

And he carried me away in the spirit unto a great high mountain, where I saw the New Jerusalem descending out of heaven. Hearing these words, I blushed, though alone by myself, and began to doubt by what spirit I had written, or what I had believed. I went up and was earnest in prayer, and was answered, "Thou wast in the spirit, when thou sawest the New Jerusalem descending, with all the host of heaven; and thou wast on a high mountain, where John saw the Spirit. The Spirit is the Spirit of God, that hath visited thee. What do they make of the Spirit and the Bride? What do they make of their Bibles?"—But the explanation of these chapters I shall defer to a future publication.

END OF PART FIRST.

* In my Second Part, I shall acquaint the Reader with what was explained to me, twelve Sundays, from Michaelmas to Christmas 1794.—I was ordered to fast eleven Sundays, and the Lord would send me strength from the sanctuary. I went from the sacrament to my chamber, and different things were explained to me every Sunday;—the type of ringing the bells for prayers, in different parishes, some at seven o'clock, some at eight, at nine, at ten, and at eleven;—the one o'clock bell in the afternoon, at all parishes, a great type for all lands;—the meaning of the seven stars;—of the leprous men;—why David was a man after God's own heart;—the type of Herod's destroying the children;—the meaning of circumcision;—the second chapter of Joel explained;—Athanasius's Creed explained;—the type of the two candlesticks at the altar;—and what our Saviour meant, when he said, As the days of Noah and Lot were, so shall the coming of the Son of Man be;—then follow the dreams and visions, that were shewn me in the 12 days of Christmas 1794, and how they were explained, and many more strange things which I shall publish; for there is nothing hid but shall be made known; what hath been done in the secret chamber shall now be revealed on the house top.

* The first edition was printed with many errors, which remain in this, because the book was not to be altered.

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The Strange Effects of Faith.

SECOND PART.

I MUST beg to assign some reasons, why my writings are spoken so much in verse. Verse is an addition to words, and so is mine to the Bible: Verse gives an echo, and it is the voice of the Lord echoing back to man. Consider how many were the songs of Solomon, and mine is indited by a greater than Solomon.

I shall commence this part with the mystery of the Fall, and how it was explained.

Over the earth the darkness it is gone,
Nothing but darkness in the sons of men;
And how my bible will they all explain,
For all dark sayings to be brought to light?
I say the bible's cover'd from men's sight,
Left to men's wisdom simply to explain,
And by men's wisdom simply it is done.
But now I ask thee, are men's judgments true?
And now I'll bring it plainer to thy view:
As all men differ in their writings here,
Bring me the man that shews his judgment clear,
That all gainsayers he can now confound;
There's not that man stands on the earthly ground.

G

Then

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G. Floyd, High-Street, Exeter.

Then in judgment men don't all agree,
 My sealed jury still must sealed be,
 And by the twelve men they must give it up,
 I'll chuse another if that any drop.
 The mighty counsellor now I'll surely be,
 The prince of peace that ev'ry one shall see;
 And when my kingdom doth begin to reign,
 And then my bible I will soon explain:
 A stone of stumbling it hath always been,
 Rock of defence I say is coming on.
 The temple-gate I'll now throw open wide,
 And with the jewels will adorn the bride;
 For as a bridegroom doth his bride prepare
 With costly jewels, whom he doth adore,
 So with all things I now will furnish thee,
 Out of thy chamber decked thou shalt be;
 As in thy closet thou'rt directed there,
 Bring forth thy jewels I do bid thee wear;
 They say thou'rt black, but yet thy jewels fair.
 This is the bride I said before I'd chuse,
 All black, but comely, let them hear the news.
 As thou enquir'st the perfect way to know,
 Deeper and deeper shall my spirit go.
 In the beginning surely was my word,
 To make man happy, perfect like his Lord;
 In my own image I created man,
 But little lower than the angels then;
 Lord of the earth I surely did him make,
 And ev'ry living creature for his sake;
 And as alone he was not happy there,
 I made the woman to complete it here,
 That they in earthly blessings might abound,
 And to posterity it might resound,
 But then the tempter soon did find the way
 Their peace and happiness for to betray,
 So that the ground was cursed for man's sake,
 Because that he my covenant did break.
 Firm as the heav'n's my promise ever stood,
 I did make all things, and pronounc'd them good,
 And in the first place gave them all to man;
 But now the other mystery comes on.
 Because on Adam I did cast a sleep,
 I tell thee now the mystery lies deep,
 When he awoke, and saw the woman there,
 He was amaz'd, complete his earthly care,
 Or yet I say complete his earthly bliss,
 And at that time a perfect paradise.
 But now I tell thee that thy pen goes deep,
 Close to the woman did the serpent creep,

Advantage

Advantage of her weakness he did take,
 Therefore in her I'll break the serpent's neck.
 When I the helpmate did for man prepare,
 (Go back to Edom, and you'll find it here,
 For full as sleepy are the sons of man)
 This was the way the helpmate first began,
 For in the garden she did stand alone,
 And now the other mystery comes on.
 Out of his sleep I did the man awake;
 He saw the woman and with joy partake;
 He call'd her woman, as she came from man,
 When joy increas'd the sorrows soon came on,
 Because the tempter he was studying then
 How to destroy the happy sons of men;
 His dark contrivance it did lay in hell,
 Against the woman did his malice swell,
 And man he envy'd for the woman's sake,
 Resolv'd by arts his happiness to break.
 Then as a serpent did to her appear,
 He knew a man would surely frighten her;
 Then as a coward he did first begin,
 And so he surely did in heav'n the same;
 Because his malice rose against the Son;
 But as his malice rose against those two,
 I'll in the woman all my wonders do.
 Are your ways equal now, ye sons of men,
 For to condemn the thing that I have done?
 Was not the woman simply left alone,
 When subtilly the pois'nous serpent come?
 And by her weakness she was soon betray'd,
 'Tis just in her that I shou'd break his head.
 Did man refuse to take the fruit she gave,
 Or justify her how she was deceiv'd?
 No—but upon her he did cast the blame.
 Bring forth your arguments ye sons of men,
 As by your wisdom you can never see
 Why in the woman ev'ry truth should be.
 Had you ne'er stoop'd to eat the fruit at first,
 You never shou'd have stooped at the last.
 But now my flock I'll lead them by a child,
 Till all like lambs are brought into my fold,
 And then my kingdom shall begin to reign,
 But deeper mysteries I shall soon explain;
 For as in hell the arts did first begin
 To blast the pleasures that were coming on,
 So now in heav'n I say it is the same;
 I see men's sorrows daily to increase,
 I'll change the scenes and bring to perfect peace;
 But yet my thunder must before me roll,

G 2

To

To break in pieces the most stubborn soul.
 From Cain and Abel I shall next go on,
 For to explain the further fall of man,
 And then the mountain in the balance comes.
 The little hills I weigh'd them in the scale,
 And perfectly explain'd the woman's fall;
 But now from Cain and Abel let you see
 How soon the man like satan came to be,
 For then the tempter did like fury come,
 More like a lion, when he tempted man:
 For when the shepherd he did first appear,
 The tiller of the ground laid vengeance there;
 So the poor sheep were simply left alone,
 Their shepherd murder'd by his brother's hand;
 The tiller of the ground was fled away;
 Think on the horror that comes in one day;
 Pour out his vengeance on the sons of men.
 Now to men's conscience I will all appeal,
 If he'd not make this world a perfect hell.
 By the short time he did begin to reign,
 Fast as the light'ning did his fury run,
 Pour out his fury on the sons of men.
 What anguish must the parents now endure,
 No friend to comfort but their souls despair!
 This in my heart I surely felt for man,
 Repent myself I ever did him form,
 And griev'd my spirit to the very heart,
 But for mine honor it could not depart,
 Because that Satan did my promise claim;
 Then now be wise, ye all ye sons of men;
 My promise great is turn'd the other way,
 To those that will but my commands obey.

Here follows what was unintentionally omitted in Part the First.

The words that were said to me, that the Lord
 would begin like man, and make the same promise
 to me as Herod did to the damsel, *whatever I ask,*
to the half of my kingdom, should be given to me;
 my petition was, that satan may be cast down,
 Christ's kingdom established, our land delivered
 from the hands of our enemies, and all nations
 brought in.

Now thou say'st thyself hast ended,
 Now I answer, so shall it be;
 For this nation I'll defend it
 From the foreign enemy.

Think

Think upon thy first amusing,
 Why is't thou art stumbled now?
 Was it not too great a spirit
 To the Romish bands to bow?
 For I will have a strong army,
 Jews and Gentiles shall agree,
 And my spirit goes before them,
 I will gain the victory.
 Tho' I may awhile defer it,
 Yet I'll not with thee give o'er;
 Why's thy mind so greatly puzzled?
 I shall face the foes once more.
 All man's rights I am renewing;
 Can this give a just offence?
 Those that glory'd in my ruin,
 Now's the time I'll recompence.
 For my servants I'll awaken,
 And their hearts I'll fill with love;
 They shall find they're not forsaken
 By their heav'nly Lord above.
 In heav'n the armour's 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'll put it in their hand,
 They shall hear the words I'll utter,
 When I give them my command.
 Now be strong, and stand courageous,
 You have nothing for to fear,
 But remember Herod's promise
 To the damsel he did swear:
 To the half of all my kingdom
 I will freely give to thee;
 All the words that thou hast spoken
 For this nation, so shall be.
 By thy questions and thy answers
 Thou hast pleased me so well,
 That I'll now stand by my servants,
 And assuage the wrath of hell.
 For to conq'ring now I'll conquer
 All the bloody whores of Rome,
 All their gods of gold and silver,
 Every one, I will pull down.
 For the protestant profession,
 Which I ever did adore,
 I will now awake this nation
 For to love me evermore.

