

THE  
SIXTH BOOK OF WONDERS!

BEING  
A VERBATIM COPY  
OF THE  
SIX SEALED LETTERS

DATED SEPTEMBER, 1813,

Announcing

“THIS DAY THE REV. JOSEPH POMEROY

MARRIED

TO

JOANNA SOUTHCOTT, THE GREAT PROPHETESS,

AND THE

WONDER OF THE WORLD.”

Revealed nearly Forty Years since.

REV. xix. 7. --- Let us be glad and rejoice, and give honour to Him: for the  
Marriage of the Lamb is come; and His Wife hath made herself ready.

BATH:  
PRINTED AND PUBLISHED BY DANIEL JONES.

MDCCCLII.



## INTRODUCTION.

THE Publication of these "SEALED LETTERS" requires my explanation, in thus offering them, without any alteration, precisely in the form in which they came into my hands; and that it may be perfectly clear to all enquirers into the question, I here state, That in the beginning of March, this year, I purchased these LETTERS, together with numerous printed books; and that perceiving their authenticity to be indubitable, from their having the signatures of the seven gentlemen, together with the witness of Miss Jane Townley, and Mrs. Ann Underwood, and by comparing them to the notice given of them in the 4th page of "THE SECOND BOOK OF WONDERS," after due consideration, I saw it to be my bounden duty to make the Friends in this Cause acquainted, first, with the circumstances of my holding these LETTERS, and then, that they should be carefully printed, for the benefit of the Believers in this Cause.

The ORIGINAL MANUSCRIPTS shall be carefully preserved; and any person having doubts of their truth, may, upon due application, see them.

DANIEL JONES.

1852.



**On the outside of the Letter opened by Daniel Jones**

MARCH 28th, 1852.

To the Reverend Mr. Pomeroy.

FIRST LETTER TO BE OPENED.

REVEREND SIR,

Now you will see what the strange effects of faith are:--  
 "Forget the things that are behind, and press forward towards the mark of the prize of the high calling, which is of God in Christ Jesus."

When I was ordered to send you the enclosed, with the books, I did not know I was to send any more; but my directions come day by day: and now I may say, with Dr. Watts:--

God moves in a mysterious way  
 His wonders to perform;  
 He plants his footsteps in the sea,  
 And rides upon the storm!

The ways of God are always good and just;  
 And where you can't unriddle, learn to trust.

The enclosed are the letters the gentlemen heard read on Thursday, the 23rd of September, 1813, whose names stand under, with their own signatures.

"The contents of the enclosed Letters taken from JOANNA SOUTHCOTT'S mouth, by me,

(Signed)

"ANN UNDERWOOD.

(Signed)

"JANE TOWNLEY."

William Sharp,  
 Theodore Turpin,  
 Thomas Turpin,  
 Benjamin Carder,

•  
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 •

Wm. Tolhurst,  
 Wm. Owen Pughe,  
 John Hows.

REVEREND SIR, *London.*

I have no doubt but you will be surprised at receiving this parcel, with a letter and books from me, after what has happened; but let nothing surprise you before you have examined the whole. The ways of the Lord are hid in the great deep, and his paths past finding out: and where the Lord fixes his firm decrees, we cannot fight against God. And now, Sir, the way I am directed to send to you, you will be a clear judge, whether your calling is of God, through me; and, therefore, I have said, in my last Publication, in the language of Paul, "I appeal unto you to be my judge;" and there is not a man upon Earth that can be so clear a judge of the truth as you, when you have read this Letter through, and the Books I have referred you to; and what I was answered concerning you; for there is no time for trifling now. The strong visitation I have had from the Lord, which began on Sunday morning, the 12th inst. at break of day, and continued three days, calling forward all my former prophecies, saying now they shall be fulfilled either for blessings or judgments, as men obey or disobey the call.

But I was answered, concerning you, "What as the Lord chose you to be my judge, at first, he hath worked this way round to make you a clear judge at last; and that you shall stand steadfast; and therefore, I shall lay before you what was said concerning you."

That your judgment should be clear; your faith should be strong, when you had compared the whole together; that I am ordered to send unto you. These words came powerfully to me; He shall say, "I yield, I yield, I can hold out no more."

I sink by dying love compelled;  
And own him Conqueror.  
Is this the wisdom of a God the great  
To deal with simple men?  
Then, when his wisdom lies abroad,  
We all to nothing come,  
Could Satan bring it round this way,  
Or make his slave with such a way?  
To make the blind begin to see,  
And judge the writings borne from him.  
Then bright in wisdom he must shine  
Beyond a thought was ever mine.

And great in power to appear,  
To speak the truth, and make it clear.  
But I shall say with him no more,  
Because I know his will is true,  
Which I can prove in every sound,  
Because the truth in all is found.

This I am answered will be the language of your heart, when you have compared the whole together.

Then now, Reverend sir, if these be the decrees of Heaven concerning you, what am I to disobey? Or, how dare I to disobey and not send to you as I am commanded? Are not you the most proper judge, when you can judge from your own conscience, and the feelings of your own heart, whether this be true or not, as well as the other truths that I am ordered to lay before you? And I am warned, that the time is at hand that the Lord will bring on heavier judgments, or turn those judgments into blessings, according as men obey or disobey.

It is impossible for me to describe in what powerful manner the visitation of the Lord was to me *three mornings following*: and you will see the communications in the last Book that were given in the day, some of the former writings were called forward to me, that the Lord would hasten on the fulfilment; which I was ordered to have copied, and placed in this Book, which I am ordered to send to the Bishop of London, and to others, that they may know the Days of their Visitation; and why the threatenings are so great,—you will see in the Book.

And now, Sir, you are to judge, from your own feelings, whether the answers given to me were right, as I was answered,—you would be so deeply convinced that the visitation was from the Lord; that you would fulfil your own words—"If you were sure your calling was from God, you would fear no man." And I am answered you will be so clearly convinced, that the language of your heart will be like the words in the 191st page, "Strange Effects of Faith."

So now your charges you may load,  
And let your shots to fly.  
You all will find I have a God,  
And every armour's nigh,  
That will confound in every sound.  
His armour I'll put on,  
And then He'll shake the earthly ground,—  
I mean the hearts of men,  
When they appear to see it clear,  
Confounded all will be,  
Who did pretend to baffle here:  
We cannot answer thee.

One word of a thousand; it is the Lord's doing, and marvellous in our eyes! I am answered, will be the language of your heart. (42nd page, First Book of "Sealed Prophecies.")

The words are high, the cause I'll try,  
My glittering Sword shall come,

I'll never stoop so low to look,  
 And let my honour down.  
 I have begun and will go on  
 To vindicate the Bride,  
 And if a Second I have none,  
 The field is open wide.  
 The challenge bold---the fight I'll hold,  
 And no man will I fear.  
 For conquering I will conquer now;  
 I'll surely kill or cure.  
 As I've begun, I'll now go on,  
 And prove the Bride is free;  
 For an imposter she is none,  
 And that you all shall see.  
 A wife may often be mistaken  
 In what her husband meant;  
 Part of his words discern'd them not  
 To fathom his designs.  
 For often this is done by man;  
 He tells not all his mind.  
 Now to that purpose I shall come,  
 And fully answer here;  
 This is a perfect type for man  
 Which in the end I'll clear.

(150th page. Fourth Book of "Strange Effects of Faith.")

So she and I the cause will try,  
 And let the stars appear.  
 If in the land there's a twelve do lie,  
 To judge the star is here.  
 Then, they will see the Mystery  
 How all's enroll'd in Heaven.  
 And every mystery I'll unfold,  
 To them it shall be given.

This I am answered, will be the desire of your heart, to fulfil the communication through, because you will judge it is from the Lord: and, as you said in your letter to Mr. Sharp, that you would be ready at all times, and in all places, to bear your testimony to what appears to you to be the truth.

Now, Sir, from these things being laid before you, you can be a judge for yourself.

For all will find the trial great,  
 And different passions this will heat  
 When men in judgment do appear  
 For to condemn, or for to clear.  
 As different passions will arise,  
 Some men of learning will chastise,  
 To prove their judgment not betrayed,  
 And cast it on the *Woman's Head*.  
 That some mad fancy filled her brain.  
 We judged it wrong to contend  
 With one we thought so very low;  
 Therefore her folly we let go,  
 Thinking her folly it would die  
 But now we see 'tis rising high.  
 And, now our wisdom wemay blame,  
 If we can't put her now to shame.



Then, deeply we did not discern  
 If 'tis from God the Spirit came:  
 But to this we will not submit  
 Until, we see the truth more clear:  
 While other men will see more clear;  
 It is of God I now do fear,  
 And if it is so I must submit,  
 And cast my wisdom at his feet.  
 While there are some will see it plain;  
 It is from God I'll now maintain.  
 And strong the reasons they'll assign,  
 To prove the writings all Divine.

This I am answered, Sir, you will, for one; so you can  
 judge for yourself, whether the words are true.

While some are blind and cannot see  
 They're spoken by Divinity.  
 It surely was some curious heads  
 Such different tongues together said.

This, I am told, you will be surprised to hear, which will  
 fulfil the words in the last page; 2nd Book of "Sealed  
 Prophecies."

So do not fear, though danger's near;  
 But keep the type in view;  
 And like the sheep you'll find I'll keep;  
 And safely guide you through.  
 So now grow wise, for fast 'twill rise;  
 The floods to manifest show,  
 Because the years will now draw near  
 That wonders must be shewn.  
 Wonders they'll be; they all will see,  
 Thy wondrous judge will see.  
 And full as blind He'll see mankind;  
 And that will wonder him  
 How man can be so blind to see  
 The Letters thou hast sent;  
 And not discern how I do warn;  
 And know I am thy friend.

This will be your amazement, at the end; for I am an-  
 swered you will see the words in the 233rd page of the  
 "Strange Effects of Faith."

Thou know'st how Pomeroy's in thy writing's plac'd;  
 And though reprov'd, must stand thy judge at last.  
 For I'll indite a letter so for thee.  
 And to thy Judge the Jews shall surely flee.  
 And to his judgment they shall sure appeal,—  
 And, then in judgment Pomeroy shall not fail.  
 But first, I tell thee, he must judge you too,  
 And after that the Gentile and the Jew  
 Must sure be judged at Pomeroy's seat;  
 And in the end you'll find his judgment great:  
 As in the manner he doth now go on  
 A doubting Thomas unto Me is known.  
 Unless I find he saith I'll not believe,  
 Then all the print that in his hands I gave

I'd make so clear that he will know 'tis I---  
 My Lord! my God! will be his every cry.  
 Because My side shall so to him appear;  
 And he shall know My Spirit's surely here.

Now, Sir, I am answered this will be fulfilled by you;  
 and I am further answered,---

'Tis I that hold him by the hand,  
 And will not let him go,  
 'Till steadfastly by faith he stands  
 My labour to go through.  
 He must appear the end to clear,  
 And steadfast let him stand:  
 Be not surprised at the disguise  
 That he hath taken in hand.  
 Because the Hermit must appear  
 I warned thee of before,  
 And now the mysteries I shall clear,  
 And open every door.  
 'Twas I inclin'd him to go on---  
 The Hermit in disguise,  
 To keep him from the Sins of men,  
 Who judg'd themselves more wise,  
 Than to regard a simple maid,  
 Who they all judged too low,  
 Therefore I work'd upon his heart,  
 For to turn back the blow.  
 So let the Hermit now appear,  
 I'll answer thee again;  
 For all these Mysteries I shall clear;  
 These Parables explain.

For now the Elder Brother in the field  
 Shall to his Father's kindest offers yield.  
 Because that with Me he stood at the first,  
 And 'twas the prodigals that made him burst  
 So much in anger then to turn from Me;  
 And now the prodigals their End shall see;  
 If, like the Elder, they don't now return,  
 To My kind offers now held out to man.  
 Then know the words I said unto the Son  
 That was the Elder and in love did stand  
 His Father's will in all things to obey,  
 But, know the answer I to him did say,  
 Thou'rt ever with me; all I have is thine;  
 If men look deep, they now may know my mind.  
 If that the prodigals don't all return  
 I tell thee now in sorrow they will mourn.  
 But this I'll leave unto another day,  
 And hear the judgment men may draw this way.  
 Because the deeper mysteries lie behind,  
 That in the end mankind will surely find.

Now, Sir, you see from this Letter, and the answers that  
 are given me now, and the communications that are brought  
 forward, which are in print, that I am so powerfully assured  
 in this visitation, that you will be truly convinced now.

And worked upon to fulfil them; though, like the elder brother, you have stood out in anger. But now it is the Lord's appointed time, according to the standard fixed in the 82nd page of the "Strange Effects of Faith."

For, in the house the right man bore the name  
For whom the Letter was when there it came.  
Because kind Providence did order so,  
That they the certain Truth might surely know.

Here I ended September 19th, and thought to have concluded my letter, with a few remarks from myself. Monday morning, September 20th, I was awakened between three and four o'clock in the morning, and immediately these words of my former Prophecies were called to my mind; and were spoken again through me, and I was ordered to send it to you. (Page 108, "Strange Effects of Faith.")

But ne'er no Judges in your land  
Had e'er so weighty a trial in hand  
Since I was judged at Pilate's bar.  
The Holy Ghost must be judged here.  
But, I do tell them 'tis not thee;  
It is thy writings they must see.  
I AM THE SPIRIT DID INSPIRE.  
That did induce thee first to write.  
And all mankind shall know I AM,  
And I---Jehovah is My Name.  
The Father, Son, and Holy Ghost;  
In these Three I's the sentence pass'd,  
And every Mystery I'll explain,  
And echo back the lines to men.  
I am the Maker of you all;  
Erelong was found when man did fall.  
A Tree of Life within to stand---  
Hear now My Voice, ye Sons of Men.  
O people! simple and unwise;  
Vain of your thoughts,---for to despise  
A God that gave the Woman first.  
I AM I AM to give her last.  
By her obedience free the score,  
Her faith is just,---if man sees clear;  
And she hath erred the safest side:  
The path is straight, the field is wide.  
So, if you judge her senses lost;  
It is where man can never boast.  
So far beyond the Learned's skill;  
And you may judge it as you will.

After being powerfully visited, and many of my other Prophecies called forward in the same manner that I am answered, shall now be fulfilled; I was then answered, my judgment was weak in the way I thought of ending the letter myself, and was answered.---

Call to thy remembrance what were thy thoughts of the

~~newspaper~~, that it might be done in mockery, through the observation thou hadst made of the likeness; and now there would be still room for Satan to work. That thou hadst brought forward thy writings in the same manner to deceive him; and as thou hast observed he stood out in anger, being the first that was called,--thou hast placed him to the Elder Brother; and to convince him, thou must keep an account every day in what manner thy visitation is, since thou wast ordered to send thy letter where thou stoppest at the Gunpowder Plot. For, like the beginning, I will make the ending know thy writings went out at first by Pomeroy's judgment; and by his directions they were opened. Know what he said when thou sentest him the first that was written in 1792? That was not enough to convince the people. Thou must open more writings to send to him. And now like the first shall be the last. It was I, the Lord, went to try thee, when I ordered thee to put the letter in the press thou sentest to him before thou receivest his answer. But, now the whole book must be written in manuscript, and sent to him before thou printest any more: for by him thou shalt stand or fall. For I shall work in him to see it clear, and prove he ended what he began. Know what I have told thee of Pomeroy: he stands a type of Me and my Gospel; and from him I shall shew it clear to mankind, that my work was but done in part when I became flesh, and dwelt with men: and, as he left thee, by the persecution of men, which was my will, to permit him to leave it, and to be carried on by others. Perfectly so, in like manner, I left the world in anger, through the persecution of men, who would not receive me. But know, I said, in the end I should come again in power and great glory. But, know, I said, the sign should be first. They shall see the Son of Man come in a cloud, with power and great glory. When these things begin to come to pass, then look up, and lift up your heads, for your redemption draweth nigh. (Luke xxi.)

Here men must discern from my Gospel; the sign must appear before my coming, according to the Prophets, with saints and angels. I said, these things must first appear: then lift up your heads, for your redemption draweth nigh,

But when I come in power, according to the Prophets, according to the Revelation of John, and according to my sayings, take all these, mine enemies, that would not that I should rule over them, and destroy them. Know my sayings of sending my angels to gather out of my kingdom all that

offend and do wickedly, when I come to destroy the works of the devil, and chain him down.

But, before this is accomplished, I said, the sign should appear from the Son of Man, And now I shall make it plain before thee, to convince the stubborn Jews I have worked it round this

"The contents of this Letter, taken from JOANNA SOUTHCOTT'S mouth, by me,

(Signed)

"ANN UNDERWOOD.

(Signed)

"WILLIAM SHARP."



# On the Outside of the Letter opened by Daniel Jones

MARCH 28th, 1852.

To the Reverend Mr. Pomeroy.

## SECOND LETTER.

Now, Sir, have salt in yourself, and say, with David, "If I have been vile, I will still be viler." Let no man take thy crown from thee; but say, with Saint Paul, "I was obedient to the heavenly calling."

Deep in the unfathomable mines  
Of never-failing skill,  
He treasures up his bright designs,  
and works His Sovereign will.

Ye fearful Saints fresh courage take,  
The clouds ye so much dread  
Are big with mercies, and shall break  
With blessings on your head.

Judge not the Lord by feeble sense,  
But trust Him for His grace;  
Behind a frowning Providence,  
He hides a smiling face.

His purposes will ripen fast,  
Unfolding every hour:  
The bud may have a bitter taste,  
But sweet will be the flower.

Now let your warlike Trumpets sound The Marriage of the Lamb;

My echo then shall back rebound,  
My Sons and Daughters come!

The enclosed are the Letters the Gentlemen heard read on Thursday, 23rd, 1813, whose names stand under, with their own signatures.

"The contents of the enclosed Letters taken from JOANNA SOUTHCOTT's mouth, by me,

(Signed)

"ANN UNDERWOOD.

(Signed)

"JANE TOWNLEY."

