"It is man must raise thy hand
And tell thee to grow wise,
Like Herod's damsel to go on,
Then all shall gain the prize.
When men begin as she did then,
And like Herodias burn,
To wound the foe, as she did do,
I will like Herod come."

The man strengthened the woman's hand by the fall, and he must strengthen her hand to bring it back. What God designed at first, he will accomplish at last. It is not all the powers of hell can frustrate the designs nor purposes of the Most High. The Lord made the woman to complete the happiness of man, and by her it must be done. For as the sun riseth in the horizon, and shineth over the face of the earth, and then setteth in darkness, and riseth again in the same place; and dust returns to dust; and wave returns to wave with ebbing and flowing; yet all centre in the same place—so must man centre at last, as God placed him at first, in perfect happiness; and by the woman it must be completed. Christ died for man's atonement, and rose again for our justification. Therefore now give ear, O heavens! and be astonished, O earth! the Lord hath a controversy with his people, and the saints must judge the earth. That day of judgment must take place, when my writings are proved; such writings as never were before since earth's foundation stood.

Will your Lordship marvel if I tell you, it is a sign to me, why the Lord hath done all things? I have written to the Rev.———, the Rev.———, and the Rev———; but I am told, the Lord will never permit my writings to be proved, till I had written to you. If your Lordship will give me liberty, I will wait on you, to tell what grounds I have for this faith.

From your dutiful and humble Servant,

JOANNA SOUTHCOTT.

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The Strange Effects of Faith;

WITH

REMARKABLE PROPHECIES,

MADE IN 1792, &c.

Of Things which are to come.

FIFTH PART.

HAVING published to the world such wondrous prophecies, as many are at a loss to give credit to, and others judge it the disorder of a confused brain, I shall inform my readers, that my head was so disordered from my youth up, and so were the heads of my forefathers; therefore, if the world judge, that a firm belief in the Lord, relying on all the truths of the Bible, coming from men inspired by God, and the words left on record by our blessed Lord and Saviour, is madness to believe, I was born mad, and so was my mother before me, as they will see in the volume of this book, from the short account I shall give of my life.

From my early age, the fear of the Lord was deeply placed on my mind and heart. Reading the gospel of Christ, and all the persecutions he

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went through, made me love him and fear to offend him; and I felt my heart burn with indignation against his accusers; and that as I grew in years I grew in grace, and in the fear of the Lord. I shall omit particulars at present, and come to some singular circumstances that happened to my family, which made me believe, in my early age, that the Lord spake by dreams and visions of the night, and that the angels of the Lord are ministring spirits, to administer to the heirs of salvation.

I shall quote one instance that happened to my father's brother, which convinced me the Lord was round our beds, and in our paths, the same now as he was in ages past; to day, yesterday, and for ever the same, as I shall infer from my father's brother, who was a remarkably religious young man, from his youth up: and when he was desired to take more pleasure in the world than he did, he made this reply, "I cannot live as others "do; this is no world to me, neither will my life "be long in it." He was then mate of a ship; and when he took leave of my father, he desired him to live for a better world; and said, "he "hoped they should meet in glory; but did not "think they should ever meet together again in "this world." In this manner he took leave of all his friends, and so bade them farewell. When he was returning home, he wrote a letter to his mother, signifying that he should go in a ship bound for London, and leave the ship destined for Topsham; as he intended to go and see his father's family. But my grandmother had been warned of his death in a dream; and informed him by letter that she had been troubled in dreams concerning him, and that she should never rest contented until she had seen him. To oblige his mother, he altered his mind, and sailed in the ship bound for Topsham; the captain of which discovering another ship many leagues before him, said he would be in Topsham before her; and, in order to effect which, he steered his ship a nearer course; and she running on a rock was dashed to pieces; all the crew, except one man, went to the bottom, who saved himself on a broken plank, and was picked up by another vessel passing by; and who, on his arrival at Topsham, related the circumstance of the ship's perishing, as above described. Here was my uncle's foreknowledge of his death, and my grandmother's dream, verified together. This singular instance, with many others, I never looked on any other than a sure sign that the Lord was with us, as in ages past; but now it is explained to me, that those things which have happened in our family were designed as warnings to the nations, that the end of all things was at hand. I shall now give the explanation, as communicated to me by the Spirit.

The Beginning of the first Parable.

"Then now together I will shew the whole—
It is my angels guard the naked soul;
And as the soul and body do unite,
Where I give faith, I always give a light.
So faith in him in early age you see;
His faith and knowledge both did come from ME;
And as he said, in early age he dy'd,
His mother's dream was unto him apply'd,
To have him hastily for to come home,
And in that way his death did surely come.
But though this thing was done for some years past
I mean to bring it to your land at last;
And with the Captain I shall first begin:
A ship before him thou hast said was seen,
Which made the Captain turn a nearer way;
Then now, O England! hear what I do say:
Your ship against the rock you'll surely spill,
And in the end yourselves you'll surely foil,

If you intend to turn another way
Than the straight path that doth before you lie;
For like his knowledge and the dream that's here,
In all thy writings, you may this compare;
For as the dream and knowledge here is penn'd,
I tell you, England, this will be your end,
If ye like mad-men turn another way
Than the straight path that doth before you lie.
So by your wisdom it is vain to plan,
I tell you plain the rock you'll split upon,
And on the broken plank you may return,
If you intend a nearer way to come.

" But as thou say'st thou dost not understand,
Nor in what manner this is to your land;
It is men's faith will turn a different way
Than the straight path that doth before them lie,
And to the bottom you that way will sink;
You little know how near you're on the brink.
To have thy faith and knowledge all come true;
Just like the Captain thousands now will do,
Who saw the ship so steady go before,
And by the straight line reached his native shore;
So if the straight path you do now go on,
Then to the native shore you'll surely come;
But if the straight path you do now forsake,
Your ship against the rocks you'll surely break;
That is, your faith will split against the rock,
That now is fix'd; your anchor you've forgot;
For sure the rock of ages now is come,
And now like mad-men some will split thereon:
Because they'll think to turn another way.—
It is a mystery, I do hear thee say,
How he that shunn'd the rock came safely home,
And he that turn'd thereto thou say'st was drown'd;
So here thou'rt puzzled, if the rock is ME,
And he that came so close drowned should be.
Then here I tell thee now the lines go deep;
He saw no rock, nor ever thought of it;
But yet the straight path he did soon forsake,
And on the rock his ship in pieces brake;
So now the Rock of Ages it is come,
And by men's blindness they will split thereon;
They'll cast no anchor, nor will judge him near,
And on that rock they'll sink in deep despair.
Trifling's the shadow, but the substance deep,
And from the parable I mean to speak,

And so ordain'd it in thy family,
That in the end your nation they may say,
That 'tis in vain for man to turn aside,
The path is straight, the ocean now is wide,
And if you wish to reach your native shore,
See every land-mark that is plac'd before,
And then safe harbour you will surely gain.

" Deep is this parable I give to man;
The one observ'd the land-mark set before,
With steady prudence reach'd his native shore;
The other turn'd and had no mark at all,
And his own wisdom soon brought on his fall.
So by men's wisdom now they'll turn aside,
And think the world is as the ocean wide;
But do not know my rock is plac'd so near,
While those that do not see it will split there,
While those who see the land-mark how 'tis plac'd
Will reach the shore, and all the truth embrace.
But as thy uncle in the ship was found,
(That by the captain's madness he was drown'd)
He found the Rock of Ages there to stand,
And by his faith possess'd a better land:
So if men's madness doth destroy the just,
I tell you plain a better world will burst.
So now let men of learning weight this deep,
I've shew'd you plainly how the end will break;
For deep's the parable I've given here,
And in the end the truth you'll all see clear."

Having ended with the explanation of my father's brother, I shall here add a singular instance of my mother's brother; who was, like the former, a remarkably religious young man; and was so intimately acquainted with the young Mr. Dagworthy, that they were like brothers, and were always together every opportunity they could spare. Their conversation was of things divine; and their observations and reflections on the wondrous works of Providence were deep, and deep were their writings. But the almost sudden death of the young Mr. Dagworthy sunk deep in my uncle's heart: as my mother advised him in a letter that Mr. Dagworthy was ill; but my uncle not judging him dangerous, tarried to settle

some affairs for his mother, and did not go to visit him till a week after: when, on coming to the house, in hopes of finding his friend better, he met his corpse at the door. This sudden shock so took my uncle's heart, that whether it was the death of Mr. Dagworthy, or the reflections of his own mind and heart, because he had not gone and seen him sooner, remained unknown to all his friends; but the shock went deep, and a melancholy preyed on his spirits; his sorrows seemed too great to bear; and to fly from them, he one morning said to his mother, I will go out and see the ground, while you get the breakfast. She waited with impatience his return till nine or ten, and then began to fear his absence. She sent to seek him, but to no purpose. All the family began to be alarmed, but vain and fruitless was every search. They tried all the ponds, and sent to all his friends; but to no purpose; none that knew him had seen him. At length my grandmother gave herself up to prayer, and she was warned in a dream, "Thy bread is cast upon the waters: and in a few days he shall return again in peace." The next day she opened her Bible, and found nearly the same words; I think in Isaiah. She made herself easy, and all her family, by assuring them their brother John was gone to sea; and though she did not hear from him for more than a twelvemonth after, yet she did not despair of seeing him return in peace, which happened within two years after he went to sea, as she had said, when he came home quite composed, to the great joy of all his friends.