When

When they're in the field of battle,
 Then my thunder it shall roll ;
 When the roaring guns do rattle,
 I will sound from pole to pole.
 Then I'll shout before my army,
 They have nothing for to fear,
 For my glory goes before them,
 Their deliv'rance then draws near.
 Tho' this while I have kept silence,
 That their folly they may see,
 Trusting to their combin'd armies,
 And they did not trust in me.
 Men they'll find are false and treach'rous,
 There can no trust be put in man.
 What is it that makes thee silent,
 And for to put down thy pen.
 Am I not the King of Glory?
 And they seiz'd my royal grace,
 And my person they attended
 To a much securer place.
 What is it that doth thee puzzle?
 Was't not in Gethsemane?
 Why dost thou so strangely wonder?
 There the soldiers seized me.
 With swords and staves they did surround me,
 And that all of them shall see;
 While my soldiers observ'd silence,
 Peter drew the sword for me.
 But I'll reason now no longer,
 But come on to Calvary;
 All my friends were mov'd with pity,
 While my foes were satisfy'd.
 So it was, when on mount Calv'ry
 I for man my life laid down;
 But I'll come again in glory
 As a lamb that's newly slain.
 I have answer'd thy petition,
 But thou'lt say that is not all;
 In the Scriptures thou may'st read it,
 Satan doth like light'ning fall.
 What have I to answer farther?
 Ev'ry nation to call in;
 Th' heav'nly pillars shall be shaken.
 What is it confus'd thy mind?
 At the time the earth shall tremble,
 And the bridegroom's voice thou'lt hear,
 Thou may'st end and go no farther,
 At that time thou'lt not be here:

But thy sons and daughters standing
 On this very spot will be;
 And the days that they have long'd for,
 With rapt'rous joys they then will see.

Nov. 1794, I dreamt I was at a door, and saw
 the moon shine very bright. I likewise saw a whole
 train of men in long cloaks, riding softly through
 the air; soon after I saw the whole heavens full of
 men, riding swiftly after them; those that were
 before began to move their pace, when they saw
 the others come so swift after them. The whole
 heavens were covered with men, and one man rode
 through all the ranks towards me. I thought
 others beheld it as well as myself, and said they
 never saw such sight in their lives; but I said that
 I had, before the war broke out, and then awoke.
 This Dream was answered me in the following
 manner.

Then now this dream I'll answer unto thee:
 The train of men, in their long cloaks to be,
 At first appear'd, and slowly on to move,
 So slowly on, that thou didst stand and gaze.
 Soon after that appear'd as many more,
 Or twice the number that did first appear;
 In haste they rode, the armies they were full,
 The heavens cover'd, and thou could'st not tell
 Who was the man that cross'd the ranks all through,
 And rode so very hasty to thy view.
 Then now the myst'ry I to thee shall show:
 The armies that did first ride on so slow,
 Display the dulness of mankind below;
 Their cloaks do cover, and no danger's near
 Their passing softly through the very air;
 But no foundation have they there to stand,
 For quickly after come the hasty train;
 They mov'd their pace when dangers did appear.
 So will it be with all the sons of men,
 They'll move their pace when dangers do come on.
 But as a man rode hasty on to thee,
 The man of God I say 'twill surely be;
 And know, these dangers they are nigh at hand,
 And therefore to thee he will surely come,
 For all these visions will be in the land;

Because

Because the wars most dreadful will abound,
And in this land you'll hear the dreadful sound;
They are preparing, yet it is but slow,
What's coming on I say they do not know;
Their cloaks do cover, for they trust in man,
And on the Lord they do not all depend;
But on the Lord they surely all must lean,
If ere my army comes to join with them;
And then their work it will be done in haste,
Consider well my army rode so fast.
This was thy dream, that slowly came at first,
But in the end the army was in haste.

I judged the substance past, but it is said to me
the substance is to follow.

I now shall give account of the Seven Stars
which were explained to me in the following man-
ner. They were the seven mysteries of God: The
first was, when he made man; the second, when
he made the woman; the third, the promise of re-
demption; the fourth, the Angel appearing to the
Virgin Mary; the fifth, Christ's birth; the sixth
Christ's death; the 7th, his revealing the secrets to
a woman, as one standing alone.

For as a sparrow on the house,
Thou say'st thou stand'st alone,
And with thee to assisting oft,
The Lord well know'st thou'st none.
With Adam first this was the cause,
For he did stand alone,
And with him to assisting oft,
The Lord well knew he'd none.
A helpmate then he did prepare,
Bone of his bone to be;
When he awoke, and found her there,
Appear'd a mystery.
When by the fall he was seduc'd,
And out of Edom sent,
He saw his follies when too late,
Yet he did sore repent.
But this repentance was in vain,
The fatal die was cast;
And he no pardon cou'd obtain,
For all his joys were blast.
But here's another mystery
I shall not long conceal,

For the Messiah promis'd then
His deadly wounds to heal.
But how it then should be perform'd,
Adam he did not know;
His days were spent in sorrow great,
His sons brought on his wo.
From age to age it was conceal'd
How this should be perform'd,
Until the Angel did appear
And did the Virgin warn,
The Holy Ghost should on her come,
The pow'r of the Most High
Should over-shadow from above,
Appear'd a mystery.
Tho' all the Prophets prophesy'd
This thing should surely be,
But in what manner was not clear,
Appear'd a mystery
Unto the unbelieving Jews,
When Christ, their king, was born;
Therefore they all despised him,
And did receive with scorn.
But when he in the temple came,
Simeon the child did know,
For God had warn'd him before,
And he did find it so:
The manner he should be brought in,
The very day and hour;
And when he saw the babe appear,
He felt the Saviour's pow'r.
Therefore with raptures he was fill'd
To see the holy child,
But yet from him it was conceal'd
How they his life beguill'd.
But here's another mystery
That I shall not conceal,
That when he dy'd upon the cross
He did the nations heal.
Now think upon his dying words,
" 'Tis finish'd," he did cry;
But what was finish'd at that time
Appears a mystery.
Now to the Prophet thou must turn
To discern the mystery;
Oh! thou desire of nations, come,
Is now fulfill'd in thee.
What is it now confus'd thy head,
Or why thy pen put down?

Hast thou not weary'd heav'n with pray'rs,
 These truths might be made known?
 Then at what art thou stumbled now,
 For thou these truths hast penn'd?
 For thou hast weary'd heav'n with pray'rs
 To God's beloved Son;
 That he will come and intercede
 His servants' wounds to heal,
 And chain down satan in his place
 That doth my servants foil.
 Didst thou not come to me in pray'r
 When threat'nings were apply'd?
 Had I been there, like Mary spoke,
 My brother had not dy'd.
 But here the words do puzzle thee,
 As thou said'st they'd obey
 If I wou'd let them know my will,
 My servants cannot stay:
 Then now the meaning is the same,
 For if they do obey,
 They sure shall live for evermore,
 And that's most certainly.
 Now thou hast ended with the sixth,
 The seventh I'll begin,
 That doth appear a mystery
 Unto the sons of men.
 As all these words do verify,
 How can this thing ere be,
 That all the secrets of the Lord
 Shall be reveal'd to thee.
 Yet so they'll find it certain is,
 The truth I'll make so clear,
 I'll leave no room for man to doubt,
 When I have ended here:
 For then they'll find the little lump
 Shall surely lump a leaven,
 And they shall find a single star
 Is joined to the seven.
 But do not think I've ended here,
 Or thou thy work hast done,
 For all the myst'ries of the stars
 They are not yet made known.
 Now back to Adam thou must go,
 For he was sure the first,
 And when the whole thou hast pass'd through,
 Thyself must be the last.
 If thou bear'st record of thyself,
 They'll say that is not true;

The servant is not greater sure,
 Nor can his words be so.
 For if thy master was deny'd
 By his own chosen race,
 How can thy words be ere apply'd
 In these dark evil days?
 When unbelief so much abounds,
 Faith on the earth there's none;
 Like Abraham's let their faith be try'd,
 Who offer'd up his son.
 Where is the man that would obey,
 The sacrifice prepare;
 It surely is not God's command;
 His faith would stagger there.
 And yet they say there's but one faith,
 The faithful that must be;
 So strong a faith on earth there's not,
 As I have found in thee.
 Thy faith is to the utmost try'd
 By men and devils here;
 But when my promise is apply'd,
 It keeps thee from despair.
 And tho' I've put thee off so long,
 Yet still thou dost obey,
 Thinking my word I shall perform,
 Tho' I so long delay.
 This is the language of thy heart,
 That from my written word,
 Declareth none shall be deceiv'd
 That trusteth in the Lord.
 So shall it surely be to thee,
 Thou shalt not be deceiv'd,
 Because I know thy inmost soul
 How strong thou dost believe.
 Tho' some have laugh'd thee to scorn,
 And others did thee blame,
 Thy steadfast heart doth still obey,
 And thou art still the same.
 Therefore I'll own thee for the bride,
 Thou art the ev'ning star,
 By thy appearance all shall know
 That night is coming near.
 The morning star is gone and past,
 The sun his course hath run,
 The ev'ning star doth now appear,
 And night is coming on.
 Then in the night the stars will shine,
 And in the midst there's sev'n,

H?