William Sharp,  
Theodore Turpin,  
Thomas Turpin,  
Benjamin Carder,

✱    ✱

Wm. Tollhurst,  
Wm. Owen Pughe,  
John Hows.

way to fulfil my Gospel; and, therefore, the words that stand on record must be made plain to them. But now I ask thee of the Son of Man, how could it be he come in a cloud with power and great glory, if I had not worked it round the way I have? Coming in a cloud, ye all ~~know~~ <sup>seem</sup> sorrow. Do you not know when your minds are clouded with things spiritual or temporal, ye say ye are in a cloud? But coming with power will be proved by the power I have ordered thee to put in his hands, by sending the whole to him that he may give the book into thy hand at the last, as he did at the first. And now I shall explain to thee the great glory; for the glory of the Lord shall be revealed; and all flesh shall see it together. And great glory I have given to him to be able to triumph over his enemies, and to glory in the God of his salvation. Though for a while I have hid my face from him, yet, with loving kindness will I now draw him; for his labour of love shall never be in vain for his watchful care over thee when thou wast mocked and despised by others; and thy letters returned with scorn and contempt. Therefore now he shall glory in his shame. This thou sayest thou dost not understand, but I shall make it plain before thee. Know, how much he was shamed, mocked, and despised by men; and how much he said his character was hurt by the care he had taken of thee in receiving thy writings. But now in that shame he shall glory and triumph in power over his enemies. For now I shall shew thee plain the fulfilment of my Gospel that it is at hand. And, therefore, the sign I spoke of must appear.

But now let the sons of men answer how the Gospel can be fulfilled by their judgment that my coming in the clouds of Heaven, with the saints and angels, can take place before this sign is fulfilled of the Son of Man. And this is the sign to lift up your heads, for your redemption draweth nigh. Then let them discern the parable of the fig-tree, and all the trees, when they shoot forth, ye see and know of yourselves that summer is high at hand. And so I tell thee of all nations, the leaves must first appear amongst them; and the trees, which are of men, must begin to shoot forth their branches, and then know my kingdom is near; even at the door. And let men discern what I have said in my Gospel;—that when these signs do appear, this generation shall not pass away till all be fulfilled. Heaven and earth shall pass away, but my Word shall not pass away. For, as a snare, it shall come on all them that dwell upon the face of the



earth. And as a snare this is now coming. If ye discern in what manner this is brought round : how the Believers were all cast down at the news of Pomeroy's death,---as they supposed it to be him. But how did the unbelievers mock, triumph, and rejoice to hear the news. But how suddenly and unaware will these scenes be changed ! Those that were sorrowful, shall now be made joyful, to hear that he is not dead, but alive and liveth for evermore ; because he will evermore live in me, both spiritual and temporal ; for all shadows must come before the substance. To what purpose is my coming before I have given the warning ? And therefore this Chapter in my Gospel must be fulfilled by man, before I come to fulfil the whole. And, therefore, I said, " Watch ye, therefore, and pray always, that ye may be counted worthy to escape all these things that shall come to pass, and to stand before the Son of Man."

Now I shall call thee back to the people that I permitted to be at thy trial, when the witnesses were examined that I placed as judges and jury, and the twenty-four. But how few of them are now counted worthy to stand before the Son of Man, in the day that I make up my jewels. When Pomeroy cometh to try the cause, none of these that I have mentioned to thee shall appear in thy presence ; therefore marvel not in thy heart, that I permitted such men to bear the name, and that is all ; but are not counted worthy to stand in the great day. But now come to Sharp and Foley ; what they did in writing to Pomeroy, was done in obedience to my command, because they could not clear their honour to the world, as Believers, if they did not require the truth of him. And he will count them worthy, and acknowledge himself that had he been as strong a Believer as they were ; and the command given to him to know the truth, he would have obeyed as they did. So that he will commend them for acting as faithful and upright men, in what they professed. And the same of Townley's Letter ; he will commend her for her strength of faith and obedience ; because it was done by my command. And she has stood steadfast to this day ; so that what was done in obedience to the Lord, he will never blame ; but strongly copy after them, when he is truly convinced that thy calling is from the Lord, which will be soon, when he seeth the Books that thou hast sent. But, had no discord arose between thy true Believers and him, I could not have compared the meeting to the likeness of Joseph and his Brethren. And yet thou sayest in thy heart some of Joseph's

Brethren sought to murder him : but such, I have told thee,  
are all cut off; and none remain for him to meet, but such  
as wish to save him.

Now, come back to the Prophecies, 60th page, Second Book  
of " Sealed Prophecies," given in 1797, in answer to a dream.

Another day I'll it explain  
Though nought appears to thee :  
I'll shew the field where all shall yield,  
And how they warp'd shall be.  
I said thy dream I would explain  
To thee another day :  
Mark thou the pit, so near to it,  
For there the danger lay.  
The fields are high, the time draweth nigh,  
That high it will appear,  
Your soldiers go ; it will be so,  
And make them bow with fear  
The Park is new now to your view,  
And new things now will come.  
Your soldiers here will now appear,  
And gather fast the throng.  
But who can see the Mystery ?  
For here thy pen goes deep :  
A wise man he must surely be,  
That now can it explain.  
Yet it will come like Jacob's sons  
Who did to Egypt go,  
When Joseph there to them appear'd :  
The End is high and low.  
Now, mark this ground when first 'twas found,  
Thy Brother's to possess ;  
The barley there that did appear,  
The serpent wound thy breast :  
Or fright thee so thou well dost know,  
Thou did'st not weed at all.  
But altogether did let go,  
And so the end will fall.  
The barley then it was so strong,  
That some part did fall down.  
I tell thee now before 'tis long  
Thou 'lt surely hear the sound.  
Thou know'st the wheat, without deceit,  
Thou surely weed'st with care :  
The fields were high where it did lie ;  
Thou know'st the hills were near,  
Where thou 'st begin some pleasing dream  
To build on Noah's Ark ;  
Because that there it did appear,  
Love soon ensnar'd thy heart.  
Simple to man this thing might seem,  
But yet the Type goes deep ;  
For Noahs here will so appear,  
And surely make thee weep.  
The fault was thine : now I'll resign ;  
Thy anger rose too soon :  
Thou did'st relent, and then repent,  
And cloud thy Sun e'er noon.

Now I ask thee, how this could be fulfilled to make it clear to mankind, of some likeness of Jacob's sons meeting with Joseph, who was sold into Egypt through the malice of his Brethren, and had for years been parted from them, and they thought him dead? And now I shall answer thee of the likeness. It was through envy they sought the life of Joseph, because of his dreams. They thought he would be exalted above them; and the way they went to prevent it was the very way they brought the honour to him. And now I shall shew thee in what manner the likeness stands of Pomeroy. Know what I told thee was the language of Moore and Nutcombe, when thou didst write to them of thy being the Woman in the Revelations. I told thee the thoughts of their hearts. Shall Pomeroy come to be the man that there is named to be the child. And this has been the jealousy of many: that if thou madest thyself the Wonder in the Revelations, thou wouldst surely make him the Wonderful Child; and so thou wouldst promote him to honour above them, and therefore they began to abuse him; and their malice was kindled against him, so that he was obliged to fly, like Joseph, into Egypt; to leave his father and his brethren, that was joined together as brethren in the Church. But, know, by the famine it was brought round, for Joseph to make himself known to his brethren: and, so now, by the famine of the word that they cannot see it clear, if Pomeroy don't return. Know, Bradley told thee he was ready to give it up, at the time they thought he was dead; and know, how many stumbled, that looked deep into the works: so, that like men being in want of bread, they began to be in want of spiritual food. And this is the time he will be made known to his spiritual brethren that are strong in the faith, to believe in his calling. They will rejoice as much to hear he is alive and born of the Spirit, as Joseph's father and brethren rejoiced to see him, when they found he was their deliverer. But now it is the spiritual brethren that will weep one over the other; that have long wished to hail him as a brother. Know how Foley rejoiced in his letter, when he heard from thee it was not him, and hoped he should yet see him return in faith, and he should rejoice to hail him as a brother. But this explanation would not do for the unbelieving world: they would baffle all down, and say it was thy invention, if I had not given thee that prophecy so many years before to prove it; that it was a thing foretold by me; for in that likeness it would be brought round, for him to be made known to his

brethren that were in faith ; and therefore it is said in the Revelations "The Woman brought forth the man-child." And so it is by the prophecies I have given thee concerning him, will prove to the world he is the man : as a true sign the end is at hand.—And now come to the 73rd page, First Book of "Sealed Prophecies," given in 1803.

But men must give their God the lie,  
If they my words will now deny.  
I said that those who honoured Me  
I'd surely honour---they shall see :  
And now I'll honour all those men  
Who did awake to see it plain.  
But those who did despise Me here,  
Lightly esteemed they shall appear.  
So now from Eli all may see  
The promise made to man to be,  
If he like David do'n't become :  
I say a Samuel shall be known,  
To be a prophet in his room.  
And from a child it shall be known,  
That he the Man-Child must appear,  
And all my office he shall bear,  
Unless that man do humbly turn,  
And like a David now to mourn.  
But here thy heart is grieved within :  
Thou sayest a child must be too young.  
And won't My Kingdom now appear  
Before a Child the truth can clear ?  
Then thou dost say it can't be seen,  
And so your Sun will cloud e'er noon.  
But from the bells I told thee first  
The calling of all lands were placed,  
So here the first bell does begin,  
It is the first I shall call in,  
And free this land from every tare,  
And you may judge My Kingdom's here.  
Then other nations I shall call  
My warning it must go through all  
Before I make a final end.  
And can all lands so shortly bend,  
Before a child he can become  
At twelve years old to talk with men ?  
Or like young Samuel for to be,  
And learn my Word, like Timothy.  
No ; every nation first I'll try,  
And then my arrows I let fly.  
But how can I in justice come  
To chain the rebel to his den,  
And every withered branch cut off,  
Before I do begin to graft  
Some other fruit upon the tree.  
Then every root cut down must be.

Now look back to the time that he fell off.—The Reverend Mr. Pomeroy fell off in unbelief at the end of the year 1801. When my writings were proved at Paddington, in the be-

ginning of the year 1803, the Reverend Mr. Foley was ordered to write a letter to the Reverend Mr. Pomeroy, inviting him to come to the proving of the writings; but as he did not come, I was ordered to take the Reverend Mr. Foley's son, a lovely child, eighteen months old, and bring in my arms, to place him upon the box that contained my writings, in the midst of the company. As a child that stood in Mr. Pomeroy's place; as no man was permitted to be chosen in his room, I was ordered, that all the people in the room should kiss the child, which they were all eager to do: and though he was but eighteen months old, and in a large company, yet they all took notice that he seemed pleased, and smiled upon them, as they handed him from one to the other.

When the witnesses were called forward at the Neckenger, the child stood the same, to which I am answered, What has Pomeroy been more than a child these twelve years? what courage or manly fortitude has any one seen in him to come forward any way to clear himself, but like a child that hides himself, if he fears he shall be corrected? Hath not this been his conduct? For though he is a man, yet he hath acted like a child that is afraid of his mother, ever since his fall: and thus he hath acted these twelve years. But now his fears shall be over, because the mother shall free the son, and let them see the Spiritual Birth in what manner he is now brought forth. (You will bear with me, Sir, because this comparison was not made by me, but by the Lord.) Then now, I ask thee, where is the man that shall dare to shame him, or confound him? Know what I said in thy writings.—

Every thing I'll make so clear;  
I'll leave no room for man to doubt,  
When I have ended here.

Now come to what I said of Taylor's being his armour-bearer.—52nd page, First Book of "Sealed Prophecies," given in 1797.

That my crown may now stand sure,  
And my Bible now command.  
Let his forehead be like thine,  
See the truth, and make it shine.  
I will make his face like brass:  
Who shall now the man disgrace?  
That so wisely did appear,  
To judge from whence thy writings were:  
Then now to challenge he may come:  
His armour-bearer must be known.  
For when Taylor doth appear,  
I'll prove his armour-bearer's here.

In the balance they were weighed,  
Overbalanced by thy head ;  
And they were not wanting there :  
Soon the Mysteries I shall clear.

Now I shall answer thee of Taylor.—Know I have ordered this book to go out in a manner that none but Believers can understand thou wast speaking of the living. They may judge thou art speaking of the deceased ; and after thou hadst printed that, the man was dead. And, found out that he was alive, then thou hadst changed thy mind, and brought him out to the world, first dead, and next alive : and so they will say, thou canst turn every way ; and therefore, to confound their wisdom, I ordered thee to send to Taylor, in what manner thy thoughts were worked. That he was not dead before thou receivest his letter ; and therefore, it was no contrivance of thine, but directions given through me to mock mankind, as they mock me ; and to shew them plain that though my Gospel seems as a dead letter to man ; that they no more understand than they can understand the meaning of thy Book, which will surprise many that read the First when they come to read the Second. To say this man that was dead and buried, is now brought forward as a wonder to mankind, and perfectly so, they will find my Gospel. I have brought forward the sign that speaks of the end, to warn of my coming in the clouds of Heaven, with saints and angels ; when every eye shall see me ; and he that overcometh and keepeth my works unto the end, to him will I give power over the nations ; and he shall rule them with a rod of iron : as the vessel of a potter shall they be broken to shivers ; even as I received of my Father. And I will give him the morning star. And now I shall answer thee from these words in thy writings. I said he should see the truth, and make it shine. And now consider how he is fallen by the persecution of men. But now to rise and keep my works unto the end he hath a great deal to overcome, because men will mock him both ways before I clear up the whole, to prove that as a child that is concealed in the womb, so hath he been in the womb of Providence concealed from all, as to the knowledge of what he was born for. And this Birth must be brought forward through a woman, to fulfil the Revelations. But now I ask thee what knowledge a child has got of his mother before he is born ? though he may struggle in the womb, and the mother may feel the pain, and know there is life in the child. Now this hath been the perfect state between Pomeroy and thee : for in the first place, he

strove to have a knowledge in the work to judge if thy calling was from the Lord. But as a child is hid, and not born as soon as there is life in him,—and this has been the case with him, that he did not consider to bring round this mystery. Years must roll on to have Prophecies given and fulfilled, before the Spiritual Birth could appear. Know what I said in my Gospel, (St. John xvi.) A woman when she travaileth, hath sorrow, because her hour is come; but, as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a





**On the outside of the Letter opened by Daniel Jones**

MARCH 28th, 1852.

To the Reverend MR. POMEROY.

THIRD LETTER.

Now, Sir, I wish you to say with the Nobleman that was condemned by the Romans for being a Protestant.—He said, “I was condemned for being a Protestant before I was one, but now I will be one.” And you, Sir, may answer in like manner. They condemned you for being a prophet before you were one. But now it is the will of the Lord to make you one. You must finish what I have begun; and say with Peter, “What am I, that I should resist God? Whom the Lord loveth He chasteneth, and correcteth every Son whom he receiveth.

Blind unbelief is sure to err,  
And scan His Work in vain;  
God is His own interpreter,  
And he will make it plain.  
Come Holy Ghost our hearts inspire,  
Let us thine influence prove,  
Source of the Old Prophetic fire,  
Fountain of light and love.  
Come Holy Ghost, for moved by thee  
The prophets wrote and spoke.  
Unlock the truth—thyself the key;  
Unseal the Sacred Book.

My Sons from far shall now appear,  
My Daughters gladly come;  
Jerusalem's low walls repair,  
And build them up again.

The enclosed are the Letters the Gentlemen heard read on Thursday, Sept. 23, 1813, whose names stand under, with their own signatures.

“The contents of this Letter taken from JOANNA SOUTHCOTT's mouth, by me,

(Signed)

“ANN UNDERWOOD.

(Signed)

“JANE TOWNLEY.”

William Sharp,  
Theodore Turpin,  
Thomas Turpin,  
Benjamin Carder,

X

©

Wm. Tolhurst,  
Wm. Owen Pughe,  
John Hows.

man is born into the world. Now I ask mankind, how they will prove this by a temporal birth? Ye know how many have been delivered and brought a male child into the world, and afterwards died for the pain; and this thou knowest has been by thousands, and therefore men must know I did not mean a temporal birth, but a spiritual birth that should be brought forth by a woman.

Now come to the Prophecies I gave thee in 1801.—225th page “Strange Effects of Faith.”

But now my Bible, let it all appear.  
 I ask what travail pains could e're be here?  
 If every thing appeared in a straight line,  
 No travail pains for man thou ere could'st find.  
 For earth and hell may spend their rage in vain:  
 'Tis but thy fears that make thee to complain.  
 I know the greatness of thy very soul:  
 Was thy faith steadfast thou would'st laugh at all.  
 For men and devils thou wilt laugh to scorn,  
 When once thou findest the Man-Child to be born.  
 And all thy travail pains thou'lt soon forget,  
 When on thy head My glittering Stars do set.  
 Then Satan's malice it may rage in vain,  
 And thou wilt smile at all the Sons of Men.  
 So love and anger will together burn.  
 And 'tis for men alone that thou wilt mourn;  
 For thou'lt rejoice to see the Man-Child born.  
 Some men thou wilt pity, others thou wilt scorn.  
 But thou wilt see that thy revenge is sweet,  
 To see the falling all beneath thy feet.  
 And see the shining Stars appear to shine;  
 Thy travail pains no longer then thou'lt mind.  
 When righteousness and truth together meet,  
 And love and peace will then each other greet.  
 And such a joyful day 'twill be for man,  
 As Adam found, when I the woman formed.  
 And more than Adam men will stand amazed,  
 And more than Adam, everyone will gaze,  
 To see the knowledge from the Woman's hand,  
 That by their wisdom they cannot command.  
 Because thy hand there is no one can read;  
 But soon thou'lt find the truth of all thou'lt said.  
 Oh, Heavenly wonder! will mankind begin?  
 Is this the bone was taken once from man?  
 That now so closely sticks unto his side:  
 One heart and soul together now applied.  
 How could the man upon her cast the blame?  
 Was she deceived? Then she was just the same.  
 And like woman he might then reply,  
 And never cast the blame on the Most High.

Now I shall answer thee from this.—Call to thy remembrance, it was a communication given to thee the year that he fell off at the end. At that time thou hadst no knowledge that he would fall off, and thou knowest before that I told thee he was the man-child, and how his works should be the

rod. Now, at that time could this great rejoicing be to see him come forward with the others, when thou hadst no weapons to put into his hand, that he could fight with. What strength had he then to stand the persecution amongst mankind? This he had then to stand the persecution amongst mankind. This he had no more power then to stand as a man, than a child hath power to be a man, and therefore it was my wisdom to hide him till I had worked a way round to bring him forward. And now call to thy remembrance what Heavenly joy came through thee, and how thy soul was filled with glory and happiness within, that none can know but those who feel it, when I visited thee by the power of the Spirit, to let thee know he should be born. Here thy faith was steadfast and strong, without one doubt clouding upon thy mind. And now answer for thyself.

