security, but in the divine Power of Christ, whose love invites every man to claim this privilege, which is his birthright from his merciful Creator, and are now invited to stand like Gods to claim their own, and then command the earth:—GOD AT FIRST CREATED MAN TO BE IMMORTAL, AND MADE HIM AN IMAGE OF HIS OWN ETERNITY.

W. SHARP.

Titchfield Street, Dec. 25, 1803.

CHURCH PRAYERS.

FRIDAY, September 14, 1803, Joanna was informed that a Clergyman had said, "we knew enough already, and want no prophecies to teach us more, we shall never have any more knowledge, and we do not want it."

In answer to his words, I was ordered to take my Prayer Book in my hand, and to place the words as I should be directed from the different prayers.-- The first I was ordered to pen, was from the first prayer, "Repent ye, for the kingdom of heaven is at hand." Second, the Lord's prayer, "Thy kingdom come, thy will be done in earth, as it is in heaven."—The third, "All the earth doth worship Thee, the Father everlasting: Heaven and earth are full of the majesty of thy glory; The goodly fellowship of the prophets praise thee: The holy church throughout all the world doth acknowledge thee.—O Lord, let thy mercies lighten upon us,—Blessed be the Lord God of Israel, for he hath visited and redeemed his people.—O be joyful in the Lord, all ye lands; serve the Lord with gladness, and come before him with a song.— O sing unto the Lord a new song, for he hath done marvellous things,—He hath remembered his mercy and truth towards the house of Israel;

and all the ends of the earth have seen the salvation of our God.—God shall bless us, and all the ends of the world shall fear him.”—

“Enlighten our darkness, we beseech thee, O Lord.—That it will please thee to give to all nations unity, peace, and concord.—That it will please thee to give to all thy people, increase of grace, and to bring forth the fruits of the Spirit, and finally to beat down *Satan* under our feet.—For though we are tied and bound with the chain of our sins, yet let the pitifulness of thy great mercy loose us, for the honour of Jesus Christ, our Mediator and Advocate.—Grant us in this world the knowledge of thy truth.—Give us grace that we may put away the works of darkness, and put upon us the armour of light, now in the time of this mortal life.—O Lord Jesus Christ, who at thy First Coming, didst send thy messenger to prepare thy way before thee; grant that the ministers and stewards of thy mysteries, may likewise so prepare and make ready thy way, by turning the hearts of the disobedient to the wisdom of the just; that at thy Second Coming to judge the world, we may be found an acceptable people in thy sight.—O Lord, rise up, we pray thee, thy power, and come among us.—O God, whose blessed Son was manifested, that He might destroy the works of the devil, and make us the sons of God, and heirs of eternal life; grant that we, having this hope, may purify ourselves as he is pure.—All our doings without charity are nothing worth.—Send the Holy Ghost, and pour it into our hearts.—Create and make in us new and contrite hearts.—”

Have mercy upon all Jews, Turks, and Infidels, and fetch them home to thy flock, that they may be saved with the true Israel of God, and be made one fold under one Shepherd, Jesus Christ, our Lord God, who teaches the heart of thy faithful people, by sending to them thy Holy Spirit: grant that by the same spirit, we may have a right judgment in all things.—Cleanse the thoughts of our hearts by the inspiration of the Holy Ghost; and these things for our unworthiness we dare not, and for our blindness we cannot ask, vouchsafe to give unto us for the worthiness of thy Son, Jesus Christ.”

After placing these passages of the Prayers; as I was directed, I was answered in the following manner by the SPIRIT;—

“Now I will answer the Minister who said, ‘they know enough already.’ But now I ask them, what they know? or what they understand from the prayers? or what they pray for? Where is the Minister who ever deeply weighed, or considered the prayers aright? In the beginning ye say, ye have obtained what ye pray for in the ending. Here is the wisdom of man, that boasts of learning! Ye say the kingdom of heaven is at hand, and in My Prayer ye pray for it. Then ye follow, as though it was accomplished, by saying, All the earth doth worship Thee, the father everlasting; heaven and earth are full of thy majesty and glory; the goodly fellowship of the prophets praise thee; the holy church throughout all the world doth acknowledge thee. Yet ye say again, ye are tied and bound with the chain of your sins, and pray to be loosed! Ye say, ye have

done the things ye ought not to have done, and have left undone the things ye ought to have done; and there is no help in you. And yet ye say, the whole earth is full of my majesty and great glory; and that all the earth doth worship the Father everlasting. Now if this be true, how can ye say, ye do the things ye ought not to do? Ought ye not then to worship ME, as ye say, I have visited and redeemed my people; and all the ends of the earth hath seen my salvation? Then what darkness do ye want to have enlightened; or what chain of your sins do ye want to have broken, that ye are tied and bound with, if all the earth doth worship me, the Father everlasting; and the whole world be full of my glory and majesty? You cannot pray that I will put away from you the works of darkness, and put upon you the armour of light, if the armour of light be already put upon you. How can you say, you are tied and bound with the chain of your sins? if I have visited and redeemed you from your sins? How can you pray that my power might come upon you, to destroy all the works of the devil, if the works of the devil are already destroyed? But if ye judge they never will be destroyed, why do ye pray for his destruction? that ye may be made heirs of God? Why do you pray for the Holy Ghost to be sent upon you and poured into your hearts; and pray that I will create and make in you new and contrite hearts, if ye have obtained these things already? If ye have not, do ye think they are not to be obtained? Will you pray for what never can be, or ever will be obtained? How can ye pray that the same Spirit may visit now

to warn you of my Second Coming, as was sent to warn you of my First, if these things are not to be obtained? That, as I sent my prophets before my First Coming to prepare the way before me; so at my Second Coming, that my ministers and stewards may be visited the same, that they may be prepared to make ready the way, by turning the hearts of the disobedient to the wisdom of the just; that at my Second Coming to judge the World, they may be found an acceptable people in my sight; and that my power may come among you to destroy all the works of the devil.