These singular instances I look on as a sure sign that the Lord is with us as in ages past, to warn us by dreams and visions of the night; and a present health in the time of trouble, if we put

our whole trust in the God of our Salvation. But now it is given me to understand, that these things happened in my family for deep and weighty signs to the nations, as it is explained in the following manner.

The Beginning of the second Parable.

"Now from thy mother's brother I'll explain,
And bring it closely to the sons of men.
Thy mother warn'd him of his friend so dear,
That he was ill and wish'd him to appear.
Thy uncle did not judge his death so nigh,
Nor thought his friend was then ordain'd to die,
Which made him to pursue his own affair,
And in a leisure hour he did appear;
But then his leisure hour prov'd too late:
He met his corpse, and saw his dying fate,
And then too late to take his last farewell,
Which made his heart in agonies to swell,
To meet the corps of one he lov'd so dear,
And of his sickness he was warn'd before:
Then self-reflection in his heart did burn—
"Too late!" cry'd he; "I wish I'd sooner come
"To take my leave of one I lov'd so dear;
"He never shew'd me such unkindness here."
And all his former love he call'd to mind,
And in a dying hour that he might find
Some consolation in a dying friend
But know, "too late," he cried, "I see his end."
So self-reflection sunk him in despair;
A wounded heart and conscience who can bear?
To fly from sorrows he went to the seas,
And judg'd the ocean wide might give him ease,
Which did his friends and mother much alarm.

"And here's the bread that you must all discern,
Which I did warn his mother in a dream,
Ye men of learning judge, and now see plain,
That in that man there was the bread from heaven:
And if his writings were unto you given,
You'd see his pondering heart and thoughts went deep.
He lov'd his friend, who all my statutes kept,
And in his heart he lov'd his Lord the same.
But now I'll shew you how his folly came,
To such a madness as you see his end;
'Twas unbelief concerning of his friend;
Because he did not judge his death so near.

" And now, my friends, I give this warning here;
You see your SISTER in this WOMAN stand,
To warn her brethren I am near at hand,
And that my Spirit surely did descend,
Just as the hand of death was to his friend.
But if you say you will not now appear;
You do not judge my coming is so near;
Then like the former you will come too late,
And, like the corpse, you all will meet your fate;
For when the Bridegroom he is at the door,
It is too late to say I'm welcome there;
For if before you will not welcome ME,
Just like the corpse my welcome you shall see;
That is in silence, like a dying friend,
And so you'll find I tell you now your end.
If you in unbelief do linger here,
Just like the corpse my coming will appear;
For as the sickness in that man was found,
Just so my Spirit is in every sound;
And as the hand of death was near his friend,
Just so you'll find I surely shall descend;
And those that do not judge ME now so near,
Will find the corpse to meet ME at the door;
That is, my coming it will be the same.
Judge as you will, these shadows never came
But by permission, as they came from ME,
That in the end the substance all might see.

" And now unto the purpose I shall come,
And bring the substance now unto your home;
And in thy mother I will place thee here,
And with the dying friend myself compare;
And with thy uncle I shall place the land.
Observe the history now, and understand,
That as a sister to your land appears,
Thou'rt writing letters to thy brethren here,
To tell them plainly I did so descend,
And by thy hand I'm warning every friend,
That as the sickness in the man appear'd,
Just so I'm sick till I the whole have clear'd;
Sick of men's sufferings I am come of late;
Sick of their sins for to bring on their fate;
Sick of the folly I see in mankind;
Sick of the fever that ris'th in thy mind,
As no physician seeks thy wound to cure;
I know thy burthen's more than thou canst bear,

Did I not take from thee part of the load;
For by thy sorrows thou dost wound thy Lord.

" So all together this doth sicken ME,
And with the dying friend compar'd might be;
And so the warning I have given here.
But now the mystery I'll begin to clear:
If that the warning now my friends don't take,
Just like the corpse my coming now will break,
And all my death I'll lay before your view;
For like the corpse 'twill be unto the Jews;
For like thy uncle they have slighted ME,
And not believ'd that I for them did die;
But now I warn them all for to appear,
And then my corpse shall meet them at the door.
This is a mystery thou dost not understand,
How they will meet my corpse by my command;
For when the Jews I warn them to appear,
Perhaps they'll think some wounded friend is here;
Or some disorder, man may easy cure,
And say they'll come and judge some friend is here;
For as thou call'st them, they'll judge it is a friend;
But then they'll come my funeral to attend;
That is, my death and sufferings they will see,
And be convinc'd that it is surely ME
That now doth warn them of my sickness here;
And like the corpse it will to them appear;
For all my death I'll lay before their view—
My friends like bearers every truth will shew;
And then the hearts of many I shall wound,
And like thy uncle they shall hear the sound,
And so dejected they will turn away,
And soon in grief they'll cross the raging sea,
To warn their friends of every truth they know;
'Tis plain I dy'd for them, the truth is so.

" And so the bread is on the waters cast;
And like thy uncle now the Jews will burst;
Because my death will unto them appear,
And like thy uncle's dying friend compare.
So of the Jews I've told thee now their end:
Deep are the lines that in thy history's penn'd;
But to the Gentiles: if they backward come,
I'll shew their end, as thou dost now go on.

" So for the present I shall end it here—
Let Jews and Gentiles now begin to fear;

Lest they stand out too long in unbelief;
Then in the end they'll find thy uncle's grief:
For if the Gentiles judge I'm not so nigh
As he did judge his friend, pronounc'd to die,
Was not so hasty, they'll find their mistake,
And in the end their grief like his will break—
" We ne'er did tend him in his sickness here,
" Nor for his coming did we once prepare,
" But like the corpse it all is to our view"—
A sudden shock will Jews and Gentiles know,
That do not judge the coming of their Lord,
And how my Spirit has to you occurr'd—
Wide wandering through the world, not entertain'd,
And when in prison stones for bread you send.

" And thus my Spirit is to man apply'd—
My friend receiv'd: now the field is wide,
As in the Spirit I do now appear;
And in the Spirit I am wounded here,
To see my friend to suffer for my sake;
And in the end I've many friends will break
As much distress'd as did thy uncle here—
" Conscience condemn'd us; how shall we appear,
" As we stood out so long in unbelief!
" We see too late, which heighten'd all our grief,
" To see the sorrows of our dying friend;
" Then how the funeral shall we now attend?"
This is a mystery conceal'd from all:
But mark, your sister gives you now the call,
That you will find is deep in every line;
And from this parable then you will find,
That deep's the warning I have given to all.
Let Jews and Gentiles now observe the call;
Lest, like thy uncle, they do find the end,
And come too late to see a dying friend.
But on the waters now your bread is cast;
And like the waters many eyes will burst;
Because they know they did forsake my friends;
Then how my funeral will they now attend?
Because my funeral I shall place in thee;
And in the end a mystery all will see.

" So here's a parable goes deep for all,
And in the next the sinners I shall call,
Who like the atheists now do mock the Lord;
His love nor anger they do not regard.
So here's the second parable for man;
And in the third the fatal die must come."

Here I shall proceed a little further, to shew my readers how I was taught, from my early age; the Lord is the same to-day, yesterday, and for ever, as I was instructed from my mother, whose earnest prayers were for her children, before they were born, that they might be like Samuel, to wait on the Lord, and like Timothy to seek him in their youth. I heard her repeat these words concerning me: She said, "she had great faith, great comfort, and great promises made to her in prayer for me, before I was born, and ever since; and if I was a wrestling Jacob, I should be a prevailing Israel." And I remember her saying these words, "Joanna, my dear child! mayest thou be a mo-"ther in Israel." These things I never understood further than that they applied to my own salvation, and I pondered them deep in my heart.

I shall leave particulars, and come to the death of a neighbour, who sunk deeply in my mind and heart, before I was 15 years of age. The man was a professed atheist. The night before he died, his wife requested my mother would permit one of her daughters to stay up by him; and she sent me. At midnight the room shook as though it had been shaken by thunder. The dying man rose up in his bed, and spake, with a voice most dreadful, "there is a great black dog down in the window." I went to compose him; but the dying man replied with more fury, "you think I am light, but I am not; I tell you the devil is there." This shocked my very heart and soul; the bed shook under him, and the man trembled with great fear. It is impossible to pen what I felt. This continued an hour, and then all was hushed to silence. I do not remember, in all this time, that he once called on the Lord to have

mercy upon him. This made a deep impression on my mind and heart, and made me fear sin more than death. Weighty were my mother's words to me concerning him.

