

*The Continuation of the Prophecies of
Joanna Southcott.*

A WORD IN SEASON

TO A

Sinking Kingdom.

ONCE more I am ordered to address the public. The day of the Lord is at hand, and he hath warned us by his Spirit, and by visions, as he promised by the prophet Joel, *ii. ch. 28 v.* that, in the *latter days*, when "He cometh to pour out his Spirit upon *all flesh*, that your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions." Now call to your remembrance ~~the~~ words of our dear Redeemer—"Think not that I am come to destroy the Law of God, or the Prophets; I come not to destroy them, but to fulfil them; and this generation shall not pass away till all is fulfilled"—that meaneth, *the generation under the fall*—but when the Lord cometh to pour out his Spirit upon *all flesh*, he must *destroy* the works of darkness, and put upon us the armour of light, that we may be made children of the light. He gave us a parable from the fig-tree putting forth its green leaves, knowing that summer was nigh at hand. So when you see the *fulfilment* of the Prophets and the Gospel *together*, know, that your redemption draweth nigh. But as this Book will treat mostly of the explanations of *Visions*, I shall beg my readers to weigh deeply the 2d chapter of Joel, and compare it with the present times. The visions, which I shall now treat of,

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The third Edition, printed in August, 1810, by Galabin and Marchant, Ingram-Court, London; the second Edition, printed in June, 1807; and the first Edition, printed in June, 1803.

are those of Joseph Prescott, of Bermondsey, who hath been in the habit of seeing visions from 1793 to the present day ; but unknown to me, and I to him, till February 28, 1803, after my Writings had been proved in January, by fifty-eight persons then present, and who *all* signed their names of approbation. Soon after, the above youth was taken into the house of a friend, where the visions were shewn to him, in the manner, and according to the dates, which will be hereafter mentioned. The visions were brought to me, and explained as you will see in this book. Now, judge for yourselves, my brethren, that ye be not judged of the Lord ; and trace his footsteps backward : for no man living can trace them forward, as the wisdom of the Lord is hid in the great deep, and his paths past man's finding out. Here I might enter into a field large enough for a volume, was I to explain the strange dealings of the Lord with Joseph in Egypt, Moses, and Pharaoh ; with Noah, Daniel, and with Job in all his afflictions. None could trace the wisdom of the Lord till they saw the end : and so it is at this moment ; none can trace the wisdom of God forward, in all his directions to me, till they see the end.

JOANNA SOUTHCOTT.

High-House, Paddington,
May 4, 1803.

As I am ordered to put in print Joseph Prescott's visions, that were shewn to him since the beginning of March, 1803, which confirm the Bible and my prophecies. I must call my readers to mark the

powers of darkness from the face of the earth. But man must raise my hand ; which you will see in a letter sent to a dignitary, in my sixth book, and which is now fulfilled. Now I must observe, that I was ordered to publish in 1801 ; and, at the end of that year, three ministers came from different parts of the kingdom, with four other gentlemen, to search out the truth of my writings. The ministers waited upon the bishop of Exeter, and I wrote him a letter, which was delivered to him, offering to give up to his judgment, or any other ministers he should appoint, if they would only examine my writings, and *prove* they were not from the Lord ; but I said, if they declined this offer, I should resign to the judgment of those gentlemen who came to search out the truth. The bishop declined, as did all the other ministers, in and near Exeter, to whom I had written. I was then ordered to give my writings, sealed up, into the hands of the gentlemen whom the Lord had chosen to search out the truth, and to have them *proved* in London, as the ministers in Exeter had refused to examine them. So I delivered my writings, sealed up, to the gentlemen, on Tuesday morning, the 5th of January, 1802. The May following I was ordered to go to London, and was told I should never return till my writings were proved. The latter end of July, I was informed by the Spirit, that Satan had complained against my sealing the people that wished for his destruction, and that the Lord would give him liberty to come to me, and I should *contend with him** (but he was not permitted to appear visible) and if I stood out with strong faith in Christ, and overcame him with arguments, and did not suffer him to speak without my answer, I should overcome the devil at last, as he did the woman at first ; and that the Lord, in his rich mercy, would cast the woman's guilt on Satan's head, and he should fall by

* See the *Book of Disputes with the Powers of Darkness.*

the power of Christ, who would now fulfil the promise he made me. I obeyed, as I was ordered, knowing, if the promise was from the Lord, he would protect me ; if not, I had rather die than live, to be deceiving, and being deceived. So I ran the hazard of my life to contend with the powers of darkness ; but the Lord protected me according to his promise, and then gave me an answer to Satan's words, which may be seen in a late publication, entitled "*The Lord's Answer to the Powers of Darkness.*" In November I was ordered to advertise in the different newspapers, that my sealed writings would be brought forward, and proved, on the 12th of January, 1803. The Clergy were invited thus publicly, and also many of them privately by letters, to attend and investigate the truth ; but every invitation was disregarded. During the seven days of the trial, there was open house for any to come and pass his judgment ; and none who applied AT THE HOUSE were refused admittance. On the last day there were fifty-eight people present, who joined with me for Satan's destruction, believing the calling to be of God ; and who, with one heart and mind, joined with me in the following declaration and petition.

"I, Joanna Southcott, am clearly convinced that my calling is of God, and my writings are indited by his Spirit : as it is impossible for any spirit but an al-wise God, that is wondrous in working, wondrous in wisdom, wondrous in power, and wondrous in truth, could have brought round such mysteries so full of truth, as is in my writings ; so I am clear in whom I have believed, that all my writings came from the Spirit of the most high God.

JOANNA SOUTHCOTT.

"After I had written my own faith, as I was ordered, I was asked by the Spirit, what was my claim ? or what was my petition to the Lord ?—O my God,

thou knowest—To cut off all the power of Satan from the face of the earth, as the head of John the Baptist was cut off, and bury him down, as John was buried down." This I read to the fifty-eight persons who were present, and they signed their names with me in faith and prayer, for the fulfilment of the above petition. After the trial was finished, on the 18th of January, in the evening, these words of the xviiiith Psalm were sung by the company—it having been explained in my sealed writings.

" The Lord descended from above,
And bow'd the heavens most high,
And underneath his feet he cast
The darkness of the sky :
On cherubs and on cherubims
Full royally he rode,
And on the wings of mighty winds
Came flying all abroad, &c. &c. &c."

Then was sung by the company the civ. th Psalm, a few verses of which I shall give.

" O Lord our great God, how dost thou appear !
So passing in glory, that great is thy fame,
Honour and majesty in thee shine most clear.
Thou makest thy spirits as heralds to go,
And lightnings to serve we see also preat ;
Thy will to accomplish they run to and fro,
To save or consume things, as seemeth thee best, &c."

Thus ended the seventh day of proving my writings, and the casting of Satan. On the fourth of March, I had the following vision of Joseph Prescott read to me, by a friend who that day had received an account of it, from the gentleman with whom the youth now lives; and on the sixth I had a communication concerning the vision of the crowns, now given to the public; but I must inform my readers, before I proceed, that in July, 1802, I was at the house of the gentleman, near London, where I saw a furnace perfectly like one that I saw in my dream, in 1794; where I saw a pig cast alive into the furnace; which I was told was a type of the

devil, because he entered into the herd of swine, and they ran violently down the steep and were choaked; and so shall the devil. The latter end of February, 1803, the same gentleman took into his house this youth, who had been in the habit of seeing visions from 1793 to the present day, and had drawn many hundreds of them, and had sent some to ministers, who judged his visions came from the devil. Some ministers prayed in his father's house, that the Spirit might leave him. Their prayers did not prevail; for the visions still followed him. On March the 4th the youth had the following vision, at the house where he now lives.

JOSEPH PRESCOTT'S VISION, *March 4, 1803.*

An Angel appeared, in size like a grown person, in a loose blue robe, with a star on her head, like a cap, a square box under her arm, about a foot each way, apparently of gold. She opened the box, in which was a crown. To look at it all together, it looked like a 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 quarters 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.

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." The vision lasted about two or three minutes; and was seen soon after two o'clock this afternoon.



A VISION *seen at Medina, in Arabia, on September 20th, 1620, from Knowles's History of the Turks.*

Mr. Knowles, in his Turkish History, relates, that in 1620, there was a strange apparition, or vision, seen by the Turks at Medina, where their prophet lies buried, which continued three weeks, and terrified the whole country. For on September 20, 1620, was a great tempest about midnight, attended with dreadful thunder: but when the clouds were dispersed, and the sky clear, the people might read, in Arabic characters, these words in the firmament, "O WHY WILL YE BELIEVE IN LIES?" And between two and three in the morning appeared a *woman in white*, encompassed with the sun, of a cheerful countenance, and a book in her hand. Over against her were armies of Turks, Persians, Arabians, and other Mahometans, in battle array, ready to fight with her; but she keeping her station, only opened the book; at the sight whereof the armies fled, and presently all the lamps about Mahomet's tomb were put out: for when the vision vanished, which was commonly an hour before sun-rising, a murmuring wind was heard, unto which they imputed the extinguishing of the lamps. The ancient pilgrims of Mahomet's race (who after they visit this place never cut their hair) were much amazed to conceive the meaning of this vision; only one of the dervises, or priests (which is a strict order among the Turks, like the capuchins among the papists, and live in contemplation) stepped up boldly, and made the following speech to the company:

‘That the world never had but *three true religions*, every one of which had a prophet. First, God chose the Jews, and did wonders for them in Egypt, and brought them forth by their prophet *Moses*, who prescribed them a law, wherein he would have maintained them, if they had not been obstinate and rebellious, and fallen to idolatry; whereupon he gave them over, and scattered them upon the face of the earth. Then presently after, God raised a new prophet, who taught the Christian religion. This good Man the Jews condemned, and crucified for a seducer of the people, being not moved with the piety of his life, his great miracles, nor his doctrines; yet, after his death, the preaching of a few fishermen did so move the hearts of men, that the great monarchs of the world bowed to his very title, and yielded to the commands of his ministers. But it seems, they in process of time grew as corrupt as the Jews: their church being disjointed with the title of *Eastern and Western*, committing idolatry again, by setting up images, with many other idle ceremonies, besides the corruption of their lives; so that God was weary of them too, and not only sent divisions among them, but forsook them and dispossessed them of their chiefest cities, *Jerusalem and Constantinople*. Yet, God is still governor of the world, and to himself hath raised up another prophet and people, even our great Mahomet, giving him to our nation, so as no doubt we shall be happy for ever, if we can serve this God aright, and take warning by the fall of others. But, alas! I tremble to speak it, we have erred in every point, and wilfully broke our first institutions; so that God hath manifested his wrath by evident signs and tokens, keeping our prophet from us, who prefixed a time

ing of the book in the woman's hand, doth foretel our falling off from the first intent of our laws, whereat these armed men depart, as confounded with guilt of their consciences; or else it signifies some other book, wherein we have not yet read, and against which no power shall prevail : so that, I fear, our religion will be proved corrupt, and our prophet an impostor, and then *this Christ*, whom they talk of, shall shine like the sun, and set up his name everlastingly."

Hitherto the company was silent, but hearing him speak so boldly, they were much incensed, charging him with blasphemy, which their law makes a capital crime; so they condemned him, and having obtained the beglerbeg's warrant, put him to death. This relation was confirmed by Isuf Chaons, a converted Turk, who came to London, in 1650 : which vision, he said, did much affect him, but he added, that the grand seignior commanded none should speak of it upon pain of death.

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*A farther Explanation of the Vision of the Seven Crowns, given March 23, 1803. Continued from page 120, of the First Book of Sealed Prophecies.*

"As my eye appears in the vision, so is my eye every where present, beholding the evil and the good. This has been from age to age; but mark now what is under my eye—the glory of my kingdom, which I created man for—and now man shall enjoy that kingdom in peace and happiness.

As in that vision it doth all appear;  
 Mark well the vision, for no cross is there.  
 I said, the crosses I would turn from man;  
 And every cross shall now a crown become.  
 And from the top, the crown I'll now begin;  
 For as my eye is fixed o'er the crown,  
 With sparkling jewels I will make them up.  
 And crown with wisdom man hath never got;  
 Because from man it ever was conceal'd.  
 Satan would rob them if I had reveal'd.

