

DISPUTE

BETWEEN THE

WOMAN *and the* POWERS of DARKNESS.

AUGUST 3, 1802.

THIS book may appear strange to some of my readers, to say, it is a Dispute between me and the Powers of Darkness. Though some may marvel, as they have already done, when I said the Lord would give liberty to Satan to come and offer whatever arguments he had to plead against the justice of his sentence, as being bound not to tempt any that were sealed; and I was ordered to pen his words, whatever blasphemy he might speak against the Lord, and the justice of his sentence; for the Lord said I should not do as I did in 1792—refuse to write his blasphemy, out of a wrong zeal for religion; because I thought his words were too shocking to pen: but now I was commanded to banish these fears; because it would make religion become sinful. Therefore I was ordered to pen every word perfectly which he uttered.

A

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The Powers of Darkness broke in upon me ~~three~~ four days in the house where I was then sojourning ; I was ordered to leave that house *the second day of August*, and go to a place prepared for me, alone by myself. Some disputed with me, saying, they could not believe it was the command of the Lord that I should pen the words of the Devil, after I had been writing by the Spirit of the Lord. This appeared to them contrary to reason ; but I was answered by the Spirit of the Lord, that if I refused to obey, what I had already done was to no purpose. The Lord himself contended with Satan about Job, and our Saviour suffered himself to be tempted forty days by the devil, and disputed with him. And shall the creature be more holy than his Creator ? Shall man be more holy than his God ? If the Lord has been contending with Satan for man near six thousand years, should I be too holy to contend with the devil, for my Maker, seven days ? If so, we must all perish. For we must fight and overcome, that we may have part in the Tree of Life. For as the dispute began with the devil and the woman, it must end with the devil and the woman : and the command was given to me that which ever stood out to the end should conquer. If my words stood last, and I held out with arguments, in stedfast faith, against the devil for seven days, then the woman should *be free* and Satan should *fall*. But if I gave up to the devil, and Satan conquered in *the seven days*, then Satan's kingdom must stand, and the woman must fall. So seven days were to end the dispute between the woman and Satan ; and men were then to judge what a powerful adversary the woman had to contend with. But I was promised, that the Lord would be with me, by day and by night ; that he would not leave me, nor forsake me ; his right hand should support me ; and that the Powers of Darkness should not be permitted to appear visibly

to me whilst I was alone. For he that hath said to the proud waves of the sea, hitherto shall ye go and no farther, had set bounds for Satan to go as far as he would in temptations, but no farther; and that he should not appear, or hurt me, unless I gave up my faith in the Lord. This, with many strong promises made to me, I read to the three ministers and other gentlemen, who saw things in a different light, from those who thought it wrong to contend with the devil at all. They said, whatever the Lord commanded was right; and they had not a doubt but he would keep me according to his promise; and they should be in earnest prayer for me all the time. All my friends that knew of it said the same. So I went *the second day of August*, accompanied by my friends, to a place prepared for me, to be alone by myself; and I was forbidden to see any one for *three days*. The third day the ministers were ordered to come, that if Satan had ought to say for himself in person, he might then appear: so they attended, according to the directions given; but Satan did not appear; and therefore he was afterwards forbidden. If he would not come boldly before men, he should not be permitted to come in person before a woman alone. So I had nothing to fear from his appearance; but was commanded only to write his words.

Now I shall inform my readers what made me stand out so steadfast and firm in faith against the devil and all his threatenings. I well knew if my calling was of God, as I judged it to be, and I had prophesied in his Name, He would keep me from the Powers of Darkness according to his word, and not forsake me in the trying hour. I well knew Satan's malice was greater than his power:—for the power that is almighty to save, is the Lord alone. And though I had been foiled in a few things, to keep me humble before the Lord, and to try the talents of the learned, that we might walk

by faith and not by sight ; for it is said to me in my sealed writings—

“ Men’s wisdom high I mean to try,
And all their conduct too.”

Now if every word was to come in a straight line, neither men’s wisdom or faith could ever be tried at all. For the great A line a child could read, and if my writings had all come in that manner, they could not have been consistent with the Bible. For it is written, “ In the latter days, I shall do marvellous things amongst them. The wisdom of the wise men shall perish, and the understanding of the prudent men shall be hid.” But was the Lord to put all his prophecies in a plain line, then he must deal ungenerously with the Jews : as Isaiah speaks both of the first and second coming of Christ, in his Prophecies, without distinguishing one from the other, by saying which was the first and which was the last. So these reasons being assigned to me kept me always humble before the Lord, in a steady faith, mixed with fear, and always in prayer, that I might not be led by any wrong spirit. But now is come the fiery trial with the devil. I well knew if I was deceived in my writings, as not coming from the Lord, he must have forsaken me, and Satan would have destroyed me as he threatened : and I would sooner have died than live, to say, the Lord saith, if he had not spoken, or deceived worthy and good men that believed in them as coming from the Lord. So I ran the hazard of my life to know in whom I had believed. The world have judged me ;—but they do not know me ;—I am no impostor to deceive either God or man. By my own master I well knew I must stand or fall. If the Lord was my master, I knew I should stand : but if Satan had been my master, as he said, I knew I should fall. So now I will rejoice in the God of my salvation, who hath delivered me out of the mouth of the lion,

and out of the paw of the bear, and I trust he will deliver me from the uncircumcised in heart, ear, and life.

So I myself am now the judge;
Men's wisdom is too weak;
If they believe that hell below
Such language e'er could speak

As is in my other books. For now I shall shew you in this what the language of Hell is, which I was ordered by the Lord to pen, and put in print:—To shew you that the woman mentioned in the Revelation must tread down Satan under her feet, by strength of arguments, and by faith in CHRIST JESUS, our blessed LORD and SAVIOUR. So let men read the following book and judge for themselves, and I shall judge for myself. The Lord also is my judge, and is witness against my foes. My readers must observe, that the seven days' dispute between me and Satan, while I was alone, begins as follow: What was said previous to my coming here, you will have either at the end of this book or in another; as all is ordered to be put in print. That the last may be first, and the first last. Satan conquered the woman at first: but the woman has conquered him at last.

Thus begins the Seven Days of JOANNA'S Dispute with SATAN, when she entered upon her Private Lodgings.—Monday, August 3, 1802.

SATAN begins:

THY God is a liar; but mark,—I do not say, the God of Heaven; for he is not thy God.

Joanna. Who then is my God? I seek to serve no other God, but the God of Heaven.

Satan's Friend. Call me not Satan; for I am Satan's friend. Now I answer, if thou seekest to serve

God, thou must begin a new life ; for I tell thee thy spirits are too lively to serve him ; too cheerful ; and thy words are too many to be a servant of the most high God. For thou knowest it is written, *be still and know that I am God* :—therefore the angels were cast out of heaven ; because they could not serve God in such a manner. Satan was a lively, cheerful spirit, full of innocent mirth, and the Lord could not bear it ; and cast him out of heaven on that account. So, as thou sayest, Satan's love is turned into hatred against God ; as he cast him out of heaven for that. Now, I ask thee, who can be always still ? Which thou knowest the Lord hath commanded, or thou canst not clear that text, to say, God is true, if he has commanded thee otherwise. So now thou must keep silence, and say no more, if thou wilt serve the God of heaven. But mind, there are Gods many, and Lords many : but thou sayest, thou aimest at the God of Heaven. Then I tell thee, there thou art deceived, to judge thou art serving him. Thy spirit is not one whit like his. Dost thou not know, when his Son was upon the earth, he was always gloomy and sad ? thou never heardest, that he enjoyed any comfort, or suffered his disciples to enjoy any ; but to be always sorrowful ; and they died in sorrow, as he did. Now answer me, from what is said, and I will answer thee again ; and convince thee from scripture, thou art not serving the God of Heaven.

Joanna. And was that the *very reason* why Satan was cast out of heaven, and for no other reason, but for being too cheerful a spirit ? How then is it written, that all the angels of the Lord sing his praises ; and the scriptures command us to serve God with cheerfulness, and sing his praises with a merry heart ? And our Saviour commanded us to appear cheerful, not to appear sad, as the hypocrites did. We are to serve the Lord with cheerfulness : for where the Spirit of God is, there is liberty. Our Saviour was

sorrowful to see what a state of destruction Satan had brought mankind into. For when he saw Jerusalem he wept over it, knowing they would bring destruction on themselves:—and he was come down in love for men, to suffer for their sakes, and be a judge for men of all their sorrows. Earthly pleasures were too low for him—His happiness was in heaven: And there he told his disciples their joy should be also. “For at God’s right hand is fulness of joy, and in his presence are pleasures for evermore.” So they cannot always be silent in heaven; neither did the Lord command them to be always silent on earth. For he commanded his gospel to be preached, and his name to run and be glorified. There might be a meaning in saying, *be still, and know that I am God*. But no where hath he commanded us to keep silence; nor doth any place in scripture say, that heaven, or heavenly-minded people are gloomy, or sad. Heaven is a place of perfect happiness, and all are happy that have an interest in Christ. Though sorrow may fill our minds sometimes, while we bear the infirmities of nature; yet, there is a peace of mind and conscience which the world cannot give or take away. Now wilt thou prove Satan was cast out of heaven for nothing, but being of a cheerful spirit? And that the heavens always remain in silence? Or that, “*be still, and know that I am God*,” meaneth always to keep silence?

Satan’s Friend. Thou fool, what answer hast thou given, or what inquiry dost thou make? Dost thou judge that I am a liar like unto thyself?—I have told thee that was the very reason, and no other reason: And now I tell thee there is not one whit of the Spirit of God in thee; and that every wise man knoweth. Canst thou be such a fool to judge the God of Heaven ever came to thee in this familiar manner? More familiar than he ever was with the angels? Thou knowest not God, or his ways. For his footsteps are hid in the great deep.

and his paths past finding out. No man by searching can find out God. Who can find out the Almighty to perfection?

Joanna. Then here thou ownest that God is Almighty; and that thou wast cast out of Heaven for being a too cheerful and innocent a spirit. How came the devil to be so much changed, from an innocent, cheerful spirit, to a proud, malicious, revengeful spirit, full of deadly poison? Now answer that, and tell me what spirit I am of, and led by. For what Satan came out of heaven for, the Lord knoweth; and thou hast not lied unto me, but unto God, if thou hast lied concerning Satan's fall.

Satan's Friend. Thou art come to the very inquiry I wished for to answer. Thou art of the spirit of fallen angels, who are full of liberty and cheerfulness. Do not say, when men commit sin and cruelty one with the other, it is of the devil that they are tempted: they are drawn away by their own lusts and enticing. But do not charge Satan foolishly, to say, he was the author of all evil.

Joanna. To whom must I ascribe evil, when our Saviour said, sin was of the devil, and his works sinners did do? Now if Satan be of my spirit, he will love the Lord with all his heart, and fall down before the most high God, and love the Lord Jesus Christ, and wish to bring all men to the knowledge and love of God, and to worship at his feet; to confess he is worthy to be loved, worthy to be feared, worthy to be had in everlasting remembrance.

Satan's Friend. Is this thy spirit? Then I tell thee thou art lost for ever. God has forsaken thee. And now I will tell thee the mystery from the Bible: an evil spirit hath loved thee from thy youth up to this present day, and finding there was no way to make access to thy heart, except under the pretence of religion, he began that way; and knowing from angels, what was coming on—that some new

things were coming upon the earth, went and told thee of them: and formed himself in the form of God's angels, and took their name. The Lord hath never spoken by thee. For as high as the heavens are from the earth, so are the ways of God from thy ways, or a word that is in thy writings. Now I will tell thee the whole truth. The spirit hath carried it too far;—by thy sealing up Satan's destruction, and man's redemption: and his anger is kindled against thee and him. Now, to pacify that anger, and throw open the veil, I will tell thee the truth from a parable. Thou art like the woman, that married in a mask, both she and her husband; but when the mask was taken off, she found her mistake; and was forced to live with her husband, though she did not love him: and so it is with thee. For thou wilt soon find thou art foiled like her. Now if thou freely consentest to renounce all thy writings, and burn all thy writings and sealed books, and confess to the world thou hast found out the deceit. Satan has promised to forgive thee, and will be thy friend, and soon find a way to clear thy character, and make thy name shine. For all men will praise thy wisdom and prudence, to own the truth when thou knowest it: and as thou lovest writing, I will make thee the first writer in the world; and where thou hast one friend, I will gain thee one thousand. Now, dost thou not know many have had thousands of pounds for being clever in writing and singing, and get rich thereby, and caressed in the first companies, and their books sell faster than they could write them; while thine lie by; and thou hast but a few friends to keep thee alive? Now as thou art jealous for their honour, I will clear that also, and make their names shine above every name, and shew they were wise, prudent men: while they judged it of God, they caressed it as of God: but when the mask was taken off, that it was an evil spirit, they despised the writings, and joined with thee to burn them.

Joanna. Thou fool! Suppose the words thou hast spoken be true: let the spirit look to that, and answer to Satan for what he has done. I had nothing to do with this deception; neither could I have thought any of Satan's friends were so much his enemies, as to come against him; but if they have, let them answer to Satan, and not me. If Satan is divided against himself, how then will his kingdom stand? But what use is burning of them, if they are not from the Lord? They cannot hurt Satan, or his friends. For what is not of God will come to nothing. So I will not burn them, nor destroy them, till I am convinced they are not from the Lord. But I would not keep any thing that is from the devil, unless it was to discover his arts. And now if Satan's friends have been such fools, and Satan's kingdom is divided against himself, it cannot stand: so it shall abide to make it known. So I will not destroy the writings, unless the Lord convinces me they are not of God, and supports no more truths to fulfil them: Then they will fall of themselves. But how came Satan's angels to be such fools, to assume the name of the most high God, and lie so in his name? Poor, proud, boasting fools! For so I must call them, if the words delivered to me in the last speech of Satan's friend be true;—that I have followed their directions. I will not follow them now, to burn them; for I will not please Satan so well, or any of his friends.

Satan's Friend. Then now I will answer; thou wilt never see another day. The spirit that loved thee hath deceived thee and that was Eollart, who thou knowest told thee, if thou wouldest not have him, he should die for thy sake; and a few years after he did die; and it is his spirit that hath intercourse with thy spirit. And this is the mystery thou wast to know here. So he influenced thee here by arts, that none might see thy unhappy end; and prevented the devil from tearing thee in pieces

there : and, it is Bruce's husband hath intercourse with her spirit to draw her off from so wrong a faith ; and dost thou not see this clear ? Then thou must be a fool ;—and see what a glorious harvest is before thee. So burn thy writings, confess thy faults, and burn thy books ; and publish to the world what I have told thee—they are not from the Lord ; and I will supply thee with money, and make thy wisdom shine another way. But if thou wilt not sign with thine own hand, thou art clearly convinced that what I told thee is true, I will come with legions of spirits this night, and tear thee in pieces ;—for I tell thee Satan is angry : the jest is carried too far.

Joanna. Shall I sign my name to a lie ? I am not convinced one word is true, that thou hast told me. Follart had never wisdom to invent such writings, or bring round such mysteries. So I know that is a lie : but why art thou so eager to have me burn them, if they are not of God ? This makes me believe they are from the true and living Lord ; and I will not burn them, nor destroy them. I will trust in the God of my salvation, who I know will not give Satan such power over me. If I had been wrong, the Lord would have convinced me before, and not have suffered a wrong spirit to have led me for ten years astray, when he knew my heart and soul trusted in his promises throughout the Bible, to protect those who trust in him ; and in him have I trusted, that he will never let me be put to confusion. The Lord is my strong tower, and the rock of my defence ;—of whom shall I be afraid ? He will make me to sleep in safety ; I will not fear the arts of hell ; for one thing, contradicts another.

Satan. Don't say any more of one thing's contradicting another ; for that is like thy writings, and the Bible : full of contradictions throughout.

Joanna. Then as they are *alike*, I will believe in both alike—and trust in the unbounded mercies

of God, who will make every crooked path straight before me.

Satan. What hast thou conquered in? Thou art a liar.

Joanna. In not obeying one command of the devil; and trusting in the God of my salvation, who is able to keep me from the Powers of Darkness.

Satan. Thy God is a damn'd liar. He told thee he would let loose Satan upon thee; and he hath not. It is but his friends who are come. Thou hast not heard the voice of Satan yet: and he was allowed seven days.

Joanna. What a wretched hardened spirit could speak that word, if not the devil? If Satan is not let loose, his friends are, and that is the same. So do not say the Lord is a liar; for he is the God of truth.

Satan. God is a liar; for he had deceived him, and all mankind.

Joanna. How hath the Lord deceived thee, O Satan! Man is to answer for himself, whether the Lord hath deceived those that have trusted in him. Answer thou for thyself;—and I will for the Lord. He is a just, wise, holy, and merciful God; and if he ever deceives man, it is to be better than his promise: for I will venture my whole soul upon the faithfulness and goodness of God.

Satan. I know what thou wantest,—to see some wondrous things from the devil, against the ministers come, but I shall foil thee there.

Joanna. It is happy for me to have thy tongue silent; and confess thou hast nought to say for thyself, when thou wast at liberty to say any thing for thyself, if the Lord had not dealt justly with thee, to set bounds for thee, as he did for man: and if thou breakest thy bounds, thou must be cast, as man was cast, with thy crown downward. Thus thou art at liberty to answer for thyself.—

But as thou threatenest me, to give up my hope and strong hold in the promises of God ; do answer, if thou art not justly cast : For I now believe, by the manner in which it is spoken, by the spirits before, my writings are firmly from the Lord, and he will fulfil his promise to me. Thou wast bound, O Satan ! no more to tempt the servants of the Lord, who were sealed ; so now, my God, my trust is in thee, to cast the Powers of Darkness, who have brought so many things against thee, O my God !

Satan. Thou temptest the devil, and not the devil thee. What have I said against the Lord ? Read it back to me ; I want to know what has been said.

Joanna. I am ordered not to read it back before the ministers come ; and the Lord knoweth from whence all comes, either from the devil, or some of his friends. The Lord is witness between me and them.

Satan. I ask thee what God thine is ? Who told thee that Satan would come upon thee two days, as he did on Field for two hours ; and his convulsions would come on thee as fast as her fits did ? Now what a lie ! I have not come fast on thee at all.

Joanna. Then do not make them true ; but leave in this one day, and so give it up. Thou hast told nought but lies ; and confess thou art justly cast. And I have a right to claim the promise of God, made in the Bible, and to me in my writings.

Satan. And wilt thou have it, that thy writings are from the Lord ? and dost thou claim that promise ?

Joanna. Yes ! I do believe them to be from the Lord : and I have a right to claim the promise the Lord hath made me.

Satan. Now, if this is what will be said from my silence, I may as well break in as not ; for

I find if I mock these fools by keeping back, it will not do. Thou wilt not be convinced if I do not come forward; so do not blame me if I come and tear thee in pieces before the morning. It is the last word of thy friend that will call me forward; because I find he has a hole to break out there.

Joanna. I do not believe the Lord will suffer Satan to tear me to pieces; for he hath promised to keep me from his power, that he shall not hurt me any farther than by temptations; and with the temptations make a way for my escape. I will trust in the God of my salvation:—He is the rock of my defence; of whom then shall I be afraid?

Satan. I will tell thee before the morning, and fool with thee no longer. But now I will come to the purpose, to convince thee thy writings are not of God; and if thou wilt give them up, I will leave thee, and not hurt thee; but if thou wilt not break the sealed book in pieces, and destroy all that is sealed against the devil, I will destroy thee. Thou sayest the hearts of all men are in the hands of the Lord; but thou shalt find they are in my hands; for see how many women have pleased me: I have worked in the hearts of men to enrich them. Then now thou knowest thou art commanded to hear me till midnight; and till midnight I shall keep thee up; for I see through thee and thy friends, what thou sayest to thyself; Satan was backward of answers, and so thou thoughtest to have told them thou hadst foiled him by thy words. I shall now speak fast enough for thee. Is thy back brass and thy sinews iron, that thou canst contend with thy Maker?

Joanna. No! I cannot contend with my Maker:—neither would I for the world: for I both love and fear him, and the study of my life hath been to know his will and obey it. Therefore I am not contending with the Lord, but with the Power of Darkness, who is come to plead for him-

self, for me to give up my writings, and destroy the covenant the Lord hath made for man ; but I would sooner die, than do it, or destroy any of the works of the Lord. His word is sealed up : and shall I break it to please Satan ? No ! I say again, I would sooner die, than renounce my faith in him, who is the God of my salvation, and hath promised redemption to man. And now I trust the book is shut and sealed up, and the Lord will keep his word. And shall I promise to break the covenant of the Lord ? or belie my conscience, to say I do not judge it of God ? No ! I will run all hazards of Satan's punishment, or threatenings, or death ; sooner than I will give up the word of God ; or my faith in him. No ! my hope of happiness depends on him ; and I will not fear what death and hell can do unto me. The God in whom I have trusted is able and willing to deliver me out of thy hands.

“ Fearless of earth and ghastly hell,
 I'll break through every foe :
 For arms of faith and wings of love,
 Will bear me conqueror through.”

Satan. Thou mad fool ! thou art running on like a parrot. This is the very reason I am come unto thee, and have power to destroy thee : because thou art claiming a promise of God he never made thee,—to seal up bounds for Satan, whose bounds are unlimited, and whose power none can destroy.

Joanna. I answer : the Bible hath said, Satan shall be destroyed : for Christ died to triumph over death, hell, and the grave, and to chain down the Powers of Darkness ; and who can prove He will not ? I have not believed any spirit contrary to the Bible ; and the word of God is yea, and amen. God hath not given thee leave, O Satan, to come and hurt me : for it is not like the ways

of the Lord to act in this manner with those that love and fear him. If what I have done had not been the command of God, he would have convinced me in another manner ; and not have worked in the hearts of good men, who are wishing for Christ and his kingdom, to assist me in bringing round such mysteries, for Satan to convince me, and not have done it himself. God is a faithful rewarder of them who diligently seek him ; and he hath promised he will not leave them nor forsake them. But as firm as the hills stand about Jerusalem, so firm stands the Lord round them that fear him.

“ My trust is in his mighty power,
And he will keep me still ;
And I with him shall surely stand
On Zion's holy hill.”

End of the First Day's Disputation.

THE SECOND DAY'S DISPUTE.

SATAN.

THOU proud, vain, boasting fool, how dost thou know, that came from Satan ?

Joanna. Because no spirit of God would have made me that answer for trusting in the God of my salvation ; for the Lord himself hath commanded us to trust in him. So I judge by the words, and the angry, malicious manner in which they were spoken, that they were from the devil.

Satan. Then now I will tell thee my thoughts. Whatever spirit leads thee, thou art a fool, not to see it is a low, subtle, artful, cunning spirit, to betray thy ignorance ; when thou knowest, in thy writings, it was said, “ *If men despise the threatenings of the Lord, he would send rain to make the grain as soft as men.*” But now there is fine weather, and a glorious harvest appearing. The arts

of the spirit have turned it, to say, it is a sign thou hast changed the decrees of heaven for man, by pleading the promises of God to cast the devil; therefore the weather is changed; and if it turned to rain, there will be some pretended excuse for it. And canst thou justify such artful, turning, and twisting conduct, to be from the Lord? Dost thou not see, if it be so, there is more wisdom in the devil than in him? I am waiting for thy answer, to see if thou wilt justify thy God in so many arts.

Joanna. Who will dare to say they are arts? When the Lord placeth signs, he will fulfil them. The summer hath been cold and rainy, and the corn beat down, and the hay hurt. But he that casteth down can raise up. For now the Lord hath set a sign of a glorious Lammas fair for man, if I did not give up my faith to Satan, but stood strong and unshaken in the works of the Lord; and to confirm my faith, he has shewed me what a glorious harvest he will bring in for believers, by the sign of the weather. If it changes to rain, or should continue, the wisdom of God is clear, wise, and just; and can clear the truth of his own words. For now mark this week how many are praying for me to stand, Christ's kingdom to come, and Satan's to be destroyed. Then if these things are pleasing to God, will he not shew it by the weather? and if it shines on the just, it must on the unjust also. So here the Lord is justified, and glorified; and his name be praised, for setting such a sign before me in the weather—as makes it clear to me, that all the signs of the Lord are true.