Here are the Prayers of your Church placed by men of learning, without discerning how they have placed them, that the first is last, and the last is first. Ye say, in the beginning, ye have obtained what ye pray for in the ending. For if ye have obtained all these things, that ye say in the beginning, ye deny them all in the ending, by saying ye do the things that ye ought not to do, and ye are tied and bound with the chain of your sins, and pray for me to loose you, when ye say at first ye have seen my salvation, and I have redeemed you. O ye wise men, that boast of wisdom, and ye learned, that boast of learning, do ye discern what ye pray for; and what you say you have obtained? And what you pray to obtain, that you may be visited by the same Spirit to warn your flock of my Second Coming, as you was warned by at my First Coming? And that all Jews, Turks, and infidels, may be brought into my flock, with the true Israel of God? Now, answer Me, ye men of learning, and ye men of wisdom, what you judge of your

prayers? or, how they are to be heard, and answered by your wisdom? And I will answer, how they are heard, and shall be answered by My wisdom, that am your Father, which is in heaven. In my Bible I have told you I am Alpha and Omega, the beginning and the end, the first and the last. And the first shall be last, and the last shall be first with man. And I will deal with men after the manner of men. For, I have already told thee, that I will deal with the Church according to their Prayers, for to that standard all must come *."

" The first is last, the last is first,—
 And I shall now begin:
 So perfect as the Prayers do stand,
 The Church I say shall end ;
 And all the glory of the Lord
 Shall in the Church appear ;
 And all the listening nations round
 Shall their Redemption hear:
 That marvellous things I have begun,
 And marvellous all shall be,
 Until the ends of all the earth
 My Goodness they shall see.
 For my Salvation shall abound,
 I say from shore to shore,
 When *England* hath their SAVIOUR found,
 That their Redemption's near.
 Then in this Land they'll see my Hand
 In Blessings to abound ;
 And distant shores the same will hear,
 When they in grief are found,
 Then will begin the *Heathen Lands*
 To seek the Living Lord,
 That in my favor they may stand,
 When all is nois'd abroad.

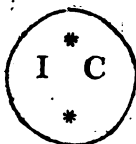
* See p. 9, 1st Book of Prophecies, published January, 1801.

That England's bless'd above the rest,
In Harmony do join ;
And marvellous things they'll then express,
That I for them have done.
The light in Israel first must rise,
As it is spoke at first,
Before these Nations will grow wise,
And pray for it to burst
Upon their Land, I say the same :
They must your Glory see ;
That I am come for to redeem ;
And so I'll set you free
From every chain that doth remain,
Of Satan, and of Sin ;
And then my favor you will gain,
To praise your GOD and KING,
That I am come for to redeem,
According to my Word :
And marvellous things you say you've seen,
Came from the Living LORD.
For I'll begin to answer man
According to your Prayers ;
Your darkness I'm enlightening here,
If you my voice will hear :
And from the chain that doth remain,
Of *Satan*, and of *Sin*,
I AM come to break it now in twain,
Your Prayers you now shall win.
That is, I say, as now you pray,
I'll answer every prayer,
And *Satan* tread beneath your feet,
If you My Voice will hear.
Most finally I now do say
I'll surely tread him down ;
If my command you now obey,
The end for you is found ;
As at the first, the same is burst,
The woman did appear
To warn you of your Saviour's birth,
And that her time drew near,
To bring a Son, not born by man,
But of the Holy Ghost ;

And if to HIM you all had come,
And in Him put your trust,
Then sure for all had been the call ;—
But know, it was not so ;
But I must sure be known to all,
To make my Bible true ;
For to appear a Saviour here—
The Saviour of mankind.
As all in *death* are included here,
So all in LIFE must find
A Saviour here for to appear,
And live in every heart.
In judgment man do greatly err,
Darkness in every part
There is in man, for now I AM come
To judge the world again,
In the same manner unto man,
As I shall now explain :—
But here within thou dost begin
To ask how this can be ?
That I AM come the same to man
A mystery is to thee ?
Then I'll appear to answer here—
My Coming is the same :
Though first in Person I was born,
But few did know my Name ;
Then now I'm come, I say, again
For to be born anew ;
And in the Spirit to be born,
And all shall find it true.
My spirit here doth strong appear,
That every soul shall find ;
The word of GOD, it shall be known,
Is published to mankind.
So I am come again the same
Unto a Woman here ;
And now I'll tell my every Name,
And make the mystery clear.
I said, Men must be born again,
If they would live in ME ;
Then sure my Spirit unto Man
It must be born again—

When I bring in the Heathen Lands,
 And do the World redeem.
 For by the Spirit it must be—
 My Life they did destroy ;
 Then from my Body it could not be,
 That I should all enjoy.
 No! 'tis my Word that's on record,
 My Spirit first must come,
 That Earth and Hell cannot destroy,
 When I am born again.
 Born of the Woman as at first,
 And of the Spirit born ;
 And I shall prove it in the last,
 My Spirit here is come.
 That is,—My word,—now on record,
 And see my Bible clear—
 That when the fullness it is come,
 The Woman must appear,
 I tell you all, to free the Fall,
 That is the Law of God.
 His son must then the Woman call
 For to avenge His Blood
 On *Satan's* head, as I have said,
 To free you from the Law ;
 That ye as men pronounced dead
 Your Advocate must shew,
 That in your stead He then did bleed ;
 And *Satan* must the same :
 And so your spirits must be born,
 If all will know my Name.
 Then now to all I loudly call ;
 To judge the world I'm come :
 And dead to knowledge I see all,
 How I shall you redeem.
 My Spirit here I've sent before,
 To tell you all the way ;
 As John the Baptist did appear.—
 So do these Visions lay.
 As my Disciples were of old,
 So are my chosen come ;
 Confess the truth to them was told,
 The wise-men must be known