My mind and will what I'd laid up in store,  
 I say, for man—I need to say no more;  
 Because the thief is always at the door,  
 Where treasure's great, if he can go and steal :  
 Therefore in wisdom men do all conceal  
 Their choicest treasures, fearing of a foe ;  
 And Satan's like a thief, I well do know.  
 When the first treasure I to man reveal'd,  
 You all do know, the thief went there to steal ;  
 Therefore the other I did all conceal—  
 The knowledge of the good did not reveal.  
 But now I am come to purchase every land,  
 I'll shew my crowns ; my jewels may command.  
 The first is Wisdom, I have said before ;  
 And Solomon he did great wisdom share ;  
 But Satan robb'd him at that very time ;  
 Then I conceal'd that wisdom from mankind.  
 But now the bolt is strong upon the door,  
 I'll catch the thief, if he should enter there,  
 To break the bolts that I have made for man :  
 You little know how strong your seals do stand  
 Against the tempter, if he breaks the door,  
 To rob the heart, when I have seal'd it here.  
 For here's the hand that you do give to us,  
 And here is mine, as I said offer'd free,  
 That I shall place to man the second crown ;  
 For here's the union—now it shall be found.  
 I died the world for to reconcile ;  
 And where's the man will dare my wisdom foil ?  
 I died the fall of man for to redeem ;  
 And where's the man shall dare to put a seam ?  
 Because my coat was interwoven through,  
 Without a seam—so now no seam shall do ;  
 But perfect as the picture doth appear,  
 I tell you all, my kingdom's coming here.  
 As for my kingdom I did bid you pray,  
 'That earth like heaven should my will obey ;  
 And now on earth my will shall sure be done.  
 They may cast \* Lots to whom it shall now come—  
 They who believe according to the call,  
 Or unto them that don't believe at all ;  
 Because my kingdom you cannot divide.  
 And mark the clouds, how they're encircled here,  
 With pointed branches, pointing like a spear,  
 As though the thorns were with the crown come down,  
 As man and I alike receiv'd a wound ;

\* Alluding to the lots which the Jews cast for our blessed Lord's vesture after his crucifixion: so does this allude to the casting of lots for Christ's kingdom. The one according to the promises in the scriptures; the other according to men's wisdom and self-interpretation of the scriptures.

So on both stems the pointed darts you see,  
 And now I'll dart them to the enemy ;  
 For all these darts, I say, shall run through all  
 That do reject us, now I loudly call.  
 By dreams and visions I have called you here,  
 And now my kingdom I have shewn you clear,  
 That all my jewels they may enter in.  
 The pointed tops foretel the sons of men  
 That I shall guard my jewels with my care ;  
 But all my foes shall feel my pointed spear.  
 For here's the crown of thorns held out to all,  
 To shew the way that I for man did fall ;  
 But here's the jewels, sparkling all within,  
 And so my kingdom you with joy may win ;  
 Because you see my eye fix'd o'er the crown,  
 Wherein man's happiness you see is found,  
 Without a cross for to destroy your bliss,  
 To those that for my kingdom now do thirst.  
 Because, I say, I did die once for all,  
 And now's the time that it to man shall fall.  
 I died for Satan, and I died for man ;  
 But here's a mystery thou dost not understand,  
 How for the devil I myself did die ;  
 It was for him to share the cross that way.  
 And now I'll tell thee how I died for man—  
 To bear the blame that Satan cast by him.  
 But as the love of man then died for me,  
 It is by men I've fix'd my just decrees,  
 That to their sentence Satan now shall fall ;  
 And that's the way I'll bring the crowns for all.  
 I said, *the first was wisdom* for to know ;  
 The pearl now of great price to you I show ;  
 And all your wisdom you must now weigh deep,  
 To gain the prize, and find the pearl is great ;  
 And then I say you'll see the starry crown,  
 That now to man on earth is coming down.  
*The second* must an union now be found  
 Between your Maker and I say the man ;  
 Or else the starry crown can never come.  
 But now I say, I'll come unto *the third* :  
 In the beginning you know 'twas my word,  
 That man and woman they must both appear :  
 I've made an helpmate, and I'll crown it here,  
 That in the end I'll make your bliss complete ;  
 For now my Father's will I'll finish it,  
 As in thy writings I did say before ;  
 Therefore I made these visions to appear,  
 To prove the truth of all that thou hast penn'd.  
 And now *the fifth crown* shews you of the end.

That all believers I shall crown them here  
 With every promise that in thy books appear,  
 And all my Bible as it there is plac'd.  
 I tell thee now I'll crown the human race  
 With rays of glory, and with jewels bright,  
 That now do stand like princes in the fight;  
 For all my armour you must now put on.  
 And to *the sixth crown* I do bid thee come;  
 For there's the crown that now shall crown the whole,  
 And bring *the seventh crown* in peace to all,  
 When men with us have fought the fight of faith,  
 Believe my gospel, as the scripture saith,  
 That I shall reconcile the world to God,  
 Fulfil the prayer I taught them to be said,  
 When to my Father they should ever pray;  
 And will men answer I did mock that way,  
 To pray for what they never should obtain?  
 Then my command to man was all in vain;  
 As by your wisdom you do place your God,  
 I must mock man, or now fulfil my word.  
 But now, I say, my word I will fulfil;  
 For, like my eye, my heart is fixed still  
 To bring a glorious kingdom down below,  
 Without a cross, that every soul shall know;  
 Satan shall know it, when he's chained down;  
 And every sinner that doth mock the sound,  
 They then will know these visions all *are true*:  
 When Satan's chain'd the truth they all will know;  
 And saints above will see the heavenly sight,  
 And saints below, with them I shall delight;  
 For then I'll crown them with humility;  
 A heavenly love in every heart shall be;  
 A heavenly union then with God and man.—  
 And now I'll tell you how I'll crown your land,  
 With peace and plenty, and with every store,  
 As in thy writings I have named before;  
 Because these visions I to thee did send,  
 I shew'd the youth that all might know the end:  
 For perfect as these pictures do appear,  
 Thou know'st I told thee my kingdom it was near;  
 For when the flowers did appear on earth,  
 I told thee, then they'd know their Saviour's birth;  
 And now my birth I'll make it to appear:  
 When I was born the star was then seen clear  
 Unto the shepherds, who were in the field;  
 To follow it the wise men they did yield;  
 Gifts, gold and myrrh and frankincense, they brought,  
 And here's a mystery deep beyond your thought;

For now the angel doth to you appear,  
 To shew the jewels they did present to her.  
 In heavenly odour they were sealed up,  
 Within a box, which no man ever thought  
 How all men's conduct is enroll'd in heaven ;  
 (That in the end to man it might be given :)  
 And all to your remembrance I shall bring.  
 And now these visions they do shew you plain  
 How every thing is hid before your view—  
 You judged my mother, and your judgment's true ;  
 Because the wise men they do now appear  
 To search the truth, as did the shepherds there ;  
 And from the wise men I will not conceal ;  
 What's right for them to know, I will reveal,  
 No bloody Herods they have now to fear—  
 Within are jewels, and without 's the spear ;  
 And so my foes shall feel the deadly spear,  
 If they begin in anger to appear.  
 No more in Bethlehem doth the infant lay ;  
 I said in heaven my wonders I'd display ;  
 And from these visions I have shewn thee here \*  
 The heavenly visions do to all appear ;  
 Read back thy writings, and the truth see clear,  
 When that these visions landed on the earth,  
 The horses fought (mark what the Spirit saith)  
 And now the horses must begin to fight,  
 And then, I say, I'll make them men of might ;  
 For I'm the rider, every soul shall see,  
 And strong my Spirit now in man shall be,  
 That now will fight my kingdom to obtain ;  
 It is the Spirit's sword that must it gain.  
 Conquering, to conquer I shall now go on ;  
 And now from Paul this vision must be known—  
 'Tis hard for man to kick against these pricks ;  
 For every soul shall know my eye is fix'd,  
 To bring my glorious kingdom down to man,  
 Without a cross ; for there no seam shall come ;  
 No seam of sorrow, and no seam of sin,  
 But interwoven through, I'll now begin  
 To make my kingdom as it doth appear.  
 And from the dead I now will answer here,  
 That as the vision to the youth was seen,  
 So the departed spirit now is gone,  
 Guarded by angels, all his journey through ;  
 It was with joy he hid the world adieu ;  
 And in the mansions of eternal bliss  
 His soul is now arriv'd in happiness,  
 Where Satan's malice never can molest,  
 And with his Saviour he's in glory blest ;

\* See Strange Effects of Faith, page 86.

But know, his son, that doth remain below,  
 A different labour he hath now to do—  
 The one, in heaven, praising of my name,  
 With rapturous joys, that do his tongue inflame,  
 And to my praises he does sing above,  
 In happiness that time can never move.  
 And in like manner all my saints are gone :  
 I shew'd the vision of this *single man*,  
 To let you know how all the saints depart,  
 And how they are guarded from the tempter's dart,  
 That I have said is hovering in the way ;  
 Therefore my angels must his soul convey.  
 In the like manner all do leave this earth  
 Who die in *me*, with upright hearts and faith.  
 And so I've shew'd you how the worlds unite,  
 And how the angels always take their flight,  
 To guard my jewels to their heavenly bliss.  
 Then now I ask you how they e'er shall miss  
 To bring my glorious kingdom down to man,  
 When I have told you that the time's at hand  
 That my true kingdom must come down below ?  
 How shall they miss these visions for to show,  
 Which all my prophets warn'd you of before ?  
 Ezekiel's visions must to all appear ;  
 Because the dry bones must begin to live—  
 I'll raise the dead, and will my Spirit give,  
 With heavenly music sounding in the ear,  
 More sweet than any music thou dost hear.  
 And so in harmony shall all unite—  
 I've shew'd the visions of the every sight,  
 And how my kingdom shall come down to all :  
 For as the spikes you place upon the wall,  
 To prick a thief, if he should enter in ;  
 I say, to rob you should he dare to come,  
 You place the spike to tear his every hand ;  
 And now I tell you mine is plac'd the same ;  
 If you begin to rob *me* of my fame,  
 Then every spike shall run your hands all through :  
 Deep is the vision, but you'll find it true.  
 I'll save my jewels that within appear,  
 And those that kick against, shall feel my spear ;  
 Therefore 'tis hard to kick against these pricks—  
 The vision now of Paul for all is fix'd ;  
 And he that will not now like Paul become,  
 He'll feel the spear go through his every hand :  
 Because my jewels now I'll make them up,  
 And like the wise men now one heart did drop,  
 Who from the East did go the truth to know :  
 And here's the jewels I'll preserve below.

And as the fishermen did then appear,  
 These are my jewels, that prove fishers here,  
 To fish for men, I say, on the right side;  
 For there the net must now by all be laid,  
 Or else your labour will be all in vain;  
 You all may toil, but you no fish will gain;  
 Because, I tell you, all the fish are gone,  
 And nought but itching ears appear in men,  
 With different doctrine in their every mind;  
 But to the Law and Gospel none do bind;  
 And so your Bibles you put out of doors.  
 By your inventions you destroy my store,  
 And so your houses build upon the sand—  
 Then now awake, thou dark benighted land;  
 Discern my Gospel, see the end's at hand;  
 Or else the storms and tempests fast will rise,  
 And great you'll see the fall before your eyes.  
 Your labour's lost, and all your fish are gone,  
 Unless your nets on th' other side you turn;  
 And then, I say, your nets will soon be full;  
 For then your wounded nation I shall heal:  
 And so my fishermen must now appear;  
 And these are jewels I shall make up here.  
 And next unto the prophets I shall come:  
 They were my jewels, that were faithful men,  
 And did with patience bear with me the cross:  
 These are my jewels, and they are not lost.  
 And now these jewels shall again appear,  
 With the same spirit I shall make them here;  
 Because that now I've plac'd them in the land.  
 Like my first coming doth the second stand:  
 The Virgin warn'd before I did appear,  
 And now the Virgin's come to warn you here,  
 That in the Spirit I am come again:  
 And now, proud Herods, it is all in vain  
 To slay her children; *for not one shall fall—*  
 It is the Spirit's sword must conquer all:  
 And now the Spirit's sword they'll find is come,  
 To bring the day of vengeance fast on men,  
 That now arise to nail me to the tree.  
 I've fix'd my spear, that every soul shall see:  
 And mark my eye, and now behold the spear,  
 And weigh the vision deep that's placed there;  
 And how the crowns within they all do stand—  
 And every Peter may these crowns command;  
 And so I say of persecuting Saul:  
 Fear ye the pricks, and I'll preserve you all.  
 For so my jewels now I'll make them up;  
 And as my eye is fix'd the globe shall drop