And to his truth I will ever stand,
 And claim the promise from his faithful hand.
 For as the glorious sunshine doth appear,
 Just so I judge my glorious God is here:
 Whose wondrous goodness he will soon display,
 And bring for man a glorious harvest day.

B

For so he said, this week it should appear—
Dismiss the clouds of doubt, I need not fear;
And now my doubts he surely doth dismiss;
And in my Saviour now is all my trust.

Satan. Then now I will answer thee from thy dream. Thou sayest thou wilt not give up thy faith in God; but find an excuse for him, as he finds an excuse for thee: and though thou confessest thou hast been foiled; yet thy faith continueth; because the spirit hath wisdom and art to drown thy senses; but it cannot drown the senses of an all-wise God; though thou sayest it is Satan that answereth thee: but now I tell thee, from the men, I shewed thee thy mistake in thy dream. The three men that came to thee first, were Bruce, Foley, and Webster, and their faith comes from hell, as thou judgest; and the large company that came after, are those that will come after. The fish is Satan, who will devour thee, if thou dost not give up thy faith. So I did not let him destroy thee last night, before I had shewed thee the end in a vision: but this night, if thou dost not sign thy name to burn thy writings, and say Satan hath convinced thee, he will assuredly jump on thee, as thou sawest in thy dream. So now answer what thou wilt do?

Joanna. I will not give up my faith in God, nor say my writings come from the devil. If the Lord killeth me, I will still trust in him. (I cannot, nor will believe the wisdom of God ever sent me here for Satan to convince me.) His wisdom, mercy, and goodness, will convince me if I am wrong: and he would have answered my prayers before now, when I had been in tears and prayers before him, pleading my own ignorance, want of judgment, knowledge, and understanding. Being ignorant of what I never saw; invisible spirits are unknown to me: but not to the Lord. And he would not have suffered my

writings to come true, to strengthen my faith, that they were of God, if they were not. Now as I have run all hazards for ten years past, trusting in the God of my salvation, that he would not leave me nor forsake me; and as I have lost my good name by an ill-natured world, and all that I had, now will I run the hazard of my life also. For I know, that the words thou speakest of an all-wise God, never came from an all-wise God. After ten years' keeping silence, as Satan would persuade me, now to break out in one speech, mixed with so many foolish contradictions one with the other, is absurd. So now, Satan, mind, the fish had no power to hurt me; neither wilt thou.

Satan. I ask thee this question: art thou so hardened through unbelief, to sign thy name, that no argument shall prevail upon thee to give them up in seven days? Suppose the ministers and thy friends should come and persuade thee to it. Answer me that question, and I know what I have to do.

Joanna. Joanna's answer is readily given; if the ministers and my friends come and persuade me to give them up, I shall judge their faith, like my dream, comes from hell. So I will not be led by them, nor any one, to give them up in seven days. Seven days can never convince me they are not of God;—and I will sooner give up my life, than give up my faith in seven days. So it is not all the powers of earth or hell shall make me run so fatal a hazard. And I now sign my name, Joanna Southcott,* that I will not give them up in seven days.

Satan. And dost thou mean to stand to that word?

Joanna. Yes. I will stand to it, unless the Lord takes my life from me.—And then he and he alone makes me give them up. For men nor devils never shall make me give up my faith in the God of my salvation.

Satan. Thou sayest to thyself, the Lord never required an answer from man in seven days, in so weighty a thing, to give up their faith; for man cannot be a judge so soon. Now answer me this question : why Satan hath no longer than seven days to try thee, and plead for himself, as thou sayest in thy writings he must stand or fall in seven days?—And is that just? Canst thou clear it to be just for him to give a final answer in seven days?

Joanna. Yes, very just and right. For Satan does know who he is contending with. Invisible spirits are known to him; and it is very just to require a positive answer from him in seven days; because he knows who demands his answer. But dust and ashes, that seeth through a glass darkly, cannot see spirits face to face. And the Lord, who searcheth the hearts and trieth the reins of the children of men, knoweth if they are led by a wrong spirit through ignorance; yet if their desires be for the glory of God, and the good of mankind, he will give them time, and shew them clearly, if their faith was wrongly placed, before he demanded from them so important an answer. Now, if I renounce my faith before I am clear, I must commit a fatal sin.—Nay, I must sin with open eyes: for I as much believe my writings are of God, as I do the Bible: and I would sooner die than give them up. This is my determination.

Satan. Thou shalt feel the weight of my anger before the morning. Dare to answer at thy peril.

Joanna. Shall I fear to answer thee, O Satan, who seekest my ruin and the ruin of all mankind? Have I not a God, who has promised to protect me? And in him will I trust. His hand will support me; his power will keep me; so I will not fear thy threatenings; for I know thy malice is more than thy power:—blessed be the

name of the Lord, for his power, goodness, and truth.

Satan. There is no mercy, goodness, nor truth in him.

Joanna. He is full of mercy, goodness, and truth. It is of his tender mercy, that I am not consumed : for thy malice, O Satan, would soon destroy me.

Satan. And art thou resolved to have the last word ?

Joanna. Yes, I never will give up to thee. The Lord is my trust, whom shall I fear ? The Holy One of Israel is the rock of my defence.

Satan. Then now thou wilt see thy rock before the morning.

Joanna. If I see the Lord, I shall be happy ; but thy face I do not want to see ; for thou art no rock of my defence : the rock of my defence is the Lord.

Satan. If I do not kill thee before the morning say, my malice is more than my power. Thou has been rejoicing in what thou hast been flattered with from the Spirit of the Lord :—for so, I will now confess it to be. But if I do not overcome his power this night, and kill thee before the morning, if thou answerest me again, then I am damned for ever.

Joanna. I know thy malice is more than thy power. The Lord is my strong tower ; who has promised to keep me from thy power. And I will not give up to thee, O Satan, in word or deed.—For if the Lord will not protect me, I will not stoop to protection from thee. I hate thy mercies, for they are cruel. The mercies of God are good and just : But thy heart is nothing but unjust. For what canst thou blame me ? Because I wish to be freed from sin and sorrow, and to see the glorious kingdom of Christ established, and every heart to love him, and every knee to bow before him, and every tongue to confess he is worthy to be

loved, worthy to be feared, and worthy to be had in everlasting remembrance? Who hath shewed such love to die for us?

Satan. Thou art exalting the merits of Christ, because he may protect thee this night; but that is out of his power; for thou shalt never meet thy friends, to say, blessed be God for his goodness, and cursed be Satan for his badness. If I am a devil, then now I will be a devil; and that thou shalt find before the morning. I did not tear thee in pieces last night: I thought thy dream would have frightened thee into compliance; but as it hath not, thou shalt groan for something this night. And mind, in Exeter, I had power to come to thee; but thou hast no one in the inner room now. So thou art in my power, unless thou dost not answer me again before the morning. Then I will not trouble thee this night. But if thou answerest one word, or put thy name, I will tear thee to pieces; for the Lord shall not prevent me.

Joanna. Then now I shall know in whom I trust, and who is the strong man armed. The Lord hath promised to protect me, if I rely on him; but if I give out, because of Satan's threatenings; then I give up my faith in Christ, and fear the power of the devil. Now I shall know in whom I have trusted. If the Lord be not my support, thou, O Satan, wilt be as good as thy word: If thy former words are true, that my writings are not of God, I am well assured I shall never see another day. If I am deceived in whom I have believed, it is over with me; and I am of all women the most miserable:—and miserable let me be, sooner than mock God and deceive man. I will not fear to answer, if I die for it: for I know the power of God is greater than the power of Satan: and he has promised to protect me and keep me from all dangers; and now, *in the time I am afraid*, I will trust in him, who is the God of my

salvation, almighty in power, goodness, and truth. So if I perish, I perish; but it shall be trusting in the Lord, who hath promised, that the gates of hell shall not prevail against those who trust in him. If the Lord hath forsaken me, I shall die. If he hath not, I know I shall live to rejoice in the God of my salvation; and we shall bless and praise God together on the morrow.

Satan. Thou infamous bitch! Thou hast been flattering God, that he may stand thy friend. Such low cunning art I despise.

Joanna. I have not been flattering the most high God. I have been pleading the promises he hath made throughout the Bible to me and to all who believe in him. In my writings, he hath assured me, if I trust in him, he will not leave me, nor forsake me. But I must give up my trust in God, if I fear the threatenings of Satan. Now if I perish, I perish; I will not give up my trust in God. It is impossible to flatter the most high God. All hearts are open before him. He knoweth our hearts and thoughts as well as our words; and there is no tongue, or pen, but must come far short, if it pretends to speak of his goodness and worth. So as long as I live I will trust in him; and when my hopes there fail, let me die. He will not leave me, nor forsake me: his promise is given to protect me; and I will sooner die, than give up my faith in him.

Satan. Thou whining devil! Thou art pleading the perfections to gain the Lord on thy side, and call down his almighty power to protect thee; for thou art afraid, without his protection, I shall tear thee in pieces. Now if thou art a woman of spirit, say, thou defiest my power in thy own strength, and then I will say thou art a hero.

Joanna. Such a hero I never can be, nor do I wish to be, to stand in any strength of my own. What is a child in the hands of a giant? What

be dust and ashes in the hands of the devil, without the power of God to support them? No! my trust is in the power of God, and not in myself.—But I did not know that devils were whining and mourning to gain the protection of heaven. If so, they will throw down their arms of rebellion against him, and repent that they ever offended. Blessed be the name of the Lord! My trust is in him.

Satan. Now thou hast contradicted thy own writings: for thou sayest, Christ is present in thy form; and what power dost thou want greater?

Joanna. If Christ be present in the spirit speaking to me, and by me, if he leaves me I am no more of myself than another. While he is with me I am in safety: but if he leaves me, I am undone; like a child left by a parent, when a thief comes to destroy it. So my trust is surely in the Lord's protection.

Satan. Didst thou not say, all thou sayest is spoken by the Spirit of Christ?

Joanna. I have told in my writings what I say of myself, and what is of God.

Satan. Tell me by what spirit thou hast been answering me this night?

Joanna. From a spirit of truth; from the bible, which is spoken by the God of truth; whose promises every man, that believes in God, hath a right to plead, believe in, and rely on.

Satan. Then thou doest not say that Christ is so proud as to plead his own merits? It is thou art pleading them for him.

Joanna. This last answer, O thou presumptuous devil! hath astonished me. Christ's merits are known to be so great, so good, so faithful, and true; full of might, majesty and power, goodness and truth; he hath shewed them to mankind in his love, in dying for them; and hath promised to fulfil all at his second coming; so if he pleads them him-

self, it is his honour and glory: to shew mankind he is a merciful Father, a true Saviour, a perfect Redeemer, and that he is what he said—the God of truth to lead us into all truth. A man of honour will contend for his honour; then surely the God of honour will contend for his honour, that we may rely upon him, and trust in him. He hath promised to be a faithful Father, to faithful children; a true Saviour to those who trust in him for salvation. So come Lord Jesus, O come quickly.

Here Ends the Second Day's Disputation.

THE THIRD DAY'S DISPUTE.

THURSDAY, AUGUST 5, 1802.

SATAN.

GOD is unjust.

Joanna. GOD is just, merciful, and powerful, in goodness, and in truth; worthy to be loved, worthy to be feared, and worthy to be had in everlasting remembrance. Let heaven and earth praise his most holy Name: and at the name of JESUS let every knee bow, and every tongue confess, that he is worthy of honour, praise, and power. Glory be to the Lamb for ever.

Satan. What room have I to speak, if thy tongue runs on so fast? Thou art all thyself; and all thy friends have said it: there is not room to speak; thou givest two words for one.

Joanna. Then now I will hear what thou hast to say, Satan. If it be an hour, I will not answer till thou keepest silence; but I shall not wait for thy words, when thou art pleased to speak them.

By the fulness of the heart the mouth speaketh ; and the fulness of my heart makes me speak for the truth of God.

Satan. I shall answer thee from thy own words. Thou sayest by the fulness of the heart the mouth speaketh. But dost thou think I will run on at random, as thou dost? I tell thee no. I shall speak with discretion. I say again, God is unjust, to have me, who was so great and mighty a king, in heaven, to whom the third part joined ; and when I came down below, as God would not give me the power I wanted there, which was but to govern over those that joined me, (I did not want to govern those that joined with the Lord, I only wanted to govern those that joined with me ;) here God acted unjustly, not to let me abide there, as a king upon my throne ; but took it from me. Then he unjustly cast me out of heaven, and gave me power to reign upon earth, and have the power over all that I could gain. This I have beared, and would bear, if this was not taken from me. Now to have this reign and power taken from me, by the whining and crying of a poor worm of a woman, who never knew my greatness, nor power, nor grandeur ; to have her treat me with contempt, mock my greatness, despise my grandeur, and laugh at my threatenings, and mock me to my face, pay no regard to my might, majesty, or power, who had power over the angels in heaven, and over the third part of the world ; and now to have that power lessened by the desire and petition of a worm of a woman, that is as much inferior to me, as the meanest beggar is to the greatest monarch ! Thou knowest not the greatness of the king thou treatest with contempt ; nor his power ; for I tell thee, I have millions of angels and spirits to assist me ; and I did not destroy thee last night, because I had not told thee my power, might, nor majesty ; but now I tell thee, if thou despisest my

power, and dost not humbly answer me, my hand is on thy shoulder, to strike thy head against the ceiling. For now I am come by day, and not by night. Now mark ;—I hold thee to thy hour ; and let that hour be up, before thou answerest me one word. What, dost thou answer already, as though thou wast speaking to an inferior power? I tell thee plainly, if thou answerest me so again, I will dash thy head against the ceiling. Dost thou answer, silly Satan, I am claiming power over what is not my own? And dost thou say, Christ is thine, and thou art his? Thou shalt see before the morning. If thou wilt not give up to my superior power, I will call all the host of hell to destroy thee. So now give me thy answer, and consider what legions I have got to command.

Joanna. Out of thy own mouth do I condemn thee. O Satan, thou art come to compel me to serve thee, whom from my heart and soul I hate. And had not the Lord cast thee out of heaven, thou wouldest exert that power there. Thou art not contented with all those whom thou sayest thou gainest by the power of temptations ; but now comest by threatenings to demand greater power. Just, and right, and good is God, to cut short thy arbitrary power. What hast thou to do with me, O Satan? I tell thee, I hate thee, and all thy ways. I said thy power was like a serpent, whose power was in his sting. I am the Lord's, and him only will I serve. And thou now shewest plainly the justice of God to chain thee down. For if he giveth thee power, thou wilt not only tempt, but command ; and presently boast of thy hellish host, till thou hast robbed God of his honour and power ; and man of his happiness ; and made the whole creation one scene of wretchedness and misery. Thou wantest to overthrow the power of the most high God : and is he not just to chain thee down, O Satan? Thy own words condemn

thee in every word thou hast spoken. And was not the Lord just to cast such a tyrant out of heaven? Who now boastest of thy hellish power to compel, where thou canst not tempt? Should the Lord give up to thy malicious power, he must give up being a king upon his throne; and give up man, that he hath made, to the malicious power of the devil; and ruin the works of his own hands, and make a creation he cannot command. For now I see, where thou canst not tempt, thou wilt command, if thou canst. Out of thy own mouth thou art condemned for a liar. Thou sayest thou didst not want to govern those that were not joined to thee; but now thou art come to compel me to worship thee, whom I hate; and if the Lord had let thee abide in heaven, thou wouldest have compelled the heavenly host the same, and unthroned the power of the most high God. So do not say that thou art unjustly cast; for never was a villain more justly cast, than thou art; to say thou wilt compel by armies to rob God of one that loves and fears him; adores, and worships him. If by arts thou canst not tempt; by hellish armies, thou sayest, thou wilt command, to rob God, and say thy power is superior to the most high God; who has promised to protect me, if I trust in him: and in him will I trust, as the God of my salvation, who is mighty in power, mighty in goodness, and mighty in truth: who said he was God, and there was none besides him; and his honour he would not give to another. But thou, Satan, wantest to take it, and rob God of the honour due unto his name.

*“ For glory, honour, praise and power,
Be unto the Lamb for ever.”*

And blessed be the name of the Lord, that made us, and hath promised to redeem us; and in his promise is my trust; and the Lord rebuke thee, Satan, for saying, thou wilt destroy those that will

not forsake the living God, and serve thee. What a king dost thou want to be? What power dost thou want to rule by, to unthrone the God of glory? Now I see thy hellish arts, in what manner thou didst betray the woman at first, by the same lies thou first didst tell me, that my writings were not of God, and didst persuade me to burn them, to disobey his command, when the Lord had commanded me not to do it. What artful scheme didst thou contrive to persuade me it was not the command of the Lord!—and when that would not do, then come with threatenings to compel!

End of the Third Day's Disputation.

THE FOURTH DAY'S DISPUTE.

FRIDAY, AUGUST 6, 1802.

SATAN.

THOU eternal bitch! Thou runnest on so fast, the devil cannot overtake thee.

Joanna. Neither do I want to have him. But as I am ordered to pen his words, I shall pen them; but I will not sit waiting for them. If he cannot find arguments ready, let him keep silence; and hear what I have to say for myself, my Maker, and dear Redeemer.

Satan. Damn thy Redeemer, and thee too! Is my power to be overthrown by the desire of a cursed woman? Now I tell thee, if God does not renounce that promise, I will bring in a bill against him, and shame him to his face. Thou knowest not what is behind. Thou sayest I am a devil; and so I tell thee now I will be one. Thou sayest my reign is short—and it shall be powerful. I have not done; so don't be too ready with thy answers. I see thy laughter, and I will turn it into

to mourning. The seven days are not yet up ; and dare Foley or Bruce to rob me of my time allowed me ? I shall speak for myself all this day, and not wait for thy answers.

Joanna. Thou art silent ; and I shall begin. I will not wait one minute for thy words. I hear when thou stoppest, and then my answer is ready. This day, if thou hast ought to say for thyself, or against the Most High, bring it forth ; and I am ordered by the Lord to pen it. But I am not ordered to sit and wait till thou art pleased to speak. I can pen all thou hast to say by four o'clock. But if thou hast more to say than I can pen by that time, I will pen it after : but not if thou keepest silence before, for thy pleasure ; thou shalt then wait for mine.

Satan. Thou aggravating devil ! I will appeal to any man of sense, if thou art not enough to provoke the devil, and enrage all hell against thee : and now thou sittest and laughest at all thou art writing from me. I have not done ;—don't be so ready with thy answers. I will keep thee on till night, if I make thee write nonsense. I will mock thee now ; for know, thou art commanded to pen all I say : and so I shall say on, God is a God.

Joanna. Thou sayest God is a God. I answer, a just God, a good God, an holy, and a true God ; heaven and earth will set forth his praises. But thou sayest, Satan, I am enough to provoke the devil. And didst thou not provoke the woman to wrath at first, when thou deceivedst her with lies and broughtest misery upon her ? Didst thou not provoke the woman to anger and indignation against thee, when thou workedst in the hearts of men by thy hellish power to crucify her Son ? Look at Calvary—Look at the Cross—See there, the dear, and dying Lord crucified, pierced with spears, and hanging on the cursed tree, which thy hellish arts had worked on man to bring on him—See all the sufferings that he went through, and see if this was not enough to enrage the

woman, and provoke her to wrath and indignation against thee, *to laugh at thy calamities, and mock when thy fear cometh*. It is just and right, Satan, that thou shouldest feel the weight of the woman's wrath and indignation against thee, who seekedst her ruin from the first; and now thou hast tried, by every art hell can invent, to seek it at last. Now, Satan, look to Calvary, *and there behold her dying Lord*, and see if justice doth not demand thy guilty blood:—and the woman's wrath and indignation on thy head. Thou serpent to the woman, her woes of sorrow must now come on thee. Now answer for thyself, if thou canst.

Satan. Was not God an eternal fool to let him suffer, if he could prevent it?

Joanna. God suffered his Son to take the blame man cast on his Maker, in Paradise. For as thy arts, O Satan, brought death on man, and he cast it on his Maker, for giving him the woman; he took it, and shared the fate with man. But know, the Lord promised then, that the serpent should share the fate the woman cast on him: and now thou must share thy fate with Jezebel—For she forged lies to destroy Naboth, and gained his vineyard; and thou hast forged lies the same—and thou must be cast down as she was, and share thy fate with thy followers, as Christ did with his followers.

Satan. Stop thy damned eternal tongue; thou runnest on so fast, all the devils in hell cannot keep up with thee. Thou sayest Christ suffered with his followers, and I shall with mine. If Christ was such a fool to submit, I will submit to no such laws. I did not make them: and now I will break them. For I will work in earth and hell to war, before I will stoop to suffer like Jezebel. Thy tongue is ready for an answer; but I have not done yet.

Joanna. Thy tongue is silent; and I will not wait one moment to hear what thou hast to say. Thou breakedst the law at first; and when thou knewest the law of God, that he had made;—if thou bruise

his heel, he shall bruise thy head. Now thou ~~wast~~ ready enough to enter into Judas to fulfil the law of the first part, that the Lord had made, to bruise his heel; now God, in justice to his own honour and great name, must bruise thy head, to fulfil the last part. For, as Christ submitted to the first, so thou must submit to the last. So, if thou art a king, shew thy honour as a king, and die quietly with thy followers, as Christ did with his followers. So now, see the gallows and the fires, which thy followers have been brought to, by following thee, O Satan—And now it is but just and right for thee to share the fate with them. And if thou deniest the justice of God in this sentence, thou deniest all that is right and just; then a just God must take justice into his own hands.

Satan. A woman's tongue no man can tame. God hath done something to choose a bitch of a woman, that will down-argue the devil, and scarce give him room to speak—for the sands of a glass do not run faster than thy tongue. It is better to dispute with a thousand men, than with one woman. Thy assurance and ignorance protect thee. Thou payest no more regard to the greatness of Satan, than thou wouldest to a chattering woman like thyself. So I must confess I was a fool there, ever to enter into dispute with thee, knowing what a chattering fool thou art; all men are tired of thy tongue; and now thou hast tired the devil also. Therefore, do shut up, and say no more, for thy own shame; but I know there is no shame in thee, if the devil do not shame thee now. Pomeroy said, thou toldest too fast; Manley said, thou toldest too fast; Mossop said, thou toldest too fast; and Bruce said the same: and men and women have tried to shame thee out of it. But I hope, if none else can shame thee, the devil will shame thee, as not to answer again. For, as thy paper is nearly ended, I will get a-head of thee now, if thou answerest again; unless thou art like a mad fool without any shame at all. So I will see what

thou hast got to say ; and answer in a few words : for I hate so many as thou answerest—one word of a sort is enough.

Joanna. One word of a sort I will answer. If man can't tame a woman's tongue, how shall the devil? If God hath done something to choose a woman to dispute with Satan at last, Satan did something to dispute with the woman at first ; if Satan down-argued the woman at first, she ought to down-argue him at last. If Satan scarce gave the woman room to speak or think at first, the woman ought not to give him room to speak or think at last. If Satan thought fit to dispute with the woman at first, he hath thought it fit to dispute with her at last. If Satan thought it better to dispute with twenty men than with one woman, why did he not appear when there were but three men, to plead for himself? If Satan paid no regard to the weakness and ignorance of the woman at first, the weakness and ignorance of the woman will pay no regard to him at last. If he took the advantage of her weakness, she will take the advantage of her strength. If Satan pleaded the promises of God against her, she will plead the promises of God for her. If Satan repents of his folly at last, he ought to have repented at first, that ever he entered into dispute with her. If he knew what a weak, ignorant creature she was at first, to believe in his words, she should know, when the voice of the Lord came to her, to bid her claim the promise, to be as Gods, knowing good from evil ; she would be as ready to believe the latter as the former, and rely on that promise, and claim it. If the woman's fall has tired men, I hope it will tire the devil also. If a devil could not shame her at first, how shall he shame her at last? If he was not ashamed to enter into dispute with her, why should he be ashamed of her words? If they are right, they cannot shame the woman ; and if they are wrong they cannot shame

the devil. For he glorieth in what the woman doth, that is wrong; so if the woman is not ashamed of herself, the devil cannot shame her. If she is not ashamed to say much before men she does regard, she cannot be ashamed to say much to the devil, that she does not love, nor fear, but despise.

[*To this Satan made no answer for several hours:* But Joanna heard a whispering to this purpose; "*Christ is in her*, or she would have never made so ready an answer; and we may as well leave her." This she penned; and, after some time, Satan thus broke in upon her:

Satan. Who dost thou judge said Christ was in thee, or thou couldest not give so ready an answer?