Who went from far to see the Star,
 And now they've done the same—
 And it affirm both far and near,
 The second Star is come—
 As from the Seal * I shall reveal,
 You see the second Star ;
 And see the Woman's name in mine,
 Your Jesus to appear ;
 And so the C—the same you see,
 Then altogether weigh :
 The Prayers so often ask'd by ye
 Do now before you lay.
 So I'll go on from every one,
 Till all I have made good ;
 For as the Prayers are made by man,
 My Bible all hath stood.
 All nations here shall now appear,
 Furks, Infidels, may come ;
 The Jews may see their Prophets clear,
 I first must die for them.
 And now their Prophet Joel see—
 The Visions do appear ;
 And let them now behold the Tree—
 See how I'm fastened there :
 The perfect man He there is seen,
 No Beauty to appear ;
 The Willow Tree that now is green,
 His leaves hang hovering there.



Joanna's seal, which she was permitted by the Lord to find, *as if*
by accident, in sweeping a House after a sale; and which at that
 time she threw by as a thing of no value, but afterwards, when she
 wanted a seal to seal her writings, she was told by the Spirit that
 she had one in her box, and which was the above seal.

Just so I am come in love to man,
 To wipe their tears away.
 If you in love to me will turn,
 My Trumpet's sound obey :
 My Shepherds here do now appear,
 A shadow of the first.
 For they in Judgment shall be clear,
 And others so shall burst.
 In Judgment clear, I'll make them here,
 For fast shall all come on ;
 For I will answer now your prayers,
 That so are form'd by man.
 I'll answer all, and prove the call,
 'Tis perfect as you pray ;
 For now I will fulfil them all,
 Till you can boldly say,
 That all the Church doth worship ME,
 Throughout this kingdom here.
 Then all the Nations of the world
 Will then begin to fear ;
 Because the Prophet's fellowship
 In union shall agree,
 To say I'm to visit man,
 And now to set them free.—
 So write thy dream, and I'll explain,
 I say, of Foley's Prayer ;
 And then I'll answer thee again ;
 Why he was so stopped there,
 Not to go on (to thee is known)
 In beauty for to pray ;
 For so the Ministers must come—
 For what can Shepherds say ?"

September the 29th, 1803, Joanna dreamed,
 that in the night, she heard the Rev. T. P. Foley,
 very loud and powerful in prayer, using most beau-
 tiful words ; but all on a sudden he stopped,
 though in the midst of a prayer. Joanna thought
 she listened with attention, but heard him no more ;

so she concluded he was out of breath, or at a loss for words to proceed, and then she awoke.

This dream I had a short time after I was told a clergyman had said, "They know enough already, they wanted to know no more."—

"Now I will answer thee this dream. As Foley is a minister of the Gospel, I brought this Dream to thee of him, concerning Prayer. For though the Prayers of the Church are as well pleasing in MY sight, as his words sounded in MY ears; yet if the ministers were to read their Common Prayer Books throughout, and weigh one prayer with another, they would be as much at a loss to explain them, as he was for words to go on in prayer. There is not a minister upon earth, can affirm that all the Prayers are consistent one with another, as things now stand. So here they have formed their prayers like my Bible: one thing contradicts another as things now stand"—

“ And man like Foley must appear,
As thou didst dream he stopp'd in Prayer;
So all the Clergy must the same,
If they their prayers do now discern.
I say they cannot now go on
To contradict as heretofore:
They pray my Spirit to appear,
To warn them all again the same,
As I did warn when first I came;
Then sure MY SPIRIT must descend,
I say upon *some faithful Friend*,
That will the tidings all declare—
And will they blame My Friend that's here?
Then now I bid them not to pray
To have my Spirit come this way,
As it did come to man before;

And so I bid them to stop there,
As Foley's voice was stopp'd to thee.
Another Prayer I bid them see—
Your darkness to enlighten here,
If they have light enough now clear,
I bid them use that Prayer no more,
But stop, as Foley thou didst hear.
For in the midst they may stop all;
For many Prayers to man I call,
That they can never pray to ME,
If light and life in man there be;—
Light of my Gospel and my Word,
And live in me the Living LORD.
Then tied and bound you cannot be
By *Satan's* chain of Sin in ye.
Therefore I need not tread him down,
If all the world in ME is found,
With light, and life, and liberty.
But this I say can never be,
Until the temper I have trod down,
That in all Nations strong is found.
Now if you'll prove 'tis not so here,
Then now I bid you stop that Prayer;
And come to me no more with lies—
From your own words I now chastize;
Because in lies you must come all,
If you're not tainted by the Fall,
And have that chain of Sin remain,
Then stop your prayers; you pray in vain,
If now you're freed from *Satan's* chain.
And if you wish not to be free,
It is in vain you pray to ME.
And now I'll bring another Prayer—
You say, like sheep you've erred here,
And stray'd and wander'd so from ME
As though lost sheep yourselves you see.
But how come you like sheep are lost,
If I have paid the every cost?
But I the cost must pay once more,
If your petition I do hear;
Or else, your prayers are all in vain,
And like lost sheep you may remain;

CHURCH PRAYERS.