Which

Which never shall divided be,
 Until the whole are leaven'd.
 As was the first, so is the last,
 For Adam stood alone,
 His helpmate did not strengthen him,
 But surely pull'd him down.
 So wou'd thy friends have done by thee
 If thou hadst them obey'd,
 But now the woman's conq'ring seed
 Shall break the serpent's head.

One night I dreamed I was on a high place, and there were two roads in it, and two waggon's going before me; one of them was so heavy laden, that the weight of it broke down the path, and the high hills were thrown down to the bottom. I thought I had a waggon heavy laden myself, and was going on the same hill in another path; but when I saw the waggon before me was gone to the bottom, I was afraid; but the horses coming fast after me, I was forced to go on with my waggon, but cannot tell how I came down the hill, only remember that the other path was brought from a high hill to a low valley, and the wheel-ruts washed away.

Then now this dream that thou hast read to me,
 I'll answer every single line to thee.
 The first thou saw'st it is gone before,
 Bow down in prison by the human pow'r.
 But now I tell thee that thy pen goes deep,
 Thou saw'st the ground did with the waggon's sink,
 Till the high mountains they did then come low,
 Deep was the vision I to thee did show.
 So now I tell thee it shall sure come on,
 Because my anger doth like fury burn,
 Against the stubborn harden'd sons of men;
 And like the waggon's I shall crush them down.
 Therefore the waggon's lading now for thee,
 Thou must go on, and canst not now delay;
 The horses close will surely on thee come,
 It is my spirit for to press thee on.
 Thou knowest how that Brothers is before,
 Which is the reason thou dost look and fear:
 But by his weight the whole it was pull'd down,
 I know my prophet's in a prison bound,
 And in their hearts there's few for him doth feel.

I'll break mankind as he did by the wheel.
 It was his weight that shook the earth all through,
 Deep is the vision brought unto thy view.
 But to thy own dream—thou hast sure forgot
 Whether the waggon broke the ground or not:
 No, no, I tell thee 'tis conceal'd from thee,
 Thou must go on, and I will guide the way.
 The sons of men will pull my vengeance down,
 For saint and sinner now do bring it on;
 I say they're sickly as they are lukewarm.

All lands are in darkness at present; but as I know the end of all things are at hand, and it is as clear as the noon-day's sun that the Bible is fulfilling, that all hath happened together, I shall now give my readers the meaning of our Saviour's words, when he said, "As the days of Noah and Lot, so shall the coming of the Son of Man be." In the days of Noah they were full of unbelief, and in the days of Lot the same, and so they are now; but the substance of the days of Noah is in Genesis, chap. vi. where it is written, "It repented the Lord that he had made man;" not that the Lord repented that he had made man. Here is a mystery that men do not discern. And the Lord said, "I will destroy man, whom I have created, from the face of the earth, both man and beast;" for it grieved him to the heart that he had made man. But was man destroyed? You must answer, no. Noah was not destroyed, nor his sons, and by them the world was again increased to as large a number as before. Then here is a mystery beyond the head of human comprehension, which I never discerned, and of myself cannot explain, nor can any man by learning; for in this mystery, man was preserved in a wonderful manner: though it giveth room for men to say, the Lord did not do as he said; as they feared to give their God the lie, but was it man they would. Now I will throw open my Bible to men. It repented

pented the Lord that he had made man so subject to the arts of Satan, and that he had given him such power over man; and therefore he caused the ark to be erected, for the preservation of man in the great and terrible day of the Lord. Now man was so far from being destroyed, that the Lord caused an astonishing building, for the reception of man and beast, whom he said he would destroy. Yet in this extraordinary manner were man and beast preserved. The Lord was grieved to the heart to see how the powers of darkness were working man's destruction; but as the deluge overthrew the workers of iniquity, so shall the deluge overthrow the powers of darkness, for that is the man the Lord will destroy. It came first by water, but now it will be by blood. For as the ark was made to preserve man, so shall the ark of the New Covenant preserve man at last; but it will not preserve those that do not believe in Christ, as the full redemption for man. Now it is said of all beasts that were preserved, they should come to the ark of Noah; so all that will be now preserved, must come to the ark of the New Covenant, and call to their remembrance the words of the Gospel, wherein our Saviour assureth them of their full redemption in his blood, and sheweth the signs that were set before them to lift up their heads, for their redemption draweth near: that meaneth a full redemption in the blood of Christ. Now those that believe as Noah did, the man whom he created will be destroyed: that meaneth, the whole world will undergo a great change; and the sword, like the deluge, will go over the land, till it doth destroy both man and beast, that do not come to Christ, and believe in him for full redemption; but those that do believe in him, as the Saviour of mankind, will be preserved as Noah was in the ark, when the man of sin will be cut off from

from the face of the earth, and that is the devil. The Lord created all things in heaven and earth; the heavens he created for his throne, the earth for man, and hell for fallen angels; and these must all center, when Christ cometh to preserve man, as he did Noah, and lay the axe to the root, which root is the devil, and he is the root of every evil; for it is said to me, that what I have been ordered to do by sealing up of man, is a much greater preservation for man than Noah's ark was. Now marvel not; the devil was called man, when he called the Prince of Glory, *very God and very man*, because he took man's nature upon him; and so was the devil, *very man and very devil*, when he entered into the heart of Judas. This I shall explain more clearly at another time; but this is a clear type of the last days, and those days are nigh at hand. The earth was never made for fallen angels, nor for the man of sin; therefore be assured he will be destroyed from off the face of the earth. This is what our Saviour meant by saying, "As the days of Noah, so will the coming of the Son of Man be." I shall next come to the days of Lot, and show you what our Saviour meant by that; but now I shall come to Sodom and Gomorrah. The sins of Sodom was man with man, and this is the type of men and devils; for as he entered into the heart of Judas, so he entereth into the heart of man; and as he did into the herd of swine, and they ran violently down the steep, and were choaked in the sand; and so will many now, that are so closely joined with the devil as the Sodomites were with each other. This is a type of the last days. In every age of the world men have committed the sin with men, when they use violence one against another; and this was done, when they destroyed the Prophets, and crucified the Lord of Life; and this you must consider was not done, before the devil entered

entered into the heart of Judas, and therefore our Saviour said, "it should be more tolerable for Sodom and Gomorrah, in the day of judgment, than for them;" for they declared their sins of Sodom, and hid them not; wo unto their souls! but these sins of cruelty will never be committed, without man being as closely united with the devil as the Sodomites were to each other. And now the time draweth near, that such men will be destroyed as Sodom was; for as the Angels came to Lot in disguise, and Lot judged them men; so the Angels of the Lord are come, to warn all men the night is far spent, and the day is at hand, that all these things will be fulfilled; and those that believe, like Lot, will be preserved as he was, when the fire of the Lord's anger will consume the others. For you are to consider, it is written in Isaiah, "the day of vengeance was in his heart;" and our Saviour said, "offences must first arise, but wo unto the land because of offences." Persecutions I know will arise, and all will come, as it was said of Sodom and Gomorrah, men with men, and women with women. Now in every age of the world the sin of Sodom has been committed, by killing of the Prophets, crucifying our Saviour, putting the Apostles to death; and since those days the martyrs have suffered by the same sin. Men and devils were united against the holy laws of God; as there's were temporal, so all their sins of persecution were spiritual: for he that was born after the flesh, persecuted him that was born after the spirit; and this hath been done by men in every age of the world. But now the spirit of prophecy is given to a woman, there will be many women that are in heart and life joined to the powers of darkness, joined together in persecution against the woman; men will join with men, and women will join with women, in persecution, that do not be-

lieve,

lieve, to persecute those that do believe, 'till the anger of the Lord be kindled to destroy them. So it will end like the days of Noah and Lot. But was you to suppose it to be as the days of Noah and Lot, you must say there will remain but one just man upon earth, and the greatest part of the world must be Sodomites: But that will not be the case; for when the sin of persecution abounds, grace will much more abound.

I know the things that I have published are hard to be understood, and full as hard to be believed, which makes some marvel at them, and cast various constructions upon them. Some say, they see no prophecies in them; others, that it is from the devil; whilst some attribute it to fallen angels, and others conceive it as from myself alone, asserting that all my foreknowledge is drawn from the Bible, and that I am out of my senses. I shall answer every one according to their different words.

Those that see no prophecies in them, do not understand what they read, the book is full of prophecies throughout; the letters I sent to the ministers, and what was written in 1792, is deep of prophecy, and speaketh of all nations in distress and war: the shadow is begun, and the substance is hastening on; but I cannot make the blind to see, 'till it please the Lord to reveal to them the truth; and if they cannot see it no other way, the Lord will open their eyes by the truth.