Joanna. I said, I did not know.

Satan. Then now, I tell thee, it was the angels of the Lord: and they said they would leave thee; and thou wantest no guard. So, now I tell thee, thou art in my power; and death and hell is thy portion, if thou answerest me again.

Joanna. The Lord never forsakes any who trust in him; and he will not do it now. He hath promised to be with me—but, as thou wishest most to converse with men, why wast thou such a coward, not to appear when they were present?

Satan. To make God the liar:—because he said, they should see wondrous things; and I was determined to give him the lie. Dost thou think I would appear by God's appointment? No—I would not.

Joanna. The Lord did not command thee to appear; but if thou judgedst thyself injured, or wronged, he gave thee liberty to appear and answer for thyself; and, as thou sayest it is best to dispute with men, thou oughtest to have appeared when they were present.

Satan. Then I will appear visible now.

Joanna. That is, if the Lord will let thee.

Satan. Is the Lord my keeper?

Joanna. It would be happy for thee, O Satan, if he had been thy keeper.

Satan. I would sooner be in hell-flames for ever than stoop to any superior power to my own.

Joanna. Then into the flames thou oughtest to go. If the long-suffering mercies of God towards thee, and his not entering into strict judgment with thee, is of no avail, but thou art still hardened, thy destruction is just.

Satan. How can I say any thing, if thou sayest so much? Thou givest ten words for one.

Joanna. Thou wilt not speak to any purpose at all—only a few provoking words, without sense or reason. Bring forth thy arguments why thou art unjustly dealt with; that the world may judge thee.

End of the Fourth Day's Disputation.

THE FIFTH DAY'S DISPUTE.

SATURDAY, AUGUST 7, 1802.

SATAN.

THE world judge me! The world hath judged me already, and they approve of all my ways, words, and actions. What is there in me, the world do not like? Do I not set forth every pleasure before them? And do they not delight in it? Do men love the ways of God at all? Now, I am ready to be judged by the world; for the world loves his own; and they love me, by doing as I draw their hearts. If my ways were not more pleasing to mankind, than the ways of the Lord, why do the multitude follow me? Thou sayest thyself, there is more truth in this, than in all I have said: For the multitude do follow me. Then how can they condemn me? So I am ready to be judged by the world; and I know I shall have one thousand friends, where the Lord would have one; was it not for his damned power, no man would love him,

nor fear him; but it is for fear of his cursed judgments he is feared, and not that he is loved. Thou art inclined to give credit to the truth, and so now I may go on; for thy damned tongue cannot run so fast now; thou art not so ready with thy answers. Now, let the world judge of the truth of my words, and see if the major part is not my friends; and, as most votes carry the day, I am very ready to be choosed by votes; and, if I lose the election, I shall be willing to lose on a fair trial: for thou knowest there is but few are willing to give in their names to be freed from my power, and this thou knowest is true. Then, if I am willing to let most votes carry the day, how can God be just to cut me off, when I have ten to one with him? Now, as thou hast said out of my mouth thou condemnest me—out of thy mouth will I condemn thee and thy Maker. For the Lord said, he would deal with men after the manner of men; now, after the manner of men, I am willing to gain my election. If I cannot get most votes, I will willingly lose my election, and be no Member of Parliament at all. But I know, if justice is done me that way, I shall stand, and keep the kingdom, as I have kept it already. For I know I have ten to one with the Lord; then how can he come and claim the kingdom his own, when the hearts of the major part are mine? And if it do not prove so, I will freely resign my kingdom. Now, if this is not just, there never was justice in the world. I have made a just confession—**MOST VOTES SHALL CARRY THE DAY.**

Joanna. Then, now thou sayest, Satan, most votes shall carry the day; thou art willing to give up to that?

Satan. Yes. I am willing, very willing, to stand to that; and so let the dispute be over, and thou say no more; for, I tell thee, here it is ended. What I have said, I will stand to. It is justice, equity, and right; and I am willing to stand a fair

trial; and now thou hast no more to say. I have ended by saying, I offer to stand a fair trial, after the manner of men.

Joanna. Then now thou sayest thou wilt stand a fair trial? If the greatest part of the world be thine, as thou sayest, and they are wishing for thee to be their king and governor, thou sayest, by justice, thou oughtest to stand; if not, in justice thou consentest to fall, and give up the kingdom to Christ.

Satan. Yes. If Christ can gain the kingdom by most votes, I will own it is just for me to lose my footing here; but if I have the most votes, Christ ought to lose his footing here, and I ought to have the kingdom myself.

Joanna. Then, now thou art willing to take all, or leave all; as most votes carry the day.

Satan. Yes, I am.

Joanna. Then, my life for thee, thou wilt leave all. For thou wilt find, when thy friends are tried, thou wilt not have one out of ten with the Lord. Thy friends will deceive thee: they will forsake thee: and be like the King of France's subjects—cut off thy head, and say, behold the head of a traitor. I believe, when thy friends are tried, thou wilt find them all deceive thee. For now I tell thee, thou never wast the author and finisher of one pleasure in thy life. If ever thou temptest men to sin, that they found pleasure in, the sorrow it brought them into was ten times worse than their momentary pleasures. Now I will set forth a catalogue of thy pleasures. Thou temptest men to rob, and bringest one to beggary, and the other to the gallows; thou temptest man to murder, and cut off the life of his fellow-creature; and the murderer thou bringest to the gallows. Here are thy pleasures, Satan; thou settest men at variance one with another; houses and families, husbands and wives, thou settest at variance; thou stirrest

up strife, anger, discord, malice, and debate, one against another. To give thee thy fair character, thou art the destroyer of every pleasure, and every happiness: and thou robbest man of that state of heavenly happiness that the Lord made him for at first. Look back to the creation. When the Lord had made a Paradise for man, and placed him in the garden of Eden; made him lord of the creation; made his partner to complete his happiness, and the man and woman to be happy together; thou soon didst break his bliss asunder. No sooner were Cain and Abel grown to manhood, and Adam and Eve thought themselves blest with their two sons, but thou laidst hold of Cain's heart to murder his innocent brother, and broughtest destruction on all the family. And dost thou call this pleasure? And say thou wantest the hearts of all men to make them so miserable? To turn earth into a perfect hell? For know, Satan, there is not one blessing thou canst command. The fruits of the earth, the fruits of the trees, are blessings from the most high God; sunshine and rain come from the Lord; health and strength are all from him; and all the beauties of the earth are the Lord's: love, peace, happiness, joy, comforts, and pleasures that are lasting, are all from the most high God. He that doth not enjoy pleasure from the Lord, never knew what true pleasure was. The pleasures of God are a heaven upon earth; and this I speak by happy experience—and when Christ comes to possess the whole; then will our light break forth as the morning, and our pleasures be clear as the noon-day sun: righteousness and truth will meet together; love and peace will kiss each other; harmony, love, and unity, will run through every heart—and God, even our God, will give us his blessing.

“ Then shall the teeming ground a large increase afford,
 “ And all the listening nations round shall praise the living Lord.

He will build up the low walls of Jerusalem, and establish the gates of Zion; our peace will flow as a river, and our joy as a mighty stream; and the church militant will join the church triumphant, to praise the Lord in the beauty of holiness. For in God there is fulness of joy; and in his right hand are pleasures for evermore. This is but a faint description of God, and the pleasures and happiness of Christ and his kingdom. And now, Satan, I will give a faint description of thine; as my pen must come far short to set forth the glory of Christ and his kingdom; and the misery of thine, O Satan, which is strife, envy, hatred, malice, murder, and the destruction of every happiness in life. It is called a hell where thou art, and dost thou think to gain one vote out of a thousand to bring in a hell here upon earth? For such, men must wish to bring in, if they vote for thee. So I know thou wilt never win the kingdom by votes; for thy friends will all deceive thee, and forsake thee, when they are tried. Instead of gaining a thousand to a hundred; thou wilt not gain one out of a thousand. Nay, I should think there could not be such a monster upon earth, to vote for thee to bring a hell here upon earth, when every sinner is afraid to go to hell after death.

Satan. Thou bitch of hell! Is this the manner thou intendest to set forth the two kingdoms, and send them out in the world?

Joanna. Yes, this is the very truth of both kingdoms—and the truth I mean to publish to the world. For I have heard the different voices of both. The voice of CHRIST is love, happiness, peace, as that of a father, a brother, a friend, a husband, and protector from ALL dangers, leading to all perfect happiness. But thy voice is horror, which fills the heart with thy appearance, threatening destruction, if the Lord would give thee power. Let the world see thy threatenings, and thy ma-

lice ; then see, if thou canst gain any vote. This was thy own proposal, to resign the kingdom, if thou didst not gain it by most votes. If Christ has more to vote for his kingdom, than thou hast for thine ; thou hast consented to resign thy footing here ; and to confess Christ has got it by justice. So, now it is come to thy own just proposal ; and wilt thou find fault now ? Then thou findest fault against thy own justice : but by thy own justice and equity thou wilt surely fall : for thou knowest no one loves thee—but as for the Lord, thousands have died for his sake.

Satan. Thou infernal bitch ! But seven days hath the Lord given to contend with thee ? It requires seven years to call all hell for council, which way to foil thee. There is not a devil in hell that is a match for thee. Could I have thought thou wouldest have given such an answer as that ?

Joanna. What answer couldest thou think to have ? Thou sayest, thou wilt gain the day by most votes, as a parliament man is chosen ; and he that hath most votes gains the day. So now, I say, with Jehu, Who is on Christ's side ? Who ? I know they will do as they did by Jezebel—throw thee down : thou wilt not gain one vote, as a parliament man doth, it is my opinion : and so I shall give thee the trial.

Satan. No, if thou murderest my character in that manner, I shall lose the day by a cursed woman : but let me speak for myself. If they will choose me, I have millions of money, and I will give it to them. So if thou do justice, let this go in print also. For hell is richer than the earth : and I will give leave for every pleasure they can wish ; and not confine them to sit moping in churches ; but enjoy their time in a round of pleasure ; and every man shall enjoy his own humour. I will confine them to nothing, but what their hearts lust after.

Joanna. Now, thou devil! thou hast discovered thy cloven foot. The fear of God, the love of God, the praise and worship of God, thou wantest to destroy, and take from the Lord the glory due unto his name. Now, let thee and thy money perish with thee: hell from beneath is moved for thee, to meet thee at thy coming. Dost thou think, thou devil, that man can prove so ungrateful, as to renounce the God of every love, the God that created us, the Father that hath preserved us, the Saviour that died to redeem us, to pluck us as brands from thy burning? O thou devil, thy last speech will warm the hearts of God's people to anger and indignation against thee; and make them that serve thee ashamed of their neglect. No, Satan, God's honour and worship cannot, nor will not be destroyed by thee. The hearts of Christians will be stirred up to love the blessed Lord the more. He hath died once for all; and now the cross must come on thy guilty head. Men would sooner bring in a war to fight for God, and destroy those that gave in their names for thee, sooner than let thee gain such an election. The whole world will be at war against thee, sooner than renounce the laws of God. His worship, praise, and glory, ever will, and ever shall be kept up, while the sun and moon endure. Now, I tell thee, thou hast lost thy election, by thy last speech, of gaining one vote. I hope there is not one such ungrateful monster upon earth to vote for thee; for the Lord would strike him dead, and thou oughtest to be struck dead for thy speech. I see thou wantest to draw all from God, if thou canst; and to seek the ruin of man, as thou hast thy own ruin, and the ruin of the fallen angels, and millions of souls. It is time for God to cut off thy reign.

My God! my God! thy cause maintain;
 For Calvary's blood is not in vain:
 But bring the traitor to thy cross,
 And let him perish with this dross.

And set his kingdom up in hell,
 With his infernal host to dwell,
 While we shall praise thy holy name,
 And ever bless thy matchless fame ;
 While earth's foundation doth endure,
 The praises of our God are sure :
 And I will ever bless his name,
 And earth with me will join the same.

After this answer, Satan left me for some hours,
 and then broke in again with these words ;

Satan. Satan is handy by thee.

Joanna. What hath he to say now ?

Satan. I tell thee what he hath to say now : he
 let thee alone till thy provoking words were fully
 up ; and now I will answer thee in words from thy
 last speech ; “ *Hell, from beneath, is moved for thee,
 to meet thee at thy coming.* ” Come down, thou Lu-
 cifer, son of the morning ; thou that hast advan-
 ced thyself to heaven, by thy writings, wilt soon
 come down, like one of us. If thou answerest one
 word more, and dost not strike out all thou hast
 said ;—then Satan will forgive thee ; and not else.

Joanna. When I believe there is no God to pro-
 tect me, then I shall fear there is a devil to fright-
 en me. But as long as there is a God, I will rely
 on his power, his protection, his mercy, and his
 goodness. I never asked protection from the de-
 vil ; nor ever will. My trust is in God, my Maker,
 and in Christ my Saviour ; and I renounce the
 power of the devil. Does Satan think to unthrone
 the most high God ? No ! he will find he is a God
 of power, might, majesty, goodness, and truth.
 His honour is engaged to save those who trust in
 him. The Lord is my God ; of whom shall I be
 afraid ? Christ is my Saviour ; whom then shall I
 fear ? He died to triumph over hell, death, and the
 grave ; and shall hell come to triumph over him ?
 No no, proud Lucifer, it is thou hast exalted thy-
 self to the heavens ; yea, above the heavens ; if
 thou couldest make thy power equal to thy words,

thou wouldest unthrone the Most High: But I hope thy name will be struck off from the face of the earth: for thou art bidding defiance to the power of God, and making thy power superior to him. And thus thou art rewarding him for giving thee any power upon the earth. And now thou wantest to rob God of the creation that he has made, and to throw off all his worship, and to have his name clean gone; by threatenings, to compel me to fear thy power, above the power of God—who hath promised to protect all them that trust in him; and that the gates of hell shall not prevail against them. And wilt thou deny that power, and exalt thyself above the heavens? Then now I shall see which power is supreme, and almighty;—the power of God, or thine. For I never will fear thee, as long as I have a God to trust to. The Lord rebuke thee, Satan, for thy boasting power. My trust is in the God of my salvation—

“ And he will keep me still:
And I with him shall surely stand
On Zion’s holy hill.”

Satan. Thou infamous bitch! to treat the god of this world with contempt! Read back what thou hast been writing, and I will answer it.

Joanna. I am forbid; and I will not. Who dost thou say I am treating with contempt? Or whom dost thou call the god of this world?

Satan. The Lord himself called the devil the god of this world; and him thou art treating with contempt.

Joanna. I am treating him with that contempt with which he treated the Son of God; and he is now despising the power of the Most High, by boasting of superior power to the Lord. If Satan was then the god of this world, to blind their eyes, the Lord hath promised, that old things shall be done away, and all things become new.

Satan. Dost thou think God will be as good as his word?

Joanna. Yes, he is the God of truth : and his word is Yea, and Amen.

Satan. And dost thou think he will ever have it in his power to chain down Satan, who is so great and mighty a being ; and who has so many legions of angels to attend him ?

Joanna. Yes ; by the same mighty power by which he cast him out of heaven.

Satan. Then, by thy account, Satan stands on slippery ground. And is there no way for his escape from the power of God, and his fierce anger ? What hath provoked him now to be more angry than ever, that Satan's ruin must come on so fast ?

Joanna. There is no remedy, unless he repents ; for he is acting now to heap up wrath against the day of wrath ; and he hath reigned so long, he wants to reign over the whole, and take the power out of the hand of the Almighty.

Satan. That is more than I knew before. When or where did he say that ? This is something new to me.

Joanna. Where hast thou been ? Or what hast thou heard ? Hath not Satan threatened my life, if I would not disobey the commands of God, to please him ; and fear his power, more than I feared that of the Lord ? Is not this bidding defiance to the power of God, and compelling those that love and fear him, to deny his power, and doubt his protection ? As if the greatest power was in the devil. Is not this threatening power of Satan, making himself greater than the power of God, who made us ? And for his pleasure we are, and were created, and not for the devil. Then what right has Satan to compel us to obey him ?

Satan. I am not Satan ; but his friend, Apollyon. Thou hast angered the devil, and he is gone away in great wrath against thee. I am come to pacify it, and make friends if I can, that he may not tear thee in pieces before the morning. What, dost thou laugh at my kindness, when I am come

to save thee from the bottomless pit, which Satan is gone to heat seven times hotter than usual, to put thee in before the morning if thou dost not blot out what thou hast written against him? Do not put so much trust in thy God; he hath often deceived thee, and will again. For now call to thy remembrance, he deceived thee about thy father, and the death of —; and there are many things I can mention; therefore, he may deceive thee now; and then thou wilt be for ever in flames, and suffer the worst of torments, if thou dost not do as I tell thee; for there is no more dependence on thy God, than on the paper thou writest on. I must confess, if thy writings had all come true, I should be in some fear of danger; but seeing God saith one thing, and meaneth another, I am no more afraid of him, than I am of thee: for I know he cannot perform his promise, nor fulfil his word; but Satan can—his power is far superior to the Lord's. So that thou hadst best comply, and all will be well with thee. If not, thy end must be fatal before the morning.

Joanna. What a fool must I be, to rely on a friend from hell, whose ways in every step I hate? I know, if Satan can have the power over me, I shall see what a wretch he is before the morning. But I will not renounce my faith in God, for all the devils in hell. I will see now, whether the Lord is not as good as his word. I believe in the unbounded mercies of God, and his protection: and my faith in him I will not give up. But what makes Satan, and thee, Apollyon, so eager to gain my faith in thee? Dost thou think thou hast Eve to tempt now? *She did not know thy arts; but I do:—*and the more thou temptest, the more strongly will I stand in the God of my salvation. So these arts will never do. Is this the king thou wantest me to serve, and fear, that is gone to seek my destruction! No; I will not fear him, nor any of his threatenings; they are all in vain. I know the

Lord, and him only will I serve, love, and obey. So come no more with a razor dipt in oil to cut my throat. He that is gone to heat the furnace, may fall into it himself: but my trust is in the God of my salvation. Him will I love, serve, and obey: and now I speak boldly,—if God will not save me, as he hath promised, I will not resign one thought to the devil for his protection. So now, if thou hast another subject to enter into, I am ordered by the Lord to pen it. But these arguments are fruitless. I have given my hand once, thrice, and again: I will not do one thing that Satan desires me, if I know it: but to please the Lord, and obey his commands, I will run to the hazard of my life. By him alone I now stand or fall.

Apollyon. Then now thou hast brought on thy utter ruin.

Joanna. The Lord will keep me from danger; and if he forsakes me, I know I am undone: but I will still trust in him.

Apollyon. If the Lord don't deceive thee, the devil hath deceived me. For I will confess his power is not so great, as he saith, if thou ever seest the light of another morning in this world—which I am sure thou never wilt, if thou dost not renounce thy faith.

Joanna. I never will, nor ever shall renounce my faith in the true and living God: whose power is almighty; and he is able to save to the uttermost all who trust in him—and in him is all my trust.

Apollyon. I do not want thee to give up thy faith in God,—only do as Satan desires thee—Blot out what thou hast said against him.

Joanna. I cannot serve two masters: and thou art acting to make me say so much more against him; for I find altogether the devils are worse and worse; and would not only rob God of his people, by temptations; but want to do it by compulsion.—So I will not keep penning such blasphemy against the Lord. It is written, “thou shalt worship the

Lord thy God, and him only shalt thou serve ;” and if I obey the devil, I do not obey the Lord.

Apollyon. Then now I tell thee thou hast written many things the devil told thee, and the Lord did not contradict him, but let him tell thee lies ; and how canst thou rely on such a faithless God ? What was told thee of ———’s hasty death was from the devil, who thought to foil you all by that lie ; and there be many things in thy writings that come from the devil.

Joanna. Then now I have more reason to believe all that comes from God is true. He might have wise ends in permitting the devil to tell me lies. I cannot direct the hand of the ALMIGHTY : His wisdom cannot err : but that was not obeying the command of the devil ; for I did not know it. So now I know in whom I have believed ; and, from thy own words, I know what is not true came from the devil.

Apollyon. Do not say all that is not true comes from the devil : For now I tell thee, as much as thy confidence is in the Lord, he is not the God of truth. He hath deceived angels, devils, and men ; and this night he will deceive thee. He is not as good, nor as great, as thou judgest him to be. Dost thou think the angels, the third part, would come out of heaven, if God had been as good as thou judgest him to be ? I tell thee no : Heaven is not a place of happiness : Hell is the place for pleasure : and none but fools go to heaven. It is the wise and learned go to hell. Thou knowest not what God is—a proud tyrant, who wants to keep all in subjection to him. This I should not have told thee, if thou hadst not written against Satan, and his kingdom ; so it is thy own fault, I now tell thee what God is, and what a deceitful being he is.

Joanna. I do not want to ask such a lying, abandoned wretch, as thou art, what God is. For I know him to be all that is good, gracious, merci-

ful, just, and true; wondrous in wisdom, goodness, and truth: and the devil's being cast out of heaven, sheweth the worth, excellency, might, and majesty, of God, to shine the brighter. For what heaven or happiness can there be, where the devil and fallen angels are? Their very influence is a hell. Then how dreadful must it be where they are embodied? Oh, thou abandoned wretch! Why wilt thou thus abuse the patience and long- forbearance of the Lord, that did not deal with thee according to thy deserts, to chain thee down, when thou turnedst heaven into confusion, and wouldest have turned it into a hell, if thou hadst not been cast out. The goodness of God shineth in all his works, and his wisdom in all his ways. Oh, the long- forbearing patience of the Lord! How is it thus abused, his goodness and long- suffering, to give thee and Satan any power to reign at all! Oh, the horror of the language of thy words! But the feeling of God's Spirit is an heaven; and the feeling of thine is an hell. Now, thou must confess God's sentence just, to chain thee down, with the fallen angels, and thy rebellious host. Oh, thou cruel, hardened wretch! thou art not of a spirit fit for heaven. The power and goodness of God is too great, and too good for thee: but I see his wisdom to suffer thee to speak for thyself, and to have me pen what thou hast to invent against the Lord; and he will rebuke thee, O Satan, and thy just sentence is passed on thee. O, thou monster of nature! My soul, praise thou the most high God; and let my heart be filled with his goodness! What thou hast to say, say quickly: for the sword of the Lord is drawn against thee: thou art lying against God, who has shewed thee so much mercy.

Apollyon. I have not told thee half the worst of God yet. Thou knowest it is written, he is a consuming fire: and who can dwell in everlasting burnings? Who could abide in devouring flames?

Our backs are not brass, nor our sinews iron, to dwell with God in heaven. Besides, his pride no one could bear.

Joanna. Thou confounded liar ! Thou goest from one thing to another, full of lies. Thou sayest hell is a place of fire, and sayest Satan is gone to heat the furnace seven times hotter than usual to burn me in it, because I will not worship him ; now, here thou hast confessed the devil to be a complete fiery serpent, to put into the flames those he has power over. Yet, thou confessest, the Lord, that is full of might, majesty, and power, did but cast the devils and fallen angels out of heaven for their rebellion there ; and had he not continued to make the creation of the Lord wretched and miserable, and tempted them to sin, he would never have been cast farther ; but Satan is still rebelling on earth, as he did in heaven, running from one fire to another. It is a mercy, that God is a consuming fire, to burn up and consume the fire of hell, that he is working against men to destroy them : but dost thou presume to tell a lie that every man would laugh at ? To say the heavens were burning in fire, that the angels could not abide there ? Then, they must all have left it : so bring forth no more such unlikely lies. For now I see, from the first to the last, thou contradictest thyself. In one place, thou sayest God is too full of majesty to condescend to reveal his will to me ; and thou wantest to persuade me my writings were from the devil, or some of his host ; and now, thou wantest me to destroy them, after confessing they were of God : and wantest me to destroy his covenant ; and then, makest proposals thyself for Satan ; and runnest from them again with threatenings on me, if they were not destroyed. When that would not do, thou comest with blasphemy against the Most High ; as though thou wantest to pull down divine vengeance upon thy guilty head. Oh ! for shame, look backward, and see thy folly—how many different forms

thou hast appeared in, to thy own ruin and confusion ! Implore protection of heaven, before that God (who thou sayest is a consuming fire) consumes thee in the fierceness of his anger, and burns thee up in his hot displeasure :—then see, if thy back be brass, and thy sinews iron, that thou canst abide in everlasting burnings, and if thou canst dwell in devouring flames. I think, thou art heating the furnace for thyself, to pull down divine vengeance upon thy own head. Oh, repent, and implore God's mercies, before it is too late ; lest thou shouldest provoke him to be a consuming fire, to consume thee in the fierceness of his anger.