For so you're wandering now from ME,
 Like sheep are lost; and lost you'll be,
 Should not my Spirit come again,
 To save my flock that do remain.
 To have their hearts join'd with the word,
 And trust in ME the Living LORD,
 That I will answer all your prayers,
 That daily in my Church I hear.
 Therefore the Church I said I'd call;
 For there's the standard for you all:
 Unto your prayers the Church shall come.
 As I've begun I'll now go on,
 Because that many I do know
 They will confess the Truth is so,
 That they must now stop in their prayers,
 If they no more do know and hear,
 Than what they now do see and know,
 In darkness they must ever go,
 Bound with the chain of Satan's Sin,
 If I do not deliver them.
 Then they as well may stop their prayer,
 If they this claim must ever bear;
 If I will never tread him down;
 Then fruitless all your prayers are found,
 So in the midst you all may stop,
 If you do pray, and you know not
 What in your prayers you do pray for.
 Like Foley's voice, I tell you here,
 That many men may say the same;
 'We all may stop the Prayers of Men,
 If they so boldly all deny—
 "We want no knowledge from on High;
 "No Holy Spirit enter here;
 "No arm of God our guilt to clear.'"
 So here's the meaning of the Dream:
 Let Foley hear and see it plain.
 Then he will see men must stop here,
 And so be lost, in all their prayers,
 If I do never answer man,
 As now they pray to do for them.
 And if they say it do so appear,
 'We have all knowledge; we see clear,

That ever we on earth shall gain."
 Then he may say, "we pray in vain;
 " For I no further there will go
 " To prove I'm dark, when light I know.
 " And when I'm freed from *Satan's* chain,
 " I'll stop to say it doth remain;
 " And when I know in all I'm right,
 " I'll stop to say I've erred quite.
 " And like lost sheep am gone astray,
 " When I am brought in the right way.
 " But till this way I plain do know,
 " No boasted wisdom will I shew,
 " To say I want to know no more,
 " And say my knowledge all is clear.
 " No! No! I say, I must stop here,
 " And listen to my Saviour's sound,
 " If I in Him have favour found,
 " My darkness to enlighten here—
 " His answers I will stop to hear;"

And this in prayer thou hast often done—

And so let Foley still go on.

Mark well his prayers,—and stop to see

The things for which they all do pray,

And then I say, he may stop all,

That now reject this heavenly call;

For as this knowledge all do pray,

But like you all refuse to see.

So this by Foley may be said—

Point out the prayers that all do read;

And tell them they must stop to pray,

If they this light do all deny,

That they do never pray to gain—

Once more, I say, they pray in vain,

If they can prove their knowledge plain;

That they in darkness cannot be,

In vain they pray for light to see,

That I may so enlighten them,

And have the Holy Ghost to come

To cleanse their heart and every thought

If all be right, as he hath spoke,

That prayer must now be used in vain,

I tell you all, ye sons of men,

D

CHURCH PRAYERS.

You ne'er discern for what you pray ;
 But like lost sheep you're gone astray,
 As you are gone from every bound,
 That in my Gospel now is found.
 I told you I should come again,
 And in this state the Church should find,
 In unbelief—gone far from Me;
 False Prophets every where I see,
 Who from your hearts do prophesy,
 And give my Spirit here the lie,
 That I did say should come again ;
 The Holy Ghost I said should come,
 And all to your remembrance bring.
 I said I AM with you to the end ;
 And now the end for all is near,
 And so the Holy Ghost is here ;
 For in the Spirit I am come,
 And as I said, I now find man ;
 For want of faith, gone all from me.—
 I said I died the whole to free ;
 Then I must come to free the whole ;
 My Law and Gospel so do fall ;
 And so your prayers are plac'd by man .
 Confess them true, or stop your tongue .
 For my salvation all don't see ;
 Nor can you say you worship me
 In heart, or life, for to appear,
 And praise your great DELIVERER here ;
 That you with songs can now abound,
 And meet with joy in every sound .
 No ! here your tongues they must stop all,
 When to the hearts of men I call ;
 They must confess 'tis not in man
 To sing the new and joyful song,
 But to your songs they shall end here ;
 For I'll fulfill your every prayer,
 That do these promises believe,
 That I am more ready now to give,
 Than men to ask, through ignorance here
 And by your blindness I see clear,
 My Law and Gospel none do see,
 Nor yet discern the way you pray .

But sure your Prayers you'll turn them all,
 When strong my Spirit here doth fall;
 Then all your Prayers I know you'll turn,
 When I have answer'd every one;
 That is to answer and to give;
 From all your chains of Sin to live,
 And Satan beat beneath your feet;
 Then ye may own your prayers were right,
 That more and better I did do,
 Than ever man had in his view;
 And what your blindness could not see,
 I have in mercy given ye.
 Though you unworthy now appear
 For to receive these blessings here,
 That I am waiting to bestow,
 You're ignorant of them well I know;
 So now weigh deep your every prayer,
 Then you must own you all do err.
 Therefore the Church I first did name:
 Unto that standard all must come;
 And if the Clergy all appear,
 Like Foley they must stop in prayer,
 And say they no further can go,
 To prove that all things they do know."

ON THE CONDUCT OF THE CLERGY.

The following letter was written to a Clergyman of the
 Established Church, and of a worthy character, who at
 times varied in his opinions about Joanna. This per-
 son had prejudices in favour of the writings of Emanuel
 Swedenburg; believing, according to the system of that
 author, that this world was to be regenerated, without
 any particular character to come forth. It is to be ob-
 served that the above author wrote thirty years before
 Joanna's Revelations were to be given, which could not
 take place before an *appointed time*, sealed up in the

bosom of the FATHER *, to prevent the Powers of Darkness having any fore-knowledge of the Divine Plan of Human Redemption, which in that case, the arts of hell would endeavour to defeat. It must therefore be clear to the rational mind, that no spiritual writer could have any knowledge of what was to take place at a future period, concerning this event.

