

A

CONTINUATION OF

PROPHECIES,

BY JOANNA SOUTHCOTT,

FROM THE YEAR 1792, 'TO THE PRESENT TIME.

MARCH, 1802.

I SHALL insert in this book copies of letters, which were sent to me by a worthy gentleman, now deceased; but though he is dead, his letters still speak. I shall, however, preface such my design by observing, that as men have warmly reprov'd my writings, and said, prophecies had ceased ever since our Saviour was on earth, I must intreat the learned world to answer the following quotations from the Bible.

How the knowledge of the Lord can cover the earth, as the waters cover the great deep? How they shall all know the Lord, from the greatest to the least? How they are to follow on to know the Lord? for it is written, then shall ye know the Lord, if ye follow on to know him; for the kingdom of heaven is within you. Let your eye be single, and your whole body shall be full of light. Com-

A

The Third Edition, printed in October, 1813,
by W. Marchant, Ingram-Court, London,
from the Second Edition, printed in Aug. 1807.

Entered at Stationers'
Hall.

mune with God in your heart, and he will commune with you. The Lord saith, I am the same, yesterday, to day, and for ever; in me there is no variableness, nor the shadow of turning: but man hath sought out many inventions. The Lord spake by dreams and visions of the night, and the angels of the Lord are ministring spirits, to administer to the heirs of salvation. The Spirit of the Lord is with them that fear him; and he reveals his secrets to them that believe in his name. The prophet saith, Surely the Lord God will do nothing, but he will reveal his secret to his servants, the prophets. Our dear Redeemer said, he came not to destroy the law of God, nor the prophets, but to fulfil them: this generation should not pass away till all was fulfilled. This was near 1800 years ago. Let the learned world explain what he meant; for the Old Testament is not fulfilled, that he called his sons from afar, and his daughters from the ends of the earth. Is Jerusalem new-built? Hath the Lord established the covenant that he made with Abraham, Isaac, and Jacob? Is the throne of David established? Are righteousness and truth met together? Do love and peace kiss each other? Doth every man speak the truth by his neighbour? Doth righteousness run down our streets as a flood, and the fear of the Lord as a mighty stream? or do men flock unto Jesus, as doves to the windows, crying out like the jailer, what shall we do to be saved, to inherit the crown which is set before us? Is there any crown set before them, that they are so seeking after? Do not men drink in iniquity, as the ox drinketh water? Is not every man's hand against his neighbour? Are not the Apostle's words verified, Who hath asked counsel of the Lord, or who hath ascended on high? for since the prophets fell asleep, all things remain as they were. Do not

men try to quench the Spirit, and despise prophecies? Do they not do despite to the Spirit of God, and say they want not the knowledge of the Most High? Do they not crucify the Lord afresh, and put him again to open shame? Are not men the same at his second coming as they were at his first? Are not his words verified at his second coming, Ye shall scarce find faith on the earth? Yet men have faith to believe their Bibles as they have placed them; but faith to believe the manner of Christ's second coming is scarce to be found on the earth. And this is what our Saviour meant, when he said, But they that fear the Lord speak often one to another; and the Lord hearkened, and heard, and a book of remembrance is written, and they shall be mine, saith the Lord, in the day I make up my jewels: and I will spare them, saith the Lord, as a man spareth his own son that serveth him: for to that man will I look that is of a meek and contrite spirit, and trembleth at my word; for he that honoureth ME, I will honour; and he that despiseth ME, shall be lightly esteemed: he that seeketh ME, shall find me; and he that ordereth his conversation aright, in him will I dwell, and take up my abode with him, and he shall sup with ME, and I with him: my delight shall be with the sons of men; for I am the good Shepherd, and my sheep know my voice, and they follow ME wheresoever I go: and I go to prepare a place for them, that where I am, there they may be also.

These texts of scripture let the learned world answer, or I shall do it for them. But I shall postpone the subject for the present, and proceed to insert copies of some letters received by me from that highly esteemed and very worthy character, B. Bruce, esq.

LETTER I.

Basil Bruce, Esq. to Joanna Southcott.

MY dearly beloved sister in the Lord and Saviour Jesus Christ! for such you are in the strongest sense of the word, and which I shall be ever proud to call you, while one spark of his blessed Spirit is graciously vouchsafed to fill my soul, in thirsting after righteousness; for his divine Spirit, wherever it dwells, must find out its *kindred Spirit*, which *you possess in a very high degree*; and that the very God of love may unceasingly shower down his choicest blessings on you, for your obedience and great exertions in the noble work he has allotted you, is the earnest prayer of my heart!

My friend *Toria* having put this letter into my hand to forward under cover to Mr. Taylor, for which purpose I have got a frank, I felt that I could not employ the few spare minutes I have just now, better than in executing the desire of my heart, to testify to you my admiration of the heavenly work in which you are engaged; and to convince you, that the *presumption with which you wrongfully accused me* in your letter to my father, viz. "that I thought "he wrote too humbly for a gentleman," &c. I say, to convince you that *my heart is incapable of such presumption*, I need only tell you, that ever since 1795 I have been led by the *Spirit of the Lord* to know, that his time was at hand to execute the long predicted *judgments on an apostate world*, out of which he would preserve a people to serve and obey him in purity of spirit and holiness of liv-

ing; and that in 1798 I was urged by the same Spirit to quit an office, which I had held 14 years under government, with credit and approbation, from a conscientious desire to fulfil the express command of Christ against *swearing oaths*. And I immediately published an *Exhortation* to the world against the rapidly increasing *Sin of Swearing Oaths*, and testifying my firm belief in the *Divine Mission of Richard Brothers*. I have also further to say, that I received your two first books with rapture, before my father had seen them; for I put them into his hand with that assurance, as he can testify. Now, believe me, I do not mention these things out of pride and vanity (for I know of mine own self I can do nothing, and that every good gift cometh from the Lord,) but only to justify myself in your eyes, and to convince you how incapable I am of imagining any thing prejudicial to you. For after bearing up against the buffetings of the world, and the ridicule and persecution of my former friends and relations; after sacrificing every worldly consideration, for the *testimony of Jesus*. God forbid I should turn back, and lose the promised reward! Nor do I mean to detract from the merit of my worthy father, when I add, that for five years (that is, from 1795 to 1800) I experienced a warm opposer even *in him*; for the Lord can reveal himself to *whom he pleases, how he pleases, and when he pleases*, and it is our duty to receive the heavenly Visitor with humility and thanksgiving, in the way in which it pleaseth him to send it. Another time I will take the liberty to send you an account of a remarkable vision with which I was favoured 4th of March, 1795.

I observe, by your last letter to my father, you received the guinea which *my wife* (not my father)

sent by young Mr. Taylor, as a trifling testimony of her christian love for you. And it gives me inexpressible pleasure to tell you (mind I do it as *a duty*, and *in humility*, *not in pride*,) that the Lord has blessed my endeavours to make you a present of a little purse with success, and in the course of next week I hope to be able to send you a token of our love and affection. I wish it was ten times the sum; but for these five years I have felt it my duty, as a christian, to relieve the distressed servants of the Lord, whenever they fell in my way, which has greatly lessened my means and power to fulfil in this respect the desire of my heart; "but such as I have, I freely give unto thee;" and may the God of Love and Peace be with you, now and henceforth for ever, is the wish of, my dear Sister,

Your's, most affectionately,

No, 77, Jermyn-Str. St. Jas. }
22d Aug. 1801.

BASIL BRUCE.

P. S. It gave me great pleasure to hear my very worthy friend, the Rev. Mr. Foley, had written to you. I expect him in town every day, when you will be the frequent subject of our conversation.

LETTER II.

Basil Bruce, Esq. to Joanna Southcott.

London, 31 Aug. 1801.

My dear Sister in the Lord!

As it is impossible for me to give you an adequate idea of the grateful feelings with which my soul was overwhelmed at the perusal of your

very kind letter; I shall only say, that when the Lord permits, and you have time, you cannot confer a greater favour on me and my dear wife than by writing. I am truly sorry it is not in my power to write you a proper answer just now, as the whole of this day has been fully occupied in a variety of business previous to leaving town at 5 o'clock to-morrow morning for Lincolnshire, where I expect to meet my father, who was this day to set off from his living in Wiltshire across the country to Market-Deeping, where he has a married daughter residing; and I could not delay another post to beg your acceptance of the inclosed, as another instance of the Lord's favour to *you, his faithful servant*, as well as to those he has deemed worthy instruments, to further his glorious work, in you, and by you. In order to make the conveyance quite safe, I paid 14 *l.* into my banker's hands, and got a post-bill from them, payable to Mr. Taylor, as being more in the way of negotiating such notes, and have requested him to pay you the amount.

In order to acquaint you with particulars, I must tell you, the day after I received your letters I went to my worthy and spiritual friend, Mr. Sharp, who lives at No. 50, Titchfield-Street, Mary-le-bone, well knowing his ability and inclination to send you a token of christian love. After reading your letters with great *inward pleasure*, he presented me with *seven guineas*, saying, he had long had it on his mind to beg your acceptance of a trifle. I cannot express to you how my soul leaped with joy, and pouring out of gratitude to the Lord on the occasion. I hope you will write a few lines when you can. Two guineas are from my sister Beecraft and her husband at Deeping, where I am going on a visit; the rest of the money is from myself and wife, ex-

cept a guinea my father desired me to send from him, whenever I was able to make a sum worth sending. I perceive you still labour under a mistake, with respect to my having said something about my father's writing with too much humility and familiarity to you; for I call God to witness, that no such ideas ever entered my head, nor any such words ever escaped my lips. All I said to my father on his giving me one of his letters to you to read, was, that I thought he occupied too much of his letter in relating trifling domestic anecdotes, which could not be very interesting to you, who was occupied with the great work of the Lord. However, if that circumstance was the occasion of your relating the wonderful history of your life, I am satisfied it was all ordered for the best, and I praise God for it. When you favour me with another letter, pray explain further the mystery of the Father and the Son coming one after the other, as all the *shadows* come to you from the *substance*; because in your book you say, the shadows come first, or one year, and the substance the next. Please to direct your letters for me and my father, as usual, to Jernyn-Street, and my wife will forward them.

Mrs. Bruce, and my friend Mr. Bryan, who is here, and is a highly favoured character in spiritual things, unite in christian love, &c. with,

My dear friend,

Your's ever sincerely in the love of the truth,

BASIL BRUCE.

✍ My readers will particularly notice, that the contents of the two foregoing letters were commu-

nicated to me in July, nearly a month before they were written, when it was foretold me, that the Lord would raise up for me friends in London, who would readily grant me any assistance in the prosecution of this work.

In the book of printed letters you will see the promise was made, that the Lord would send a blessing for their sakes, and stop the rain in the time of harvest: the truth of both followed, as you find by the letters and harvest; though at the beginning of the harvest, it is well known, the crops were likely to be spoiled by rain, and judged so by most, as it rained both old and new St. Swithin's day, which have always been remarked to bring a long continued rain: yet all these scenes changed on a sudden: the rain ceased as promised, and brought in a plentiful harvest. This I know the ignorant part of mankind will laugh at, and say, will the Lord send a blessing or a curse, as her words are believed or disbelieved? But you know I have told you, they are not my words, but the words of the Lord. But come now to your Bible. Did not the Lord, in every age of the world, send a blessing or a curse, as the prophets were believed or disbelieved? Witness Nineveh, Sodom, or Gomorrah, and trace all your Bibles back; do not you say, the eye of the Lord is every where present? Then was his eye not present in 1798, when I wrote a letter from Bristol on Aug. 23 of that year, stating, that if my writings were mocked, and men refused to search out the truth, the anger of the Lord would be kindled, and the following harvest would be hurt by sun or rain? If men despised the words of the Lord, and brought a burden on me, so the Lord would bring a burden on the land in the suc-

ceeding year. Now I must give my readers to understand, that in the following year my writings were despised and mocked before the harvest, and my letters turned back with contempt to me again, which caused a heavy burden on my mind and heart, and tears like a fountain flowed from my eyes. I was answered; as men increase thy sorrows, I will increase theirs; and as thy letters were turned back with contempt, so shall their prayers for the harvest; and so it followed. Prayers were every Sunday offered up in all places of worship, that the Lord would stay his heavy hand to stop the rain in 1799; but they were treated like my letter, and turned back with anger unanswered, and not granted, till the harvest was hurt by the rain, and brought in a scarcity. Now my readers must understand, some of my letters were burnt in contempt. Then I was answered; the Lord will in his anger burn up the land in the following year; and it proved so; as it was said they had done despite to the Spirit of God, and had kindled the anger of the Lord to a flame, which should burn upon the land. Now the following year, 1800, many fields of barley were so much burnt, that they brought forth no grain, which produced a much greater scarcity and dearth than the former; and had other nations met with the like affliction, so as to have prevented their sending us a supply, we should have wanted bread before the harvest.

I was then ordered to get my writings printed, and if there were found just men and ministers to search out the truth of them, I was promised the harvest in 1801 should produce great plenty, (see page 18 of my first book.) So ministers did begin to search out the truths of my writings as soon as

they were made public ; the harvest was abundant, as promised ; and the heavy load of the land began to lessen, as the ministers and other good men had lessened mine. Now if any man, endowed with sense and reason, believes the sacred truths of the Bible, that the eye of the Lord is every where present, round our beds and round our paths, and all our words and ways are open before him, then all these things were open to his view. The Lord knew I had written, he would deal with men as men dealt with me. But can you believe the Lord would verify these words, if the Lord had not spoken them himself? Certainly not. I must first believe there is no knowledge in the Most High, before I can believe these truths would have followed, had they not been spoken by the Most High : He that spoke them, had power to fulfil them as he hath done ; and I believe it to be from that Supreme Power alone, who governs the world, persuaded that no other power can make the sun and rain obey him.

Now I shall proceed to give the answer of the Spirit to what is here written.

“ Now thou hast ended, I'll begin.
 Awake, ye simple sons of men !
 And from the death of sin arise,
 And then I'll open all your eyes.
 Can you suppose a woman's hand
 Could in such order ever stand,
 In perfect truth and a straight line,
 Unless the writings all were mine ?
 No—men, I'll prove you're totally dead,
 Pluck'd from the root, as then I said ;
 Because yourselves you pluck'd from ME ;
 For good and evil on the tree
 That was of knowledge there was plac'd—
 I'll answer now the fallen race.

The angels that I cast from heaven
 Had knowledge to them surely given,
 Which they pronounced to be good,
 And so the tree of knowledge stood :
 The under branches I plac'd there
 To shew, if he did man ensnare,
 That to his knowledge man would come—
 The good, I now shall shew to man,
 Is like the grains of wheat that die
 And in the earth conceal'd to lie,
 And do appear first like a blade,
 And afterwards each ear is seed,
 First for to shoot, and to appear,
 And then the blossom you see clear,
 Before it comes to perfect corn,
 To bring the increase unto man.

“ So here the parable is plain—
 You know my wheat I called man ;
 That first I told him he should die ;
 And can you prove I then did lie ?
 For nothing but the blades appear
 In every age—I now see clear
 There's nothing but the blade in man ;
 His wisdom, like the wheat, is gone
 Dead in the bowels of the earth,
 So perfectly the scripture saith ;
 And when the blades of wheat appear,
 The husbandman may ask you there,
 What seed he in the field did sow ?
 Thousands will say, they do not know,
 Before by them the ear is seen.—
 And now to reason I'll begin,
 And like the husbandman appear—
 My seed is sown, I tell you here ;
 And as the blades of wheat you see,
 The husbandman now asks of ye,
 What seed is sown amongst the ground ?
 My word's the wheat—the blade is found
 Among the nations now to spring.
 And here's the mystery of the thing :—
 Let any husbandman appear,
 He'd tell the sowers wheat was there ;
 While those who did not understand,
 A different grain they might command,

And say 'twas barley, oats, or rye;
 And perfect so my word doth lie—
 Until my harvest does appear,
 Thousands know not what grain is here;
 But every husbandman can see,
 Before the time, what grains they be.

“ So let a husbandman appear,
 Whom with myself I do compare;
 Then by the blade he'll surely know
 The wheat is sown, the blades do grow
 So different from another blade;
 The husbandman is not misled.
 So now, my friends, I've shewn you here
 How with myself I you compare,
 Who can be judges of the word,
 And say the writings came from God;
 But you that cannot see it clear,
 Confess no husbandmen ye are,
 That are acquainted with my ways,
 And so the blade deceives your eyes.
 In every age this hath been done;
 My words were like the seeds thus sown,
 And when the blades to man appear,
 None but the husbandmen saw clear
 That e'er the seed could be my word,
 Nor judg'd the husbandman the Lord;
 Unless their spirits join'd with me,
 Then husbandmen alike must be.

“ So here the parable is plain;
 I've answered now the sons of men;
 And if the word you do not know,
 Give to my husbandmen their due,
 That the true judges they must be,
 Who join in husbandry with me;
 And you as well may give it up,
 As you would do the sower's crop;
 For when the harvest doth appear,
 You must confess the sower there
 Was the true judge what he did sow,
 And you'd no wisdom for to know
 What seed was bury'd in the earth—
 Now mark the Spirit what it saith;
 For deep's the parable for man;
 For none can judge thy written hand.

Who have no knowledge of my ways,
 Nor know the wheat I mean to raise
 Unto the blossom of the ear,
 And fast my harvest shall appear;
 For man is like the blade of wheat,
 And from the earth I first rais'd it;
 And then I said that man should die,
 And so your corn does always lie
 Bury'd in the earth below;
 And perfect so the man doth grow;
 Man with the blade I shall compare—
 A mystery deep I now will clear:
 When him I had pronounced dead,
 How could I deem him but a blade,
 Before the ear began to shoot?
 And here's man in his perfect state:
 For by the forming of the ear,
 The blossom does in man appear,
 And some do kern to perfect wheat,
 And so doth man, without deceit,
 Come perfect as the wheat doth grow:
 And some are deaf, you all do know;
 And perfect so are many men,
 The rust and canker in the grain
 Do perfect so in man appear.
 But now my harvest I shall clear—
 If knowledge to the woman came,
 To give that knowledge unto man,
 To bring the knowledge of the first,
 Then from her must the knowledge burst;
 Or men and devils they may boast,
 Their MAKER's wisdom it was lost,
 When first the WOMAN he did form
 To be a helpmate unto MAN,
 To bring him into misery—
 And now, ye blind, begin to see,
 If she don't help him out again,
 Your MAKER's wisdom's all in vain,
 To make her to complete your bliss:
 Then paradise you all must miss.
 I ask, how man I can redeem,
 By any promise made to him,
 Wherein the woman did not stand
 To share the promise made with man?
 For if the man was made at first,
 I told you he must be the last;

And if the woman was the last,
I told you she must be the first.

“ When I the mysteries all do clear,
And my first words perform’d them here,
That every thing I said was good,
Too high for man my knowledge stood,
For he to pluck against my will ;
And Satan shall his folly feel,
As he so soon reveal’d the whole,
To bring destruction then on all.
Then here the fool’s bolt it was shot,
And so he dug the fatal pit,
And laid the net therein to fall.
Then now be wise, I tell you all
The woman’s promise for to claim ;
Then man, you know, I must redeem
For when the woman is made free,
Then perfect heirs you all must be ;
Or how could she bring on your fall ?
Dead to all knowledge ye are all,
Or soon you’d see the mystery clear—
“ Our maker never judg’d her here
“ A thing inferior so to man,
“ If he the world for her condemn’d,
“ Whom he said should complete man’s bliss ;
“ But then the promises did miss,
“ As Satan robb’d man of his store—”
But is your Master grown so poor,
That he cannot repay that loss,
Enrich his children as at first,
And cancel all before his bar,
And cast the thief that robb’d them there ?
But how shall I bestow my store,
Seeing the thief stands at the door,
Ready to steal the whole away ?—
Mark well the words that now I say :
When I my people do redeem
From every power of hell and sin,
Your houses I shall build anew,
And palaces bring to your view ;
For golden mines I have in store ;
The foaming seas shall send on shore
Millions of treasure hid therein ;
And mines of diamonds shall be seen,

Of pearls, and every precious stone;
 I've mines conceal'd from men unknown;
 I've gold of Ophir, that shall come
 To build Jerusalem up again;
 And those that are the first redeem'd
 May say, these promises we claim.