Apollyon. Thou silly fool ! Dost thou think, if we did not know that the power of Satan was greater than the power of God, we would ever have joined him ? I tell thee, no. Satan's power is greatest ; and that thou wilt find before the morning, if thou dost not worship him.

Joanna. Silly, silly Apollyon ! Why then did not Satan abide in heaven, when he had the third part of heaven to join him ? Why did he give up his place there, if his power was greatest ? No, blessed be God, HIS POWER IS THE GREATEST.

[After a long pause of some hours.]

Satan. Satan is come to ask pardon of God and thee.

Joanna. To the most high God he must go for pardon.

Satan. Thou fool ! Dost thou judge I was come to ask pardon of God, or thee, in earnest ? No ; I come to mock thy ignorance, to think devils could repent, or ever would.

Joanna. If thou, O Satan, art so hardened, and not contented to tempt people to follow thee, but to threaten their destruction, if they will not obey thee ; thou must take the event that follows. The works of creation were the Lord's : He made us, and hath promised to redeem us from the power of death,

hell, and sin—and we are commanded to worship the Lord our God, and him only to love, serve, and obey: and him only will I obey. I own but one Master, and but one will I serve; and that is the **THREE-ONE-GOD.**

Satan. Wilt thou run the hazard of thy life, to see if the power of God be superior to mine? Wilt thou not recant at all, to pacify my anger?

Joanna. Shall I give up the faith, hope, and trust, I have in God my Maker, and in Jesus Christ my Redeemer, for fear of thee, O Satan? No; not for the world. I would sooner give up my life, than my faith; and thou must answer to God for threatening my life, because I would not obey thee.

So come, Lord Jesus, Oh! come quickly,

Let thy dying love appear—

Let me know thou art my Saviour,

Thou died'st my every guilt to clear.

Satan. Is it impossible to make thee fear? Thou fool, that is the very way to cast Satan—to say he hath robbed him of the Bride. If thou wilt give up to me, I shall be cast before the morning.

Joanna. Thou artful devil! Thou hast made an ignorant speech now, like all the rest. A man is cast for tempting the Bride: but thou threatenest violence and her life, if she will not resign to thee, and give up her confidence in her God and her dear Redeemer. I would sooner die with him, than deny him.

Satan. In whose strength dost thou speak these words?

Joanna. In the strength of my Lord, that hath promised the gates of hell shall not prevail against me. And on his word and honour I rely.

End of the Fifth Day's Disputation.

THE SIXTH DAY'S DISPUTE.

SUNDAY, August 8, 1802.

SATAN.

I HAVE not done with thee yet. Dost thou think that I, who am a devil, that the third part of heaven and earth worship, will give up to a poor, low-bred bitch of a woman? Why, thou fool! I have only preserved thee for the last day's punishment. I see what a hardened wretch thou art; and I will deal with thee accordingly, if thou answerest me again. Shall a woman have the last word of her master?

Joanna. Thou art not come with that assurance, Satan, to call thyself my master! Thou wilt not dare to have the confidence, to say thou art the master of the creation, and take from the Lord the glory due unto his name! God is my Maker, my Master, and my Father; and in him is my obedience, to do as he commands me. As to thee, Satan, I never served thee in my life. I hated thee from a child; for thy name and nature were hateful to me. To read the sufferings of Christ; what he suffered through thy hellish arts, by working in men, made me love him, and hate thee. The scripture says, His servants ye are, to whom ye yield yourselves servants to obey; and I never yielded myself to obey thee, Satan. But now, heaven and earth are witness against thee: thou art come to call thyself my master, and claim authority over me. Now, if God had not cast thee out of heaven, thou wouldest have claimed the same authority there, and said, as thou hadst the third part, thou wouldest command the rest, to shew thy power; and so try to unthrone the most high God, or make thyself a king in his stead; if he had not cast thee out. So thou and all thy angels must confess thou art justly cast from heaven. And now earth is the

same;—for the earth is the Lord's, and all that dwell therein. But if thou callest thyself my master, thou must rob God of his honour and of his power. For, by our own masters, we must stand or fall. Now, thou sayest, thou wilt stand or fall by *Election*; but thou art come to demand subjects, and not intreat them—as man entreats man for votes. But thou art come to compel; and so thou wilt go and frighten people, and make them believe thy power is superior to the power of God. But know, O Satan, God is God, and there is none beside him. His power, nor his honour, he will never give to another. He that gives life, hath power to take it. He that made man, hath power to destroy him. He that filleth the heavens with his majesty, hath power to fill earth with his goodness. Thou assumest power that is not thy own. God is my Master, my Father, and my Protector. But if thou wilt come with these threatenings to me, what wilt thou not do to others? Wilt thou go on, till thou has frightened the whole creation out of their lives and senses, and destroyed the works of the Lord; if he do not cut short thy power, and shew that he is the all-powerful God Himself? And now, I hope and trust, he will redeem us according to his promise: and destroy all thy hellish arts, that are more than the sands upon the sea-shore: usurping power that is not thy own: bidding defiance to the power of the Most High: inventing lies against his divine majesty and goodness, for which thou art justly cast. The Lord judged between me and thee, O Satan: who could withstand thy hellish arts, if the Lord is not with us to protect and keep us from thy power? Blessed be God, all power is in his hand.—So, glory, honour, praise and power be unto the Lamb for ever: who hath promised to save to the utmost all who trust in him. Answer for thyself, Satan; for thou usurpest power that is not thy own.

Satan. Write Satan, and no more.

Joanna. O! silly Satan—if thou didst cast thyself out of heaven, do not think to pull me out also; for

I hope one day to go to the blessed mansions thou hast left.

Satan. It is as good to be killed for an old sheep, as for a young lamb ; and now I have a great deal to say. I have heard all the damned nonsense thou hast runned on with ; answer that, if thou canst.

Joanna. Thou art as hardened a wretch as thou calledst me ; and thou art heaping up wrath against the day of wrath : for now, I perceive, thou hast been guilty of killing both ; the old sheep, and the young lamb too. For thou first betrayedst the woman, and broughtest death on her—and next entered into Judas, to kill her son also. So now thou must be cast for both.

Satan. Damn thee, and thy answer too.

Joanna. That is out of thy power, to damn my answer : but thou art bringing thy words on thy own head.

Satan. Suppose thou shouldest be deceived in thy writings, as not coming from God ; then thou knowest thou hast incurred the wrath of God against thee ; for now I will call to thy remembrance, there are many false things in them. Thou wast to be bad in Wilson's room ; and that is not true. The harvest was to be wet ; and that is not true ; for the weather is very fine. I can point out many things to shake thy faith ; and if thou hast forged the name of the Lord, thou art undone. And now thou art provoking the wrath of the devil against thee ; if thou answerest me again, I now tell thee thy fate—death and hell are thy portion ; for thou must see thyself deceived already ; and thou wilt find thyself deceived again. So now give it up, and I will leave thee ; but if thou answerest me again, I will not shew thee any mercy at all.

Joanna. I shall answer the whole.—Whether my writings are all true or not ; I believe them to be from the Lord, from the many truths, which have followed them every year ; and from the manner they are spoken. Now, Satan, I am truly convinced they never

came from thee; thy heart is too much at enmity against God, to speak of his goodness, mercy, or truth. Thou art too full of thy own power, in thy speeches, to exalt the power of God, and cast down thy own. From thy own mouth do I believe my writings to be from the Lord. Thou art, in every shape, such a devil as is told me; and the eye of the Lord is every where present; if it had not been from him, he would have convinced me for years ago, and not suffer so many truths to support a wrong spirit to deceive me. The Lord is a God hearing and answering prayer; and he knew my heart, that I would not offend him for the world, if I knew it. But dust and ashes cannot be judges of the invisible spirits, from whence they come, or whither they go. They can only judge by their language.—All that is good is of God: all that is evil is from the devil.—So I cannot judge any good comes from him. God is good; and in him will I trust. He will not go from his word; he hath promised to protect those that trust in him; and I will not trust the devil; for he was a liar from the beginning. With lies he betrayed the woman at first; but now, I hope the Lord will make thy words true—We shall be as gods, knowing good from evil. Now, Satan, answer to that lie, thou toldest the woman at first; how we were to be as gods, knowing good from evil?

Satan. I will tell thee, and prove the truth of my words, and make it plain before thy eyes; and open such a mystery to thee, as thou never knewest in thy life, if thou wilt promise not to answer me again.

Joanna. I do not want any of thy knowledge; for, as thou toldest lies at first; so thou wilt at last. I shall not give it up to thee, for all the knowledge thou hast got. It never did thee any good, nor any that ever hearkened to it. I have seen the folly of Eve in listening to thy lies: and by others harm I have learnt to be wise. If Eve was living now, and knew thy arts and lies, as well as I do, she would never have hearkened to them. We have felt the

fatal effects of her listening to thee, and doing as thou baddest her. But I would sooner die, than obey thee in one thing. No, no, Satan, thy honour is not trust-worthy. Look to Eve, and see if a woman must not be a fool to trust thee at all, when she knoweth thee : Eve did not know that thou wast such a notorious liar ; but I do, and will never trust thee. There is no truth in thee. Thou canst not answer that lie, nor make good thy words. So I will never trust a liar.

Satan. Then I will never fear a liar. For God was a liar from the beginning. He said, the day they eat the forbidden fruit, they should surely die ; and that was a damned lie. So, what have I to fear from the power of God, or what hast thou to trust to ?

Joanna. Now, Satan, my answer is ready for thee. Out of thy own mouth do I condemn thee. Thou didst go to Eve with murder in thy heart. Thou didst not know what death the Lord meant ; but wast in hopes they would both have been struck dead that day. So thou didst go with a lie of murder in thy mouth ; telling them they should be as Gods, knowing good from evil, on purpose to murder the man and woman, and destroy the creation of God at once.

Satan. So I should, if God had not been such a damned liar. Then my words would have been true, for they would have known—

Joanna. Known what ? That thou wast a devil, full of evil ? And dost thou think the Lord would have sent them to hell with thee ?

Satan. Yes, to be sure. If they disobeyed, as I did, why not come with me ? Why should God make fish of one, and flesh of another ? Were not the angels in heaven of much more consequence, than the dirt of the ground, that was gathered up and made into a man ? What mighty worm was he, to have more favour shewed him than the angels in heaven, that God had made his companions ? Now answer me that, if thou canst. But here I know thou art foiled :—so when I come to the full moon, thou

wilt find I give as great a light as the Sun. For it is not all the men upon earth that can answer that ; to say, it was just in God to shew more favour to man, created of the dust of the ground, than he shewed to angels in heaven, whose life came from *golden orbs*. And no man can say God did not tell a lie, to say man should die that day. Now, if thou sayest one day with the Lord is a thousand years ; then I must have seven thousand years to contend with thee ; or God must go from his word : but I know there is no trust to his word, and do but laugh at all his threatenings, as thou laughest at mine.

Joanna. Out of thy own mouth do I condemn thee, and answer thee from thy own words. Thou thoughtest God was another such as thyself ; unjust, unmerciful, and cruel. Thou sayest thou didst go to Eve with arts and lies, telling her *they should be as gods, knowing good from evil*, on purpose to murder them both, and bring them to hell in one day, and destroy the works of God at once. So thou confessest thyself a liar and a murderer from the beginning, and thy heart at enmity against God, to destroy the works of his hands. Now, silly Satan, if this is thy full moon, it is time to abate ; for now I perceive all thy light to shine in darkness. For God must have been another such as thyself, to enter into as strict a judgment with man, that was betrayed by thy subtle arts, through ignorance, not knowing there was such an artful devil, to come with lies. They knew nothing of lies. Both confessed the truth, as soon as the Lord came. They did not tell lies, to say they had not eaten the fruit : but told the perfect truth how they were betrayed ; and from thy own mouth thou wast the liar and the murderer. Then how couldest thou expect any favour, who first rebelled in heaven against light and knowledge ; and wast at enmity against God, because he was not such a wretched being as thyself ? For now I perceive, from thy own words, thou art angry with God, because he is good, and thou art evil. So now

I own thou hast made good thy words, though thou never didst intend it. Thou hast told the truth for once, and discovered thy own shame; viz. how the poor woman came to the knowledge of the evil; but was immediately *struck dead as to the knowledge of the good*. Here was a *death-stroke* on man at once. He that was before in favour with his God, in the Garden of Eden, in a place of perfect happiness, in communion with his God, happy with his partner, and knew nothing of sin or sorrow, in one day to be stripped of all! Betrayed by the devil; naked before his Maker; and to meet an angry God, whom he fled from; and to lose all perfection of perfect happiness at once; and dead as to the knowledge of his Maker—Oh, what a death-stroke came to both at once! Like the sword going through the woman's soul, when she saw her Son on the Cross! It was a sword of sorrow cutting through her soul; but not a temporal sword: and so was Adam's, that very way, a death-stroke in sorrow and sin. Worse than death must have been his feelings. He had a fatal death immediately struck on him. So God did not lie; but told the perfect truth. One day, is but one day: but what the Lord meant by his saying, one day was with him as a thousand years; meant the seven days of the creation to be seven thousand years to the final day of judgment. But a day is but a day: and thy seven days are up next Monday, and thou must leave me and answer for thyself to the Lord. And now, I call God to judge between me and thee. How couldest thou judge, that a merciful God should have shewed no mercy or pity upon man, who was so artfully betrayed, and humbled himself in the dust before the Lord, blaming their own folly for hearkening to thee? The Lord well knew what a wretch betrayed them. If thou couldest not have tempted her with lies, I suppose thou didst go as a serpent to threaten to sting her, as thou hast now threatened me, if I will not disobey the commands of God, and obey thee.

Now canst thou, or thy angels, judge, that such a being can find favour with God, who despised his power, might, majesty, and goodness, and wanted to have power over the Most High? But as to man, he sought his favour and protection; and the Lord never said, seek ye my face in vain. So now, Satan, see, if thou canst say, God ought to have saved the murderer, and destroyed him that was betrayed by thy arts? For thou confessest thyself to have been the liar and the murderer. What thou hast now to say, say quickly. Thou canst not deny the justice of God, either in creation, or in preservation. Now thou hast discovered thou art the evil fruit; and I have discovered the Lord is the good fruit, who hath kept me from thy power.

Satan. Satan is not silent to that answer; for thou makest him a complete devil there: but I am come to clear his character; and now I'll clear it.

Joanna. How canst thou clear it? Out of his own mouth do I condemn him. For he made himself the murderer and the liar; and that he cannot deny. For if God had struck them dead, as he said, and they had gone with thee, they could not have been as gods, nor known any good at all. So he confessed he aimed at murder, by telling the lie; and made himself a complete devil from his own mouth.

Satan. Then now I will condemn thee from thy own mouth. Thou sayest God must be like the devil, to enter into as strict judgment with man, as he was artfully betrayed; and yet thou sayest, worse than death fell upon him. How canst thou clear that? Was not God as bad as the devil, and worse, when he knowed, as thou sayest, what a wretch betrayed them? God ought not to cast them out of the Garden of Eden; for I now would not be angry with thee, if thou gavest up thy hand to me; I would love thee above all women in the world, and make thee queen of all my palace: which is a very fine one; and thou shouldest reign as the brightest woman that ever was born.

Joanna. I cannot, nor will not, hear such cursed nonsense; for here thou enragest my soul, and makest my heart burn with indignation against thee; the more, to hear of thy hellish pleasure and thy hateful nonsense, that is full of deadly poison. I hate and despise all thy arts, words, and ways. Is this the way thou drawest in the simple and unwary into misery? I was ordered to write what thou hast to say for thyself, of the justness of thy sentence; and now the Lord will give it up to thy proposals, to be tried by election, as a man is tried—and see if thou gainest any votes. But, I believe thou wilt gain none. Thou hast discovered too many arts to gain any credit. But, silly Satan, how couldest thou presume to flatter me, to leave my God and Saviour, to worship thee? Oh, thou hardened wretch! such ways must bring down divine vengeance on thy head. As much as thou sayest thou laughest at the threatenings of God; so thou wilt find God will laugh at all thy threatenings to me, and let thee know he is the all-wise and all-powerful God.—[But here the Spirit of the Lord broke in upon me with power.]

“ Now Haman’s gallows shall for thee appear,
 I’ll be her king, and now I’ll conquer here.
 Now Satan, now, I bid thee to stand mute,
 Until to-morrow dare for to dispute.
 For I shall answer now the woman’s hand,
 And then to-morrow as her judge I’ll stand.
 To judge the woman I shall now begin;
 Her strong temptations I throughout have seen.
 With love and courage standing for her Lord,
 The God of heaven will her now reward;
 And Jah, Jehovah, surely is my name;
 And now, O Satan, thee I’ll put to shame.
 Justly thou art cast, and justly thou art tried,
 And by the Woman art thou now denied;
 And by the Woman thou art now reprov’d;
 And by the Woman is the Saviour’s love:
 And by the Woman now thy strength must fall;
 I said I’d conquer, and I’ll conquer all.
 For by thy threatenings thou no more shalt boast;
 For by that way thy power shall now be lost,

Proud Lucifer, dost thou intend to swell,
To boast of armies thou hast got in hell?"

End of the Sixth Day's Disputation.

These following lines were given by the Spirit on the Monday morning, before the Powers of Darkness broke in upon her.

" Or dost thou think a traitor for to reign ?
To compel by armies thou can'st never gain ?
No, no, I say, thy candle's clean gone out ;
Thou hast not one snuff that's left again to light.
But all shall know my candle now is here,
And as the woman's faith doth so appear,
To run such hazards for her Master's sake,
When thou didst say the flames of hell should break
With fury on her, if she'd not resign
Her hand and heart to thee ; that's surely mine ;
Then now, thou art come to rob me of my bride,
By every threatening thou hast here applied ;
And when thy hellish fury would not do,
Pretend to love, that thou didst never know.
The tender feelings of the female's breast
Were never in thy hellish heart possess'd,
Nor love, nor pity ; but for to destroy,
Her utter ruin thou didst ever lay.
From thy confession thou hast spoke the whole :
And now I'll bind thee to election's pole.
But for to threaten it is all in vain ;
I have kept the woman, and I'll now keep men,
With equal power for to keep my Land ;
And every member that for me does stand,
I'll keep as firm, as I have kept the bride ;
For now my Gospel shall be all applied.
All manner of sins I now will put away ;
And every member *I will now forgive*
That signs his name to have my KINGDOM come ;
But now the fatal sin must be made known.
If there is one so boldly votes for thee,
In hell, I tell them, they shall ever be ;
For that's a sin shall never be forgiven,
If man does wish to rob the God of heaven
Of the creation he did make at first ;
Then there the fury of the Lord shall burst ;
With indignation he will then appear ;
And that's a sin their Maker will not clear.

Because my kingdom I will ne'er resign;
 But by election gain the kingdom mine.
 For as thou say'st I acted so unjust,
 To have my anger upon man to burst,
 That by a villain's arts who was betray'd;
 Then now that vengeance shall come on thy head;
 For as thou say'st thou want'st to have them all,
 I plainly tell thee thou shalt surely fall.
 For now in justice I will all appear,
 And from thy mouth I will condemn thee here;
 Because thou say'st I act unjust with man,
 As by thy arts thou laid'st such wretched plan,
 As nought but murder then was in thy heart;
 And now for murder I shall lay the dart;
 And all thy lies I'll call to just account;
 And if they're number'd tell thee how they 'mount;
 For all thou'st spoken, Satan, is a lie,
 Unless it was, that man thou wish'd to die;
 And there thy words I will confess them true;
 For nought but murder lay before thy view;
 And now that murder I'll turn back by man,
 And like my Bible now's my every plan.

For whosoever sheddeth man's blood, by man shall his blood be shed. Thou sayest thyself thou didst go to shed man's blood at first; and now man shall shed thine at last. Thou sayest thou wantest to take all the kingdom from ME; for it is the God of heaven that now speaketh in the WOMAN; and now, Satan, thy time is short; and I will take all the kingdom from thee; for thou sayest thou art willing to take all or leave all as most votes carry the day; so now answer to the God of heaven for thyself."

THE SEVENTH DAY'S DISPUTE.

MONDAY, August 9, 1802.

SATAN.

SATAN goes from his word.

Joanna. The God of Heaven is not to be trifled with in that manner. The Lord will hold thee to thy word.

Satan. Then I am betrayed by a cursed, cursed woman.

Joanna. Then now, Satan, thou must say, as Adoni-bezec did: "as I have done to others, so the Lord hath requited me." Justice hath now overtaken thee. God is just with thee in the end. Thou didst seek to betray the woman at first; and now thou sayest she hath betrayed thee at last. Thou didst try to make her cursed, and now that curse is come upon thy head; so thou hast brought upon thyself the woman's curse; and now thou canst not say God is unjust: for thou must confess that justice has overtaken thee. Thou hast dug the pit, and hast fallen into it. Thou art caught in a net by thy own feet. Thou didst lay a trap for her; and now thou art fallen into it thyself. So now confess God is just and true. He hath caused enmity between me and thee, Satan; and thy head must be bruised: for that was the promise made to the woman by the God of Truth.

Satan. Why, that curse was laid on the Serpent, and not on the Devil.

Joanna. And dost thou not say thou wast that Serpent, and should have destroyed the whole creation at once, if God had kept his word? Thou sayest thyself, Satan, thou didst go with a lie to have them both struck dead, and destroy the works of God at once: and now the Lord will destroy thy works at once.

Satan. If I am destroyed, it must be by a fair election. Most votes must carry the day.

Joanna. The Lord hath said it shall be so: but where, or how, dost thou hope to gain one, when thy very name is hated throughout the world? I have heard those that serve thee call upon their Maker to destroy thee. Where wilt thou gain thy votes?

Satan. By threatening to destroy them, if they will not vote for me.

Joanna. But know thy threatenings are of no use. Thou hast no power to give life, nor to take it. Life

and death are in the hands of God. Thou hast threatened my life for seven days following ; but never hadst it in thy power to put it into execution. Thou seest the God in whom I trusted hath power to keep me out of thy power and malice. And so he will keep every member that is for CHRIST AND HIS KINGDOM, and thou canst have no power there. But if any wish for thy kingdom, there they must go with thee. FOR THE HEAVEN IS GOD'S THRONE, AND THE EARTH IS HIS FOOTSTOOL ; AND THE EARTH IS THE LORD'S AND THE FULNESS THEREOF. Then where wilt thou go for thy kingdom ? They that vote for thee must go with thee :—so let them choose which kingdom they will. *GOD IS GOD over the whole Earth.*

Satan. Satan saith, he has no God but himself.

Joanna. Then he must go to his own kingdom below. Hell was made for the devil and fallen angels, and for them that deny the God that created them. So wilt thou not seek the favour of God, and his protection ?

Satan. I despise the favour and protection of God, as much as thou despisest mine.

Joanna. Then that is very great. For thou art such a wretched being that I hate thee, and despise thee : but God is good, and worthy to be loved, and worthy to be feared. He protects from dangers all that trust in him ; but thy protection is to lead men to be miserable. So I refuse misery, and thou refusest happiness. And now I know how great thy hatred is against THE LORD. *Thou wilt not ACCEPT OF MERCY.*

End of the Seventh Day's Disputation.

Here my readers may marvel at the manner in which I have placed this book, to see the last first and the first last. After ending the seven days dispute with the devil, to continue with the dispute previous to the seven days. Some readers may say I ought to have placed it in regular succession, as the dispute took place. I grant I should have done so, had I not been ordered to put the first last, and the last first :—for so it happened between the woman and the serpent. That old serpent, called the devil, overcame the woman by dispute at first—but then the promise that was made her at first, is to be fulfilled at last : viz. the woman to overcome the serpent and bruise his head, as he had bruised her Lord's heel, who took compassion on her weakness. Now my readers must remark, it is the first dispute, which is placed last, that brings us to the MARRIAGE OF THE LAMB : as man was pronounced dead, and Satan worse than dead ; as his cursew as pronounced above that of every man.