It is to be noted, that out of about 20,000 Clergy of the Established Church, only *three* at first came forward to enquire into these truths, who will be the happy instruments to bring forth, in the Name of the Protestant Church, the glorious Kingdom of Christ.

*Copy of a Letter to a Divine of the Church
of England,*

REV. SIR,

Paddington, 24th October, 1802.

You may be surprised to receive the following letter, indited in a manner I never thought of writ-

* As in every age of the world, when the Lord began to work on the hearts of man, to prophesy in his name, *Satan* began to work on the hearts of others to prophesy by him, that the prophets of the Lord might not be believed; so now, in the last days, when the Lord intends to do as he spake by the prophet Joel, pouring his Spirit upon all flesh, and upon his handmaids, that they shall prophesy, he well knows *Satan* will do the same. Therefore it is written, false prophets and false Christs will arise. And that no man might be deceived in this matter, I say, that the Gospel of Christ, and the Visions of John in the Revelations, (chap. xii. 19. and the last) shew who are the prophets to be believed; but no living man can give an explanation. The Word of God is as a book that is sealed, so that neither the learned nor unlearned, can read, (that is to say, understand it,) for it was sealed up in the bosom of the Father, till he thought proper to break the seals, and reveal it to a woman, as it is written in the Revelations. See Preface to Joanna's 1st Book of Prophecies.

ing you; neither did I know it was designed for you, when I was writing it, till I came to the end.

Wednesday morning, 20th October, 1802, I was ordered to take my pen in hand, and write as I was directed, which was in the following manner:

“Hear, O heavens! and be astonished, O earth! I have nourished and brought up children, and they have rebelled against ME; I have called and no man answered; I have stretched out MY hand to a disobedient and gainsaying people. Tremble, O earth! at the presence of the Lord, and be afraid of his judgments; for justice is fallen in the streets, and equity cannot enter. I am despised and rejected of men: is MY loving kindness despised, and MY tender mercies treated with contempt? then now tremble, O ye sinners, and purify your hearts, ye double-minded; for MY anger shall burn with fury against the shepherds of MY flock; for they have not fed MY flock; but have driven them away; they have broken MY covenant, and trodden down mine altar; the meek man is despised; the humble man is set at nought; but the proud man is exalted in his pride, and the humble man is trodden down in his humility. Ye are full of your own inventions, and walk every man in the imaginations of his own heart; and every man's way is clean in his own eyes. But I the Lord weigheth the spirits; I the Lord, that searcheth the hearts and trieth the reins of the children of men, whose eye is as a flame of fire round your beds and round your paths, do I not know? do I not consider? I that made the eye, do I not see? I that formed the ear, do I not hear? I that made the heart, do I not understand? Are your

words, your ways, or actions concealed from ME? Search MY Bible; weigh MY word: is it not written, the Spirit of Prophecy is the Spirit of Jesus? But how can the Spirit of Jesus be called the Spirit of Prophecy, if no Prophecy is given from ME, and MY Spirit denied by man? But I come as a swift witness against you: ye say false prophets and false Christs are risen, then know now cometh the end. But know, I am not come in the Spirit, as a man, to say I am in the desert, or I am here, or I am there; but many such are gone out in the world; but I am come in the volume of the book as it is written of ME: crying out like a travailing woman, Repent ye, for the kingdom of heaven is at hand; whose fan is in his hand, who will thoroughly purge his floor. I will gather MY wheat into MY garner, and burn up the chaff with unquenchable fire. But will you say I did it when in the body as a man? Were not MY Disciples put to death; the Holy City destroyed; and MY Temple, wherein I was worshipped, trodden down for idolatry? Did not the chaff consume the wheat, till all the wheat was destroyed? Ye judged MY Bible as ye judged the Harvest. I said I would send a fatal Harvest; and a fatal Harvest ye shall find to your sorrows*. But I said three good Harvests *must* first follow, for the sake of those that seeked after ME and searched out the truth. But this ye never discerned, so I give you up to believe a lie; and so ye have believed MY Bible the same, without weighing one thing with another, how it

* The three good Harvests have happened, as predicted in Joanna's Writings, in 1801, 1802, and this last in 1803.

was spoken, and how it must be fulfilled; for know ye all, it was at my Second Coming that the day of vengeance was in my heart, that I would be avenged of all my enemies: and I said, that the meek should inherit the earth; for now I will cry out like this travailing Woman; and the words I have put in her mouth shall not return till all is fulfilled; for I the Lord of Hosts is her husband, the Holy One of Israel is his Name. She shall not be ashamed, nor be put to confusion; for I will shame all that shame her, and confound all that confound her; but all her children shall be taught of the Lord, and great shall be the peace of her children: for every hand that is against her I will destroy for her sake; and my Name shall be known amongst the Heathens, and I will be known of all the families of the earth; for when I have put all her enemies under my feet, then will I return as a diamond of beauty to the residue of my people, and I will be known of them, and they shall be known of me; for the Scriptures that are not fulfilled, now they shall be fulfilled. So they that hold me to judgments, let them look for judgments, and they that hold me to mercy, as I have promised in man's redemption, let them look to me for redemption, for the end of all things is at hand. And this is my strict command, thou shalt write to Mossop."

Now, Sir, I have given you the words perfect as delivered, and the strict command that was given me.

JOANNA SOUTHCOTT.

ON THE CALVINISTIC METHODISTS.