I shall leave other particulars, and come to my mother's death, which happened a few years after. The night before my mother died, I heard something in her throat. I asked what was the matter? She answered, "My dear child! don't you hear the rattle is upon me?" It shocked me to the heart. I asked her if she was in any pain? She answered, "no my dear child!

"Jesus can make a dying bed
"As sweet as downy pillows are,
"While on his breast I lay my head,
"And breathe my life out sweetly there."

At these words I was almost death-struck myself, to think I should lose so good a parent. I went and called my sister; and we both sat by her side till morning; when thinking our mother was better, we went down about our dairy work, and left a neighbour to sit by her, not supposing her end was so near. At eight in the morning (about an hour after we left her) she said to Mrs. Ven, her time was but short and rejoiced in the hour of death. "As to my children, said she, I must leave them to the Lord; but tell Joanna to come up to me." I immediately obeyed her summons; but the doctor having been there just before, and not conceiving her death so nigh, my sister tarried to finish her butter, and I went up alone. When I came, she took me by the hand, and said, "My dear child! stand here, and learn to die; live in Christ, for to die in him is great gain. What profit would all

the world be to me now, if I had it to leave to you, and I myself was lost? You are a maid of lively spirits and great courage; let your courage be strong in the Lord; cast all thy care on him, for he careth for thee; commit all thy ways unto the Lord, as he will direct thy goings; and the blessing of God be with thee, my dear child!" then fastening her dying hand in mine, she tried to utter more words; and my father and sister entering the room just as she had done addressing me, she endeavoured to speak to them, but her voice failed her, and she fell asleep in the Lord with her dying hand closed in mine. It is fruitless to pen what we all felt on so sudden a change in my mother, as she had not been long ill, and no one had reason to judge her dissolution so near.

My mother's dying words so strongly impressed my mind, that, reflecting on the different shapes I had seen death, in the man, and in my mother, it made me weary heaven with prayers, to have some assurance; which were increased, till at length I was powerfully questioned, "What is thy petition, and what is thy request?" I replied, Lord, thou knowest; a new heart. I was answered, "A new heart I will give thee, and a new spirit I will put within thee; I will write my laws upon thy heart, and I will put my Spirit in thy inner parts, so that thou shalt have the Spirit of God to bear witness with thy spirit, that thou art a child of God, whereby thou shalt cry Abba, Father, my Lord, and my God." At these words my fears vanished; I began to rejoice in the God of my salvation, and began to have a lively and strong faith in the Lord; and shortly after I was put to the trial of my faith; as I was inwardly told what would happen concerning my father, which

my father thought madness in me to believe; and asked me, if I thought the Lord would work miracles, as he did for the children of Israel? I said, the Lord was as well able to do it now, as then; while some put their trust in chariots and others in horses, let Israel trust in the God of their salvation:

"Through him the weak confound the strong,
" And crush their haughty foes;
" And so thou quell'st the heathen's tongue,
" That thee and thine oppose."

My father thought my faith presumptuous; but when he saw the Lord had done perfectly as I had related, before the week was at an end, he bursted into tears, and said, "Joanna, my dear child! if I had faith like unto thee, I could freely consent to be burnt in the flames. As the spirit of Elijah fell upon Elisha, so has the spirit of thy mother fell upon thee. God hath revealed it unto thee; thou art taught of God, and not of man." I shall forbear descending to particulars, and proceed to relate a singular circumstance that happened some years after.

Having a desire to go abroad, I left my father's home, and got a situation in a gentleman's family, where my life was rendered miserable by a wicked footman, who finding his base arts ineffectual, studied nothing but revenge. I therefore thought it dangerous to abide in the house. On a Sunday, as I was in a field, bathed in tears, devout in prayers, looking towards heaven, and earnestly supplicating my deliverance, I repeated these words:

From this sad prison set me free,
And dangerous days to frame,
Lord! thou wilt sure deliver me,
And I shall praise thy name,
And holy men will join with me
Thy praises to proclaim.

As soon as I had finished these lines, I was answered, "Thou shall not spend another sabbath in this house." I went in very cheerful, relying on the words. The footman, who always followed me as close as a shadow, complained of my absence, and said I was never in house like other servants. I smiled at his malice, and observed to him, that I hoped the next servant would please them better, for I should leave them soon. I went up-stairs in prayer to the Lord to direct me. This was on Sunday evening. The Tuesday following the house-keeper came out in the dairy where I was, and, with tears flowing from her eyes, informed me that there was a maid come in my place, and that I was to go to-morrow, it being the gentleman's custom never to allow servants any warning. The reason of my being turned away was through the false insinuations of the footman; who, finding all his vile purposes baffled, pursuaded my master I was growing mad. About five years after, through the extravagance of this same footman and the rest of the servants, and partly by his own misconduct, the same gentleman became a bankrupt, lost his senses thereby, and was sent to Bedlam, leaving behind him a wife, not 30 years of age, and four small children, to lament his misfortunes. I never heard what became of the footman; but some of the other servants are now vagabonds. The housekeeper was heard to exclaim, just after she had given me notice to quit, "My God! what is my master about? he has

this day discharged the best servant in his house." My readers will hereafter discover my reasons for putting these incidents in print.

From my last place, I repaired to a friend's house at Fairmile, a religious good family, with whom my mother had been acquainted, and tarried with them two days. I nad intended going to the west of Devon, to see my sister; but, as I was proceeding towards Exeter, meditating and praying that the Lord would direct me where to go, I was instructed to go into Exeter, to ask for some cakes at a huckster's shop, and there I should be directed where to go. I pursued my journey accordingly; and when I came into Exeter I applied to a huckster's shop for some cakes. The mistress of the shop knew me, and asked if I was not Mr. Southcott's daughter of Gittisham? I said my name was Southcott, but marvelled how she knew me, not having the pleasure of knowing her. She said she knew me by my father and mother, as she had lived housekeeper in a gentleman's family, whose ground joined my father's. She requested me to sit, and we entered into conversation. I asked if places were plenty in Exeter? She said she believed not; she knew of none. I then became sorrowful, meditating to myself how I should be deceived, as I never was before, since my faith was so strong in the Lord. As I was thus reflecting with myself, a woman came into the shop, and the mistress asked her if she knew of any place? because if you do, continued she, here is a woman, of a creditable family, whose parents I well know to be worthy, good people, in want of a situation. The woman made for answer, that she was at a house last Tuesday, the master and mistress of which inquired of her,

if she knew of a servant? I thought to myself, that was the identical day on which I left 'Squire ———'s house. I inquired of her their characters. She gave the master a very good one, and said there was no man but him in the house. I thought to myself, that was the place the Lord had prepared for me; so I went and offered, was accepted, went there the week following, and remained in the family near five years. But here I shall drop my history for the present, as it would be a field too large to enter into the mysteries of my being sent into that house. But what ye know not now, ye will know hereafter.

I shall now come to the explanation of the death of the Atheist, and the death of my Mother; for these things were shewed to me, to convince mankind hereafter, that those who will not believe that there is a God in this life, will most assuredly find a devil in their death, as he did.

The Beginning of the 3d Parable.

"Then now the third doth unto thee appear,—
Thy neighbour's death so shocking in thy ear.
He liv'd a stranger to ME all his days;
He judg'd no God, nor thought upon his ways.
Thou say'st an atheist he spent all his life;
And like the husband was, thou know'st, the wife;
For so they liv'd, and so they perfect dy'd;
At last in agonies the husband cry'd.
When on his death-bed, and his hour drew near,
It was my wisdom for to have thee there;
For well I knew the days were nigh at hand,
That all these shadows must come in your land;

For as the types of every thing are here,
Just to the substance will to all appear.
At twelve at night thou say'st the room did shake,
And great confusion from thy neighbour broke,
With voice most dreadful he did thee alarm,
And saw the fiend that thou didst not discern,
Which like a dog did first to him appear,
His senses strong, and saw the devil there.
He saw thy folly for to judge him light;
But well I know he saw the every sight.
It was the devil that did shake the room,
And for his prey he certainly was come;
But by my angels I had guarded thee,
A sight so dreadful they'd not let thee see.
But oh! the following night hadst thou been there,
A voice more dreadful thou would'st surely hear.
And yet all this did not his friends awake;
His wife nor sons did not their vice forsake.
Thou say'st on God that he ne'er did call;
No, no; that name was buried from them all;
He liv'd a heathen, and a heathen dy'd,
And to the heathens now must be apply'd:
For many heathens now are in your land,
Who judge no God, nor do they understand
That unto Satan they give every will;
But now's the time all such he'll surely chill;
For now the midnight-hour is coming near,
That all such heathens may begin to fear;
For Satan's fury now is coming on,
And fast you'll find he'll shake the hearts of men,
That to his spirit they themselves do bind;
A midnight-hour is coming they will find,
That he will surely shake their house of clay,
And like the dying man will thousands say,
" In every shape I see the devil there."—

" For now the midnight-hour will come for all
That on the Lord for mercy will not call:
The midnight-hour for all is nigh at hand;
Then like the dying man will trembling sinners stand;
For now the hour of death is coming near,—
The death of Sin and Satan will appear
Much like a greedy dog to get his prey,
Or in his shape his own for to convey
Unto his kingdom; there they all must dwell
Until I come to rescue death and hell;
For death and hell must then give up their dead,
Then earth's foundation newly will be laid.