“ Now let men see the mystery—
 What curses do appear ;
 The first was on the serpent's head,
 And man his curse did hear ;
 But now see plain, ye sons of men,
 And read your Bibles clear ;
 No curse upon the woman's head,
 Was then pronounced there.
 So learned men, you may contend,
 And read your Bibles through ;
 No curse was on the woman laid ;
 And bring all to your view.
 Her sorrows there I did declare ;
 And sorrows she had got :
 And sorrows here do so appear,
 And men behold your lot.
 The woman, see, your curse must free ;
 For I'd pronounced none
 Upon her head, that then was laid ;
 But made her sorrows known,
 That she should come to rescue man,
 When I o'er her did rule,
 And on the serpent bring the curse ;
 For doubly there 't must fall.

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So learned men, no more contend ;
 Of wisdom none can boast,
 That do not see the mystery,
 How all my Bible's plac'd.
 The ground was curs'd, and man was cast,
 And Cain soon brought it on ;
 The serpent now shall lick the dust,
 And bear the curse for man.
 But I'll end here, and say no more,
 Till learned men dispute ;
 'Tis time to see your Bible's clear ;
 Or else ye fools stand mute,
 Who do begin for to contend,
 Like Satan's friends, for hell,
 And place my Bible by your heads
 In words from him that swell.
 Do I not see, as well as thee,
 The Letters that are sent ?
 Your names you all may blush to see,
 When I have shew'd the end,
 Who now stand out, so full of doubt,—
 My Bible you deny ;
 But yet are ready to find out,
 If you one lie can see.
 Then now find out, with all your doubts,
 My Bible how't does stand ;
 And say, if I do make it true,
 All this you must command."

The latter part of these lines is a short answer to the last anonymous letter. His language and arguments, I am sorry to observe, seem to be drawn from the same source, and similarly applied, as those which I have been contending with. If the person, who wrote the anonymous letters, wishes to see them fully laid before the public, he must be at the expense of printing them himself.—I never promised to answer anonymous letters ; and unless I feel myself in duty bound to do so, I never will.

MONDAY, JULY 26, 1802.

*The POWERS OF DARKNESS broke in upon
JOANNA in the following manner.*

SATAN.

GOD is a liar. Thy writings are not true. Is Eastlake convinced, as the Spirit told thee? Is W. convinced, as the Spirit told thee? Is Pomeroy convinced, as the Spirit told thee? Is Moore convinced, as the Spirit told thee? Is Nutcombe convinced, as the Spirit told thee? All these must be convinced, to make thy writings true to be of God.

Joanna. All these things may come true; there is nothing impossible with God, who maketh the blind to see, the deaf to hear, and the lame to walk.

Satan. Is there nothing impossible with God?

Joanna. There is nothing impossible with God, who made the heavens and formed the earth, and made man out of the dust of the ground, who made the woman from the bone of the man—made the seas a dry land, for the children of Israel to pass over—preserved his people alive in the fiery furnace—preserved Daniel in the den of lions—made the sun, moon, and stars, to keep their regular hours,—winter and summer to keep their regular seasons.—All the wondrous works of the creation were made by him, who is the LORD ALMIGHTY.

Satan's Friend. Thou sayest the Lord is almighty. Now, out of thy own mouth will I condemn thee. And why dost thou say, Satan, or I, am come to answer for the devil? Who is to come to answer for himself to an ignorant woman, who does not discern what thou writest,—to say God hath all power in his hand, and is almighty; and yet thou sayest Satan governs the world? but do not say Satan is come so low, to contend with thee; no! I tell thee, I am his friend, and am come to confound thee in thy own discourse. For thou sayest, God has all power, and yet thou sayest the devil hath had the

reigning power from the foundation of the world to this day. Now how wilt thou make that good?

Joanna. Very easy, with the words our dear Redeemer said to Pilate—"Thou couldest have no power unless it was given thee from above."

Satan's Friend. Out of thy own mouth do I condemn thee; for he that gave it him hath the greater sin.

Joanna. O, silly fiend! Our Saviour said, he that committed him to Pilate had the greater sin; but not he that gave Pilate the power; for that power was of God:—but he that committed him to Pilate was the devil working in Judas to betray him. So what hast thou to boast of such an answer, as thou canst not answer it again?

Satan's Friend. Can I not answer again? All is contradictory, from the first to the last,—to say God is almighty,—and yet the powers of darkness in every age of the world, thou sayest, have had the power to work in the hearts of men, to destroy the power of God; as thou sayest, his Son was destroyed—his Disciples destroyed—and the Martyrs destroyed, by the power of Satan working in the hearts of men. Now, thou must confess, Satan is more mighty and more powerful than the Lord.

Joanna. Now, I may say, "The Lord rebuke thee, Satan." Is this the way thou boastest of power, to say thou art almighty, equal with God, or power supreme, because thou canst boast of all thy hellish arts and cruelties? From thy own mouth will I condemn thee: As the Lord gave thee power to shew what a wretched tyrant thou wouldest be, and how miserable thou makest mankind, and what a king thou wantest to be, and to shew thy cursed, wicked heart, the Lord gave thee power;—but as thou sayest thou art not Satan, but his friend, wilt thou be a friend to such a tyrant, to whom the Lord hath condescended to give power, to shew in what

a manner he would use it; and, like a serpent, having a spear, to sting to death such as come near him? Thus, his friends ought to confess, he ought to have no power at all. But blessed be the name of the Lord, for having all power in his hands, to destroy such a tyrant from the face of the earth, and prove that he is God, almighty in power, wisdom, goodness, and truth—The First and the Last—the Beginning and the Ending—the God of the whole Earth, that formed us, and created us—To his name be praise and honour, wisdom and power, now and for evermore.

Satan's Friend. O, thou blasphemer of our king!
 Let Satan now his answers bring.
 His mighty power dost thou not fear?
 And dost thou laugh these words to hear?
 Then now the greatest power thou'lt see;
 Our king will shortly visit thee,
 And then his power will soon be known
 And thee, I know, he'll soon unthrone;
 And then the power thou wilt see;
 Satan will gain the victory;
 For all the Bible he'll deny;
 Satan was never form'd to die.

Joanna. . . . Your mighty king, let him appear;
 His power I all deny it here.
 He never did create the earth,
 Nor give the living mortals birth;
 And as to heaven he can't assume;
 As he is hurried from the throne,
 And down to earth he does appear,
 Where none do love, and fools do fear;
 Because such king, there's none do love;
 His hellish arts there's none approve;
 And fools he makes to gain his power;
 And then his friends he doth devour.
 So, here's a king, that all do hate;
 And will his friends say, he is great?
 Then such a greatness I despise.
 My God, my King, doth act more wise:
 Because his followers do him love;
 And, from the martyrs, this I'll prove.
 All that have died for his sake,
 Shew plain their love to God was great:
 And great his goodness will appear,
 To all that are his followers here;

Confess him worthy of a God,
 Who love his name, and fear his rod.
 And so to him all power is due :
 His might, his majesty, is so,
 His love and goodness so do shine
 To all the fallen sons of men ;
 And when his power is all made clear,
 Then all the earth will love him here.
 But as for Satan's boasted king,
 Hated by those that follow him ;
 Then how canst thou now stand his friend,
 And see his ruin now descend,
 From highest heaven of perfect bliss ;
 Just like the serpent lick the dust,
 With nothing but a poisonous sting ?
 And canst thou call such snake a king ?

The following lines were in answer to a woman, who spoke in language much like a devil. She said, it was unworthy of a God to create beings that required redemption : she said there was no need of a Saviour, and she did not believe in one.

Joanna. The Lord did not make or create man to want redemption from what he first made him ; for he pronounced him good ; and, had he abided in that state of innocence he was formed in, he would have wanted no redemption ; but being fallen by the weakness of the woman, that was betrayed by the arts of the devil, they both forfeited that state of perfection they were created in. And thus, like a nobleman, who, robbed of all his money, runs himself in debt, and mortgages his lands ; which if he cannot redeem them himself he must lose ; unless he has a friend to pay the mortgage for him. This has been the case with gentlemen of large fortunes, left by their parents, with great estates and lands free ; yet, they have runned through their fortunes, and mortgaged their lands, which they have not been able to redeem without a friend to assist them. Now, we cannot say the fault was in their parents, who did not leave them enough to keep them as gentlemen, without the assistance of a friend ; it was their own selves that brought them to the want of a friend. Just so was the creation of man. The FATHER of the whole

earth gave man every thing to make him happy ; but he forfeited that happiness by the arts of Satan ; who drew him in from one sin to another, till he had lost what the Lord gave him—which was the Likeness of his Maker, in perfect happiness and innocence. But Satan drew him from one sin to another, till he had lost all the likeness of his God, and became poor, wretched, and miserable. Then, in this state of misery, do we not want a friend to redeem us, and bring us back to that state of happiness we were first create in ? As much as a gentleman that has mortgaged all his father's lands, which he had left him free, wants a friend to pay the mortgage to set him free as his father left him ? Now the Lord himself is *that Friend*, who hath paid the ransom, and promised to set us *free*.

Satan. Satan answered, I am the woman's *friend*, who said, there was no need of a Saviour, and thou art a poor, vain, conceited fool.

Joanna. If I am a conceited fool, shew me wherein ; bring forth some reasons to support such an empty speech.

Satan. I shall treat thee with that contempt thou wast told to treat me with.

Joanna. Then leave me for ever, as they said. Let me hear no more from thee. I do not want to contend with thee. I answered the ignorance of the woman ; for which thou callest me a conceited fool : and now I will call thee an empty fool, to reprove without sense or reason. Any fool might have brought forth such words, without having sense to assign their reasons. So now leave me for ever, and all that are committed to my care : for they are the people whom the Lord hath commanded me to pluck from thy hands, and put a seal upon them, that the gates of hell may not prevail against them. So now leave me and them ; and I do not want to answer thee a word. But know, as many as have given their names to me, are given to the Lord. And wilt thou rob the house of God, and break his commands, as

thou, by arts, didst tempt man at first? Then be assured the Lord will keep his word with thee, as he did with man, and sweep thee off from the face of the earth.

Satan. O, thou bitch of hell! Call me no more the woman's friend; I hate the sex.

Joanna. And I hate thee, Satan, and thine.

Satan's Friend. Now I answer thee in behalf of my master: and thou speakest in behalf of thine. If I cannot conquer by arguments, I have done; and let my master answer for himself. Thou sayest, will Satan rob the house of God? I answer, thou hast robbed the devil of his due, if he gives up to thee; for three parts out of four thou hast sealed, were the devil's servants; and wilt thou not confess that thou wast the first robber?

Joanna. The servant is not compelled to abide with his master, if he does not like him; and they freely gave their names to serve a *better* Master, and to have Satan's power taken from them, that they might not serve him any longer. So I did not rob thee,—they freely gave their names to be sealed as servants of the most high God.

Satan's Friend. Thou sayest the devil was a liar from the beginning; but I will prove, thou art a greater liar than there is in hell: thou sayest, they gave their names *freely*, as being willing to change masters. Now, thou canst not brave out that lie; for thy own hand-writing will prove thee a liar. Thou hast sealed *twelve times twelve* without their consent, or ever giving their names at all; and they do not believe in thy writings neither. So thou art a thief and a liar, for thy own brothers serve Satan more than they do the Lord. Now, how canst thou answer for thyself, that thou art not a thief, to rob Satan of his servants. For, remember, his servants ye are to whom ye yield yourselves to obey: and greatest part was Satan's servants, whom thou takest from him by robbery, if he gives them up; for they never gave their names. So thou art a thief to steal,

and then plead the promises of God, to rob Satan of his willing servants, and say, he shall be cast, if he do not give them up. Canst thou say, in thy own conscience, it is just and right for Satan to sign such robbery? No, there thou must be struck silent, and say, it is not just, and confess thou hast told a lie, to say all gave their names.

Joanna. Is this all the wisdom thou canst plead, to vindicate Satan, and condemn me? All souls are mine, saith the Lord: and the Lord hath a right to do what he will with his own. I sealed no more without giving their names, than the Lord gave me; and of them, I hope and trust, not one will be lost. Certainly, the God of the whole earth, that made man, hath a *right* to demand man. There is not a servant that Satan hath got, but he robbed God of them at first. And now I shall answer for my Brothers. They were brought up in the fear of the Lord, and their parents prayed daily for them; but I am sorry to say, Satan worked in their hearts, to wander from the paths of virtue set before them. But, the prayers of the righteous avail much, and God is a God hearing and answering prayer: He said, of the seed of the righteous, I will punish their iniquities with stripes; but my loving-kindness will I not utterly take from them. Now, the Lord is as good as his word, to give me the promise he hath made; and the potter hath power over the clay, the master over the house, and the father over his children; so the Lord hath power to do what he will with his own. It was a free gift of God to give me them; and all that my Father hath given me, shall I not keep? The Lord has a right to give me the whole creation, had he so pleased. Satan cannot claim one by right or title, but what he has got is by arts and robbery. So I have not spoken lies, nor robbed Satan: for our Saviour said, he was come to seek and to save that which was lost; then he hath a right to seal and to save what thou sayest was lost. For he came to pluck men as brands

from the burning; and can Satan's friend be so ignorant to say a free gift is robbery? A gift is a gift: and those whom God, who was our Creator, and promised to be our Redeemer, hath given me to redeem from the Powers of Darkness, I have as great a right to demand and claim, as those that signed their names. The Lord knoweth who are his. So Satan has no right there; and thou canst not say I am a thief or a liar. All thou hast brought forth is false, by claiming what is not thy own.

Satan's Friend. Thou art a liar, to say I cannot answer it. Dost thou think, because these arguments appear so clear in thy wisdom, they are in mine? I tell thee no. I have other questions to put to thee. Did not thy Father say, *They were from their father, the devil, and his works they did do?* Then how wilt thou answer that? If God be the common Parent of all men, how can they be from their father the devil?

Joanna. Our Saviour said *that*, in anger to the Jews, who called Abraham their Father, and said they were the seed of Abraham, when they were departed from the faith of Abraham, and drawn away by the arts of the devil; who hath now discovered to me the way he infused such wrong ideas into men's minds. So Satan had made them his children; and he might well be called their father; for the Lord will not call himself the father of them that deny him. Our Saviour said they were of their father, the devil, because they did his works, by persecuting the Son of God: But all that I have sealed believe in the Three-One-God. Our Saviour might as well have told them the devil was their father, as Abraham; for they were departed from his faith; then how could they be his children? For neither Abraham nor Satan created them; so they were called *according to their faith*, as a woman, when she is married, is called by *the name of her husband*; because she hath given up her hand and heart to him. But

if he dieth, and she marrieth another, she loses the name of the first, and is called after the name of the second. So it is with man: If we are influenced by the powers of darkness, and give up our hearts to the devil, we lose the title and right of calling God our Father; and become subject to Satan's being called our father; because we give up our hearts to him. Then he comes in but for a father-in-law; for Satan is not our father by creation. Then what right hast thou to say, they that were sealed were of their father, the devil, and his works they did do? Which I deny: for the works of the devil are in open rebellion against God; which rebellion the SEALED have *denied*. But the children of the devil are led by his spirit, and he cometh to them as a strong man armed to take possession of their hearts; but our Saviour said, there cometh one stronger than he, who bindeth the strong man armed, and taketh possession of the whole himself.

Satan's Friend. I will give thee credit for that answer; because thou hast likened it to marriage. The very thing I wanted. Now, if it is like marriage, it binds to the very person they are married to. Then if they obey the devil, they are married to him; and what shall break that bond? Here thou canst not answer a word;—so I shall abide by marriage.

Joanna. Then by marriage now abide. For when the husband dies, his name dies with him—to his wife, if she marries again. And when the marriage of God has struck Satan dead, his name is buried down to every one that is wedded to Christ. But many women, after they are married, forsake their husbands, and follow others, whom they love better; so the marriage is broken: and so will the marriage of Satan be broken, as many do not always bind their hearts to the devil. So to come to marriage will not always make Satan

the husband; though he sometimes influences their hearts to follow after him, as a man influences the heart of a woman to follow him. But the creature's love is apt to change; and what is worse than love, turned to hatred? And so will the love of a christian turn to hate the devil, after he hath been influenced by his ways:—And so that bond of marriage is broken, and is but a reed to trust to.

Satan's Friend. Now I tell thee, if I do not confound thee by arguments, I will give it up for Satan to answer for himself; and then he will make thee fear him, if thou wilt not love him. Thou sayest nothing is worse than love turned to hatred; and marriage will not bind for ever; but I will confound thee there. Thou sayest Satan's wisdom is like the moon increasing; then now I tell thee I am not come to the first quarter yet; but I shall answer from thy words of marriage. Thou sayest, marriage will not bind for ever; yet, thou sayest, *the marriage of the Lamb binds all nations together.* Then how canst thou make that good, that marriage is like a broken reed,—and yet the marriage of the Lamb binds all? Here is a contradiction in plain terms. Thou sayest the creature's love is fickle, and apt to change; and nothing is worse than love turned to hatred; now I tell thee in plain terms, thou hast foiled thyself: and if thou givest it up to me, it is ended, and the dispute is over. I come to confound thee, and convince thee, the Bible and thy writings are a confused nonsense together. Satan is a great and mighty being, and it is impossible for all the powers of heaven and earth to overthrow him and take his power from him. Satan is almighty in power:—he had the greatest part in heaven to join him; and the greatest part on earth to follow him. When the world was drowned there were but eight persons that regarded the Lord at all; and he was forced to work miracles to make any regard him; when

Christ died to pretend to men that he loved them, he and all his followers were overthrown by the mighty power of Satan. Now, foolish woman, grow wise. If God had been almighty, dost thou not think he would have shewn his mighty power before now? Why dost thou laugh at all these wise men, who tell thee there never will be any change? for I tell thee there never will the power of Satan can never be conquered: heaven and earth may pass away—but Satan's kingdom cannot pass away. For I tell thee the Bible is false; and if thou answerest this thou art undone.

Joanna. Now I will see the mighty power of Satan; for I never saw any mighty power in him in my life; but like a thief, that is always robbing, and his fallen angels like a den of thieves, who wait in the way for a man, to destroy him; so does Satan, and his followers, wait in the way to plunder and steal. What master can keep his house in order when surrounded with a set of thieves, till they are all destroyed? Now, foolish friend of Satan, because the Lord did not exert his power to chain Satan down, as he deserved, and let him reign to shew how wretched and miserable he would make the world, if he could; and let him work his wicked arts, to convince men and fallen angels of the justice of his punishment, to be for ever excluded from all society; dost thou judge this long forbearance of the Lord proves the mighty power of the devil? Did Satan ever work one miracle to save his friends? Could he keep the seas from overwhelming Pharaoh, when he pursued the children of Israel? Did he stop the lions' mouths when his followers were cast into the den? Did he stop the flames of fire when his followers came near them? Did he ever perform any mighty works, or shew forth any mighty acts? Then now set forth his mighty power; but do not shew it as thou hast already done—like a den of thieves and robbers, filling up

the measures of their iniquity, shedding men's blood—and by man shall their blood be shed. This is the mighty power thou hast set forth: and is this the king thou boastest of, that hath no power in heaven or earth, any longer than his appointed time? Yet thou boastest of his supreme power, that is nothing but the sting of a serpent. Dost thou not know he never formed the world, sun, moon, or stars? Neither did any good thing ever come from him. This is the king thou boastest of! that has not one virtue to plead: nor one spark of love did he ever shew to God or man. His whole conduct is what men of sense are ashamed to own. If they have walked in his ways and footsteps, they wish to conceal it from the world, being ashamed of his vices. Now I have answered thee concerning the great and mighty king, whom none love, but all hate. Now I will begin with the King of kings, and the Lord of lords. He is worthy of a God, in might, majesty, and goodness, who made the heavens for his throne, and the earth for his footstool. He justly cast Satan out of heaven, to have perfect harmony where he was. God is a God of order; but Satan is a devil of confusion. God is a God of love; but Satan is full of malice, envy, hatred, pride, and vain glory. Now the unbounded goodness of God would not confine him to outer darkness, till he had given him a fair trial, and now a fair trial he hath given him. But now to come to marriage. The bonds are broken by death; and that death Satan soon brought in upon man. Here he tried to introduce *another name*, and *another marriage*, to draw the heart to sin against God, and *break off the first*: But there are many that will not enter the second marriage; and there are many will not enter into marriage with Satan at all. But where there comes a second marriage, if an opportunity offers, comes a third also; so the second

is lost as well as the first. Now I shall explain this. The first was in Creation: we were created to be one with God, and God with us. This union Satan broke off; then he influences the hearts of men by every unruly passion to be wedded to sin; and sin is of the devil. So here comes the second marriage; but the third changes, and brings in another name. Now this I shall compare to the two first marriages, that are pronounced dead. Man was pronounced dead, and Satan was pronounced worse than dead, as having the greatest curse pronounced upon him. Now I shall bring it to the marriage of the Lamb. First, the woman brought death on man; here is the first passed; secondly, she brings death on the serpent, who betrayed her to bring death on her husband; so man is dead, and Satan is dead, with the woman; for I pronounce both dead in trespasses and sin; then who liveth to be the third, but *HE* that *was* dead and is alive, and liveth for evermore? So here I have pronounced marriage is changeable till it comes to the marriage of the Lamb;—whose love for the woman bore the blame the man cast on him, (the Lord) that Satan might bear the blame the woman cast on him. So death was passed first on man; and Christ bore that death for man; next it was cast on the serpent; then *he must* die also. And what marriage can take place, but the marriage of the Lamb! seeing her Creator hath passed sentence of death on the two first? Now, that she may not remain a widow she engaged in the third, *which is the marriage of the LAMB*; seeing the two others were pronounced dead before. But Christ the spiritual Bridegroom was dead, and *is alive, and liveth for evermore*; and here the third marriage must stand, and *unite the whole world with him*. For Christ liveth and reigneth in the hearts of those *who see* that death was passed on man and the devil:—and none but

Christ can bring the dead to life; who raised Lazarus from the grave, *and raised HIMSELF in his present Body* as before. So HE is not dead; HE only *passed* that death for man: for his body *did not see corruption*—then how can Christ be counted dead, as a man is dead? No, here he conquered death; and *will triumph over hell*; and change our vile bodies, and make them like his glorious body: that in *this body of flesh* we may arise to *newness of life* in his LIKENESS; and have a communion with our GOD, and a fellowship with JESUS CHRIST, that we may commune with God in our hearts; and he hath promised to commune with us, who is worthy to be loved, worthy to be feared, and worthy to be had in everlasting remembrance. Now see his wondrous works in creation, in preservation, his mercy and goodness over all his works; and wilt thou not confess

*He is worthy of honour, praise, and power,
To be ascribed to the LAMB for ever?*

Thus shall my soul praise him as long as I live, who hath passed from death to life, that *we may live also*. And the love men have had for the ways of the devil, will be turned to hatred against him.

Satan's Friend. Here, thy last words have raised my anger and indignation against thee. Dost thou say men will hate the ways of the devil? Thou art a fool. Every pleasure in the world comes from the devil.

Joanna. What pleasures? I never saw one in my life that came from him. Strife, envy, malice, hatred, revenge, murder, a hell one with another; where they are willing servants to Satan, they are a burden to themselves, and to each other.

Satan's Friend. Thou ignorant fool! Hath not thy life been made wretched and miserable on ac-

count of religion? Hast thou not been despised, laughed at, brought thyself to poverty, to live upon charity? See to what state thou art fallen! Instead of living in credit, like thy sisters, thou hast not one penny but what is given thee.—When these words were spoken, a double knock was heard at the door, upon which Satan's Friend cried out, damn that knock—It is Foley. I had no sooner penned the words, than another gentleman came up stairs—so his words were not true. I should not have written this simple thing, but that my readers may understand the following answers.

Joanna. Now, Satan, dost thou not see how soon thou art caught in thy lies? And now I tell thee, as thou hast begun to fall, so thou wilt assuredly fall. As to my distresses, I had sooner be a door-keeper in the house of the Lord, than to dwell in the tents of the wicked. I am happy to be a servant of God, though a beggar; but the tents of the wicked I hate.—Thou wast stopped with a lie in thy mouth.

Satan's Friend. Thou sayest, I was stopped with a lie in my mouth: and how many hast thou told? Thou hast received a letter from Mossop and Pomeroy this day; and they have both given thee up; and thou saidst Mossop should yield. Now wilt thou not own that a lie? Answer for thyself.