“ It is conceal'd from every eye
 What a new earth you'll find is nigh,
 When I begin to shew my store,
 And make the barren mountains here
 Become to man a fruitful field;
 And all the forests too shall yield
 A pleasant pasture then for man;
 The furious beasts shall all be tame;
 And every house I'll build anew;
 And bring the mysteries to your view,
 When paradise you do regain,
 A paradise must be for men,
 Or how my kingdom can it be?—
 Now let the blind begin to see
 What heathen nations do possess,
 While Satan's kingdom I call this;
 For well you know I told you here,
 Satan will as a god appear
 Over the world, to blind your eyes—
 And now my little flock grow wise;
 For I shall claim the earth my own;
 The heathen nations shall dethrone.
 You'll find your war is not begun;
 I told you, when you thought 'twould end,
 Sadly mistaken all would be;
 'Twas not begun, you all would see.
 And so you'll find 'tis not begun;
 You little think what's hastening on,
 To bring it to an Eastern war;
 And all shall know the end is near,
 As they a heathen nation be,
 The promis'd land possess, you see.
 When I cut off the perfect hairs,
 As Satan's arts did man ensnare,
 I gave their nation to such men
 As in spirit did act like them;
 For Satan's kingdom then did fight,
 (Bring every mystery to your sight).

And he did every battle gain—
 Myself and brethren then were slain ;
 For my disciples dy'd for ME,
 And Satan got the victory ;
 And so his servants I plac'd there—
 He got his victory then by war ;
 And so I let the tyrant reign.
 But now the mystery I'll explain ;
 When I cut off the perfect heirs,
 Nothing but bondmen then appear'd ;
 And bondwomen they surely be ;
 But now the heirs I mean to free,
 And all these bondmen I'll cast out,
 And the true heirs have nought to doubt ;
 For I'll cut off the bastard race,
 And in their stead the true heirs place
 For to possess that very land.
 And now, my friends, you may demand
 To stand like princes in the fight—
 And now I'll bring the truth to light ;
 So let my Gospel now appear :
 You know my vineyard once was there,
 And all my servants they did kill,
 And so the Heir his blood did spill,
 And all the vineyard claim'd their own,
 As in my Gospel it is shewn ;
 But then I told you what I'd do—
 Bring every mystery to your view ;
 When I the vineyard come to claim,
 I said these men must all be slain.
 So now's the time I'll slay them all ;
 The vineyard's mine ; the Lord doth call,
 Who will these husbandmen destroy ?
 For the true heirs shall now enjoy
 Every vineyard that is mine,
 And the true heirs with ME I'll join.
 And now I'll tell you that each heir
 Is him who doth in faith appear,
 Believes my Gospel I'll fulfil,
 And all these husbandmen will kill,
 Who've no right longer to possess,
 When I bring in my Gospel peace ;
 For then the rebel he must fall,
 And so his servants they must all.

“ So now you'll find the time's at hand
 When I my vineyard shall demand,

And all my Bible will fulfil.
 Then now, ye learned, try your skill ;
 And let Jehoshaphat appear,
 You all will find the valley near,
 And I shall come to plead with all—
 So, men, together you I call
 To judge your Bible and my Word :
 And then aright you'll use the sword ;
 Or else your bow you'll draw in vain,
 And by the enemy be slain ;
 But if you let the Lord direct,
 In every battle I'll protect ;
 For I'm the Lord does it declare :
 Obey my word you've nought to fear ;
 But if you run against my word,
 You all will find that I'm the Lord.
 For now's the time that Satan's host
 Must fall like Pharaoh's, near the coast ;
 That is, to perish in the deep—
 Rejoice, my friends ; your foes must weep,
 As Satan's victories are all past ;
 I'll gain the victories at the last.

“ And now 'a mystery I'll explain
 Unto the learned sons of men,
 And bring them to the prophet's word,
 And let them know with one accord,
 Joshua the high priest was seen,
 With Satan ready to condemn ;
 As he with Joshua did appear,
 The Lord rebuk'd the tempter there—
 But now the mystery I'll explain :
 Jerusalem was then unclean,
 And so unclean proceeded on,
 And filthy garments so become ;
 And all are filthy garments there ;
 But now the mysteries I shall clear :
 Out of the fire they now shall come,
 And pluck'd from those that are unclean ;
 For change of garments, all shall see,
 A change of people now shall be.”

I shall defer the continuation of this subject for
 a while, and insert the vision of Mr. B. Bruce.

Mr. B. BRUCE was favoured with the following vision of the night, between the 3d and 4th of March, 1795.

“ After offering up my earnest prayer and thanksgiving to God for all his mercies and dispensations to his humble creatures here upon earth ; and particularly for the inestimable blessings bestowed on me, in placing before my eyes, in such strong colours, the total dependence of man on his Creator’s wisdom and goodness ; I began to make my supplications to God, that he would vouchsafe to enlighten my understanding, and open my *spiritual sight*, so as to enable me to discover clearly and unequivocally the truth or falsehood of Mr. Brothers’s pretensions and mission, when I suddenly found myself removed from the room I was then in to the garret, where I continued to pray and pour out my soul to my blessed Lord and Saviour ; and he was graciously pleased to hear my prayer ; for I thought (and the impression is indelibly stamped on my heart) an angel approached me in the human shape, with a dignity and grace that instantly infused a degree of ecstasy and confidence through my whole frame, far beyond the power of language to express or describe. I felt as it were transported from misery to felicity, from earth to heaven ! The angel assured me, in terms the most distinct and forcible, *“ that the wickedness, presumption, and apostacy of mankind, had reached the highest heavens ; and that the long-suspended wrath of God was now pouring forth on the earth, which alone would bring its inhabitants to a sense of their own depravity, as well as their own duty to and dependence on an offended though merciful Creator ; and that these judgments would be made manifest*

“*through Mr. Brothers, as those upon Egypt were by Moses.*” The angel then vanished from my sight, and which was immediately followed by a sharp angry voice; distinctly uttered from the clouds, “*My power and vengeance shall be made manifest and severely felt by this obdurate people!*” I then thought I left the garret and went out into the street (though it was in the night,) and found several people in motion, particularly a gentleman of my acquaintance, *a violent opposer of Mr. Brothers*, who had also heard the voice, and was very much alarmed. Whilst I was speaking to him about so dreadful a denunciation, and the threatening appearance of the clouds, the wind increased to such a degree as to shake the house we were then in (for during the conversation we had entered his house) so violently, that I did not think or feel myself safe, and immediately returned home, where I found *my wife praying in the parlour*, in which I joined her; and soon afterwards the same angel appeared to us both, assuring us that “*the Almighty would presently pass through the streets of London in a violent whirlwind and storm,*” and then left us. I then thought the firmament was remarkably clear and serene, in order to make the approach of the Almighty more manifest. Whilst we were waiting in great anxiety and awe, I cast my eyes to the earth (for we had been looking some time very stedfastly towards heaven,) when I found myself by the edge of a beautiful piece of water, in which two boys were bathing, and who seemed to be in danger of drowning, although they succeeded in getting safe to the shore. At this moment I found myself *naked*, and awoke very much agitated, though pleased with my dream.”

B. BRUCE.

LETTER III.

Basil Bruce, Esq. to Joanna Southcott.

London, 20th Oct. 1801.

My dearly beloved Sister in the Lord,

On my return to town the other day, my eyes were unexpectedly feasted and my heart rejoiced with your very kind and wondrous letters to my dear wife, my father, and myself; but to attempt to describe the emotions of my soul, or the feelings of a heart fraught with the love of God, would be in vain; suffice it therefore to say, they were truly heavenly, and consequently in perfect union with your divine writings. But when I think of the great mercy and loving-kindness of the Lord, in deigning to chuse me an instrument in his hand to forward the great work to which you are called, and to sit in judgment too, I am overwhelmed in tears, and lost in wonder! I know my own unworthiness and total inability, and that I am not fit to be called his servant. I stand self-condemned, and am frequently lost in wonder how the Lord should bestow any blessings on such an evil corrupt worm as I am! but then the transporting thought rushes in and assures me there is *one, even Christ Jesus our Lord*, who took our nature upon him, and fulfilled the *law and all righteousness*, that in the end it might be *imputed to us*; and that old serpent the devil receive the just reward of his transgression. For so far does the astonishing mercy and love of God surpass the utmost strength of human capacity to conceive, that he assures man by the

mouth of his prophet (Isaiah, c. i. v. 18.) "Though
 "your sins be as scarlet, they shall be as white
 "as snow; though they be red like crimson, they
 "shall be as wool; if ye be willing and obedient,"
 &c. And again, (lv. 7.) "Let the wicked for-
 "sake his way, and the unrighteous man his
 "thoughts: and let him return unto the Lord, and
 "he will have mercy upon him; and to our God,
 "for he will abundantly pardon."—"Come unto me
 "all ye that labour and are heavy laden, and I will
 "give you rest," saith our blessed Saviour himself.
 On these and such like assurances rest all my hope
 and confidence; and therefore, however sensible I
 may be of my own unworthiness and incompetency,
 I joyfully accept the arduous station to which it has
 pleased God to call me; prostrating myself before
 the throne of grace, imploring with all humility his
 Spirit to direct my trembling steps and guide my
 weak judgment; O that I may be wise and have my
 lamp trimmed! for I know that the midnight hour
 approaches when there will be a sudden cry, "Be-
 "hold the bridegroom cometh, go ye out to meet
 "him." I hope, however, I have not altogether
 been like the unprofitable servant who hid his talent
 in the earth, but trust in confidence in the love of
 God to clothe me in a wedding garment, that I
 may go up rejoicing to the marriage feast! Not to
 occupy too much of your precious time in giving
 vent to the effusions of my soul, you will see, by
 what I have already said, that I am ready to sit in
 judgment against myself and all mankind, to free
 the woman, and pray God to cast all on Satan, that
 arch enemy of the human race. I have constantly
 prayed for the coming of Christ's peaceable king-
 dom; and for these last six years have fully be-
 lieved, through the inspired writings of Richard
 Brothers, (as you would see by my printed testi-

mony, sent you by my wife,) that I should live to see the glory burst on an astonished and benighted world: and it has been no small comfort to me, under all the buffetings and persecutions of the *worldly-wise*, to be blessed with a wife, whose sentiments and faith are in perfect unity with my own, so that within the small circle of my own family I may say we have a foretaste of the promised regeneration, or heaven upon earth, which we hope to see established over the whole world: six amiable and well-disposed children are the fruit of our happy union. But to return to your letters. I cannot sufficiently express to you my grateful feelings for your very kind letter of the 2d Sept. to think the Lord should have influenced me to fulfil your dream of 1795, and since, in assisting you at the very time you needed it. Six weeks before it happened I had a strong desire to send you a small token of my love towards you. I told my father my intention before he went into the country, I wrote to my sister Beecraft, and spoke to some other friends on the same subject, in order that it might be the more worth your acceptance; but it is evident God had his own time to do it in, as I could not carry the desire of my heart into execution a day sooner than I did: and I am quite satisfied that his time is the best, as he best knows how and when to fulfil his own word. I am also well persuaded my journey to the country was well ordered, as whilst I was endeavouring to forward the work of the Lord there, my wife had a great work to perform totally unknown to me, but for which I love her, if possible, more than ever, and am truly thankful to God for deeming her worthy of so great an honour. The first I knew of it was by your wonderful and love-inspiring letter to her on the occasion, which she sent for my perusal, and in the reading of

which aloud in the presence of my father, sister, and brother, I was frequently interrupted by the tears of joy gushing from my astonished eyes: indeed we were all in tears on the happy and ever-memorable occasion! but it is utterly impossible to describe a hundredth part of what I then felt, and do now feel. Gratitude, love, and holy joy, and all these celestial sensations, were equally excited by your divine letters of the 8th, 10th, and 11th Oct. as well as those to Messrs. Webster and Sharp, copies of which I have had, but I must wait to see Mr. Foley's till his return from Suffolk, where he has been gone near a fortnight.

You may be sure we are fully satisfied with the prolongation of your father's life, which is not only more convincing than would have been his death at the appointed time, but which could not be otherwise to fulfil the scriptures; and here I cannot forbear to exclaim with St. Paul, "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out." As to your giving way to sorrow and anxiety I am not surprised at, for whatever portion of his Divine Spirit it may please the Lord to give us, the time is not yet come to be placed beyond the reach of *human feelings*; for till we are divested of human nature, we must be more or less subject to those feelings: and if it were not so, how could Mr. Brothers's words be true, where he says in his last publication, that "*This is the hour of trial: it is the hour that tries the faith of every living soul on earth!*" It was truly said of our Lord himself, that "He was a man of sorrows and acquainted with grief." And the divine Psalmist says, cxix. 71, "It is good for me that I have

been afflicted, that I might learn thy statutes." And in PsALM, cxl. 12. "I know the Lord will maintain the cause of the afflicted." The Lord also says by Zephaniah, iii. 18, "I will gather them that are sorrowful," &c. This in my opinion is so necessary and wholesome to keep us humble, that I am convinced God frequently permits us to be instruments of trials to each other, and certainly allows great bodily afflictions to overtake the very best of his servants. Observe, I do not mean to apply this last observation to you, as I never met with a person possessing so completely humble and christian a spirit in my life. But how can it be otherwise, while you are led so powerfully by the Lord to will and to do of his good pleasure? As to the trouble, opposition, and distress you experienced at the publication of your fourth book I am not at all surprised at; because, as you say, you was ordered to print a thousand of each volume till you came to the sixth, which was a deep mystery, it would not have corresponded with the six days of creation, or the six periods or epochas of the world, unless the powers of darkness had united all their means to stop your hand, and so put out the light and life, bursting upon the world at that particular period; for we know it was on the fourth day that God divided or separated the light from the darkness, by creating the sun to rule the day, and the moon to rule the night; and it was also at the end of the fourth period or epocha of the world, that our blessed Lord and Saviour came in the flesh to bring life and immortality to light: so that at these particular periods we find the powers of darkness, or Satan and his infernal host, exerting their utmost fury and strength, using every vile stratagem to shut out the light, and so preserve

their reign; but your having fought the good fight, withstanding his temptations, and by the grace of God overcoming the enemy, you have nothing more to fear; he will of necessity retire from the field, and your hands continued to be strengthened more and more till the conquest is complete, and your army, or rather *Christ's army*, rend the air with joy!

Mr. Brothers's hand was forged just like yours; but of this, and others things relative to him, you will undoubtedly know more hereafter; for I could point out many instances wherein you and him exactly resemble each other, and it must be so to bring us back to the paradisiacal state of man; for as male and female were but *one perfect man* before the separation of Eve from Adam's side, so I conceive the regeneration of man, the new heavens and new earth, or Christ's glorious kingdom of peace, must commence with that last best work of creation, "*lovely woman*," being reunited with *man* in principle, in spirit, and in love. This is the leaven that will leaven the whole lump! And as in the beginning God created man first, so he in the same order is preserved at this last period. He (Mr. Brothers) first stood forth to the world in the divine principle, publicly prophesying the great events of this momentous *crisis*, and denouncing God's judgments against the wicked, and then falls under the power of Satan, who through the human power immures him in a prison; when, wonderful instance of divine love! God brings forth his *better half* (yourself) prophesying the same things to the world, and denouncing the same judgments, with the additional light and power to cast Satan and rescue man; so that he must remain in his present state of subjection, to fulfil the scrip-

tures and his own writings, till the woman frees his chain.

I shall take the liberty to send you a dream I was favoured with some years ago, which is the more remarkable, as I seldom or ever receive communications through that medium; and perhaps the Lord may give you the interpretation of the latter part of it, where I found myself *naked*, &c. May it not mean, that the Lord will in his great mercy and goodness strip me of every *selfish principle*? And for the same reason (though I hope you will not impute it to the very principle I wish to be stripped of) I shall trouble you with a singular dream, of Mrs. Field about me and my family. But I have always resisted any rising propensity to believe in it, as leading to that great enemy of spiritual blessings, *pride and vanity*; for it is by far too flattering, and I know I do not in the least deserve any such reward. Indeed if it were possible to *live free from sin* (which it is not), and I was able to discharge *all the duties of a christian*, what claim have I to reward for simply doing my *duty* to God and my neighbour? I am therefore inclined to stand afar off and say with the publican, "God be merciful to me a sinner." And if there be found any good in me, I must say with St. Paul (1 Cor. xv. 10) "*By the grace of God I am what I am.*" I have sent my father (who is still in Lincolnshire) your last letter, together with copies of all the others, so that I have no doubt you will receive a grateful acknowledgment in a few days. I hope you have ere this received a testimony from the Rev. Mr. Mossop, of Deeping St. James, who is fully satisfied from whence your writings flow, and assured me he should write before I left the country. He

is a very worthy and zealous minister, and would, in my humble opinion, be a desirable witness ; but the Lord knows best, and will direct you accordingly : and I may say the same of my friend Wm. Bryan, who is a firm believer in your divine writings, and is a very spiritual man, and a highly favoured character. If I offend in presuming to make these observations, I humbly beg pardon, and hope it will be imputed to the right cause, viz. my zeal for the Lord's glory and your high calling ; and although my apparent neglect of not answering your kind letter sooner might render that zeal questionable, yet I hope you will make allowances for my absence from home, and the many unavoidable things I had to attend to immediately after my return. Mr. Charles Taylor spent the evening with us four or five days ago, and told us he had written to his father. He is a fine youth, very sensible, and I have no doubt well disposed ; and as such it will always give us particular pleasure to shew him every attention. He safely delivered your letters to Mr. Morris, of whom you speak in your letter to my wife. She begs to join me in the most cordial and sincere love, and praying the Almighty to shower down an everlasting succession of his choicest blessings on your head. We also beg you will remember us in the kindest manner to Mr. and Mrs. Taylor, to whom we return our sincere thanks for their very friendly invitation. I know my wife will be very much disappointed if she does not accompany me to Exeter, and yet I am afraid her business and family concerns will be insurmountable obstacles at that period ; and it is probable her situation may render her incapable of travelling so far, as she will at that time be near seven months advanced in pregnancy ; but as all things are possible to God,

if he is willing, I know she is also ; for our blessed Lord says, " Seek ye first the kingdom of God and his righteousness, and all other things shall be added unto you," to which I say, *Amen, Amen!* Grace be unto you and peace be multiplied. With all humility and respect I subscribe myself,

Your very affectionate fellow-labourer in the
Lord's vineyard,

BASIL BRUCE.



Thursday Night, 22nd Oct.

I finished the preceding part of this letter at two o'clock this morning, fully intending to forward it by to-night's mail, when behold, about eleven o'clock this forenoon, we were surprised and delighted at the receipt of your invaluable present of spiritual food. I exclaimed, the mercy of the Lord breaks in upon us more and more, thanks be unto his holy name! Your divine letters to my father are more astonishing than ever; new lights breaking in upon us in every direction, but language cannot express our ravished senses at the perusal of them. In the course of the day the Rev. Mr. Webster called, in hopes of hearing something of you, and he was amply rewarded and fully gratified; he then went for Mr. Sharp, and returned here with him; in the mean time Mr. Wm. Bryan came in; so that altogether we passed a most delightful and heavenly evening; all were equally surprised and gratified; and we all agreed in opinion, that not a day should be lost in arranging the letters for the press, in obedience to our blessed Lord's gracious commands. I shall write to my father

to-morrow, inclosing your letters, and have no doubt of their bringing him to London in two or three days, to perform the work the Lord has assigned him, and in which I am sure we shall all be very happy and ready to assist him.