Sunday Morning, September 12th, 1813.—It is impossible to describe what happiness I felt when that revelation was given me,—that the Lord would convince Mr. Pomeroy. Every thing in my view seemed perfectly done, and every thing was brought together to my mind, that I had not one doubt of its being soon accomplished. In this faith my happiness increased day after day, so that I could say with David,—

The dawn of each returning day  
Fresh beams of knowledge bring;  
And from the dark returns of night  
Divine instruction spring.

For he waketh me morning by morning, so that I cannot give sleep to my eyes, nor slumber to my eyelids. After it cometh to the dawn of a summer's morning, between three and four, I cannot rest in my bed, but rise up, communing with the Spirit that visits me, as I have something fresh revealed every morning, to renew my joy and comfort, when the day breaks. I arise and then enjoy myself alone: but I can say not alone, for I seem surrounded with heavenly company,—and the Spirit communes with me, and I with him; and by an eye of faith I look forward, as though the work was done, from the manner it is revealed to me, it will be done, and that my sands are nearly run, that my sorrows are overblown, so that peace and happiness now seems established so great that I cannot enjoy rest, because I enjoy so much being awake. I cannot enjoy food, because I enjoy Heavenly food, that supplies the place of earthly; and this has been my continual joy from the 12th instant, to this day, the 20th.

Now I shall answer thee from thy own feelings.—If the shadow be so great, through faith, what will the substance be, when realised? Because thine is but a shadow of faith in thyself. That happiness is not come to others. But now I ask thee, how the work could be carried on, if the feeling to all were like thine? But what is come to thee, is not common among mankind; for thine is a visitation carried on in a different manner, because thou hast great things to go through. Had I not given thee a strength of faith with my words, couldest thou put all thy writings in Pomeroy's hands, and sent to him that thou wilt stand or fall by him after thou seest he had deceived thee? Wouldest thou not fear in like manner he would deceive thee again? But thou sayest in thy heart, thou putest no trust or confidence in him at all. Thy trust is in the Lord, and in the promise I have made thee—that the hearts of all men are in the hands of the Lord; and he can turn them as the rivers of water. He that made the blind to see, can make Pomeroy now see aright: and, as I have now promised to visit him by my spirit, to convince him the calling is mine, and thy visitation is from me, the living Lord. It is with these promises depending on my word, that thou art going to put all the power into his hand, as thou ventured thy life to ride the starting horse to thy Father's. Know thy fears of the horse, and how much thou feared before my promise was made thee,—that he should not hurt thee. And know the thoughts of thy heart then, that if thy visitation was from the Lord, thou knewest I should keep thee, according to my promise. If not, thou thoughtest within thyself, thou wouldest sooner have thy neck broken, than live to deceive men, and be trifling with the Lord, if Satan, as an angel of light, had come to thee in my name. And now in like manner, have been thy thoughts concerning Pomeroy; that if thy visitation is from the Lord, thou relyest on my words and promises,—that I should strongly convince the man, to give him faith, and give him knowledge, and work strong upon his heart, that now the truth will be tried and proved. These are my promises that thou hast relied upon; while, on the other hand, some say thou art an impostor, others say, it is from the devil, as an angel of light, and a false fire that is kindled, so that the language of thy heart is this:—"If it be a false fire from the devil, let it go out, but if it be a fire kindled by the love of God, then now it shall kindle to a flame." This is the pondering of thy heart.

Now call to thy remembrance what I have said in thy writings, 8th page Second Book of "Sealed Prophecies," given in 1796.

If thou draw'st back unto perdition,  
 Fatal will thy ruin be ;  
 For I tell thee, no physician  
 E'er can cure the wound of thee.  
 By perdition I do tell thee,  
 'Tis, if thou dost now draw back ;  
 If men say, I shall deceive thee,  
 Say my promise is not aleak.  
 Happy men that run the venture  
 In the furnace for to go :  
 There the flames thou knowst I quench'd them,  
 And thou wilt find my promise true.  
 I have stop'd the mouth of lions,  
 And assuag'd the powers of hell ;  
 I have shook the trembling jailers,  
 And Jerusalem did make fall.  
 All this I have done already,  
 But in ignorance men go on :  
 Then my wonders must go farther,  
 To the purpose I shall come.  
 Greater wonders I shall shew them,  
 Prove my Bible all is true.  
 Heathen nations I shall shake them,  
 And awake the stubborn Jews.  
 Strange as all have been already,  
 Stranger things will soon be done.  
 And the way I have reveal'd it,  
 Is a strange mystery unto man.  
 Then now strange works I have began them  
 Shew my judgments must appear,  
 As my mercies so are slighted,  
 Let them know my judgment's near.

Now I shall answer from the pondering of thy heart, that thou hadst been meditating to thyself, how miserable thy situation would have been, if thou hadst trusted to the judgment of men, who denied thy visitation being from the Lord, seeing all the distresses that have happened since upon all nations, and what is still going on that I warned thee of, so that the truth of my threatenings would have fallen upon thee if thou hadst listened to the persuasion of men ; thou wouldst be of all women the most miserable. But now, on the other hand, thou hadst discerned the truth of my promises,—that I have blessed thee in the basket ; that I have blessed thee in thy store ; I have blessed thee with friends that are faithful and true ; I have blessed thee in thy body, and I have blessed thee in thy soul, because thou hast obeyed my commands, to run the venture in every direction ; not trusting to thy wisdom, but relying on mine. Here thou seest my promises fulfilled in temporal blessings to thee, and in

spiritual, as far as this earthen vessel can enjoy it; thou hast felt it; for while ye are in these earthly bodies, your spirits cannot bear more than thou hast felt.

Here I ended.—Monday night, September 20th.

"The above taken from JOANNA SOUTHCOTT'S mouth, by me,  
(Signed) "ANN UNDERWOOD."

Tuesday morning, September 21st.—Last night I had not been in bed long before I felt the anger of the Lord break in with power against the Clergy, for the neglect of their duty; and it came upon me, that I should not be judged by them, to give up to their judgment; for as they never would come forward when they were invited, I should not give up to their judgment now, but should stand, as I had fixed, to you, Sir; because you were the only minister in the beginning that took any thought about me, or had any desire to know whether the Lord had spoken, or not.

In the morning, about three o'clock, I awaked with these words:—

So if she's high, then let her fly,  
And take your charge away;  
But if she soars too proudly here,  
Her shotsman I will be.  
I'll bring her low, they all shall know,  
If she doth soar too high,  
And if beyond my bounds she goes,  
She 'll have no wings to fly;  
I'll bring her low, you all shall know,  
And she has nought to boast;  
For had I left her to herself,  
She 'd stumbl'd like the rest.  
But as your land by heirship stands,  
She is the perfect heir;  
For tis unknown to every man  
What her forefathers were.  
E'er she was born, it must be known  
The promise there was made;  
And she fulfilled her Mother's will,  
When on her dying bed.  
So where's the man will dare condemn  
The thing that I have done;  
Then I will act the same by him,  
And rob him of his land;  
So now offences will come on;  
Men's hearts will swell too high,  
And say my Kingdom cannot come  
By such low worm as thee;  
For perfect, like the Jews of old,  
The Gentiles will begin;  
The rich and great will still be bold,  
And so deny the thing.  
But then their pride, it must come down,  
By pride the angels fell:

And 'twas the pride of Herod's heart  
 That brought his soul to hell.  
 The babes he murder'd all for me,  
 But he did miss the mark ;  
 This is a hidden mystery ;  
 The proud are in the dark.  
 And shall I swell them up more high,  
 To chuse the rich and great,  
 When they did never honour me,  
 Nor look at Pilate's seat.  
 So now with man I'll even come,  
 And bring their honour low ;  
 For 'tis the meek I now will seek,  
 And there my goodness shew.

The above communication you will see in the Second Book of "Sealed Prophecies," page 32.

I thought to myself, if I was to be brought low by man, I should wish Mr. Pomeroy to have that honour, as he has been abused and blamed, on my account, for receiving my writings ; so that as I was the innocent cause of it, I now wish him to have the honour of either confounding me, if I am wrong, or by the truth, clear his honour, and confound his accusers. And the words that Mordecai said unto Esther came strong upon my mind :—"Think not with thyself that thou shalt escape in the King's house more than all the Jews. For, if thou holdest thy peace at this time, then shall their enlargement and deliverance arise to the Jews from another place ; but thou and thy father's house shall be destroyed ; and who knoweth whether thou art come to the kingdom for such a time as this."

Then Esther returned Mordecai this answer :—"Go, gather together all the Jews that are present in Sushan, and fast ye for me, and neither eat nor drink three days, night or day ; I also and my maids will fast likewise, and so will I go in unto the King, which is not according to the law, and if I perish, I perish."

And this is my determination, to appeal to Mr. Pomeroy as my judge,—and if I perish, I perish ; because it is said in the communication, if I go beyond the bounds the Lord hath set for me, I shall have no wings to fly.

To which I am answered,—I shall call thee back to thy pondering thoughts, when thou heardest of the death of Pomeroy : and they had made it clear to thee to leave no room to doubt ; but it was him that I ordered thee to write to. How greatly didst thou call my wisdom in question ; for I left thee to thy own self, to try thee, that thou shouldest judge for a while he was no more. How didst thou doubt

of my visitation, whether it could be from a God of wisdom and power, that had directed thee in this manner, and that he had acted the most upright; and his honour injured amongst mankind through my directions to thee; and thou judged I had taken him out of the world before I had restored that honour to him that he had lost for my sake. How deeply wast thou cut to the heart to see the letters, when he was no more, as thou judged; how didst thou ponder over Moore and Nutcombe and the other Ministers that treated thee with silent contempt. But thou sayest in thy heart they went to their grave, and their pomp followed them, and no disgrace happened to them that treated thee with scorn and contempt: they go on with the praise and applause of men while he acted the most noble of all, before he fell into the hands of men that would neither enter in themselves, nor suffer those that were entering to go on; so that by the persecution of men he fell. But thou hadst always judged in thy heart I should fulfill the words I had spoken concerning him; that if I cast him down, I should rise him up; if I wounded I should heal; if I kill, I should make alive: that if he lost his honour for my sake, he should find it. But as thou judged he was gone, and none of these promises fulfilled to him, how soon didst thou begin to think in thy heart there was not a God in wisdom and power, either as it stands on record in the Scriptures, or what I have revealed to thee, and therefore thy thoughts from having a true knowledge of invisible spirits, and the different working of the good and bad, thou judged from them my Bible came from them, and from them thy writings came. But there could not be a God in wisdom and power, strong to deliver, and willing to save to the uttermost all them that trusted in him. This thou knowest was the pondering of thy heart. How strong did doubts arise in thy mind, when thou judged I had taken him without clearing his honour to man: but when thy heart was too much wounded, and thy faith began to sink, know how soon I rose thee up, by a powerful faith, when thou didst read the letter thou sent to him, that—that man was still alive; and I gave thee a faith nothing could shake; but as thou hadst no knowledge there was two of the name, thou judged it all an invention of men.

When the above thoughts of my heart were repeated to me, it cut me to the heart to think of my folly, and how wrong I had judged the Lord, and therefore I desired Underwood to leave me. But tears stopped the utterance of speech, and



my heart was too full, so that I could only say "Lord have mercy upon me, and pardon and forgive me." How weak is all our understanding; how little do we know of the goodness of God. Why did I take in question the wisdom of the Most High? Are my sins placed as judgments before me?

To which I was powerfully answered,—“No, I will never leave thee, or forsake thee; in the fire I will be with thee, and the floods shall not drown thee; for my loving kindness I will never take from thee.”

And the same answer was given me, in answer to my petition for Mr. Pomeroy; for I well knew Satan had blinded his eyes, like mine; for as we are but dust and ashes, we cannot be clear in judging the ways of the Lord; and through our infirmities, the best err.

Now thou art come to the same working in thy heart with me, as thou wast in years that are past. Then now let Pomeroy judge thy pleading, which thou shewed him at the first; and from his own feelings, let him judge how true were the words, that ye are fallen by nature, and have not strength to stand alone; for without me ye can do nothing. But let him discern my answer and promises, and he shall find them sure and true. And now I shall answer thee from Mordecai and Esther.—Know, Mordecai persuaded Esther to intercede with the King for her people; and said, who knowest but thou art come to the Kingdom for such a time as this. He told her the dangers, if she did not intercede; and so, in like manner, was Pomeroy's pleading at the first. He told thee the dangers thou wouldest bring on the nation, if thou didst not warn of the rod before it fell.

Now come to thy former Prophecies:—"Strange Effects of Faith," 179th page, Fourth Book; given in 1801.

For all the Godhead I had laid aside,  
And all men's strength of nature then I tried,  
And found the arts of Satan, how they fell;  
And deeper mysteries I to men shall tell.  
Had he not fell in Eden then at first;  
I am their Judge, and know he would at last.  
The kingdoms of the earth were offered me,  
And unto men, the kingdoms they would see  
Would soon be offered, as the full reward  
To worship him, and not their God regard.  
And by his influence he'd men throw away:  
Then all must perish in the Judgment Day.  
Had not my wisdom so ordain'd my plan,  
To cast the serpent, and to screen the man,  
That to perfection he's pronounced dead,  
And bring his murder on the Tempter's head.  
That by the woman at that time was cast;  
And now's the time I'll make the woman curse.

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To claim the promise she had got of me,  
 When Mordecai and Esther do agree,  
 That when men do like Mordecai appear,  
 And pray for Esther she may persevere ;  
 Then all the Royal robes you may put on ;  
 The glittering Sceptre shall to all be known :  
 Then Esther's banquet you with joy may see,  
 And on the gallows Haman he may be.  
 Or else the Serpent, in the room of man,  
 And so, proud Lucifer, his end must come.  
 These lines I spoke, the learned men to try,  
 If they can see the hidden mystery ;  
 If not, the mystery I shall make more clear ;  
 The end is come,—and let the dream appear.

Last November, 1812, I dreamt I was at some place, in company with the Reverend Mr. Pomeroy, and we were talking about my visitation : he said, he was as truly convinced it was from the Lord as I was ; and asked me to take hold of his arm, which I did. He then led me into a house ; the staircase was fronting the door ; he led me along the passage till I came to the foot of the stairs ; he then put my hand upon the bannister, and said, "keep it there till I come, for I am going up stairs, to take off my dirty clothes, and put on clean ones."

I shall answer thee this simple dream.—His dirty clothes have been from men who cast him in the mire and dirt ; but now I tell thee, 'twill not hurt.

To put these dirty clothes away,—  
 No more regard what man do say ;  
 But let the clean ones to appear  
 Because the truth I'll make it clear  
 Which he may fasten by thy hand,  
 And now in faith may stedfast stand ;  
 Because thy hand, I've made it plain,  
 And brought the mysteries out to men ;  
 So to thy hand he'll bid thee stand—  
 Mark deep what I do say.

Thou knowest I have ordered thee to give up to his judgment, and now thou knowest I have told thee these Letters are not to be printed till he hath given consent, and delivered them into thy hand. And now thou wilt see the truth of thy dream—that he will order thee to stay till he come. For now I tell thee he will appear :—for thou must come to the words in thy Prophecies, and send them in thy Letter.—(167th page, "Strange Effects of Faith," Fourth Book ; given in 1797.)

So here these dreams they do go deep :  
 My Shepherds must not careless sleep :  
 To say we now do see it clear,  
 What need have we for to appear,

To bring these mysteries to our view?  
 It is of God we well do know.  
 For all 's beyond a woman's head,  
 Did not the Lord her spirit lead.  
 But here my friends is your mistake ;  
 Out of this sleep you must awake.  
 While others judge it but a dream  
 You must awake and see it plain ;  
 That you, as stars, may rise and shine,  
 To lighten the benighted mind.  
 That they may wake out of their dream,  
 When you can prove you've seen it plain.  
 Beside, some mysteries are behind,  
 Untill that day you cannot find,  
 Till I unbolt the perfect door,  
 What I have got for man in store.  
 So let not faith to keep you back,  
 Nor unbelief, to climb the rock ;  
 Because you fear that you may fall :—  
 Your anchor's fix'd. I'll keep you all.

"The contents of these Letters taken from JOANNA SOUTHCOTT's mouth,  
 by me,

(Signed)

"ANN UNDERWOOD."

On the outside of the letter opened by Daniel Jones  
MARCH 28th 1882

# FOURTH SEAT

The Contents of this letter taken from the original and the copy of the  
"JANUARY 1882"

AND SAVING UP THIS DAY OF THE YEAR

"We the undersigned, do subscribe our names on the above list of seats"

"JANUARY 1882"

(Signed)

John Jones  
John Jones  
John Jones

• 1

Thomas Jones  
Thomas Jones  
Thomas Jones

**On the outside of the Letter opened by Daniel Jones**  
**MARCH 28th, 1852.**

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**FOURTH SEAL.**

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**"The Contents of this Letter taken from JOANNA SOUTHCOTT's mouth, by me,**  
**(Signed) "ANN UNDERWOOD.**

**AND SEALED UP THIS DAY SEPT. 27, 1812.**

**"We, the Undersigned, do subscribe our Names, on the above 27th of Sept.**  
**(Signed) "JANE TOWNLEY."**

William Sharp,  
 Theodore Turpin,  
 Thomas Turpin,  
 Benjamin Carder,

•  
 X C  
 •

Wm. Tolhurst,  
 Wm. Owen Pughe,  
 John Hows.

London, September 24th, 1813.

REVEREND SIR,

The reasons assigned to me why the Lord hath worked round in this strange manner, and to me so marvellous and wonderful, that I may say, with Saint Paul, when he was caught up into the third Heaven, whether in the body, or out of the body, he said he could not tell; and I may say, whether in my senses, or out of my senses, I cannot tell; for I am completely come out of myself; and the things are too marvellous now that are revealed, and the way of the Lord's working takes away my natural senses,—and the other is like looking at the noon-day sun, which is too dazzling for me to behold. But the reasons assigned why the Lord directed this way, I was ordered to call to my remembrance how I was cut to the heart, and what was all my pondering thoughts, when I heard of the death of Mr. Pomeroy; judging it was you, then I was answered in like manner as my sorrows were; and much greater yours would be if the Book that I have now published, that I am ordered to send to the Bishops; and if I am called forward by them to answer for myself; and the Lord, to convince them, should then throw me into a trance, while you and I are at variance with each other; and you were called forward by their command; then I was answered,—your feelings would be more than you could bear, when you had seen that I was no more, so that your life would be nothing but sorrow; and the Lord had left me to myself concerning your death three days, that I might judge of your feelings from my own; but as the Lord threateneth, because he is loth to punish, and mercy is his darling attribute, so in mercy hath the Lord dealt with you, to order me to put the whole power into your hands, and leave the whole to your judgment, which I am now promised shall be clear, and your faith steadfast without a doubt. But my visitation is from the Lord; and to shew you that I have acted faithful, that if I am deceived, I will not deceive others. When I had written what the Three First Letters contain, I had seven respectable gentlemen to meet together at my house, and I told them all my strong assurance of your being now convinced; and which they were ordered to bear testimony of; for I told them, if there was a possibility of my being deceived, I would not deceive them, and they should know the truth from you; as I would shew them your letter, when you returned me your answer. I was ordered to have all the letters and my likeness placed in a box toge-

ther, in the same manner I am to send it to you, and to inquire of them what they would judge were they in your place, after not hearing from me for nine years.