Joanna. I will not give up either of them as yet. He that made the blind to see, can make them to see. I have more to say to Mossop yet. Hasty judgment is seldom right. The promises of God are Yea and Amen.

Satan's Friend. Thou sayest, the promises of God are Yea and Amen. So they are, said and ended:—for I tell thee, I never should have come out of heaven with the devil, if the Lord had kept his word with me:—But his word was said and ended at once. Thou knowest not the deceitfulness of the Lord.

Joanna. I will not go to bed, nor close my eyes, before I have answered this blasphemy. It is like the lie of saying Mr. Foley was at the door. God is just: he cannot act unjustly. God is Truth himself: and he cannot, nor will he go from his word; without men or angels make him appear to do so, by their departing from his ways. But now the Lord has given his word to redeem his people from the power of Satan, and from sin: But if we say we love Satan better than we love the Lord, we come under his wrath and just displeasure; and we must expect that the Lord will renounce us. Can a just judge countenance injustice? Can the King of Glory be seated on his throne with those that neither love, fear, nor obey him? And, this, I perceive, must have been the case of those who were cast out of heaven, by all their conduct here upon earth. So, what thou sayest, O fallen angel, sheweth thy arts and lies, and the justice of God, more and more, to cast thee out of heaven.

Satan's Friend. Did the Lord command me to answer wherein he forfeited his word? I shall answer; and then judge if God be as just as thou makest him.

Joanna. Thou hast assigned no reason at all; so I believe God is just to cast such an one out of heaven; and will be just to chain him down with the devils he came out with.

Immediately after this, a voice came to me, saying, Write Apollyon: and then was silent; and to his silence I was thus answered——

“ O, Apollyon, what a fool is here,
 To say, Apollyon: fallen angels are
 Who fell from glory, and the highest bliss,
 To join with Satan, and to lick the dust.
 Joanna's name shall never stoop so low,
 To write, Apollyon, for thee to give the blow;
 To say thy name does surely stand the last;
 No;—there's the way, I know, thou meanst to burst.

Because 'tis the last name that here does stand,
 Must gain the kingdom, now, I say, for man.
 So, if already she hath won the field,
 Confess thou'rt conquer'd, and begin to yield;
 And for thy self I bid thee to appear,
 To tell wherein thy God e'er wrong'd thee here;
 Or else thy silence must give thee the lie;
 Thou canst not answer to what thou dost say."

Satan's Friend. Thou sayest thou demandest an answer. I answer; it is not men learn from the devil; but the devil learns of men. Did Pomeroy give a satisfactory answer, when he said thou wast led by the devil? Did he not burn *thy letters* to screen his judgment, that no one might blame him for passing such judgment, when he had received such letters? Now, what answer canst thou make to that? For we learn our wisdom from men, that we may share their fate.

Joanna. Then now thou art come to *confess* thy king is neither *mighty in wisdom, nor in power*: and thou art pleading to learn of men, to share their fate of redemption, and to gain an interest in Christ? But, know, thou must repent, if thou wishest to share the fate of good men; but if thou actest rebelliously, like the wicked, that break the laws of God and man, then thou must share the same fate with them.

*Here ends the whole Dispute with the Powers of
 Darkness.*

FRIDAY, AUGUST 20, 1802.

Various Dreams, in part—One, in particular, relative to her father, whom she thought she saw very sick. He said, he was as sick as death, and threw off his coat and waistcoat, and also put off his shirt from his shoulders, so that his back was naked. Joanna pushed up the sash, and desired him to go out upon the leads, where she thought

he went immediately, and was partly out of the window, when Mr. Woolland entered the room.

Aug. 19. Another Dream, which Joanna had the night before, was concerning a large black horse, which she saw in the air with a man upon him, moving slowly at first, but swiftly afterwards.

Aug. 18. Another Dream, she had the night before that, when she saw a large number of horses of different sorts; some in coaches, and some in carts, and some in waggons, with their heads and necks dressed with plumes of feathers of lead colour. Then appeared a hearse, with eight or ten horses, very elegantly dressed with black plumes, and the hearse the same—but they were so entangled one with the other, that they could scarce go along.

Aug. 17. The night before, she had another Dream; when she saw a large circle in the heavens; in which circle she thought she saw herself, and many of her friends, enclosed.

Aug. 16. Some things of *consequence* were explained to Joanna, from some bullocks passing her window at two in the morning, and making various noises. Some were bellowing, some were snuffling, and some answering them at a distance. The cocks in the neighbourhood were crowing to each other. While she was listening to these things, *being perfectly awake*, a whirlwind came into the room, which immediately deprived her of her senses, when she was carried in the spirit to Gettisham, into an orchard of her father's, where there were a parcel of bullocks, one of which came towards her, threatening with his horns, and she quickly ran away. The whole of the Vision is too long to be now given.

Aug. 15, 1802. Joanna, for half an hour in the evening, was looking out of her window at a fire-balloon, which moved in various directions.

Note.—The reader will see by the dates to each dream that they are purposely placed for the last to be first.

" Now I'll answer every dream,
 And every mystery I'll explain :
 And from *the last*, I shall begin,
 And backward go as thou hast done.
 For sick thy father did appear ;
 And I am sick men's words to hear :
 Unto the window he did go,
 Perfect as thou persuad'st him to ;
 Then to the window I shall come,
 My sickness shall be known to man.
 Thy *Dream*,* thou hast not wrote it clear ;
 Mark well, that Woolland did come there,
 And ask, why thou hadst order'd so,
 Out of the window he should go.
 His sickness then thou didst declare ;
 And now my sickness tell them here,
 That I am full as sick of man,
 As then thy father he was seen.
 Thou know'st thy father's back was bare,
 I shew'd the dream, the whole to clear :
 And bare my back was made for man.
 Where are my friends by me to stand,
 To prove my Gospel now is true,
 And hastening fast before their view,
 And Jews and Gentiles to awake ;
 And make the Arians' hearts to shake,
 That do as firmly me deny,
 As the Jews did that very day ?
 My Gospel *no one does believe* :
 I say, their words do men deceive ;
 And so they'd soon deceive you all,
 And bring on man a fatal fall ;
 And throw my Gospel all aside ;
 The truth by man is now denied.
 For Jonah's Prophet† does appear,
 And yet they all deny it here :
 As thousands disbelieve the man,
 That e'er my Spirit to him came ;
 While others do in him believe,
 And full as much themselves deceive ;
 Because they make him *more than man*,
 To bind him in the prison strong.
 And so his friends do now appear
 His greatest foes ; the truth I'll clear.
 No greater foes on earth has he,
 Than those of his own house to be ;
 That is, to join with him in faith,
 To build the houses‡ as he saith ;

* Of her father. † Mr. Brothers. ‡ Of Jerusalem.

But, O ye simple sons of men !
 I tell you all your thoughts are vain ;
 As wrongly you believe the man,
 As those that do deny his hand.
 So Nineveh is perfect here ;
 They first believ'd in fervent prayer,
 And then did not believe at all ;
 And perfect so's the faith of all.
 For some believe him perfect true,
 That like his words he'll surely do ;
 While some do not believe at all ;
 And so like Nineveh are all ;
 And so, I say, you'll be deceiv'd,
 As Nineveh what they believ'd :
 For all will find a Jonah there,
 And so my coming now is here ;
 As full in *Spirit now in thee*,
 As in the body they saw me,
 When I by them was crucified ;
 And now by most men I am denied.
 Then like thy father I may be,
 Sick of my friends, the whole to see :
 Like ———'s friendship to appear
 In all my friends, I tell thee here ;
 Then I may well be sick of all,
 As thou art sick to see the fall,
 That doth in ——— so strong appear,
 And stumbles at the noon-day here.
 For all may see the noon-day sun.
 When to this house thou first didst come,
 See how the Serpent did appear ;
 See how thou fled'st, the truth is clear :
 See how he hasty after came ;
 See all his words that are made known.
 So all together you compare,
 And then my Gospel you'd see clear ;
 As perfect as the noon-day sun,
 And how I've circled in my own,
 That are the stars upon thy head.
 Mark well their crowns, how all is laid ;
 For surely they must rise to shine,
 When I *the other part* do join.
 Workers with me they do appear,
 For to bring in my Kingdom here.
 Then they are circled in my throne,
 As in thy Vision they were shewn.
 So it is I have circled all,
 That stedfast stand to prove the call ;

For now the Black Horse does appear ;
 Thou judg'st the horse was Satan there ;
 But I do tell thee 'tis not so :
 And to your Judges you must go,
 When sentence they of death do pass,
 Mark, the black cap displays the face :
 What then the prisoners have to hear !
 And so the cap does make them fear ;
 Because of death it is a sign.
 And here's a warning to mankind :
 The Black Horse that was in the air,
 Foretells you all that death is near :
 If you stand out through unbelief,
 You'll find my angels, like a thief,
 Come hasty on you unawares.
 So the black may make you fear,
 As black your funerals do appear ;
 So my destroying angel's near,
If you my Gospel so deny,
 And say my coming you defy,
 To be according to my word ;
 Then meet your Judge, and meet your Lord.
 For I shall bring my Kingdom here,
 And they that live in faith and tear
 Shall see the coming of the Lord ;
 And by them I will be ador'd.
 Because my love they then shall see :
 They've labour'd not in vain for ME ;
 And I, their labour will reward.
 You'll find your God does you regard ;
 And that your love is not in vain.
 But, simple men, do you complain,
 That I to man do speak too free ?
 Then how my Bible do you see,
 That my delight shall be with men,
 If I in freedom don't begin ?
 Or how could ye receive your Lord,
 In words that ye have never heard ?
 No, no, I tell you, simple men,
 In your own language I must come ;
 For if my speech I now divide,
 Like Noah's seed 't must be applied ;
 And find no way to build at all,
 If different speeches here did fall.
 For so their fabric all fell down,
 That they'd built up when in one sound ;
 So in one sound shall all appear :
 I am come my Gospel now to clear,

And all my Bible to make good :
 Mark every promise how it stood ;
 And then the whole you may see plain,
 That my delight shall be with men,
 As it already has begun :
 For my delight, they all shall see,
 Is join'd with them, that join with thee.
 Because they join with Me the same,
 And they shall know my every name.
 But from thy dream I'll answer here —
 The horses that did so appear,
 Shew how your nation fast will fall :
 The different horses tell you all,
What harness now you must put on ;
 Or else the hearse for all will come ;
 And you'll be hustl'd in the crowd,
 When I send death to call aloud.
 For when thy book is gone abroad,
 The hearts of men will fast be know'd ;
 And like the bullocks will begin,
 To echo back their voice to men,
 And one the other they will call :
 The crowing cocks forewarn you all,
 The midnight hour is nigh at hand ;
 The naked truth will men demand,
To know what woman now is here :
 That hell can't conquer, men must fear.
 And fast the noises will abound,
 So perfect as thou heard'st the sound.
 For some I know will snuff at thee,
 And judge *invocation* all to be :
 Because their God they do not know,
 Which way I mean to cast the blow ;
 To have it by the woman's hand,
That Satan must the trial stand.
 So some will try to goad thee here ;
 For Satan's friends will fast appear.
 Just like the vision thou didst see,
 I know the words do puzzle thee.
 What monsters then ! is now thy cry ;
 Can men wish Satan not to die ?
 And my *bless'd kingdom* not appear ?
 The fire-balloon foretels you here,
 How they will sport with fire below,
 Till with their masters they will go ;
 And all will perish in a mist,—
 Thou seek'st a friend, and all was lost.
 And so will *all be lost* to them ;
 They'll seek their friends, and all is gone ;

That is, the end they'll not see clear,
 Which way my kingdom will appear;
 For they will lose the every sight,
 That now my warnings they do slight.
 So now thy dreams I've ended here.—
 Three shepherds do with thee appear;
 And two in power support thy hand;
 Then I am already join'd with men.
 And as their face thou lov'st to see,
 I tell thee 'tis the same by ME.
 And see what change there now is come,
 Thou never wast so free with man,
 Out of thy rank that did appear;
 Thou never wast so free before;
 Nor they did ever stoop so low,
 Such perfect freedom for to shew,
 With one inferior so to be,
 As they in all things are with thee.
 But how my work could thus be done,
 If nought but pride appear'd in man?
 And thou embarrass'd soon would'st be,
 And dread their every sight to see.
 Then how my work could it be done,
 If different ranks did make you shun
 In perfect harmony to meet?
 See thou the likeness, for 'tis great;
 Because with ME 'tis just the same;
 I am superior to mankind;
 But if in freedom I don't come,
 I know the embarrass'd hearts of men;
 No pleasure they would have with ME,
 Than thou would'st have thy friends to see,
 If they should come in haughty pride.
 How soon did *one* throw all aside!
 When all thy conduct it was blam'd,
 Thou instant wish'd to shun the same;
 And then the place to bid adieu;
 Thy former friends call'd to thy view,
 And to them wish'd for to return,
 When thou in secret grief didst mourn;
 And instant wish'd to leave the whole.
 The pride of one would break from all,
 And quickly chill thy perfect love,
 For like the lady* soon'st thou'lt prove,
 And sick of London thou would'st be,
 Had I not held the heart of thee.
 In Bruce a shadow was of ME,

* A lady travelling lately with Joanna, in a coach.

To say his house was welcome there,
 And unto it thou must repair ;
 And Bruce is welcome unto mine,
 When he this earthly house resigns,
 Which man does call the house of clay ;
 He's welcome then to come with ME.
 But now be wise, ye sons of men :
 Should I begin as *one* hath done ;
 To scrutinize in every thought,
 Then your destruction must be wrought.
 No, 'no, I must not so appear ;
 The trial none that way can bear,
 To tell you all your every fault ;
 You might confess, in heart and thought,
 The words I'd spoken they are true,
 And call the past before your view ;
 And then you'd all sink in despair,
 And say the trial none can bear ;
 If in that manner I should come,
 Require perfection now in man ;
 When I do know in man there's none,
 Their manners all to ME are known."

The Answer of the Spirit, August 22, 1802.

MONDAY, AUGUST 23, 1802.

" Now I'll begin where thou didst end ;
 Like Stanhope Bruce appear ;
 I will not now condemn my friends,
 Nor blame their manner here.
 The ways of ME were hid from ye ;
 Then what can I expect ?
 No more than men expect from thee,
 That don't thy words reject.
 No learning here does now appear,
 And none they want to see ;
 But only judge their Lord is here,
 And wish to know from ME.
 But, simple men, should I now come
 In words to her unknown ;
 In different language to appear,
 To make my greatness shewn ;
 Then Hebrew here must soon appear,
 That you don't understand ;
 If like myself I now appear,
 'Twould foil the learned'st man.

My Bible here does so appear,
 In my own language spoke ;
 And that I see no man can clear ;
 For all's beyond your thought.
 Then I must come and speak more plain,
 To make the mysteries clear :
 If Latin is produc'd by man,
 You know the English here
 Must first be shewn to have it known,
 And so my Bible stands.
 Had Satan all the mysteries known,
 He'd soon destroy all lands.
 So Adams here ye now appear ;
 The woman you withstood :
 And she the serpent conquer'd here ;
 Then I'll pronounce all good,
 That now is done ; behold my SON
 Now's in the WOMAN'S FORM :
 And firmly she does stand with ye,
 And all her helpers gone.
 No woman here did now appear,
 In faith for to stand out,
 When Satan's arts did all ensnare,
 To fill them all with doubt.
 Then now see plain, ye learned men,
 The woman's in my hand :
 I kept her, perfect like her dream,
 If you can understand
 The threatenings there, that did appear ;
 But now his mouth is tied :
 My angels they did hold him there,
 And she's the faithful Bride.
 The women, see, all fled from me,
 While she in faith stood out :
 Mark how she to the city came,
 The other came in doubt.
 Then now see plain, ye sons of men,
 A Solomon is here,
 That the true Bride may be applied ;
 Now see the mystery clear.
 The one gave up her every hope,
 And did the whole divide ;
 The other stood, whose faith was good,
 And now behold the Bride.
 For parted she could never be,
 Her faith was firm and sure ;
 Her Husband's death could never be—
 He lives for evermore.

Then you may come, like Solomon,
 And see which bride is true :
 You know the husband's dead of one ;
 And bring all to your view :
 The other here does now appear,
 To say her's is not dead ;
 Because he lives for evermore ;
 And there her faith was laid.
 Now I'll explain what this does mean :
 Like parting of the child,
 The trial I did put to thee,
 And there you all were foil'd ;
 For one stood out then full of doubt,
 And it would have parted so,
 It should not be to her or thee ;
 Divided all must go.
 For I should come like thee to claim—
 " My God I well do know ;
 " That HE is mine as much as thine,—"
 And there she felt the blow.
 For then came on the trial strong,
 And she did surely fall ;
 And like her husband, dead and gone,
 She soon grew dead to all.
 So I have done like Solomon,
 To shew the perfect Bride ;
 She'd sooner say her Lord was gone,
 Than e'er her faith divide.
 That was to say, he'd fled from she,
 And she'd no hope at all :
 For if he did not live in thee,
 Then she might have the whole.
 For in her hand the whole did stand,
 When I did bring thee here :
 Had I been dead, and thou misled,
 Then she the whole must wear ;
 And boldly say that thou didst lie,
 To say thy faith was right ;
 To run such hazard as thou didst ;
 For death would be the sight
 Before you all ; for thou must fall,
 And so a corpse appear.
 Then now see plain, from every call,
 That the true Bride is here,
 Whose Husband see alive to be,
 And did preserve the Bride :
 The other's husband's dead you see,
 And did her faith divide.

But I'll end here and say no more ;
 For every step is plain :
 And from the text I'll answer here,
 And will the whole maintain."

AUGUST 24, 1802.

JOANNA saw an uncommon lightning in the East, like a fire-work, placed behind the clouds, and sometimes bursting out in six or seven places at once, like fire. Then the fire seemed to pass along behind the clouds. Once it broke out perfectly like the top of a house; but a young woman present, said, it was like a complete house. Another time it broke out like a fiery serpent, and seemed to run up along the clouds as a body of fire. Soon after it broke out again in five or six branches of fire, of a yard or two in length, running up the clouds. Then it would break out in various forms like a body of fire. Again it would break out like white flame on fire, in five or six places at a time, as if men were displaying fire-works, and shewing the different parts quick after each other. So it continued like a whole scene of fire-work, but much more wonderful than what could be displayed by men upon earth. It continued from nine o'clock till eleven; though it began to lighten before that time. When it began to disappear at eleven o'clock, there appeared a body of stars joined so close together, that Joanna could not number them; they appeared about the bigness of a man's head; and under them came up faint flashes of light, like fire that had been very great, but was going to decay; and in this state she left the window. Now I shall observe, this happened at the very same place, where she saw a fire-balloon a few nights before go to and fro, up and down, like a kite in the air, moving through the same space, as the lightning appeared to occupy in the heavens.

*The Answer of the SPIRIT to the LIGHTS in the
HEAVENS.*

" Now, Joanna, thee I'll answer :
 As the sight did so appear ;
 Men shall know I am thy Master.—
 Like the fire was kindled there,
 Flash after flash will surely come,
 And wonders men will see ;
 You little know what's hastening on,
 Behind the clouds there be,
 That will break out, if men do doubt,
 And sport with fire below ;
 That is, in words, to jest with thee,
 My fire to them I'll shew.
 Now mark the place, ye fallen race,
 Men's fire did first appear ;
 And so my words men do disgrace,
 And sport with fire here :
 But after comes my every hand,
 As did to thee appear ;
 And so it shall break in your land,
 If men do mock thee here.
 For I'll speak plain, ye sons of men,
 No God you judge to be :
 If you do think her life remains,
 To mock with hell and me.
 If I've not spoke, with heaven she mocks,
 And boldly challenge there,
 That it was I kept back the stroke,
 When Satan did appear.
 For in my hand, she saith, she stands,
 And in my name obey'd :
 Her strength in me is said to be,
 Or Satan would betray'd,
 When he did come, with threatenings strong.
 And strong they did appear :
 And will they say it never came,
 'Twas but invention here ?
 Then now see plain, ye sons of men,
 She's come to sport with hell,
 And say with it she did contend ;
 What, all invent herself ?
 Will you believe she does deceive ?
 That's all invention here ?
 I ask you what you do believe ?
 Will both her mockery bear ?
 Ah, simple men, your thoughts are vain ;—
 You were pronounced dead ;

And perfect so your senses are ;
 I tell you they are fled.
 If you can't see the mystery,
 What woman doth appear ;
 Since earth's foundation first was plac'd,
 Such things no man did hear :
 A woman's hand, so bold to stand,
 And heaven and hell defy ;
 And boldly to contend with men,
 And give them all the lie.
 If from her head all this she'th spread,
 And I not in her form ;
 You must believe, from what is said,
 A WONDER here is born :
 To judge, no God to send a rod ;
 Or yet his power defy :
 If from *Invention* all is shew'd,
 Her tongue she gives the lie,
 To tell you plain, ye sons of men,
 She has stood in faith and fear ;
 And, my protection seek'd to gain,
 She tells you all, in prayer.
 If 't be not so, you all must know,
 Her God she must defy ;
 Because his power she cannot fear,
 To publish such a lie.
 And as to hell, you must know well,
 Did she invent all there ; n'
 His rage and malice she'd made swell,
 And her in pieces tear ;
 He'd surely done, if she had come,
 Such arts for to invent ;
 Her mocking would been catching there,
 And hell in sunder rent.
 So man is dead, as I have said ;
 Because his faith is gone :
 I ask you, where's your living faith,
 What rock you build upon ?
 If you do fear, an impostor's here,
 That can impose on all ;
 On God and men and hell blaspheme,
 (For so goes on her call ;)
 Then surely I, who dwell on high,
 Must know that man is dead :
 If now he gives his God the lie,
 And say from her 't proceeds.
 Then now begin, ye sons of men,
 To answer my demand :

Why heaven and hell should silent dwell,
 And she invent both hands ?
 Such fools below, on earth, I know
 Will judge invention here ;
 But, such a woman let them shew,
 Or let the fools take care.
 Because from man I now demand
 An answer just and wise,
 Why I support a woman's hand,
 If she acts in disguise ?
 That all has spread from her own head,
 As fools do judge it here ;
 You must believe your God is dead,
 And hell cannot appear.
 So do not boast, where faith is lost ;
 For there the man is dead ;
 And so on Adam it was cast,
 Because his faith was fled.
 So he was dead, as then I said ;
 For he'd no faith at all,
 To live in me, by faith to be,
 And soon grew dead to all ;
 That is, the knowledge of his God ;
 And so went on the fall,
 Till men began, all dead in sin ;
 But now the promise see :
 That your Redemption it must come—
 The good fruit on the tree
 Must surely come, be't known, to man ;
 And now it doth appear :
 I'll prove it by the woman's hand,
 And every truth make clear."

The Answer of the SPIRIT to the Third Anonymous Letter,

*Which JOANNA did not mean to notice, only in a
 few words, which are before given in page 66.
 She was thus answered by the SPIRIT :*

" I left thee and thy friends to try your own
 wisdom, concerning the letter sent to thee by an
 unknown hand. But Oh, simple and unwise !
 Dost thou think such hellish arts shall go unan-
 swered ? I tell thee, no. For Satan hath not re-
 proved thee with more arts, than the man hath in

his letter. Never did a man more artfully speak against his God, nor more strongly speak for the devil, than that man hath. The letter was indited by the spirit of the devil. Now I command thee to put in print what he has said of thy third book, and my answer to him.”

Here follows the Answer of the Spirit; and next I shall answer for myself.