Now I shall answer those who say it is from the devil. If satan is divided against himself, how then can his kingdom stand? And how came satan to know in 1792 what the Lord would do upon the earth, when it is concealed from the angels, in heaven, 'till the Lord is pleased to disclose it to them, and to send them down to warn mankind thereof. But if I, by the spirit of the devil, am become a true believer

believer in Christ, by what spirit is the world become unbelievers in the gospel of Christ and their Bibles? believing that their Bibles will never be fulfilled in any other way than their judgments point out, and that is no way at all. For while one is inclined to this way, and another is inclined to that, no man's judgment can be true; so it is impossible to fulfil the Bible to the judgments of men, and therefore it must be fulfilled to the judgments of God. But where is the man that knows his decrees? For it is written by the Prophets, "in the latter days the Lord will do marvellous things amongst them; the wisdom of the wise men shall perish, the understanding of the prudent men shall be hid:" then how can men tell how to fulfil their Bibles, seeing their understandings are hid. Who by searching can find out God? or who can find out the Almighty to perfection? Yet the world is led to believe they can, from their knowledge and learning, find out the mysteries of the Bible, which no man can maintain by arguments: their Bible is true, if they have wisdom to find it out. Now I ask mankind, by what spirit they are led to believe things contrary to the Bible, and say I am led to believe the Scriptures, consistent with the truth thereof, by the spirit of the devil? May not he that sitteth in the heavens laugh, to hear the folly of mankind, whom the Lord hath pronounced dead as to every knowledge and perfection of him, say he is alive to all the knowledge of God, contrary to the written word of God, which the different opinions of mankind verifyeth and proveth. So let God be true, and every man a liar, who saith he can fulfil his Bible by learning; and let those who say I am led by the devil, prove by the word of God, if they can, and I will give it up.

Now I shall answer those who say, it is from fallen angels, who wish to gain themselves in fa-

vor with God. This to me is as great an error as the former, for then the division must have taken place in hell already. But can fallen angels, after rebelling against God in heaven, and, joining with the devil, work in the hearts of men upon earth to break the commands of God, ever think to gain themselves in favour with God again? This to me is unlikely in the first place; in the second more unlikely; to think by mocking of God, by coming as an angel of light, pretending he is the maker and judge of all men, and that all power in heaven, earth, and hell is his, should ever gain him in favour with God: I say, this appears so improbable to me, that if the fallen angels think it, they must have lost their senses as well as their glory. I conceive, therefore, those thoughts to be the production of a weaker head than mine, to judge the spirit came from God, for I cannot build my faith upon no such sandy foundation.

Now I shall answer those who say, I am, or shall be, out of my senses. This I grant is true; for out of my senses proceed all my writings; and so far from any sense or knowledge I have of myself, so high as the heavens are above the earth, and how much farther they will go, I cannot tell; but this I know, they are gone so far, they never will come back to the senses of men, while they are of so many different opinions. No judge will give up his cause to a divided jury, and I must be no judge of my own cause, if I gave it up to a divided people: For the first minister I ever spoke to on the subject said, it was from God; the second, that it was from the devil; the third minister said, the latter gentleman had not shewn his sense in what he had spoken; the fourth declared, that it was not from the devil, and if not of God, it was of myself; other ministers said, it was the disorder of a confused brain, and this disorder had so increased over the land, that every one felt the fatal

effects thereof; and I feel it to my sorrow, for the truth of all my writings lies before me, and I know I must go through evil report and through good report, through honour and through dishonour, as counted a fool, yet making some wise; the bees gather honey from the bitterest herbs; and those whose minds go deep, will get wisdom from my foolishness, should it prove from the devil, as some insinuate; but if of God, as I judge it is, it will strengthen their faith to stand in the evil day, and give them courage and faith to stand against all the wiles of the devil; for it is by faith ye must be saved. I have already told you, and I now again tell you, the end of all things is at hand, by which is meant, that satan's kingdom is to be destroyed, that all nations will be called in, the fulfilment of the Gentiles, and the calling in of the Jews.

Now I will answer those who say, if my writings are not of God, they are blasphemy. I grant it, and give credit to their wisdom; for it is written, *Wo unto them that say, the Lord saith, when he hath not spoken; but he that hath my word, let him speak my word faithfully, saith the Lord.* Heaven is my witness, I have spoken it faithful in all I have written; but as our Saviour saith, *The wind bloweth where it listeth, and ye hear the sound thereof, but cannot tell from whence it cometh, or whither it goeth, so is every one that is born of the spirit, and perfect.* It hath been often so to me, nor can I tell from whence it cometh, or whither it goeth, but judge the spirit of God, from the truths of my writings, and the manner they are spoken, yet leave the world to enjoy their opinion, and I to enjoy mine, 'till the truth is proved, which it certainly will; for when the public have passed their judgment on them, then will the Lord convince them, whose judgment was right, and whose was wrong.

Now

Now I shall answer those who say, it is presumptuous blasphemy. And this is the greatest presumption man can speak, to say he knoweth 'tis blasphemy: for he must judge himself more than man, and have a high opinion of his own wisdom, who will take upon him to assert, he knoweth 'tis not of God, but presumptuous blasphemy of myself. Let that man or woman make my writings false, which with all their boasted wisdom they cannot do, for I have now before me writings for years past, will prove the truth of my words; and were what I have by me in print, predicting what is hastening on, and which a few years, perhaps one only, will fulfil, men would be convinced of the truth, that all cometh as I foretelleth. And what a proud, conceited fool must I be, to say of myself, I have more knowledge than the learned, and can tell them better than they know from my own wisdom. Shall I say I know it from philosophy, and do not understand one planet? Shall I say I know it from divinity, and never studied the Bible in my life, no further than I thought necessary for my own salvation? Shall I say I know it from other men's works, when I put no belief in any man's judgment but the Prophets and Apostles, and those who were inspired by the Lord? Shall I say I had the spirit of wisdom given me, when I never had any talents to boast of in my life, and was considered by all my worthy wise brothers and sisters the simplest of my father's house? And I always deemed myself the same; but the Lord hath chosen the weak foolish things of this world, to confound the great and mighty.

I must intreat my charitable christian readers to keep my first books by them, till they see the end of the ten years, mentioned therein (page 37) which was turned to the ten days in page 34; this was in 1792, and the ten years will clapse in 1802; so they cannot judge clearly of my prophecies till they do

do see the ten years fulfilled, when it will be evident to them. The reasons assigned to me for putting it in print the beginning of the century is, the hand of the Lord will be close after to fulfil them. Very extraordinary and strange events will take place in two years, and more extraordinary in four; but if fatal events, it is unbelief will bring them on; for I now tell all men, that peace and plenty, love and harmony, will never abound in our land, until men are wishing for Christ's kingdom to be established, then the Lord will begin to change our scene of sorrow into happiness, which you will see in page 51, on the fall of man. A few years will convince ye of the truth of my writings: the shadow is past, the substance is hastening on; weigh deep the lines that follow the fall of man. But some will say, can such a promise be made to a woman? I grant it mysterious to be believed; yet remember the first promise that was made to the woman, and then you will not marvel it should be the last. Consider how great was the promise made to Abraham, that in his obedience all the earth should be blessed; and though that promise is not yet fulfilled, I am of opinion it certainly will: But will you say it ever was fulfilled? then I answer, it was in an age before I was born, and in an age I never read of.

I shall now answer those who say, I go on as my mind is deranged. I grant it; and so did all the Prophets of old. Their minds were so deranged, that Noah was judged an old fool, and Lot the same. I should fill my book with how the Prophets were judged deranged, if I was to enter into the list of them. But the deranged senses of the Prophets and the Apostles, and the words of our Saviour, have so far deranged my senses, as to believe in them. How must Noah's senses be deranged, when he found no man believed him? yet he persevered to go into the ark. And what

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strong infusion must take place in his head, when the heavens gathered blackness, and those whom he now judged his building the ark the strange effects of faith, found it the fatal effects of faith. And how must Lot's senses be deranged, when he saw the strange effects of his faith, being judged by his own sons an old fool, become the fatal effects of unbelief to those who mocked him, when they saw the fire come down from heaven? How must his senses be then deranged, when he saw his mockers destroyed? And how must my senses now be deranged, when I see the strange effects of my faith kindling all over the land, and bringing the fatal effects of unbelief over the land? Can my senses stop here, without believing, that he who hath begun his strange work, will in the end shew his darling attribute, and go on from conquering to conquer, until he hath brought forth judgment into victory; for mercy is his darling attribute, judgment is his strange work, and strange to me is all before me. How men's senses can be deranged, when they see the sun is risen, and say the day-light is not broke; in what a dream, or what a sleep, must such men's senses be deranged! and so they may go on, until they see the evening star appear, and the sun begin to set in darkness. Will they then say, I have passed my day in sleep, and it is too late to arise and be doing, I will wait the effects of another day? But let such remember, at midnight was a cry, and the bridegroom appeared, and you slept away the day, wherein you ought to have got your oil ready, and your lamps prepared. So in all ages of the world we may see the strange effects of faith, and the fatal effects of unbelief. And this our Saviour and all his Disciples warned us would be the end, the foolish virgins and the wise. For wisdom teacheth us to fear the rod, and he that appointed it; but folly teacheth us to despise low things, and climb to high ones, as the seed of Noah; who,

who, because they had been favored by their forefathers, by being preserved in the ark when the world was drowned, thought by their wisdom they could build castles in the air, to climb to heaven, and so be preserved if another deluge should come; not considering the ark was built by the command of God, and they were building by their own wisdom, whose wisdom the Lord soon confounded, by dividing their language. And now it is the same; men have built too high in their own wisdom, and the Lord hath divided their speech and opinions. There was not more difference in tongues and languages to stop their building of the tower of Babel, than there are different opinions now about my writings. Then on whose judgment shall I fix my faith? on this man's, or on that man's; or on the Lord of life and glory, who hath commanded us to have salt in ourselves, and to judge for ourselves, and not for another.