But if your backs are brass, and sinews here
Are made of iron, that you do not fear
To see that prison till the judgment-day,
And Satan's fetters do not frighten ye;
Then on the Lord I know you will not call,
Till Satan comes to bring that fear on all,
And your repentance then will come too late,
When in your prison you will meet your fate,
And see the fiend, whose ways you like so well.
And to all nations now this thing I tell;
That as the midnight-hour did then appear,
The dying man, a neighbour, that is here,
So will the midnight-hour for all come on,
That trembling voices be in every land;
For Satan's roving like a beast of prey,
And like a dog he steals my sheep away,
And like himself in every shape appear.
And now the midnight-hour for all is near,
Who unto Satan do their spirits bind,
Who fear no God, nor keep him in their mind;
Then sure the devil he will make them fear,
If God cannot; and now I warn you here,
The midnight-hour for all is nigh at hand,
When like the dying man you'll trembling stand.

" But if your God you now begin to fear,
You need not tremble when his hand is near;
But if the fear of God you cast away,
The midnight-hour doth close before you lie:
For like the dying man all lands will shake,
And fast confusion on you all will break.

" So mark the caution I have given to all,
And as the shadows will the substance fall.
So in the history you must weigh all deep;
I've shew'd the end how all things they will break,
And now these dangers you will not come near;
If you fear God, the other you need not fear.
To fear the Lord I'd have you all begin,
Or Satan's fury soon his fears will bring;
And like the room the earth will surely shake,
And Satan's fury fast upon you break.
So if your fears you banish all at first,
I tell you in the end they all will burst;
For as the history doth to all appear,
Just so you'll find the end of all is near.
So now these trifling shadows weigh them deep,
For so the substance unto all will break."

The following is the 4th Parable, of my Mother's Death:

" Now from thy mother here's a line for all:
She had no fear when I her life did call;
But yet her God she feared all her days,
And in her death she gave him every praise,
And all her children did commit to me.
Now here's the different masters, let men see;
The one with pleasure did her Lord behold;
The other saw his god, and soon turn'd cold;
That is, his heart was chill'd with every sight;
The other dy'd with triumph and delight.
And in this manner soon your lands will burst.
And now like Moses here the words are plac'd;
For good and evil now I set before,
Chuse which you will, and let your fears be o'er;
For if you say you now will chuse the good;
You need not fear; you all will shun the bad;
And like thy mother thou wilt find a friend,
That will protect thee safe unto the end;
But if the evil you say you will chuse,
And all the good you say you will refuse;
My love nor anger you say you'll not fear;
Then like the dying man you may take care;
Because your fears will meet you in one day,
To see your leader, trembling then you'll lie,
And then your fears they will come once for all—
O England! England! hear thy every call:
For as that peace possess'd thy mother's breast,
And in my bosom she composed her rest;
So shall my friends, that do rely on ME;
As peaceful mansions each of them shall see;
Then all their children they'll commit to ME.
And now her dying words I'll answer thee:
Thy mother's faith it unto thee was known,
But in this history not one quarter's shewn;
But from the faith that thou hast written here,
Her brother's death I'll now together clear.
She for her children all alike did pray,
That from the womb they might be born of ME.

" But here's a mystery, none do understand—
It is by heirship comes your every land;

Then as through heirship it doth all appear,
The fourth daughter now must be the heir,
Since all the other three are surely dead,
To whom as heirs the promise it was made.
To Sarah first the promise it was given,
That all her children should be heirs of heaven:
It was in Isaac all the earth I bless'd,
And all believers are like Isaac plac'd.
So here's the first that did assume the heir,
To whom the promis'd land was given there.
Now to the second heir of course I come,
And that is Esther must to all be known;
Who, when her brethren were design'd to die
Upon a gallows, built by Haman high,
Esther, their sister, then did so appear,
To free her brethren, as an heiress there,
And the king's favour she for them did gain,
So half his kingdom she did then obtain.
And here the royal sceptre it was plac'd,
She freed her people; and the die was cast
To fall on Haman, who sought to destroy
Her every brethren, they might not enjoy
The promis'd blessing they were to obtain;
But yet by Esther they the promise gain'd.
So now I've shewn to you the second heir,
That did in Esther to the Jews appear;
Then now I tell you I'll come to the third:
You know to David was the promise made,
That from his house there surely should appear
An heiress then to bring the perfect heir,
That after him the sceptre he should sway.—
Ye men of learning judge what I do say;
For if the HEIRESS did from him appear,
You all do know the SON must be the HEIR;
And kings their crowns must cast before my feet,
And at my cross you must my kindgdom meet.
Therefore my judge did write, my destiny
In Hebrew, Greek, and Latin did appear;
And Hebrew, Greek, and Latin you see here,
That is too high for you to understand;
Few men have learning all this to command;
For just like children you do all appear,
That Hebrew, Greek, and Latin, cannot clear,
No more by learning can you clear the whole—
But know the sword went through the woman's soul.

" Then now the mystery you may all see clear,
A father's anger doth cut off the heir;

That is, to cut the entail from all his land,
And then another heir he doth command.
Then as a father I have done the same,
And from the Gentiles now the heir must come;
And let the generations to appear,
The third and fourth are pronounced here,
Where I shall end my blessing or my curse,
And here you'll find that every die is cast;
For all will find the heiress now is come—
Look to my Gospel, and you may discern
The barren womb doth to you all appear;
And those that do believe, will bless her here;
For more than Esther she stood out for all;
And now, ye fools, if you can't see your call,
Then sure the generations must be come
That every fatal woe must fall thereon.
For SEVEN CHILDREN they are here apply'd,
That I shall give unto the world so wide.
The first a SON, whom I shall call an heir,
And so the elder brother did appear;
Then FOUR DAUGHTERS after him did come,
And the three first I have pronounc'd as dead;
Then sure the FOURTH must the heirship plead.
But yet thou say'st thou dost not understand
How ever a woman can possess the land,
While that her elder brother doth remain;
But I've compar'd him to thy brother slain.
Thou know'st thy brother ne'er possess'd his land;
Yet as an heir he certainly doth stand.
But here the woman I pronounce the heir;
Then sure in thee the fourth doth now appear.
Two brethren after thee thou know'st did come;
Thou know'st, a Joseph, and thou know'st, a John;
The one is living, but the other dead;
And so the Jews and Gentiles now are led;
For sure like dead men do the Jews appear,
But many living in the Gentiles are,
Though like thy brother they do not know
A Joseph's words do from the Gentiles flow.
Thou know'st thy brother said he knew not thee,
But was surpris'd when he thy face did see;
But after that he did thee sure deny—
He had no sister that could prophesy;
And many brothers thou hast got the same,
And that's the way thy brother's prison came;
Because in anger I did hate the man,
To judge by all he was impos'd upon.

And as thy brother did deny thee there,
So I made man deny his every prayer;
Thus if thy brethren do thee now deny,
I tell them all they'll feel a Joseph's cry.

" So now let men of learning weigh it deep,
Lest in a prison they like Joseph weep.
But here's a mystery none do understand,
Until the history further comes to hand.
But here's a Hannah that obtain'd by prayer,
And for the Gentiles now has got an heir,
For to possess the promise first was made,
The woman's seed to bruise the serpent's head."

Here I have cut short my history, to publish a singular circumstance that happened some time in the month of August last, which is as follows:

A gentleman came to me from Liverpool, who said he had been ordered by the Spirit to come to Exeter, to know the truth concerning me. He began by telling me a most remarkably strange dream. I asked him if he had no other business here, but to me? He said he came on purpose, and that his name was Peter Morrison, of Liverpool. I looked on this as madness; and having no recollection of my being ever warned of such strange occurrence, gave but little credit to his being sent by the Lord; as I thought the Lord would have warned me of his coming. I pitied the man in my heart, and invited him to come and drink tea with me in the afternoon; of which he accepted, and I entertained him at a friend's house, where we made him

stay supper and spend the evening. I was astonished at his understanding, and found him a person of sound judgment, and not the least inclined to madness. Myself and friends heard him with pleasure, and wished to have more of his company; but his saying he was ordered by the Spirit to come near three hundred miles to know the truth concerning me, was a stumbling-block unto me, as I judged I should have been warned myself. My friend gave him an invitation at her house the next day; but jealousy kept me from pressing him to stay any longer than his own inclination led him. He said he did not know whether he should tarry or not; so I gave him up to his own directions.