“ Now I'll begin to answer man,
 Who wrote to thee in an unknown hand ;
 Because his name doth not appear,
 But now my answer let him hear.
 If he the serpent does not blame,
 Nor Satan's arts he don't condemn,
 But seek the traitor for to screen ;
 Then answer me, ye sons of men,
 Why you such vices do pursue,
 As murder and adultery too,
 And strife, and envy, and debate,
 And all the ways of God you hate ?
 Then sure your Maker you do blame,
 To say from ME such monsters came,
 As do appear in every land.
 Survey the vices how they stand
 In every act of cruelty :
 And will you say they came from ME ?
 Then sure your MAKER you must blame,
 And put the Lord of life to shame ;
 Because the devil you will screen,
 When I pronounc'd all came from him.
 But will you say you do not mean
 Your Maker's ways for to condemn ?
 For you approve them just and right :
 Your God you never meant to slight ;
 And all his ways you call them just ;
 Yet still the serpent you'll not cast ;
 But sooner bring the blame on man,
 To have the day of vengeance come
 With double fury on your head.
 Ye sons of hell ! 'tis there you plead,
 To bring the vengeance all on man ;
 By Satan's arts you've laid your plan.
 For if the devil you will clear,
 My fury must on man appear ;
 Because my will it is not done,
 A whit like heaven, I say, by man :

For there my will is true obey'd,
 And perfect love in all is laid,
 And perfect happiness complete,
 And all in harmony do meet,
 With unity in every sound ;
 And saints and angels do abound
 In perfect love, to praise my name :
 Now answer me, ye sons of men,
 Why it is not the same below ?
 Such different spirits you do shew,
 That my will is not done on earth,
 As 'tis in heaven, mark what I say ;
 Yet for it, I did bid you pray—
 My Kingdom must come in this way.
 But yet I see it is not done :
 And will you say the fault's in man ?
 'Then surely man I must destroy ;
 For now my saints I will enjoy
 In perfect harmony with ME.
 My Kingdom I'll bring in this way ;
 And have my will be done on earth
 As 'tis in heaven, the Scripture saith :
 And there, my will is done by all,
 And so to earth it now shall fall.
 So if the fault is now in man,
 Because it is not perfect done ;
 'Then surely man I'll now destroy ;
 My perfect saints I'll now enjoy,
 Who have got CHARITY FOR MAN,
And wish the Serpent to condemn.
 So my *deluded Followers* here
 With ME in triumph shall appear ;
 Because they cast the blame on hell,
 And *Charity* in them does dwell,
 To judge their Maker made man first
 In innocence, when from the dust ;
 And then he did pronounce them good,
 And in that manner man had stood,
 If Satan had not drawn away,
 And tempted man to disobey ;
 And always work'd upon men's hearts,
 That they from God might all depart.
 And now the truth, to prove it clear,
 They wish'd to cast the Serpent there,
 That they as gods may surely be ;
 And the good fruit they wish'd to see,
 And have the evil all destroyed :
 As Satan has too long enjoyed,

To rob mankind of every bliss ;
 When hell is conquered, man will miss
 The hellish arts he tempts men to :
 Revenge and murder bid adieu,
 And all that do destroy their peace :
 The wars with Satan then will cease,
 Which saints and sinners both do feel.
 Mark, when he bruis'd the SAVIOUR'S heel,
 That he in Judas did appear :
 And will mankind support him there ?
 Then look to Judas, as a man,
 He hang'd himself for what he'd done.
 And will you say that man's the worst,
 And say, the serpent shan't be cast ?
 Then now like Judas you appear,
 And hang yourselves, your guilt to clear.
 For if that man was not betray'd,
 The SAVIOUR'S BLOOD is on your head ;
 And there the vengeance it must fall :
 Satan or man must pay for all.
 The day of vengeance now is nigh,
 That I had in my heart that day ;
 And now I ask on whom 't shall fall ?
 The *unknown hand* foretels you all,
 That he for Satan does appear ;
 And in the woman I am here,
 In mercy to redeem the man
 From all the powers of Satan's hand.
 And to the root the axe lay there ;
 But man is come the root to clear,
 And all the branches to cut down,
 And let the root bide in the ground,
 That every branch may spring again ;
 Because for hell he doth maintain,
 That Satan don't prevent my will
 From being done—Vain man ! stand still,
 And tell ME why it is not done,
 That I am so denied by man ?
 As many hundreds I have tried,
 And yet by all I'm now denied.
 None, but my *seven Saints* I see,
 That do the perfect will of ME.
 And mad, you fools do now begin,
 I say, to blame my chosen men ;
 But when my chosen do appear,
 You'll find yourselves mistaken there.
 For you have built upon the sand,
 To bring down vengeance on your land :

And all your fabrics must come down ;
 For earth and hell must hear the sound,
 That I shall now avenge my blood ;
 For perfect so my Bible stood.
 And the last error will appear
 Worse than the first, I tell you here,
 If you do bring that day on man :
 Then heavier now you'll feel my hand ;
 Though swept and garnish'd you have been,
 You say, by me all cleans'd from sin.
 But now the tempter doth appear,
 With spirits worse than 'twas before,
 And entered strong into the man,
 Which made him lay such wretched plan,
 To throw my Bible all aside ;
 By Satan's arts are all applied
 In every word that he hath spoke ;
 And now I shall turn back the stroke :
 The child of hell, dost thou appear
 Full of all mischief, I see clear ;
 And true Religion thou'st pervert ;
 Satan thou screen'st, and man thou'st hurt ;
 And thy blind eyes can never see
 The mysteries in my Bible be.
 So, hypocrite, no more appear
 With all thy boasted goodness here ;
 For thou art like the whited wall,
 That's clay within, and so thou'lt fall :
 For nought but night in thee appears,
 And like the owl, thou'st spoken here,
 That very seldom flies by day ;
 And so thy name's conceal'd that way.
 And well thou may'st keep back thy name,
 To plead for hell, O man, for shame !
 For men like devils must appear,
 If Satan's arts so tempt them here ;
 And JESUS' BLOOD must be in vain,
 If men for hell will still maintain,
 That all the fault was then in man,
 Which made them lay such wretched plan :
 Nor could my dying words be true—
 " *Father ! they know not what they do*"—
 If Satan did not blind their eyes,
 My Gospel must be full of lies."

Here I have ended *the Answer of the Spirit* ;
 and now I shall begin to answer for myself to the
 Anonymous Letter.

I have found the truth of the words said to me; that as many various ways as the powers of darkness have spoken to me by the hearing of my ear; so many ways will they work on the minds and hearts of men. And this is made manifest from the unknown letters sent to me. But the last astonished me more than all, which I did not intend, till I was commanded to answer; as the writer seemed void of sense, reason, and religion. He has quoted many texts of scripture, without applying them in any sense or order, or understanding what they meant. It would take a book, fully to explain all the texts which *he has jumbled together, without knowing how to apply one of them.* So I shall leave this incoherent nonsense of applying the Scriptures, and come to what he has said of my third book: for I shall make what use I please of *Anonymous Letters.* You say, you quote my third book, page 105,—“*Therefore it is impossible for the will of God to be done on earth, as long as Satan’s power reigneth; for his arts are as many as his power is great.*” Now let the reader mark his words, which I quote from his anonymous letter. “This doctrine which you are teaching is one of those hellish doctrines mentioned in the Revelations under the head of *Abominations of the Earth.* Now as there are only two wills, viz. the will of God and the will of the devil; and as you declare that man cannot do the will of God, because the power of the devil is so great; it follows, if you speak truth, that man must do the will of the devil! O full of all subtilty, and all mischief; thou child of the devil! thou enemy of all righteousness! wilt thou not cease to pervert the right ways of the Lord?” Now I answer: were not the apostles prevented from doing the will of the Lord, and their lives taken away? Were not the martyrs put to death, and they prevented from doing the will of the Lord? Were not the prophets hid by fifties in a cave, that they could

not come out to do the will of the Lord? I might bring forth a multitude of instances from the Bible, as well as from antient histories, that men have been prevented from doing the will of the Lord; which I ascribe to the Powers of Darkness, working in the hearts of men to be at enmity against God and his followers. *But you set forth, that men are devils themselves.* And whom do you judge makes them so? "Let no man say, when he is tempted, that he is tempted of God; for God tempteth no man;" neither can he tempt men to evil. And now let me ask, who it was that destroyed these holy men? Was it by the will of God, or by the will of Satan? If you say it was by the will of God, then you make him the author of all evil; and I may answer you back in your own words, "O full of all subtilty, and all mischief, thou child of the devil! thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?" But if you say it was the devil that worked in the hearts of men to destroy the followers of the Lord, and to prevent his will being done; then I say, you come to the meaning of my words, and which I can prove from scripture; *viz.* That the powers of darkness have always worked in the hearts of men, to persecute the people of God, from the time of righteous Abel, to the time of Zacharias, son of Barachias, whom they slew between the temple and the altar. And now let me ask you, by whose will is Mr. Brothers confined, whom you say is a true prophet of God? Now it will appear plain, that he who denies this must deny his Bible. And I will prove that the will of God was never done on earth as it is in heaven, since the fall of man. And we might as well say, our land is at peace in the midst of tumults and wars, and the enemy pursuing us on every side, as say, we enjoy Christ's peaceable and glorious kingdom, and that his will is done on earth as it

is in heaven; while the enemy of our salvation is daily working in the hearts of people to war against God and his followers. Was it not so, what need had our Saviour to come and destroy the works of the devil, if he did not work in the hearts of men to do evil? And what need had Christ to conquer death, hell, and the grave, if the devil did not try to conquer man? Do we not say, we are tied and bound by the chain of our sins, Lord, of thy great pitiful mercy loose us? Did not our Saviour say, the God of this world had blinded their eyes, that in seeing they could not see, and in hearing they could not understand? I might fill a book with texts of scripture, *to prove the devil is the grand enemy of mankind.* Our Saviour compared him to the strong man armed entering a house, till there cometh one stronger than he, and bindeth him. Now let all men know, that ~~it~~ was written of our Saviour, the day of vengeance was in his heart.—On whom will men pray to bring that day? Upon Satan, to bind and cast him down, as being the author of every evil? Or will they wish to bring it on man, and say that all evil is done without the devil's temptation? But let no man misunderstand me, to suppose that casting the blame on Satan is an excuse for sin. No, we are commanded to draw near to Christ, and he will draw near to us; resist the devil, and he will flee from us; but we cannot resist the devil without a strong saving faith in Christ. It was a wrong faith that destroyed the Jews, and not their want of learning; for they were a people of the greatest learning in the Scriptures; as being the chosen of God, and to whom his oracles were committed. But no man by learning can find out God; no man can find out the Almighty to perfection. Therefore it is written, *by Faith* are ye saved;—and it is said, they perish through unbelief. Now, if the Jews had had a *saving Faith*, they would have

known that the miracles our Saviour wrought could not have been done without the power of God ; and that power he would never have given to any man, to assume the Son of God, if he was not. Moses worked miracles as a man, and confessed them to have been worked by the power of God. He never professed himself more than man—yet, the *Lord concealed his body, that the children of Israel might not worship him* : But the body of Christ was ordered to be worshipped ; and our Saviour himself commanded it to be done ; and told them, in and through his blood we must look for Salvation. Now, if men had a *right faith* in God, they could never believe he would give that power to a mere man : for the Lord saith, I AM GOD, and there is none beside ME : My honour I will not give to another :—but the FATHER honoureth the Son. And he saith, in the Psalms, “Thou art my Son, this day have I begotten thee ; and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.” And he gave him a name above every name, that at the name of JESUS every knee shall bow, and every tongue confess that he was Lord over all. So he gave him power over all :—To arise from the dead. After he was crucified he appeared in his perfect Body as before ; and could make himself known ; or withhold their sight, that they might not know him. This could not be done by any, unless a God, superior in power to man. It was the wrong faith the Jews had in God, that blinded their eyes, and made them become an outcast nation. For when they knew God they worshipped him, not as God, who said his honour he never would give to another : but if Christ had not been his Son, as he said, he must have given his honour to another. To give him a name in the Bible above every name, and give him power upon

earth above every man. And to convince mankind that he was the MESSIAH, He said, *at his second coming*, when the fulness of time was come, he would send his SON, made of a WOMAN, made under the LAW, *to redeem those that were under the law*, that no man might be deceived. For was he to come in the fulness of his Spirit, and reveal his whole will *to man*,—throw open all the mysteries of the Bible *by man*—and give him the power of working miracles; then, he would rob himself of the honour *due* unto HIS NAME; and give the glory of his Son to a mere man: The Gospel must perish, and the Jews would soon say, “*This is the Messiah—This is the Christ foretold by the prophets.*” So they would never look on him whom they had crucified—nor at the name of JESUS there is no knee would bow—nor no tongue confess HE was the SAVIOUR of mankind. The Old and New Testament must be null and void; and man be *preferred* above his Maker and Saviour, who died for man, to redeem him from death, hell, and sin. Now, to *prevent* man from robbing God of his honour, which is *due* unto his name, and to make Christ, as foretold by his Prophets, the *desire* of every nation; he hath revealed himself to a *woman*, that no man might boast and take this merit to *himself*. I have shewed in my former writings, the wrong faith of the Jews; and here I have shewn you what would *confirm that wrong* faith, if the Lord revealed himself to a *man*. And the Gentiles must have as wrong a faith as the Jews, if they judged the Lord would carry on a work that was not of his Spirit, in so wondrous a manner, to strengthen the hands that hang down, to confirm the feeble knee: (perfectly as recorded in holy writ.)—The earth to persecute the woman—the earth to help the woman—the serpent to cast out floods after her, when she was fled from him, which he did for seven days, after she was gone to a place prepared for her.* So they that have a

* Read Revelations, Chapter 12.

a right faith will see their Bibles clear; and he that hath a wrong faith will perish through unbelief. This is my answer.—Here comes the answer of the Spirit, spoken in verse :—

“Now, Joanna, thee I’ll answer :
 Perfect as the words do stand,
 Perfect so is all my Gospel :
 So thou answer now the man.
 For the last that thou hast written,
 Must in public print appear ;
 There my foes shall sure be smitten,
 That prefer another here,
 To be equal with their SAVIOUR.
 Therefore, now I’ve tried man ;
 I let Satan foil the Prophet,
 For to shew my every plan.
 Satan there did strong appear,
 My Gospel to destroy ;
 And so I let the fool go on,
 The truth for to enjoy,
 To shew you plain, ye sons of men,
 A man would never do,
 For ME to come in *his own form*,
 And bring all to your view :
 No, this is done to shew the man,
 How I must *first* appear ;
 And *must be* in the *woman’s form*,
 To make my Gospel clear.
 Now I shall come to answer man,
 How the creation stood :
 The first I did create the man,
 And there I shall allude ;
 As ’twas from him the woman came,
 Then see, the MAN was *two* ;
 The man and woman *first were one*—
 And bring all to your view.
 So now, the same, ye sons of men,
 As Adam stood at first ;
 The woman surely from him came,
 And here the truth must burst.
 For I am come, be’t known to man,
 The SECOND ADAM found ;
 And from ME is the woman come ;
 Perfect like Eve’s the sound.
 So now regain, ye sons of men,
 I’ll make your mountains strong :
 The sword I left in paradise,
 Shall bring you back again,

The **TREE OF LIFE** brings on the strife;
 I told you so before;
 A child does struggle in the womb,
 When life in him appears;
 So in the womb of Providence
 All this hath been decreed,
 When I, like Adam, do appear,
 To bruise the serpent's head.
 The *perfect man*, like Adam, come,
 For to create *all new*;
 The ways of hell for to condemn,
 And all his arts to shew;
 Then from my side I took the Bride,
 As Adam came at first;
 And your Redemption is applied—
 And here the truth must burst.
 Because from **ME** the *Bride* you see,
 As Eve did first appear;
 Not of the dust created *SHE*,
 But of the man, see clear.
 Bone of his bone, to man was shewn:
 I said, the *two were one*:
 A **SECOND ADAM** must appear,
 Ere your Redemption come.
 But how can ye so blinded be?
 Can Adam now appear,
 Without his Eve, do you believe?
 Now, see the mysteries clear.
 No, I must come, in Adam's form,
 For to create *all new*;
 And from **ME** must the woman come,
 The *good Fruit* for to shew:
 And she must *end*, as Eve *began*,
 The strong dispute with hell:
 If Satan first did conquer there,
 And man with her did fall;
 Then now, see plain, ye sons of men,
 The woman conquers here:
 And *by her stand*, is my command,
 The **TREE OF LIFE** is near.
 For every way, to you I say,
 The Sword did surely turn;
 And every way, to you I say,
 I'll make her foes to mourn.
 Oh! how could ye so simple be,
 To think the **TREE OF LIFE**
 So very strong preserv'd should be,
 If I'd not end the strife?

But now see clear the mystery there—
 Had man *eat it at first* ;
 Under the fall, I tell you all,
 Then *fatal life* must burst.
 Then he *must live and ever grieve*,
 Lamenting of his fall ;
 For how could I the man reprieve,
 In fetters bound by all ?
 Satan would say I told a lie—
 Was man pronounced dead ?
 And as the TREE OF LIFE was nigh,
 And man to it was fled,
 And eaten there ; did he appear
 Where life did all remain,
 Then how his guilt could I e'er clear ?
 What life could he regain ?
 For all was lost, as it was plac'd,
 If eaten, *by the fall*.
 I ask, what life could he e'er taste ?
 What lands could he recall ?
 No mortgage, see, was left for he,
 That I could e'er redeem ;
 For, out of hand, you'd sold your land,
 And Satan's claim would come,
 To tell you all, now from the fall,
 That as the TREE did lie ;
 As death *did leave*, judgment *must give*,
 And you for ever die.
 For so did fall, he'd tell you all ;
 And judgment must appear ;
 The TREE OF LIFE could he recall,
If he had eaten there ?
 By Satan's hand then he must stand,
 For so the tree did fall ;
 It was to live for evermore ;
 And so you must live all.
 So now see plain, ye sons of men,
 Which way the tree did fall.
 The TREE OF LIFE must end the strife,
 And the good fruit recall.
 So death did leave, be not deceiv'd,
 And judgment so must find ;
 THE TREE OF LIFE must end the strife,
 Preserved for mankind.
 Because that there it did appear,
 For all was plac'd for man :
 And his Redemption *now* draws near,
 The TREE OF LIFE's at hand,

That ne'er was tasted, though 'twas plac'd
 A tree for man below :
 Then now be wise, ye fallen race,
 Satan *must feel the blow*.
 The tree did fall, I tell you all,
 A fatal curse for him ;
 As death did leave, judgment must give
 The **TREE OF LIFE** to man.
 I sent my sword to guard it there—
 My Gospel now shall come.
 So learned men, you must begin
 To throw your Bibles wide ;
 And all the mysteries now see plain,
 And how they are all applied.
 Your Bibles, see, they are hid from ye,
 You do not understand ;
 But the creation now you see,
 And now the whole command.
 Now I'll begin to speak more plain,
 And end with man the strife ;
 Tell me, ye shepherds, what I mean,
 To save the **TREE OF LIFE** ?

Now I shall begin with my Shepherds, and end
 with my Sheep ; and call you back to the Creation.
 What, suppose ye, was the Tree of Life preserved
 for, with Cherubim and a flaming sword to keep
 the way of the Tree of Life ? Let my Shepherds
 answer what means the Creation, if they deny the
 Redemption. You say, as a tree falls, so it lies ; as
 death leaves us, so judgment finds us. O, simple
 men ! how do ye understand the words ? Do men
 let a tree lie where it falls ? Do they not immediate-
 ly remove it, and cut it to pieces ? Do men leave a
 corpse for Judgment, to find it where death leaves
 it ? I tell you, No ! Death leaves a man, if he strikes
 him, dead, on his bed ; but you soon remove him to
 the cold chambers of the grave. But you say it is
 spiritually meant. This is as wrong as the other.
 When death has struck a man dead, his spirit wan-
 dereth to his home unenlightened, to that perfect
 state of happiness or misery he is soon to enter
 into ; but, at the great day, judgment will not find
 him in that state. The righteous will then be ten
 thousand times more enlightened than at their

death ; and the wicked, who died in a hardened state of sin, judgment will find them in a state of bitter repentance, when *they have suffered the punishment due to their sins* ; though it is written, there is no repentance in the grave, whither ye are going. No ; the dead cannot repent in the grave ; for there they are turned to their native dust ; and the dead cannot praise God. But the spirits of just men will praise him with ten thousand times more harmony, happiness, and love, than while they are bound in these earthen vessels of clay. So I shall shew the meaning of the words—"As the Tree falleth, so it lieth : As death leaves us, so judgment will find us." Then it cannot be applied to men's departing from this world to another. But, as the Tree fell in Paradise, so it lieth, for judgment to find it. The evil fruit was plucked ; and the good fruit remained : and the curse was laid upon that old serpent, called the devil, to be *above* every living creature. So death left him ; and so judgment *shall now find him*. Death brought the man and woman to see they were naked ; and so judgment *now* finds them : for there is no more wisdom in man, to understand the mysteries of my Bible, than there was clothing on Adam and Eve. For now I am come to try their wisdom, I find them naked, and they hide themselves from my presence : so death left them ; and so judgment *now* finds them. The man cast the blame on the woman : so death left him ; and so judgment *now* finds him. The woman cast the fault on the serpent : so death left her ; and so judgment *now* finds her. But death did not leave her *temporally dead* : and now judgment finds her *alive*. Death did not strike Adam totally dead : and now judgment finds him *alive*. Death left him to be fruitful, to multiply, and to replenish the earth : and so judgment hath now found him : as some have begun to multiply and replenish the earth. Death left him, and cast him out of the garden, and placed a Sword to keep the Tree of Life :

so now judgment has found him using *that sword to defend himself to preserve the Tree of Life*—that he may fight and overcome, and have part in the Tree of Life. For as death left you, judgment has found you. As the tree fell, so it *shall* lie. It fell with the greatest curse on the serpent, which is called the devil: and so judgment *hath* found him deserving a curse above every living creature. And *that* he shall find when I begin to answer him.

And man shall see it plain :
 As death did leave, judgment will find—
 Awake, ye sons of men !
 Straight as the line, they all will find
 How death did leave them there ;
 And now, you'll see the mystery,
 Judgment must so appear.
 But I'll end here, and say no more,
 Till learned men dispute ;
 If they can't see the mystery clear,
 I'd have them to be mute ;
 And own their understanding hid,
 They cannot see it plain ;
 Then I shall shew *the Corner Stone*
 That shall *the whole* maintain."

The following is spoken by the Spirit; which will assign the reasons given to me, why the Lord hath permitted the Powers of Darkness to foil the Prophet, Mr. Brothers.

"To convince mankind of the folly of choosing a man to be invested in the power of my Spirit, *before I pour out my Spirit upon many at once.* Thou knowest, in the beginning they stumbled at my revealing my secrets to a woman. This appeared so unlikely a thing to mankind, they would give no credit to the truth of it. Now, to convince men of their error,—of my coming in the power of my Spirit to a man; I permitted Satan to go as an angel of light, and foil the prophet, by telling him whatever lies he could; to shew the folly of mankind, how soon they would worship the creature above their Creator, and forget the Lord that bought them. For, I see many of his mad followers have no desire for ME, or my

peaceable Kingdom: only the honours of men: therefore, I ordered all these things to go into print, as a reproof to my Prophet; and if he humbles himself, he shall be exalted; but if he exalteth himself, he shall be abased.

And now I will tell thee why I suffered him to be led by a wrong spirit. After prophesying in my name, and many of his prophecies coming true, I suffered a lying spirit to deceive him, as some that believed in him judged him *more than man*; and looked on him as the Saviour, who was to come and redeem Israel. But that Redemption must come by the blood of Christ: and as long as his mad believers judge him *more than man*, and rob ME of the honour due unto my name, the Prophet will never have the power to work one miracle. It is not the prison confines ME from working miracles for his deliverance—no more than it did for Peter. But know, the Disciples judged themselves *but men*; though they had the power of working miracles, they did not boast of any power that was given to them; but gave unto the Lord the glory due unto his name.—And this ye must all do, before the Lord will work any mighty deliverance at all. The Lord will never give *one man* the power of working miracles *alone*; because no man shall worship man as a Saviour.”

Here end the words spoken by the Spirit.

But this does not exclude him from being the Prophet, and prove, that the Lord has never spoken by him at all; for I am well convinced the Lord did speak to him concerning the war; as he well knew how it would end.—And no man could build up what the Lord was pulling down. So, if a man be punished for obeying the will of God, *he will punish those that punish him*.—I received a letter a few weeks ago, saying, there was not one shower more for keeping Mr. Brothers in prison.—But I was immediately answered, “If there was not *one the more*, there should be *two the less*,” after the three

years plenty were over ; which is promised in my first Book of Prophecies ; and first Book of Letters, page 31—" But I have foiled them this summer. I sent rain to beat down the corn ; and so I will beat down the sons of men. But as the weather changed at thy coming hither, out of London, *the second day of August*, to bring in a glorious harvest *this year* ; so they may expect it another year, till I have gathered all my wheat into my garner, and all my friends are sealed up—*then let the chaff take care*. I have promised three years good harvests, if I *find friends to carry on* my work : and if they do not draw back, I shall not draw back.—But I have *this year set signs* before them,—I shall beat them down in my anger, and burn them up in my hot displeasure."