I shall now reply to those who say, if I judge my writings to be of God, I must think myself a great favorite of heaven. I answer, that I always considered we were great favorites of heaven, or our Bibles could never be true. Can any one reflect for a moment, and see what the Lord hath done for man in every age of the world, what care and concern he hath taken for him; suffering his son to leave his father's throne, and strip himself of all but love; to change the godhead into manhood; and trace his life from the manger to the cross; is it possible he would have done all this for our sakes, had we not been great favorites of heaven. For what must the Holy Trinity feel! Could the Son suffer, and the Father not? Can we suppose the heavenly host did not suffer pain, to see the Son of God, Prince of Glory, sweating drops of blood, compassed round by men and devils, treated with infamy in Pilate's hall, and offered up as a malefactor upon the cross? Can we believe that he suffered all

all this for our sakes, and not consider ourselves favorites of heaven? Should a king say he would venture his life and fortune for his subjects, if they were not near his heart, would it not be an unjust return for them to say, he did not love them? Should they not rather say, his love hath kindled ours, we are greatly in favor with our sovereign, therefore we will hazard our lives for him? Now let your thoughts go deep, and you will perceive, the creature is a great favorite with his Creator. Man is a great favorite with God; for the Lord saith, *My delight shall be with the sons of men*; and our Saviour saith, *He that doth the will of my Father, the same is my mother, my brother, and my sister*; then are we not great favorites of heaven? At what do ye all marvel! Our Saviour said, *What I say unto you, I say unto all; God is a faithful rewarder of them that diligently seek him*: This was my deep meditation from my early age, which made me judge we were favorites of heaven, and caused me to love and fear him. If you weigh these things deep, I think you will join with me in opinion. Can you suppose the Lord hath shewn his love so far to man, and will leave him till he hath completed it, and fulfilled all the promises he hath made? What you so much marvel at, his revealing himself to a woman, is the least mystery: When you trace your Bibles back, for all the Bible is marvellous, you will find so it began, and so it will end.

Now I shall come to the purpose. What a wonder does this appear, that the secrets of the Lord should be revealed to a woman. A wonder so great to many, that they cannot believe it. And was not the first as great a wonder as the last, when the Lord caused a deep sleep upon man, and took one of his bones to complete his happiness, and be robbed of his purpose, words, and promises,

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by the arts of hell, by the woman, and the tree of knowledge that he placed in the garden of Eden. If you weigh this deep, you will see nothing more to wonder at the woman's bringing you the knowledge of the good fruit, than her bringing you the knowledge of the evil. But all is a mystery.

And I shall put the myst'ry here :
Ask if the learned this can clear ?
If so, their talents they must shine
In wisdom bright, that I divine.
Out of the dust I made at first
My perfect image there,
I breath'd in him, it plain was seen,
My spirit, bright and clear.
And lord below, you all shall know,
I did my likeness make ;
I took a bone from him, 'twas known,
To make his bliss complete.
This I did do, believe it true,
Tho' man did it deny :
It was the bone I took from man
Brought fatal destiny.
Then here's a wheel beyond your skill
To answer my demand,
The man or me deceiv'd must be,
If that my word don't stand.
If it do not, perceive your lot,
Then I must surely err,
And like thy pen, the fall of men
Must fall, to rise no more.
But if I do, believe it true,
My word I shall make good ;
It was the bone I took from man
Should break the serpent's head.
And that at last my word at first
I surely will complete ;
The woman ne'er brought on the curse,
But did the serpent cheat.
A myst'ry here there's none can clear,
Because the lines go deep ;
But I'll appear to answer here,
And make the myst'ry out,

Now, if my readers say they cannot see how this can be made out, I will, in the next part, render it to them, in the way it is explained to me, as clear

as

as the noon day's sun. But some readers will say, can we believe the Lord will condescend to speak in so familiar a manner to dust and ashes ? I answer, how familiar did the angels appear to Abraham and Lot, when they came to them in disguise as men ; and how familiar did our Saviour appear in disguise to his disciples. I could fill a volume with the freedom of the Lord with men. Angels must first come to the simplicity of men, before men can arise to the similitude of angels ; signifying, that angels must stoop to the imperfections of men, before men can arrive to the perfections of angels ; and there can be no perfection in men, 'till they are all of one mind ; for every man's way is clean in his own eyes, but the Lord weigheth the spirit. Now I have promised to give up my cause to the opinion of twelve ministers, if they are of one mind, and 'till they are, I am the judge myself. That the same spirit that indited my writings, inspired all the Prophets throughout the Bible ; and if I err, they did the same, for one spirit inspired the whole. Whoever denies the truth of this, let them bring forth their arguments, and shew their strong reasons, and I will bring forth mine, such as no man shall be able to answer me one word in a thousand ; for the Lord hath a controversy with his people ; therefore now give ear, O heaven ! and thou be astonished, O earth ! for the wonder of the woman is come unto men. If there be any sense or understanding in them, they cannot read over these two volumes without wonder and amazement. If they judge 'tis not from God ; that a woman hath life and senses to be a mocker of God, a deceiver of man, and a defier of all the powers of hell, despising him as being the author of all our misery : but there is help laid upon one that is mighty, to keep us from all his power. But on what power can I rely, if I am trifling with the Lord, to say all

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my

my writings came from him, when the Lord hath not spoken. As to men, they see I neither regard their smiles, nor fear their frowns; neither am I dismayed by their words, but say with David, "if I am vile, I shall still be viler, and if I have brought you wondrous things at first, I shall bring you far more wondrous things at last."

Till Adam's wonder will begin,
And so I say 'twill end with men.
Till Adam's here we'll all appear
To see the bone of man;
In ev'ry seal my mind reveal,
And give it to your hands.

I am sorry to disappoint my readers, by not inserting in this book all I promised in the last. But what use is my publishing what the world do not believe, 'till I have convinced mankind from the Bible, and put to silence the tongues of foolish people, who do not discern what they read, and what they profess to be judges of. I marvel at the simple speeches I hear from some. How it is possible, that a people in a christian land can be so void of understanding as to say, I have kept a journal of what has happened for eight years, and now put in print as prophecies; then I must have shoot beyond the mark, and overshoot myself; for they are informed in my first part, that I have placed letters in the hands of ministers, stating what would be the events of years, and that the truth followed. If I have published lies, is it not easy to find out the truth, by demanding who those ministers are? If I refuse telling, then let them say I am an impostor. Every circumstance which relates to 1792, I have living witness to prove I wrote in 1792, and never had the seals in my possession; so I have not imposed on the world by false reports, the Lord is my judge, and I can clear myself with the truth of all I have said and done.

The

The unbelieving world, that mocked my writings last year, are now fulfilling the very effects I said would follow the harvest. I was then cursed by buyer and seller; both farmers and tradesmen boasted of the plenty, and called me fool and old witch, said that I deserved to be hanged for telling them they would be disappointed, and perfectly informing them what effects would follow the harvest, and they are now fulfilling my words. I shall answer such fools according to their folly.

So if a Prophet is deny'd,
Then say the Witch is come,
Who can foretel what will befall;
I'm jesting now with man.
After their manner I do speak,
As I have often done,
But soon my fury it will break,
And to the purpose come,
And then you'll find I am no witch,
Nor do the lines agree,
But when my hand begins to touch,
Your witchcraft you will see.
That one another you've bewitch'd,
And one another blame,
But when my fingers you do touch,
I'll put you all to shame.
So boast no more of your great store,
Till you can make it good,
And let your oaths 'bout me be o'er,
They're fall'n on your own head.
I warn'd you all it so would fall,
And you did not believe,
Can no one judge from whence the call,
Yourselves you did deceive?
So now take care, I warn you here,
Of what is hast'ning on,
That if the sword doth now appear,
The famine next will come.
As in the paper was decreed,
You'll find it come from heav'n,
And if your oaths make my heart bleed,
Then now the lump I'll leaven.
That is to fall upon you all,
And vengeance now I'll take;
For if your mocking still goes on,
My sceptre I will shake.

My

My rod before doth now appear,
 And threatens now by man,
 That they will see the harvest clear,
 Or else the rod shall come.
 And so 'twill fall upon you all
 If you do not relent;
 Then see the witch that you did call,
 To hang was your intent.
 But now see clear, the danger's near,
 To turn the other way,
 You have more reason now to fear,
 Than see the judgment-day.
 I said in Spring it would begin,
 And you would see't in Lent;
 And as the shadow's now begun,
 Be wise, or you'll repent.
 For deep you'll see the myst'ry
 Of all was said before,
 And mark from me what I did say,
 And May will soon be here.
 Then you may see your destiny
 To hasten fast in May,
 Your fortune-teller was despis'd,
 And to be put away.
 The spirit you have try'd to quench,
 And prophecies despis'd,
 Reflect in May what you did say,
 And now you may grow wise.
 Or May 'twill be, you all will see,
 A fatal May for man,
 If you in confidence agree
 The Prophet to condemn.
 Then you shall see your destiny,
 What I will put away,
 And ev'ry myst'ry will come round,
 As I before did say.
 Let May appear, my hour is near
 To turn it back on man,
 Then for the pow'rs I bid you pray,
 The heads now of your land.
 This I'll explain another time,
 But tell you this of May,
 You all will see such destiny,
 To judge what I do say.
 Is spoke one year, and not appear,
 Another hast'ning on,
 For me to make the myst'ries clear,
 And prove from whence they come.