I do not wonder at your observations to Mr. Busby (to whom I sent your letter) and to my father on Mrs. Field's coronation dream; for it is no doubt wisely ordered as a seasonable check to some believers, who probably may unintentionally sink part of the glory and honour exclusively due to our Lord and Saviour, in their adoration of Richard Brothers's person and character; but I hope we are all quite sensible, that all the honour and glory, riches and dominions, principalities and powers, entirely and exclusively belong to the Captain of our Salvation, *Christ Jesus our Lord*; we know without his Spirit Richard Brothers can do nothing; and I am certain he is in himself, if possible, quite as humble, in spirit, as yourself; but this does not surely preclude our *belief in his revelations, or respect for his person*. We have the most unquestionable proof of his divine communications, by the constant and wonderful fulfilment of his predictions, and a thousand other things equally strong, which a letter could not contain. Indeed, you yourself bear the strongest testimony of him by the *Spirit*, without perhaps its being known to yourself. I therefore rest in full confidence in the goodness of God to make every mystery clear in due time.

On reading this letter to my wife since it was written, she cried very much at what I had said about her not being able to visit you, and is very sorry indeed that I said any thing about it, so much is she set on coming. So I must leave all

to the Lord, who will not leave his people comfortless and without strength to bear the burden he may lay upon them.

Again, farewell! and God bless you, my dear sister in the Lord.

BASIL BRUCE.



Now having given my readers some of the letters sent to me by Mr. B. Bruce, exactly as I received them, I shall proceed to lay before them the manner in which his dream or vision is explained to me from the Bible; but I shall first call to their recollection his being compared as a type of Christ in my letters before his death; and inform them, that previous to his death he was chosen with his honoured and worthy father, the Rev. Stanhope Bruce, to judge of my writings and loose the seven seals; but when the appointed time drew near that he was to come down to Exeter to prove them, the worthy gentleman was persuaded by many not to go, and they endeavoured to convince him the writings were not of the Lord. Thus persuaded, and a letter having been sent to London by a clergyman of Exeter, caused doubts to arise in his mind, which made him halt between two opinions, and which his worthy father tried to reason him out of, wishing him to have salt in himself. But to clear all doubts in his mind, he was laid on a sick bed; and his father, whose faith was strong in the Lord, left him very ill, to proceed to Exeter and search out the truth of what he had heard; and as he was journeying thither, to prove the truth concerning Christ's peaceable kingdom here

upon the earth, his son departed this life, to possess the glorious kingdom of Christ in heaven ; for as he saw through a glass but darkly, he was taken to see face to face. Now follows the answer of the Spirit to this mystery.

“ Let the dead hear my voice and live ; and let the living lay it to heart ; for now I will tell thee all the mysteries of Bruce. He is the man-child caught up to God and to his throne : for Satan stood before him to devour his faith, and fill him with doubts as soon as he was born. For he that is born of God sinneth not, neither chargeth he God foolishly ; and his letters shew he does not charge God foolishly, neither is there guile found in them. By the fulness of the heart the mouth speaketh, that he is born of God ; and so thou hast brought him forth to the world a priest and prophet ; and all shall find his prophecies true : for he was to rule the nations with a rod of iron, and with a rod of iron he shall tread down the powers of darkness ; and to him shall be given the key of the bottomless pit ; for he is sealed to the day of redemption ; that is, to be redeemed from death, hell, and sin, and to burst the bars of the grave. But as the spirit of Elijah fell on Elisha, so must his spirit fall on man, to go through all his priestly office here on earth. He that hath ears to hear, let him hear ; and he that hath eyes to see, let him see ; and he that hath an heart to understand, let him understand. The promise was made to Abraham, Isaac, and Jacob ; but in Isaac all the families of the earth were to be blessed : and from Isaac’s wife came twain, Jacob and Esau, the two different nations ; but Jacob robbed Esau, and Esau hated Jacob. So here are the two nations, kingdom and people—Satan’s and mine. So now the elder shall serve

the younger; for now the heathen nations shall be given to all the seed of Isaac. As Isaac stood to his word, I have blessed him; yea and he shall be blessed; and this blessing shall now rest on mankind: I have blessed them; yea, and they shall be blessed; and the gates of hell shall not prevail against them. For as the twain struggled in Rebecca's womb, so do the two now struggle in the womb of Providence; and he that sells his birthright to the promise that is made him, for a present reward, shall lose his blessing, as Esau did; but he that listens to the voice of the woman, as Jacob did, shall enjoy all the promises made to Jacob. For in Rebecca stands the type of the last days: the woman must gain the promise for man; and ye are all Jacobs that will obey her voice, as Jacob obeyed; for the voice of the woman is the voice of the Lord, to take the blessing from Satan, who was before man, as Esau was before Jacob; for Satan was the elder, and his birthright was in heaven; but he sold his birthright there; and when he came on the earth, he came to the woman, as the first born; but when she knew him she did not love him, and cast her blame upon him, though she put his clothing on man, by giving him the forbidden fruit; but man seemed as though he had loved him, by casting the blame on his Maker. But now the woman may say unto all men, as Rebecca said to Jacob—put on all the words of Satan, and so come before the Lord—“we are thy sons, thy very sons, thy first-born, who were to be as gods, knowing good from evil:” then here is the feeling that resembles Esau's (or like the devil's, because they are his words,) but the voice is like Jacob's, as man's voice has been different from Satan's, who was like Jacob: and now shall they find, Jacob have I loved, and Esau have I hated; for these twain have been struggling in the

womb of Providence, from the foundation of the world; but as Rebecca got the blessing for Jacob, and disinherited Esau; so the woman claiming her promise, Isaac's seed, by faith obeying her voice, are sealed to the day of redemption; and it is not all the powers of earth and hell shall now disinherit them; for wrestling Jacobs shall be prevailing Israel; and I will give them the heathen nations for their inheritance, and the uttermost parts of the earth for their possession; for as princes they shall have power with God.

"But I will now tell you the mystery. So let it be known unto all men, that as they were sealed together for the day of redemption, and coming from different counties, to prove the truth of my peaceable kingdom here on earth, he that was like Jacob, and began to halt between two opinions, seeing but through a glass darkly, was taken to my kingdom, to see face to face. And this shall be a sign unto all men, he that believes in my word, and relies on my promises, shall inherit my kingdom here, and have a crown of never-fading glory hereafter. For now the halting Jacob is come before me as a prince, to receive power from his God, and his name shall be called Israel, and he shall intercede for all the true Israel of God. So he that has ears to hear, let him hear what the Spirit and the Bride say—"Awake them that sleep, and arise from the dead, and Christ will give them life." So whomsoever will come, may come, and drink of the waters of life freely."

But now I shall lay before you another mystery, from the fifth chapter of Revelations. When the seven seals were first produced, there was not found any man in heaven, nor on earth, nor under the

earth, who was able to loose the seals. Now where is the man who can by learning explain this mystery? Yet I shall give you the explanation from Mr. Basil Bruce's dream, which is in page 19 of this book, and likewise from a dream of my own, both of which were explained together, March, 1802.

I dreamt I was at the altar, and saw the moon before it, and a magnifying glass before the moon, which rendered it more large, and bright, as coals of fire. In the moon there appeared a lion and a lamb standing together, and nearly of the same colour as the moon, only the lion and the lamb looked much brighter and fiercer than the moon. Here is the answer of the Spirit to it.

“ Now to reason I shall come—
 And first I'll tell thee of the moon :
 The LION and the LAMB are there,
 And now the mysteries I shall clear;
 Because the Lion, all shall see,
 Is Bruce in spirit come to ME ;
 And he is joined with the Lamb,
 And both together on my throne,
 Which in the moon did so appear—
 Then Satan must be conquer'd there ;
 For now to conquer I shall come ;
 And Bruce's vision will explain ;
 Because that he's transported here,
 (From earth to heaven) let all see clear ;
 And so the angels did descend
 To tell him then the final end ;
 The final end you'll see is come,
 Apostate world ! you may mock on,
 Until my fury does descend ;
 For I shall make a final end ;
 And those who for my kingdom thirst,
 In glorious triumph it shall burst.
 Beyond the hearts and thoughts of men—
 The Revelations now are come,

Which I by Bruce shall shew you plain:
 The Lamb was by the Lion slain,
 When the creation first appear'd;
 And Cain kill'd Abel, as you've heard;
 And so the Lion did go on
 In furious rage to work on man,
 Until he did vent his rage on me,
 And so they nail'd me to the tree.
 But now the Lion does appear
 To shut his mouth against me here,
 As Daniel found them in the den,
 And so the enemy was slain;
 Because their mouths they open'd wide,
 When that the enemy was try'd,
 And quickly did destroy them all,
 And so the Lion MAY I call,
 Whose teeth no more shall murder me.
 But now, my foes, you all shall see
 The Lion does in heaven appear,
 And you, my foes, may stand in fear,
 Before you come unto my den;
 Take notice, you shall all be slain,
 Who wish to cast a Daniel there—
 Rejoice, my friends, my foes must fear;
 For I shall shut the mouths of all
 That now do mock this heavenly call.

“ So here's the mystery of the moon:
 To Bruce's vision it is come;
 For he is so transported here,
 In heavenly glory does appear;
 For now's the mystery of the seals,
 The perfect truth I'll now reveal.
 No man on earth or heaven was found
 To break the seals or judge the sound,
 Until the ~~xxxx~~ did appear.
 Then now the mystery you see clear;
 In heaven the thing could not be done,
 Till Bruce ascended to my throne;
 Because the seals were given to he,
 That heaven and earth alike may be;
 And Bruce you know was not on earth.
 Mark well the Spirit what it saith:
 When they came down the seals to see,
 Remember that they wept for he;

And some did weep, and some did mourn,
 And thine own heart within did burn,
 When that his death they told thee there,
 And thou in secret wept'st in prayer,
 And mourn'd the death of thy dear friend,
 Whose soul to highest heaven was flown;
 But then the seals could not be broke;
 Men were not found; too much they mock'd:
 Then worthy they could never be
 To loose the seals, as made by me.
 So disappointed they stood all,
 As twelve together is my call,
 Before the seals I will unloose,
 And so their coming did refuse,
 To have the seals be broken then,
 Before I'd all my chosen men.
 So here the Scriptures you see plain—
 The seals were sign'd and given to men;
 But sure unable they were there,
 Until the twelve do all appear.

“ But now the mystery I'll make plain:
 In heaven could man with me contend,
 To whom I'd ne'er reveal'd the word?
 I ask you how he there could plead,
 Till Bruce in person did appear?
 And now the mystery you see clear:
 In heaven nor earth he could not be.
 When they came down the truth to see.—
 Three days you wander in the air,
 Then the first heaven to you appears,
 And with enlightened saints do meet,
 Ere you approach the judgment seat,
 And to the highest heaven you come;
 Six days I tell you must be known,
 Ere you in glory can appear,
 And then my sabbath, you'll see clear,
 Shall be the seventh day for rest;
 As heaven and earth alike are plac'd.
 So now, I say, when they came down,
 In heaven nor earth he was not found,
 Before my word was given to thee,
 The seals must not then loosed be;
 But sure I say you need not fear,
 The Lion of the Tribe is near,
 As he was joined to the tribe;
 (The path is straight, the field is wide,)

And seals alike to all were given ;
 The seals are now in earth and heaven ;
 For what on earth was sealed there
 Doth now to ME in heaven appear ;
 And what is sealed now in heaven
 Shall to my friends on earth be given ;
 When they do meet to loose the seals,
 Then every mystery I'll reveal ;
 And from my bible you'll see clear
 The WOMAN is your helpmate here,
 To bring the knowledge of the tree ;
 The GOOD and EVIL both you'll see.
 As she the serpent first condemn'd,
 I gave the seals into her hand ;
 And she hath given them unto men,
 As she in paradise began.
 Then sure the mystery now is plain,
 And paradise you must regain,
 If you so closely copy her,
 As Adam did, you've nought to fear ;
 For if by her you say 'twas lost,
 Mark well, her SON then paid the cost ;
 Then sure her husband must redeem—
 So wake, ye simple sons of men."

I shall here insert the thoughts of the seven
 worthy and good gentlemen, who came to Exeter
 to examine my writings, and give their opinions on
 the Sixth Book ; which are as follows :

THOUGHTS ON THE SIXTH BOOK,

PRINTED FOR
 JOANNA SOUTHCOTT.

FIRST THOUGHT.

In the name of the all wise and most merciful God.

Thou, O Lord, in these writings of thy servant,
 Joanna Southcott, inspired, or dictated, by thy
 Holy Spirit ; the same which filled the hearts, and

spoke by the mouths of thy holy Apostles and Prophets of old, hast opened to us as much of thy counsels, and manner of acting, with the angels who never fell, with man who did, and with Satan and his associates, who first rebelled against THEE, the Lord of life and glory, the fountain from whom all good and happiness flows; and who afterwards, by hellish arts, endeavoured to destroy all mankind—as far as is needful, and suited to the present occasion; which thou hast most graciously and condescendingly submitted to our judgment, and hast commanded us to declare, as far as lies within the compass of our abilities, thy laws, delivered in the everlasting Gospel, and thy righteous dealings, to all mankind. With respect to myself, the view fills me with the highest gratitude and astonishment; I am truly sensible of my own unworthiness; I have too frequently transgressed thy most holy laws; and know that it is the Blood of thy dearly beloved Son Jesus Christ alone that can wash away my sins, and those of the whole human race; which HE will do in the end, according to what is declared by himself in the Gospel, by thy Apostle Paul, in these words—“For this we both labour and suffer reproach; because we trust in the living God, who is the saviour of all men; especially of those that believe”—and now again by thy servant Joanna; therefore I should hardly presume to form, much less to declare, my judgment on these thy wonderful works and wise proceedings, unless thou hadst commanded it. Now then in obedience to that command, having previously implored the grace of thy Holy Spirit to enable me to decide thereon, I join with the woman, in praying thee to cast the blame on the dragon, that old serpent, which is the devil and Satan, that she laid upon him at the fall, and to execute the

sentence thou didst then pronounce against him. For my part I cannot avoid confessing, that holy and just are thy ways, Lord God Almighty, true and righteous are thy judgments. I humbly beseech thee that I may never fall from thy grace, and that thou wouldest permit me to search out and enable me to proclaim thy unbounded mercy, greatness, truth, and loving kindness, throughout the endless duration of eternity.

SECOND THOUGHT.

The reasonings contained in this sixth Book, in favour of God's *Wisdom* in placing man as he did in the creation; *Justice* in putting down the kingdom of Satan; and *Mercy* in the redemption of man from everlasting punishment under the powers of darkness, and taking on him the blame and punishment due to man; are so conclusive, that I cannot but acknowledge them to be from God.

THIRD THOUGHT.

Honour, glory, and blessing, be unto our God and our dear Redeemer, Jesus Christ. How shall we praise the Lord for his goodness to the children of men, for his having revealed such knowledge to babes and sucklings, when to the wise and learned of this world he has denied it! How wonderful has *this Sixth Book laid open the mysteries of the Bible*, and has furnished the servants of the most high God with such weapons, as neither the powers of darkness, nor all the wickedness of men will be able to stand a moment before them! May we put on the whole armour of God! may we be strong, firm, faithful, and obedient to our blessed Saviour, Jesus Christ! then will he send us strength, wisdom, faith, and courage, from his holy sanctuary; that we may be enabled to withstand all the wiles and

fiery darts of Satan; that we may be enabled to overcome all the enemies and foes of the Captain of our Salvation, and, through his blessing, be the happy instruments of establishing his blessed Kingdom upon earth; then may we rejoice with the oil of gladness; because his bride hath made herself ready; and by her perfect obedience, our deadly foe, Satan, together with his host, will be cast from the earth; and that promise will be soon fulfilled, "*Of the seed of the woman bruising the serpent's head.*"

FOURTH THOUGHT.

I have examined and read the Sixth Part of the writings of Joanna Southcott, and I desire to bless the Lord for the light, life, and comfort, derived to my soul by these inspired writings. They are like the rest of her writings; a garden enclosed, a fountain sealed from the world; but the Lord, in his rich mercy to my soul, has granted me the blessing whereby I have drank deeply of these living waters. And I trust and earnestly pray the Lord will shortly destroy Satan's kingdom, and establish his own upon its ruins, to the glory of his great name, and the everlasting good and comfort of his people.

FIFTH THOUGHT.

The Sixth Book written by Joanna Southcott, must be indited by the divine Spirit of the Lord, its contents being both just and true. It is true that perfect innocence must be without suspicion, and the most easy to be deceived; the fall of the woman therefore cannot be the woman's fault. And it is perfectly just that divine Love should, by his divine wisdom, destroy the power of the devil by the woman's hand, whose innocence he first betrayed.

SIXTH THOUGHT.

I give my judgment on Joanna Southcott's six books, that they are written by the directions of the Lord God.

SEVENTH THOUGHT.

The Sixth Book. In it I perceive and hear the voice of the Lord, through the woman, by the Spirit, speaking and reasoning justly with man and devils; and that the Son of God had suffered the blame, which man, by the influence of the devil, cast unjustly upon him; and the woman pleading of being deceived by the devil ignorantly, and that the devil may be cast, and the dagger fall upon him as the root of evil; and the Son of God declaring that he *now* will have his will, as the devil and Satan has had his will before. And this I perceive to be just of the Son of God, claiming his purchased kingdom, and destroying the works of the devil, and driving him from the face of the earth, that man may serve and glorify God his Maker, perfectly in holiness.

This is the answer of the Spirit, to the thoughts of the seven worthy gentlemen.

“ Now these thoughts are placed by seven men,
And now this answer I do bid thee send.
The first I thought it was for man and me,
That man and I in likeness should agree;
Man had my image, and he had my form,
He had my Spirit breathed into him;
All my thoughts were to make his bliss complete;
I made a helpmate for to finish it.
So this, I say, was my first thought for man,
I caus'd a sleep to bring the second on,
And when my second did to man appear,
He saw his helpmate, and admir'd her there,
Whom Satan's arts did instantly betray;
He broke their peace and close to them did lie.”

And on their Maker Satan cast the blame,
 Then my third thought as quick as lightning came—
 I'd bear the blame the man did cast on ME;
 And Satan should the blame was cast on he.
 So this I say was my third thought for man—
 The tree of life did in the garden stand,
 And had he eaten as pronounced dead,
 Then he had liv'd for ever, as 'twas said,
 Under the fall pronounced dead by ME;
 Then how in life could man and I agree?
 So, to secure him from that fatal curse,
 Out of the garden he was quickly cast:
 And so the tree of life did there remain,
 The flaming sword to cut the serpent down,
 Whene'er the woman did my promise claim;
 To claim the promise I made her at first;
 Then now's the time the serpent must be cast.
 So if men now do miss the glorious thought,
 Then their destruction is for ever wrought,
 And on their heads my vengeance it must fall;
 For men or devils now must pay for all.
 So here I've shewn my fourth thought for man,
 How to preserve him I have laid my plan.
 So now my fifth thought shall to man appear—
 I caus'd the ark to shew my judgment there;
 And then I said mankind I would destroy;
 But in the ark mankind did life enjoy;
 And on the waters then the ark did move;
 And in the ark there was the harmless dove,
 That brought the olive-branch of peace for man;
 Even so the seal is given to thy hand;
 And know, the rainbow it was plac'd by ME;
 And know the rainbow it was sent to thee.
 So all together you may now weigh deep;
 Here's every thing to save my frightened sheep.
 For my sixth thought it was to build the ark,
 And leave the subtle tempter in the dark;
 That as the world of sin was swept away,
 Whom Satan's arts had caus'd to follow he,
 Then surely after he must go the same.
 And now I've shewn you my sixth thought for man;
 Then now the seventh thought it must appear—
 The brazen serpent—see the mystery clear,
 That full of fire I order'd man to make,
 And so that way to kill the poisonous snake,

Or for to cure the sting he made in man ;
 And deep's the seventh thought unto you come ;
 For now the brazen serpent, all shall see,
 Will cure the sting of sin for man and thee ;
 And all that look to ME shall now receive
 The promis'd blessing I to her did give.
 So now the seventh I have ended here ;
 For man and ME alike I now compare.
 And let these thoughts be published to men,
 And closely after let my answer come ;
 For here the seven stars they did appear,
 And in them were my seven Spirits there ;
 And seven golden candlesticks they be,
 As in the vision I did shew to thee ;
 So now the sparkling light shall soon appear ;
 For with the law the seven placed were,
 To have the glorious light to Israel come,
 And bring the ark back unto them again.
 For by the eighth I shall the Gospel join
 Unto the Revelations of St. John—
 Thou putt'st my seals, the first and second star ;
 And to confirm the truth I sent thee here
 The promise of the Gospel with my seal.
 And now the mysteries I shall all reveal :
 The man and woman do together sit,
 As I ordain'd to make my words complete ;
 And of temptations they do both complain ;
 And upon Satan both do cast the blame ;
 Then sure the serpent he must now be cast—
 He brought my seal, which seals your peace at last ;
 And as the olive-branch it shall appear,
 And in my book you all are sealed there ;
 Because a third book thou wilt have to seal,
 And then the mysteries I shall all reveal ;
 And let that seal be sealed then within ;
 For every mystery must to all be scen.
 And now I'll tell thee why I plac'd this man ;
 Because unto thee he did bring the seal
 That shall the Revelations all reveal ;
 And as my picture doth to thee appear,
 Just so my face you all shall see it clear.
 One side is darken'd like the minds of men,
 Whose harden'd hearts do Satan's fetters bind ;
 And unto him they do give every will ;
 And so my blacken'd face they all shall feel.
 But on the other side there is a light ;
 And so my friends shall find my every sight."