The first I shewed it to, was a friend who spoke in the Mission, as soon as he opened the box, and looked at the print, and the directions upon the letters, he burst into tears. He read the directions upon the First and Second Letter, and said he was so much affected that he could not read any further, on account of his agitation. He said, he did not know what Mr. Pomeroy might think when it came to him, but he knew what he felt,—and took me by the hand, and said, “my dear Mother, the work is great ; it is rising high now.”

In answer to his words and manner, I was again answered—it was a resemblance of what your feelings would be ; and the language of your heart,—that it was rising high. When the seven gentlemen came, I shewed them the letters placed in the box, in the manner I am ordered to send them to you, and asked what their judgment would be to receive the box, supposing themselves in your place? They said, “from what was said on the outside of the Letters would induce them to search through the whole.” Mr. Sharp said, “I think Mr. Pomeroy will go through the whole ; and it appeared, he said to him, as if it was already done.” But one of the friends seemed startled at these words,—that it was the will of the Lord to make you a prophet. He said, “then I should sit down till the Lord made me one.” Mr. Sharp said, “you don’t mean to sit down and not examine through.” He said, “he certainly would examine through, but he should go no further till the Lord fulfilled the words.” After that, the contents of the Letters were read, and I told them how strongly I was convinced, and of my firm assurance that the Lord would work upon your heart as he had upon mine, from the revelation that had been given me concerning you ; and if my visitation was of God, they would see you would come forward with strong faith in the work ; and I desired them all to bear testimony of what I said in their presence—that they might be witnesses that I did not wish to deceive my friends :—for if the assurance given me concerning you was not true, it was not of God ; and if it was, they were witnesses that I told them of it before ; that it might be proved I acted with no deceit.—Now I shall come to the answer given me to Mr. Hows’ words, saying, “there he should sit down till the words were fulfilled,—that he was made a Prophet.”

I shall answer thee from Hows' words—if he meant to sit still, and not go the way I directed him, but judge a powerful visitation must come to him, from the words, without going through the way I have directed to make him a prophet. Then, I tell thee, he will be foiled in his own wisdom, and my commands not be obeyed; because I have told thee that he shall be convinced from what I have ordered thee to send him; and then I shall work in his heart, as I have worked in thine. But what use would the powerful visitation of my Spirit have been to thee, if it had not come with words to give thee light and knowledge what thy visitation was for? Remember what Hows said of seeing thee, when the power of my Spirit was strong upon thee:—"That, if he had not known the work, and had never seen thee before, but had come in, and seen in what manner thou spoke, and the manner thy countenance changed, and the manner thou didst throw thy head every way, and the powerful manner thou didst speak to him," he said, "that if he had never known any thing about thee before, he should have gone away, and said thou wast deranged; and, therefore, he did not wonder at the day of Pentecost, that the people thought the Disciples were drunk with wine." Then now I bid them go on the way I have directed them, and then I will make them all as men drunk with new wine. And Hows was in Pomeroy's place; and followed the directions I have given thee for Pomeroy, he would soon feel the power of my Spirit to kindle a flame of love in his heart, and to bring him to what I have told thee Pomeroy will be,—to say with David:—

Thro' every watch of tedious night  
Thou keep'st mine eyes awake:  
My grief is swollen to that excess,  
I sigh, but cannot speak.

And yet he will say, "Blessed be the rod of the Lord: Thou hast chastised me, and I am chastised as a bullock unaccustomed to the yoke. I was ashamed, yea, even confounded, because that I bore the reproach of my youth. Come, now, and let us reason together, saith the Lord. Though your sins be as scarlet, they shall be as white as snow: though they be red, like crimson, they shall be as wool. If ye be willing and obedient, ye shall eat the good of the land; but if ye refuse and rebel, ye shall be devoured with the sword; for the mouth of the Lord hath spoken it. Learn of me, for I am meek, and lowly of heart, and ye shall find rest unto your souls: take my yoke upon thee, for my yoke is



easy, and my Father is not, who will give him life, but he shall lose it, and he that loveth his life in this world shall keep it unto Eternal life. If any man serve me, let him follow me, and where I am, there shall also my servant be. If any man serve me, him will my Father honour. Verily, verily, I say unto you, that ye shall weep and lament; but the world shall rejoice, and ye shall be sorrowful, but your sorrow shall be turned into joy." And this is the Father's will that hath sent me; that of all which he hath given me I shall lose nothing, but shall rise it up again in the last day; and this is the will of him that sent me, that everyone that seeth the Son and believeth on him may have everlasting life, and I will raise him up in the last day. John answered, and said, a man can receive nothing, except it be given him from Heaven. Ye yourselves bear me witness that I said I am not the Christ; but that I am sent before him. He that hath the Bride is the Bridegroom; but the friends of the Bridegroom which standeth and heareth him, rejoiceth greatly because of the Bridegroom's voice. This my joy therefore is fulfilled, he must increase, but I must decrease: he that cometh from above is above all; he that is of the earth is earthly, and speaketh of the earth; he that is from Heaven is above all, and what he hath seen and heard, that he testifieth: he that receiveth this testimony, hath set to his seal that God is true.

Now I come to this Psalm, and then I shall show thee how's folly. The Lord said unto my Lord, sit thou at my right hand, until I make thine enemies thy footstool. The Lord shall send the rod of thy strength out of Zion; rule thou in the midst of thine enemies: thy people shall be willing in the day of thy power, in the beauty of holiness; from the womb of the morning, thou hast the dew of thy youth: the Lord hath sworn, and will not repent: thou art a priest for ever, after the order of Melchizedec.

Now I shall answer thee the folly that is in mankind.— Know, in my Gospel I came to die for man, and then to ascend up on high, as spoken by the Psalmist. Thou hast ascended on high: thou hast led captivity captive; thou hast received gifts for men, yea for the rebellious also, that the Lord God might dwell amongst them. Blessed be the Lord who daily loadeth us with benefits, even the Lord God of our salvation! Here let the eyes of men's understanding be opened, to see when I had finished my work which I had to do upon earth, I must then remain in glory with my Father,

until all mine enemies are made my footstool; and I must send the rod of my strength to man, which I said I should rise up at the last day. And know, I said when the Spirit of truth did come to guide you into all truths; he that bore record of these truths should not speak of himself, but whatsoever he shall hear, that shall he speak; and he shall shew you things to come; he shall glorify me, for he shall receive of mine, and shall show it unto you. These are my promises that stand on record what I should rise up in the last day. But now I ask thee, what rod of my strength could any man come forward with to turn away the iniquities of the people, to roar out of Zion, and utter his voice to Jerusalem; to call my sons from afar, and my daughters from the ends of the earth. What rod or what strength could any man come forward with, if he bore record of himself? If he spoke of himself; that these visitations had come to him; that these warnings were given to him; then there would be no rod of strength in him. Look to thy Prophecies; how many years they have been out in the world; how the fulfilment has been still going on, and yet how do men mock and blaspheme? Then what strength is there in the spirit by visiting thee, while thou bearest record of thyself?

They do not believe in thy visitation as being from the Lord: but when they discern from thy writings, in what manner thou hast spoken of Pomeroy, and he comes forward, as I have told thee, then he can bear record of me, and then he can shew it to others, and shame all that shamed him, and confound all that have confounded him; then they will find the people will be all willing in the day of my power, which I shall empower him with; for Sharp wisely observed, that there was no man could come forward with that power that Mr. Pomeroy could, because in the manner he stood in thy writings of being compared to a Judas, if he denied and refused to go through his office, so that when jealousy alarmed his fears, he should think he would search to the bottom, to search out every truth, and therefore he joined with thee in faith to think it was already done, for he thought Mr. Pomeroy could not stand out now, and wished for the time to meet him.

And now I shall come to the words I ordered thee to send to Pomeroy.—

A challenge send:—mark what thou'st penn'd,  
For I shall challenge here,  
Sooner than thee the victim be,  
My sword shall surely clear.

I have begun, I will go on,  
To vindicate the bride;  
And if a second I have none,  
The field is open wide.

Now I'll explain to thee the meaning of these words.—  
Know what I warned thee of in Ninety-two, and how I shewed thee the Heavens opened, and the armies coming out of Heaven, with two men, with their swords drawn: and now I have drawn the sword above by my Spirit, by my visitation to thee, and by mine Angel, whom I have sent as a guardian over thee; therefore thou mayest well complain of thy own weakness, when I leave thee to thy ownself, to try thee; but when I see thou can'st not stand, but art ready to fall, then as a father taketh a child in his arms, or taketh it by the hand, to keep it from falling, so in like manner have I taken thee, and kept thee; but now thy sands are nearly run, and the hour of thy departure draweth near, I must have a second to stand in thy room; and a second as I have placed in the Scriptures, to draw the second sword, as I have drawn the first, and therefore I said, if I had no Second to prove thou wast no impostor that would come forward boldly to clear thy injured honour,—to maintain the spiritual fight with mankind, then I should go on conquering, and to conquer, till I should have killed and destroyed at once; for fatal now shall my judgments come, if Pomeroy should refuse thy hand.

That is the words I've spoke to thee,  
If he say now it is not me;  
But that thou sayest he will not do,  
Because my promises are true;  
And on my word thou dost rely;  
And so thou'lt judge he'll not deny.  
And as thy faith doth now appear,  
My Gospel now I'll make it clear,  
That mountains he may all remove,  
And taste my goodness and my love;  
Because my words I'll all fulfil,  
And shew how faith shall keep you still  
In every danger without fear.  
Rely on me, I'll keep you here  
Safe from the storm that's rising high.  
Now let men know that I am nigh;  
And let their faith be now like thine.  
Then they shall see the truth to shine.

Here I ended Friday night, September the 24th.

“The contents of this Letter taken from JOANNA SOUTHCOTT'S  
mouth, by me,

(Signed)

“ANN UNDERWOOD,”



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AFTER I had written thus far, I was answered in the perfect manner I was in 1792.—

I no more intended thou shouldst send the box to Pomeroy, than I intended Abraham should offer up his son Isaac ; but I did it to try thee, and to prove thee ; and to fill thy friends' mouth with arguments to prove thy readiness and obedience, and therefore I gave directions how all should be placed as though it was done ; and a time will come when it will be done ; but thou must see Pomeroy first, and therefore I worked in thy heart so strong a faith as to tell thy friends what was thy assurance of his coming, that they might see and know, and be able to prove to the world that no impostor would have acted as thou hast done. Hadst thou done it privately of thyself, thinking to convince him that way, and concealed it from others, an impostor might have done that, not knowing which way he would take it ; for I now tell thee of Pomeroy, it would but have stumbled him, more than strengthened him, for he would judge thou hadst flattered him to make him more than man, to bring him forward to fulfil thy writings ; and this would have brought greater mockery upon him than he has had already, therefore he could never come forward that way with any courage or boldness, because a hypocrite might come forward, and profess himself a believer, when such high honours were set before him ; therefore the Book must remain not to be printed ; and the words that thou hast spoken of thy strong faith of his being convinced, must be kept, as I have told thee, and all placed together, and when I have fulfilled it in Pomeroy, to prove the truth of the words, that I have worked upon his heart, as I have worked upon thine ; that I have kindled a flame of love in his heart, as I have in thine, and that he hath deeply pondered how Satan deceived, and what arts he used, and begin to ponder with himself how wrong he hath acted, as thou pondered in thy heart, how wrong thou shouldest have acted if I had not kept thee from falling ; and when thou hast seen him to acknowledge like thee, that he could not give sleep to his eyes, nor slumber to his eyelids ; that different passions arose in his heart, when he has acknowledged before thy friends the manner I have worked with him ; then let them

bring forth their evidence : that thou toldst them how I should work in both hearts alike,—that they may know it is the Lord's doing, and marvellous in their eyes ; but I permitted thee to go on. And here I tell thee the understanding of the prudent men were hid, and like the faith of Abraham, they submitted to my decrees, without taking in question whether it was right or wrong, because they saw from thy strong visitation, and from the strength of thy faith, that it was done in obedience, and they submitted to my wisdom, and gave up their own. And this is the way I shall make them clear in judging, and just in condemning, because my ways they did not condemn, however marvellous it appeared in their eyes ; but I do not tell thee that they all judged it wisdom of a man to act in that manner ; but they could not tell what the wisdom of God might be in so doing, and therefore to my wisdom they left their own : and now I will give them true wisdom, to let them know why this was done by me,—to say so far, and no farther, that when I had tried thee to the utmost, that thou wouldst obey my command, though it was against nature, after the unkind usage thou hadst received from the man, yet thou wouldst stoop to him if I commanded ; and though I permitted Satan to upbraid thee with the meanness of thy spirit, to condescend to invite him ; yet how ready wast thou in thy heart to make this answer :—If I am the innocent cause of disgracing his character, I will now be the innocent cause of freeing his character ; and this I will work in Pomeroy's heart to say, if I in unbelief published to the world, she was led by the devil, and so disgraced her innocent character. Now I see the events rising high, my conscience begins to trouble me, and therefore I will now search out the truth, and be the cause of declaring her innocence ; because thou hast obeyed already, and prepared every thing as I commanded, before I ordered thee to stop thy hand, and go no further ; and as thou hadst obeyed, Pomeroy shall obey ; for I shall work in his heart, as I have worked in thine, and I shall call to his remembrance the same thoughts that were working in thee.

How miserable thou shouldst have been, seeing the events that have since followed, if thou hadst given it up to him : for he shall judge as thou hast judged ; he shall feel as thou hast felt ; and he shall reflect as thou hast reflected ; and his heart shall burn like thine, a love for thee, because he has injured thee ; for that was the reason thy love was kindled to Pomeroy, hearing of his death, and judging how thou hadst

injured his honour,—in what manner his character stood, and he had not lived to clear it up; and being compared to Judas, wounded thy heart, because of his first kindness; and this made thee take in question my wisdom and my ways; but I now tell thee, however strong Pomeroy pleads of his sorrows, when thou seest him unaware,—and prepare thyself for a sudden surprise, for thou mayest see him in disguise,—but marvel not if it be so; the truth to him thou must not shew,—

Until the ending doth appear,  
To see how he will persevere;  
And how in courage he will stand,  
To bring these mysteries out to man.  
For all these things thou must see plain;  
And then I'll shew them all the end:—  
How I from heart to heart did go,  
To prove to man my words were true:  
For he must bring thy trial on,  
Before the ending can be shewn.

“The above taken from JOANNA SOUTHCOTT's mouth by me,

(Signed)

“ANN UNDERWOOD.”

Here I ended Friday night.

Saturday morning, September 25th.—I awaked as soon as the dawn of the morning,—and these words came to me:—

God moves in a mysterious way,  
His wonders to perform;  
He plants his footsteps in the seas,  
And rides upon the storm.

After that the power of the Lord broke in strong upon me; then was called to my remembrance what I was ordered to do on Thursday last,—to call them forward, to try their faith, like the faith of Abraham; for like the faith of Abraham, they were tried, if they discerned as deep as I have pointed it out to thee. But what I say unto one I say unto all; though Pomeroy, in a conspicuous manner, is brought forward as the Man-child; yet know, I told thee, they were but as men-children; all of them once a man, and twice a child. Now in wisdom be not foiled,—for as I have worked round a way to put weapons in Pomeroy's hands, to place him like Uriah, at the head of the battle, yet I tell thee, in like manner I must work round a way, to trim all their lamps with oil, to make them all burn bright.

And now I shall come back to Pomeroy's letter.—It is not him as a man the words allude to, but it is I the Lord have

spoken them, and will now fulfil them, and therefore I have worked it round this way, that they may be enabled to come forward with boldness, to prove no impostor would have acted like thee, to put weapons of defence in all their hands, that they may be all able to say, with confidence,

If she's high, then let her fly,  
 And take your charge away ;  
 But if she soars too proudly here,  
 Her shotsman I will be ;  
 I'll bring her low, you all shall know,  
 If she does soar too high ;  
 And if beyond my bounds she goes,  
 She'll have no wings to fly.