Could

Could they discern how I do warn,
 No learning can appear,
 To shew I shall bring on the storm,
 And ev'ry danger's near.

I dreamt I saw a large castle building, with large
 bow windows and boards before them. I thought
 the wind rose high, and carried the boards up in
 the air, and they fell back again in the same place.
 I said they must be fastened to make them remain.

My house is building now a-new,
 My scaffolds I shall place,
 The boards must keep the storms and rain,
 For they shall want no glass.
 For my partition must be strong,
 The glass will never do;
 You'll see the time before 'tis long,
 I'll bring it to thy view.
 Strong, firm partitions you must build,
 Which stones cannot destroy;
 I say the storms are rising high,
 For those that don't enjoy.
 A steadfast and unshaken faith
 For to rely on me;
 Fatal scenes are coming on,
 That ev'ry soul shall see.
 For ev'ry proud and scornful heart
 I certain will bring low;
 The fatal year is coming on,
 That ev'ry soul shall know.
 And when thy writings are brought forth,
 They'll say this is the year
 That I pronounc'd my just decrees,
 And England sure shall fear.
 The last year I my threat'nings sent,
 With cold and hunger too,
 But now 'tis chang'd the other way,
 I'll bring it to thy view.
 The weather mild, my smiles descend,
 And now 'tis just the same,
 Man with his maker does contend,
 But does not know my name.
 Sin in your land does still abound,
 As I have said before;
 If satan's come for to condemn,
 Then sinners sure may fear:
 But if 'tis I that do reprove,
 I bid mankind awake,
 For if that they do slight my love,
 My sceptre I shall shake.

Compare

Compare the three chapters of Joel together, beginning with the first, "Hear this, ye old men, and all the inhabitants of the land, hath this been in your days, or in the days of your forefathers?" Now look back on all the records of history, and all your Bibles, and see if all things have ever happened together as they now are. Was I to go through the chapters which relate to the Jews at that time, and what is for Jews and Gentiles now, I should take up too much of your time; but I shall come to the purpose. When the Lord was doing any extraordinary thing in the land, it was to bring about some strange acts, and some extraordinary event was to take place. Now compare the words of our Saviour with the words of the prophet Joel, and see if such things have happened in the days of your forefathers, as have within half a century. Nation hath rose against nation, city against city, five nations have been divided against themselves within the space of forty years, wars and rumours of wars, perplexities and distresses of nations, and almost the fear of a famine, which we have heard from abroad and at home; and hath all this passed unnoticed? Men imprisoned for prophecies, yet the spirit of prophesy doth not cease, but much more abounds; and so doth sorrows in all lands abound; then see if all such things have ever happened together in the days of your forefathers. Our Saviour said, "I come not to destroy the law and the prophets, but to fulfil them;" but were the prophets' words ever fulfilled? yet Joel's words must be fulfilled, when he cometh to pour out his spirit upon all flesh. Compare those words with the words of our Saviour, "When ye see all these things, lift up your heads; for lo! your redemption draweth nigh." The word of the Lord spoken by the Prophets, and the words of our Saviour and his Apostles, are all fulfilling together. Now the prophet

prophet Amos (chap. iii. ver. 7) says, "Surely the Lord will do nothing, but he revealeth his secret unto his servants the prophets." But will you say, the Lord hath not done it? Is there evil in the city, and the Lord hath not done it? Will the lion roar where no prey is? The lion hath roared, who can but fear? The Lord hath spoken, who can but prophesy? Bring the law and the gospel together; for as a chain is linked together, so they must be fulfilled together. I have given a very short account of what is explained very clearly.

The 5th of November, 1794, was explained to me in the following manner.

As Moses was a type of Christ, foretold
By all the Prophets you have heard of old,
November is a sure and certain sign
How it will end with all the human kind.
The plot at first resembled that of hell,
Where the infernal fiend does ever dwell;
The arts of man resemble all mankind
That to such master do their spirit bind;
And in the manner they have kept the day,
So in like manner all will pass away.
Some of you now regard it not at all;
Before that day all such must surely fall.
Some are like madmen drunken at that day,
And so like madmen some will pass away.
Some sport with fire, and they do not know
Of any reason why they've kept it so.
But yet with fire some will pass away,
And be consumed in that awful day.
Some sport with rockets mounting in the air,
The fire does sparkle you may see most clear;
So will the fire sparkle from on high,
And then too late for any one to fly;
Others by ringing make the echo sound,
The clashing bells in ev'ry parish round;
While some their songs of loyalty do sing
In honor to their Saviour, Lord, and King.
This is the different conduct of mankind,
And those the different answers they shall find.
For when the letters were first blaz'd abroad,
Then ev'ry one pursu'd his different road;

So when thy letters are first blaz'd abroad,
 Then ev'ry one will seek his diff'rent road :
 They'll seek at first the truth for to find out,
 But I will make it plain, they've nought to doubt.
 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.
 So when the right man cometh unto thee,
 Whom I have mention'd so repeatedly,
 Then the dark myst'ries will be brought to light,
 And plainly shewn to each believer's sight ;
 And then the diff'rent road they will pursue,
 To prove to man that all my words are true.
 Some will in-transport wait for that glad day,
 When they their king in triumph sure shall see ;
 The heav'nly music will sound in their ear,
 And they will long to see their Lord appear
 In all his glory for so bright to shine,
 And eager wish for that appointed time ;
 While lukewarm christians they will little care,
 And say, if we're in Christ, what shall we fear ?
 What farther hopes have we for to believe,
 If we're in Christ, what more can we receive ?
 But such professors are lukewarm to me,
 And much more hateful than the sinners be,
 Because that they are loyal to their king,
 But lukewarm christians will no honor bring ;
 The day appointed they shall never see,
 Nor with the bridegroom welcom'd in shall be ;
 Their lamps gone out, and I will shut the door,
 The foolish virgins shall not enter there.
 Now to the wicked thou must quickly turn,
 For there my anger shall like fury burn.
 Now change these lines, and thou wilt quickly see
 How well with reason all this doth agree :
 Therefore let no one blame the Romish bands,
 Nor the most spiteful Jews, nor heathen lands,
 For they myself so much I do not blame,
 Because they've never heard a Saviour's name ;
 But those that do profess to know my name,
 And by their conduct do deny the same,
 Them of high treason I will sure condemn,
 And lay it heavier on such sons of men,
 For once my anger does begin to smoke,
 Then sure such souls shall shrink beneath my yoke
 Now from this type a warning I do give,
 How ev'ry one may now begin to live.

In 1794 I dreamt I was on a high place, but
 could not tell how I came there. I thought I was
 in a large room, that had got two bow windows,
 out of one of which I thought I looked, and saw
 the clouds working in a very strange manner, with
 a train hanging double, that had the appearance of
 gunpowder ; and a most extraordinary spectacle
 did the working of the clouds in heaven exhibit.
 I was ordered to pen it, and it was explained in the
 following manner.

This is the very myst'ry of thy dream,
 The working of the clouds I shall explain.
 For in the heav'ns I say 'tis working high,
 But there comes on another mystery.
 For the dark train it must to all be known,
 The fury of the Lord is coming down ;
 But as hang double surely it would be,
 And ev'ry nation shall my fury see.
 Yet as thou know'st not how thou didst come there,
 So all's a mystery I to thee declare.
 To know the will of God, how can it be,
 Thou know'st to man it is a mystery.
 I ask of those that do thy spirit blame,
 Am I not God, as yesterday the same ?

[The remainder of this dream shall appear in Part III.]

In 1795 I dreamt there were two boys sitting by
 the fire, one of whom, hearing he was to be killed,
 turned himself into a rabbit, and they were com-
 pelled to dash his head in pieces. I thought the
 other boy said to me, you will not kill me, will
 you ; the Lord is too merciful, and you are too
 pitiful. I thought I took the boy up in my arms,
 hugged him to my breast, and said no ; I would
 sooner kill myself, than hurt you. Simple as this
 dream may appear, very deep is the meaning. I
 shall give the explanation in the following manner.

Then now unto the purpose thou art come,
 Just like the boys are all the sons of men.
 Thou know'st that one turn'd himself to a beast,
 When death upon him, and his sentence cast,
 Which made it easy him for to destroy ;
 But now thou'rt come unto the other boy.

He saw the other did before him die,
 And then for mercy he did humbly cry;
 He sought thy mercy, it he did obtain,
 Thou hugg'st the child when he did sore complain.
 'Twas I that brought this vision to thy view,
 Just like thy dream I with mankind shall do;
 For such as humble now to me do come,
 I say, like thee, I have freely dy'd for them;
 My arms are open, and I will embrace,
 But wo to them that turn themselves to beasts,
 For like the other they shall surely die,
 To kill the beast it is your common cry;
 This is the language you have got below,
 And kill the beast when anger you do show.
 And now my anger shall begin to burn,
 If men to beasts themselves they now do turn,
 And to the righteous they are all asleep;
 I tell thee now the wheel-ruts will grow deep.

Simple as this dream may appear, it is deep and weighty to the whole land.

The following lines were explained to me, in answer to the chosen men disputing; but such a mixture in these men is found, as grieves my soul; I am provoked to hear their jokes; their bonds asunder I shall rend.