With heavenly beauties I design'd at first;  
 And now's the time my kingdom so shall burst.  
 For if my kingdom I ne'er bring to ye,  
 I ask of men, what judge they e'er could be,  
 What Paradise they lost by Adam's fall?  
 Or of the tree of knowledge? tell me all,  
 What good fruit on it man hath ever gain'd?  
 The best of men have liv'd in grief and pain,  
 Oppress'd with sorrow, and oppress'd with sin;  
 If one be good, another does condemn:  
 So that the good fruit man could never taste,  
 To spend his days in happiness and peace.  
 But know, at first I did pronounce all good,  
 And now's the time I will fulfil my word;  
 That all the nations of the earth may see,  
 How I created man to live with ME,  
 In heavenly union I have plac'd below:  
 The justice of my sentence now I'll show,  
 Why I confin'd the rebel down below,  
 With all his angels, and the fallen host,  
 That did rebel—I'll rid them off the coast,  
 And let them see the sad effects of sin;  
 I'll conquer death, and hell, and every sting,  
 I say, of poison I will take away;  
 And man with ME shall see a glorious day.  
 For as the vision \* Young did bring thee here—  
 It was my mother, hovering in the air,  
 To show them plainly that her Son should come,  
 And be the Prophet: they must worship Him;  
 Or all that City † it shall surely fall:  
 The books are open now, I tell you all;  
 And fast the ruin on the Turks will come,  
 If they don't worship now my only Son.  
 But those that worship, as the books are here,  
 I say, their city and their land shall share;  
 For I'll not stop until I've made all good;  
 For now my eye is fix'd to crown my word.  
 So now your Bibles with these visions weigh:  
 I ask what man of sense will dare to say  
 That from the devil did this likeness come?  
 Then your Creator you must all condemn  
 For want of wisdom—Satan here must shine,  
 I say, in wisdom, and in words divine.  
 Or will you say, these two ‡ were so agreed,  
 From the invention of their simple heads,  
 The one to draw, the other to explain  
 Such wisdom bright, beyond the heads of men?

\* Alluding to the vision out of Knowles's History of the Turks.  
 † Medina. ‡ Joanna and Joseph.



By words and visions make my Bible true,  
 And bring these wondrous visions to your view ?  
 I say, 'tis more than e'er was done by man :  
 You don't discern the way you lay your plan,  
 To turn my Bible by your judgment here,  
 Till there's no man can prove my Bible clear :  
 And so you wrest it, till to nought it comes.  
 Therefore my Bible I have took in hand,  
 And now my Bible I will make it true ;  
 But that is more than *any man* can do,  
 By all the judgment you from it do draw ;  
 You are but men, I tell you, plac'd below,  
 Who eat of knowledge I pronounced dead,  
 And perfect so is all your knowledge fled.  
 And 'tis *by faith* you knowledge must obtain,  
 And by charity you must perfection gain ;  
 Faith to believe, my Bible I'll fulfil,  
 And charity in your Creator's skill,  
 That he hath wisdom all for to perform,  
 In his own likeness God and man to join,  
 As in my likeness I have made them here ;  
 And for their sakes Satan must disappear ;  
 Because his sentence is already cast.  
 But here's a wondrous mystery in the last :  
 The world has stood nearly 6000 years,  
 And never was an age that past before,  
 That e'er a woman did the promise claim,  
 That Satan's curse it must be worse than man's,  
 And plead my promise for to bruise his head ;  
 And on the serpent she the fault hath laid,  
 And pleads the promise now for to redeem,  
 That I will come and conquer hell and sin,  
 And conquer Satan, as she hath begun :  
 I ask you when such things were done before ?  
 No, all must own that something new appears ;  
 Yet on the earth, you say, there's nothing new :  
 The words you must affirm them false, or true ;  
 For on the earth there's something new appears.  
 Since earth's foundation plac'd I tell you here,  
 Such wondrous woman never was below,  
 (Bring all before you, and the truth you'll know)  
 To seal the people in her Maker's name,  
 To prove my Bible true and it explain ;  
 To speak of dangers, and say they are near,  
 And then the truth to make for to appear ;  
 And with the Tempter then for to dispute,  
 Till by her arguments she made him mute ;

And then by *chance* a vision \* one did see,  
 That came from heaven, and was shewn to be  
 The power of Satan breaking off from man,  
 And in her writings she had laid her plan.  
 Now if you judge *this* all a woman's wit,  
 I ask you how the mystery came so great,  
 That she was forc'd to leave her native home  
 Before these visions to her could be shewn?  
 And how the visions did not so appear,  
*Till men had sign'd to free the woman here,*  
 And in her stead to have the serpent cast,  
 And then such wondrous visions for to burst,  
 To shew them plain their words I would fulfil,  
 And their desire the serpent's power should chill;  
 That is, his power I would so tread down;  
 And all shall know I listen'd to their sound.  
 Now on this earth you must confess it *new*;  
 But know, in heaven these wonders John did shew;  
 And now to earth they all are coming down:  
 Therefore, ye husbands, tremble at the sound;  
 Your wives in bondage you do make to be,  
 The masters of them, you'll not let them free,  
 To have a power o'er their every will:  
 The married woman doth your power feel;  
 Then know the single woman is to me  
 As much in bondage, every soul shall see,  
 By my command, for to obey my word;  
 And like a husband now I'll draw my sword,  
 If man, like Satan, dare for to assume  
 To threaten her, now I have shewn so plain,  
 From types and shadows, and from visions here,  
 And from my Bible every line is clear,  
 And from the prophecies how all do stand;  
 And now, I say, if you deny her hand,  
 I tell you plain you must deny your God,  
 And then, I tell you, you shall feel my rod;  
 For such a chance did never come below,  
 Without my Spirit, every soul shall know.  
 Think how this woman left her native home,  
 And in what manner did these visions come.  
 The way they came must all in print appear,  
 And tell the time the visions were brought here,  
 And in what manner all did sign their names  
 To free the woman and the serpent blame.  
 Now then appear, ye learned sons of men,  
 And tell *what chance* made all these things so plain,  
 That are beyond the learned to confound?  
 When they begin they all must judge the sound.

\* Joseph Prescott's Vision.

*Another VISION of JOSEPH PRESCOTT, seen  
March 7th 1803.*

"The part of the mill at the Neckinger, Bermondsey, where his eye was directed to, just about ten o'clock, all at once was obscured, and exhibited the appearance of a dark night with the sky full of stars; the moon appeared very low; the principal parts of a dark red colour, interspersed with some marbled part of light, like its natural colour; on the right hand of the moon, and higher up from the horizon, was the sun, which appeared of a dark, grey, gloomy colour, about half as large again as the moon, with some faint rays of light around it. Above the moon and sun were rolling light clouds, in form of a semi-circle, or rainbow reversed; the underneath parts dark, the upper parts light, from the glory that was over it. Above those clouds, and on some fainter clouds, that seemed at a further distance, was *a large grey horse*, exceeding in size all he had ever seen. On it was *a Person*, whom he believes, from what followed, to be *the Lord*, dressed in a large loose flowing robe, of a red colour; underneath which he had a close garment, of bright purple, a broad sash over the right shoulder, and under the left arm, of the same colour. Upon his head was a crown of twelve stars, and four arches with a star between each arch, and one on the top of each arch, and four stars in a cluster, on the top of the ball; and in his right hand *a sword*, large and broad, which he held perpendicularly; with the other hand he appeared to guide the horse. The light extended itself above in a semi-circle, or arch, which with the clouds below formed a complete circle. In the circle, above and on each side the horse, were an immense number of angelic faces, of various sizes, at various distances, and apparently of different ages. All as with one voice shouted, "*Glory to thee, O Lord. Ride forth, mighty God, conquering and to conquer.*"

“From a voice behind him it was said, if a representation, or drawing, was coveted by any one that *was a Believer in these things*, it should again appear; but there was no command for drawing it.”

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*The ANSWER to the VISION, from the SPIRIT.*

The sword of the Spirit is drawn by ME. I am the Captain of their salvation, that am now going on conquering and to conquer. The horse represents men that my Spirit resteth on: and as the bridle is in my hand, so will I hold, guide, and direct them who now trust in ME, and rely on the words given to thee for direction and for protection. And as one leg is broken and turned round under my heel, that was bruised by the powers of darkness working in the hearts of men to bruise it, when they nailed me to the tree! so shall my heel tread down *that power*, to break his legs, and all his footing here. Satan hath but one power—I have three powers, viz. I have power to give life, and power to take it away; I have power to send blessings on the earth, or to withhold them. Satan hath but one power, and that is to tempt men to sin, and now that power shall be taken away, and God shall be all in all.

For *the one power*, I say, shall fall.  
 Just as that leg is now turn'd round,  
 Just so his power shall now be found  
 To twist and turn beneath my heel;  
 And true believers now I'll fill  
 With power I made them for at first;  
 And now's the time that power shall burst.  
 For know *that horse* resembles man,  
 That I am holding in my hand:  
 By the piercing eye that doth appear,  
 They all shall know my Spirit's here,  
 With such a quick discerning eye—  
 I know my jewels where they lie;  
 And they the mystery shall discern,  
 And all their hearts with love I'll warm,

That every foe they shall pierce through,  
 I have the sword, they all shall know,  
 And now to conquer I'll go on ;  
 And they shall trust in me alone ;  
 For Satan's power is broke for man,  
 That gives the reins into my hand,  
 To be directed now by me ;  
 That piercing eye let mortals see :  
 It is the eye of faith so bright ;  
 And they shall see the every sight,  
 Which in the picture doth appear ;  
 Thou know'st, before I told thee there,  
 Your pictures did some likeness bring,  
 And now I've show'd the likeness plain,  
 That from the vision doth appear,  
 And a true picture now is here.  
 The angels that surrounded me,  
 (My sealed people) all shall see,  
 Are those who sign to see my crown,  
 And have my kingdom to come down,  
 And have the power of Satan broke ;  
 For they in triumph, man knows not,  
 Shall come with me then in the air,  
 When I've fulfill'd *this vision* here.  
 Whoe'er do die before the time,  
 If for my kingdom they do sign,  
 My kingdom then they shall enjoy,  
 And Satan's power I'll destroy,  
 And break it off from every man  
 That wish my kingdom for to come.  
 So if they die, they are seal'd above,  
 And they shall taste my perfect love ;  
 And they that live are seal'd below,  
 And strong my Spirit here shall go  
 On those that wish to see my reign ;  
 And now my Bible all see plain,  
 How ye are seal'd in heaven and earth,  
 So perfect as the Scripture saith.  
 The eleventh hour doth appear,  
 And now my vineyard I shall clear,  
 That every one may enter in,  
 And all your wages you may gain,  
 That now are workers here with me—  
 One single hour *makes you free* :  
 Because the kingdom is my own—  
 The righteous labourers may complain,  
 That man's desires should heaven gain,  
 If they do wish to conquer sin,

And have my glorious kingdome  
 But now to man I'll this impart  
 You all must wish it from you  
 For ME to reign, and Satan fall  
 Or else, I now do tell you all  
 Your signing then is of no use  
 And can no merit here produce  
 Because the angels will destroy  
 Your every bliss and every joy  
 Unless you wish for to be free  
 From Satan's power, and live  
 And if in ME you wish to live  
 And so your names you freely  
 Then all your names I'll seal  
 And you shall taste my perfect  
 When I in triumph do appear  
 To conquer hell, I tell you he  
 That as the angels here you see  
 You all shall triumph then with me  
 Because your names shall ever live  
 Upon the palms of both my hands  
 For when the sun doth dark  
 And comes like night, none can  
 The things that are before the  
 And now I tell you, so I'll do  
 I will not see your sins below  
 But from your names your joy  
 For when the moon is turn'd  
 I'll cast your sins on Satan's head  
 If he does tempt you then to  
 When you do wish him to be  
 To live in ME and sin no more  
 But know your hearts must still  
 To wish that I in you may reign  
 And so my kingdom you must gain  
 I tell you all, in heaven or earth  
 Remember what the Scriptures say  
 My judgment never was like  
 'Tis from the heart my judgment  
 And from the heart I'll now judge  
 That wish for Satan now to live  
 And wish my kingdom to appear  
 For I'm the judge, and at the  
 Of every heart that here doth live  
 So now I've told you all my  
 And to the other picture come  
 The stars from heaven shall fall  
 Though they are fallen from the  
 And they shall taste a heavenly

But then they will come down below,  
 These wondrous visions they will shew,  
 That I am coming to fulfil ;  
 Or else your hearts I know't would chill,  
 To see my wonders to appear,  
 And rolling thunder in the air ;  
 For every house and heart will shake,  
 When I the powers of darkness break,  
 I say to come and chain him down,  
 None but believers will be found,  
 I say, to live and bear the sight ;  
 For men will perish in the fright,  
 That do not know these things before—  
 The other picture must appear."