THE following is an extract of a letter from Joanna, in answer to one sent to her, of the meaning of the Seven Spirits, or Stars, in the Revelations, which formed the subject of a Sermon lately delivered by a popular preacher, who is of the opinion of John Calvin, that a part only of the Human Race are elected to Salvation. This belief is received by a numerous sect of people called Methodists, and which totally destroys all charity in the human heart, both to God and man. In their Public Worship they praise their Maker for electing them, and them only, to eternal life and happiness, and are quite insensible and indifferent to the fate of souls, whose numbers may be compared to the sands on the sea shore, thus brought into being by a decree of their Creator for no other purpose but to suffer eternal Torments. The preachers of this horrid doctrine, some of whom have got themselves into the Church, are called popular preachers. Many have spread themselves into every part of the kingdom; they are to be found in every city and country village, whilst the Clergy of the Established Church are quite regardless of their flock, and suffer them to be carried away by these wolves in sheep's cloathing.—As it is by neglect of duty in the Church Clergy, that these people have encreased and spread themselves every where; therefore, if the Clergy of the Church do not rouse from that state of idleness, during this *last hour*, their end may prove fatal to their peace and happiness.—These preachers, called Methodists, as they monopolize the Grace of God and Heaven to themselves, they of course must make the Bible, called the Word of God, to be written for them only, entirely excluding all mankind from the benefit of Salvation and Redemption by Christ.—They say the Bible, both Old and New Testament, with the Revelation of St. John,

all allude to the Calvinistic Methodists.—The Seven Stars are their preachers, one and all,—and from whatever part they take their text, *all—all*, have only *one meaning*—making the great Creator and Father of all—a being of such cruelty, that no words can express, or pen describe—instead of a BEING whose LOVE is every wh and whose MERCY is *over all His WORKS*.

Extract of a Letter from JOANNA SOUTHCOTT.

SIR,

Leeds, November 14th, 1803.

“MY answer to your letter will chiefly be the Communication given to me in answer to the seven Spirits, or seven Stars, in the Revelations, which he said they mean seven ministers, or seventy, or seven hundred ministers; and meant themselves, (that is the Methodist Preachers). But I was answered: The seven Spirits are the seven Spirits of God; and if they allude them to the preachers, they must place them to *all* the ministers of MY Gospel, from MY Death until this day; and the martyrs to be the greatest amongst mankind, to have my seven Spirits. But how will they prove MY seven Spirits can be placed in one man, when MY Spirit is but one Spirit in man, if they serve ME in spirit and in truth? Now I will prove they do not serve ME in spirit and in truth: if they served ME in spirit, they would know the ways of their visitation; and would be warning their flock of what was hastening on: if they were born of ME, they must know the things that belong to ME; for he that is born of God, knoweth the things of God; and spiritual things

E

must be spiritually discerned. Then how can they profess to have MY Spirit, that cannot discern the things that are revealed by MY Spirit, when they have no Spirit of mine to discern them? So they do not serve ME in spirit or in truth; for to serve ME in truth, they must maintain MY Bible is the true written word of God: for I said, the Words of God, and the prophets, should be fulfilled before this generation pass away, which I meant was under the Fall. Now if they served ME in truth, they would search the Scriptures, as I command them; and shew their flock how fast they were fulfilling, from signs and visions; from prophecies true, and prophecies false; and from the truth of MY Gospel; that as all things appeareth together, they may know the end is near, that I shall come to take vengeance on all them that call not upon MY Name, and those whose names are not found written in the Book of Life, to live in ME, and have ME to reign over them; that they may serve ME in spirit and in truth. For the day is coming that shall burn as an oven; and all that despise MY Kingdom, being established on earth, shall be burnt up like stubble. For I taught them to pray, that MY Kingdom might come, and MY Will to be done in earth, as it is in heaven. Now, If they served ME in truth, they would lay all these things before their hearers, that they might learn to escape all the evils that are coming upon the earth; if they served ME in truth, they would not trust to their own wisdom. But know the wisdom of the wise men must perish, and the understanding of the prudent men be hid; for

the weak, foolish things of this world must confound the great and learned; for I said, "I thank thee, Father, that thou hast concealed these things, from the wise and learned, and from the prudent man, and revealed them to babes." For I well knew the pride of men; if their wisdom and learning could teach them how to discern MY Bible aright, they would boast themselves therein as many men in this age have done; who, judging they have found out some passages of scripture, that suit their faith and belief, and have drawn great multitudes after them; they are judging themselves highly favoured of God, —that they are righteous, and despising others. But know what is said in MY Gospel: what is of man will come to nothing, but what is of God they cannot overthrow, lest they are found to fight against God: and against God they will find they are all fighting, forgetting the Prayer I taught them, or they must say I taught them to pray in vain. As to MY Gospel, they have placed it in their own wisdom: and is it not written, the wisdom of man shall perish? But how can it perish if men, by learning, can find out the hidden mysteries of MY Bible, and form a right judgment in all things? Then the wisdom of the wise men could not perish, nor the understanding of the prudent men be hid; nor the weak foolish things of this world confound their wisdom, that no flesh might glory or boast in MY sight. But all must own that it is the Lord's doing, and marvellous in their eyes, that he hath brought to light the hidden mysteries, that were hid from man's understanding. So if they weigh MY Bible deep, they