Not joined together, how can any draw?
 Backward and forward now my plow must go:
 Jangling together, who can hold the sulk?
 I say the plowman they must think a fool,
 To let his bullocks thus go in the plow,
 Break up the furrows I do ask thee how.
 Thou know'st the sulk will go out of the ground,
 When such a jangling's in the harness sound;
 For if alike the harness don't agree,
 No man can plow the ground, 'tis known to thee,
 Till they're took out, and others are yok'd in,
 Then to that very purpose I will come.
 For as a husbandman I'll do the same,
 Unless their madness I can calmly tame,
 And in one harness they will all agree,
 My plow is ready for to set them free;
 For as a husbandman I'll now appear,
 Break up the ground, and leave the fallows bare.
 A man of war I surely now will be.

The

The following lines were explained to me, when I was ordered to send my first letter to one of the Dignitaries of the church.

Now like the psalm I shall begin,
 My name shall fly abroad,
 And let the heathen nations hear
 The sentence of the Lord.
 So with thy letter now begin,
 That thou must send to —
 The souls of many he shall win,
 If he my voice will hear.
 My words before him they must come,
 And let him weigh them deep,
 For now my time is fully up,
 If England now does sleep.
 Out of their dream they must awake,
 If they preserv'd will be;
 My rod and sceptre both I'll shake,
 If men do not obey.
 Great is my promise if they do,
 But threat'nings are severe,
 And they shall find my words are true
 Before I've ended here.
 So with thy letter now begin,
 For I shall all men try,
 And if they to the purpose come,
 They'll surely find me nigh.
 Shock'd with surprise he'll surely be,
 As you this day begin;
 Another time I shall explain
 The meaning of the thing.

The Sunday after I had sent the letter, the reverend gentleman's text was from Hebrews, chapter iii. verse 7, "Wherefore, as the Holy Ghost saith, to-day if ye will hear his voice, 'harden not your hearts,' &c. When I came home, being full of doubts, I was answered,

O thou of little faith, why dost thou doubt,
 Because all myst'ries thou canst not find out;
 I said in bye-paths thou must first go through,
 Unhang the gates, and o'er the stiles must go;
 Then in the gap I bade thee for to come,
 Or in my fury I should throw all down;
 Then in the gap I bid thee now appear,
 Make up the breach as Moses did before,
 And from the text I said I'd fix it there.

The

The Holy Ghost to thee is surely come,
 'Tis he inspir'd it must to all be known.
 From place to place, and heart to heart I go,
 And know before what ev'ry man will do.
 Out of his mouth to-day he did declare
 That very text that bring'th the substance here;
 For like the text I say I'll surely do,
 If men will not obey, and own me true.
 Provok'd to anger, I shall soon begin,
 If men deny, when thou hast told my mind.
 And now I tell thee, if thou dost draw back,
 Thou and thy friend in pieces I shall break;
 But let thy friends with thee in this agree,
 Then by their faith preserved they shall be,
 As all thy writings are in a strait line,
 And can they prove the writings are not mine?
 No greater judges then they must appear
 Than thou wast of the sermon thou didst hear;
 And that thou say'st thou didst not understand,
 So wilt not justify, nor wilt condemn.
 So to mankind I now do say the same,
 If they'll not justify, they can't condemn;
 And to thy judgment they must give it up,
 And 'tis by thee the curtains must come back,
 For he that preach'd it now the judge must be,
 And now I tell thee so must it by thee,
 If that thy writings they can't understand,
 But say it is out of the reach of man,
 To judge aright of things that are too high,
 Then to thyself they all must give the day.

One night I dreamt I saw men in the air, who
 pitched with their horses upon the earth; the horses
 fought furious, and the men fought furious, and so
 frightened me that I awoke, and thought the French
 would land; but I was answered in the following
 manner.

'Tis not the French, as thou dost now suppose,
 The scarlet dye was on the soldiers' cloaths,
 And on the earth for battle firm they stood;
 Thou know'st my garments they were dipt in blood.
 No more in Bethlem doth the infant lay,
 But now in heav'n my wonders shall display,
 A place for horses, when the Son of God
 Unto mankind his coming first was know'd;
 And as the horses doth the harness wear,
 So let them know my chariot it is near.

These

These heav'nly visions shall to all be known,
 That in my chariot I am coming down:
 No more in swaddlings doth the infant lay,
 But now I'll come in glory's bright array,
 And a true Saviour now I'll surely be
 To those who put their trust alone in me;
 But darkness o'er the earth will sure abound,
 Yet you, enlighten'd land, his praise resound;
 The glory of the Lord shall in thee raise,
 And his salvation shall be in the wise.
 Conquering to conquer I will now begin:
 Rejoice, ye land! with joy and gladness sing.

This dream is deeper than any man can possibly
 imagine.

I shall here introduce a parable, that was inter-
 preted to me at the time Campion was executed for
 committing a riot, and who was drawn to the gal-
 lows guarded by soldiers; near about which time a
 mill-stone was broken at the very mill where the
 riot first commenced, which shook the earth for
 four miles round, as report then stated. It was
 explained to me in the following manner.

I said the thief with me did surely die,
 When I was murder'd on Mount Calvary;
 And now the sight much like it doth appear,
 To let them know my chariot-wheels are near.
 The stone was broken at the mill, 'twas so,
 It shook the ground, let all the readers know.
 The swords and spears thou whettest all in vain,
 For to prevent, the time is coming on,
 And know the sceptre I shall surely sway,
 And save the soldiers who do me obey;
 That is, to act according to my word,
 And let them know that I alone am Lord:
 A disaffected man they all call'd me,
 And said the tribute I refus'd to pay;
 Then now for tribute I shall pay them all,
 My sword and gun doth loud for vengeance call.
 That very man to Paradise is come,
 Unto the cross he brought me back again.
 And now my sword it shall like fury smoke,
 The hearts of men I'll surely bow or break,
 Just as the mill-stone did before the time;
 I say of all men they are totally blind.

Or

* A mile Stone at Sheffield where
 the riots first commenced.

Or like thy sister, head-strong wisdom grown,
And think their gods and they can rule alone,
When that the hearts of none they can't command.

ST. ATHANASIUS'S CREED paraphrased.

The Father, Son, and Holy Ghost, these three
Make one true God in perfect unity;
The Father is the giver of them all,
The Son is the redeemer of the fall,
The Holy Ghost did to the Virgin come
To make the Trinity agree in one;
The Son did come, man's nature to assume,
That man again might like his Maker come.
But here's a myst'ry I'll to thee reveal,
That I no longer shall from thee conceal:
That God and man must first united be
For to fulfil the glorious Trinity;
The Trinity and Unity are one,
A perfect peace then made with God and man.
Another mystery lies still behind,
That thou in no ways out the truth canst find,
Which thou must gather from the Trinity,
Tho' join'd in one, inferior man must be.
These things that I to thee have now reveal'd,
Are from the wise and prudent men conceal'd;
Because the Son of God, when here below,
Has said to babes he would the myst'ry show.
One person of the Father is the Son,
Another of the Son is surely man,
Another of the Holy Ghost proceed,
The woman's doom'd to break the serpent's head;
Not of herself she any thing could do,
But by the pow'r of God these things are true;
The godhead of the Father and the Son,
And of the Holy Ghost, these three are one,
The glory equal and in majesty,
Make one true God in perfect unity.
This is the faith that all men must believe,
If they again will perfect be receiv'd,
For by the christian faith we are compell'd,
That we with God and Christ be reconcil'd,
Then ev'ry man in Christ shall be made lord
Of ev'ry blessing he doth here afford;
And women by the Holy Ghost shall come
To full perfection equal with the man,
Bone of his bone, and flesh like his become,
Dividing substance, but in heart as one;
The seed that's planted in the virgin's womb,
Not of herself, doth to perfection come,

Nor

Nor no perfection could there be in man
Till by God's wisdom they were join'd as one,
Made heirs of God and Christ, and heirs of heav'n
Shall be their seed, when the whole lump is leaven'd.
So now your Saviour's words you plainly see;
They are made perfect in this Trinity;
None is before nor after, neither then,
Because in God they are all perfect men.
How can this Creed be ere made out by man,
What they do not believe nor understand?
To keep it undefil'd there's no men do,
Then all must perish if men's words are true:
But here's the myst'ry now made out by God,
When all shall keep it by his holy word.

I shall now explain the faith of Abraham, when
he went to offer up his son Isaac, in whom the
promise was made. But how could it be fulfilled,
when he was dead? would be the faith now a-day.