Now I'll tell thee the meaning of the words, going beyond my bounds, is going beyond my directions. My bounds were fixed for thee to act in every step as thou didst act when they came ; but I concealed from all your knowledge that my bounds were to go so far, but no further. And know what I said of Abraham, as much as thou hadst it in thy heart to offer up thy son unto me,—now I know that thou fearest me, seeing that thou hast not withheld thy son, thine only son. But know what I have told thee ; I no more intended thou shouldst do it, than I intended Abraham should offer up his son Isaac,—because it would be but making a burnt-sacrifice of him, and like Abraham's killing his son, if I had not stayed his hand ; and now I shall make it plain before thee. It certainly would have convinced Pomeroy, and his heart would have burnt within him with love to God and love to thee, to see thou couldst stoop in this manner, to obey my commands ; he would see and feel that it was my doing, and marvellous in his eyes, and he would call the Scriptures to his remembrance,—how great was the love of God in Christ Jesus, that the Lord was opening his heart by love : that He draweth by cords of love ; and ye know by love I drew my Disciples ; and therefore he would be ready to say, with thy father, too much goodness overcometh me : I am like a cup that runneth over : and he would be ready to say with David, —thou crownest my cup with cheerful wine, with oil nointest my head : — he would say, though the Lord hath hid his face from me, yet now with loving kindness hath he drawn me so, that I tell thee of Pomeroy : it would set his heart as a fire of love that was burning strong within, and he would judge I had made myself known unto him, as I did to my Disciples, when he had examined all the Books, and how they were placed, that it was like shewing him my hands



and my side; every thing would have appeared to him as the noon day's sun for brightness, clearness, and truth, to have worked a spirit of life in him, and to have judged like thee, he could now come forward boldly with the truth, like a two-edged sword, that could cut in sunder the marrow from the bone; and he would have been as ready to go forward to the spiritual war as Uriah was to the temporal; but then I should have acted with him, as David did with Uriah, to put him in the front of the battle, and had him slain,—for now I shall shew thee on the other hand how Satan's weapons would begin to fight, that he would put in the hands of men; they would say thou wast an artful designing wicked woman, and paint thee out the complete Jezebel; they would say, in the first place, thou madest him out the Man-child, because he paid respect to thee when no other minister did; and when he fled from thee, thou abused him with letters, and got all thy friends to abuse him, and thou gavest the communication thyself to say, he should come forward, but when thou didst find anger would not do, and all thy friends began to be stumbled concerning him, then thou didst invent a scheme of thy own thinking, to draw him by cords of love in this way:—Satan would put weapons in the hands of men to slay him, as Uriah was slain; for however great his love and courage rose at first, he would find it would die at last, for they would slay him, had I permitted thee to go on the way I directed thee,—therefore as soon as I saw thou hadst obeyed in heart, I stayed thy hand as I did Abraham's; but now I tell thee, I shall unbind him another way; for now shall the Ram be caught in the thicket. But now I ask thee, could I bring round a way to make them all appear as men-children, with weapons of defence in their hands, to vindicate thy injured honour, and to prove thou wast no impostor, how could these words be spoke in man? Know what I said to thee in the morning: what I say unto one, I say unto all. Acquit yourselves like men, and be strong; let the weapons of your warfare be mighty through God, to the pulling down of the strong holds of Satan's power; therefore I ordered thee to call them together, and concealed from thee; it was but a command to be done in heart, but not in practice. And this will put weapons into their hands, to enable them to speak the words from me, to say—

The challenge bold, the fight I'll hold,  
 And no man will I fear;  
 For an impostor she is none,  
 And we can prove it clear.

In this manner can be their pleading,—that no impostor would have acted like thee, and have spoken with such confidence to have had such faith, if it had not been of God. Had it been a false fire, kindled from hell to have foiled thee, they would all have known that Satan would have worked thee on till thou hadst put his designs in execution, and then have foiled thee in the end. And this I tell thee, they will clearly see my wisdom, in working round to foil them is,—to make them stand the stronger. And now I give this strict command to all:—

Let no one speak through prejudice,  
Or none through favours here,  
But perfect as the truth is found,  
Let every truth be clear.

And therefore I have told thee they must see every thing; the perfect truth must be laid before them; the manner of my dealing with thee day by day; the letters that thou didst lay before them that were for Pomeroy must be all signed by the SEVEN on each separate letter, and UNDERWOOD must write "taken from thy mouth" by her; then must everyone be sealed up; and what I reveal to thee now must be all sealed on Monday next, and written upon the same after it hath been read to them:—all must be sealed up, and put into a box, with thy likeness; and when I command, thou must nail up the box.

For, I now tell thee of thy former writings—they were for Believers, who had not the least doubt of thy reading as it was, but now come to Pomeroy's words. First, he contended with thee,—what a knave people would call him if he should send a letter in a hand-writing no-one could read. Know thy answer:—"You can write, Sir, as any-one can read, but I cannot, and therefore I will read it to you." He said, "you may read anything, if I cannot see it myself." This threw me into a violent passion. He repeated again, "would not the world judge me a rascal, if I were to put writings into their hands, that no one could read but myself?—would they not say, I want to deceive them?" I answered, "true, Sir, if you were to do it, they may say it, because you can write better, but I cannot; you can write as anyone may read, and must disguise your hand to put it as they cannot read. But mine is in my own hand, and I cannot write in any other, and I would not read a false word to you, Sir, for the world." He repeated again, "you might read what you like, as I cannot read your hand-writing." I then rose up in a passion, threw my hand with fury on his table, and said,

"Sir, you judge me worse than the witch of Endor, to think I would mock God and deceive man; to put letters into your hands,—to say the Lord saith, and then if the truth does not come to prove the Lord hath spoken for me to read lies, to deceive you, and to deceive myself: to mock God, and trifle with eternity: you must judge me as bad as the devil." He saw my passion, he saw my fury: he said, "No, he did not judge me a bad woman—he judged me a very sober religious woman, and he would appeal to my friend, and said he was glad I had my friend, Miss Bird with me: he called upon her as a witness, that he had always told her he believed me a religious good woman." Miss Bird rose and took Mr. Pomeroy's part, and said, he always said to her, that he believed me to be a religious good woman. I answered,—he could not believe me a religious woman, if he thought I would read to him false. He then desired me to set down, saying,—if he believed that I would read him the truth, others might not: it was not what he believed, it was what others believed; but as he did believe I would read him the truth, I should come the following week, and read it to him, as it was then too late, as he was going out to tea. It was not for his own sake, it was for the sake of others that he wished the writings had been as they could be read; for he was mortified when the year was at an end, he brought down the Seals, to read it to a gentleman, but he could not read a word of my hand-writing. I told him he had every truth in his hand: he ordered me to come the following week and read it to him, which I promised to do.

The next day I was answered that I should not go to his house to read it, but write him a letter for him to write his name upon every leaf that he had got in his hands and send them to me, and I would have them copied off in a hand he could read, which I did. After that I sent all my letters copied off, so as he could read it himself. I sent back not only the copies, but the originals, with which he seemed well satisfied.

Now I shall answer thee:—Like Pomeroy's contending will be the contention of many, who dispute thy reading the truth before they are convinced of thy innocence in the way and manner I am now directing thee, and therefore, they must see at first, in the hand-writing that can be read, and therefore I have directed it this way; and now I shall come back to thy former writings.—(First Book, "Sealed Prophecies," page 29, given in 1803.)

But now I'll rid him off the coast,  
 And bring a glorious day for man;  
 And Paradise they may command,  
 But shall I make them drunk with wine,  
 Before my full appointed time;  
 My labour they could never do,  
 To bring the mysteries to men's view;  
 Therefore the best wine I keep back,  
 Till Satan hath received the stroke,  
 And by the judge and jury cast  
 They'll find my Spirit after burst;  
 But joy would sooner kill than woe,  
 If I should let my spirit go,—  
 Unguarded like the sons of men,  
 To know that Paradise you've won.  
 No, no, like thee I do appear,  
 And in the house I tell thee here;  
 But at the table thou'lt not sit,  
 Because this day thy work is great;  
 And great thy work it must appear,  
 Because the seventh day draweth near.  
 That thou the Trial then must stand,  
 To be condemn'd or freed by man;  
 And every man is plac'd by me,  
 And let the jury all agree,  
 To speak with an united voice,  
 To save the woman is our choice;  
 And let the Devil to be cast,  
 And then the mysteries all shall burst.  
 For every victory they shall gain,  
 And soon they'll find I'll shame all men.  
 Because my footsteps are behind,  
 A Cana's wonder fast they'll find.  
 So now for battle all prepare,—  
 My breast-plate is before you here;  
 And all my armour put you on,  
 And soon the water shall become  
 I tell you all, more strong than wine;  
 That every water-pot shall find.  
 The water-pots I'll place as men,—  
 The weaker words at first must come  
 Wherewith I first have fill'd their minds;  
 But deeper mysteries are behind;  
 And then the wine it will appear;  
 The Governor will see it clear,  
 That I preserv'd it for the last,  
 And all shall know the marriage feast  
 Doth daily in this house appear,  
 And every mystery soon I'll clear;  
 For here's the house that I shall bless,  
 And here's the love that men express  
 To one the other, and the Lord,  
 And fast my words will fly abroad,  
 That every nation soon will see,  
 And they are workers now with me,  
 To bring my glorious Kingdom down;  
 For like the Psalm will all be found;  
 And every land will bless these men,  
 When I have made the mystery plain.

Now I shall answer thee from this Prophecy, given so many years ago: let them land back their thoughts to the Neckenger House, what followed after at Paddington, to clamour for Satan's destruction and his power to be cut off, that the woman may be freed from the Fall. This has been done twice by man, while they stood but as water-pots filled with water: but know I said after that was done I should turn the water into wine, and every land should bless these men that did awake to see it plain.

And now let all remember who were the men that did awake, that came down to Exeter to search into the truth; these are the men that I called awaking,—who regarded no expense of the journey, but went to search into every truth; and now like my Gospel, the first is last, and the last is first; many are called, but few are chosen. Many were called in at thy first trial of proving the writings, but know, I have told thee, but few will be chosen, according to the number now to appear.

And now I shall answer thee of the first being last.—Pomeroy thou knowest was the first that stood steadfast with thee for six years, but fell off the seventh; then the last were the Seven who went to Exeter, because that they came after him to carry on the work when he left it; and now I tell thee, the last must be first again, because my strict command to thee this day is, to send the Books to the Bishop, that I ordered thee to send to Pomeroy, and in thy letter thou must tell the Bishop the powerful manner I broke in upon thee on the Sunday morning; and thou must point out in the Book what were my threatenings if they did not awaken, and what were my promises if they did, and take out of thy letter what I ordered thee to send to Pomeroy, that would be the language of his heart; and then thou must take out what is said of a false fire, and send it to the Bishop, and tell him that thou sayest with Paul, thou standest at the Reverend Mr. Pomeroy's judgment seat, where thou oughtest to be judged; and if he will judge it came from the devil, thou wilt give up thy cause, for then thy writings cannot be from the Lord, who hath the hearts of all men in his hands, and can turn them as the rivers of water; and thou must let him know I have promised to work so strong in Pomeroy's heart, to open the eyes of his understanding, that in seeing he shall see aright, in hearing he shall hear aright, and in judging he shall judge aright; for I have promised to make him a just judge for thee: and as all other ministers treated thy letters

with scorn and contempt, I have now laid my strict command upon thee, not to put thy foot out of thine own house before thou hast received thy sentence from him. This I command thee to do in the first, or thou wilt soon be surrounded, and a demand made for thee to appear. But if he wants to make a further enquiry, thou must refer him to Sharp, who went to Exeter to search into the truth. Here I have given thee directions how to proceed.

And now let them look deep to this communication, to see in what manner things are spoken, and in what manner they have been fulfilled in them. They have only stood as water-pots yet; for the weakest words, and the weakest men they had to join them at the first,—that is but as water spilt upon the ground, that cannot be gathered, but now they will see stronger words and stronger men to join with them, when I turn the water into wine; but as I have told thee, I must prepare them for the battle; to fill their mouths with arguments. So I have begun, and so I shall go on, and they will find my promises true.

Now, come to thy Prophecies that I gave thee in 1797.—  
 ("Strange Effects of Faith," page 160.)

The soldiers are the men of God,  
 The glittering sword, the spirit's word,  
 In golden colours shall appear;  
 The tree of life that day I'll clear,  
 And every sign I'll then make good;  
 I bought your ransom on the wood;  
 So let the Judge and Jury come,  
 The tree of life shall be made known  
 In golden colours to appear.  
 And all shall find my spirit's near,  
 That is descended like a dove;  
 And all I'll fill with heavenly love,—  
 And then the waters I'll abate,  
 When I return your loving mate,  
 And bring the olive branch of peace,  
 And make your jarring discord cease.  
 For sure a Thomas will be found,  
 That's jealous of the heavenly sound;  
 And if in doubts he doth appear,  
 My hand and side I'll shew him there.  
 For then the mystery I'll explain,  
 Because I know they are but men.  
 And you shall know what days are come,  
 And find me in the woman's form.  
 To make your perfect bliss complete,  
 And you shall find your help-mate great.  
 For this was first my Father's will,  
 And it you'll find I shall fulfil.  
 And then my Father you'd not hate,  
 When I the Serpent put to shame.

I took my trial first from man,  
 And so the Serpent's next must come,  
 'T' stand the trial just like me;  
 If you look deep, I've honour'd him,  
 As he in heaven affected the King,  
 And so his trial now I'll bring;  
 And he must surely fall by man,—  
 Then all shall see the heavenly plan.  
 So let the glittering swords appear;  
 My shepherds must my armour bear,  
 And come like soldiers in the fight,  
 And then I'll make them men of might:  
 And every victory they shall gain,—  
 The heavenly war they must maintain.

I have pointed out to thee already what belongs to Pomeroy, but these communications thou hast read. Now, that I have said the soldiers are the men of God; that the glittering sword is the Spirit's word,—alludes to those who took it up when he fell off, and therefore I shall prepare them with armour, that they may be enabled to stand: so marvel not in thy heart that I deceived them and thee in your assembling together. It is but to place swords in their hands to fight with, to prove thou wast no impostor; and the answer that I gave thee what would be Pomeroy's thoughts, and what Satan would work in mankind, must be copied out before it is scaled up.

And now I shall come to Abraham's faith,—for in like manner these have gone on relying upon my words and promises that what I have said I shall fulfil; and however contrary to the wisdom of man, my ways and directions have been yet, like Abraham, they submit; for I now ask mankind where they will bring two men in repute of respectable characters, like their's that would print two such Books as the "Books of Parables," in the name of the Lord. Know, how it stumbled thy brother; and had Pomeroy stood with them in a doubting faith, he would have contended against it, and therefore, no men in their place, standing in the world as they did,—Sharp, in his profession, and Foley, in his, being respectable men; they would no more have printed those Books in the name of the Lord, without faith, than Abraham would have offered up his son without faith: and, so in one likeness of Faith they stand as Abraham's seed; and so I have told thee, in the end it is the seed of faith must gain the day: for now I shall tell thee my wisdom in those Books.

Know, I have told thee, in the likeness of the Hermit in disguise I have been dealing with thee, to try thee every

way, and so in like manner thou wilt see it in men, when thou seest the end of Pomeroy's conduct. Then, when they see these two Parables fulfilled concerning him, then they may see the Parables that stand to your nation. If they begin to mock, like the Lady,—to say it is nothing but blind shepherds giving the warning,—such will find their end as she did.

For now I tell thee of the alarming drum ; it will be first spiritual,—and now I shall go to thy Fable ; I shall place Pomeroy to Montezuma ; I shall place Orisca to thee.



## POMEROY TO MONTEZUMA.

## ORISCA TO THEE, ACASCA.

Now I shall answer thee in the Language of the Emperor of Montezuma's valour and courage, in a temporal war ; so thou knowest has Pomeroy been praised in a Spiritual war ; and of thyself thou art the judge. There was not a man in Exeter, either in the Church or among the Dissenters, that thou sittest under their preaching with that pleasure thou didst under Pomeroy.

And now come to the purpose of the beginning.—There was a temporal love that had been carried on some time between Orisca and Montezuma ; and so, in like manner, when I spiritualize temporal parables, in a temporal sense, it was perfectly so between Pomeroy and thee ; for thou lovest to hear him preach ; and I now tell thee he was pleased with thy prophecies, and in his heart had a regard for thee as a Christian love, as thou hadst for him. Remember after his anger was kindled to turn thee from the Sacrament, how soon did he repent, and went to Mrs. Taylor, and intreated her to desire thee to come, saying there was not one in his congregation that he should give the Sacrament to with so great pleasure as he should give it to thee. But now I shall leave thee of the beginning, and come to the Emperor's asking Montezuma what he should bestow upon him for his valour ? know, when he asked the daughter, his answer was :—

Thou gracious Sun dost thou not blush to shine,  
When such base blood attempt to mix with mine !

Here began the indignation of the Emperor, to think the Prince wanted to put himself upon a footing with him. This was done in a temporal sense ; but now I shall come to the Spiritual sense. When it was publicly known in Exeter of thy Book concerning the Man-child, it was judged by all it was Pomeroy.—and then began the rage and malice of men, whose pride swelled like the Emperor's, and to cry out and say with him :—

Thou gracious Sun, dost thou not blush to shine,  
When such base blood as man's shall mix with thine !

Then, I tell thee, came his answer, like Montezuma's.—If that gift's too high, then all beside is too low. Then he went on as the Prince did, to make war against thy Father, saying it was the devil; and by this war he hath got himself the same imprisonment and entanglement of mind in a spiritual sense, as the other had in a temporal sense; but thou knowest that I have placed Acasca to a shadow of myself; and thou knowest Acasca was in love likewise; and yet he prevailed on Montezuma, in many things, to stay his fury. But know what he did to save Orisca,—for I shall come to the end of thy Fable, only to tell thee, in like manner, the one got himself in danger to be imprisoned through the proud and haughty conduct of the Emperor, so has he got himself imprisoned in his mind; fettered and bound by the haughty pride that is in mankind.

But now I shall come to the end;—for as the Fable went on in a temporal sense this has gone on in a Spiritual sense, with jarring discord between Pomeroy and thee, as it went on between those two: but now it is come to the end between him and thee, they will find, in a spiritual sense, in like manner; for when thy Book is sent to the Bishop's, and the Letters that thou must write to him with the Book,—that though a discord had taken place between Pomeroy and thee, nearly twelve years, and that he advertised upon the Paper; that he said, it was from the devil that a great discord had taken place between him and thee; yet, when my Spirit broke in so powerfully upon thee, to warn that these threatenings should now be put in execution, then I was answered concerning the Reverend Mr. Pomeroy; that the Lord would convince him, and work powerfully upon his heart, that he should be sorry for what he had done; and say with David:

Thro' every watch of tedious night  
Thou keep'st mine eyes awake;  
My grief is swollen to that excess,  
I sigh, but cannot speak.

I am ashamed, yea, even confounded, that I bear the reproach of my youth, which I am answered he will say it was a shame and reproach to him to say—my writings were from the devil;—but now he will say, I yield, I yield, I can hold out no more.

What I was answered, when thou hadst done as I commanded to send to the Bishop.—Thou wilt find the Spiritual war to begin like the temporal war; for there will be the ontry among the people, like the words in the Fable.—

To arms! to arms! my Lord, the danger's near;  
 From every quarter crowds of people meet;  
 And leaving houses empty in the street  
 The banish'd Queen declares he is her Son,  
 And to their loud shouts all the people run,  
 King Montezuma! their loud shouts proclaim.

Now as is the temporal, the other will be the Spiritual, for this is the Book I told thee would begin to make such noise in the world:—some enraged against thee, and others for thee;—and now they will say, this woman who has been banished from the world, concealed in secret, and left the Churches on account of the conduct of the Ministers, is now come forward with men, like an army of soldiers, declaring herself like the banished Queen, because she has placed herself high in the Scriptures; and she hath declared Pomeroy to be her son; and the malice and rage in some will be like Traxceller, who went to kill Montezuma, and said, “thy reign is short, young King;” but know, the weapon was put into Montezuma’s hand by his enemy, and he killed the other, so that he got the victory, and conquered the nations.