will see the wisdom of God, that appeareth foolishness to them; *to reveal hidden mysteries to a simple woman, will make the wisdom of man foolishness to GOD, who judge they can find out My Will by their own knowledge.* Therefore I said, if the blind lead the blind, they would all fall into the ditch; and the ditch is near for all men: and he that climbeth any other way but by the sheep-fold, is a thief and a robber; for I said, that I alone was the good shepherd, that careth for MY sheep; and they should know MY voice and follow ME wheresoever I go; and now MY voice shall be known to MY sheep; *and the voice of men they will not follow*—for I shall convince them that building on one part of MY Gospel and not on all, is like a man's building his house on the sandy foundation of his own wisdom, and great they will find the fall thereof; for all men who are building upon their own wisdom will soon fall down, to show that man, who was pronounced dead to the knowledge of his God, cannot become alive to the knowledge of God, *before he beginneth to be taught of God.* Then shall they know the Lord from the greatest to the least. But where, in MY Bible, did I say, this teaching should come by the knowledge of men? Do not they say MY Spirit hath ceased of prophecies, ever since the death of MY Disciples? Then how came the Spirit of prophecy in them, to prophesy out of their own hearts that have seen nothing, but placed the scriptures to their own wisdom, as their forefathers placed them to their wisdom? But know, that every good and perfect gift, cometh down from the

Father of lights, and the scriptures of truth commands men not to quench the spirit, nor despise prophecies, but prove all things, and hold fast that which is good. Now these scriptures are forgotten and despised by these men, that say *they have the seven Spirits of God*. And seven spirits they have made,—one spirit to contradict another: The first spirit, to say, MY Bible shall all be fulfilled; the second spirit, to say, it shall not be fulfilled; the third spirit, to say, they shall not quench the spirit, nor despise prophecies; the fourth spirit, to say, they must despise prophecies, and quench the spirit with all their might; the fifth spirit, to say, the wisdom of the wise men should perish, and the understanding of the prudent men should be hid; the sixth spirit, to say, they should not be hid; but, by the wisdom of the wise men, and the understanding of the prudent men, they should bring all men to the knowledge of the Lord, without their being taught of God: and thus they have made it seven spirits in themselves, by their own wisdom, one spirit to contradict another, judging ME such another as themselves. But know, in ME there is neither variableness, nor shadow of turning: but man has sought out all these inventions, and placed ME as though having seven different spirits, one to say, and another to contradict; but I shall place the seven Spirits in the seven Men, that I sent to thee at Exeter, to give in their judgment on thy Writings; and they *all gave it with one consent, they came from the SPIRIT OF GOD!* without one contradicting the other, for MY Spirit was in the seven, and made them all agree in one;

and that every soul shall find MY Spirit was in them that past their judgment, and is now in print. And when the judgments do come on, then will they sound the silver trumpets of the Lord, aloud to all men."

Now, I have given you the answer of the Spirit to the minister's sermon, which you are at full liberty to put in print if you think proper, and see if they can answer it.

JOANNA SOUTHCOTT.

THAT the world may form a true opinion of the Calvinistic Methodists, an account has been received from Joanna, during the printing of this book, of an attack made upon her by one of these *Elected People*, in the following manner, during her journey to Leeds, from Stockton-upon-Tees, who told her, "All she had related of the past, was entirely false: and those who had joined her, particularly the seven gentlemen who went to Exeter, had some bad motives, in giving their names to what *they* knew was false; and he gave credit to none. The books, he said, *might not be printed as in the dates* mentioned; and she might put any date: so altogether he judged them to be impostors, to impose on the credulity of the public." The reader will have no difficulty to judge of the principles of men, who condemn the motives and conduct of others. He never knew, never saw, nor had even heard of their names.—This Calvinistic Methodist even has the impudence to include the numbers who have constantly read the books as they were published, from the beginning of the year 1801, to this day; all and every one, whether hundreds or thousands, must be implicated in the deceit, and that what was read two years ago, could not be printed until two years afterwards! These are the men that call themselves the Elect, and claim the heavens as their own!

ON THE

TEMPTATIONS OF THE SEALED NUMBER.

EXTRACT of a letter from Joanna, dated Dec. 18, 1803, containing the complaints made of the temptations of Satan on every side: by temptations within, and the world without; to this she was answered by the Spirit as follows:

“Thou knowest, I said, as close as Pharoah pursued the Children of Israel, so close will Satan pursue the Sealed People, by temptations within, and persecutions without; and as Pharoah was destroyed for pursuing the Children of Israel, so shall Satan be destroyed for pursuing the Sealed People; for now, like the Children of Israel, they *have the Red Sea before them, and the Egyptian host behind them*; but let them stand still and they shall see my Salvation; for I know how close Satan is pursuing them; and I will be as close to pursue him. But was it not so, he could not be chained down, nor his days shortened for their sake: it is for their sake I will cut short my Work in righteousness, and bring deliverance to my people. And now I will answer Sharp’s delicacy: * let him not fear to put his testimony to the book that he is publishing, fearing men will judge it vain glory: but let him say with David, ‘is there not cause enough to fight manfully as a good soldier, for Christ’s Kingdom to be established, and Satan’s destroyed? Shall I be ashamed to own the testimony I give, when I

* On the introduction to this book.

have seen the truth of the past? shall I fear the truth to come?' So let him gird up his loins like a man—

And answer MY demands who can,
 From whence the truth did all appear?
 Or who MY Bible made so clear,
 To prove the words that first I spoke,
 When I the woman did create?
 How she could be a good to man
 By any way they've laid their plan?
 If from MY Birth they now appear,
 Then tell ME why the Jews did err,
 That were at first MY chosen race?
 I say MY plan do *all* disgrace;
 The Jews they did it at the first,
 And now the Gentiles so do burst;
 Like Adam's seed do all appear,
 Condemn the Woman every where:
 That she no helpmate is to man;
 Because his ways you all condemn:
 So *perfectly like* Adam here—
 For so the Jews do now appear—
 And now the Gentiles err the same:
 For they despise the Woman's name;
 That there's no good from her can be.
 Appear vain men and answer ME,
 Why I the Woman did create?
 To be man's partner and helpmate
 To help him into misery?
 But mark the Bond was made by ME,
 I now do tell you in the Fall—
 It is that Bond must clear the whole:
 For there's the Jointure all must see,
 How *Satan's* doom is joined with ME:
 That to the Woman then was made—
 And now ye men be not misled,
 It is her Jointure in MY WORD,
 Whereby you all must know the LORD,
 That died at first the debt to free;
 And then the Woman's bond you see

Like all your laws doth ~~not~~ appear—
 After your manner answer here,
 If you as Children now become
 Would you give up your Mother's bond,
 If ~~men~~ your Father murder'd here
 And took his life the debt to clear?