THE EIGHTH THOUGHT

*Upon the Sixth Book of the Prophecies of JOANNA
SOUTHCOTT, of Exeter, respecting the day of
Judgment—finished Jan. 9, 1802.*

Adam ! where art thou ? was the call of Jehovah to the first man after the fall. His conduct bespoke his shame that he had sinned : naked and ashamed he was found with human imperfect covering of fig-leaves. The answer he gave for his disobedience was, "The woman *thou* gavest me, gave me the evil and I did eat !" Here he cast the blame upon his frail partner, whereas the man and woman, being the perfect man, ought not to have been divided against themselves, but ought to have been one in spirit, and one in perpetual unity and innocence. But the woman had sinned here—the serpent had beguiled her in the original ; there was the source, spring, and foundation of the evil. Here it appears the man cast the blame wrong, by blaming the Lord in saying, "the woman *thou* gavest me deceived me." He ought to have gone further, and laid the axe of truth to the root of the corrupt tree ; and said, "the serpent beguiled *us* and *we* did eat." Had he told the truth, he had then shamed, cast, and bound the devil : but, alas ! his posterity have felt the falsehood : perpetual evil, perpetual enmity, and perpetual falsehood have been entailed on all. The devil has reigned to this time on earth triumphant. However the infinite wisdom and mercy of God was soon manifested in a promise to the seed of the woman, in order to comfort, and heal the breach, by saying, that her seed should bring the blow on Satan, and order and unity in time should again be manifested in the man-woman. He said to Satan, "cursed art thou above every creature : I have found a ransom, I

will pay the price for the man's redemption ; and thou shalt bear the woman's blame ; thou art a transgressor, and thou shalt ultimately feel it ; thou hast rebelled against the order of my creation, justice shall have its course ; thou hast sinned against ME, in heaven, and upon earth ; therefore, I will die for man ; and the woman's blood shall lie upon thy head : then where is thy ground on earth—receive thy doom, the pit ; there twist in flames, and there thy like deceive ! Then, Cain, receive thy doom from Abel's blood. Then where is Pharaoh and his host ? Judge then, need Moses fear ? Where is the lion fallen ? and the pit has oped its mouth—the covering is dropt—the Lamb has nought to fear—then roar no more to shake the earth and sea. Where now is the eagle and vultured host—thy wings are plucked on earth ; she stands defenceless, the fatal net beneath.—The dove now has protection ; she ranges earth and sea, and soars aloft unhurt, unfeared, to carry peace to all.—The ark is opened now ; she brings the olive branch ; the floods are past—where now is the giant race ? Who pressed on Lot ? 'Twas thee, the proud oppressor ! where art thou now ?—Where is thy pride and city ? Knowest thou the words, come out ! come out ! let Sodom feel its doom ? Where now is Lot ? At Zoar safe ! Where is his wife ? Is she not salt all ? The writing is on the wall—Thou lewdly revellest with the bowls of God—Thy kingdom is past away—Now see my Daniel rise—Who cast him in the den ?—'Twas thee ! Thou rolledst the stone, thou sealedst his doom—the roaring lion thee ! Then let the stone return, the seal be broke, and go thou in his stead. Where is the image of gold and Bel ? Where is proud Babel's builder ? Confusion is thy name : confusion is thy doom ! Let Bel asunder burst ! the pitch and tar, and walls of wood, expose

thy make: deceit and craft—and pass in flames away. The God of Daniel stands—Daniel rise up!—six days are past—the seventh now is here—seven times refined and purified, in innocency come—The emerald unhurt in fire displays great Judah's son—Let Urim's light and Thummim shine in bright perfection's day. The twelve men stand upon the plate—the fourth denotes great Judah's son, who is the rightful heir. The stones denote old Jacob's sons, their light and quality—they shine as stars in Jesu's crown upon the woman's head—The sun unveiled shall now arise; the moon from scarlet shall emerge; the stars from darkness now appear, to light the midnight hour—Then where art thou, O Satan? Where are thy heads, and horns, and dragon's tail, which slew and hurt the living stars? Where are thy rays of fire, thy watery floods? Behold they are past away—The woman's fears of thee are over—the wilderness receives her child, whose iron rod now feel. The pit has opened its mouth—thou now art cast, shut up, and sealed. The saints now judge the earth. The Omnipotent is here, in power and spirit in the word—The sword, white horse—the King of kings has drawn the flaming sword! Rejoice, ye Saints, rejoice! The beast and dragon, the mountain, tree, no more shall hurt, devour, becloud the saint, the gold, and vine. The gold and gems appear—The mighty earthquake now displays the hidden Son of God. The smitten rock gush forth; the rod smites and slays, and makes alive—now saves, and now destroys. The cloud and glory—Jonah's sign display the virtues of the word, the light and darkness shews. The Gospel brings the light—and life and death—as men obey or mock. The six denote the suffering time to shew the Son of Man—the sign within the

sun.—The fowls now feast on thee ! Then where is thy former reign ? Beneath the rod of Moses see thy fall from heaven's height. Son of the morning, Lucifer, no more oppress—be thou a fallen star ! Great Og and Agag, where are ye ! The walls of Jericho art thou, fall flat ! Joshua's rams-horns, the seven and twelve, pass Jordan's stream—Where is the lion, bear, Goliath huge, but in the centre thee ? David appears a stripling youth, now tears and slays and slings the stone, and smites thy dragon's head. Now see great David's reign—The temple's stones, unhewn by man, in those days, unite, the King of Peace amidst the seven in oil unite, and in a stone with seven eyes appears. The stately fabric now is laid, founded, and topped with gems of every hue. The ark of Moses now is built—The words, the laws, the sceptre, all unite, and Aaron's budded rod—He now is chosen ; eat the bread ; prepare the sacrifice. John eats the book, which sweet and bitter is—he prophecies, the temple metes, and stands before the Lamb ; the temple measures and anoints, and Moses's tabernacle. The witnesses, Matthew and John, as olive trees appear—the broken stones of Moses now uplift, renewed in books arise from death—the Lord's anointed reigns—the rods or laws of Ephraim, ten unite in one, and hold by Judah's skirt—the Son of Man o'er Israel reigns—the dry bones now arise. Here ends thy earthly reign. The bond of union now is come—the marriage ring appears—the bride is come—the Bridegroom now receives the marriage seal—the law and gospel now unite—the moon and sun appear—Caleb and Joshua pass the stream in triumph to restore—Where now thou Canaanite art thou ? Where all thy maddened crew ?—

Hittites, be gone! no more appear to hurt or to annoy;
 Now Israel's sons in peace succeed and Canaan's land enjoy.
 Behold, from Edom I appear, with garments dipt in blood:
 My sons are freed, and sav'd, and wash'd amid'st the purple
 flood.

The law, or moon, imperfect was to save—
 But now the Star points dead-men to the grave.

Mercy benign appears—the Gospel Sun embraces
 all—the Spirit and the Bride invite, and offer wine
 and milk—but not to mockers here. Infinity of
 love and grace! Gentiles and Jews unite, no more
 from love to part. Six days are past—Peter and
 James and John, behold my glory in my word.

The law and prophets now are seen with Jesu's word to shine—
 But what hast thou, thou Serpent, here to do with love benign?

Tremble and flee—'tis done: the seals are burst—
 the vials pour, and end thy destiny.”

Thus a small part of the thoughts of the judgments of God pronounced on Satan, with his final overthrow, concludes the writer, who is a gentleman of great respectability.

I shall insert, a little further on, an Answer to the Eighth Thought, as explained to me by the Spirit.

Now I have gone so far with this book, wherein I have shewn you how every crooked path is made straight concerning Mr. Bruce—and I deny that the learned world can prove the Bible to be from the Lord, and that my writings are not. There is none but God could have brought round such a mystery, to fulfil the Bible, and make every thing appear in a straight line together. So every man of deep penetration and discernment must

say, I am a wonder to men, if they do not believe it is the Lord's doing, and marvellous in their eyes.—But now I shall tell you another mystery.

The worthy Mr B. Bruce has been represented as a type of Christ; and Christ it is said is the Sun of Righteousness, to arise with healing in his wings; by which is meant, to heal the fall of the woman, and so bring in the redemption for man; and being clothed with it, is meant the clothing of his Spirit, which are his words. Now, to bring the shadow to the substance, let every man know, that as Mr. Bruce is called the shadow, I am now clothed with his clothing, sent to me by his worthy bride; for a man and his wife are one: and further let it be known unto all men, that it happened for me to wear it for him in the tenth year. So now weigh deep the letters sent to me by the son of man, and consider well my answers to them by the Spirit of the Lord. And now as Christ died to reconcile the world unto God, that we might be heirs of God and joint heirs of Jesus Christ; so hereby ye are to know, that Mr. Bruce is brought forth unto the world an heir of God and joint heir of Jesus Christ, who is ascended on high, to receive gifts for men; that is, to be permitted to come boldly before the throne of God to have the act of grace passed for man, and the promise made to the woman fulfilled.

“ So now see clear the shadow's here;
 She's clothed with the sun—
 For all his clothing she does wear;
 And the tenth year is come.
 If you discern how I do warn,
 The shadows first appear;
 And now you see the son of man,
 His clothing she does wear.
 But in that day, to you I say,
 When you together meet,

His clothing there will then appear,
 And make the mystery great.
 So now see plain, ye sons of men,
 The shadow you may see :
 But as the word is on record,
 She's clothed now with ME ;
 Who soon shall come to rescue man,
 And free the woman's fall ;
 As Bruce's letters shew his hand,
 You'll find my hand in all ;
 And as his word is on record,
 That he sent by his hand,
 So mine you'll see alike to be,
 And both together stand.
 So, learned men, no more contend,
 Till you have seen all clear,
 The woman clothed with the sun,
 A wonder to you here :
 So in amaze you all may gaze,
 As Adam did at first,
 To see the bone, to him unknown,
 The woman there was plac'd.
 The woe, you see, she brought on he,
 And the first woe for man—
 But how shall Satan now get free,
 She casts her woe on him ?
 Then sure her woe on him must go,
 And man must now be free :
 If you do plead as Bruce has said,
 Imputed all shall be.
 Unto you men I tell you plain,
 As jury-men appear,
 And now the woman's cause maintain,
 Then as a judge I'll clear.
 For as a judge I'll surely come,
 When you the cause do try,
 And Satan shall receive his doom,
 The woe for him is nigh.
 So now you see the mystery,
 Took from the woman's name—
 She brought her woe on MAN and ME,
 And both did bear the blame.
 Though 'twas not she, I must tell ye,
 Did cast the woe on man ;
 The serpent was condemn'd by she,
 And there her woe must come."

• Here follows the answer of the Spirit to the Eighth Thought.

" The seven past, the law of God appear'd :
 As with the Law the seven I compar'd —
 But mark, the eighth does with the Gospel join,
 To bring the Revelations to mankind ;
 And as my angels did my servant warn,
 Just so my Spirit he did not discern
 Working within him deep in every thought ;
 For Satan's doom is plac'd in all he wrote :
 For as the woman he by arts betray'd,
 The sword of justice now is on his head,
 And he's the Cain shall now receive his doom
 From Abel's blood—and Abel's now in man.
 For know of Sodom here his thoughts went deep—
 'Tis Satan's doom, the flames on him shall break ;
 For now the mystery every one shall see—
 The woman stands the pillar now for he ;
 That is, I tell you, for to catch him there ;
 The liquid fire shall on his head appear :
 If she, for disobeying in one word,
 Became a judgment-pillar of her Lord ;
 Then now my judgments he shall surely feel,
 If e'er he tempts my chosen, she doth seal :
 And now a pillar she shall be for man,
 Of salt to savour those can judge her hand.
 Mark well the shadow did so strong appear,
 When fire from heaven was on Gomorrah there,
 But can you deem my judgment so severe,
 To turn the woman to a pillar there,
 Had I not set the type for the last days,
 That all may see the justness of my ways ?
 For as the woman there he did condemn
 For disobedience, and to salt she came ;
 Then now the woman I'll make salt for all,
 And Satan now shall find his final fall ;
 If he goes on to disobey like she,
 Then the same net is surely laid for he,
 And now the woman shall like salt appear,
 She'll seal'd my people as I commanded her ;
 And if the tempter ever looks to them,
 Then Sodom and Gomorrah's now his doom.
 Was Lot my friend, and did I save the man ?
 Did he preserve my angels that to him came ?
 And did such judgments to his wife appear ?
 Mistaken men, you never knew me here—

I sent that judgment to the woman there,
 That in the end she may like salt appear,
 To tell the tempter, he was bound the same;
 And now like Sodom he shall feel the flame,
 If he goes on to tempt those that are seal'd—
 There's nothing done but now must be reveal'd
 And here in public stands the tempter's doom;
 The woman's freed, and Satan's in her room;
 If now he revels with the bowls of God,
 Then Daniel's lions shall to him be shew'd,
 For to destroy him hast'ly in the den—
 Men I'll preserve that on me now depend
 And as the lions he has made of men,
 Then now as lions they are so become;
 Their mouths are shut, and will not wound my fame,
 Unless be those that with the tempter join;
 And those like him wift fall into his den;
 Like Daniel's lions, they will all be slain;
 That is, the lions did destroy them all,
 And so my lions they on him shall fall.—
 But all his thoughts, when I have all went through,
 Isaiah's prophecies, you all shall know,
 Were deeply written on his mind and heart;
 And 'twas my thoughts when I for man did smart,
 That in the end he sure should see my reign;
 I'd come to conquer, and the fight maintain,
 Till all his Babels I'd throw to the ground—
 Right is the judgment in the eighth thought found;
 And now let four more as right appear,
 And then the marriage ring to all I'll clear."

As in all probability a few certain passages of
 this work have, from the mystical manner in
 which they are given, puzzled some of my readers,
 I shall here add a clear explanation of them.

The meaning of *being sealed to the day of re-
 demption*, (see pages 36 and 37.) When I had got
 printed 5000 of my books, I was ordered to write
 to the Rev. Stanhope Bruce, and request him to
 get printed, book fashion, 1000 copies of the
 letters I had sent to him and other worthy divines
 and spiritual good men, which being done, I was

ordered to take one of each of my books, and one of his, (which was the perfect obedience of man and woman,) and seal them together; and it was said to me, this is the book that is sealed for man's redemption. Therefore not all the powers of earth and hell shall prevail against those that believe; for the book is sealed in heaven and earth: and what is bound on earth is bound in heaven; and Satan is bound by man on earth, and it is said to me he is bound in heaven. But these are mysteries concealed from the public till the time my writings are proved.

Now I shall inform my readers why the Lord permitted seven men to come down, and no more, to fulfil the law. By the seven stars are meant the seven spirits of God in seven men; for the Spirits of the Lord are but one Spirit. The five wise virgins in the New Testament, (which alludes to the five Evangelists,) being joined to the aforesaid seven men, make the twelve spoken of in the Revelations, to bring in the twelve tribes of Israel.

Some men having written to me, that they are called of God to be chosen with me; I think proper to tell them here, that I know them not. None are chosen with me, but such as are revealed to me; And I am sorry to say many false prophets and false Christs are risen up in the world; for I have heard them, and have their letters to testify against them, wherein they assert, that they are the saviours of the world; so that the Gospel of Christ is fulfilling every way, and the end is at hand. But let no man judge himself the saviour of the world. The plan of salvation was laid at the creation; and no prophet can arise,

but what is spoken of in holy writ. A prophet like Jonah was to appear ; and he has appeared in Mr. Brothers ; and therefore our Saviour said, " I was sick and in prison, and ye visited me not."

" And Joel's words must first come true;
 Before I make an end;
 The Revelations to your view
 Must make the learned bend.
 The WOMAN clothed with the SUN
 You'll find must first appear ;
 The MARRIAGE of the LAMB must come ;
 My seal it must appear.
 All this is done by my command,
 Then judge your summer nigh ;
 For my elect shall ever stand,
 And Abba, Father, cry.
 'Tis spoke of thee, let all men see,
 That such one must arise ;
 So if your bibles plain you see,
 There's none can blind your eyes ;
 For what impostor can take place,
 If wisely you discern ?
 'Tis but a dark benighted race,
 That fools can ever harm."

Now I am come to the end, I shall clear up the beginning, to prevent my readers from stumbling, as I did when I was told that the harvest should be hurt ; as they had brought a burden on me, it should fall on the land. I then thought within myself, will the Lord afflict a whole nation, for the sake of a few ? But I was answered, " thou knowest not what man is ; the hearts of all men are known unto me ; and were thy writings public, thousands would mock, as they do ; *for nothing but judgments will awaken your land.*" The truth of this I soon found to follow, as soon as my writings were put in print. So let no one say,

afflictions came for a few : they came, as the hearts of most men were alike.

And now I shall inform my readers what part of my writings have been fulfilled, since I began to publish in 1801 ; and what are hastening on.

FULFILLED.	HASTENING ON.
See Page 18	See Page 8
53	27
60	29
84	37
94	46
126	79
141	87
143	109
161	120
162	160
174	172
197	180
200	

The last eight pages of the Book of Letters are hastening on. The prophecies in that book are deeper than any man can imagine.

JOANNA SOUTHCOTT.

LONDON:

Printed by Marchant and Galabin, Ingham-Court; and sold by W. TOZER, Chapel-Place, Duke-Street, Westminster-Road, Southwark; also by W. SYMONDS, Gandy-Lane, and the Miss EVGLEIGHS, St. Sidwell's, Exeter; S. HIRST, Leeds; W. WADMAN, York; JAMES LIGHT, Coventry-Street, Stourbridge; EDMUND BAKER, Ilminster; C. BRADLEY, Digbeth, Birmingham; R. GOLDSMITH, Gravesend; and T. TURPIN, Greenwich.

(Price One Shilling.)

THE SECOND PART OF THE
CONTINUATION

OF
JOANNA SOUTHCOTT'S

PROPHECIES

OF THINGS WHICH ARE TO COME.

I SHALL now answer for myself to the public ; as I have sent printed letters throughout the kingdom by divine command. I answer for myself, that I have written no cunningly devised fable, nor have built my faith on a sandy foundation : but I must entreat my readers to search the scriptures ; for in them ye think ye have eternal life : for these are they which testify of me, or some *such one* to arise, before man's redemption can ever come.—The Spirit and the Bride must come. Then whosoever will, may come, and take of the waters of life freely. But here my readers will say, I have begun at the Revelations, and have ended at Genesis. But so you must go back with your bibles, if you will ever trace the divine footsteps of the Lord : for his footsteps have been hid in the great deep, and his paths past man's finding out—"I am Alpha and Omega, the beginning and the end, the first and the last." The Lord said he would make man in his own image ; and he said, it was not good for the man to be alone : "I will make an help meet for him. Now let us reason together, saith the Lord : but, O man, where is thy reason, if I am the first ? I said at first, it was not good for the man to be alone ; and made the woman to be his help meet to complete his happiness. Now if I am the last, she must complete

A

The Second Edition, printed in October, 1813,
by W. Marchant, Ingram-Court, London,
from the First Edition, printed in 1803.