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*The Third VISION of JOSEPH PRESCOTT, of the  
 Crowns and Crosses.—Bermondsey, March 9, 1803,*

About half past seven o'clock, Joseph was sitting in the kitchen, at the Neckinger, in company with \*\*\*\*\* his eyes fixed on the ceiling. From seeing some rays of light from thence, he saw a crimson velvet cushion, four square, with gold tassels and fringe, letters formed with diamonds on it, and the word "CHRIST."—Above that were ribbons of blue and white, plaited together in form of a basket. In it, and about it, were red roses and hearts-ease, and upon the cushion, by the basket, was "a star" and a cross in the middle. Two sceptres across each other like the letter X were laid on the flowers, and a crown of diamonds on the sceptres. On the basket was written, in diamonds, the word "SPIRIT." On the crown was written "GOD," with diamonds. The crown had seven arches, and a cross, with red diamonds, on the top of the ball ; and over that was a representation of glory. In that glory were two stars, three points to each, one in another ; and over that, in printing characters, these words ; "BEHOLD THE GLORY OF THE TRINITY."

At eight o'clock it made its second appearance, exactly in the same manner, only with the addition of an angel in the middle of the room; who uttered distinctly these words:

*"Speak not of this till these be gone—*And that the star of glory, which was on the cushion, was a temporal representation of the spiritual glory to be inherited hereafter, through the merits of the cross of Christ. The stars are a representation of the Trinity; *Three-in-One* and *One-in-Three*. A further explanation of which shall be given hereafter; and if a drawing is wished, it shall appear again."

A drawing was coveted, and it is executed.

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*March 16, 1803.*—The following explanation of the above Vision was given by the Spirit, to Joanna Southcott.

"I am the root and offspring of David, the bright and morning Star, that am now coming in all my Father's glory—

To triumph o'er the cross men nail'd me to,  
And every arch I'll bring before thy view;  
For in the globe the crown is fasten'd there,  
And every bow that's round it I shall clear;  
For on one stem thou seest that both do stand;  
The cross and globe were drawn by my command;  
And underneath the stem the cushion stands,  
With the two crosses that do now appear,  
And in the middle now the cross see clear;  
And under that you may behold the crown,  
Wherein's the name of God, that now is found  
To have a power all for to fulfil;  
And by each arch you see the cross stand still.  
But yet their turning it doth not appear;  
You cannot say these crosses now stand fair;  
No, no, I tell thee they are bowing down,  
And by the arch they both are circled round;



And interwoven these two arches be,  
 And joined to the globe you plain do see.  
 But now come to the crosses that do stand :  
 They every one are conquering crowns for man ;  
 Because the crosses you received at first ;  
 And in the end your every crown shall burst ;  
 And then your crosses they will all fall down.  
 And now I'll tell how every cross was found .  
 The first cross came when I created man ;  
 For Satan hasty brought the cross on them,  
 And then my cross it instant was decreed ;  
 Therefore these crosses were so curious laid ;  
 For on the globe there's one that doth appear,  
 And underneath the other you see clear ;  
 So both together did these crosses come ;  
 Mine was decreed when it was brought on man.  
 But as the other two they so are found :  
 The cross went through when I the world did drown ;  
 But when the fire did from heaven fall,  
 You cannot say *that cross* then went through all ;  
 Because all nations I did not destroy—  
 A little city Lot did then enjoy ;  
 Because my heavy hand was not stretch'd out,  
 To feel that awful cross ; and so 'tis shut ;  
 Because that cross it did not then go through,  
 As did the deluge, every one doth know.  
 But still mankind do feel the general cross ;  
 As by the fall their happiness was lost.  
 But as to th'other two, the crosses turn,  
 And on the top they both go through the stem ;  
 And on the globe the outside stem appears ;  
 Within the other 'tis encircled there ;  
 That is the second stem appeared to be ;  
 And now the mystery I'll reveal to thee :  
 The outside stem it must resemble man ;  
 And they without, that now bow to my hand,  
 And will submit to bow to me below,  
 And judge my outstretch'd arm will guide them through,  
 I say, my outstretch'd arm they all shall see :  
 I'll surely bow to man that bows to me.  
 And as the stems are interwoven there ;  
 So man and I are interwoven here ;  
 Because they bow to come within the veil :  
 They'll find the second branch can never fail  
 To gain the victory for the sons of men ;  
 They'll find my arm go through as there 'tis seen :  
 For I'll go through, and now encircle all  
 That to my Spirit now will bow and fall,

For as that second branch comes out to man,  
 I tell you, in the end the globe must stand,  
 Under the shadow of my wings appear—  
 The mystery's plain if man can see it clear;  
 For with my Bible it doth all agree:  
 This heavenly vision, every soul shall see,  
 Is like my Bible, you may see it plain.  
 I said the heavens should shew you of the signs;  
 And so the signs and visions do appear,  
 And the two standing bows that now are clear,  
 It shews you all how every one will stand,  
 When on the globe I've conquered all for man.  
 For as the bows did to you all appear,  
 Just so my kingdom's interwoven here:  
 Man must come in—My arm *it* must come out;  
 And then you'll find the cross *from man to drop*;  
 Because my hand for man shall interfere,  
 And join together as the bows appear;  
 And then you all will see the reign of God.  
 The rose of Sharon now is in the word,  
 And there are three, now open'd to your view;  
 It is my shepherds, you shall find it true,  
 Whose eyes are open'd, and they more shall see,  
 And every bud in blossom soon shall be.  
 But as they're seven, and thou seest no more,  
 Thou judg'st eleven should in all appear;  
 Because thou seest that they are but ten;  
 And thou hast plac'd them to my chosen men;  
 And to my chosen men they surely be;  
 But one is wanting now is said by thee;  
 But as another flower doth appear,  
 I tell thee plain, they are not wanting there;  
 Because the two will make the twelve complete;  
 Though they are fainter, thou discern'st them not;  
 And they themselves so clearly don't discern,  
 Nor in what manner I to thee do warn,  
 As do the roses which in buds appear;  
 I tell thee plainly they will see more clear.  
 And as the violet gives a fragrant smell,  
 Join'd with the roses, or the hearts-ease well,  
 Thou well dost know, that they do bear both names;  
 Just so I tell thee, when men's hearts inflam'd,  
 I say with anger, and do violent burn,  
 You'll find it hearts-ease unto every one  
 That doth this calling now *believe at first*;  
 I know that violent passions now will burst  
 On those that see their wisdom all betray'd;  
 Yet they must own that sweet the words are laid

Unto believers, to enjoy their God :  
 The flowers shew how all hearts will be led.  
 Then now I'll come to answer of the pole—  
 The crown and sceptre are held out to all  
 That now will come my kingdom to embrace :  
 Mark every stem and flower how they are plac'd ;  
 For in my crown you see the rose appear,  
 And four different staffs are joined there.  
 On one are join'd the sceptre and the crown ;  
 On th'other side, the sign for man is found,  
 With four different branches on the pole ;  
 And much like wings within the three do fall.  
 But yet you see, the other it doth join,  
 Though it doth differ—now I'll come to man :  
 I said before, the GLORIOUS TRINITY  
 Agreed to join with MAN in UNITY ;  
 But yet inferior I had placed man ;  
 And now I tell thee mark the every hand.  
 It is the wings that make it differ here ;  
 And now from wings I'll make the power more clear ;  
 A bird hath power to mount up and fly,  
 And shun his foes, when he does see them nigh ;  
 From place to place a bird hath wings to go ;  
 You may confine all beasts, you well do know,  
 But where's your buildings can confine a bird ?  
 And so their wings I'll liken to my word :  
 For no man living can my word confine—  
 But well I know what's in thy heart and mind ;  
 That cage and houses may confine them here,  
 And take the power from the floating air,  
 Where they in no ways can mount up and fly,  
 And so their wings can be confined that way.  
 But this thou say'st can never be in God ;  
 For there's no man that can confine my word.  
 To this I answer : here is thy mistake,  
 When you confine a bird you trouble take,  
 To have your cages and your house prepar'd,  
 Or else you know you can't confine them there ;  
 Because the open walls, though e'er so high,  
 You know the birds will soon mount up and fly  
 Out of your power ; you can no more command ;  
 And perfect like the birds my word doth stand.  
 You may confine me by your every prayer,  
 For to prevent the judgments that are near,  
 As Nineveh at first confined me so :  
 They made their hearts like cages : all did go  
 For to confine me by their every prayer ;  
 I could not fly from them when they came near,

In dust and ashes bow'd before my throne,  
 Mercy confin'd me all their prayers to own,  
 That I the judgments to them did not send,  
 Although my word was gone—mark what is penn'd :  
 It was by prayer they then confined my word,  
 That I should act with mercy like a God ;  
 And so with mercy I did then appear,  
 While every heart to me a cage was there.  
 But when their cages they were all broke down,  
 And open houses unto me were found,  
 Then like the birds from them I flew away,  
 And brought the ruin I before did say.  
 And so to Eli I did prove the same :  
 He made a cage for to confine my name ;  
 I say, in honour he did it confine,  
 Broke down the altar perfect with my mind,  
 And then my promise I did make to he,  
 That, like the birds, I in his house would be ;  
 But mark how soon this cage was instant broke,  
 When all my honour he had quite forgot ;  
 Then sure from Eli I did fly away,  
 And brought his fatal ruin in one day.  
 And all my Bible you will see the same ;  
 And like the birds you'll find my every name ;  
 So like the birds, with hovering wings, I'm come,  
 I say, in love, to make my cage with man ;  
 And so my Spirit you may all confine,  
 And to your hearts I will my Spirit bind :  
 If now you'll act according to my will,  
 Firm as the heavenly pillars, I'll fulfil  
 The every promise I have made to man—  
 The budding roses shew the time's at hand ;  
 Because 'tis said the flowers shall appear,  
 When in the land the turtle's voice you hear ;  
 And all shall find the turtle's voice is come,  
 To bring the news of peace to every land ;  
 That like the flowers they will now appear ;  
 And mark the roses, how they are placed there ;  
 So that the stem, or staff, they do go through ;  
 And here's a mystery deep before your view.  
 For so, I tell thee, many will begin  
 To claim my promise, and my kingdom win ;  
 Therefore the staff that doth to thee appear,  
 Join'd to my crown, that is so placed there,  
 I tell thee plain, it is my outstretch'd arm,  
 To keep believers now from every harm,  
 That shoot their branches interwoven with me—  
 Thou know'st I told thee my delight should be

*To bring the news of peace to every land*

Now plac'd with men, when I come down below,  
 And do the glories of my kingdom show;  
 And as the flowers and the leaves plac'd there,  
 So men with me they now must interfere,  
 For to affirm the words that I have spoke;  
 And in such beauty God and man shall drop,  
 As do the flowers on the bank appear.  
 Now mark the compass how 'tis placed there;  
 And at the bottom thou dost see the ball,  
 And to each side the tassels hang for all,  
 To shew the compass I have made for man,  
 And at the top the rainbow now does stand:  
 And mark the rainbow, what I said before;  
 I said the rainbow all your grief should clear;  
 Because I said, that I myself would reign,  
 And, in this vision, I have shew'd thee plain  
 The glory of the TRINITY is there;  
 And on the top thou seest the second star.  
 But in thy heart thou say'st the top is first;  
 And now's the time that star shall surely burst,  
 With every power in the bows appear,  
 And I am the rainbow, and I will reign here.  
 For as the tassels under these are found,  
 I tell thee plain that men will now pull down  
 My every power on them as a God;  
 Some will, by *fury*, now pull down my word,  
 With every stripe that in it now appears—  
 But mark the roses interwoven there:  
 So they'll prevent *the strokes* on them to fall,  
 And share the glory of my kingdom all.  
 For as the other side it doth appear,  
 And man with *me* is interwoven there,  
 As I did tell thee from my cross should be,  
 And like my coat, I said, for man and *me*,  
 And like my coat, is interwoven through,  
 A mystery deep; but all shall find it true.  
 For every vision they have brought thee here,  
 Fulfil thy prophecies that they are near;  
 And every vision I shall now fulfil,  
 And all shall know the Spirit did thee tell  
 The very things that I shall do below:  
 From God and Christ the Spirit it doth go,  
 To come to thee, and tell thee all my mind;  
 And now I tell thee, man must sure be blind,  
 When all together they do but compare,  
 If they can't see, and know my Spirit's here.  
 And yet thou marvell'st how thou art so dead,  
 That like a pleasing dream the words are laid,