In the night, as I lay in my bed, I was ordered to call to my remembrance the words that were said to me in 1795, "I should know what Spirit led me, when the Lord should send L——— unto me." By this I understood a reverend gentleman, whom I had been writing to, from 1793 to 1795. And it was said to me in my writings, I should know the Spirit when L——— did come, and say I had warned him in a midnight dream,

> And he to Exeter must surely go
> Unto Joanna, every truth to know.

This I wrote and sealed up in 1795, with many more words I do not remember; but these words have always been running in my mind, that my writings would never be proved before L——— was warned, and came to me. But when it was brought to my remembrance in my bed, that this was

the L——— the Lord meant, I marvelled at his bearing a different name. I was answered, I should remember Paul and Peter were called Saul and Simon: the Lord gave men different names. This made me restless and uneasy all the night. In the morning I arose early, and went to the inn, to inquire for him; when, to my sorrow, I found he was gone. My heart felt loaded with grief, because I had not constrained him to abide with us a few days. I acquainted all my friends that I had reason to think the Lord had sent him. So we all began to reflect on ourselves, that we had not constrained him to abide with us a few days, without being at an inn. But all our repentance came too late; and I could not forgive myself that I had not entreated him to tarry longer, as I had many deep and weighty things to lay before him, which jealousy prevented my doing, thinking he might be a spy, and that curiosity, not the Lord, had sent him; for I am jealous of men, as well as of devils, fearing I might be deceived; as I am of a fearful make; but when I was convinced the Lord had sent him, my heart and soul were wounded within me. I was ordered to write out the manner of his coming, and it was answered me in the following manner.

> "Now this mystery I will answer,
> If thou canst not see it plain;
> Jahovah is thy master,
> I shall shew it from the name.
> Did Peter here to thee appear?
> And was the journey long?
> The length of it he did not fear;
> That length to thee he came.
> Then let the L. go for the Lord,
> Then Peter's love did reach
> To join you all with one accord,
> His brethren to beseech

That they would see the mystery,
And every sign see clear;
Now in the volume it must go
To warn men far and near.
I am not trifling now with man;
His journey's not in vain;
For if his love did reach so long,
The Lord will this maintain,
That it was I, who dwell on high,
Did surely send the man;
And many things from ninety-five
Are now unto thee come:
For this is now the L. I mean,
That must to thee appear;
And from the length I shall contend
The Lord did send him here.
For now I'll prove a Peter's love
Did launch into the deep;
The boisterous waves from Satan came,
And made my Peter sink.
For what he came it was unknown;
The mysteries are behind;
And like a bird is Peter flown,
For to distress thy mind.
Then I'll appear to answer here,
Men's hearts will grieve the same,
When that my supper doth appear,
Who do not know my name.
It was his name that thee deceiv'd;
For had his name been L ——,
It would have soon thy heart inflam'd,
And would thy friend beseech
With thee to stay another day,
And would'st not let him go;
But this brought on thy jealousy,
A name thou dost not know.
For this to man must deeply come,
As thousands are the same;
They ne'er discern how I do warn,
Nor do they know my name:
That when I come, it must be known,
My Spirit must appear,
And must be in the woman's form,
And let the stars appear;
And then you'll see the mystery,
How I shall all explain.
The fiery serpent now I'll clear,
And shew the vision plain."

Mr. Morrison's VISION,

AS RELATED BY HIMSELF.

Mr. Morrison told me, that being on a journey, which the Lord had sent him, as he was travelling over a common of great length, at the close of day, there appeared to him a fiery serpent, with a large body of fire turning himself in different forms, and apparently twisting his head round his body to rear up his head. That it being dark, and having no company, he grew afraid; when lifting up his heart and thoughts to the Lord, his courage began to come, and he had fortitude to bid the serpent to go behind him; which it did, and he lost it soon after. There was also a sword presented to the side of his face, as a body of fire or gold. He saw the handle come before his face, and two amazingly large stars rested on each side of the point of the sword, working for some time in different colours, and at length disappeared. He shewed me the chapters where he opened to in the Bible: the explanation of which I shall give to my readers hereafter, and proceed to the solution of the serpent and the sword.

"The fiery serpent is the devil, who will appear in a body of fire amongst mankind, with every art, and every shape: he will now twist and work himself to inflame the hearts of men, and fill my friends with fear; but these fears will

vanish, if men, by faith, trust in ME. It is not the darkness that has covered the earth, nor the gross darkness the hearts of the people; one part of them shall frighten the other part; for Satan must get behind them; and the sword of the Lord shall go before them, and by them, to protect them. For as the sword was held by his side, so shall my sword defend them from all dangers; and as the two stars that were on the top of the sword are my two great witnesses, such are the morning and the evening star; and now they are both risen together, be assured the day is far spent, and so shortened that it is near its decline; so that the evening star will appear before the morning star disappears. Then judge how your days are shortened, and to what a span they are come. Now compare my Gospel together: "I was hungry, and ye gave ME no "meat; thirsty, and ye gave ME no drink; in "prison, and ye visited ME not: as much as ye "did it not unto the least of these my disciples, "ye did it not unto ME."

"For by my Spirit I'm imprison'd here—
Wide wandering through the world my friends appear,
And yet I see but few do entertain;
And of their coldness thou dost now complain;
But still reflection in thy heart doth burn.
And now this warning I do give to man:
If they, like thee, in jealousy appear,
When 'tis too late, like thee, they'll see more clear,
That it is I that doth direct thy hand,
And their mistake is by the name that stands.

"For now my second coming doth appear
First in a woman is a mystery here,
That men are stumbled, and like thee become,
To find ME present in the woman's form.
The time nor fulness no man doth discern;
To find a woman in the room of man,
Is just like thee when Morrison to thee came:

And 'twas the name alone that stumbled thee;
Had it been L—— the calling thou would'st see;
To say the calling surely was from heaven,
It was fulfill'd, to thee the words were given.

"But now to reason I shall sure begin;
The truth of thee had all to L—— been seen;
Then sure I need not warn him to appear
To see the truth of what he knew before;
And if he judg'd it all an idle dream,
I need not warn him for to see more plain;
Because the truths are all before his view,
And if I warn him, can he say 'tis true?
If Satan like an angel came to thee,
Then like an angel he may come to he;
And so alike you both may be deceiv'd;
And shall I warn a man so wrong believ'd?
I ask what use such warning would appear?
Then now the mysteries I'll begin to clear:
This was the very L—— I said would come,
And the first thing he told thee was his dream,
That in thy memory thou hast now forgot,
And every mystery's beyond thy thought;
And so is all beyond the thought of man—
But let the sword and stars together come;
Because the sword you'll find it is my word,
And the two stars upon the glittering sword,
It is the morning star that doth appear,
And in the evening star doth now shine clear;
And now together both you see are met,
The days are shorten'd, and the truth is great.
If in the woman I arise to shine,
You all must know the days are near decline.
And here's a mystery deep for man,
As L—— and Morrison, different names did come;
For Morrison told what I said before,
'Twas but the name that made thee for to err.
And now my second coming is the same,
The Holy Ghost, the Comforter, is come;
And now my Father's words I'll surely clear;
He said a helpmate he'd for man prepare,
That in the end she should complete his bliss;
And can my Father's just decrees e'er miss?
No—earth and hell may now combine in vain;
The fiery serpent may in man contain;
But soon you'll find my glittering sword appear,
And the two stars upon the top see clear,

That at my coming I'll the woman free—
She cast her blame on Satan; not on ME;
Then sure upon her I'll not cast the blame.
But now my Father's promise I shall claim,
To make the serpent now to lick the dust,
And above all men to receive his curse.
And as the serpent first did bruise my heel,
The fatal sword went through the woman's soul;
The day of vengeance then was in my heart,
To turn the sword that he should feel the dart;
So he may burn and twist himself in vain;
Upon the sword the glittering stars were plain.
The woman pleads my promise to fulfil;
Then here's the evening star, judge as you will;
But 'tis the morning star must in her rise,
And by his sword be plac'd before your eyes.
'Tis I must conquer as the woman's friend;
And by my sword I'll make the foe to bend.

" Now, from the manner all the stars are plac'd,
I'll bring the mystery to the human race.
The day-light with the morning star appears,
And the sun-rising then you know is near;
Then sure the sun must govern first the day,
For man to see his true and perfect way.
But that perfection man doth not obtain,
Which plainly shews the sun hath shone in vain;
Therefore the darkness covers now the earth,
And man goes back from whence he first had birth;
That is, I say, created all anew;
And bring the woman now before his view;
That as the evening star doth now appear,
The day's declining and the night is near;
Then see what stars will now arise to shine,
The sun be darken'd, and the moon decline;
Because the sun is now in darkness set,
And it is gone beyond your every thought;
And as the moon's declin'd, and it is gone,
The stars are left to govern then alone;
And from the stars you gather all your light,
No moon at all, you'll find there is a night
Wherein the moon doth not appear at all,
Which plainly proves to man the devil's fall.
The sun is stedfast, and the stars the same,
In deep philosophy these things I name;
Because the moon doth never stedfast stand,
Which is a sure and certain sign for man,

That Satan's kingdom it must pass away,
And like the moon it certain must decay,
Until you find there is no moon at all.
That sign is fix'd to prove the devil's fall;
And now the moon it must be turn'd to blood,
And in the woman know the type hath stood.

