

FOURTH EDITION.

SOUND AN ALARM

IN

MY HOLY MOUNTAIN.*

As my other Books have treated on the Prophecies of Nations; this will treat on the meaning of the Sealing, and how Satan's reign is to be cut short thereby; as his destruction was foretold in 1792, as well as the principal Events of the Nations, which have already taken place, as far as the Shadows; but the end of the Visions brings the Substance to ALL LANDS:—viz. how Christ's Kingdom will be established upon earth; and Satan's kingdom be destroyed; and which will be explained in this Book, as shewing the end of the Visions concerning Satan's reign.

JOANNA SOUTHCOTT.

Leeds, Jan. 30, 1804,

AS I am ordered to put in print the jealousies which alarmed my breast, after I was ordered by the Spirit to seal up the Lists at the end of the year, old style, for Satan's kingdom to be destroyed, and for Christ's kingdom to be established upon earth; and that it would be more fatal for me, and all mankind, than the fall of Eve was, if I did NOT OBEY; I shall now assign my reasons of what filled me with fears, when the time drew near. My first alarm was from men; professors of religion—and professors of preaching the Gospel; as they had denied the fulfilment of the

* Joel, 2d chap.

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Bible, and said my prophecies might come true by chance, and not by the LORD. For, they affirmed the Bible would never be fulfilled, as it was said to me—viz. of Satan's destruction, and of man's redemption.—The only way, they said, Christ's kingdom would be brought in, was by their preaching. This I know was so contrary to the truth of the Gospel; and so far from having any appearance of its effects at present; that, instead of the world being the better since their boasted preaching, it seems to grow *worse and worse*. Therefore, I am convinced there is no power *in man*, to bring in the kingdom of Christ; and our Saviour said, "Without *ME*, ye can do nothing." Then how can men, who deny the power of the Spirit of God, do any thing? For, our Saviour said, "I am the good Shepherd, and careth for my sheep, and my sheep know my voice, and they follow *ME* wheresoever I go." Then *HIS* voice must be known to them, that *HE* goes unto. And *HE* said, If I tell you things earthly, and ye will not believe me, how shall ye believe me, if I tell you things heavenly? For, it is written, "The testimony of Jesus is the Spirit of Prophecy;" and without the Spirit of Prophecy, how can the testimony of Jesus come? Therefore it is written by the Apostle, "Quench not the Spirit, despise not prophecies."—For, it is said, by the Prophet Joel, *IN THE LATTER DAYS*, that I will pour out my Spirit upon all flesh—and upon my sons, and upon my handmaids, and they shall prophesy—and our Saviour said, "I came not to destroy *the Law or the Prophets*, but to fulfil them." And *HE* saith, "The wind bloweth where it listeth, and ye hear the sound thereof; but cannot tell from whence it comes, and whither it goeth: so is every one that is born of the Spirit." Now, these things coming to me, so perfectly like the words of our dear Redeemer, that made me judge the manner of my

visitation and the truth which followed, that my visitation was from the Lord—though I could not tell from whence it comes, or whither it goeth—but I trust to the words of the Spirit, that assure me, it is of God, and the truth which followed to be my testimony. Now, as it is written, ye shall know the Lord, if ye follow on to know him; for the God of Truth will lead you unto all truth: and ye shall hear the sound of your Master's feet behind ye. "This is the way, walk ye in it:" for every good and perfect gift cometh down from the Father of Light; and the Spirit of God beareth witness with our Spirits, if we are born of God; that is, if the knowledge of God be revealed to us. But finding all these Scriptures so firmly denied by the professed Christians, and those that call themselves "GOSPEL PREACHERS," denying these things as coming from the Spirit of God; but affirming in this manner, Satan will come as an angel of light, and deceive us; and that knowledge can come from the devil, or from some spirits we know not; this filled my heart with jealousy—finding the truth of the Bible was denied:—for, if the words of men were true, I knew the Bible could not be true: But if the Bible was true, I knew the eye of the Lord was every where present, round our beds, and round our paths; and HE hath promised, the gates of hell shall not prevail against us; and HE will not suffer us to be tempted above that we are able; but will with the temptation make way for our escape. Now, as I am but dust and ashes, and cannot be a judge of spirits invisible, my whole trust was in the God of my salvation, that HE would be the rock of my defence against the world, the flesh, and the devil—that I might not be deceived by either, as my whole trust was in the Lord, judging him a God of mercy, of all knowledge, goodness, and truth; that if HE so loved the world, as to give his only beloved Son