But here was Abraham's strong faith,
Let Abraham now appear,
By charity he follow'd me,
Or else his faith would err.
Because of me his thoughts were high,
Or faith would soon been dead,
He would have stumbled in the way,
When he to th' altar led
His only son, to all was known
The promise there was made;
But when I him bade offer up,
Then faith must sure be dead.
The child be dead, the promise fled,
And it must be in vain,
But charity was found in he
The promise to obtain:
Because he judg'd me as a God
That would not man deceive;
This way the gloomy path he trod,
In charity believ'd,
That if his son I did demand,
Another I'd prepare,
To bring it to the promis'd land
That I had said before.
And on my word he did depend,
And so did me obey,
He judg'd me faithful in the end,
And so went on his way;

M

And

And then the altar did prepare,
 And bound the happy child;
 But now the myst'ries I shall clear.
 When both together, mild
 The son demands to see the lamb
 The father must prepare,
 The father took and bound the son,
 To prove the lamb was there.
 When this was done, the voice was known,
 Which did them both surprise,
 Now, Abraham, stay thy bloody hand,
 And cast about thine eyes.
 Let go the lamb, and take the ram,
 He's in the thicket caught;
 Then like that lamb let men become,
 The vict'ry shall be wrought.
 For my sons they are fast bound
 And on the altar cast,
 But satan's doom must so come round
 To be the ram at last.
 But here thy mind is puzzled now,
 And puzzling doth appear;
 Can satan ere a lamb be call'd?
 I'll make the myst'ry clear.
 Comparisons have always been,
 The serpent was of me,
 When in the wilderness was seen,
 The brazen serpent see:
 And yet he was a type of me,
 Then marvel not 'tis so,
 That I compar'd him to a ram,
 That with my flock doth go,
 For to defy and hunt my sheep,
 And lead them all astray;
 Now by the horn he shall be caught,
 The thicket's in the way.
 If men like Abraham do begin,
 I will my sons unbind;
 The walls which satan made so strong,
 Shall with his horns come down.
 The walls of Jericho must fall,
 The ram's horns must appear;
 But let the sound be known to all,
 'Tis I have spoke it here.
 I shall throw down, and now build up,
 That you may stand secure,
 And build upon a firmer hope,
 Than you have stood before.

Because

Because my mind I have conceal'd
 From all the sons of men;
 But when the myst'ries are reveal'd,
 Then will your hopes be known.

Now I have given you a short account of Abraham's Faith, and what a type that was of the last days. Our faith is what we judge of God; but, as it is written, "False Prophets shall arise and deceive many." I shall give you a short account of what they are: It is those that prophesy out of their own hearts, and have seen nothing, and deny the true prophets of the Lord; every man that pretends to say things that will not come to pass, as it is written, "Maketh himself a prophet, and prophesieth out of his own heart, and deceiveth all that believe him." Too many false prophets are already gone out into the world, who have prophesied false things and deceit; whom the Lord neither sent nor commanded, yet they pretend to prophesy, and deceive many thereby. This I shall explain more clearly hereafter, and show you, from the written word of God, that true prophecies must be given, and the bible clearly revealed to man. It is not the sword of war that will open any man's understanding; it is the sword of the spirit that must bring men to the knowledge of the Lord, or men would abide for ever in ignorance.

The following lines were written in answer to men's saying, that the Jews would be converted, and that many had pretended to prophesy, as I had done.

Vain are their thoughts, to think that I
 Shall ere convince them in the way
 That their vain notions now suppose,
 Which makes my Gospel of no use.
 What profit was it for to pen
 What never is of use to men?
 But here my Bible's thrown aside,
 Since now my Spirit is deny'd.

M 2

Bring

Bring now the woman, let her come,
 That writes or acts as thou hast done,
 Then an impostor thou shalt be,
 And say another acts like thee.
 No woman ever did assume
 To say a child was ever born.
 As Mary did the Son of God,
 Such thing was never heard, nor know'd.
 Now where's the woman will appear
 To shew herself the bride so clear?
 If such a thing was ever done,
 I will no longer guide thy pen.
 So all gainsayers now stand still,
 It is your God, it is his will
 To vindicate the lawful bride,
 To shew his Gospel is apply'd;
 And then as brides I'll make ye all,
 That on my name for mercy call,
 And all alike I'll join to me,
 'Tis but a mark that ye might see
 That all my Bible is made clear,
 For like the Jews the Gentiles are;
 It must come perfect to the word,
 Or they'll deny it is from God:
 Now 'tis come perfect to the word,
 Let Jews and Gentiles know the Lord.

As I am coming to the conclusion of my Second Book, I must beg the serious Reader will weigh deep the First Book, and call his attention to what was said in 1796 (see page 14), and which was spoken in verse. I must also call his attention to the 18th page, and earnestly intreat him to weigh deep what was spoken in the Psalms, page 20; mark well the letter that follows, and the cross and dots for words, which, though he cannot read, are deep and weighty, and were sent to the Ministers in words that are concealed from the Public; and he will find there is concealed from him what is hastening on, that he knows no more of than the dots he cannot read; for the one is as much concealed from him as the other, at present,

so

so he must wait till the ten years are expired, and then he will clearly perceive the truth of the first letter.

I have understanding as well as you all. I must beg your attention to the Second Letter: Unto whom have you done despite, either to the spirit of the Lord, or me; if to me, no judgments can follow, but if to the Lord, they certainly will. For in all ages of the world, when men mocked the words of the Lord, the Lord said, I will laugh at their calamities, and mock when their fear cometh. Then you will perceive you have all seen through a glass darkly, and read the book as a man vieweth his face in a glass, and goeth away forgetting what manner of man he was, and is therefore obliged to return to the glass to recollect his features; so you must return to the First Book, to recal the prophecies, if you wish to be judges of what you read. The third letter you are fulfilling, if you could read the dots, that stand in the place of words, where it is spoken of and concerning Egypt; but, like blindmen judging of colours that will not bear the day-light, so many have judged of my writings, that when the truth is come to light, their judgments will not bear.

I shall next call your attention to the contents of page 26. Talk no more so proudly, lest your pride should have a fall. For some readers have not discerned a word that they have read; while others have weighed deep, and have not exercised themselves in things too high for them, desirous of being more clear in their judgment, by seeing more of it.

I shall conclude, by answering those who say, my writings are the production of some Minister or another, and that I, like a fool, have signed my name to other men's works. At this so strange

an

an assertion I cannot but marvel, being at a loss to conceive, how any man, who has read the books through, can be so destitute of understanding. He, or they, must discern in what manner they are put; the truth is easy to be found out; and had it been my intention to impose on the public, I must have shoot considerably beyond the mark, and overshoot myself. My soul is provoked to hear what wrong constructions some readers have put upon my writings.

But barren minds, like barren soil,
Mock the cultivator's toil.
Tho' you sow the choicest seed,
It produceth chaff and weed;
So if chaff and weed appear,
I will burn the fallows bare,
Until the ground is fit for wheat,
And then you'll find your crops are great.
But, oh! what seed shall I now sow,
When ev'ry blade of wheat I know
Is compass'd round so full of weed,
There is no room for it to breed?
Then if the weeds so fast do grow,
My wheat must all be choaked I know,
Until I make my fallows bare,
And like a husbandman appear,
To cleanse my ground, and burn the weed,
And then my wheat I know will breed.
And so this year I will go on,
If nought but weeds, the weeds I'll burn;
And when your harvest does appear,
No more complain of scanty year,
For full as scanty I see man
To speak the truth, or judge my hand;
For if believers do appear,
They're choak'd with mockers ev'ry where.
Then I will surely mock the whole,
And choak the harvest for you all;
Unless my servants do begin
To pull the weeds that now do spring
So very fast to choak the blade,
No corn at harvest to be had.
But now the myst'ry I'll explain,
The word of God's the seed of man;

That like the manna comes from heav'n,
And angels food to man is giv'n,
While in the wilderness you stand,
And help you to the promis'd land,
That you will find is now before,
And you may see the Canaan shore.
The blades that I have call'd the wheat,
Are those that judge the calling great,
That they from satan shall be free,
And Pharaoh was a type of he.
The weeds that do so strong appear,
Are unbelievers every where,
That choak the heart it cannot grow,
So here's the Gospel and the Law,
That I shall closely join in one,
And to the Gospel now I'll come.
The husbandman doth now appear,
To sow his seed both far and near;
And as the tender blades do spring,
The enemy the tares doth bring,
I saw his seed amongst the wheat;
Then soon you'll find the harvest great;
For both together now may grow,
To weed the tares too soon I know
That all my wheat I must destroy,
Then who my harvest can enjoy?
So both together let them spring,
Until my reapers do begin
For to cut down both wheat and tare,
Then I'll divide my harvest here,
And all the chaff it soon shall fly,
And all will find my harvest nigh;
For ev'ry myst'ry I'll explain,
What is beyond the heads of men.

I shall finish this Book with remarking, that the two publications I have produced, are as hard to be understood, and as hard to be believed, by the Gentiles that are under the Gospel, as the Old and New Testaments are by the Jews, who are under the Law. In my next Book I shall throw open the Bible, and bring all things to your remembrance, and come to the purpose with Jews and Gentiles. And what has been omitted in this Book,

Book, I promise to insert in the next, provided I do not hear too much contradiction by men, for me to hold a controversy with. Therefore, now give ear, O heavens! and thou be astonished, O earth! the Lord hath a controversy with his people.

Joanna Southcott.

March 29, 1801.

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The Strange Effects of Faith.

SECOND PART.

I MUST beg to assign some reasons, why my writings are spoken so much in verse. Verse is an addition to words, and so is mine to the Bible: Verse gives an echo, and it is the voice of the Lord echoing back to man. Consider how many were the songs of Solomon—and mine is indited by a greater than Solomon.

I shall commence this part with the mystery of the Fall, and how it was explained.

“ Over the earth the darkness it is gone,
Nothing but darkness in the sons of men;
And how my Bible will they all explain,
For all dark sayings to be brought to light?
I say the Bible's covered from men's sight,
Left to men's wisdom imply to explain;
And by men's wisdom simply it is done.
But now I ask thee, are men's judgments true?
And now I'll bring it plainer to thy view:
As all men differ in their writings here,
Bring me the man that shows his judgment clear,
That all gainsayers he can now confound;
There's not that man stands on the earthly ground.

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