Entered at Stationers'
Hall.

it at last. What I said at first I must complete at last. But know, Satan came after me at first ; and as he now stands, I was the beginning, and Satan is the ending, if I stop here ; then how can I be the *first and the last*, if I do not accomplish at last what I said at first ? Now here is the wisdom of the wise men perished, and the understanding of the prudent men hid. My word at first, was, that it was not good for the man to be alone : my word at last is now the same—The man is evil here alone : the pride of man aspires to be a god.

“ Too plain I see, as he’th his Maker’s form,
 They judg’d my honour all their own,
 If I had so ordain’d my plan,
 To give my wisdom all to MAN.
 Your spirits you do little know,
 Satan would swell your pride below ;
 But as the WOMAN doth appear,
 She never was a SAVIOUR here,
 Nor in my bible said to be ;
 Then here you all may honour ME,
 To say the WOMAN now is good,
 Because in her the light hath stood.
 Though weak as water she appears,
 The Spirit of the Lord is here,
 And on the water now doth move,
 That all mankind may know my love ;
 For I’ll divide the day from night—
 Bring every mystery to your sight.”

And now I shall give you a clear prophecy from the bible, placed backward, as the sun went backward for Hezekiah, when he was pronounced to die ; but when the Lord promised to prolong his life, it was by the sign of the sun going backward ten degrees. Now when the Lord giveth a newness of life to man, the bible must be placed backward, the same, to shew you he hath renewed his covenant with you, and raised you from death unto life, by as pleasant and sweet a fruit as the figs were when applied to Hezekiah, and the Lord added to his life fifteen years, after he was pro-

nounced to die.—And when the bible goeth backward, then the Lord will add to man all the promises in the bible, which I have set before you—and know that his promises are yea and amen. Then is it not your privilege to plead them? So the following lines are from the bible, and I shall give you the explanation of them in part, and then judge for yourselves.

“ The Spirit and the Bride say, come: and let him that heareth say, come; and let him that is athirst come. For the marriage of the lamb is come, and his wife hath made herself ready. Thy Maker is thy husband, the Lord of Hosts is his name, and thy Redeemer the holy one of Israel; the God of the whole earth shall he be called. For the Lord has called thee as a woman forsaken, and grieved in spirit, and a wife of youth, when thou wast refused, saith thy God. And all thy children shall be taught of the Lord, and great shall be the peace of thy children. In righteousness shalt thou be established. Thou shalt be far from oppression, for thou shalt not fear; and from terror, for it shall not come near thee. Behold, they shall surely gather together, but not by me. Whosoever shall gather together against thee, shall fall for thy sake. In sorrow thou shalt bring forth thy children: thy desire shall be to thy husband, and he shall rule over thee. No weapon that is formed against thee shall prosper: and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, And their righteousness is of me saith the Lord. I will put enmity between her seed and thy seed, and it shall bruise thy head. I Jesus sent my angel to testify unto you these things in the churches. I am the root and offspring of David, and the bright and the morning star. I am Alpha and Omega, the beginning and the end, the first

and the last. - Blessed are they who do his commandments, that they may have right to the tree of life. For the mountains shall depart, and the hills be moved; but my kindness shall not depart from thee: neither shall the covenant of my peace be moved, saith the Lord, that hath mercy on thee. O thou afflicted, tossed with tempest, and not comforted, behold, I will lay thy stones with fair colours—and lay thy foundations with sapphires—and I will make thy windows of agates, and thy gates of carbuncles—and all thy borders of pleasant stones. A garden enclosed is my sister; my spouse; a spring shut up, a fountain sealed, a fountain of gardens, a well of living waters: and streams from Lebanon. Awake O north wind, and come: thy south, blow upon my garden, that the spices thereof may flow out: let my beloved come into his garden, and eat his pleasant fruits. Who is this that cometh up from the wilderness, leaning upon her beloved? Set me as a seal upon thy heart; and as a seal upon thy arm. For lo! the winter is past, the rain is over and gone, the flowers appear upon the earth, the time of the singing of birds is come, and the voice of the turtle is heard in our land. The fig-tree putteth forth her green figs, and the vines with the tender grape give a good smell. Arise, my love, my fair one, and come away. Oh, my dove, that art in the clefts of the rock, in the secret places of the stairs; let me see thy countenance: let me hear thy voice; for sweet is thy voice, and thy countenance is comely. Take us the foxes, the little foxes, that spoil the vines: for our vines have tender grapes. My beloved is mine, and I am his: he feedeth among the lillies.—The law of the wise is a fountain of life, to depart from the snares of death. In the fear of the Lord is strong confidence; and his children shall have a place of refuge. The fear of the Lord is a fountain of life to depart from

the snares of death. Wisdom resteth in the heart of him that hath understanding : but that which is in the midst of fools is made known. Righteousness exalteth a nation : but sin is a reproach to any people. Therefore the ungodly shall not stand in judgment : nor sinners in the congregation of the righteous ; for the Lord knoweth the way of the righteous, but the way of the ungodly shall perish. Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little ; blessed are all they that put their trust in him. I will declare the decree ; the Lord hath said unto me, Thou art my Son, this day have I begotten thee. Ask of me, and I will give thee the heathen for thy inheritance, and the uttermost parts of the earth for thy possession : sojourn in the land, and I will be with thee, and will bless thee : for unto thee, and unto thy seed, I will give all these countries : and I will perform the oath which I swore unto Abraham thy father : and I will make thy seed to multiply as the stars of heaven ; and will give unto thy seed all these countries : and in thy seed shall all the nations of the earth be blessed : because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws. And God said, let us make man in our own image, after our likeness : and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image : in the image of God created he him : male and female created he them : and God blessed them ; and God said unto them, be fruitful and multiply, and replenish the earth, and subdue it, and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth. And there shall be no more curse : but the throne of God, and of the Lamb, shall be in it : and his servants shall serve

him: and they shall see his face; and his name shall be in their foreheads. And he said unto me, these sayings are faithful and true: and the Lord God of the holy prophets sent his angel to shew unto his servants the things which must shortly be done. Behold, I come quickly: blessed is he that keepeth the sayings of the prophecy of this book. And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God, and of the Lamb: in the midst of the street of it, and on either side of the river, was there the tree of life, which hath twelve manner of fruits, and yielded her fruit every month; and the leaves of the tree were for the healing of the nations. And he that sat upon the throne, said, behold, I make all things new. And he said unto me, write, for these words are true and faithful—and he said unto me, it is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. He that overcometh shall inherit all things: and I will be his God, and he shall be my son. And I saw an angel come down from heaven, having the key of the bottomless pit, and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the devil and satan, and bound him a thousand years; and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more till the thousand years should be fulfilled. And I saw heaven opened, and behold, a white horse, and he that sat upon him was called faithful and true: and in righteousness he doth judge and make war. His eyes were as a flame of fire; and on his head were many crowns; and he had a name written that no man knew, but he himself; and he was clothed with a vesture dipped in blood, and his name is called the Word of God. And there appeared a great wonder in heaven, a Woman clothed with the sun, and the moon under her feet, and upon her head, a crown of

twelve stars. And she being with child, cried, travelling in birth, and pained to be delivered. And I heard a loud voice, saying in heaven, now is come salvation and strength, and the kingdom of our God and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night; and they overcame him by the blood of the Lamb, and by the word of their testimony. And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them who dwelt upon the earth. And after three days and a half, the spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them who saw them. And hath made us kings and priests unto God and his Father—to him be glory and dominion for ever and ever, amen. And when these things begin to come to pass, then look up, and lift up your heads, for your redemption draweth nigh. And he swallowed up death in victory: and the Lord God shall wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth; for the Lord hath spoken it. And it shall be said in that day, lo! this is our God: we have waited for him, and he will save us: this is the Lord, we have waited for him: we will be glad, and rejoice in his salvation. Open ye the gates, that the righteous nation which keepeth the truth may enter in. Thou wilt keep him in perfect peace, whose mind is stayed on thee, because he trusteth in thee. And the key of the house of David will I lay upon his shoulder. So he shall open, and none shall shut; and he shall shut, and none shall open. And I will fasten him as a nail in a sure place, and he shall be for a glorious throne to his father's house. And it shall come to pass, in the day, that the Lord shall give thee rest from thy sorrow, and from thy fear, and from the hard bondage wherein thou wast made to serve. Therefore with joy shall ye draw

water out of the wells of salvation. And in that day shall ye say, praise the Lord, call upon his name, declare his doings among the people, make mention that his name, is exalted. The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid, and the calf, and the young lion, and the fawning together, and a little child shall lead them. The remnant shall return, even the remnant of Jacob unto the mighty God: for he saith, Are not my princes altogether kings? Bind up the testimony: seal the law among my disciples. Behold I and the children whom the Lord hath given me are for signs and for wonders in Israel. Ask thee a sign of the Lord thy God; ask it either in the depth, or in the height above. They that trust in the Lord shall be as mount Zion, which cannot be removed, but abideth for ever. As the mountains are round about Jerusalem; so the Lord is round about his people, from henceforth, even for ever. For the rod of the wicked shall not rest upon the lot of the righteous. And the elders of Judah said unto him, give us seven days respite, that we may send messengers unto all the coasts of Israel; and then, if there be no man to save us, we will come out to thee. And Rebecca took goodly raiment of her eldest son Esau, which were with her in the house, and put them upon Jacob her younger son. And I will make of thee a great nation, and will bless thee, and make thy name great, and thou shalt be a blessing: and I will bless them that bless thee, and curse him that curseth thee; and in thee shall all the families of the earth be blessed. And the Lord God said, it is not good that the man should be alone: I will make an help meet for him. And the Lord God caused a deep sleep to fall upon Adam, and he slept; and he took one of his ribs, and closed up the flesh instead thereof; and the rib which the Lord God had taken from man made he a woman. And the Spirit of God moved upon the face of the waters. And God said, let there be light, and there was light. And God saw the light that it was good."

I have given my readers the prophecies of the Bible, as I was ordered—"to fulfil the scriptures, to begin with the last, and to bring it back to the first, that the first may be last, and the last may be first: and speak from the parable of the labourers being called into the vineyard, at the eleventh hour, to receive equal with them who have borne the burden and the heat of the day; and here is the last hour for man. The first man, Adam, had every promise made him in the likeness of his Creator. Male and female created HE them, at the time the heavens had suffered violence; and man hath been pursued by violence ever since the creation. Men have used violence one with another, as the fallen angels did in heaven, before they were cast out; and the promise was made to the faithful, that they should fight and overcome on earth, as the angels did in heaven. Now to gain this promise, men have borne the burden and heat of men's anger. Witness all the prophets, apostles, and martyrs, what they suffered from the violence of men. Thus heaven and earth have suffered violence, and in the likeness of men I came down to dwell amongst them: and in their likeness I died with them.

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

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

“ When you begin to act like ME,
 In my perfection, all shall see,
 Your kingdom shall in glory burst,
 When you the rebel here have cast.
 For now you see the journey’s end;
 In heaven the rebel I made bend;
 And cast him headlong from my throne,
 And then in peace, to all be’t known,
 I did the heavens alone possess;
 And now my likeness I’ll place thus:
 Let men, as gods, now boldly stand,
 If they this earth will now command;
 Then now as gods they must appear,
 And boldly tell the serpent here,
 That earth was never made for he,
 And with the woman all agree.
 It was for man the earth was made,
 When the foundation first was laid;
 And now the earth you’ve all gone through;
 Survey your lands, and claim your due;
 And see the landmarks, how they are plac’d,
 And now arise, ye fallen race,
 And say, “ as gods we now shall be—
 “ Thou spak’st the truth we’ll conquer thee;
 “ For in God’s likeness we’ll appear;
 “ Our Saviour died our guilt to clear;
 “ Then now HIS promise we do claim:
 “ He made the woman at the time,
 “ That we should surely bruise thy head,
 “ And now that promise is our plead;
 “ That we may have this earth our own,
 “ Like God thy power for to unthroned;
 “ And in his likeness to appear.
 “ We do not want thy presence here,
 “ For to direct us what to do:
 “ Our God, our God we wish to know;
 “ And HIM to serve, and to obey;
 “ We see the landmarks, how they lie,
 “ That we are liken’d to our God,
 “ By every footstep we have trod.
 “ Christ died for us, and we for him,
 “ And plain the likeness now is seen;

" Then as the likeness doth appear,
 " Our God for us doth conquer here,
 " By every promise he hath made ;
 " We see the landmarks how they're laid."

The following words were from myself, bursting into tears and thankfulness, at the unbounded goodness of God, for the clear manifestation of his love to man.

" Glory, honour, praise, and power,
 Be unto the lamb for ever ;
 For thou'rt worthy of a God,
 To have the power and use the rod."

The answer of the Spirit to these words :

" Then now let all men say the same,
 And they shall know their Maker's name,
 That in my likeness they appear ;
 For in the woman I stand here :
 So with the woman let them stand,
 And every promise now command,
 That I have plac'd before them all ;
 For so my kingdom now shall fall,
 And to the faithful must appear ;
 For every mystery I shall clear,
 And place them in the seven here.
 It is the Mother and the Son,
 And Abel's vengeance now must come ;
 And Abraham's promise must appear,
 And Isaac next the truth see clear,
 And Jacob's princes now become,
 And Moses gain the promis'd land ;
 And Hezekiah must be found
 To pray for life, and must abound,
 To raise a fallen David's throne :
 Then all these landmarks are your own.
 For I brought it back to man,
 That in my likeness you may stand ;
 And in my likeness to appear,
 And then pursue your journey here.
 As I have brought it back to man,
 How in my likeness all do stand ;
 The woman in her husband's room,
 Then, Lucifer, now know thy doom."

This subject I shall drop for the present, and defer the further explanation of it till another time, and insert a letter that I sent to a gentleman in London.

SIR,

Exeter, 20th Oct. 1801.

I must beg to inform you, that you judge too highly of me and Mr. Brothers. The name of the Bride and the name of Mr. Brothers lead you into mistaken notions. **CHRIST** is the bridegroom, believers are the brides; but the shadow is to one, the substance to all. It is placed in the Bible, "the bride, the Lamb's wife hath made herself ready." That means, by perfect obedience to the commands of the Lord, she is ready to declare what is his righteous will concerning men—that the marriage of the Lamb is come to all that come unto him; that he will join all nations and kindreds together as the heart of one man. For the Lord will not leave till he be the desire of every nation. You little think what is before you, nor how true my writings have been this year; but another year will convince you my prophecies will come on fast. The name of Mr. Brothers stumbles himself and all men. Christ is the Prince, the King of kings, that will rule and reign in every heart; and all believers are his brothers; and when the Lord brings in his glorious kingdom, he will make his brothers kings and princes unto God: for his friends are his brothers; and for your sakes Mr. Brothers has suffered imprisonment, to shew what his brethren have suffered for the sake of Christ, in Mr. Brothers and me. There is a great mystery in his having been in prison near seven years; and I have suffered imprisonment in mind and heart, in temptation and persecution, in sorrows more than pen can paint or heart conceive, for near ten years.

So now you see a mystery,
 The man and woman plac'd,
 And bound as prisoners for to be,
 And every sorrow taste.
 And to the fall this calls you all—
 A mystery deep for man:
 Which at the time, the nations all
 In sorrow seem'd to stand.
 Tumult and war abroad did appear,
 Distresses were at home;
 And Zion's travails must be clear,
 When he and I did groan.

Encompass'd round with every sound,
 By man that is unjust:
 They said the same, my senses gone,
 And both alike were plac'd.
 But soon you'll see a mystery,
 When heaven frees our chains;
 Then your deliverance you will see,
 That never felt our pain.
 In heart and mind, what did we find?
 Temptations strong within,
 Encompass'd round with every sound,
 And sore afflictions seen.
 What we went through you do not know:
 But this you do discern,
 Because the prison's in your view,
 Which keeps the man from harm;
 While I without, so full of doubt,
 Feel every travail pain
 Of jealousy and misery,
 While faith and fear remain.
 Left to go on, and stumble men;
 Their senses all seem lost:
 They know not who does guide my hand;
 Nor can their wisdom boast
 That they could see as clear as me,
 Of what was hastening on:
 Nor how their bows now broken be:
 The wise men are become
 To miss their mark, and in the dark,
 They'll be benighted soon;
 And, like the blind, the wall can't find:
 They're sun-clouded at noon.
 If they can't see the mystery,
 To shivers all are broke,
 And, like the clock, strike sixty-three,
 And miss in every stroke.
 For thirty-one it struck at ten,
 And thirteen at eleven:
 But when it to the *middle* came,
 Two strokes alone were given,
 So it began, and so went on,
 With random work all round;
 And when unto the four it came,
 Full sixty strokes were found.
 So by the clock, from every stroke,
 No man could judge the hour;
 And so to men it now is come,
 'Tis all beyond their power.

For random work did all begin,
 And random work will end ;
 And you will see a mystery,
 In all that I have penn'd.
 And every line you'll find goes deep—
 To shivers all are broke ;
 For like the clock the wise men speak,
 And miss in every stroke.
 So if the hour you wish to know,
 You must look to the dial ;
 For like the stroke the words did flow,
 And every word did fail.
 As I have said, they were misled,
 As Ahab's prophets were,
 To tell the king for to go on
 In such a random war.
 But for the dial, it did not fail,
 But every hour did keep ;
 So all might see, that look'd at it,
 That random it did speak.*
 Now I'll explain what this doth mean ;
 The church clock it came from,
 That regular in hours went,
 But every hour struck wrong.
 So from the clock and from the stroke,
 I'll fully answer here ;
 The dial was true—bring to your view,
 The Bible does not err ;
 But as for men, they now are come
 To run their Bibles so,
 That every word they speak is wrong,
 The truth from none you know.
 For every hour's beyond their power,
 For man to speak aright ;
 Unless 'tis by the Spirit's power,
 To bring it to their sight.
 Then to the Bible you must look,
 To see how all is plac'd ;
 The man the truth he did forsake,
 And did his Lord disgrace ;
 To blame the partner of his soul,
 And cast the blame on heaven :
 The serpent must been screen'd from all,
 Had not *her* word been given.
 And now, alone, she makes her moan,
 And does for vengeance call,
 For men to free her misery,
 And break the bonds for all.

* The clock struck at random.

As man was bound, as she was found
 For to bring on his guilt,
 But she is free—a mystery—
 No prison she has felt.
 Because no blame she cast on man,
 Nor did her Maker blame;
 'Twas but the serpent she condemn'd,
 And now she cries the same.
 So how can she in prison be?
 Will you the woman cast,
 And say the serpent now you'll free,
 And let his malice burst?
 Upon you all it sure must fall,
 To strike the woman dead;
 Then with the devil you must fall,
 No advocate to plead.
 For if you stand, be't known to men,
 The woman must you free;
 And Christ in her must sure be found,
 In freedom left for man.
 For in the fall, I tell you all,
 She no man did condemn;
 When on her head the blame was laid
 The serpent did appear;
 And on his head the blame she laid—
 Will you condemn her here?
 Then Satan he a man must be,
 Much stronger than at first,
 And there's no way you can be screen'd;—
 Your advocate is lost.

Here I shall tell you the mystery of the clock. I
 was at Sowton, near Exeter. I was there one day in
 1796, and took notice of the church clock, how it
 struck. At ten it struck thirty-one—at eleven it struck
 thirteen—at twelve it struck two—at three it struck
 one—at four it struck sixty—at five it struck sixty-
 three—and at eight, they say, it struck forty; but I
 cannot remember every hour. It was then deeply
 explained to me as a type of the nation.—I am, &c.

JOANNA SOUTHCOTT.

Having received letters from many different men,
 that they are the gods of the earth, and the Lord will
 reveal himself to no other; their letters were an-
 swered to me in the following manner:—

“ Now I shall answer thee and all mankind. They shall know I am loving unto every one ; but to strip MAN of the pride, that the fallen angels had, I took a BONE from him in Paradise to preserve him at last. And therefore man alone is imperfect ; then how can an imperfect man aspire to perfection ? I tell thee there is no perfection in man ; and had he been made the perfect man alone, without the woman, Satan would have swelled him with as great a pride, as he did the fallen angels ; and men and devils would have perished together : for men would aspire to be gods, by the arts of Satan. Therefore the BONE that I took from MAN, and the TREE OF LIFE, which I preserved for man, shall be for his preservation at last. And all men shall know that the same hand that brought him the evil fruit, shall bring him the good fruit—and as a child is nourished by its mother’s milk ; so ye must become as new-born babes to desire the sincere milk of the word, that ye may grow thereby. And now all men shall know that the sincere milk of the word must come from the woman, that no man may boast. But when ye are come to stronger years, then will the scriptures be opened to your view.