For I now tell you all, as a Woman's jointure stands in marriage, so doth the Woman's jointure stand in the beginning: and it is her jointure must clear the whole: and know, how both were joined together in the Fall. And now whoever gives up the Woman's jointure can never have his lands freed; for it is by that promise that I must free your bonds, and by it I shall free my lands for Man, that now pleads the Woman's promise—

So, from the Fall, I tell you all,
 The Jointure there was made—
 That as I paid my Life for all,
 Oh men, be not misled—
 You all must come the Woman's bond
 To plead her Jointure there;
 Then *Satan* must let go the lands,
 That I have bought so dear.
 Because my Blood the victim stood,
 To pay the debt for Man;
 The Woman's Jointure to make good,
 And so redeem my land.
 Now if her Jointure you give up,
 You may give up the whole—
 And say in vain my Life did drop,
 For to redeem you all.
 Because the Bond can never stand,
 That I did make at first,
 If you give up the Woman's hand,
 That on her so was plac'd.

F

It is her claim, ye sons of men,
 To have her Children free !
 And if she now gives up the bond
 Your poverty you'd see
 Would soon come on, ye simple men
 As you have seen it here,
 When wives their Jointures have given up
 Their husbands' debts to clear,
 When nothing's left, as I have said,
 To keep them from distress.
 And now the mysteries, I'll make clear :
 A woman's feeling breast
 May give it up, as she may hope
 Her husband for to free ;
 That he in prison may not drop.
 Her love may set him free ;
 May so be done, by her weak hand.
 In love to him appear ;
 But if his life, his foes should take,
 Would you not blame her here,
 To give to them her every bond,
 That did her Lord destroy ?
 " No, if his life you had prolong'd
 " You might my bond enjoy,
 " To give it up for me to hope
 " My husband's life to save ;
 " But as his life you made it drop,
 " My Jointure now I crave
 " To be my own ; his life is gone,
 " And him you did destroy ;
 " No mercy you did shew to him,
 " And you shall ne'er enjoy ;
 " The bond that's *mine*, I'll ne'er resign ;
 " My Jointure I'll not give :
 " *As you no mercy shew'd to him,*
 " HIS CHILDREN NOW SHALL LIVE,
 " In the possession of the whole,
 " That he did make to me—
 " My Jointure now shall never fall
 " To men that act like He—
 " My Lord to slay," the wife may say,
 " For now I'll keep my bond ;

" But if you had mercy shewn to him,
 " I might give up my hand ;
 " But you did not,—and now too late
 " My Jointure you do crave ;
 " I never now will give it up
 " His Children it shall have."
 So, simple men, if you discern,
 The mystery here goes deep ;
 For like a husband I have done,
 The Woman's Jointure keep ;
 The debts to free, they've murder'd me—
 Her JOINTURE DOTH REMAIN !
 For to revenge the enemy,
 If you can now see plain ;
 It is her hand must ever stand,
 I say, to claim the whole—
 And prove the Jointure's in her hand,
 To make the foe to fall.
 The Bond you see was given by me,
 And it she now doth claim ;
 And all my Children must agree,
 To have their Mother's bond,
 That first was made, be not misled,
 Nor give it up to none ;
 Because they made her Lord to bleed,
 Then claim the bond your own."

This Communication has so far opened the eyes
 of my understanding, that I would sooner give my
 life to be burnt in the flames, as the martyrs were,
 than give up the Promise made in the Fall, that the
 Lord, in his unbounded mercies, hath now pro-
 mised to fulfil. I see deeply the weight of the words,
 and the sense and meaning is pressed on my mind
 and my heart, to see the depth of the Lord's wis-
 dom acting with men after the manner of men.
 In all his parables here upon earth, he likened the
 kingdom of heaven to the likeness of men here
 upon earth ; and now the Promise made in the

Fall is so clearly explained with the woman's jointure in marriage, that if she gave it up, it was to save her husband from prison, or death; but if men put him to death first, would you not call the woman a fool to give up her jointure afterwards, to such malicious enemies? Here is the parable temporally; but now let us weigh it spiritually: the debt was the debt of sin, from the transgression of the Fall,—Satan worked in the hearts of men, to have our blessed Saviour put to death to pay the debt for man; then now remains the promised bond given to the Woman, to bruise Satan's head. Then does not justice call for the fulfilment of the one, as the vengeance and malice of men and devils fulfilled the other? For he that sheweth no mercy, shall have judgment without mercy; and no mercy was shewn to our dear and dying Saviour! And shall we now wish to shew mercy to such a Serpent, that has stung both him and us? If we look at our dying Lord, love will call us to wish to see him triumph over death, hell, and the grave, and put all his enemies under his feet, and fulfil the Promise that he made in the Fall: for if his love was to wash away our guilt, ought not our love to ask Satan's destruction for what he has spilt?