Thou say'st before thee; but thy heart should burn  
 If thou didst know and feel the days are come.  
 And this I know would be thy every mind,  
 If I had not thy senses strong confin'd,  
 And put a seal upon thy very heart.  
 Too well I know, the words I do impart  
 Would kindle flames, soon rising in thy breast,  
 And like a fountain would thy eyes now burst;  
 And all my labour thou could'st not go through,  
 If thou didst see and feel, and all didst know,  
 What lies before thee, even at the door;  
 I've shew'd my reason, and I'll say no more,  
 Why I have put a bolt so strong on thee,  
 That, like thy eyes, thou dost but partly see,  
 And many things thou dost not see at all;  
 For like the shadow does the substance fall.  
 And to the starry cross I bid thee come;  
 For there's the star that now is come to man,  
 To shew my hands and feet were nailed there:  
 Thou know'st I told thee I should so appear;  
 And like my words I tell thee all is plac'd.  
 I've shew'd this vision to the human race,  
 That all together they might clearly see,  
 And be assur'd these things came all from ME:  
 For JAH Jehovah is my every name;  
 The Lord of lords, and King of kings I am.  
 And now my kingdom it shall surely come,  
 As the six spots foretel you who I am;  
 And the six spots you now may see them clear;  
 But in the seventh there's no spot appears;  
 And I'll go on till there's no spot in man,  
 But like the standard every soul shall come,  
 And man shall own there is no spot in ME—  
 A heavenly union now in both shall be;  
 Though man hath often spotted here my name,  
 And by your judgment you your Maker blame;  
 For perfect as the spots do there appear,  
 Just so you always spot your Maker here;  
 Because I tell you, you do spot my name,  
 And much like Adam, men, I say, do blame  
 The Lord of Glory, by their different thoughts,  
 And men's disputes in spots are often wrought;  
 That as the judgment they do draw of God,  
 They spot my name, but don't regard my word.  
 So this, I say, hath been throughout the six;  
 But in the seventh, there no spot is fix'd;  
 And I'll go on till every spot I'll clear,  
 And like the standard all shall now appear;

For no more spots will I now bear for man.  
 And now I'll tell thee how they spot my name :  
 One spot by Adam it was cast at first ;  
 He blam'd the woman that my hand had plac'd ;  
 But now that spot shall sure be done away,  
 And bring the knowledge of the glorious day,  
 That like a jewel shall that spot appear.  
 And now the second spot, I tell you here,  
 It came from Noah cursing of his son,  
 And instantly it brought a spot on man ;  
 And on his Maker it did bring the same,  
 To shew my chosen man what folly came,  
 Whom I before pronounced to be good,  
 And would not let him perish in the flood.  
 But Oh! that goodness it did hasty turn,  
 When he in anger did so curse his son,  
 Because his nakedness he soon did see ;  
 But now this spot a jewel is to me,  
 If that the Jews will all behold the same,  
 And see their fathers, as t'was seen by him ;  
 That they were naked, drunken with the wine,  
 And did not know the Saviour of mankind,  
 When I came down a vine to them below,  
 And, drunk with anger, did in fury go  
 To bring a curse, I say, on every son,  
 They slew their brethren ; and they still go on,  
 I tell you, backward, to this very day ;  
 But now these spots from them I'll take away,  
 If, like the former, they will now begin  
 To see their fathers' folly, and will turn  
 To me, I say, that spot shall now appear,  
 To be a jewel—so I'll make them here :  
 Because the spot of sin I'll take away,  
 And place them jewels as the crown doth lay.  
 But now the third spot must from man appear.  
 It was in David when he murdered there,  
 I say, Uriah, for to have his wife ;  
 And so that spot went through his life ;  
 And on his Maker it is cast the same ;  
 Because you know I highly spoke of him,  
 And said he was a man of my own heart ;  
 But now the truth I'll to you all impart.  
 If you like David will but now appear,  
 To save the woman, put her tempter there  
 Into the battle, that betrayed at first—  
 But here thou marvell'st how that can be plac'd,  
 To make the husband ever to agree,  
 A type of Satan, now is said by thee.  
 To this I answer, it is by her hand

That first the tempter did by arts command ;  
 But in the husband thou dost say were none,  
 When he in love possess'd her every hand.  
 No ; here I own the likeness don't agree :  
 It is the shadow I have said to thee,  
 And all the shadow it is from the hand,  
 That he in different manner did command.  
 So now in different manner I'll appear,  
 For I'm the David, and the whole will clear.  
 The hand from Satan now, I say, I'll take,  
 And strong the battle I for man will make ;  
 And in the front the tempter shall be slain,  
 And now, like David, I'll the woman gain ;  
 And so the spot shall all to jewels turn :  
 I'll slay the rebel, but I'll save the man.  
 For here, like David, I cannot agree  
 To slay the innocent—no ; them I'll free ;  
 It is the shadow only from the hand ;  
 Satan did gain it, and by arts command ;  
 And so that hand from him I'll take away.  
 You all must spot my name, if you do say  
 There was no mystery laid in David's reign,  
 To like MYSELF to one that you complain  
 The worst of crimes was in his murder there,  
 When Satan's arts so powerful did appear,  
 To tempt to murder for adultery.  
 And now on Satan shall that ruin be ;  
 For I'll avenge on him Uriah's blood :  
 Now I'm the David, and I'll make it good,  
 That every spot on Satan now shall fall ;  
 When I do come, like man, to conquer all,  
 Then every spot I'll turn the other way :  
 Invisible these mysteries all do lay ;  
 And when on Satan every one I turn,  
 I will make up my jewels then in man.  
 Because that David did so sore repent ;  
 And now, I tell you all, my mind is bent  
 To act like David, as he did appear ;  
 I'll slay the serpent, that her hand did share :  
 To take it from him David shall appear,  
 And like Uriah's, Satan's doom is near ;  
 Because he tempted David to that sin ;  
 And his repentance I'll like David's bring ;  
 For now the sword from him shall not depart,  
 As both were guilty, both shall feel my dart.  
 David already hath the sword receiv'd ;  
 And Absalom's death did make him sorely grieve.  
 So here's a spot was deeply cast on man ;  
 But now to a jewel I that spot will turn ;



Because a jewel always sparkles bright;  
 And now to man I've brought the truth to light,  
 Why I did let the tempter to go on  
 To work his will upon a righteous man;  
 Because in him the truth it must all appear,  
 It was the devil did his heart ensnare.  
 So now of David you may all weigh deep.  
 And now the fourth spot I will speak of it:  
 It was Isaiah, every soul shall see;  
 They spotted my name, as 'twas foretold by he.  
 For Satan always finds an artful way  
 To work in men, their judgment to betray;  
 And so my jewels they were spotted there,  
 As wrong the judgment did in man appear;  
 Because that Satan works an artful way—  
 From his disputes, see how his footsteps lay:  
 I tell you all his footsteps do appear,  
 As in thy book to thee he spoke them there;  
 And out his footsteps man could never find,  
 Had I not let him come and tell his mind,  
 What arguments with mankind he hath us'd;  
 And so he work'd upon the stubborn Jews,  
 That from his judgment they would never turn:  
 The arguments seem'd right he us'd with them;  
 Because his influence o'er their minds appear'd,  
 More strong in man than in his words spoke there.  
 And now, I tell thee, it was thy dispute  
 That broke his legs, and turn'd beneath my foot;  
 Because I said, if thou in faith stood stout,  
 To trust in me, thou nothing hadst to doubt;  
 For I would conquer, and for thee appear;  
 And so the vision I have shew'd thee here,  
 As by my answer I did say to thee,  
 And so the vision does in all agree.  
 So if the learned men can this confound,  
 I tell thee plain, from hell must come the sound;  
 And Satan strong in man must now appear,  
 If they the vision and the words will clear;  
 For no such judgment can e'er be in men,  
 Unless the devil strong in them does come.  
 For when the whole together we compare,  
 A Peter's vision never was so clear;  
 Nor yet by man so clearly understood,  
 And plain my Bible doth the whole make good;  
 And all these things I've shew'd them to a child,  
 That all mankind might know they are not foil'd;  
 And different gifts do to these boys appear,  
 That every soul might know my kingdom's near;

And all these spots shall now to jewels turn ;  
 For now like Satan's words to man I'll come—  
 That all my Bible you cannot fulfil,  
 Unless I bring the vision by my wheel,  
 I tell you all, to tread his power down.  
 The mighty counsellor I cannot be found,  
 The prince of glory, nor the prince of peace,  
 Unless I make your jarring passions cease.  
 By Satan's reasoning you cannot agree ;  
 Because he work'd in man, you all may see,  
 To stir up anger, and to stir up strife.  
 But now I'll clear from Ahasuerus' wife,  
 As his command the queen she disobey'd,  
 And spotted his honour, as his nobles said,  
 She in his presence should not e'er come more ;  
 But still his love for women did appear ;  
 And so the virgins unto him were brought,  
 And Esther gain'd his favour as 'tis wrote,  
 Who sav'd her people, and destroy'd her foes :  
 But now the spot in one you all do know :  
 She spotted her honour and her husband's fame,  
 When she refus'd at his command to come ;  
 And so the woman brought the spot at first.  
 But now from Esther shall the mystery burst :  
 She gain'd his favour, which the other lost ;  
 She sav'd her people, and her foes she cast.  
 So now let Esther's banquet to appear,  
 And my demand let it be answer'd here.  
 From thy disputes, ONE OF THE TWO must fall ;  
 And now an answer I demand of all ;  
 What shall be done to one who did blaspheme ?  
 As in thy printed book thou may'st see plain :  
 And from thy foes they must the sentence pass,  
 And then the mysteries unto all shall burst.  
 Because thy friends have passed their judgment here,  
 And now *thy foes* I bid them to appear,  
 And all their answers I do bid them bring,  
 What shall be done to one that did blaspheme ?  
 As blasphemy from one there must appear,  
 It is *thy foes* that must the mystery clear ;  
 And so their judgment I do bid them pass,  
 'Tis from *thy foes* the mysteries all must burst :  
 And from that book the cause must now be tried,  
 And let the sentence from thy foes be laid ;  
 And so in public let these words appear,  
 And then the *Royal Sceptre* you'll see clear ;  
 For here's a spot that shall to a jewel turn

And so the fifth spot thou hast ended here.  
 And now the sixth I'll make it to appear :  
 It was my mother, I shall make it clear ;  
 Because they did ~~that~~ spot my mother's name,  
 To say that I from her a bastard came ;  
 And so that spot it instant fell on me,  
 When I affirmed the words were spoke by she ;  
 And so that spot then at that time went deep ;  
 But now's the time when every spot shall break,  
 I say, with fury, and *within shall \* turn—*  
*Invisible* shall all turn back again ;  
 For with the world invisible it shall be ;  
 And every spot in man, they now shall see  
 That I will act like all the sorts of men.  
 And now I say I will come to the fall—  
 The blood of Abel—now I say to all,  
 That I'm the Abel, Satan is the Cain,  
 And my avenging Blood he now shall find ;  
 And next to Noah, I will so go on ;  
 I'll build the ark, and so I'll save the man ;  
 But has he curs'd the son that laughed at he,  
 So Satan now shall feel that curse from me.  
 And now like David I will so appear,  
 And place the serpent like Uriah there ;  
 And to Isaiah now I say I'll come :  
 I'll saw in sunder Satan's power from man ;  
 And so like Ahasuerus I'll appear,  
 And Satan now the gallows he shall share :  
 Because like Herod I'll my oath fulfil,  
 And turn the spots by my avenging heel."