“ For then you all will see the WINE ;
 That I’m the ROOT, and thou’rt the VINE ;
 And then the wine must all appear,
 And now the mysteries I shall clear :
 Man with his Maker did contend,
 But now it’s drawing to an end,
 That I shall so contend with all,
 And prove to man I knew his fall,
 Without the woman, would appear :
 And now, without the woman here,
 Do men as gods aspire to be,
 And say, the knowledge of the tree
 Is surely plac’d in them alone,
 And they as gods my mind have known.
 Men now as gods they may appear ;
 But I shall fully answer here,
 That they as gods shall never come,
 Till they are joined to their bone ;

And with the woman do agree
 To take the fruit held out by she ;
 And then I'll join them to the vine,
 And all shall know the root is mine,
 Who took the partner from my heart,
 As I at first the man did part,
 To take from him one single bone,
 To be his helpmate then alone.
 But as his helpmate he did blame,
 By her I'll put mankind to shame ;
 And as his rival will appear:
 I died the woman's guilt to clear,
 And now in her I'll clear the whole,
 And bring all to the gospel pole.
 " So let the BARREN WOMB appear,
 That I pronounc'd so blessed here:
 And see the paps that ne'er gave suck,
 So full of every perfect milk ;
 And perfect it shall now appear ;
 For all my gospel now I'll clear.
 As indignation I did see
 In my disciples for to be,
 To see the woman, on my head,
 Give me such honour as, she laid ;
 So on my head she doth appear,
 And honour to ME she brings here,
 Which men's proud hearts cannot approve,
 Because yourselves too much you love ;
 And all my love you have forgot,
 When I your ransom dearly bought,
 When nailed to the cursed tree.
 Appear, vain men, and answer me,
 How you can stand without your bone ?
 You say, you're gods, and gods alone ;
 Then gods alone appear to be,
 And never ask an help from me ;
 For I shall never help you here ;
 But in your helpmate all I'll clear.
 Because my ways are not like man's :
 You know not how I've laid my plan,
 For your redemption to appear,
 And prove my wisdom did not err,
 When I the woman first did form,
 Though man too soon my ways did scorn.
 And now, vain men, I'll scorn you all,
 That now despise the woman's call ;
 For you shall find I'm not like man,
 For to despise my Father's plan ;
 But in the woman I'll appear,
 And your redemption so I'll clear.

Then at the head I now must stand,
 The SECOND ADAM now to man,
 And bring the partner from my side,
 Whom I have pronounc'd to be the BRIDE,
 That over her I now do rule ;
 And man must judge his God a fool,
 To let a woman thus appear,
 In wisdom man can never clear,
 In arguments for to confound,
 That 'tis not like the heavenly sound,
 In every promise made at first,
 And here your happiness must burst.
 For now in Adam I do stand ;
 But as a God, and not as MAN,
 Though in your likeness I appear ;
 But now the likeness I shall clear ;
 For now I'll cleave unto the bride,
 As it by Adam was applied ;
 And to the bride I'll surely cleave ;
 Father and mother now I'll leave ;
 For to complete my Father's will,
 The woman shall the serpent chill ;
 For I in her will strong appear,
 And all her children strong I'll clear.
 And you shall find I am more than man ;
 Then how shall Satan foil her hand,
 Or dare to pluck her hand from me ?
 And now your weakness you may see,
 That you could never keep the bride,
 From Satan's arts that were applied ;
 But said she did you overcome ;
 Then now I'll turn it back on man ;
 For she shall overcome the whole,
 As I in power o'er her do rule ;
 As her desire in ME is plac'd,
 I'll answer now the human race.—
 And let thy words in print to stand,
 And then I'll boldly answer man ;
 That thy desire is all to me ;
 And I am the rival, all shall see,
 That is in power to keep the bride,
 And throw my Bible open wide ;
 Which I shall do now by her hand ;
 For now I see the pride of men,
 That they as gods would now appear,
 Did not the woman foil them here :
 And so she foil'd them at the first,
 When they in Paradise were plac'd ;
 And now the last she doth appear,
 And all shall find she'll foil them here."

Here I shall insert the lines that I am ordered to print, and which I never thought to have made public to the world; but now being commanded I must obey. I was ordered to chuse one of these two things, that is—to have an inheritance given me with my brethren and fellow-labourers in the Lord—or, when I had finished my work the Lord had given me to do, to depart this life and be with Christ. So death or life was put to my choice. But as my desire is not for this world, but to be with Christ, which is far better, I gave the following answer, which is the desire of my soul; but never intended to have made it public, though now I am commanded to do it. It is as follows: O my God, my answer is ready; when I have finished the work thou hast given me to do, for thy own honour and great glory, and the good of mankind; let me, I pray thee, have a building with God, eternal in the heavens.

“ And when the mighty work is wrought,
 Receive thy ready bride,
 Give me in heaven a happy lot,
 With all the sanctified.”
 For thou that know'st all things, know'st I love thee,
 And that I set no idol up above thee;
 I love thee more than life or interest,
 Nor hast thou any rival in thy breast,
 That with my Saviour I can now compare;
 For O the heavens to me would scarce seem fair,
 Unless I there behold thy glorious face,
 And coop all heaven in the dear embrace:
 So here, my Lord, my hand and heart resign,
 And let me say, my Lord alone is mine.

Here is the answer of the Spirit to the above words.

“ Then now I answer I'm thy Lord alone,
 And in thee now I'll lower the pride of man;
 And let their fig-leaves now for to appear,
 And say we're naked, now we all see clear.
 Because as gods we can't aspire to be,
 Though we are told so, as they now told thee;
 Then now I ask who 'twas that told them so?
 And will they answer now they do not know?”

Or will they answer, Satan in disguise?
 Then I will answer, men will now act wise,
 And then as gods I'll make them to appear,
 And give them clothing they did never wear.
 For on the serpent both must cast the blame,
 And then they'll find that I am God the same,
 As in the new creation at the first;
 And in the woman did man's pleasure burst;
 When from his sleep he did awake to see
 His perfect likeness in the woman be,
 A happy union then did soon take place—
 Awake, awake, O all ye sleepy race,
 And see your helpmate stand before your eyes,
 Which soon in wonder will you all surprise.
 Much more than Adam was surpris'd at first,
 And more than Adam's shall your glory burst,
 To see your helpmate then for to appear,
 And bring such news as you did never hear,
 And bring such knowledge to the sons of men,
 And see the good fruit to be handed down:
 Then all together men will stand amaz'd;
 In heavenly raptures men will stand and gaze—
 " To what new pitch of knowledge are we brought,
 " To know our Maker, by a woman taught!
 " To be our father, and to be our friend,
 " To see our Saviour, now from heaven descend!
 " With heavenly wings then gliding from above,
 " With transport joy, we see the harmless dove,
 " Bone of our bone, and flesh like ours to be;
 " Is this the hand that Satan did betray?
 " Is this the hand our Saviour did redeem?
 " Then now we see the fountain, and the stream;
 " As from the woman he did come at first,
 " And in the woman doth his glory burst;
 " And in the woman it doth all appear;
 " And now we see the light divided here:
 " The man in darkness he appear'd at first,
 " But from the woman did the light then burst;
 " And in the woman we do now see clear
 " Our Maker's wisdom, when he form'd her here.
 " O, blessed Maker! how could Adam blame?
 " We see thy wisdom, and admire the same.
 " Blest be the fruit, now given from her hand;
 " We see thy wisdom in the woman stand;
 " That all alike we may be perfect men;
 " And 'tis by faith we must perfection gain;
 " And 'tis by faith the promises were made;
 " Our Maker's wisdom cannot be betray'd.
 " So by thy wisdom we'll receive our bone,
 " And then these promises are all our own;

" Because we know she there was took at first,
 " And now our bone returns it back at last :
 " For we, like Adam, all have been asleep,
 " But now, like Adam, we may wake and weep ;
 " With joy and gladness we may now behold
 " Our Maker's goodness H^E doth now unfold ;
 " And plain we see we are not perfect men,
 " Until our bone is join'd to us again.
 " And here's the pearl that we find was hid ;
 " And here's the fountain that at first was laid ;
 " For sure H^E wisely then did lay the plan
 " To raise the house of clay as he began.
 " For now his building he hath all gone through,
 " We see the beauty, and the house, we know,
 " Is like the corner stone was laid at first ;
 " And in this likeness all our joys do burst ;
 " And in his likeness it doth all appear ;
 " We see no shadow of a turning here.
 " So altogether it is like our God ;
 " He doth not vary, as before he said.
 " Then how shall man like God for to appear,
 " If he do vary from his Maker here ?
 " For every turning, now we plainly see,
 " Is found in man, that now doth turn from H^E.
 " Then how God's likeness can we see in man,
 " That from his Maker lays his every plan ;
 " And judge his ways are clean before his sight,
 " And crooked now he makes the paths so straight ?
 " And by these crooked paths we now see clear,
 " That God is right, and man alone doth err,
 " As he doth vary from the ways of God.
 " And now the fall of Eve is clearly shew'd :
 " To be as gods brought on her fall at first ;
 " To be as gods the serpent now doth burst :
 " As much in man we see him to appear,
 " As in the woman, when he made her err.
 " So now in both we plainly see the fall ;
 " And now our God we see is all in all ;
 " And all in all H^E doth to us appear :
 " And now the day-light we do see most clear.
 " If we will come to be the sons of God,
 " We must confess the truth of what he said—
 " It is not good for man to be alone ;
 " We all came naked from our mother's womb ;
 " And naked thither we will now return,
 " And of her spirit let us to be born.
 " Because the mystery now we plainly see,
 " Christ's kingdom we must all enjoy that way."
 For now, like Moses, ye must all appear ;
 Put off your shoes, the ground is holy here ;

For in your shoes, I say, you all do stand,
 And in your wisdom, I do now see men
 To stand with boldness out against their God ;
 Then you may tremble all at Moses' rod.
 If he puts off the wisdom he hath plac'd,
 And now, like Moses, will his God embrace ;
 And now to stand like Moses, heretofore,
 Put off his wisdom, and I'll say no more.
 And to God's wisdom let him now submit,
 And then he'll put the shoes from off his feet ;
 And then the flaming bush will fast appear,
 And Israel's children may begin to fear ;
 And say, my face they tremble for to see.—
 Deep are the lines, and great the mystery ;
 As many Moseses, I say, are found,
 To cast their wisdom, all to hear the sound ;
 And so their shoes already they've put off,
 I mean their wisdom ; now I've said enough.
 Then to the flaming bush they may appear,
 And then my voice, I say, they'll surely hear :
 For deeper mysteries lie before your view,
 From types and shadows, all my Bible through ;
 But when the substance doth to you appear,
 Then every mystery I shall surely clear."

Here I shall insert part of two letters, that I sent to two reverend divines, on the 6th of December, 1801, in answer to two dreams of the former, and other things relating to the latter ; the whole of which may perhaps be given to the world hereafter.

Reverend Sirs,

I beg pardon for troubling you with a letter ; but conscience compels me : and I am commanded to write to you from your dreams. The Lord is the same, yesterday, to day, and for ever. He warns by dreams and visions of the night ; and the angels of the Lord are ministring spirits. You are warned in your dreams of dangers that will fall on ministers ; if they are now careless in looking into these mysteries, and do not awake as men out of sleep. This was my prophecy in the beginning—that when the sword of war ceased, the sword of the spirit must begin. That meaneth, men disputing by words, like swords contending with each other. They that are led by the Spirit of the

Lord believing and looking for Christ's kingdom, and pleading for it : and they that are led by the spirit of the devil, believing all a dream, and pleading against it. So this controversy will be among men upon the earth, as it was among the angels in heaven, when Satan and his party were cast out : and so it will be now upon the earth. A holy war will now ensue : and Satan and his party be cut off from the face of the earth. For now the Lord will try men—Who is for him, and who is against him. They that are for him will possess his holy mountain ; and he will take the stumbling-block out of the way of his people ; and they shall enjoy his glorious and peaceable kingdom ; but those that are against him he will cut off from the face of the earth, as the angels were cast out of heaven. Satan must fall, and all his friends must fall with him, as the angels did. The Lord will send out his destroying angels to go through the land, and will cut off men faster by the plague, pestilence, or some other diseases, than they were by the sword of war. But judgment will begin at the house of God : that is, with the shepherds of his flock. If they will not give them the warning their blood will be required at the shepherds' hand, if they die in their sins. Therefore, it is written, their teachers were blind guides, and their priests were polluters of the sanctuary. Woe unto them that go unto them ! For now if the blind are leaders of the blind, they will all fall into the ditch together. So this danger stands before you, and all shepherds, if you do not awake, as men out of sleep. Now I shall come to the other dream, of the horse carrying you into the pulpit, and you there finding these words, "*and Jesus wept.*" Then now reflect on his love to man : and now he is come to try men's love to him ; and he finds them every where, and in every place, cold and lukewarm. Then may he not weep, to see his love so great for man, to shed his blood for their sakes, and they so dead and cold to him ?—"The ox knoweth his owner, and the ass

his master's crib; but Israel doth not know: my people do not consider." Your horse knew his owner, and his master's crib, to carry you into the pulpit. But mark what words met you there,—*"and Jesus wept"* to see you had no salt in yourself, but was carried away by every wind that blew. The Lord hath set an example for man, by saying, "I will go down, and see whether these things are so as they are come up before me." The Lord did not want to go down to know, for his eye is every where present; but he spake these words as a pattern for men. When strange things are brought before them, deep and weighty, they ought to go down and know if it was so; that they may be clear when they judge, and just if they condemn. Now judge for yourself, Sir, if your text may not be applied to you, and unto all ministers. Is there not cause enough to say, *"Jesus wept!"* Judge the writings which way you will. If you judge them not of God, where is the regard for his honour and great name, to suffer a woman to go on, and to say the Lord saith, if he hath not spoken? All the letters I have written to ministers in his name, from 1793 to this time, must now be brought forward before the whole; and how will ministers answer for themselves, if they judge it not of God? For it is written, "thou shalt not suffer sin upon thy neighbour." *Lev. xix. 17.* And this is the sin they ought not to suffer. Yet they are suffering the greatest sin that ever was committed in the world, if they judge the writings not of the Lord—to see his name branded throughout the world—to say he is come in the spirit of prophecy, speaking in the woman, to warn all men of his coming in majesty and great glory and great power, to save his friends, and destroy his foes. Now if I have said what the Lord hath not spoken, are not all the woes pronounced against me? And would not men shew their love to God, to put my foolish tongue to silence; not to rob God of his honour and

brand his name with arts and lies, if they be lies? How ready are men to contend for their own honour! then ought they not to contend for the honour of God? But on the other hand—if it be of God, let men judge for themselves. When our dear Redeemer came to bear the blame, man cast on him in Paradise, how ready were men, how warm and zealous to cast it on him, and say, “crucify him, crucify him!” They were not wanting to bruise his heel; but now he is come in the spirit to fulfil the prophecies given to the woman, to bruise the serpent’s head, how lukewarm is man now found! Not caring whether his head be bruised or not: but sooner say, with the Jews of old, “his blood be on us, and upon our children:” we will not try to bring it on the head of the serpent. Yet all men know it was prophesied, that the day of vengeance was in his heart. *Isaiah* lxiii. So it must fall on man or devils. May not this unkind, cold return in man, grieve the Holy Spirit of the Lord, and meet every minister at his pulpit door with these words, “*and Jesus wept!*” This letter I was ordered to send to you with these words—“Whether he will hear, or whether he will forbear, speak my words unto him.” I was ordered to have your name written in the sealed book; and you are at liberty to come and judge for yourself. I know the expense of the journey is great, but the love of Christ to lay down his life for man was much greater. Consider what a thorny journey he undertook for man. Fatal indeed must it now be for all men, if no man would undertake a journey for his sake, to find out the truth of these things.

“ For as the dream did so appear,
 The roads are so for man;
 The shepherds may begin to fear,
 They’ll feel my heavy hand:
 If they stand out, so full of doubt,
 They all will tumble down;
 The horse and rider I shall throw,
 That will not judge the sound.

I well may weep, to see my sheep
 Such careless shepherds have ;
 When I've shewn them all so plain,
 How they their flocks may save.
 In Adam's stand I now demand
 The man for to appear ;
 And tell me, from the woman's hand,
 Why he denied me here.
 Will you begin as Adam then—
 " The woman we obey'd ?"
 Then I'll confess the fault is mine,
 If you be now misled.
 But if you flee another way,
 As man obey'd at first,
 When Satan's arts did her betray,
 And death on man was cast ;
 I told you then, ye simple men,
 That he would bruise my heel ;
 And just the same I told you then,
 The serpent she would foil,
 To bruise his head, as it was said,
 And now his head I'll bruise ;
 If you like Adam now proceed,
 And don't her hand refuse.
 For I'll begin to plead for man,
 This way I cannot blame ;
 He first obey'd, as she hath said,
 And now he has done the same.
 Then she and I the cause must try,
 And man must sure be free.
 In Adam's innocence you're found,
 In true simplicity.
 Five thousand years, ye now see clear,
 Five men have right obey'd,
 That now together sealed are,
 And six in part are laid.
 But like the date, it came too late,
 To have the letter through ;
 And so 'twill be, the end you'll see,
 The century all shall know :
 'Tis now too late, the book is shut,
 And all is sealed up :
 The six did come by my command,
 And Satan here must stop.
 For I'll begin to place these men,
 To every thousand past ;
 And first from Adam I'll begin—
 He right obey'd at last :
 And Noah then I'll prove the same ;
 And Abraham must appear ;

And Daniel in the lion's den ;
 And Moses' rod is near.
 So for the six, I now will fix
 The shortening of the days ;
 In true obedience, like the rest,
 And all shall see my ways.
 That it is come so much like man ;
 The century's now to late
 To have the thousand years to stand,
 Like every other date.
 So I'll begin to seal up man,
 That now obeys my word ;
 And strike the lintels of the doors,
 And send my glittering sword,
 For to go through, you all shall know,
 And Pharaoh's host destroy ;
 My sealed number now shall come,
 My kingdom to enjoy.
 So 't shall not stand, by my command,
 As it hath stood before ;
 And it shall never come to pass
 As men suppose it here.
 For I'll go on as I've begun,
 And all I'll now go through ;
 And as the people cursed thee,
 I'll bring it to thy view,
 They shall not stand, against thy hand,
 For every soul shall fall ;
 And now you all shall see my ways,
 I will destroy them all.
 So ask a sign, and thou shalt find,
 The sign it shall be given ;
 And all shall see it so shall be,
 When I the lump have leaven'd."

The latter part of these verses was addressed to the latter divine, and which was explained to me from a dream of Mrs. Jones. She dreamed she heard me reading my writings, and also the seventh chapter of *Isaiah*, the 7th and 11th verses particularly. Soon after she told me the dream, I went to Mr. Taylor's; and a lady who was there, and who firmly believed my writings herself, told me how much she had heard me cursed, as they said, peace and plenty were come, and they judged every thing would go on well, as it had for years past; but as it is in the 7th

verse, it will not stand according to their judgment; and as the sign is mentioned in the 11th verse, it is now said to me, I shall ask a sign, and it shall be granted me, to the convincing of you and all mankind. I shall conclude this with the words I finished the former divine's letter. I trust you will pardon the liberty I have taken, as I have not done it of myself; but sent you a letter as I was ordered by the Spirit, word for word, perfectly as indited to me by the Spirit. So I have forwarded it to you, and I trust the will of the Lord will be done in you, and by you. I shall be happy to see you in Exeter, with the other ministers; for then you will be a clear judge for yourself.—I am, &c.

JOANNA SOUTHCOTT.