Here I ended, Saturday night, September 25th.

“The above taken from JOANNA SOUTHCOTT’S mouth by me,  
 (Signed) “ANN UNDERWOOD.”

Sunday morning, September 26th.—I awaked between three and four o’clock, and it was called to my remembrance all I had been ordered to do, and of sending my likeness to Mr. Pomeroy; and as far as I had it in my heart to do it, the command was obeyed.—As thou wast going to send thy likeness to Pomeroy, so will I send my likeness to thee in Pomeroy not in person, but in spirit; and it directly came strong upon my mind my mother’s dying words: she said, “what is not already done, must now be left undone.” I thought to myself I might say the same—what is not already done must now be left undone; for the time of thy departure draweth near;—prepare thyself for a sudden surprise, for many sudden surprises will come upon thee, to make thy frame of nature shake.

And now call to thy remembrance how deeply thou wast affected to see Peter and me together, and my holding Peter’s hand, to keep him from sinking in the Great Deep. Then, on the other side, thy eye was fixed on me, with the bread and wine; this presented a deep and lively picture to thy

view. In what manner they were placed, and how the wardrobe stands in the middle, that I had ordered thee to fill with new clothing, for the sake of thy female friends, who will value thy clothing more than gold. There is no present thou canst give them so great as the clothing I have ordered thee to prepare.

But now I shall direct thee how to write to the Bishop, because thy Book must go to-morrow; for thou knowest not at what time I shall send Pomeroy to thee, neither dost thou know what way I shall work upon his heart; but thou must write to the Bishop, having no doubt but his Lordship had heard of thy name, though it might be in mockery and ridicule; but must beg him to take the pains of perusing thy Book over, and judge for himself; and thou must let him know when my powerful visitation came upon thee now, and how my Spirit broke in upon thee, calling forward thy Prophecies that are in print, assuring thee, one way or other, they should now be fulfilled: for the Lord will either heighten the judgments, and make the burden heavier, if men now mocked; but if, on the other hand, they acted as thou art told the Reverend Mr. Pomeroy will act; and if they are convinced, as I have warned thee he will be, then I am answered the Lord will turn our afflictions into blessings. As I told thee, thou wouldest see my likeness in Pomeroy of of what was my will now concerning thee, the way he directs thou must act. But let no one interfere with your quarrels; all the contention that hath passed between him and thee, must be settled between you two, before he meets the friends, for thou knowest how he trembled when he saw Foley with thee, and therefore I tell thee, a breach like yours must be settled alone by yourselves.

I was answered, that he would contend about many things in the writings; that my friends and him would not agree,—for he would contend against them, and they against him, and therefore I should see him alone till all the contention was over.

After this, I began to be angry in my mind, and it was worked to such a pitch, that I thought we should only meet together to quarrel, and therefore wished him not to come; and yet I thought how wicked I was, when I had been answered I should see the likeness of the Lord in him in spirit, though not in person, and therefore I ought to rejoice to think what was the Spirit of the Lord concerning me, or his love towards me, if I was to see it in Pomeroy. I thought

to myself, then I cannot love the Lord, if I do not love his likeness in man. I took up my book, and read my petitions, but I had no feeling sense in them of what I was reading, neither did I feel any pleasure in the answers that were given me from the Lord, where they are given in a mild manner, when I was reading these words :—

Their labours I will surely bless,  
If they obey my word,  
And crown their labours with success,  
For my name is the Lord.

I had no comfort in reading this ; no feeling sense of my own petitions. I took up the Bible, and thought to read that, but could find no comfort there, and I began in my heart to feel more anger and resentment against Mr. Pomeroy than I have had for years that are past, and thought I should dislike to see him if he came, and determined to be grave and stern with him. But when I found my heart so bolted against him, and in like manner so cold and dead against the Lord, and so miserable in my own mind, and knowing what happiness I had enjoyed before, I was truly convinced it was Satan's working.

Now I shall answer thee :—I permitted Satan's working this way in thee, to give a caution to others that may have a dislike against the man, because they think his calling is greater, being placed as a conspicuous character, and more honoured than his brethren. But now I shall answer thee from thy love,—at the same time being drawn from the Lord :—Let them discern at the time thou hadst no love for the man thou hadst none for God, therefore thou feelest cold to the one, and angry with the other ; then where was thy religion, with these passions burning in thy breast ? Thou sayest in thy heart, none ; but thou didst know it was Satan working : then let them all see like thee, how strong Satan works pride in their hearts who swell with anger against the man ; and let them examine their hearts, as thou hast examined thine ; for they will find it as cold to God, where such malice arises against a man that I have chosen for wise ends, to prove to mankind the Scriptures are at an end. And let them consider where they would find a man amongst the Clergy, or amongst the ministers of any class, who would take the pains for six years that he took with thee ? How often did he come to Taylor's ?—how did he go to Heavytree to thee ?—and how did he behave always to thee ?—never to refuse thy coming, or to receive anything from thy hands

that was sent; and though he contended with thee, whether anything was of thyself, which was his duty, if he thought so. All this, let men consider, was at a time thy works had no praise or applause in the world with any; but then let them discern what persecution he went through from his enemies, and what chastisement he had from me. Then now, I ask mankind what they judge of their God, to have no reward that is good, but all rewarded with evil for the pains he took for the six years; therefore, let no man's eye be evil, because mine is good, for his labour of love shall not be in vain in the Lord. For I now tell thee, they can no more have a desire to come to the true knowledge of my visitation to prove it clear, and to have the light shine, who wish Pomeroy to be kept back, than thou feltest a desire or comfort in reading my words, when an angry prejudice was worked in thee. For I now tell thee, if thou wast called forward by the Bishops and Clergy, and left Pomeroy out of the question, thou wouldest be looked upon as great an impostor as Anne Moore, and the truth of my words could never be proved. I shall reason with thee on the morrow.

Here I ended Sunday night,—and wrote the letter to the Bishop of London.

“The above taken from JOANNA SOUTHCOTT's mouth, by me  
(Signed) “ANN UNDERWOOD.”

Monday morning, September 27th.—I was awaked as usual between three and four o'clock, and after various things being revealed to me, that I cannot recollect, I was answered:—

Thou must be perfect in obedience to all my commands; and therefore I told thee that I should work on Pomeroy's heart, to come in my Spirit, though not in my person, to propose a Marriage Union with thee; and know what I said in my Gospel, when I ordered John to baptise me; know his answer, (Matt. xiii.) “But John forbade him, saying, I have need to be baptized of thee; and comest thou to me? And Jesus answered, saying unto him, suffer it to be so now; for thus it becometh us to fulfil all righteousness; then he suffered him. And Jesus when he was baptised, went up straightway out of the water, and lo! the heavens were opened unto him, and he saw the Spirit of God descending, like a dove, lighting upon him; and lo! a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.

I shall not at present explain to thee all the meaning of these verses. But in the perfect manner I came in the body, my second coming must be in the Spirit; and know what I said of Baptism, so I say of the Marriage: thus it behoveth thee to fulfil all righteousness. And let them discern from my Gospel, it was after I had gone through the office of men to be baptised, that this vision was seen from heaven. And so I tell thee thou must go through the office of Marriage, as a Bride, to fulfil all righteousness here upon earth, before the heavens are opened for thou to enter in to know my Spirit and the mysteries that will be revealed, therefore, they can never know what are the glories that lye behind, till the shadow is begun upon earth. Know what I said in thy writings:—"Heaven and earth alike must join; and what I bind on earth, I will bind in heaven; and what is joined on earth, I will join in heaven."

And now come to thy writings:—I said, a Cana's wonder should begin.—

I'll make their water wine,  
 And greater wonders shall be seen  
 Than were wrought at that time,  
 When you appear to see it clear,  
 To know it came from Heaven.  
 Then ev'ry seal will be reveal'd,  
 And to your hands be given.  
 So shepherds all, now hear your call,  
 And judge your long lost sheep,  
 Whom men conceived was lost to all;  
 Her tracts were gone too deep.  
 You hear the sound that doth abound,  
 Like simple shepherds gaze;  
 We see what tracts do now appear,  
 And are lost in a maze.  
 If't be from Heaven, to us 'tis given,  
 To judge the world below,  
 And is this pearl hid from all,  
 The truth we'll surely know.  
 And now act wise, if she disguise,  
 We'll soon find out the cheat;  
 But if from Heaven the sound is given,  
 'Tis our Emanuel's feet,  
 That do appear,—His tracts are here,  
 So wonderful in the sound;  
 His tracts were gone so long before,  
 They all were buried down.

And now discern, at this time my Gospel is forgotten and buried down, and all my sayings are forgotten. And now I shall tell thee what will bring the likeness of these words upon the nation, to be lost in wonder and amazement, when they see upon the public Papers blazoned throughout the

kingdom, "This day the Reverend Joseph Pomeroy married  
"to Joanna Southcott, the Great Prophetess, and Wonder of  
"the World."

So stand amazed and wonder now,  
Ye fools and slow of heart,  
For on the woman you may gaze,  
But I shall take her part

But as the world may answer to these words,—If she be  
the wonder of the world, the great prophetess, she is styled  
the Bride, the Lamb's wife. Then here pride may cry out  
andsay,—

Thou gracious Sun, dost thou not blush to shine,  
When such base blood as man shall mix with thine

But to this I answer :—

The Sun thou speak'st of did not hide his face,  
When he beheld me conquering in his place;  
And so to conquering I will now go on,  
And boldly sound the Marriage of the Lamb.  
In wondrous wisdom it is so brought round,  
That all her hellish foes I'll now confound;  
And all their footing now I'll take away,—  
I'll crown my glory on the Marriage-day;  
Fully to prove that all her words are true;  
Then now awake, you Gentiles and you Jews.  
No more atonement you will ever find,  
For once for all I suffered for mankind :—  
And now my glory I will put on man  
That draweth my sword, and do like soldiers stand,  
And now come boldly forward with my Word;  
Then now I'll let them know my threefold cord.  
In marriage union I have join'd these two,  
But I'm the third to bring it to your view;  
As in my writings, I have brought it round,  
In such a mystery all men to confound.  
So here's my Marriage public to your view,  
And here's the Wife, that all shall know is true.  
True to her Maker, true unto her God,  
True to her Saviour, must to all be known;  
True to her husband, every soul will see,  
Because the truth will so be prov'd by him.  
When all together's brought before his view,  
He'll own and prove his Bride is perfect true.  
True in obedience unto his command,  
Ready to give when he did her demand.  
To lose the honours she had from on high,  
No! dust and ashes must with man comply  
To be the Bride, as thou art mentioned one,  
Tis not the Father must be with the Son;  
And if the Son be made Joint Heirs with me,  
Then I'm the Son that will the Marriage free;  
Because thy promise I shall now call back,  
I know my blessings, and my threatenings great,  
Will be the language now of Pomeroy's heart,  
When I begin in power to fix my dart.



Then all thy letters he will call to mind,  
 And say my offers they were all so kind,  
 To promise blessings he had then in store,  
 If I obeyed, I need to say no more.  
 But if thy writings ever come from heaven,  
 Then unto me thy hand and heart is given;  
 For all his office I must now go through,  
 Then as a bride a husband thou must know;  
 That I'm compell'd that honour for to take,  
 And so thou'lt find he'll make thy heart to shake,  
 If thou'st begin his offers to deny,  
 And for to prove the truth I bid thee try;  
 Tell him that Spiritual all is mentioned here,  
 Thou judg'd no marriage, nor could see it clear,  
 That such a thing was e'er for thee design'd,  
 And in thy writings thou hast told thy mind,  
 Never to wed with any but with me;  
 Thou mean'st a Spiritual love and harmony.  
 Thy hand and heart wholly to give unto thy God,  
 Renounce the world in all the steps thou'st trod;  
 And all thy lovers thou'st forsake for me  
 A marriage union is a heart that's free,  
 Given up to one,—but unto one alone,  
 To do his will, when he command'th to come,  
 And what he bids her she ought to obey,  
 And in thy heart thou truly this can say,  
 Thou can'st not tell that one command thou'st broke;  
 It's all unknown, and beyond thy thought.  
 If any knowledge now comes to thy view  
 In spiritual marriage, thou wert always true.  
 Be this thy language, first to try the man:—  
 His love and anger soon thou'lt find to burn.  
 And now to Taylor's house I'll call thee back,  
 When Satan's arts in fury there did break.  
 To paint his honour so before his view,  
 That it was gone till he could gain you two;  
 To sign your names to what he'd said before;  
 Mind then, in anger, how he did appear.  
 To say thou'rt born my ruin for to be,  
 Ah! kill me, do,—was then the words of him.  
 My house on fire, I'd sooner have it done  
 Than bear the shame that's now upon me come.  
 As all my honour is completely lost,  
 And of his goodness he began to boast  
 That more than all of them he'd done for thee,  
 Therefore he beg'd that thou his name would free  
 From the reproach was brought on him by man,  
 Know, from the letter, he said, should not stand,  
 To see thy name, to vindicate him then.  
 And yet thy hand he call'd a different way,  
 To stand with him; now mark what I do say,—  
 From Satan's malice, thou hast seen the first;  
 But now from me thou'lt see his love to burst,  
 In stronger passions he will now appear,  
 And say, Joanna, thou wilt kill me here,  
 If that thy hand and heart be now denied,  
 If I am not the husband here applied  
 And all his offices for to go through,  
 A husband's one, if that the bride be true,

If I'm the man, then now I bless'd may be,  
 Because I know thou'rt born to honour me,  
 And as a wife, to make my bliss complete,  
 For now my happiness I feel it great.  
 If that in love I can but gain thy hand,  
 Then to thy writings he will quickly stand;  
 Bring them together,—point them to thy view,  
 And ask thee how thou'lt prove thy writings true.  
 In any likeness, he'll say of the first,  
 For man and wife he'll say the two were plac'd;  
 And man and wife he'll say must be the end:  
 If thou'lt refuse in anger, he'll contend.  
 That he can never come thy judge to be,  
 In any honour now to set thee free  
 Before the marriage union does take place,  
 To prove that likeness stands before your face;  
 And here's the bone that's now turn'd back again.  
 By Satan's arts the man was surely slain,  
 And from his steadfastness he then did fall,  
 But now his answer thus will be like Paul;  
 To say from heaven I heard a different sound;  
 I know the Lord is in thy writings found.  
 And in thy writings I am found the man  
 That is the Child, and must in courage stand  
 Now like the valiant warrior in the fight.  
 But do consider that the battle's great.  
 Regiments of Soldiers I have to pass through;  
 I know the Clergy, and what they will do;  
 I know the Bishops, how their pride will swell,  
 As thou'lt appeal'd to me, I do know well  
 My house on fire thou hast made complete;  
 Thou'lt find his love and anger to be great.  
 I plainly tell thee, if thou'lt tried the man,  
 In various ways, thinking to shun his hand;  
 Then fast he'll hold thee to thy every word,  
 And tell thee, if thy writings come from God,  
 Then disobedience does in thee appear,  
 If thou'lt refuse thy hand to offer there.  
 And so thy Judge he cannot stand at all;  
 And soon he'll shew thee how the end must fall;  
 Like Adam's fatal ruin at the first,  
 If Satan's enmity in thee is placed,  
 So strong in thee the past not to forget,  
 Then our redemption, we know, is not yet;  
 And so he'll tell thee he must give it up,  
 If to his judgment thou wilt never stoop.  
 And so thy judges,—let them all appear;  
 Bring me thy jury, and I'll ask them here,  
 How they will plead thy cause another way:  
 Thy calling is of God, they all do say.  
 Then now their answers I shall thus demand,—  
 The way that Eve and Adam first did stand;  
 And if alone I'm not the perfect man,  
 Then sure the bone must be turned back again.  
 If I'm the judge, to prove my judgment right,  
 I'll leave the field, or now maintain the fight,  
 And all the leaves together now I'll bring,  
 And now we'll see which will the victory win.

(" Strange Effects of Faith," page 36.)

As from the woman you did all proceed,  
Took from your side man is pronounced the head;  
But you must know you're not the perfect man,  
Until your bone is join'd to you again.  
So both together must in judgment sit,  
And here thou'lt find his anger here will heat,  
If thou stand'st out for to refuse thy hand,  
Or if thy judges should against him stand,  
He'd tell them all he did the head appear,  
As thou'st appeal'd to him the truth to clear.  
And thou art set in judgment now like him;  
Turn back the bone, and now the cause I'll free.  
That is, the woman now give up her hand,  
And then the trial I can boldly stand.  
For men nor devil I will never fear,  
When I can prove the truth in all is clear.  
But for my honour, I'll ne'er give it up,  
And so in fury let his love to drop:  
If thou'st go on his passions to work high,  
And therefore to him thou must then comply.  
When he begins to bring all to thy view,  
And prove to thee his judgment clear and true.

(Page 225.)

Because these lines he'll point thee out in verse,  
Thy travail pains no longer then thou'lt mind.  
When righteousness and truth together meet,  
And love and peace will then each other greet,  
And such a joyful day 'twill be for man,  
As Adam found when I the woman form'd.  
And more than Adam men will stand amazed,  
And more than Adam everyone will gaze  
To see the knowledge from the woman's hand,  
That by their wisdom they cannot command,  
Because thy hand there is no man can read,  
But soon they'll find the truth of all that's said.  
O heavenly wonder! will mankind begin;  
Is this the bone was taken once from man?  
That now so closely sticks unto his side,—  
One heart, and soul together's now applied.  
How could the man upon her cast the blame?  
Was she deceived? Then he was just the same.

This he will point out to thee, because I ordered thee to bring the pages before him—what was spoken of thy rejoicing when the Man-child was born, and what thou hast experienced since, through faith; then I tell thee, his answer will be—if thou in love give up to him, with these words:—"If you think the Lord's yoke is easy, and his burden light, take my yoke upon you." Then thou wilt see the raptures of his joy.

More than Adam now I stand amazed,  
And more than Adam, I with wonder gaze,  
To see such knowledge all brought to my view!  
My Saviour's words I now can prove them true.