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*The FOURTH VISION of JOSEPH, which he saw of  
 the Flags, Trumpets, &c. at the High House,  
 Paddington, March 23, 1803.*

Sitting on one side of the fire place, and Mrs. D.  
 on the other, he heard a voice distinctly say, "*Joseph,*  
 speak not of this till you arrive at home,—mention  
 not a word to any one." Turning his eyes to the  
 spot where the voice appeared to come from, he saw  
 four flags, with a regular space between each, all  
 nearly of a size. The first was red and white stripes,

\* Back upon the inviaible world.

with a square of blue in one corner, with thirteen stars brilliant, as if of diamonds. The next was a white flag with a broad black face on it. The third was a white flag with half moons, swords, stars, and snakes, or serpents, all in variegated colours. The fourth was a blue flag, with white and red stripes, or crosses, somewhat like the English colours. To the flags were four persons ; one standing by each. One of the persons was a black, by the flag which had a black's face on it ; by the flag with variegated colours was a man neither fair nor black, but about a copper colour ; by the flag with a square of blue and stars was a dark person, like one of us, with whiskers ; and by the other flag, like English colours, was a fair man. In the hand of the man with whiskers was a harp ; in the hand of the fair man was another instrument of music, like a lyre ; the other two had trumpets—all playing on their instruments. There appeared at a distance, beyond them, millions of people to each of them, of the same kind as they were. In the middle of them was a person that looked like our Saviour, with a great number of stars surrounding his head, and his body ornamented with diamonds in all parts, with his arms extended, as if ready to embrace, who said in a powerful voice, "*I will be known in all hearts, throughout the whole world, from the emperor on the throne, to the meanest subject, on the earth,*" and then disappeared.

The following was given to Joanna by the Spirit, March 28th, 1803, being an explanation of this vision ; and also an explanation of an angel's writing down Mr. Carpenter's words, that he was reading and speaking, to a few friends, at Little Zoar, near Neckinger, on Sunday morning, March 27, 1803 ;\* and also an explanation of the beforementioned vision, that he had at the High House, in Padding-

\* See account of the vision.

ton, on Wednesday, March 23d, and which was brought to Joanna on Sunday, March 27th.

“ Now from the visions I’ll appear,  
 The youth did see, but did not draw;  
 Because he said, *the truth* \* was so—  
 That it already was fulfill’d:  
 The hovering angels, round you still,  
 Do in this lower world appear:  
 Thou know’st I told thee so before,  
 That now the angels were come down,  
 And hell alarm’d to hear the sound,  
 As when I first created man,  
 They were alarm’d, and hasty came  
 To see the man that I had made,  
 And soon their happiness betray’d.  
 By arts they worked in every wheel,  
 The happiness of man to foil;  
 And now again he’d work the same,  
 If he did know my every plan;  
 Therefore my plan I do conceal,  
 The arts of Satan for to foil—  
 As did † *the letter* then appear,  
 That Sharp did read; I tell you here,  
 He saw his foe was in the way,  
 Lurking in ambush to betray;  
 And then he took a different road;  
 And perfect so are the ways of God.  
 He sees the devil how he stands  
 Waiting in ambush strong for men,  
 Their every virtue to betray;  
 Therefore I’ve taken a different way,  
 That Satan’s arts could ne’er find out:  
 Such wisdom there’s no man could doubt—  
 If all the mysteries they weigh deep,  
 They must confess the Lord doth speak,  
 In wondrous wisdom to appear,  
 To shew his kingdom now is near;  
 Because my Bible is made plain  
 For all the learned sons of men.  
 The books are open’d, as it doth appear,  
 And in remembrance all is written there,  
 The angels penn’d, and all’s enroll’d in heaven  
 Of what was read, and what advice was given: ”

‡ It being a reality.

† A letter read by Mr. Sharp, of a boy in America, whose spiritual sight was opened, and he saw his enemy way-lay him, and went another road.

And so I tell thee, all before the throne,  
 And now my jewels, it must to all be known,  
 Are those that do together so converse,  
 To bring my kingdom; they can never miss  
 Of all these blessings in my Bible penn'd,  
 And in thy writings I have shew'd the end.  
 These are the jewels I shall now make up :  
 For as the vision to the youth did drop,  
 To shew them plain \* *the book* was written there,  
 When that my friend in love he did appear,  
 To read my mind and will, and tell them there,  
 That I was coming, perfect like my word,  
 I shew'd the vision, as my prophet said,  
 And as before I shew'd thee, in thy dream,  
 The angel of the Lord was throwing down  
 The sheets of paper then upon the corn,  
 Which I allude to man, it must be known ;  
 And as thou didst dream that it was like thy hand,  
 I tell thee, so the end for all shall stand ;  
 Because to rob the Lord they have begun,  
 And the whole nation robs me of my fame  
 And of my honour : they do not discern,  
 To say, that from the devil it does come :  
 And perfect so the Jews did say before,  
 That from the devil all my wonders were :  
 And now the Gentiles they do say the same.  
 Therefore the devil I will now destroy,  
 And man in innocence I will enjoy,  
 That don't my wonders to the devil place,  
 And by *their wisdom* don't their Lord disgrace,  
 To say my ways are folly from the devil :  
 I plainly tell you that your hearts are evil ;  
 Because that sin you oft do cast on me,  
 And say that I ordain'd it so to be ;  
 But when I warn in any thing that's good,  
 Unto the devil you do all allude.  
 So now, I bid you answer me, vain men,  
 If like the devil you've not laid your plan ?  
 But like the devil you shall lay no more  
 After my harvest ends, that now is near ;  
 Because that all I'll rid them off the coast—  
 No more of Satan's wisdom men shall boast,  
 Nor of his power—all I'll take away ;  
 As to his power you do wonders lay,  
 And to his wisdom you do all confine ;  
 But where there's evil, you do call it mine ;  
 And say that I these things do all ordain ;  
 But now your folly I shall shew it plain ;

\* Mr. Carpenter read Joanna's prophecies to a few friends.

As from this picture \* it doth now appear:  
 With outstretch'd arms you see a likeness there,  
 More like a Turkish Emperor than a God,  
 With † eyes so dim that scarce can see a word;  
 Because that dim the eyes do both appear,  
 And all around the head there's placed hair;  
 And yet you see it's drawn in royal state,  
 With outstretch'd arms and sparkling diamonds bright.  
 In such a picture no one can discern  
 What it doth represent, nor judge the form;  
 Whether a man or woman doth appear;  
 And mark the clothing how 'tis placed there;  
 And mark the rider on the horse you see,  
 I tell you plain these pictures don't agree.  
 Then here thou'rt puzzled, can this be a God  
 For to resemble, as the youth then said?  
 To this I answer, as I said before,  
 I shew'd the vision for to make it clear,  
 That in the manner you have judg'd your God,  
 There's no man living that can judge his word;  
 Because that vision must them all confound,  
 To say the Lord like that can e'er be crown'd,  
 Array'd in glory and in majesty,  
 In heavenly splendour, and no eyes to see,  
 As in that vision doth to thee appear;  
 • But that's the likeness men have drawn me here;  
 I tell you plain they've drawn me in such form,  
 That no man living can a God discern;  
 Because that darkly some have drawn my eye,  
 And judge that nothing I below espy;  
 And others draw me as they judge a God,  
 Most like a Turkish Emperor now is spread,  
 With arms of cruelty held out to all—  
 You don't discern this vision how't does fall;  
 Nor in what manner it does now appear.  
 I shew'd the vision, as the men came here  
 For to dispute, and so to place their God,  
 As no man living can discern his word,  
 By all the different judgments they do draw;  
 Just like this vision, every soul shall know,  
 That in this manner men have judg'd their God,  
 Wherein no meaning in it can be draw'd.  
 For some are Arians, and they do deny  
 The perfect union of the Trinity,  
 Then now I ask them what of it they make?  
 They cannot say a man died for their sakes;

\* The figure that was drawn for the Lord appeared in such a confused form and dress, that you could not tell what it was designed for.

† Almost blind.

Or that a *man* could e'er for man atone ;  
 Or an impostor, or the greatest boyn,  
 That in the world ever came below,—  
 My mother lie? and I affirm it too !  
 Then both together you do give the lie ;  
 I ask you, where's the knowledge from on high,  
 If an impostor I let thus proceed,  
 For men to worship, as it is decreed,  
 The Father, Son, and Holy Ghost? *These Three*,  
 You know, is worship'd in the Trinity :  
 And by the Gospel you have plac'd it so,  
 And now the meaning I demand to know,  
 What kind of figure I must now appear ?  
 I tell you plain my likeness it is here,  
 That I am likened to by the sons of men,  
 A God that cannot see, and now become  
 A Jew, a Turk, or Infidel, to be,  
 No shape, or form, that any man can see,  
 Now by that picture I am liken'd here ;  
 For so the judgment in mankind appears,  
 And in such manner they have likened God ;  
 And now I'll prove it by their every word :  
 You say that Satan guides *this woman's hand* ;  
 Then where's your God, I do of all demand,  
 Whose flaming eye doth o'er the world appear,  
 Surveys the hearts and thoughts? I tell you here,  
 Before they spring, they all are known to ME ;  
 And from my knowledge none conceal'd can be ;  
 Then if by knowledge I know all before,  
 I ask mankind how this did all appear,  
 That every vision is brought to your view ?  
 I shew'd a perfect man you all do know,  
 Plac'd on the horse, with such discerning eye,  
 And broke the leg that differ'd from the three ;  
 And by my heel I'll tread that power down,  
 That man and I alike may now be found.  
 So here you may behold a perfect man ;  
 For in his likeness is the picture drawn ;  
 And so the horse in likeness doth appear  
 So perfect to the words were spoken there,  
 That Satan's power I said that I would break :  
 I shew'd the likeness, and the likeness great.  
 But well I know what folly will appear ;  
 These wondrous visions men will turn them here,  
 As though *invention* by some curious head,  
 And by some curious arts the whole was laid ;  
 Therefore the mystery I said I would clear,  
 And shew thee plainer when the youth came here.  
 For in \* *this house* the vision it was seen ;  
 And like the vision do the sons of men

\* *High House, Paddington.*



Draw all such likeness of divinity ;  
 But when you weigh the whole, you all will see,  
 You do not draw your judgment for a God  
 Who is in mercy, and whose arms are spread—  
 With outstretch'd arms still to the utmost saves  
 All who return to him, and now believe.  
 Then now unto the black I bid thee come,  
 And mark the trumpet that is in his hand ;  
 And as the other has the trumpet too—  
 A mystery deep ; but all shall find it true.  
 For the last trumpet must to all appear :  
 I've shew'd the trumpets, and I'll make them clear.  
 For now the trumpets shall be blown to all,  
 And every nation now shall know their call.  
 And from the blacks the trumpets shall begin—  
 Thou know'st "*the blues*" that I did put on Cain ;  
 And now the Cains I bid them all appear,  
 And blow the trumpet now in every ear ;  
 For like their brothers every soul shall fly,  
 If you don't sound the trumpet now this way,  
 To say your grief is more than you can bear,  
 If I avenge your Abel's blood now here,  
 I tell you all, upon your guilty heads ;  
 Swiftly repent, or you must fly with speed.  
 So now the trumpet it must sound for all,  
 That Satan now may be the *Cain*, and fall  
 Into the snare that he did lay for Cain.—  
 Blow up this trumpet, if you'll mercy find ;  
 Then by this trumpet, ye shall find my arm,  
 I say, in mercy, as to you I warn.  
 And mark the serpent how he's twisted there  
 Over the head. much like a moon appears ;  
 Because, I tell you all, the moon is round,  
 And perfect so the serpent there is found ;  
 And on the head thou seest there's fix'd the pole,  
 And through the other doth the trumpet hold,  
 Where a bright figure doth to thee appear,  
 Much like a man in royal robes he appears,  
 For to be covered, when his gown is on,  
 And in his hand the music may be shewn,  
 And well thou know'st it easy may be seen.  
 And now to reason I will strong begin :  
 For on the other side the robes are blue,  
 With different music there, you all do know ;  
 And different music must to all appear :  
 Thou know'st the music sounded in thy ear,  
 When that the pig confin'd to thee was brought ;