I shall now give some faint description of the manner in which I was led in 1792, which brought me to my prophecies. My religion is that of the established church of England; but being of St. Paul's mind, to try all, prove all things, and to hold fast that which is good; knowing God is no respecter of persons; but in every place where his Gospel is preached, it is said, the Lord is in the midst of them; I attended constantly my church, forenoons and afternoons, and received the sacrament; at the same time I also attended Mr. Westley's preachers at eight o'clock in the mornings and at six in the evenings; these hours not interfering with the service of the established church; but did not then join their society, though I was much invited to do so. But at Christmas, 1792, by divine command, I was ordered to join the society, for ends I should know hereafter, for something should happen in the class meeting, which would be the means of convincing the people. So I joined them as commanded, but nothing happened till the Easter following: the Good Friday I was more than commonly struck with the love of Christ for man; and all his love and

sufferings, from the manger to the cross, appeared before me in such lively colours, that it would be fruitless to attempt to pen the feelings of my heart. The Sunday following I was deeply struck with hearing the 24th chapter of St. Luke's Gospel read, and particularly noticed these words in the 25th verse, "O, fools, and slow of heart to believe all that the prophets have spoken! Ought not Christ to have suffered these things and entered into glory?" And how he expounded to them in the scriptures. This brought all the scriptures to my remembrance the following day, and thinking with myself, that I might say with our Saviour, ye fools, and slow of heart, to disbelieve them! How true is God to his word, how true to his promises! My past life with the Bible came quick to my remembrance: and I began to meditate on what manner I was sent to Exeter, praising the Lord in my heart for all his goodness towards me. I was then answered I should go to the class meeting and speak of these things, that had been called to my remembrance. But thinking with myself, no one spake of past experience in a class meeting; how should I go to act different from others? But I was answered, if thou art afraid to speak of the goodness of God, I will take it from thee. For now thou art comforted, strengthen thy brethren. This made me speak of the manner of my coming to Exeter in the class meeting, which you will see in my fifth book. Thus I thought they might judge me simple, and I was much confused whilst I was speaking.

The day following I had a cloud come over my soul in the morning, and all my comfort seemed gone. I went alone, and was earnest in prayer, as the comforts of the Lord seemed to have left me. I was answered that the people at the meeting were malicious against me; hearing me speak so much of the goodness of God, they had been in prayer that the Lord would take it from me. At these words I started

with confusion, and said to myself, *it cannot be* ; they are too religious men ; and Mr. E—, I know to be too good a man. I was answered, it was not he ; it was the rest. But he wished me out of the society, fearing I should hurt the people. I said why had he not told me so ? I was answered, by the Spirit, because he was afraid to offend thee. This occasioned me to be drowned in tears, and I said to myself, I would not be offended ; and judged I was going out of my senses. Tears and prayers were my private companions, and I began to reflect upon myself, that ever I thought so much of the scriptures ; and called to my remembrance my father's words, who often used to say to me in my early age—" Joanna, my dear child, why dost thou exercise thyself in things too high for thee ? It must be milk for babes, but wine for men of stronger years." This was often his gentle reproof, when seeing me affected in reading the gospel. Here I thought his advice good, and determined in my heart not to ponder so deeply as I had done ; but the more I thought to give it up, the more the Bible broke in upon me, and seemed as though I had ministers preaching in my ears. In this confusion I spent the day in tears and prayers, and could have said with St. Paul, whether in my senses or out of my senses I could not tell ; but trembled for fear I should have lost them.

It is fruitless to pen the particulars of that week ; but at the end I was powerfully told that I should go to the class meeting, and tell the people what had happened unto me ; and what was also in their hearts and thoughts concerning me. This I trembled to do ; but being threatened that the Lord would withdraw his Spirit from me, if I did not do as I was commanded ; this made me go with trembling steps ; and when I came I thought many times I should have fainted at the meeting, as the class leader began with these words, " let us come to the purpose of the things that are present, and say no more of the things which are past." This took all fortitude from me, and I thought of leav-

ing the meeting, as I grew faint ; but was answered I should not—and then the Lord restored my courage, and I told them I thought it was the powers of darkness that had given me such an account of them, that such things as before-mentioned were in their hearts and minds concerning me, to set me against them. But finding the class leader was silent, and the men looking one upon another with confusion in their countenances ; I began to grow jealous and thought to myself what can all this mean ? I was answered by the Spirit I should leave the meeting for good.

The next day I was earnest in prayer, being jealous for myself as well as for them : but I was answered what I was told was the truth—the very hearts and thoughts of the men. I said to myself, Mr. E. is a good man ; and I never will believe any other. I was answered that Mr. Eastlake was a good man, and an humble Christian before the Lord ; but he must come more out of himself, and rely more upon the wisdom of God. I will make this a deep convincing proof to him and to all mankind.

This strange working of the Spirit within, and seeing every face formed against me without, of these my companions, whom I thought religious, made me weary heaven with prayers, to know if it was the command of God or not ; I mean the going to speak as I had in the class meeting. Thus I continued for four days, pleading the words and the promises of God : when all on a sudden I thought the voice of the Lord came to me with power—“ *It was I the Lord that sent thee unto them ; and my loving kindness I will never take from thee : it is impossible for man to attempt it ; I bid men pray for mercies, but not to direct the hand of the Almighty.* ” Then followed the words spoken in verse in my first book—

“ In thunder now the God the silence broke,
And from a cloud his lofty language spoke :
Who, and where art thou, O fond, presumptuous man,
That by thy own weak measures mine would span ?
Undaunted as an equal match for me,
Stand forth, and answer my demands of thee ;

But first let thy original be trac'd,
 And tell me then what mighty thing thou wast,
 When to the world my potent word gave birth,
 And fix'd my centre on the floating earth ;
 Didst thou assist me with one single thought,
 Or my ideas rectify in aught ?”

These words were delivered to me in a voice, which seemed to mix both love and anger together ; and this made me earnest in prayer to know its meaning ; and I was answered, the Lord was angry with them for directing the hand of the Almighty, whose ways were as far from man's ways, as the heavens were distant from the earth. These strange things brought me into a slow fever ; for I brought myself almost lifeless by fervent prayer. I then went into the country to my sister's for the benefit of the air ; where the powers of darkness so strongly assaulted me for ten days, as is written in my first book. So my controversies began with the devil, and will end with men ; for as the different spirits invisible I contended with in 1792, so now I shall contend with the same spirits now visibly in man.—The spirits of the Lord working in one part, and the spirits of darkness working in the other : for I find the spirits of men now visible, as I found then the spirits invisible.

But here I shall proceed to give a further account of what happened in 1792. After the powers of darkness had left me, and the Spirit of the Lord came strong upon me, and renewed my former strength ; I returned back to Exeter, and was persuaded by some of my friends to join the society again ; but I told them what had happened, and assured them it came from the Lord, and that I knew it ; at which they marvelled, and could scarce give it credit. The next day I was powerfully answered in prayer, that *it was true, and it was from the Lord* : and I should go to Mr. E. and he would confess the truth ; and the Lord would draw him by another man to come to me. The Sunday following I met the man, and he en-

treated me to join the meeting again. I told him they had judged me wrongfully; and asked whom we ought to obey, *God or man*? He answered, the Lord; I told him that I had; and would never more go to the meeting, unless Mr. E. would tell me the truth. He said he would go to Mr. E. and would make him come to me; and was as good as his word. Mr. E. came, and I told him all I have written, and as much more. He confessed all was *true*; but wished I had told them, that the Lord had commanded me to speak of past experience; for then he said no one would have been offended; but there had been a great deal said about it. He then desired me to come and join them again. Finding the truth of all, I returned home and made a promising prayer, that, as the Lord had been so gracious and good to me, to lay every heart open before me, and every tongue to confess the truth; I would live in perfect obedience to all his commands, so long as I lived; and earnestly prayed, that the Lord would not suffer any wrong spirit to deceive me, but keep me as in the hollow of his hand, as the apple of his eye, and that by the God of truth, I might be led into every truth.

The morning following the Spirit of the Lord broke in upon me, and I was ordered to go to the class meeting in their own wisdom, and tell them that the Lord had sent me unto them, to reprove their harsh judging; for who is he that judgeth another? They were no doers of the law but judges; and they should not direct the hand of the Almighty; for his ways were not as man's ways, or his thoughts as man's thoughts. Thus being ordered to go and reprove them, chilled my heart and soul within me; well knowing, if they had been offended with my speaking of the goodness of God to me, they would be much more offended, if I went to reprove them: so that I thought it impossible to go; but I was answered by the Spirit, that I should remember my promise—

“ When thou hast made a vow to God,
Defer not then to pray;
For God has no delight in fools,
Who mock him in delay.”

These, and many more words to the same purpose, made me determine, if they were all against me, suffer what I would, I would persevere, and do as I was commanded. But the powers of darkness pressing hard upon me, my own fears began to alarm me, thinking I should not have strength of mind, nor utterance of speech, to go through, without some assistance : therefore I prayed the Lord would permit me to go to Mr. Eastlake, the class leader, and consult with him. I was answered—“ go to Eastlake, and do as he directs thee, and thou wilt see what man is !” The Saturday night I dreamed I was in St. Peter’s church, Exeter, and trying to seat myself on a chair, it gave way, and I was near falling. When I awoke, I was answered by the Spirit—“ so will Eastlake deceive thee. Thou trustest in man, and thou wilt see what man is.” When I came out of St. Peter’s I spoke to Mr. Eastlake, and said I had something to say to him ; but he very coolly answered, and addressed another man, not heeding my words. I then followed him slowly till he came near his house, when the man left him ; he then looking coolly on me, said, he would speak to me another time. At this I felt as though a dagger had been put to my heart, and jealousy arose in my breast—I went into the fields where I might have liberty to indulge my sorrows alone. Deep were my thoughts, tears, and prayers—jealous for myself, as thinking so good a man as Mr. Eastlake could not err. I was answered—“ if it be of man, it will come to nothing : if it be of God they cannot overthrow it ; lest they are found to fight against God. But thy friends are like Job’s friends ; because they cannot account for the manner of God’s strange dealing with thee : they are sometimes silent ; and when

they speak they speak wrong." In this confusion of my heart, I went into a building made for cattle, and took out my common-prayer book, and opened to the 110th psalm, and was deeply struck with these words—" *Thy people shall be willing in the day of thy power ;*" which gave me much comfort. I then opened to the 72d psalm, and was struck with the 18th and 19th verses—" *Blessed be the God, the God of Israel, who only doeth wondrous things : and blessed be his glorious name for ever ; and let the whole earth be filled with his glory.*" The psalms, with many powerful words coming to me, seemed to administer some consolation to my wounded heart ; yet still jealousy alarmed my breast, fearing I was led into some errors, and in a retired manner alone I spent the day. In the evening I was earnest in prayer, that the Lord would direct me aright ; and I was answered, " then have thy conversation aright." This alarmed my jealousy, that all I had been doing was wrong ; and I said, *how aright ?* I was answered, " have thy conversation in the world, and give up thy thoughts of religion, and all will be well." This I knew came from the powers of darkness ; and said to myself, it is written, " ye shall have your conversation in heaven, and commune with God in your hearts, and he will commune with you." I was answered—" if thou doest these things, thou wilt lose thy senses ; if thou doest not give up troubling thyself so much about religion." I said to myself, what then will become of me ? If I give up religion, I am lost for ever ; and I had rather lose my senses than my soul. I was answered—" why canst thou not do as others, who mind the world and all is well ?" Thus being answered by the powers of darkness increased my sorrows, as I well knew such arguments never came from the Spirit of the Lord ; and my troubles seemed greater than I could bear. I was then answered—

"heaviness may endure for a night, but joy cometh in the morning."

"A tedious night shall a bright morning have,

"And then thy soul shall take her old abode,

"And cloth'd in flesh thou shalt behold thy God."

These words gave me ease, and I wished for the dawn of the returning day. I was much comforted in the morning; and after sitting at my labour many hours, pondering in my heart all that was past, and thinking with myself, why I was ordered to do all as Mr. Eastlake directed me; and he had directed me to nothing, but deferred to another time; then an holy fear seized my soul, and I felt as though I had been in the presence of the Most High: when a powerful voice came through me—"I no more intended thou shouldest go to the class meeting to reprove them, than I intended Abraham should offer up his son Isaac. I only did it to try thy obedience; and as far as thou hadst in thy heart to obey, so far will I reward thee. For now will I swear unto thee, as I did unto Abraham, that I will make with thee an everlasting covenant, and I will save thee with an everlasting salvation. Thou shalt prophesy in my name, and I will bear thee witness." What followed you will see in the 27th page of my first book.

Here I have given my readers in what a strange manner I was led on to believe the words from the truth I had been told, of what was in the hearts and thoughts of men. Here the wisdom of God may appear foolishness with men; and I must answer, that the wisdom of men hath appeared foolishness with me. For as Hezekiah, who was a good man, when the Lord left him to himself to see what he would do, did wrong; so I see all men, when left to themselves, do wrong. Here I shall drop this subject, and insert an anonymous letter that was sent to me by the wisdom of man, but who was ashamed of putting his name to it; and well he might. How unmanly do men appear, to take it upon them to reprove a woman,

and not have manly courage to own their names, fearing their deeds should be reproved ! So they loved darkness rather than light, because their deeds are evil. Now I shall put this wise letter in print, and shew the writer he hath gathered his light from the moon : but when the light of the sun arises, the light of the moon disappears ; for the moon cannot lighten the day ; neither can the writer of this letter answer one word of a thousand, when I begin to point out the day-light to him. Here follows his letter, word for word.

“ Mrs. SOUTHCOTT,

“ Time and circumstances, the best tutors of all others, I should suppose must have opened your eyes, and have convinced you, *and your deluded followers*, that your communications are not from the fountain of truth. Had you or they been open to conviction, the lame excuse concerning your father's death on the 22d of September, was sufficient evidence to prove you in error : but admitting *that had not*, the death of the worthy Basil Bruce, surely was more than enough to determine the whole business ; as you positively declare that the Lord had chosen him and his father to go to Exeter and judge your writings : but it was as though the Lord had spoken with an audible voice, he died the very night that the rest set off for Exeter. Your trifling attempt to interpret this solemn affair, only proves that the Lord knows not to-day what he shall do to-morrow. I may, perhaps, be told that the Lord has been pleased to deal in this way with his prophets. Such an answer as this may satisfy those who do not judge for themselves : but those who have made the Bible their study, and even the writer of this, is ready to prove that the Lord never gave a positive command, and like a weak man, repented of what he had done ; disannulling his former command :—this is making the eternal Lord of Heaven more inconsistent than the fabulous heathen gods, who, when they decreed or swore by the infernal Styx, never violated their oath.

“ But were the circumstances I have mentioned incapable of convincing you, and your followers, surely the present one before them is sufficient ;— you tell them that this *last May* would be “ *a fatal May for man,*” and that as soon as June made its appearance people were to be convinced that your writings were given from the Spirit of truth. May is past, nothing uncommon has taken place ; June is here, yet all things remain as they were : what miserable excuse is to be brought forward now ? Is *the fatal thing* to be understood to mean, that a few letters have been sent to a parcel of men, the greater part of whom neither believe in God, Devil, Heaven, or Hell ? Alas ! my good woman, open your eyes, and read your Bible. This is the command of the Lord, “ *they have Moses and the prophets.*” Now then let us be honest to God and ourselves, and be tried by the word of God. When the children of Israel desired to know how they were to know a true and a false prophet, Moses says, “ *If thou say in thine heart, how shall we know the word which the Lord hath not spoken ? When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken ; the prophet has spoken it presumptuously : thou shalt not be afraid of him.*” Now, agreeable to the positive declaration of the word of God, you have spoken presumptuously ; as the things you have mentioned have neither “ *followed nor come to pass ;*” from which it appears evident, that you have presumed to speak in the name of the Lord, what he has not commanded : therefore I refer you to the 20th verse of the same 18th chapter,—“ *but the prophet which shall presume to speak a word in my name, which I have not commanded him to speak, even that prophet shall die.*” Ezek. xiii. “ Thus, saith the Lord God, Woe, unto the foolish prophets, that follow their own spirit, and have seen nothing ; they have seen vanity and lying divination, saying the Lord saith, and the Lord hath not sent them, and they have made others

to hope that they would confirm the word. Have ye not seen a vain vision, and have ye not spoken a lying divination? Whereas ye say the Lord saith it, albeit I have not spoken, and mine hand shall be upon the prophets that see vanity, and that divine lies; they shall not be in the assembly of my people, neither shall they be written in the writing of the house of Israel, neither shall they enter into the land of Israel."

"It has been a custom with me never to condemn any one. Whenever I have done so from my own spirit I have generally found myself in an error; which has given me pain; if the sacred word condemns any one, they stand condemned without my poor condemnation; but whenever the word of God condemns, I should be a traitor to the truth, if I was to say, it is not so. I, perhaps, may be told that many things mentioned by Mr. Brothers have not come to pass, and that those who have taken up your writings may with as great propriety believe what you have said, though it has fallen out contrary, as to believe Mr. Brothers, whose writings they profess to believe; but it is not possible, so far, to prove that any one thing he mentioned has ~~erred~~ in its accomplishment; even the very dates have not yet failed;—whenever they do, be assured such communication cannot have been given by the spirit of God.

"The writer of this hopes you will have honesty and candour enough to let the whole be read before *those poor deluded men your followers*; he has no objection, if it is necessary for the sake of defending the word of God, to come forward; but as he seeks neither applause or popularity, he for the present conceals his name: but if you are afraid of coming to the only fountain we have given us for determining what is true, the contents of this letter will be given."

* * This letter was received Monday, June 21, 1802.

The following are the names of the gentlemen

alluded to in the above letter, *under the name of poor deluded men*: they being convinced that Joanna Southcott's writings are of divine authority, and published by divine command, particularly request their names to be published to the world at large in this book. Rev. Stanhope Bruce, Rev. Thomas Webster, Rev. Thomas P. Foley, William Sharp, George Turner, and John Wilson. One gentleman being absent, we have not taken the liberty of inserting his name.

Now I have given my readers the anonymous letter that was sent me, I shall now answer for myself, *to such poor deluded men*, who judge of things they know nothing about; but like men looking in the fervent sunshine, whose bright splendor is too strong for their eye-sight; and going into a dark room become sun-blind. And this is the darkness of men's understanding: seeing the day-light of the gospel thrown open before them *by a woman*, bright as the fervent sun; truths of the prophecies clear as the moon; which is as much too strong for their weak judgment as the fervent sunshine is for their eye-sight—for they can no more look into the divine brightness and beauty of the one than the other. And thus being lost by the divine beauty and splendor, they go and consult with their dark benighted minds, where no light is; and so they grope for the wall like the blind. I will not say the writer of the above letter was a fool; but I say he is a man void of understanding, and has concealed his name knowing that if his deeds were brought to the light, he would be reprov'd: and then he could not answer for himself.

But now I will answer for myself. It was written, if my father died at the appointed time, then Christ's kingdom must be established at whatever time my writings were proved; but if he did not, Christ's kingdom would not be established at that time. Before the appointed time was up I wrote to one of my friends, and said my father must out-run the

time specified, though when I wrote the letter he appeared to me to be a dying man; but he out-ran the time as I said. I then wrote to another of my friends, that he would die at a time he was not judged to die—unexpectedly and suddenly it would appear. Now I must inform my readers that the very day my father was death-seized, I saw my brother-in-law, and asked him, when he saw my father? He answered, last week; and he never saw him look better; and thought he would out-live him. A few days after I received a letter that my father was dying; and when I came to see him, found he was seized with convulsion fits, which caused his death, the very day my brother judged he would out-live him: and my sister's son said the week before that he thought his grandfather would live for ten years: he looked so well, so ruddy and lively. So my father died according to my prophecies spoken of him, having out-run the time I said at first, and died at a time unexpected at last—and so will the coming of Christ's kingdom be.