For meek and lowly thou in heart must be,  
 If thou in love canst now turn back to me ;  
 And all my past offences now forgive,  
 And say thy hand thou give'st it now in love :  
 Then sure the Lord must draw the heart of thee,  
 For I, with shame, must own it was not me ;  
 Because that here my anger rose too soon,  
 And so he'll gaze and wonder what he'th done.  
 If thou'st go on the way that I direct,  
 Thou'lt find his love and judgment to be great ;  
 But if too far thou dost provoke him here,  
 I tell thee, from the Devil he'll declare.  
 That all these wondrous truths must now proceed :  
 Beyond his thoughts or knowledge things are laid.  
 Instead of righteousness together meet,  
 Or love and peace each other for to greet,  
 'Tis strife and discord that doth here abound.  
 Thou'st broke his peace that never can be found  
 Ever to be enjoy'd upon this earth,—  
 And then he'll tell thee plainly at his death,  
 That he might fear and tremble for to die,  
 Because in God thou'et work'd his jealousy.  
 To judge there's none, if thine come all from hell,  
 Because that in my Bible I know well  
 Such truths together I can never bring  
 In so few years, as from thy writings spring ;  
 Nor e'er such wondrous love was shewn to man  
 As is revealed to shew his heavenly plan.  
 And is this plan again by Satan broke ?  
 Is he not working in thy heart and thought,  
 To make these jarring passions now arise ?  
 Then I must leave thee till thou'st grow more wise ;  
 And so thy Trial thou must stand with man,  
 And tell them plain thy judge from thee is gone.  
 As to his judgment thou wilt not submit.—  
 I ask, what death can make the mystery great ?  
 Thy trance and vision none but fools believe ;  
 Thy writings prove in all thou art deceiv'd.  
 And where's thy judges now for to appear,  
 To work their way, and prove the truth more clear ?  
 What heavenly wonder will they say is come,  
 When but the rage of hell in anger burn ?  
 What love and peace now is there to be found ?—  
 But strife and discord is in ev'ry sound.  
 For I in all can give thy pen the lie,  
 If thou dost say the Man-child must be I.  
 Then sure of Satan I must now be born ;  
 Thee and thy friends I now may treat with scorn,  
 Would be the language of his very soul,  
 Shouldst thou stand out thy judges for to call,  
 And all his love to anger soon thou'st turn,  
 And then too late in sorrow deep thou'st mourn,  
 And all thy writings soon fall to the ground,  
 For there's no Trance could ever clear the sound,  
 To prove thy writings ever came from heaven,  
 If thou'st reject the hand to thee I've given.  
 To clear my honour—it is but a name  
 I gave to thee, but now resign to man :

And in thy writings thou wilt find it so,  
 That thou sealed up the truth thou well dost know.  
 I said with him thou would'st not tarry long,  
 And to thy writings now I bid thee come.  
 I knew the promise I had made before,  
 And, therefore, my enquiry did appear  
 For thou the marriage union to resign;  
 I kept it back for my appointed time.  
 Because I knew that many would appear  
 And wish thy every heart for to ensnare,  
 And well I know thy weakness now of one,  
 Had he not feared thy lover would become.  
 And eager sought to gain the heart of thine,  
 And so temptations thou from man would'st find.  
 Had I not placed a standard in the way.  
 To judge no marriage could take place with thee.  
 So every way I've guard'd thee by my power,  
 I've won thy heart thy lovers all devour,  
 To keep thee single to this very day,  
 But now thy hand I freely give away;  
 So his commands thou must obey at last,  
 And yet act wisely,—put him to the test.  
 'Tis right his love and courage for to try,  
 Whether he takes thee; as he judges 'tis I  
 That laid this load and burden on the man;  
 The yoke that's heavy, and a burden strong.  
 Because I tell thee it must now be great,  
 If he, through fear, the marriage now complete:  
 Because my office he will all go through,  
 And in obedience he the work will do.  
 But that obedience I will not demand,  
 If that in love his heart don't steadfast stand.  
 And his desires must be as well as mine;  
 For that's the way thy hand I now resign.  
 And so I bid thee put him to the test,  
 And tell him plainly I am but in jest,—  
 To have him all my office to go through,  
 If he hath no desire the thing to do,  
 But as Mock Bishops, I did say before,  
 And so Mock Marriage it may now appear,  
 And like the Fable in thy history penn'd,  
 Ne'er live together,—so he'll find the end.  
 If he judge any burden, 'tis from me;  
 The yoke's not easy—soon I'll set him free.  
 But if he says thou shalt not bear his name,  
 Because he judge 'twill put him so to shame,  
 Then I shall work for thee a different way;  
 Prolong thy life—and that they all shall see;  
 To bring a Marriage Union in the end,  
 Before thy death it is my full intent;  
 That all may know the Marriage of the Lamb:—  
 It is a shadow that on earth must come,  
 To be brought round,—a way that's work'd by me,  
 And 'tis by Prophecies they all shall see.  
 But in thy heart thou sayest there is no man  
 That I could bring it round to shew my plan  
 So plain as Pomeroy doth in all appear.  
 And thy enquiry is, his heart thou'st fear

May be deceitful, from the words I spoke,  
 Though he may wed thee mankind for to mock ;  
 So this I've done, for thou his heart must try,  
 To let him know the words came from on high ;  
 That I no burden wish him for to bear,  
 But, like Mock Bishops, now the Marriage clear.  
 If that his heart does not in love now burn,  
 If I should take thee—wish thee to return ;  
 So 'tis his name is all for to appear ;  
 If thou art a burden, it he shall not bear.  
 It is to try his heart, I've answer'd so ;  
 But when thou triest him, he will answer no.  
 Thou'lt see him shake, and trembling pale he'll turn,  
 When thou'st inform him thy life will not be long ;  
 So by his countenance the truth thou'lt see,  
 Which way his heart is drawn in love to thee.  
 If but a tittle, thinking to rise high,  
 T'will please him well to hear thou soon will die.  
 But now I tell thee, if his heart's like mine,  
 I said some likeness thou'lt see at the time.  
 Then he will wish thy life I may prolong,  
 Till his own sands are equal with thee run,  
 So that in life nor death you may not part ;  
 His words and looks will shew you all his heart.  
 So here I've shewn thee how to judge the man,—  
 But to thy Prophecies I bid thee come.—

(Page 109.)

O people, simple and unwise,  
 Vain are your thoughts, for to despise  
 A God that gave the woman first,  
 I am, I am to give her last.  
 By her obedience free the score ;  
 Her faith is just, if man see clear ;  
 And she hath err'd the safe side :  
 The path is straight, the field is wide.  
 So if you judge her senses lost,  
 It is where man can never boast ;  
 So far beyond the Learned's skill,  
 So you may judge it as you will.

And this will be his strong pleading, when he can prove  
 the Lord hath given him the woman at last, as he gave her  
 to Adam at first. For now I tell thee, like the Creation,  
 I may say "the man is not good alone,"—but I will give him  
 a help-mate in thee ; and now all shall find it great, because  
 thou sayest in thy heart, whatever I command thou wilt  
 obey, if I preserve thy life, to go through it,—and thy life I  
 shall preserve.

(Now come to the 120th page.)

How shall the glory now in Israel shine,  
 If I don't open the benighted minds ?  
 Or the fulfilment of the Gentiles come ?  
 'Twas by a woman first the dead was done.

Because she did the Serpent first obey ;  
 To bring it back must turn the other way,  
 The mother she was surely of the Jews,  
 But now the Bride, I'll of the Gentiles chuse.  
 Judge for yourselves, if these things don't agree,  
 That God and man might perfect likeness be.  
 And if I stoop to come as low as man,  
 Why should I not now do as they have done ?

Then now discern amongst mankind,—have men not sold their wives for money, where the consent is on both sides ? Let not thy heart be wounded because it is done by worthless people that have no love for each other. But know, Abraham called his wife his sister, fearing he should lose his life because of her beauty ; so thou hast nothing to marvel at my acting after the manner of men :—first to call thee the Bride, next to call thee my Sister, that I may give valour and strength to men :—for I now tell thee before this is done, thy writings could stand no test with the Learned : they would say there was no likeness between God and man, in my visitation to thee ; and as to brides, do not professors of religion all say that they are Spiritual Brides ; then how could I prove the likeness of my mother and the bride, if I did not bring them both temporal alike ? Had not my mother a husband to prevent the world from saying I *was* a bastard ? and was I not born of a woman to have that likeness appear ? And so ye must discern, I said, in one likeness of the mother and the bride, that I must gain a husband for the bride, to take away thy reproach among women, and to shew the likeness of the Creation must take place when your redemption draweth near.





**On the outside of the Letter opened by Daniel Jones**

**MARCH 28th, 1852.**

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**F I F T H   S E A L .**

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**“ TO THE REVEREND MR. POMEROY.”**

**K.**



“ LONDON :

“ Monday, September 27, 1813.

“ REVEREND SIR,

“ This letter is addressed to you by us, whose names are underwritten, being Believers in the Divine Mission of JOANNA SOUTHCOTT. Trusting that the subject of it may appear to you of sufficient importance, so as to render an apology unnecessary for the liberty which we have taken.

“ On Thursday last, the 23d instant, we assembled together, by the desire of JOANNA, to be present with her, as witnesses, to verify the contents of three letters, which were then read to us ; and which letters, together with some of her books, therein referred to, and also her engraved portrait, were deposited in a box, intended to be sent to you, so soon as a new Publication, entitled ‘THE BOOK OF WONDERS, MARVELLOUS AND TRUE,’ then being nearly finished printing, should be ready to be added to the others in the box, and which was supposed would be before this day.

“ During the time of our being so assembled together, JOANNA called our particular attention to what she then declared to us concerning you, as Prophecies given to her from the Lord ; and which, at a future time, she said, would require our testimony ; and agreeably to her desire, we state the substance of them to you to be of the following purport :

“ After describing how greatly she was oppressed with grief and sorrow, on being informed of the account in the newspapers, respecting the sudden death of the Reverend Mr. Pomeroy, of Bodmin, supposing that it alluded to yourself, she proceeded with relating the words spoken to her by the SPIRIT:—That had the Bishops called her forward to any trial, without your having previously given your testimony as to what concerned yourself respecting her Mission, it would have been the cause of too much sorrow to you ; that what she then felt was but a shadow of what your wounded feelings must have been ; for that your affliction would have been too severe for your nature to have borne. But the Lord, in his mercy, had decreed it to be otherwise, agreeably to what we shall in the next place bring to your notice.

“ The clouds of grief and anxiety, arising from the circumstance above mentioned, which threw a gloom over the mind of JOANNA, were entirely dispelled on the 12th day of this

month ; and ever since that period she has been daily visited with a most powerful influence of the Spirit, and filled with joy impossible for her to describe. And she is told by the Spirit—That the Lord would work in your heart feelings similar to her own ; that you will come forward as a strong Believer in her Mission ; and that you will be as zealous and as bold in the glorious work which it announces, as any of the disciples of our Lord were in establishing the Gospel.

“ Were we to follow the impulse of our hearts, respecting the wonderful occurrences brought to our view, we should be led to say a great deal more than we have done ; but upon well considering the subject, we are induced to refrain from giving way to those strong emotions which arise within us ; and thus confine ourselves to the laying before you a simple detail of the facts, which we were called upon to witness.

“ We subscribe ourselves,

“ REVEREND SIR,

“ In all Christian charity and love,

“ Your's most faithfully, in the  
Truth of the Lord,

(Signed)

“ WILLIAM SHARP.

..

“ WM. OWEN (PUGHE.)

..

“ THOMAS TURPIN.

..

“ BENJAMIN CARDER.

..

“ WILLIAM TOLHURST.

..

“ THEODORE TURPIN.

..

“ JOHN HOWS.”

**On the outside of the Letter opened by Daniel Jones**  
**MARCH 28th, 1852.**

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**SIXTH SEAL.**

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**The Contents of this Letter taken from JOANNA SOUTHCOTT's mouth, by me**

(Signed)

**"ANN UNDERWOOD.**

(Signed)

**"JANE TOWNLEY."**

**AND SEALED UP THIS DAY OCT. 4, 1813.**

**William Sharp,  
 Theodore Turpin,  
 Thomas Turpin,  
 Benjamin Carder,**

•  
**I** **Q**  
 •

**Wm. Tolhurst,  
 Wm. Owen Pughe,  
 John Hows.**



Tuesday morning, September 28th, 1813.—This morning when I awaked, I was meditating to myself on what had been revealed to me on the day before, and felt my spirits so overburthened, that I thought to myself I might say as our Saviour said,—“If it be possible, let this cup pass from me; if not, thy will, not mine be done.” To which I was answered,—It was no more possible for this cup to pass from me concerning a marriage union with man, than it was for Christ to have the cup pass from him to die for man.

Now I shall answer thee further.—Know I came to die for the transgression of the fall; but what use would my coming have been, if that cup had passed from me?—then my coming would have been of no use.

And now I shall come to my visitation to thee.—Know I have told thee, it is to redeem man from the Fall, and to fulfil the promise that was made to the woman, and then to make the woman a complete helpmate for man. But now I ask thee, what helpmate thou couldst be in any likeness of the Creation without entering into a marriage union with man? Know what is said in the beginning,, that I have explained to thee in part,—“In the image of God created He man; male and female created He them.”

This I shall leave for the learned to answer:—and let them bring thy likeness in any woman since the Creation, and then they may say that male and female have been created in the likeness of their Creator. But thus they must trace thy life through; how the study of thy whole life has been in prayers and petitions to me to know the will of the Lord and to do it: and how thou wast led by my Spirit before my visitation to thee of Prophecies, and then let them see how perfect in obedience thou hast stood to my commands from 1792 to this day, though I have often led thee into bye paths, and into crooked paths, to try thee; and now thou hast nothing to marvel that I should so often have tried thee and tried men, when I have told thee so many ways thou art to try Pomeroy,—because thou must put him to the test, to find out whether it is in love to thee, as well as his honour, or whether it is only for his honour alone, and in obedience to my command; because I said all my office he must bear; then he knew if I called thee the bride, he must bear the office of a bridegroom, or he can never rise to that honour that he hath discerned from my Gospel, and from thy writings that is spoken of him.

But now I shall answer thee from Hows' observations of

my warning Pomeroy, without his having any warning from men, or being called forward by men only ;—having a private warning from me. This, he thinks, will be a convincing proof to mankind ; and so it would among Believers.—But now come to the unbelieving world, and see what judgment they would draw :—that thou hadst put out a book to flatter him, and by that he had come forward with a pretence of being warned ; and who among the unbelieving world would believe his assertions ? Who believed thy assertions before so many truths appeared ?—and therefore a warning from me to come to thee will not do, before a warning or an enquiry is sent by the Bishops. Had I intended to have brought it round another way then, by them, I should not have ordered thee so hastily to have sent to the Bishops, and to have put the Prophecy into their hands, of what Pomeroy would be when all was laid before his view ; for then, I tell thee, he can boldly say with Wilson, he must do violence to his own understanding, if he says it was brought round by the devil, and therefore, he must acknowledge to yield to the wisdom of God, and allow it to come from him. For now, as thou hast written by my command, thou wilt be judged by none, or appear before any to be tried how all these knowledges came to thee. Thou wilt have no one to pass judgment till Pomeroy hath passed his ; and, therefore, he is compelled to come in the way I warned thee in thy writings concerning Barnes, who staid so long before he came into his pulpit, that the Bishop sent for him : and then he came with blushes. And know what I answered thee from his text : he charged young Timothy to go on the way he had learnt. And so I told thee, in like manner in the end, Pomeroy would come, and bid thee, like young Timothy, go on. But now I shall explain to thee the sense and meaning of the different passions that will be worked in his heart—the one by men, the other by me : the one by love, the other by anger ; so that he will have a war within himself ; and therefore he will say in the language I told thee, by thy making him thy judge, thou hast brought him into persecution.—

That ranks of Soldiers I have to go thro',  
 I know the Clergy, and what they will do ;  
 I know the Bishops ; how their anger 'll heat,  
 And so my house on fire thou'st made complete.  
 Yet still his anger will be mix'd with love,  
 For I shall touch his heart the truth to prove.  
 And now I'll set to thee one single sign ;  
 It is not right for thee to know the time,



ings of mine that will bring the Jews to look into the Gospel, because that here they will be confounded, to see how these likenesses do now appear, and they will see the truth of these words, "without me ye can do nothing;" and now as I have placed the standard in Pomeroy to bring thy awful trial in the end, you must all discern you can do nothing without his appearing to fulfil the words I have spoken of him, that he shall appear, and as I have told thee, the marriage he must acknowledge. Thou art the bride, if he cannot bring another to write as thou hast done, and bring the truths in a line together. Then he must acknowledge thou art the bride that hath poured the ointment on his head. Then now call back what I have said before. (Second Book "Sealed Prophecies," page 104.)

First prove thy writings they are true,  
And spread my name from shore to shore;  
The end is come, let nations fear;  
And unto me all nations look;  
Salvation's sealed in thy book.  
To say your Lord is hastening home,  
And all the guests you must prepare  
Before the Bridegroom shuts the door.  
Now for a Type—this thing you see—  
'Tis but a name is given thee,  
To shew my Bible is gone through,  
To join the Gentiles with the Jews.  
So Jews and Gentiles now appear,  
And your strong reasons bring them here.  
If that my Spirit you deny,  
The Bride was never meant that way;  
The Bride and Mother was at first,  
When Paradise by her was lost.  
Then Paradise you must obtain.  
By her obedience it regain,  
Because the power came from me,  
For where's the man that strengthened thee.

Now I shall answer thee:—Here I have spoken of the Spirit visiting the Bride, to warn of the coming of her Lord. But here I have warned of the Bridegroom's coming to shut the door. That is but a name given of the Spiritual Bride, but a type of the end. Here is the Bride and the Mother, as it was at first. Eve was the mother of all living, Adam was the father of all living, and yet the mother was taken from the father,—so she was the mother and the bride. So in like manner ye may say of the Revelations: she that bringeth forth the Man-child may be stiled as a mother, but if he becometh the bridegroom to her, she becomes the bride. But I ask thee, without a marriage union taking place upon earth, how can these likenesses agree? Therefore, as I told thee in the

morning, thou couldest no more shun the marriage bonds here upon earth to fulfil the designs of my visitation, or to prove thy writings true, than I could shun the Cross, to prove I came to die for the transgressions of man; and if man blamed me for giving him the woman that brought on his fall, will he blame me now for giving him the woman to bring him back from his fall, and make his standing more secure than it was before he fell? Here is a mystery beyond all men's understanding why I have brought it round this way; for when the Fall is brought back upon man, and the woman standing in perfect obedience, claiming the promise I made in the Fall,—then know I died for the transgression of man, and my blood must be avenged on the tempter's head, because it is brought on him for whose transgressions I died,—and this is the pearl of great price, that I said men must dig deep to find. And now look to the second I ordered thee to send to Pomeroy. ("Strange Effects of Faith," page 40.)