And to thy prayer remember what was wrote,  
 For John the baptist how thy prayer did fall :  
 He lost his head ; and now, I tell you all,  
 That there's a black, whose head appears the same.  
 There's not a vision brought, but I shall name  
 It is to prove thy writings came from me ;  
 And by these visions very soul shall see  
 That I'll fulfil thy every fervent prayer ;  
 And thy petition I have shew'd thee here,  
 That Satan's head shall like the black's come off,  
 As John the baptist's did— I've said enough.  
 For in his hand the blood does now appear,  
 To shew the murder he committed there,  
 When he in malice did his brother kill ;  
 And now I tell you, Cain that blood shall feel,  
 If he don't cast the whole on Satan's head,  
 And at the throne of grace for mercy plead,  
 To have the devil now to flee like Cain,  
 And blow the trumpet, to avenge the blood,  
 And the Redeemer, to avenge the blood,  
 And cast the vengeance on the serpent's head.  
 For deep's the vision, that is shew'd thee here,  
 And deep they'll see *the whole*, when I shall clear  
 The every mystery in the vision here.  
 And with the heavenly music I'll begin :  
 Thou know'st this morning how thou here didst sing  
 The Psalms of David, as it doth appear,  
 And now I tell thee David's harp is here ;  
 For every music it will so come round :  
 A heavenly joy will in each heart be found,  
 That doth believe, as thou'st believ'd this day :  
 You all will sing as doth the music play ;  
 Upon the harp of music you will sing ;  
 And from the lyre now behold the string :  
 Thou seest but five ; for six do not appear ;  
 Then sure the liar must be vanquish'd here,  
 Before the six do e'er appear to man,  
 And then in triumph sing that he is gone.  
 For now the liar, must to all be known,  
 It is the Devil, that I now shall lay ;  
 And man shall sing it to eternity ;  
 And through eternity he sure shall sing,  
 That Satan's lies no more are cast on men,  
 For them to suffer for the lies he spoke,  
 When he with arts does always fill them up :  
 And so with arts he on men's minds does break,

"It was a vision that he *fancied there*;"  
 But *such a fancy* never came before;  
 Weigh all together, and you'll see more clear,  
 How every vision, that is drawn by he,  
 Doth with thy former visions all agree,  
 And with the promise I to thee did make,  
 And how the cause of man I'd undertake,  
 And how my kingdom I would now bring in;  
 For every vision there does shew you plain,  
 That in one likeness this doth all agree.  
 Then now appear, vain man, and answer me,  
 How both together did these things invent,  
 Or e'er imagine how my mind was bent,  
 To make these visions perfect so agree,  
 For to fulfil these words I spoke by thee?  
 For when these visions they do all appear,  
 They're in such chain, that there's no man can clear;  
 For in one likeness they do all agree;  
 Then now appear, vain man, and answer me,  
 If to all knowledge you must not be dead?  
 As from imagination all you've laid;  
 Then your imagination must be here,  
 To make *these two* as earthly gods appear,  
 Array'd in wisdom, to imagine bright,  
 First speak these words, and then produce *the sight*,  
 That as 'twas spoke before it doth appear:  
 For every vision doth thy writings clear;  
 For as the words were spoke the vision's here.  
 I said in heaven my wonders I'd display;  
 And so my angels I've sent down this way,  
 To shew the heavenly visions do appear,  
 That as I said, my chariot wheels are near,  
 And that my hand was now held out to all;  
 That bastard nations they might hear their call,  
 That I was ready all men to receive,  
 Whoe'er would turn to me and right believe;  
 And now all nations you see to appear,  
 With different colours, as the nations are:  
 And so you see my hand stretch'd out to all,  
 And like the Bible doth the vision fall:  
 And yet you call it fancy of a child,  
 Whom Satan's arts have in this manner foil'd;  
 The first *to fancy*, and the next *to lie*,  
 For to affirm these visions came from me;  
 And in that manner you judge all appear,  
 As he hath drawn them, and hath plac'd them here;  
 Then try your *fancy*, and your *folly* see,  
 If such a vision will appear to you;  
 And in like manner you the visions draw,  
 And then explain them plain, the truth to shew,

That your invention all was right before :  
 The world with you in judgment right appears,  
 Whose wild inventions do your Bibles turn,  
 And make the God of truth to be a form  
 That all the learned world can never clear  
 By man's invention, now I tell you here :  
 But by invention of *these single two*,  
 As from their fancy now is said by you  
 That *their imagination* doth appear,  
 They've so imagined for to make all clear.  
 If by imagination this is done,  
 Without a God to bring a regular form ;  
 Then every soul must give their God the lie,  
 And say to knowledge man did never die ;  
 Because some wondrous knowledge doth appear,  
 To prophesy and shew the mystery clear,  
 With different gifts, than unto them are given ;  
 And will you say these gifts ne'er came from heaven ?  
 Then sure like Satan you must all appear,  
 And give your God the lie, I tell you here,  
 That unto knowledge man did never die,  
 When the forbidden fruit was eat that day ;  
 Because of knowledge you say you can boast,  
 With wisdom brighter than the Lord of hosts,  
 And knowledge greater, for to make all good,  
 I say my Bible, and fulfil their word.  
 If by their own invention this is done,  
 I tell you plain, you shame both God and man,  
 By the invention of your foolish heads :  
 And now to knowledge I'll pronounce you dead.  
 'Tis your invention doth from Satan come ;  
 What he suggests, you in your minds do form,  
 That it is real, as it comes from he :  
 Once more I tell you, you eat of the tree  
 That was of knowledge I pronounced dead ;  
 And so by Satan's arts your knowledge fled.  
 Abel knew not his brother would him kill,  
 And Cain knew not the daggers he should feel ;  
 Some wild imagination fill'd his brain,  
 That he should be at peace when he had Abel slain ;  
 So he imagin'd and his scheme went on.  
 Imagination doth from Satan come,  
 When you imagine what will never do  
 To make you happy ; bring before your view  
 All the imaginations that did appear  
 When Noah built the ark ; I tell you here,  
 They all imagin'd Noah was a fool ;  
 And Satan's arts possess'd their every soul,

Until the deluge wash'd them all away,  
 Then where must their imagination lie  
 But in the knowledge I pronounced dead,  
 And so the watery graves fill'd every bed?  
 And here of knowledge I say they had none,  
 And their imagination all was gone,  
 To be but folly, as I said before.  
 Imagination never can be good :  
 I tell you, all must perish in the flood,  
 When I do come to sweep the whole away—  
 You may imagine I shall longer stay ;  
 But your imagination all will fall,  
 As did the deluge, now I tell you all,  
 And so you know I told you of the end :  
 You may imagine I shall ne'er descend,  
 As on the city of Gomorrah fell,  
 Or Sodom's lot ; you may imagine all  
 Will never come, if you do *mock* my word,  
 And judge like them 'tis fools believe, and flee,  
 As Lot did flee when I did warn him there :  
 He had the knowledge did from me appear ;  
 But they imagin'd every thing was vain—  
 Imagination ne'er did knowledge gain :  
 Pharaoh imagin'd ; Haman did the same ;  
 And both despis'd the knowledge of my name.  
 But see imagination where it did end ;  
 I tell you all, it never prov'd a friend ;  
 Because imagination comes from hell,  
 To mock the warnings that from heaven fell.  
 And so the Jews imagin'd all the same,  
 That Satan gave me power to become  
 The Son of God, and be exalted high—  
 A Prince and Saviour is your every cry,  
 Whom you do worship in the Trinity.  
 The Jews imagined hell exalted me ;  
 And now the Gentiles—thousands are the same :  
 They do imagine hell exalts my name  
 With arts, and lies, and wonders, that were wrought,  
 And all my Father's words they were forgot,  
 That he affirm'd he had one only Son,  
 Who all the nations of the world should claim.  
 And now I say I'm come to claim them all,  
 And your imagination down shall fall :  
 Because I said the Gentiles they would rise  
 In rage and tumult, and madly would devise  
 Against the Lord, and his anointed Son ;  
 And now I see your folly's going on ;

Because against *me* you do madly rage ;  
 Against my Spirit you do so engage,  
 By your imagination that is here :  
 Much like the Jews of old you now appear ;  
 And like the Jews of old will be your lot,  
 If you *imagine things* which you know not.  
 Can you invent by your weak foolish heads  
 The wondrous visions now before you laid ?  
 Or can you answer, and these things explain,  
 How all together came in a straight line ?  
 Or how the likeness should in all agree ?  
 The four pillars are the poles, you see,  
 Which these two Indians they have got in hand ;  
 For like wild Indians do the colours stand,  
 As partly naked they do both appear ;  
 But mark the covering how it is cast there.  
 So now to cover I shall sure begin :  
 They have the pole ; the trumpet plain is seen ;  
 And now the trumpet I shall blow to all,  
 And every nation now shall know their call.  
 For there I tell thee stands the Gospel pole,  
 And free salvation's now held out to all,  
 And every land shall see my arms appear :  
 As they are lifted, so I'll lift them up :  
 If they'll return to *me*, they all may hope.  
 For as the bloody hand does now appear,  
 To shew the blood of Cain, the murderer there,  
 And by such hands they nail'd *me* to the tree.  
 But mark the hand and now the mystery see :  
 Two spots of red do on the hand appear ;  
 With blue and white 'tis all encircl'd there.  
 That hand is fallen now without the pole ;  
 The other's lifted up, the trumpet holds ;  
 So now I tell thee they will bow to *me*,  
 Throw down the hand that nail'd *me* to the tree ;  
 That is, rebellion they will all throw down ;  
 Lift up their hands to hear the gospel sound,  
 And gladly, gladly will these nations come  
 To sound the trumpet when they hear your land,  
 That ye are called by the heavenly sound.  
 Over all nations will this call resound ;  
 From shore to shore, from east to west 'twill fly,  
 And every star foretels the time is nigh ;  
 Or else the spots that there do now appear ;  
 And by the stripes the nations healed are ;  
 Because my outstretch'd arm is joined there ;  
 Beneath my feet the beast doth now appear :  
 Black is his colour, but thou can'st not form  
 What is the shape ; it is to thee unknown ;

But 'tis a beast thou dost not understand :  
 And mark he's trodden down, and see my hand  
 Is now in mercy open'd wide to all ;  
 And see *the angel, underneath the whole,*  
 With the two trumpets, now plac'd on both sides.  
 Mark ye the vision ; for the field is wide ;  
 As on the right, and left, the trumpets stand,  
 And on the top you may behold my hand,  
 To call my sons and daughters from afar,  
 And save the remnant leaved in the war ;  
 And as the colour in the hand appears,  
 I'll change the skin when I have ended here ;  
 And every nation shall in triumph sing :  
 The harp of David to you all I'll bring ;  
 And every lyre he shall now confound,  
 With heavenly music in their every sound.  
 For as the buds are fixed on the poles,  
 The bud is budding out I say ~~for~~ all ;  
 And as they're parted, so will every land ;  
 Some will believe, and stedfast they will stand ;  
 But as the poles don't of one length appear,  
 I plainly tell thee, so they will appear  
 In different links, before the whole do join.  
 Here stands the globe that I shall make all mine ;  
 But as the brightest figures do appear,  
 That have the music, and encircled here,  
 Within the poles thou seest the music stand ;  
 Sonow, O England, thou enlighten'd land,  
 That hath been guarded by the Gospel pole,  
 You may rejoice and sing while others fall ;  
 Because the trumpet you'll hear *first for war* ;  
 That foreign nations they will fast appear,  
 I say for battle ; you will hear the sound ;  
 A dreadful war will in all lands abound,  
 While you *may stand* within the Gospel's pole—  
 And let this music now awaken all.  
 You need not follow to the trumpet there ;  
 For now I tell thee, it is *first for war* ;  
 And fatal wars will soon be o'er the lands ;  
 The Revelation tells you how it stands,  
 That first *a power* to the *beast* is given :  
 And o'er the head thou seest the serpent plac'd ;  
 And on the other side thou seest a face,  
 Or else the head, is from the body plac'd ;  
 So will the heads of all these nations fall :  
 And then their leader, I do tell you all,  
 That I shall tread him down beneath my feet—  
 Great is the mystery, and you'll find it deep :  
 And deep you'll find that all is hastening on."

*Wednesday, April 6th, 1803.*

Joseph Prescott was sitting alone at work in the mill, and saw the appearance of a grove presented to his view. On the one side of the grove was a person kneeling down, in robes, his left hand on his breast, and the appearance of fire kindling on or in his breast. Over his hand, at a distance before him, was an angel with a *cup* in his left hand, pointing upwards with his right hand. Over the angel's head was the sun, with the figure of a man's head; one large ray of light from which passed through the glass, held by the angel, to the breast of the man, which appeared to kindle on or in his breast. A voice uttered these words, "Come, sinner, get thy pencil; mingle thy richest colours; paint thy whore with all her decorations. On the other side I will draw a grove, and a sinner kneeling down, who is ready to resolve with the publican in the Gospel—'*God be merciful to me a sinner!*' On the other side a view of Heaven, and Grace and Mercy descending down, in the form of an angel."

Two days after, when Joseph was drawing the above vision, a dove, with an olive-branch in its mouth, appeared as if flying to the kneeling sinner.

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May 23, 1803, the following communication was given to Joanna, concerning her having been in London one year and one day.