" So here's a mystery stands deep for man—
The cleansing blood doth from the woman come;
And when the moon is turned into blood,
Then all are wash'd in that heavenly flood;
And then my Father you no more will blame,
To make the woman; as you said, your shame
Was brought on by her; but you do not know
What light will burst when I the day-light shew;
And then the tree of knowledge you may taste,
The bad is fallen, and the good is plac'd,
That by the woman must be handed down.
Let Jews and Gentiles both come to the sound,
And know the woman was the bone of man;
And now unto Isaiah you must come:
I said a bone of him should not be broke;
I ask the Jews why they their prophet mock?
For if like man I did to them appear,
And of my bone, that was not broken there,
And yet they say that I was but a man;
Then with the Gentiles I'll to reason come;
For as in Adam they say that they dy'd;
Then so in Christ they must he made alive.
Then sure in Adam you say that you fell;
'Twas by the woman, if the truth you tell,
And by the bone was taken then from man.
Then now unto the purpose I shall come,
And your strong reasons let them now appear,
And now the law and gospel you shall clear:
For as you say that you dy'd from his bone,
That was the woman taken then from man;
Then now the same it unto you must come;
And see the bone now taken from his side,
In heart and life must be to you apply'd,
For to take vengeance on her Master's heel,
And all to Satan every heart did feel,
To work by malice then my overthrow,
And to the root she surely cast the blow.
And now the axe is laid unto the tree,
And all that are her foes cut down shall be;
Because this bone it never shall be broke,
And men and devils now may fear the stroke;

For here's the sin against the Holy Ghost,
To say the woman's sentence is not just;
Because the devil they must sure appear,
Or else is friend to wish is kingdom here;
Then to his kingdom I do bid such go,
And then their master they will better know.

" So scribes and pharisees you may appear,
And your hypocrisy I now shall clear:
Pretend your zeal is for the Lord of Hosts,
When your desire is Satan be not cast;
But such hypocrisy I do despise,
And all my friends will say the woman's wise,
And give her credit for a curious head,
If you do judge my Spirit never led;
Then say that justice doth in her appear,
To bruise the serpent's head as promis'd there.
But her desire hath to her husband been,
And 'tis in sorrow now she'll children bring;
But they're deliver'd ere they feel the pain;
But over her, her husband he doth reign,
Or else I tell you she had ne'er went on;
Her faith and fears are all conceal'd from man;
But there is nothing that's conceal'd from ME;
And I let Satan work her jealousy,
To see if she would persevere in lies;
And now no longer shall I here disguise:
I saw the anguish that was in her soul,
And by her friends this hath been seen by all;
Then what impostor can to you appear,
Who hath gone on in sorrow now nine years,
And warn'd of dangers they were nigh at hand?
I warn'd the sword should go from land to land;
I warn'd the scarcity that would appear;
I warn'd the dearth, and you have found things dear;
I warn'd the burthen it would on you come;
I warn'd that discord would be in your land;
I warn'd that peace you would not easy make;
I warn'd your harvests that they stood at stake;
I warn'd your blindness that was in your land;
And now these warnings you may all command;
For every one doth say these truths we feel;
But few do see it; now my friends stand still.
For sure as blind-men you must all appear,
To feel the truth, but cannot see it clear;
A blind-man feels, you know, but cannot see—
O England! England! such blind fools are ye;

And this you know I warn'd you all before;
Then say what beam before your eyes appears.
Ye scribes and pharisees! I tell you plain,
You see the mote, but never see the beam:
For if I suffer Satan to appear
To tell one lie, you all can see it clear;
But if a thousand truths together come,
You feel them all, but cannot them discern.

" Then now together you may all compare,
And now I warn you that the ditch is near;
If that like blind-men you do now go on,
You'll stumble at the noon-day, not the moon;
Because in darkness you can easy see
If that one single lie is told by he.
But now, my Bible let it all appear;
I ask what travail pains could e'er be here?
If every thing appear in a straight line,
No travail pains for man thou e'er could'st find;
For earth and hell may spend their rage in vain;
'Tis but thy fears that makes thee to complain.
I know the greatness of thy very soul;
Was thy faith stedfast thou would'st laugh at all;
For men and devils thou wilt laugh to scorn,
When once thou find'st the Man-Child is but born;
And all thy travail pains thou'lt soon forget
When on thy head my glittering stars do sit;
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'lt pity, others thou wilt scorn;
But thou wilt find that thy revenge is sweet,
To see the serpent fall before thy feet,
And see the glittering 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 form'd;
And more than Adam men will stand amaz'd,
And more than Adam every one 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 thou'st 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 apply'd.
" How could the man upon her cast the blame?
" Was she deceiv'd? then he was just the same;
" And like the woman he might then reply,
" And never cast the blame on God most high.
" But now like Adam we must copy here,
" And give the glory to our Saviour dear:
" For if on God the man did cast the blame,
" Then now from God doth all our glory come.
" So on our Maker we the praise will cast;
" For 'tis from him that all our glory bursts,
" Since now the good fruit he has handed down,
" That on the tree of knowledge then was found;
" And now the knowledge it is in her hand,
" By such writings as we cannot command,
" And seal'd from us what shortly will appear,
" And what all nations have to hope and fear;
" And all our Bibles we see open wide;
" And now in Adam we see how we dy'd;
" And so in Christ we now are made alive.
" For in the woman we dy'd all at first,
" And in the woman now we're brought to Christ;
" That as in Adam is pronounced dead,
" So now in Christ we see our living Head;
" To give the woman, taken from his side,
" May now, like Eve, be unto us apply'd,
" To plead the promise that her Lord did make,
" To send the curse upon the poisonous snake,
" And gave her wisdom for to see it plain,
" He never yet receiv'd such curse as men:
" For men do tremble when they feel the rod;
" The hardened sinners tremble at their God,
" When that the gallows is before their view,
" And Satan's malice makes them tremble too."

" Then surely man feels now the greatest curse;
If this goes on, my promise then must miss;
And this I've given her wisdom to discern,
That she may plead my promises must come,

To make the serpent for to lick the dust;
And in my promises is n w her trust,
That every one of them I'll now fulfil,
And more than man the serpent's heart I'll chill:
And 'tis by wisdom you know how to pray,
And how to plead your words aright to ME;
Then now by wisdom, let my stars appear,
And like the woman plead in fervent prayer,
That all my promises I may now fulfil,
And more than man the serpent's heart to chill.
For as the serpent I compar'd to beast,
And so the devil now with man is cast;
But if the serpent gave the beast a sting,
I ask you which is the greatest sufferer then,
Until that sting from him be taken away?
The beast the greatest sufferer he doth lie.

" And here I tell you all the lines go deep.
The sting of Satan you do all feel it;
Until that sting from man be taken away,
The greatest sufferer now in man doth lie:
The sting of conscience, and the sting of sin,
The fears of hell, do all your sorrows bring;
While Satan triumphs as a traitor here,
No sting of conscience he doth feel or fear;
Because his nature is a poison strong;
And you may marvel, as from heaven he came,
How such a fiery serpent should be there.
This is a mystery I to men shall clear;—
When they together do in judgment sit,
In six days labour I shall all complete.
So if this volume you do but weigh deep,
You'll see my Bible plainly speaks of it.
But as you say the woman's foiled here
In many things, I'll make the mystery clear.
How could her travail pains then e'er come on,
If Satan's arts did not upon her come?
To be delivered she could never cry,
If all from God in a straight line did lie:
Then her deliverance she must wish from ME;
And with my Bible this could not agree;
For then no stars I'd place upon her head,
Nor at her feet could Satan e'er be laid,
If every thing was clear before her view,
And Satan's arts did never her pursue,
And from his power and arts I kept her free,
In pain to be delivered then from ME

Must be the language of her heart and soul;
And such a heart I'd quickly free from all,
And all her prophecies should quickly drop;
She need not cry, nor have no room to hope,
If all the sorrow she hath now gone through
Was but to mourn that she my work must do,
And wish to be delivered from that pain;
I tell you all she should not long complain;
I'd soon give prophecies should stop her hand;
And, to confound her, I'd soon work in man,
That as the six together they did meet,
And by a lying spirits gave it up;
So six more lying spirits should appear,
The twelve together, as they placed were,
And soon confound her in the every sound —
" It is to stop thy folly now we're found
" To meet together, now to please a fool,
" And stop thy madness doth our anger rule,
" That no such folly should go in the land:
" We see no prophecies for to command
" For thou to publish to the world abroad,
" Nor in it can we see the hand of God." —