But let them not boast they have *this year* too great a plenty, before they see the prices fixed, and the harvest clearly over. But I was told, the *eighteenth of July*, in the midst of the rain, when my friends inquired concerning the harvest, there should be a plenty *this year* for believers ; for, if the Lord cut short the harvest, he would cut short the land also. "But, O foolish people, and unwise ! Why do ye suffer Satan to blind your eyes so, to call down curses upon your head, to hold God to his threatenings, and not to his promises ? If the writings were now of God, there must be three good harvests, before the threatening harvest can come to be bad. Then you would hold God to his word, and the good harvests must appear. But Satan tempts you to plead the threatenings made against you—but not the promises made for you. So ye perish for want of knowledge ; and as your faith is, it shall happen unto you. If you demand a bad harvest, a bad harvest shall come. But let the three years plenty be over first—that plenty, however, is partly destroyed, because of your unbelief. So, if ye stumble at the noon-day sun, ye will grope for the wall like the blind. No more

have men discerned their Bible ; no more have they discerned thy writings, which were made *by the same Spirit*. And as men are pleading, the threatenings in thy writings must come to make them true—but not the promises—So they are pleading the Bible's *the same*. They are holding God to *the threatenings* pronounced against them ; but never pleading *the promises* made to them for man's Redemption. Yet, they do not see that darkness hath covered their eyes, and gross darkness the hearts of the people.*

But, as you are so eager for a famine, remember, I told you in my third book, it would never come in my days.* But as men have begun to challenge that my writings are not true ; I now challenge the whole world, and say, there never were prophecies more clearly fulfilled in the Bible, than mine have been from 1792 to this present day. The war with France, Spain, and other nations, came, as foretold by me, in 1792. The dearth followed, as foretold by me at that time. Every distress on the nation came to pass as I then wrote. Every harvest hath come as I said. But how could my writings be true, if there had been a famine *this year* ? For then there could not have been three years plenty, as declared in my first book,† if ministers began to search out the truth of my writings — which is publicly known to the world they have. O simple, and foolish people ! Did I not know better for myself, than ye know for me, I would not have run the hazard of disputing with the powers of darkness, as I did for seven days, for all the world. And, I am well assured, there is not one man upon earth who could have stood in my place, and have held out against the powers of darkness, as I did, without the Lord was with him, no more than he could make the world. Let any man or woman begin in their own wisdom to say, the Lord saith, (when he had not spoken,) and declare, he had command-

* See *Strange Effects of Faith*, page 133. † Page 18, *same Book*.

ded them to seal up the people in his name; and say, Satan should be cut off from the face of the earth, *if he tempted those that were sealed*, as man was, (being cast out of paradise,) when he ate the forbidden fruit; and say, the Lord would rend the kingdom from Satan, as he did from Saul, if he disobeyed, as Saul did; and as Pharaoh was destroyed in pursuing the children of Israel, so should Satan be destroyed, if he pursued by temptations those that were sealed: for, as he had sat bounds to the proud waves of the sea; so had he sat bounds for Satan the same. Now, let any man or woman do this of their own selves, and say, the Lord had commanded, when he had not—and let the powers of darkness break in upon them, and threaten their lives, if they did not destroy these bonds, which they had no authority to make;—they would soon find themselves, like Belshazzar, when he saw the handwriting upon the wall, and his knees smote one against another,—they would soon find their hearts fail them for fear, and they would soon renounce *all* they had said, and be glad to escape with their lives—and, instead of binding Satan the stronger; they would quickly give up *all*, and Satan bind them. For, if they had *forged* the name of the Lord, he would never have *delivered* them—then what rock had they to fly to? I must be plain to tell my readers, I could no more go through what I did for seven days, if the Lord had not kept me above myself by the strength of faith, than I could have made the world. For the jarring of a clock, or the moving of a door, did chill my blood in the nights, till the promises of the Lord broke in strong upon me, saying, “*Fear not, for I am with thee, and nothing shall harm thee.*” So the promises of God kept my spirits above myself; and made me say in the words of a hymn,

“ Fearless of death, of ghastly hell,

“ I’ll break through every foe;

“ For arms of faith, and wings of love,

“ Shall bear me conqueror through.

" In vain the sons of earth, or hell,
 " Tell me ten thousand frightful things;
 " My God in safety makes me dwell,
 " Beneath the shadow of his wings.
 " Let earth its war with fury wage,
 " And hellish darts be hurl'd;
 " Now I can smile at Satan's rage,
 " And face the frowning world.
 " Let cares, like a wild deluge, come,
 " Or seas of sorrow fall;
 " God is my hope, my heaven, my home,
 " *My God is all in all.*"

My rock, my anchor, now is sure;
 My God is mine for evermore.
 And I, like Eve, may stand amaz'd
 At this Creation, now, and gaze
 With equal wonder so on man,
 If they can't see from whence the hand,
 Wondrous in wisdom all divine;
 Wondrous in power; but, oh! not mine;
 That preserved me in the flames,
 All I own to Jesus' name;
 Then to Jesus I'll submit:
 Cast my Crown beneath his feet;
 All my ways to him resign,
 He kept me by his power divine.
 I, the wine-press trod alone;
 With me to assist was none,
 Unless it was my Saviour's hand,
 That did support me, then to stand
 By faith; it was the gift of God;
 And Satan now must feel the rod,
 As he his Maker did blaspheme.—
 Awake from sleep, ye sons of men,
 And you, like Adam, stand amaz'd,
 For Eve on you doth strangely gaze;
 To see the sleepy sons of men,
 That cannot see the mystery plain.
 Your Bibles you have thrown aside;
 Your senses they are lost in pride,
 Who judge all from a woman's hand—
 Such talents great can man command?
 No, you like Foxes do appear,
 The grapes are high and sour here;
 Because you cannot reach the hand,
 Confess the judgment's lost in man,
 That cannot see the mystery clear,
 But judge all from a woman here.

Here endeth the 27th of August.

In the night, I had many strange Dreams.—First, I thought the devil appeared in the shape of a man, and disputed with me about my writings; but did not aim to hurt me, which I thought bearable to contend with. I then awoke; and, meditating on my dream, many powerful arguments came to me concerning the Revelations; now that I was come to this house, which *was prepared for me*, the truth of the Revelations should come on fast to be fulfilled; and, as the wheels were passing day and night by my window, so the wheels of the Lord should never cease, till the Revelations were *fulfilled*. As I was thus communing with the Spirit, a whirlwind came round my head; and, in an instant, I was carried I knew not where; but thought the devil came to me, and I was fighting with him, and found my strength was too weak to conquer. I began then to be in prayer, that the Lord would assist me; when I awoke. Being afraid to go to sleep again, I began to be in earnest prayer, when I was promised nothing should harm me, for the Lord was with me. After some time, I fell asleep, and had a beautiful dream, but do not recollect it. But I shall give the answer to what is penned:

“ Now I'll appear to answer here—
 Mankind are all asleep :
 And Satan gains the power there,
 Your weakness he finds it.
 The senses gone he finds of men ;
 The whirlwind there doth rise :
 He boldly does come in on them,
 And all their senses die.
 Then lull'd to sleep, his power to keep,
 And *there* he conquers all :
 The strength of men he finds is gone,
 And so he makes them fall.
 But when awake, do not mistake ;
 I see your strength is gone ;
 But now begin, ye sons of men,
 To do as thou hast done.
 Your weakness see, and trust to ME,
 And wake out of your sleep :

And pray that guarded you may be,
 And then you safe I'll keep.
 This very dream, I tell you plain,
 It was design'd by me,
 To shew it to the sons of men,
 How Satan conquers ye.
 When ye begin to judge the thing,
 The whirlwind doth appear;
 And Satan lulls you all to sleep,
 And then he conquers there.
 But sleep no more, till all is o'er,
 The night is hastening on;
 And Satan will gain footing there,
 His whirlwinds fast will come;
 To lull to sleep, his strength will break,
 And you benighted there;
 But if you wish my hand to keep,
 Then now begin in prayer;
 That you may wake from your mistake,
 As you judge *all a dream*;
 And Satan's strength on you does break,
 Which I shall now explain.
 He held thy hand, be it known to man,
 And would not let it go;
 But when awake, he did command,
 But could not hold it so.
 Because thy hand in faith did stand,
 And thou didst conquer there;
 And so the same I say to man,
 There's no one need to fear;
 If they awake from their mistake,
 And on the LORD rely.
 The Revelations now will break,
 That every soul will see;
 The woman here does now appear,
Unto her place is come,
 That I for her did sure prepare,
Until her work is done.
 So let men see the mystery,
 How I did Bruce compare;
 And from the vision shew'd to thee,
 That I was surely there.
 The *Trees* do stand by my command,
 As I shewed thee at first;
 And here the Good Fruit it shall stand,
 And every truth shall burst.
 The fruit shall fall, I tell you all,
 That is not on the tree;

And in this house I did thee call,
 That every soul shall see.
 So I'll make clear thy coming here,
 Before I've made an end :
 The Woman clothed with the Sun
Shall make all nations bend.
 The fruit *shall* fall, I tell you all,
 That with her do *not* stand—
 Black was the veil around them all,*
 And this you may command.
 But on the Tree the good fruit see,
 And that shall now remain :
 A solid berry thou didst see,†
 And I have solid men,
 With me to stand ; I tell your land ;
 That solid men are here ;
 Because my Spirit guides their hands ;
 So let the fools take care.
 When unbelievers do abound,
 Then mad they'll judge the rest,
 Where a true saving faith is found ;
 And so it now does worst.
 But, O mad men ! will you begin
 To wound my honour here,
 To say a woman I would scorn,
 And make her judgment clear ?
 When earth and hell in rage do swell,
 Shall she confound them all,
 That there's no man with her can stand,
 For to condemn her call ?
 Though, sons of hell, in rage you swell,
 Where Satan's spirit guides,
 And say it all came from herself—
 And here's your Lord denied.
 Then now I come to answer men,
 What fools do you appear ?
 In wisdom like her none can stand ;
 And will you prove it here ?
 When I begin to shew to man
 The present and the past,
 You must confess no woman's hand
 Could in such order burst.
 No, no, vain man, 'tis I am come,
 And in the woman's form.
 You judg'd me in the prison's strong,
 And so your God you scorn.

* Book of Prophecies, first Part, page 60. † Page 31. ‡ Alluding to the confined state of Mr. Brothers.

Because the man you worship him,
 My Gospel is denied.
 A *Jonah's Prophet* does appear,
 And now I'll lower your pride.
 My second coming cannot be,
 Till *Jonah* does appear;
 And now my Gospel you may see,
 Bring me a *Jonah* here,
 Ere you can plead, as you have said,
 That Israel I'll redeem;
 Jerusalem's low walls rebuild—
 Ye simple sons of men,
 Can never be, I now tell ye,
 Till *Jonah* doth appear;
 And, in the belly of the whale,
 I tell you all *he's there*;
 For I'll speak plain, ye sons of men,
 The prison is the same:
 And every day and night see here,
 And six you know are come;
 But yet he's come, be it known to man,
 For to out-run the time;
 Then to my Gospel now I'll come—
 Untimely fruit you'll find,
 Shall surely spring, I say, to men,
 As he'll out-run the time;
 And if you do confine the man,
 Your land, the same you'll find
 Will be shut up from every hope—
 Untimely fruit will come;
 That is, your harvests *sure must drop*;
 But crops you will find none.
 If you go on to keep the man
 Strong in the prison bound,
 You all will find a *Jonah* come,
 And I am in the sound.
 The woman here does now appear,
 And I am in her form;
 And if you now imprison her,
 Then I'll bring on the storm.
 Ah, simple men! your thoughts are vain,
 To judge me in the man;
 What! should the prison me contain,
 And I not break the bands?
 Did I appear in prison there,
 As you suppose the man;
 Then every bond I'd surely tear,
 And soon I'd shake your land.

No : see your call, as once for all,
 I died upon the tree :
 And where's the Prison you can call
 That *shall imprison me* ?
 No, simple men, your thoughts are vain,
 I AM NOT imprison'd there ;
 If it was so, you all should know,
 The walls I'd *quickly tear*.
 But then to man I know they'd come,
 And worship at his feet ;
 And *say* the Prince of Peace *was* come—
 My Gospel all forget.
 Applied to he, then all must be,
 Isaiah's words appear :
 " The mighty Counsellor *now* we see ;
 " His government is *here*."
 " Behold the man," the Jews would come,
 " Our Prophet did foretel :
 " And perfect as he spoke of him,
 " We see his power to swell."
 So they'd begin, ye simple men,
 To place the Saviour there ;
 And all my Gospel they'd condemn ;
 And who one truth could clear,
 To plead for me ? I now tell ye,
 My Gospel's thrown aside ;
 If I such wonders shew by he,
 In vain for man I died.
 No SAVIOUR'S BLOOD hath man to plead,
 And no one to redeem ;
 If he, like Moses, now should lead
 The promis'd land to gain.
 Then *you'll begin*, as *they did* then,
 Till I'd destroy you all ;
 And perish in the wilderness ;
 And thus would be your fall.
 Oh, simple men ; I tell you plain,
 If I'd ordain'd it so,
 I know what calves would fill your brains
 Before you all to go ;
 The man would be the calf for ye,
 And him you'd worship there ;
 And so the *gold of men* I see,
 Is bor'd into your ears,
 A simple thing, that is but vain,
 But Moses' is not there ;
 No, no, *the rod is Jonah's gourd*,
 And all will wither here ;

What you build up, a Moses' hope,
 Like Jonah's gourd *will die*.
 It is to shew the sons of men,
 What folly in them lies ;
 As they began for to condemn
 Me, in the WOMAN'S FORM,
 I then let Satan lay the plan,
 How ME they all would scorn,
 If I should come that way to man :
 But now I do appear,
 I tell you, in the WOMAN'S FORM,
 My GOSPEL for to clear.
 So Moses see preserv'd to be,
 'Twas *by* the woman's hand :
 And if like Moses now you'll be,
 Then *by* the woman stand.
 Then I'll appear, no prison here
 Your Prophet shall confine ;
 No prison walls shall keep her there ;
 I'll tell you now my mind :
 In her I'm come in power so strong,
 As I did say at first ;
 So if the woman you confine,
 Then there my STRENGTH shall burst ;
 Then you shall see the strength in ME,
 If you imprison her ;
 Then the true Prophet you may see,
 Where I do now appear.
 To conquer hell, you all know well,
 I said I'd come again ;
 To conquer death and bring all forth ;
 My Gospel I'll maintain :
 To conquer men, I said I'd come,
 Like children to appear ;
 But must be in the woman's FORM,
 Or man must conquer here.
 So born again, I'll now maintain,
 My children all must be,
 If you my kingdom now will gain,
 That's now in store for ye.
 But I'll end here, and say no more ;
 But to my Gospel come :
 I ask you how you'll make it clear,
 If I do not perform
 All I have said ? The man's wished ;
 So let my words appear ;
 And tell me how these things you'll plead,
 And Jonah not appear ?

For I have said in my Gospel, Faithless and perverse generation! looking for signs, and there shall no sign be given unto it, but the sign of the prophet Jonah: And I left them and departed. But, in another Gospel, I told my disciples the destruction of Jerusalem; that they should be led away captive into all nations, and Jerusalem should be trodden down of the Gentiles, *until the times of the Gentiles be fulfilled*. Then there should be signs in the heavens, moon, and stars; and *then* lift up your heads; for your redemption draweth nigh: and know, that the kingdom of God is nigh at hand; but watch and pray that ye may be counted *worthy to escape* all these things that shall come to pass, that ye may stand before the Son of Man. But know also, that then there will be one fold and one shepherd. I lay down my life, that I may take it again. But the *Comforter*, which is the *Holy Ghost*, whom the FATHER will send in my name, he shall teach you all things, and bring all things to your remembrance whatsoever I have said unto you. Ye have heard how I said, I go away, and come again. I have told you *before it comes to pass*, that when it *does* come to pass, ye might believe;—for the prince of this world cometh and hath nothing in me.”

And now I shall come to the 15th chapter of St. Paul's 1 *Corinthians*, verse 20th, &c. “But now is Christ risen from the dead, and become the first fruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order, *CHRIST the first fruits*; afterward, they that are Christ's, at his coming. *Then cometh the end*, when he shall have delivered up the *Kingdom to God*, even the FATHER; when he shall have put down all rule, and all authority, and power. For he must reign till he hath put all enemies under his feet. The last enemy to be destroyed is death.” “The head of every man is

Christ; and the head of the woman is the man. But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem those under the law, that we may receive the adoption of sons; and because ye are sons, God hath sent forth the SPIRIT of HIS SON into your hearts, whereby ye cry Abba, Father. Then said he, Lo I come to do thy will, O God. He taketh away the *First*, that he may establish the *Second*. Who is he who overcometh the world, but he that *believeth* that JESUS is the SON of GOD. This is he that cometh by water and by blood; even JESUS CHRIST; not by water only, but by water and by blood. And it is the Spirit that beareth witness, because the Spirit is Truth. For there are Three that bear record in Heaven, the *Father*, the *Word*, and the *Holy Ghost*, and these *Three* are *One*. And there are Three that bear witness on Earth; the *Spirit*, the *Water*, and the *Blood*, and these Three *agree in one*. If we receive the witness of men, the witness of God is greater. For this is the witness of God, which he hath testified of his Son. He that believeth on the Son of God hath the witness in himself. He that believeth not God, hath made him a liar; because he believeth not the record GOD gave of HIS SON."

After I had placed these Scriptures together, as I was ordered, I was then ordered to open my Bible three times, and write down the first verse in the page where I opened: *Romans*, xiii. 11. "Then now it is high time to awake out of sleep; for now is our Salvation nearer *than when we beleived*. The night is far spent; the day is at hand; let us hterefor cast off the works of darkness, and let us put on the armour of light." The next, — *Zechariah*, i. 20: "And the Lord shewed me four carpenters." The third, — *2 Chron.* xxxiv. 30. "And the king went up into the house of the Lord, and all the men of Judah, and the inhabitants of Jerusalem, and the priests, and the Levites, and all the people, great and small, and he read in their ears all the words of the

book of the covenant which was found in the house of the Lord.”—Here is the Answer of the Spirit to the foregoing texts :—

“ Now let the learned men appear
 And answer my demand ;
 How that these Scriptures they will clear,
 If that my word don't stand ?
 I tell you plain, ye sons of men,
 My Bible's thrown aside,
 Although to preach it you pretend ;
 But now I'll lower your pride,
 Unless you'll come and will explain
 The chapters here are penn'd.
 The Prophet Jonah *now is come*,
 And you may judge the end.
 But will you say your sheep may die,
 And all come unaware,
 My threatenings you do all defy ?
 Then, shepherds, now take care.
 If you can't see the mystery,
 I AM in the SPIRIT come :
 The Comforter you all may see,
 To whom these things are known.
 Three shepherds here do now appear,
 And witness bear of ME :
 And now to make the mystery clear,
 I Shepherds have but three.
 The THREE ABOVE, you all may prove,
 Do bear a Shepherd's name ;
 Or how my Gospel can you prove
 That I a SHEPHERD came ?
 Myself I call'd, I told you all,
 My flock I call'd my sheep ;
 Because my word is on record ;
 And *now* MY WORD you keep.
 Then sure the Three alike must be,
 And it is shepherds all ;
 And so on earth I have three—
 And men behold your call :
 'Tis time to know how things do go,
 Your flock to gather round ;
 The night's far spent, you all shall know ;
 Awake, and judge the sound.
 You may see clear what *prince* came here,
 But nothing found in me ;
 But could you judge a WOMAN here
 Could e'er stand out like she ?
 I tell you no ; you all shall know,
 The prince did now appear ;

But nothing he did find in thee,
 Like Eve to conquer there.
 Then now see plain, ye sons of men,
 You plac'd ME so with man;
 And so with you I shall contend—
 For the first fruits *are come*.
 And I AM the first, as I was plac'd;
 Like MAN I do appear;
 And of the WOMAN I AM the HEAD;
 And so I've conquer'd here.
 But as to MAN, he cannot come
 To say he is the head;
 For who can guide the WOMAN's hand
 In all as I have laid?
 No, simple men; you must see plain,
 That *more than man* is here:
 And all her words I'll now maintain,
 And prove the end is near,
 For to call in my every land—
 „So let the Psalms appear.”

I was ordered to open my Bible; and I opened it to these words in the 86th Psalm, and 9th verse—“*All nations, whom thou hast made, shall come and worship before thee, O Lord, and shall glorify thy name.*” Now I shall end this Book with the words of the Psalms.

“I have begun, and I will make an end. I am the first fruits of them that sleep; and my Three Shepherds have testified of ME; and now I will not rest, till I have brought all nations to that Psalm, and to those words. But I will not hurt the earth, or the sea, till I have sealed up my servants, which I allow to continue till the end of the Third Year, in the new date. Therefore, I said, if men were workers with ME, I would send *three years* of good harvests. So now, awake, ye shepherds! mourn ye priests! for the sheep will be required at the shepherds' hands; if they perish in their sins, and you warn them not, their blood I will require at your hands. For now the axe is laid to the root, and it shall be cut down. For to his own words he shall stand. Here is the meaning of Election and Reprobation; here is the mystery why I ordered thee to contend with him; and to his own justice will I now hold him.—And come

to the words of Jehu,—Who is on my side?—Who? To throw him down, as Jezebel was. There shall be no more left of the powers of darkness *here upon earth*, than there was of Jezebel, *when I have ended here*. For now I will tell you a mystery: The woman is a type of ME, and a type of the devil. Her betraying the man, as Satan betrayed her, is a type of the devil; but her speaking the truth, and first reproving the serpent, and then casting the blame on his head, is a type of ME. And these two types are represented in Jezebel, Ahab's wife, and Esther, the queen. Jezebel tempted man with lies to the blackest crimes, to murder the innocent and gain his vineyard; but Esther *ventured her life* to save her people. And now all men shall know that thou hast *ventured thy life* to the saving of every soul that believes in thee; that meaneth, every soul that believeth in the promises of God made in the Bible, that are revealed to thee, now to be fulfilled, and rely on them.

For my driving now's like Jehu's,
 Jezebel for to throw down:
 Satan's witchcrafts are so many,
 Like that woman now he's found.
 But I bid you look to Mary,
 She did wash my feet with tears;
 Now the woman I'll redeem her,
 As she wip'd them with her hairs.
 All your hairs I say are numbered;
 You have nothing now to fear:
 But my shepherds must not slumber,
 Till the end to them appears.
 No, your sheep you must awaken,
 That my listening flocks may see,
 By the Lord they are not forsaken,
 When I come to ransom ye.
 Thunder will roll from pole to pole,
 And lightning fast will fly;
 The raging billows they will roar,
 And armies in the sky
 Will then be seen, when I begin
 To chain the rebel down.
 The shadow unto thee was seen;
 The end will so be found.

The fiery Serpent will appear,
 And fast the shots will fly;
 Then will my frightened sheep begin
 To know their LORD is nigh.
 So I'll end here, and say no more;
 For here the book ~~not~~ end;
 And next, my ANSWER will appear
 To all that thou hast penn'd
 From Satan's hand; behold, ye lands,
 The woman's answers there;
 But know, from ME, the heart of her
 I surely did prepare.
 But next will come, to man be't known,
 The answer of the tongue,
 And from the LORD, with one accord,
 Will both these answers spring."

So the preparation of the heart, and the answer of the tongue, are both from the Lord.

In my next volume you will see the Answer of the Lord to the words of Satan. But it is said to me, if the Lord *had answered* then, Satan would *never* have told his mind. But he thought by threatenings to have conquered the woman; now the woman has conquered him. So if ye have faith as a grain of mustard seed, ye must know your Redemption is nigh. But I must inform my readers the blasphemy of Satan in this book is not one twentieth part so bad as it was in 1792.—So, I believe, the devils begin to fear and tremble.—And I hope the Lord will open the eyes of men's understanding, that they may believe and fear also—and be looking for, and hastening to, the coming of our LORD JESUS CHRIST.

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