*The Answer of the Spirit.*

"One year and one day thou hast left thy home, to give light to a dark benighted world; and where there is a large body of people; but they have refused the light, and darkness is come upon them. For, now is coming, as I told thee, the end of every



vision ; and happy, thrice happy, shall these men be, who have begun, and will go on, till every curtain is drawn back. Man as man meaneth meir, where it is spoken in these things. One man can do nothing of himself; so where I speak of man, I mean men—and this hath hastened on; and these who obeyed the call came unto thee: for now I tell thee, and all mankind, now is coming the end of every vision: and as I kept nothing from Abraham, so will I keep nothing from thee, that I will do upon the earth.

The sword is drawn and shall go on;  
 The shadow doth appear:  
 And here's a fatal May for men,  
 Who now do mock thee here.  
 I said in Spring it would begin,  
 And it you'd see in May;  
 And now land back your every thought,  
 And all together weigh.

Because judgments are not speedily executed, the hearts of the sons of men are set to do evil.

So evil here in man appears,  
 Which did not hasty come;  
 But now I bid them all take care,  
 'This is a May for man,  
 Wherein they'll see such destiny  
 Will from this May appear;  
 And let the newspapers be kept,  
 And all may now see clear  
 What hath been done since May began,  
 And what is to the end,  
 Until the eleventh day of June,  
 And then behold your friend,  
 Who came to warn before the storm,  
 If they would warning take;  
 If they will not, now see their lot,  
 They all will see too late.  
 For now I'm come to shew them plain  
 My Bible all is clear:  
 The woman's promise you must claim,  
 Or all must perish here.

I will not stop ; the time is up,  
 My Bible to fulfil :  
 The day of judgment now must drop,  
 And my avenging heel  
 Must now tread down the powers of man,  
 That nail'd me to the tree,  
 Unless 'tis cast on Satan's head,  
 To have it fall on he.  
 If they will not, I'll tell their lot ;  
 In justice they must fall,  
 And they shall find the fatal cup  
 Is now held out to all.  
 The cup, you see, was given to ME ;  
 And know 'twas mingled there  
 With vinegar and gall, for ME ;  
 Then now let all take care ;  
 For I shall mingle it again,  
 I tell you all, *the same*,  
 And point you to the prophet's head,  
 And tell you all my name.  
 I now am come the second time,  
 In Spirit to appear ;  
 And as my miracles were wrought,  
 So are the visions here ;  
 To shew you plain, from every sign,  
 The prophet's words are come ;  
 And now I'll tell you all my mind—  
 I'll make a final end.  
 The root of Jesse doth appear ;  
 And now the branches see :  
 The top you know is parted there,  
 And so the end will be.  
 Out of the stem the branches come ;  
 And there the stem is two :  
 The man and woman now must join,  
 My labour for to do.  
 Then you shall see your destiny ;  
 Because the cup I'll turn :  
 And true salvation you shall see,  
 Is now held out to man.  
 Behold the dove, then judge my love,  
 The waters to abate,  
 That will be high, you all will see—  
 The deluge now will break  
 O'er every land, you may command ;  
 The sword will hasten fast ;  
 And as the deluge did appear,  
 Just so will men now burst,

I tell you all, now judge your call,  
 And see the tree of life:  
 If you stand there you need not fear;  
 The dove will end the strife.  
 The news shall come from heaven's high throne,  
 I say, to warn you all;  
 And if you flee in faith to me,  
 You need not fear the fall,  
 That will come on in every land;  
 For there the cup stands deep—  
 It is salvation now to man,  
 That doth my Gospel keep,  
 And looks to me redeem'd to be,  
 As I did promise first;  
 And now your heads you may lift up;  
 For now it so shall burst,  
 I say, on men that now begin  
 To see my promise clear;  
 A paradise they now shall win;  
 The tree of life is there:  
 I say, for men the tree does stand,  
 And Abels it shall gain:  
 The cup is fury now to men,  
 If they will act like Cain,  
 For to go on as he began;  
 The fatal sword they'll see:  
 The Spirit's sword it is my word,  
 And it is drawn by me.  
 And men began, their swords were drawn,  
 I say, against my word;  
 Then down the other sword must come,  
 And perish in the flood.  
 For now I say to thee this day,  
 Your war is not begun,  
 That in the heavens was seen by thee,  
 But now is hastening on.  
 The sword of war shall now appear;  
 My anger fast will smoke,  
 Now I have shew'd you all so clear,  
 If men do longer mock  
 The calling here that doth appear—  
 Ye blind, begin to see,  
 And with your Bibles all compare;  
 For all these things must be.  
 For marvellous things I said I'd bring,  
 And you may marvel all,  
 To see the likeness so agree,  
 And man refuse his call,

To cast his guilt on Satan's head,  
 That he did cast on man :  
 The promises you will not plead ;  
 Then now behold the hand—  
 \*The cup of trembling must appear ;  
 So drink which way you will :  
 I tell you that my kingdom's near ;  
 My friends shall drink their fill,  
 I say in peace, when wars do cease,  
 And all my foes are gone:  
 I tell you plain, ye sons of men,  
 The cup for all is come.  
 But I'll end here, and say no more :  
 The vision there is plain ;  
 But as the cup to thee appear'd,  
 I'll answer now of wine :  
 You all may fill which way you will,  
 And drink as there it stands.  
 If you do fill it up with wine,  
 Then wine you may command ;  
 But if you say another way,  
 Let vinegar appear,  
 To fill for man it so must stand ;  
 Then you may drink it here.  
 So as you fill, judge as you will,  
 I tell you, all must drink ;  
 Because to man the cup is come,  
 And all stands on the brink.  
 I tell you plain, ye sons of men,  
 I've offered mercy free,  
 And told you how I'd you redeem  
 From sin and misery,  
 From Adam's fall, I've told you all,  
 If you obey my word,  
 To plead the promise in the fall,  
 To come on Satan's head.  
 But mockers here must now take care,  
 It is not on your own :  
 The lukewarm spirits I'll not clear ;  
 For now their hearts I'll warm  
 With jealousy or misery,  
 For all I'll now awake :  
 The sword is drawn by my command,  
 My fury fast will break.  
 A fatal war shall now appear,  
 Since men's hearts are so cold,  
 That for my love they do not care—  
 The mysteries I'll unfold,

To shew them plain from every sign,  
 And how my Bible stands—  
 The woman's promise you must claim,  
 And paradise command.  
 If you will not, now see your lot,  
 The flaming sword is near ;  
 The tree of life must end the strife—  
 My friends have nought to fear :  
 The Spirit's sword by them is drawn,  
 And they shall conquer all ;  
 Because they'll see the power's in me,  
 To make my foes to fall.  
 So now blame none, whate'er doth come,  
 I do you all invite,  
 To bring the serpent's ruin on,  
 And make you sons of light.  
 But if you refuse, my love abuse,  
 And judge my friends unwise ;  
 Another year you will see clear,  
 That darkness blinds your eyes ;  
 Then wise you'll find my friends to be,  
 This calling to embrace ;  
 And you too late will see your fate,  
 That do my friends disgrace :  
 Who do appear to see all clear,  
 And gladly hear the sound,  
 They shall possess the promis'd rest,  
 When Satan's chained down."

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### *A DREAM.*

Monday, May 23, 1803, Joanna dreamt that she  
 was carried through the air, and saw a dark cloud,  
 like the shadow of trees. When she came near it,  
 she saw two grey horses, that sprang out with fury,  
 and ran with swiftness through the air.

### *The Answer of the Spirit.*

"Now I will answer thee concerning the mean-  
 ing of the two horses. Grey horses denote death,  
 that is hastening on fast. The horses that ran with  
 swiftness, and started as though frightened, are two

*great monarchs*, who will start out on a sudden, with great fury, to the battle ; and they will cause much death. I will not tell thee who they are ; but try your own judgment ; and know they were in the shade, and started on a sudden.

So will two great monarchs start out,  
 And wars will fast abound ;  
 For all my bible I'll make good,  
 That men may judge the sound ;  
 And all thy writings I'll make *true*,  
 And fast will all come on ;  
 Because my Spirit, all shall know,  
 Is surely to thee come.  
 I'll make it plain to every man,  
 That I have visited here,  
 And they shall know the end is come,  
 My kingdom must appear ;  
 For Satan's come to call his own,  
 And I shall now call mine ;  
 The sealed number, it must be known,  
 Foretels you all the *sign*.  
 For now to men I bold will come,  
 And let them answer here,  
 If such a thing was ever done,  
 To make my Gospel clear ;  
 And now I am come to make it true,  
 And all shall know the end,  
 It now is come to every land,  
 And fast it shall appear.  
 But now if England will awake,  
 I'll make the foes to yield :  
 Sennacherib here shall not appear,  
 With all his boasted pride :  
 If England will awaken here—  
 You know what name's applied,  
 That I compare, I tell you here,  
 With all Sennacherib's host ;  
 But now if England will take care,  
 I'll rid him from this coast.  
 But to take care thou ask'st me here,  
 What care it is I mean ?  
 I've told thee, that he is " THE BEAST"—  
 'Tis Buonaparte I mean :  
 And if his death you will bring forth,  
 You must take care, and see,  
 That you do sign for Satan's death,  
 Whose power is given to he.

I tell you plain, ye sons of men,  
 The mystery there goes deep ;  
 And if you wish him for to reign,  
 And have his power to break  
 Upon your land, as now it stands,  
 He will destroy you all,  
 That now do wish for Satan's reign ;  
 But I MY OWN shall call,  
 For to get free, if misery  
 Doth in this land abound ;  
 My SEALED PEOPLE, all shall see,  
 Who listen to my sound,  
 I'll surely call, I tell you all,  
 When dangers do appear ;  
 And they shall make the foe to fall,  
 If e'er he ventures there,  
 Where they are call'd ; I tell you all  
 My sealed now I'll free :  
 But I must know them *by their names*,  
 Or this could never be.

For now I tell thee, there is a mystery in the sealed number, and the sealed people, that no man knoweth. But what thou knowest not now, thou wilt know hereafter. So take with thee every list, for ~~ends~~ thou wilt know hereafter, No more than thou knewest the manner the people would be sealed, when I told thee to seal up the king, and half the nation, in 1794, no more dost thou know the mystery of their being sealed, and of their names being given unto thee. Neither do ye know what is hastening on : But thou shalt be warned when dangers are near ; and *all the sealed people* shall be warned. But this I shall explain more fully another time."

Here I am come to the end of this book, being one part of Joseph Prescott's Visions. The other visions and explanations will be continued in another book, and some remarkable prophecies taken out of my sealed writings, opened January 12th, 1803. And now I must entreat my readers to weigh deeply *the past and the present*, and remember what was said of May ; for let it be known unto all men, that *this war broke out in May* ; perfectly as I said it

would last May, when they signed the ratification of the articles of peace on the 29th of April, at Amiens. I was then informed it was what would bring on a war. For, as the 1802, was like the 1792; so would the 1803 be like the 1793. Now, tell me, ye worldly-wise-men, which of my writings have your *unbelief*, or *self-confidence* prevented? I must answer you, NOT ONE. Then as I see you err in judgment, and stumble in visions, and all your judgment is WRONG; but the Spirit of God IS TRUE, whom then will men persuade me to rely on, God or man? Judge ye.

When every truth's before your eyes,  
O simple people, and unwise,  
To stumble at the noon-day sun;  
For so my writings now are come,  
So perfect as the sun appears,  
And will you longer stumble here,  
When every truth is now so plain?  
You've tried to baffle, but in vain,  
To prove my calling's not from heaven,  
When every truth to me is given:  
And so the truth doth all appear;  
And now 'tis time to stand in fear,  
If unbelief doth still abound;  
Then like the Jews you must be found.  
There was sent to warn you all;  
But you've refus'd the heavenly call;  
So of yourselves you may take care,  
If *unbelief* can banish fear:  
As *faith* hath banish'd fear in me,  
My rock and anchor strong I see.

JOANNA SOUTHCOTT.

High-House, Paddington, June 2, 1803.

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LONDON:

Printed by Galabin & Marchant, Ingram-Court; and sold by M. Jones, No. 5, Newgate Street; W. TOZER, Chapel Place, Duke Street, St. George's Fields; Also by W. SYMONDS, Gandy Lane; and the Miss EVERLEIGHS, St. Sidwell's Exeter; SAMUEL HIRST, Leeds; J. MIDDLETON, York; and JAMES LIGHT, Coventry Street, Stourbridge, Worcestershire.

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