Know my words to thee in answer to his dispute,—That the marriage of the Lamb was to take place in heaven: know my answer to thee in heaven it must take place. But down to earth must surely come—To wed the human race.

Now this to Pomeroy thou shalt write,  
 If thou art not the Bride :—  
 Tell him to bring one that is right,  
 My Gospel so applied,  
 For to the fulness cannot come,  
 Until the Bride be found,  
 Out of her closet she must go,  
 With jewels deck'd around.  
 For here's the pearl of great price,  
 And unto thee 'tis given,  
 And are these jewels of no use?  
 Then she shall enter heaven.

And now my appointed time is come to fulfil my promise, that I ordered thee to send to him; and now is the time to try his heart, whether these jewels be of use or not; or whether he thinks the Pearl worth accepting,—because I bid thee try him every way.

(First Book "Sealed Prophecies," page 7.)

'Tis time to publish now the banus,  
 Or licence bring to me,  
 That may abound, and make the sound,  
 The Marriage of the Lamb.

(Page 50.)

So now, my Shepherd, he is come,  
 I'll fix the standard there,

Because already I have tried thee first,  
 Thou tremblest for to hear what then must burst,  
 When he comes to thee and no wife hath got,  
 I plainly told thee thou must be his lot.  
 But if a Second he hath living stand,  
 Then thou must wait till I her life demand.  
 And so thy soul thou mayest possess in peace,  
 Till thou seest him to make all discord cease :  
 For though at first your passions may rise high ;  
 But now I tell thee, he will soon comply.  
 And if thou triest him, soon thou'lt judge him here,  
 Which way his love and courage doth appear.  
 If, like thy musing thoughts, he doth begin,  
 I now do tell thee, thou his heart will win ;  
 And place his thoughts so deeply on the mind—  
 The greatest beauty he on earth can find.

And say it is the mind than can the heart engage,  
 And virtue the bosom can warm,  
 When the pale wrinkled winter of age  
 Hath destroyed every beautiful charm.  
 When the bloom of the youth doth decay,  
 And the rose on the cheeks disappear,  
 When youth to old age must give way,  
 'Tis virtue will then crown old age.

So if he judge old age is crown'd this way,  
 Then for thy life I know that he will pray ;  
 But if he judge thy beauty all is gone,  
 Thy youth is past :—no mind to fix upon,  
 To draw his heart in union for to join,  
 I plainly tell thee I shall take thee soon.  
 As in a Fable, I have said before,  
 He wed the Lady, but see her no more.  
 Because a way was worked for them to part,  
 And so I tell thee now I've fixed my dart,  
 One way or other shall be fixed by him,  
 Because 'tis done by the command of me,  
 To bear my office I said at the first,  
 And in the end I'll make thee so to burst.  
 But if my yoke do gail, I'll take it off,  
 And free the burden. Now I've said enough ;  
 Because a likeness must on earth appear,  
 To prove the truth of what I said before.

And now come to thy Prophecies,—(46th page “ Strange Effects of Faith,”) given in 1801.—

Your mighty Counsellor I'll begin,  
 Your advocate and friend ;  
 Then I will come your Priest and King,  
 Your Brother in the end.  
 Your Husband too, you all shall know,  
 For I shall all protect,  
 And by one you all come down ;  
 By one then all come back.  
 Then all will be as wise as she,  
 Or yet as simple here.  
 Then wives alike you all shall be.  
 The marriage I shall clear.

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Now I shall answer thee from this:—I said your mighty Counsellor I'd begin; but this must be worked in the hearts of men, to prepare them for my coming, before I come your priest and king: your brother in the end; I said your husband too you all shall know; for I shall all protect. Then as a husband protects his wife, I must gain one in my room to be thy protector. Now thy character is so shamefully disgraced with rage, and fury, and malice from hell.—But now I ask thee, what likeness could there be of coming down by one, and going back by another, to reverse the Fall of Man, if no earthly union took place? My visitation is not to thee to shew them what will take place in heaven, or what are the glories above,—but my visitation is to thee to shew thee what will take place upon earth,—that every man should have a wife whom he loved equal with his life.

And if the shadow now begin,  
The way at first I fixt the sign;  
Then men with joy may live to see  
Such glorious change for them may be.

Now I shall ask thee, how ye can be all wives alike when I clear the marriage? I know the thoughts of thy heart, it is all wives alike in Christ. But I told thee my visitation to thee is to shew thee what shall take place upon earth, and how men shall love their wives, and the wives their husbands,—then I tell thee, men may judge how near the time is at hand, from what they will see in Pomeroy and thee; for as thou sayest in thy heart, this is a match commanded on both sides by the Lord, because I ordered thee to write to him that he must bear all my office; and know the letter I ordered thee to send him, that could not come to the fulness till the bride was found: and if thou wast not the right one, I told him to bring one that was right; I said, the woman poured the ointment on my head, and wrought a good work upon me, and now let him discern it is the woman that must pour the ointment on his head to make him rise and shine with courage to fight manfully under my banner, so let men discern in what likeness this is brought round, and then he will see the good work was wrought by the woman, to enable him to be a good soldier and servant of Jesus Christ, and to make him a good and faithful Shepherd; so if men understand my Gospel they may clearly discern how my Spirit must visit strong in the last days, to bring a likeness of the first of what was done unto me to be done to others before the end can come; and it is from these observations and say-

But know, I have told thee, I give thee to him; and this must be granted by those who come forward as judges in the cause, before any marriage can take place; and then they may all be glad and rejoice that thine enemies and thine accusers have no room to boast and triumph, because it is a thing allowed to be granted both by God and man; for they will see by thy prophecies how it was given to him in the second letter thou sent him; and if they open thy Sealed Prophecies, they will find that I told thee, before I took thee out of the world, thou wouldest have a husband to whom I should resign the whole: and, therefore, it must be granted by God and man, and a public marriage that will take place,—and then it might be said, blessed are they, that are called to the marriage, because none but true friends and true believers will be present. And now come to the words of the prophet Ezekiel, xxi. 27. “I will overturn, overturn, overturn it, and it shall be no more, until he come whose right it is; and I will give it him.”

Now I shall answer thee from these words.—Know, at Paddington there was an expectation of thy trance, but know, there were no enemies came forward, so that it was overturned to another time; and then thy trance was expected,—that some great wonders should take place by thy trance that thou wouldest be in three days, to bring them news from heaven; but this was overturned, and came to nothing, a second time, at the Neckenger; then know, it was overturned for the third time. And now the third time I have ordered thee to warn the Bishops, by sending the Book to them. But, now call to thy remembrance how thy Book ends—I stand at Cæsar’s judgment-seat, where I ought to be judged—and again I repeat the words; then observe what follows here: “it shall be no more until he come whose right it is, and I will give it him.” There shall be no more mockery, no more three-and-twenty mad fools, no more Hann’s books, or no more jesting, as have been already; for now will I shame and confound them all; for he is coming whose right it is, that I ordered thee to send it in the letter, that I should resign thee to him as an earthly bridegroom, that no one might speak with presumption, in my name to look upon thee as a heavenly bride, by natural marriage joined to her husband in that manner people have spoken of thee; and this thou knowest that men have said, thou hast made thyself out in that light, and to keep up the hypocrisy and deceit, thou hast published that thou wast never to be married; but my de-

crees were concealed from thee, to lead thee on in the dark, till he come whose right thou art, by the decrees I fixed above.

Now I shall answer thee, the way of thy trial.—Thou knowest that Pomeroy is placed thy judge. Now let him have twelve Bishops with him, if he can gain them, if not, let the number be made up with ministers; these let them stand as judges together, and let him have twelve ministers as jury, and twenty-four of thy friends; then let him state the cause, as a judge, having all the evidences before him, that he must bring forward from thy books, and then let him bring forward his own knowledge of the truth of what thou hast put in his hands, then let him bring forward his own pleading what he, now judges, is wanting to prove thy visitation is from the Lord; and if they all unite together that his judgment is clear and just, then to his judgment my command is, thou shalt stand; and this must be copied off in a letter given to him, when he comes, that he may shew it to the Bishops and Clergy, to know if thy proposals are not just, or what objections they can have with dealings so upright with God and man, and for thou to give it up to one, who had before said thou wert writing by the devil, and stood out as an enemy against thee; so thou hast not chosen thy friends, but thine enemy to be thy judge; and thou hast chosen none of thy friends to be thy judges in this cause, but chosen thy enemies to be thy judges. Thou enquirest what if they do not agree? Why, he must contend, as a judge with a jury till they do agree. And let them bring forth their arguments to prove their objection against thy becoming an earthly bride; where hadst thou made thyself more than others, but a marked thing; a name that is given whereby men may know the end is at hand; and, as to Spiritual brides, if they call the Church the bride, then they place all alike as brides.

Here I shall leave thee of this, and shew thee there is no other way thy writings can be fulfilled, according to what I have said, because I have told thee already that the trial will be great, and different passions will be heated in men; some of thy sayings “I am in thy form,” which thou must make clear to him,—how it is in spirit, but not in person; and, therefore, thou must take out part of what I told thee should be sealed up, which I shall direct thee. Thus I shall fill his mouth with arguments,—the inspiration of the Holy Ghost:—let him confound from their own oath,—and say, with astonishment, what sins must we Clergy be in, to find ourselves with

If they were right in all they'd done,  
 Then let them all agree,  
 And to the Standard let them come.  
 For that's the mind of me.  
 Because their Covenant is broke ;  
 I said it was not good.  
 None mark'd the words that I had spoke,  
 Nor were they understood.  
 So in the end they will be right,  
 Because it was my mind,  
 To fix the Standard to the Church,  
 And there I shall resign.

Here I ended Tuesday night, September 28, 1813.

(First Book "Sealed Prophecies," page 107.)

So you may call her what you will,  
 A bride or mother ; but stand still,  
 I said a bridegroom I'd appear,  
 When I bring in my ev'ry heir,  
 And by her name you all shall see  
 That Mary doth with her agree  
 To cast all on the Serpent's head,  
 And, like Joanna, is her plead.

"The contents of this Book taken from JOANNA SOUTHCOTT'S  
 mouth, by me,

(Signed)

"ANN UNDERWOOD.

(Signed)

"JANE TOWNLEY."

Saturday morning, October 2, 1813.—When I awaked in the morning, I was answered,—That the hurry and confusion I had been in the day before, of having no rest till I had placed every thing in order, would be the hurry and confusion of Mr. Pomeroy's spirit.

But now I shall answer thee concerning the marriage :—if he stands single alone, he will be eager to complete it, thinking he can appear the bolder ; and this thou wilt find to be his folly. But now I shall answer thee :—No marriage must take place, before he hath contended with the great and learned, and hear what their judgment is ; seeing him come forward, as is said in thy writings and prophecied of how he would come forward in the end ; and then seeing how he was convinced now at the time that my powerful visitation was to thee ; then he must try their judgment, whether they judge the writings clearly proved, to be true without an earthly marriage taking place. Then if they contend that the writings cannot be proved true of the wonder of Cana, without the marriage, thy answer must be, if thou must

have a husband to fulfil thy writings,—thou first appealed to him, as Paul appealed to Cæsar, to be his judge; and now thou must say unto him, as Nathan said unto David, if it must be so,—he is the man; and therefore I tell thee, Pomeroy himself must not let anyone know that thou hast revealed the secret to him; for as he hath acted in disguise, in disguise he must go on, till the truth from thee is known.

And so with courage he may stand,  
When he's assured he'll have thy hand;  
When men have proved it must be so,  
He with thy promise bold may go;  
And see my wisdom then to shine,  
To know my footsteps are behind,  
To try the judges of the day,  
(He'll see I brought it round this way.)  
But if to thee he first appear,  
And thou'st conclude a marriage here,  
Before the sentence men have pass'd,  
He'd quickly see how they would burst.  
That both together were agreed  
To raise him high this way was wed,  
And so they'd soon condemn the whole.  
He ne'er could stand the Gospel's pole;  
Because throughout they would condemn  
To say in love with him thou'st stand.  
And by thy Letter it they'd prove  
That in his death thou'st shew'd thy love.  
Besides, my Gospel is not clear;  
And see the Revelations here.  
It must be granted first to him;  
Now mark the words,—bring them to me.

(Rev. xix. 7.)—Let us be glad and rejoice and give honour to him, for the marriage of the Lamb is come, and his wife hath made herself ready; and to her was granted that she should be arrayed in fine linen, clean and white; for the fine linen is the righteousness of the saints; and he saith unto me write—Blessed are they which are called unto the marriage-supper of the Lamb: and he saith unto me, these are the true sayings of God; and I fell at his feet to worship him, and he saith unto me see thou do it not; I am thy fellow-servant, and of thy brethren, that have the testimony of Jesus. Worship God! for the testimony of Jesus is the spirit of prophecy.

Now I shall answer thee from these words, which have never been understood by men:—the testimony of Jesus is the spirit of prophecy: and that testimony is given to thee. Then let them observe the words that are here. I fell at his feet to worship him; he said unto me, see thou do it not; I am thy fellow-servant, and of thy brethren that have the testimony of Jesus; because the testimony is given to thee.



an oath that we are inwardly moved by the Holy Ghost? If there is no such thing as an inspiration, then we must be all false sworn; but he had nothing to fear concerning the marriage; for they will all join with him in that. I shall fill his mouth with arguments, and to his judgment thou must stand; and then his commands thou must obey, whenever or wherever he fixes the wedding day. Now I shall come to what I brought to thy remembrance in the morning. Know what I answered thee from thy musing. ("Strange Effects of Faith," page 53.) Thy musing thoughts that I answered thee were concerning Monmouth.

"O, the hearts of my poor soldiers,  
How could they endure to die?  
They were hang'd, drawn, and quarter'd,  
And their bodies burned by.  
But I have so great a spirit,  
That I'll not with this give o'er,  
Though I may awhile defer it,  
Yet I'll face my foes once more,  
For I will have a strong army,—  
And have ammunition store;  
I'll have drums and trumpets charming,  
When I reach the English shore."

Now I shall answer thee why I called those words of Monmouth to thy remembrance in the morning, and after I had told thee of the marriage taking place, then ordered thee to have them penned, because it is the marriage that will gain him a strong army, and weapons to fight with; so that when that is fulfilled, he will be enabled to encounter with all, and face all thy foes; then they will find I shall go on to fulfil this page 53, of "Strange Effects of Faith."

For my servants I'll awaken,  
And their hearts I'll fill with love,  
They shall find they are not forsaken  
By their heavenly Lord above.  
In heaven the armour is now preparing,  
That my soldiers they shall wear,  
But the breast-plate goes before them,  
They have nothing now to fear.  
When my sword begins to glitter,  
And I put it in their hands,  
They shall hear the words I'll utter,  
When I give them my commands.  
Now be strong and stand courageous;  
You have nothing now to fear;  
But remember Herod's promise  
To the damsel he did swear  
"To the half of all my kingdom."

Now I shall answer thee, why I ordered thee to have this

written out; because this is the time I shall fulfill it. In heaven this armour has been preparing, to bring round the Spiritual sword; and now they may go on conquering and to conquer; and they will soon find that half the kingdom will be awakened to come in true Believers.

For now comes on the midnight hour,  
 That I shall all surprise,  
 And men shall see my ev'ry power,  
 O, England, now be wise!  
 The solemn midnight cry,  
 The Bridegroom's voice you'll hear,  
 The Spirit and the Bride affirm'th  
 His coming now draweth near  
 My Gospel see, and wedded be,  
 In heart unite at first;  
 And let them copy after thee,  
 Then marriages shall burst.  
 In love the same to everyone,  
 For love will now abound;  
 For though in sorrow this began,  
 Thou'st tremble at the sound.  
 But my Gospel I'll make good,  
 And all I will fulfil;  
 I said my flesh should be your food,  
 And here let men stand still.

.. The contents of this Book taken from JOANNA SOUTHCOTT'S  
 mouth, by me,

(Signed)

"ANN UNDERWOOD.

(Signed)

"JANE TOWNLEY."

[The following was enclosed in the Sixth Seal.]

“REVEREND SIR,

“I am ordered to send the following communication, given in 1798, in answer to your saying,—you would sooner put up with an insult offered to yourself, than an insult offered to Mrs. Pomeroy; because you could put harm from yourself, which she could not. This you said to me concerning Symons, which I was answered in this communication.

I tell thee here, men will appear  
Like fools for to dispute,  
Until their crowns do all come down,  
And I shall make them mute.  
Such fools will be, you all shall see,  
As nail'd me to the cross;  
And in the Spirit now I'm come,  
Of folly still men boast.  
But boast no more, your time is near  
That I shall turn the whole;  
The blood and water shall appear,  
To crush the stubborn soul;  
'Tis done to thee, and now to me,  
They'll find the spear is come;  
I said before, like Pomeroy,  
I do this most condemn,  
Because the power I could take,  
As it was in my hand.  
The Temple then did I not rend?  
And could I not before?  
The darkness could I not command,  
My foes to scatter there?  
The rocks, you say, were mov'd by me,  
Could I not do it first?  
The wonders they did after see,  
And make the graves to burst.  
The soldiers flee, ye all do say,  
That did my body guard;  
And could I not at Calvary  
As powerfully appear'd?  
It could be done, be it known to man,  
But I did then submit;  
But now you'll see the mystery,—  
They've nail'd my hands and feet..  
Now I'll appear to make it clear;  
From Channon did begin;  
My hand in all things they'll see clear,  
To prove from whence it came.  
But, like the Jews, thou heard'st the news,—  
'Twas Satan in disguise;  
That in thy ear did so appear,  
A fool is counted wise.

To nail my hands in Satan's bands,  
 But let my hands appear,  
 A doubting Thomas may command,  
 And judge his Lord is here,  
 To nail my feet the mystery's great ;  
 The nail is fasten'd there ;  
 To go to him and to be free,  
 And let the Cross appear,  
 Mark thou this day, to thee I say,  
 Thy fever it did burn,  
 But all shall see the mystery  
 When I the Spear do turn.

“The above I was ordered to have copied off, and sent to you, with the Book.—

“The communication began from mens' saying I was led by the devil, as the Jews said of our Saviour ; and your words were brought in in the answer, that the Lord, in like manner, had all power, but I had none,—therefore he condemned it the more.”

THE END.

ENTERED AT STATIONERS' HALL.