And now I shall answer for Mr. Bruce. I grant he was chosen with his worthy father to judge of my writings, as one of the twelve; and as they were coming down to Exeter to judge them, he was called to his Father in heaven; so he went one journey to Christ's kingdom in heaven; while his father was pursuing his, to prove Christ's kingdom upon earth. And here the father and the son were separated on earth, at the second coming of Christ; that was compared to the shadow of Christ; as the Father and the Son were separated in heaven at the first coming of Christ. Now let the blind to see, and the deaf to hear. Mr. Bruce and his son were compared as types and shadows of the Father and Son in heaven; but how could this shadow be perfectly like the substance, if they had not been parted on earth, as they were in heaven? For as the Son of God left his Father's throne, and came down to dwell amongst men, when he came to bring in his

gospel, to be wounded for our sins, and to be bruised for our iniquities, and the chastisement of our peace was laid upon him; to be the judge of all men, he dwelt amongst men; and so the father and the son were divided, that they might judge together of heaven and earth. Now I must answer, that the worthy Mr. Bruce was chosen with his father to judge of me and my writings, when the saints must judge the earth. So to make the perfect likeness of the Father and Son, the Lord parted them on earth as they were parted before in heaven—that the son might ascend up into glory, and judge of things in heaven, while the father is judging of things on earth; that the son might give up all judgment to God; and be a clear proof to man of the second coming of Christ, by parting the father and the son at his *second coming*; as the Father and the Son were parted at the *first*. So this brings the shadow and the substance together.

“ For now the last is like the first,
 And now my kingdom it shall burst;
 For as the shadows do appear,
 Just so the substance I shall clear.
 The Father and the Son were plac'd as *one*,
 But when the prophecies of man were come,
 They then divided, and the Son, you see,
 Did leave his Father, and came down to ye.
 But *unbelief* did then in man appear,
 And now the likeness I to all shall clear;
 For now the second coming does appear,
 The father and the son are parted here:
 But see, in judgment they stand both as one;
 And now unto the purpose I shall come.
 Judges together I say both do stand,
 And all may see it by his written hand;
 How both in judgment these two do agree.
 And now I'll answer all the mystery;
 Should I as simple now like man appear,
 And say the likeness I shall now compare;
 To part the father, and to take the son,
 To shew the likeness did in heaven begin,
 To tell the truth I knew they could not bear;
 But mark the letter, and you may see clear;
 I said the mourning it was sent for *me*,
 And with the ointment it should all agree.
 For well you know the son on earth did fall;
 I said the funeral soon would prove his call;

That like the Son he would to all appear,
 And by his death I'll prove the likeness here.
 But if the likeness I had made more plain,
 Could they have borne it *then*? (his friends I mean.)
 Oh simple men, for to direct your God!
 I told his death though 'twas not understood;
 And so my gospel I did speak the same,
 And now I'll answer, O ye simple men!
 I said *the buildings* I would soon destroy;
 But let the meaning men for to enjoy,
 The devil's wisdom he in them had plac'd.
 But now be wise, O all ye fallen race:
 For as that mystery you did not see plain;
 Then now by Bruce the same you do contend;
 Though plainer mysteries lay before your view,
 He was the judge, I'll prove his judgment true:
 And to his father now he all hath given up,
 And so you see his life did surely drop.
 So here the likeness you may all see plain;
 And now in judgment this I'll now maintain;
 The father here pronounc'd the judge alone,
 Then sure the son must die to make it come,
 As in the funeral service doth appear.
 And now the mysteries I to all shall clear;
 For here's the very father, and the son,
 Who *subject* unto God must now become;
 That put the serpent now beneath his feet.
 Here lies the mystery, and the truth is great;
 Because the Son of God cannot appear
 In such subjection as is liken'd there;
 But *to be subject* must inferior be.
 So now I've shew'd you plain the mystery;
 For *to be subject* is the SON of MAN;
 And now to reason I shall strong begin;
 As in the burial service doth appear,
 Then every mystery I will now make clear."

The last enemy that is to be destroyed is death;
 and that death was passed on man by the fall.
 Then when all is put under foot by the UNITED
 TRINITY, to bring in the perfect UNITY of God
 and MAN; then comes in the likeness of God's
 image; and now is the likeness begun from my
 gospel, spoken by the Spirit. I will end, and come
 to the words I said unto Peter—when one said I
 was Elias, another said John the baptist; I asked
 Peter who he said I was? He answered, thou art
 Christ the Son of the living God. Now mark my
 answer—"Blessed art thou Bar-jona, for flesh and

blood hath not revealed it unto thee, but the spirit of the living God. And on this rock will I build my church.—And now mark the first letter I ordered thee to send to Bruce ; and on this rock will I now build my church, and the gates of hell shall not prevail against it. For now I answer, these men that I ordered thee first to write to, some said on one hand, and some said on another ; but these seven have said it is from the living God ; and on this rock will I build my church.

“ For now the living God he shall appear,
 And every mystery I to man will clear ;
 As in one Spirit they do all agree,
 And here's the rock that every soul shall see,
 Where all the gates of hell shall not prevail ;
 But at that time you know the words did fail :
 Because the gates of hell were open wide.
 But here's the mystery shall be now applied :
 I'll surely shut, and none shall open here ;
 And every mystery I to man will clear ;
 Because these hearts are opened unto me ;
 My seven Spirits surely in them be.
 And now I tell them there's no man can shut ;
 And death and hell may tremble at their feet.
 For May is over, June doth now appear,
 Wisefools, I tell you now for to take care :
 For such a May was never seen by man ;
 The SECOND STAR is sent throughout your land,
 To shew my second coming doth appear,
 And I'm rejected—now I say take care.
 My seals are broken and turn'd back by man ;
 I spoke of May, and May, I say, is gone.
 So now in June my answer doth appear ;
 Judge well your nation, and the whole compare.

“ So altogether see how this doth stand,
 And then you'll know how now to judge your land ;
 For such a thing was never done before,
 Throughout the land to send the SECOND STAR :
 For all shall know that star is sure my seal,
 What to the Bride my Spirit did reveal.
 So now, wise fools, you've boasted all too soon ;
 But mark, your sun you'll find to cloud ere noon.
 Because the C doth with the star appear ;
 And all shall know my chariot wheels are here ;
 For in the Spirit here I say I'm come,
 And you may find me in the woman's form ;
 But not a heathen god appear to be,
 To swear by Styx.—Vain man, now answer me ;

If I a father do to man appear,
 He threatens long before he strikes severe.
 And as your right hand you do little know,
 I've waited patient and kept back the blow ;
 But as your boasting I do see so soon,
 Mark well, I've told you what should come in June.
 And now my answer to you doth appear ;
 Wise fools, I tell ye, you have all to fear :
 For here's my answer now turn'd back in June—
 Once more I tell you, you did boast all too soon.
 For as the *truth* you do not seek to know,
 Then groping for the walls you all may go ;
 Because from you it surely is conceal'd,
 What to my chosen members is reveal'd.
 But what vain vision doth to you appear,
 That like the heathen gods you may compare ?
 And hope that others will confirm the word ;
 Just like yourselves you all do judge your God ;
 Much like a dog, to bite before he barks ;
 And now my gospel you've judged in the dark.
 Because dumb dogs I call'd them all before,
 That could not bark ; and now *the truth* see clear.
 But like a clock my words shall ever stand ;
 He warns before he strikes, and now command ;
 Because this May I've warning sent to all ;
 One thousand letters shew you every call,
 That I've sent out to warn you one and all.
 And now this warning if they all despise,
 I say, *too late*, they'll surely grow more wise.
 So of my patience let men mock no more ;
 My eye is kindled, and they may see here
 How that thy eye is kindled to a flame,
 And they shall surely find my eye's the same ;
 Because the voice of wisdom it is here,
 And loudly calling men for to appear.
 But wisdom's voice, I see 'tis all in vain ;
 The lepers still I see their spots remain :
 For what is black, I see will not be white ;
 And if the mortar doth the foolish break,
 I see their folly they will still contain.
 Then now be wise, O all ye sons of men ;
 For in the mortar I have bray'd them all,
 By sword, by famine, and by every call ;
 Because the sword you know it has been here,
 And so the famine has been to the poor :
 And all these shadows there's no man doth see ;
 Then now I tell you all a mystery :
 In ages back, it ever was the same,
 For Satan always did this kingdom claim ;
 Because the woman by his arts did fall ;
 Then now be wise, I tell you one and all,

That now the woman doth my promise claim ;
 And here's her seed, O all ye simple men,
 Who I've deluded *to believe* her word;
 And in their hand I've surely put the sword,
 That all shall find will cut the serpent down ;
 And on this rock my church shall now be found,
 That all the gates of hell shall not prevail.
 I'll act by man, as they've acted by my seal :
 And all shall find this hath been May for man,
 As never was before since earth began.

" So now, wife fools, I'd have you boast no more,
 But see my eye how 'tis inflamed here ;
 Because my eye they all may see in thee ;
 As thine's inflam'd, they'll find the eye of ME ;
 But as the other doth not feel the pain,
 Just so, my friends, my eye to them remains.
 So by thy eyes the public now may see
 What is my heart, and know the eye of me.
 For as thy eye's inflam'd on the *right side*,
 Just so my anger's *right*, as now's applied ;
 But as the left is so near thy heart,
 Just so my friends shall never feel the smart ;
 And as thy sight to all men doth appear,
 I tell you, England, you may hope and fear.
 So now of boasting let them say no more ;
 There's no vain vision doth to you appear ;
 But by thy sight I shall confirm the whole.
 Weigh all together, let your reason fall ;
 For times and circumstance will soon appear,
 To prove to man my eye's inflamed here.

" So now the letter let them all weigh deep ;
 The man in silence let him silence keep ;
 Or stronger reasons let him to assign,
 To prove to man the writings are not mine ;
 Because the great A line he cannot see ;
 A partial judge no judge at all can be.
 Because that Brothers he said did not err ;
 Then 'tis from Satan must his truth appear ;
 Because of late I've surely left the man,
 To shew you Satan and his every plan ;
 That if the woman did not interfere,
 You men would find the serpent to appear,
 With every art as much to cheat the man ;
 And so your MAKER you have blam'd in vain ;
 And now like Satan you do tempt your God
 To send down vengeance, and you call my rod ;
 And when my rod in vengeance doth appear,
 You must confess you all did ask it here.
 For, as at first, you did the woman blame,
 And so at last your God you've done the same ;

For now at last the same you've blam'd your God.
 So now your fig-leaves let them to be show'd,
 That you together have so vainly sew'd;
 If they can cover, let your fig-leaves do;
 For all your clothing I shall take away.
 And now, O men! hear ye, what I do say;
 I've other clothing you must all put on,
 If naked garments you'll confess are come;
 Then all your garments I will give anew;
 Weigh well the words and you shall find it true.
 But if your fig-leaves now you wish to wear,
 Then my new garments you can never bear;
 Because my clothing it must now be new;
 I'll mend no longer; for it will not do;
 For worse and worse I see the rent is made;
 And never was a nation more misled
 Than those who judge that e'er a woman's hand
 Such wondrous writings ever could command,
 Unless from God the words were surely cast.
 And here's the wine will make the bottles burst,
 As the new wine does to you all appear;
 Then the old bottles, let them now take care;
 But for the bottles I have now made new,
 The wine's the same; and bring all to your view;
 So both together now I say will stand;
 And so in the end you all will find the land.
 So I'll conclude with warning to the wise;
 Another day I shall them all surprise."

Here is the answer to the anonymous letter. But having mentioned about my eyes, which may appear puzzling to my readers, I must inform them I have had an inflammation in my right eye ever since I came to London. And I was told that the eye of the Lord was as much inflamed against the people, as mine appeared to the sight; because they had rejected the word of the Lord; and let them take care the Lord does not reject them. And I must inform my readers that these signs have often been set before me. For, in January, 1796, I had an inflammation seized my finger; and it was then said, it should be as a sign to me, that men's hearts would be inflamed the same, and their hands would break out against their governors; I shall leave particulars; only call to your remembrance that the following year seven hundred men mutinied on the sea; some were hanged in the ships, and some were shot in Plymouth, tied to their

coffins. In January, 1800, I had an inflammation seized my leg; at first it appeared a small spot; but when that was removed, it broke out more and more, till both legs became inflamed; it was then said to be as a sign to me, that the heat of the summer would bring in a dearth, and men's hearts would be inflamed like my feet; I shall leave all the particulars; but only call my readers to reflect, that the truth followed in the 1800, and men's hearts were inflamed as before mentioned; and mobs rose in various parts of the kingdom, the spring after, and were pacified, as it was said to me, by the prudent care of men, as by the prudent care of the apothecary my legs had been cured. But further particulars I shall now leave, as the substance follows the shadows — so now judge for yourselves. When the eye of the Lord is inflamed, I may answer with St. Paul, “ *Who is afflicted and burn not?* ”

Here I shall drop this subject, and insert a particular circumstance I was commanded to do. Being invited with my friends to dine at a gentleman's house, I was ordered to obey. But when the day arrived for me to go, I felt such a gloom come over me, that I wished to decline going, if I could with any propriety; but knowing it would be imprudent, I went. When I arrived there I found freedom with the master and mistress of the house; my heart seemed to be drawn particularly to the mistress; but soon after a stranger came in, when I felt myself hurt, and my spirits became so oppressed that I could scarcely speak. While I was at dinner I thought I would have given any thing to be out of the company, as I felt no freedom of speech; and thought it was casting of pearls before swine, and that which is holy before dogs, to speak before *that same stranger*. I spoke to the mistress concerning him; but she begged me to take no notice of him. So I began, but in a confused manner, as I felt my spirits much oppressed, before three gentlemen entered the room; I then felt a sudden joy at their appearance, though I thought before I went they were *the very men up-*

on whose account I should feel that load upon my spirits; for I knew of their coming; but found myself deceived. The person who occasioned my embarrassment was to me unknown of being there, but others gave me pleasure when they arrived; and I felt embarrassed as before when they were gone; but freedom of spirit whilst they were there. This circumstance I was ordered to put in print, with the answer of the Spirit as follows:

“ Now thou hast ended I'll begin—
 In print let all these truths be seen ;
 For now the mysteries I shall clear,
 And tell thee why I sent thee there.
 All hearts I know, all hearts I'll try,
 And then my arrows fast shall fly.
 My Spirit it is just like thine ;
 I know the stranger, and his mind ;
 My kingdom he don't wish to see ;
 He neither loves his God or thee ;
 For Satan did his spirit draw,
 And I drew thine the truth to know,
 That light with darkness can't appear ;
 For what communion can be there ?
 For God with Belial can't agree ;
 Then how thy heart could it be free,
 When I within did know the man ?
 I've made thy spirit like my own ;
 And as my Spirit did appear,
 A son of Belial sure was there ;
 Whose lukewarm heart could never see
 The different love in man and me :
 That I must sure complete your bliss,
 If for my kingdom you do thirst ;
 And all your hearts I must refine,
 And love must kindle at the time ;
 For all shall know that God is love,
 And so my friends they all shall prove ;
 For there's no man can dwell in me,
 That in this love doth not agree ;
 For all shall find my heart like thine ;
 Thou wast impatient at the time,
 And didst not wish to tarry there ;
 And now the mystery I shall clear.
 I tell thee I am just the same ;
 Men only laugh to hear my name ;
 Therefore unpleasant 'tis to me,
 Such lukewarm christians for to see ;
 When all my Bible's made so clear,
 And Satan shall be conquer'd here ;

And bring my glorious kingdom down ;
 Then these may tremble at the sound,
 That now dislike the heavenly call ;
 And from that man I'll answer all,
 That I've a Spirit just like thee ;
 The man thou didst not love to see,
 Nor with him there for to abide—
 Ah ! here's a field that's open'd wide :
 For all shall find I am the same,
 And all such men I now shall name
 Are full as sickly unto me,
 As his appearance was to thee.
 But when the three they did appear,
 I say my Spirit enter'd there ;
 For wrongly thou didst judge the men,
 As they condemn'd thee but unseen.
 But when these men do know the whole,
 They'll wish my kingdom for to fall ;
 A lively christian one will be ;
 The man that took the eye of thee,
 Though at thy words he there did laugh,
 But mark the blot—I've said enough ;
 For he will laugh another way,
 When I my angels send to he ;
 For strongly guarded I'll make all.
 For Satan's malice so will fall,
 That if my friends I do not guard,
 I know their foes will be too hard.
 But now I'll be a man of war,
 And every foe I now will clear ;
 And all my friends they now shall see,
 That doubly guarded they shall be.
 Therefore *that word* in thee I spoke,
 Though he did laugh and seem to mock ;
 But now I'd have him mock no more ;
 For strong my guards must now appear,
 That he will surely find for all
 That now believe this heavenly call.
 For now a father I'll appear,
 And all my children I'll make heirs ;
 And now a man of war I'll be,
 And every foe, they now shall see,
 I'll surely put beneath their feet,
 And all shall find the victory's great ;
 And now a king I will appear,
 And princes now I'll make my heirs ;
 For as men's lukewarm hearts I see,
 My friends do kindle flames in me ;
 Because I see their perfect love,
 And mine more strong they now shall prove.
 But those that lukewarm do appear,
 My kingdom they shall never share :

For I'm the Counsellor now become ;
 The MIGHTY COUNSELLOR shall be known ;
 And every trial now I'll plead,
 And all my jury now I'll lead
 To speak in justice at my bar ;
 And from the judge I this shall clear,
 The jury must the sentence pass,
 And then the judge condemns at last.
 And so the judge I will appear,
 And now the mysteries I will clear ;
 I'll judge the quick, I'll judge the dead ;
 For so men's spirits now are led ;
 For some in death do now appear,
 And so in death I'll judge them here ;
 But some are quicken'd by my power,
 And they shall see the glorious hour,
 To have my harvest to appear ;
 And like the husbandman, see clear,
 Rejoices in the harvest day,
 For so my harvest now does lie ;
 For all together I'll cut down.
 And now let all men judge the sound ;
 For now men's wisdom I'll cut all,
 Just like the harvest now shall fall ;
 That is men's wisdom, all must see,
 Just like the corn-cut down must be ;
 And so the wheat I know will fall,
 Confess dead-ripe they are grown all.
 For they in wisdom cannot grow ;
 Because the Bible you've run through.
 And now the mysteries you'll see plain,
 That this is come the harvest time ;
 And now my reapers do appear
 To cut my wheat, and tell them here
 Their wisdom can no longer grow ;
 They see the stubble and the straw,
 Whereon the bullocks they may feed,
 But they are cut down, the wheat to breed.
 For now the ground I'll make anew,
 And like the husbandman I'll do ;
 I'll fan my corn, I'll sow my wheat,
 And now the increase I'll make great."

Here I shall break off this subject for the present, and insert a few verses, that were spoken in answer to my contending with men.

" As the furnace smoke ascended,
 So the smoke in man appears ;
 But as the sound from Heaven resounds
 With harmony so sweet

So will the end of all be found,
 When you together meet.
 To see all clear, thy hours draw near,
 And near does all come round;
 And ninety-two brings to thy view
 How different was the sound;
 For Satan came and did blaspheme,
 And fill'd thy soul with woe;
 Then did my angels visit thee,
 And heavenly joys did flow.
 So both did come to thee unseen,
 But now the sight appears,
 These different spirits both are come,
 And both thou now seest clear.
 So what began unseen to man,
 Is now seen plain to all;
 And thou with hell didst first contend,
 And so goes on thy call.
 So all is plain, when learned men
 Have weigh'd the matter deep;
 It is with hell thou dost contend;
 For he in man doth speak;
 And angels here do now appear;
 For they do speak in man,
 And tell thee for to persevere,
 Like a good soldier stand.
 So both are come the ranks to join,
 And I'll join with my friends;
 And Satan's come to join his own—
 Mark well and see the end."

LONDON:

Printed by Marchant and Galabin, Ingram-Court; and sold by W. TOZER, Chapel-Place, Duke-Street, Westminster-Road, Southwark; also by W. SYMONDS, Gandy-Lane, and the Miss EVELEIGHS, St. Sidwell's, Exeter; S. HIRST, Leeds; W. WADMAN, York; JAMES LIGHT, Coventry-Street, Stourbridge; EDMUND BAKER, Ilminster; C. BRADLEY, Digbeth, Birmingham; R. GOLDSMITH, Gravesend; and T. TURPIN, Greenwich.

(Price One Shilling.)