" So thus together I'd make them to meet,
And by my anger would their anger heat,
To take the burthen thou complain'st of long,
If weary of my labour thou wast come,
And found'st it difficult for to go through,
I say like man, like man I'd surely do.
I'd ne'er keep silence like the other two;
But like the Deacon, every soul should know,
That all thy prayers I surely would turn back;
And then like————every man should act,
To give the warning then for to appear,
And so a fool should meet her folly there;
For to the twelve thou say'st thou'dst give it up;
And by the twelve thy burthen soon should drop,
Till I a heavier burthen brought on thee,
And like this night thy slumber all should be,
That no physician could appear to cure,
And then thy burthen I'd increase much more;
For on thy death-bed thou would'st trembling lie—
My life's a burthen, and afraid to die,
Would be the language of thy heart and soul:
And then such burthen I'd soon brought on all,
That like thy sister daily do complain,
Thou art a burthen to the sons of men;

And in the end the burthen all should see,
Had'st thou complain'd the burthen came from ME.
But well I know what made thee to complain:
The arts of Satan oft have fill'd thy brain,
That in thy writings I let to appear,
And tell thee lies, and fill thy heart with fear.
Then I appear'd in wonders that were true,
And all these mysteries laid before thy view,
Which caus'd a burthen in thy mind and soul,
Thou judg'st one spirit that did tell thee all.
But in thy writings thou dost not discern,
Nor in what manner I to thee did warn,
That if pride ever should arise in thee,
It was by Satan humbled thou should'st be.
And how could Satan ever lower thy pride,
Had I not let him go and thee misled?
And when I saw he'd sunk thee in despair,
I sent my Spirit for to comfort there,
That thou in faith and fear might'st still go on,
And so this burthen still upon thee come;
As like the chapter all thy life appears,
And now the glittering stars will shew thee clear,
That all this calling it did come from heaven,
And unto them shall every truth be given.
For then the mystery thou wilt all see clear—
These are the stars thou sawest in the air
When M—— and W—— did sit down,*
Tir'd with walking, thou know'st both were found;
But thou didst tell them thou must travel on:
Unto the glittering stars thou know'st thou didst come;
And on thy head thou'lt find the stars to shine,
And great's the light they'll give to all mankind:
For these are stars I shew'd thee in the air;
And these are stars that will to thee appear.
And though the darkness it has been in thee,
Wandering alone thou oft has lost thy way;
But now these stars they will arise to shine,
And great's the light they'll give unto mankind,
And great's the light they will give unto all,
But down will twenty-four surely fall,
Who will be present at that very time—
Without the seal they will admittance find;
But not as stars, not named to appear;
It is the seals that every star must clear.

" So in the end all this they'll surely see.
And now remember what I said to thee,

* See the Dream inserted in the following page.

For the disobedience of the first;
They broke the seals; and how can they be plac'd
Ever to come as stars upon thy head?
I'll trust no judges who so wrong do plead,
That Satan's come in any angel's form,
To preach such doctrine as they don't discern:
And those thou ask'dst, and did refuse to come,
If now they do, I'll surely cast out them;
Unless they do repent before too late,
And write to thee before the book is shut.
For the first book thou dost together put
Of this fifth volume, let it to be shut;
That is, the book I bid thee for to seal,
And then the names of all I shall reveal."

On Christmas, in the year 1795, I dreamt, that as Mrs. M. and Mrs. W. and myself were going a journey, I thought it was late in the night, and that they were tired and sat down, saying they could go no further. I told them I would travel on by myself; for I must pursue my journey, I thought I went on the top of a hill, where I saw a parcel of stars in the air, like a flock of birds, which shone amazingly bright; but they were not in the firmament. At this I marvelled, and thought I went back, and related the circumstance to Mrs. M. and Mrs. W. and expressed a wish that they had been with me to see them: when they informed me, that they had seen the stars pass before them. I know not how it was explained to me at that time, but I have shewed you how it is explained to me now.

The last chapter of the Revelation was explained to me, in answer to the words of a

Minister, who from reading that chapter told me he understood from thence, that prophecies must be no more. It was then shewn to me in the following manner, which I was ordered to write out and send to him; but I shall now send it to him in print, as I am ordered to put it in print. So what I say unto one, I say unto you all, who judge the Bible as he did.

Exeter, Aug. 1801.

Rev. Sir,

Now I will come to the Revelation, which you shewed me. As contrary as the Jews took or understood the Law and the Prophets, so wrong have the Gentiles understood the Gospel and the Revelation of St. John. I shall now come to the purport of the words which are misunderstood by the Gentiles. It is written, "Seal not up the sayings of the prophecies of this book:" which signifies the Bible. Then why do men seal them up, as though all was said and finished, and no more prophecies to be added to them, or no revelation to be revealed from them? It is called the Revelation, as a book to be revealed, and not concealed; as a book to be sealed up from man. He that addeth thereto, or taketh therefrom, addeth to himself all the plagues that are therein written.—Now I shall come to the purpose. He that addeth thereto, must add to the Scriptures from his own wisdom, and not assent or consent to the truth of them; then he will add to himself all the plagues that are written therein: and now they are all coming fast on men. Many add to the Scriptures, and prevert them, to their own condemnation. By adding thereto, is to say

things they cannot find scripture-proof for. Now if any man will prove that I have spoken what I cannot bring scripture-proof for, I will give it up. Let men examine my writings, and point out any one passage or page they blame, and if I cannot find scripture-proof for it, then I will resign to man; if not, let them know, the spirit is the Spirit of Jesus, that is not come to seal up the sayings of the book, but to reveal them. He that taketh therefrom will surely take his part out of the book and tree of life; that is, he will take away his part by his unbelief. For the tree of life was preserved for man, guarded with the sword. "Now the sword meaneth the sword of my word, that was given to the serpent; I pronounced him cursed above every living creature; then I must pronounce the devil cursed above every man or woman, which hath not yet taken place; but now the time is at hand when his curse will come upon him, by the promise I made to the woman, her seed should bruise his head; as he bruised his heel, so shall she bruise his head. The promise was given between the woman and the serpent: the promise was given to the woman, that her seed should bruise his head, and so it must end; and he that taketh away that promise, will certainly take away his part out of the bookof life; for on that promise stands your full redemption from the fall. With the woman and the serpent it began, and with the woman and the serpent it must end, when the seed of the woman stands the woman's friend; for let all men know, it was not the seed of man.

"Then why do you the Trinity condemn?
If I in unity did so appear,
The Holy Ghost did unto her appear,
And by that seed produc'd the heavenly Heir.

Then sure the Spirit and the Bride must come
To bring the unity with God and man;
And he that doth this promise take away,
He hath no part in the great mystery;
And he that adds thereto will surely miss,
And on himself will surely bring a curse;
Because he'll add it all another way,
And not believe the promise as it lay.
For the first promise I did give to man,
It was the woman should as helpmate come,
And thereby promis'd to complete his bliss;
And of this promise every one will miss,
That now this promise he will take away,
And bring the plagues that do before him lie.
For now I ask, what promise they can plead?
The Jews did prove their mother was misled;
Then sure as bastards they did all appear;
Then now their Bibles will they now see clear,
Since all their Bibles they have thrown aside,
And all their prophets' words they have deny'd?
For every promise they have took away,
That in the book of life before them lay;
And to themselves they surely add a curse,
And of these promises they all did miss,
As they the Scriptures add another way,
Or to the words they different all did say:
They took their part out of the book of life;
But now I'll come to end their every strife.

"And from your SISTER I shall now begin;
Deep is the shadow of this very thing—
Thou know'st how ——'s in thy writings plac'd,
And though reprov'd, must stand thy JUDGE at last.
And to thy judge thy sister now appeals;
And in this wisdom neither one shall fail;
For it was I that worked on her heart
To write to ——, and I fix'd the dart
To open all thy sister's wounds anew—
I'll bring it to the Gentiles and the Jews;
For I'll indite a letter so for thee,
That to thy judge the Jews shall surely flee,
And to his judgment they shall sure appeal,
And then in judgment —— shall not fail.
But first, I tell thee, he must judge you two,
And after that the Gentile and the Jew
Must sure be judg'd at ——'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'll make so clear, he will know it is I;
My Lord! my God! shall be his every cry;
Because my side shall so to him appear,
And he shall know my Spirit's surely here."

I am now come towards the conclusion of my Fifth Book, which I deferred till I could say, with clear grounds, that the Spirit of the Lord hath visited me. And I now am clear it certainly has, or it never visited any man since earth's foundation was placed; for the same Spirit that inspired men to write the Bible, hath inspired me.

If you look deep into the mysteries of my writings, you will find this year to have been perfectly as I foretold; of which another year will convince you. If you say I speak in mysteries, I will prove the Bible does the same. And now I must call all to your remembrance, to weigh the whole together. Take care you do not fulfil the prophecies you despise, and make good what is concealed from your knowledge under the specks and strokes; if you do, I am witness against you, that you are fulfilling the prophecies you despise. And I ask, why ye despise them? Is it because you put bitter for sweet, and sweet for bitter; good for evil, and evil for good; and love the powers of darkness better than you love one another? For such must be the language of your hearts, if you wish to bring the day of vengeance on yourselves and on one another, sooner than pray the Lord to turn it on the devil, who was

the author of all your sorrows; and now he will be the finisher thereof, if you follow him, and wish for his kingdom.

We have a peace; as I said, the year that began in sorrow would end in joy. And how could it end in joy without a peace? I said we had nothing to fear from invasion by a foreign enemy. Then now take care one of another; as there is a peace, let it be a peace. But I may say, what peace, as long as Satan and his witchcrafts are so many to work in the hearts of men, to bring the day of vengeance on themselves? And you have despised me for placing it on the devil. What madmen are ye! to wish to abide in your chains, which are bound by Satan.

Now let it be known by all men, my prophecies are not ended; nay, scarce begun; though all has happened as I foretold for ten years past; and this year, as I will prove before any man, hath fallen out exactly as published in my books. But you say they are mysteries you cannot find out, and it distracts your senses to look into the mysteries. Then now take care you do not distract the senses one of another, and lay violent hands one on another. O England! O England! England! the axe is laid to the tree, and it must and will be cut down; ye know not the days of your visitation. Will ye fall out one with another, and lay your fury one on the other? Then the midnight-hour is coming for you all, and will burst upon you. I warn you of dangers that now stand before you; for the time is at hand for the fulfilment of all things. "Who is he that cometh from Edom, with dyed garments from Bozrah; that speaketh in righteousness, mighty to save all that trust in him? but of my enemies

I will tread them in mine anger, and trample them in my fury; for the day of vengeance is in my heart, and the year of my redeemed is come. I looked, and there was none to help; I wondered there was none to uphold; therefore my own arm brought salvation unto me, and my fury it upheld me." (Isaiah lxiii.) Then now tremble, all ye nations, and be afraid, all ye people, that put not your trust in the God of your salvation, who is mighty to save, and trod the wine-press for you, that the day of vengeance might not fall on you, but fall on your betrayer, the devil. But will you say, we will not bring it on the devil, but on ourselves? Then now, O man! I will tread down the people in my anger, and make them drunk in my fury, and will bring down their strength to the earth. Therefore now awake, O Zion! put on thy beautiful garments, O Jerusalem! for the year of your redeemed is come. For Zion's sake I will not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness of the Lord goeth forth, or the brightness thereof. For I said, if for a while I defer it, I would face my foes once more."

" For now you say your war is ended;
  Now I say 'tis not begun;
In heaven the armour's now intended,
  Let the Spirit's sword come on.
And now to fight, like men of might,
  And all my armour wear;
For Satan's weapons now will fight—
  What room have we to fear?
I tell you plain, ye sons of men,
  Your fears will fast abound;
The tree is cast, you'll find at last
  The midnight-hour abound.
To save the tree will thousands flee,
  And murder for his sake;
Until you see your destiny,
  The midnight-hour will break:

'Tis Satan's kingdom to possess
  Will kindle soon the war;
And S[illegible] will lose her happiness,
  And shortly will appear,
As mad as Frenchmen e'er have been;
  They are but hush'd asleep.
Then now be wise, take care, O S[illegible]!
  You do not wake and weep,
To utter groans that are unknown—
  Your hearts are known to ME;
The day of vengeance now is come,
  And on your heads must be.
I tell you all, it so will fall,
  If you bring it on man,
And do not cast the enemy,
  As I have laid my plan.
To place his curse above all beast,
  You must that promise claim,
To make the serpent lick the dust;
  The woman's cause maintain,
That she is just to have him cast,
  And see her promise clear;
The day of vengeance comes at last,
  That man may hope and fear.
For if you say another way,
  The woman is not right;
The heads of men you'll break in twain,
  And so you'll take your flight,
Till houses desolate you'll find,
  If you go on this way.
The warning's deep to all mankind;
  See how the tree did lie:
Between two men the tree was seen,
  Which kindled soon the strife,
And brought the fatal death to one,
  The other fled for life,
Who said the writings were too high,
  Men's senses for to drown;
But let him know the blow was nigh,
  That took the life of man.
And so men's lives away you'll take,
  If you go on this way;
The midnight-hour you'll find will break,
  And you in grief will lie;
If you go on to cast on man
  The day of vengeance here;
But the first blow, you all shall know,
  Th' Offender now shall clear,

If he relent and doth repent
  The folly he hath done.
'Tis he that gives the first offence—
  To reason now I'll come:
Because offences I forbid,
  And know offence was there;
'Tis the first blow that then was laid,
  Must set th' offender clear.
So now the trembling prisoner see,
  Which I'll compare to man;
The other dy'd about the tree,
  By claiming it his own.
So here's the type, and it goes deep;
  My Bible stands the same—
The day of vengeance in my heart
  For Satan is and man.
To tell you plain, ye sons of men,
  If you dispute it here,
Your heads you all will break in twain,
  And like the other fear;
But if you say another way,
  "We all will give it up;
"'Tis Satan did us all betray,
  "And so the tree must drop."
But if as men you will contend,
  I say, to part the tree,
Your heads you'll surely break in twain,
  And like the other flee.
To give it up the tree must drop,
  For I shall cut it down;
And fatal 'tis for to dispute,
  The end will so be found.
So here you see a mystery,
  A parable for man;
And perfect so the end will be,
  And so my Bible stands."

Now I shall explain what the parable was between A and B, who quarrelled about a tree that grew betwixt their lands. A contended it was his property, and B insisted it was his. At length B proposed dividing it, but A refused. Then B said he would give it to him, of which A would not accept, conceiving it his own. Words then

ensued, and A struck B with a bridle, which violently provoking the latter, he unfortunately struck A on the head, which proved fatal. B fearing to be apprehended, fled at midnight to the house where I was, and alarmed the family. This news, being brought to me at midnight, was deeply explained to me—So the midnight hour would break for mockers; B having been a great mocker of my writings; but as this was temporal, it is spiritualized to me. The tree represents the devil; for it is written, when the axe is laid to the tree, it must be cut down. As it is a type of men and devils, the dispute will be on whom it must fall. If they will not give it up, the woman's right to cast it to the devil, they will bring it on themselves, and distract more families by their words, than they have done by their blows. I shall answer all disputants, by deciding to which of the two the tree belonged.

"For as you say you do not know,
As it between their lands did grow;
Then fully I will answer here,
The day of vengeance now is near.
For like the tree it now doth stand
Between the serpent and the man;
And this the woman must decide,
The way she fell and was betray'd,
And how she did draw in the man,
Must be decided by her hand;
And by her hand it doth appear
The day of vengeance now is clear
To cast it on the serpent's head,
And make him prove the words he said,
That they as gods should now appear,
And good from evil discern clear."

My Sixth Book will treat chiefly of the Day of Judgment. For though it is written, the saints must judge the earth, it never entered the heart of man what is meant, nor how they will hear the Spirit of the Lord speaking in the wo-

man in every age of the world; how she brought forth the good fruit, and man always destroyed it by the evil fruit; and now it is the same. And were fools and sinful men to sit in judgment on my Sixth Book, they would bring the day of vengeance on themselves, and not on the devil, who was the author of all our sorrows. Therefore it is well for mankind, that this must be judged by saints, who are men inspired by the Spirit of the Lord; for Satan would speedily work in fools to cast the fault on the woman for the fall, and then she must cast the blame on man for crucifying her Son, who was born by the Holy Ghost; and so the arts of the devil would free himself, by working in the hearts of fools, and bringing destruction on the whole human race. For as it is now cast by men, so it must stand for ever. Therefore men, who are not inspired by the Spirit of the Lord, are not fit to sit in judgment on these things.

☞ *As some men have sent me letters unthinkingly without paying the postage, I beg leave to remark, that were I to defray the expense of all my letters, I should some weeks have to pay nine or ten shillings; an expense, am sorry to say, I am not capable of discharging; I have therefore to request, that all written communications addressed to me be in future postpaid; at which I trust no one will feel offended.*

Dec. 1, 1801. JOANNA SOUTHCOTT.

LONDON:

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(Price One Shilling.)

The Strange Effects of Faith;

WITH

Remarkable Prophecies,

MADE IN 1792, &c.

Of Things which are to come.

SIXTH PART.

I SHALL begin this book with the Judgment-Day for man.

It is written, the Saints must judge the earth, from the foundation of the world; and this century (the first in the 900th before it is complete by the old stile) is fixed for man to sit in judgment, to judge between me and my vineyard. Therefore I have called by my Spirit, and by the mouth of all my prophets, Come, let us reason together, saith the Lord; though your sins are as scarlet, I will make them as white as snow. Turn unto me, and I will turn unto you; I will heal your backslidings, and love you freely. For now be astonished, O earth! I have a controversy with my people; and as the echo of verse gives the sound of one line to another, so have I, by my Spirit, echoed back in verse to the words of man. O simple and foolish

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