to die for us—and the love of Christ was so great, freely to give up HIS Life for us all, and said, “HE was with us to the end ;” then we must know, that all our thoughts and hearts are open to HIS view. This made me lay my heart and soul before him, trusting in his unbounded mercies and goodness—for, if the judgment of men were true, that my visitation could come from any spirit which was not of God, HE would be pleased to take me out of the world, that I might not live to dishonour God, by any wrong spirit coming in his name—nor deceive men, who were running such hazards in love of God, to be workers with him to bring in his kingdom of peace upon earth, as the disciples were to bring in his Gospel. For, all these things I pondered deep in my heart, that if a wrong spirit led me, he was dishonouring God by coming in his name, and mocking the warm love of mankind, that are so desirous for Christ’s kingdom to be established, and for Satan’s kingdom to be destroyed. And, as I judge the Lord to be a faithful rewarder of them, who diligently seek him—and that he hath never said to the seeking seed of Israel, Seek ye my face in vain. Therefore I trusted in his mercy and goodness, HE would not permit us thus to seek him in vain.—And as the truths of my prophecies had come on in such a wonderful manner, and I had so powerfully been kept in the midst of temptations, which I judged was owing to the power and goodness of God, that nothing but death could convince me to the contrary, that my calling was not of God, and that the judgments of men were true. To my prayers you will see the answer—First, in the letter sent to the Rev. T. P. Foley—

On January the 4th you will see the warning of the Rap on my Table, which made me judge I should die ; and then you will see the answer given

by the Spirit, that I should not die;—but it was a token of death to those who wished my death. Now, the Lord has preserved my life, according to his words, and I must be plain with the whole world, that I could sooner believe there was no God, than believe there was a faithless God, who would preserve my life, to strengthen my faith, and the faith of those who were running into all hazards for his sake. Would not the Lord have taken my life for their sakes? Is not all power in his hands? Is there a heart or thought concealed from him? Are not all things open to his view, and the events of all things known to him? And is he not the God of Truth that cannot lie? Now, I answer, let God be true, and every man a liar, that says my writings are not from the Most High God.—And let the unbelieving world tell me what they judge of God?—But I shall answer for them. They judge the Lord another such as themselves: but I judge the Lord not like man. For, I must judge him Almighty in power, wisdom, goodness, and truth: a God, that cannot be deceived—neither will he deceive; for the Lord judgeth not as man judgeth, by outward appearance; but the Lord judgeth from the heart. And to him do I appeal to be my judge—and he will be a swift witness against my enemies, and false accusers. For, I am clear, that none but a God, that is wondrous in wisdom, wondrous in working, wondrous in counsel, and wondrous in truth, could ever have foretold such wondrous events, and have brought them round in such a marvellous manner, as was spoken in 1792 of Satan's destruction, and of the visitations on all Nations. Here I have shewn my readers how the judgment of mankind; and of their denying the fulfilment of the Bible, filled my heart with jealousy at first—and now they have made my faith the stronger

at last. For it is impossible for me to believe my Bible, and disbelieve my calling to be of God. Will HE act more faithless with his creatures, than an upright man would act with man? Did our Saviour warn us of any power, but the Power of God, and the power of the devil? Of any spirits, but those from the Lord? or, from the devil? And hath HE not said, Resist the devil, and he will flee from you? Draw nigh to Christ, and HE will draw nigh to you. These are the only spirits mentioned in Holy Writ. Then where is the third spirit, which men speak of? If I believe the Bible, the Scriptures must be my rule and guide: and none but a God, who is wondrous in wisdom, could ever have brought round such marvellous things. Now I shall leave my readers to judge for themselves, from the letter sent to the Rev. T. P. Foley, at Oldswinford, Worcestershire, January 3, 1804.

“REV. SIR,

I thank you for your kind letter; and I am happy to hear that believers are coming in so fast, to sign their names: but I have a caution to give them—As the blessing is great to believers, or to them whose hearts are truly desirous, that Christ's Kingdom may be established, and Satan's power be destroyed, I shall now give you a communication, lately given to me, concerning the Sealing.”

“The Sealing must first take place before the end can come. Satan must be fixed to bounds; as man was fixed to bounds. For, in ME there is no variableness, nor shadow of turning. Then how shall I turn from the manner I first began? All things have their time, and their bounds—winter and summer, seed time and harvest, life and death, have their appointed time: but if a

law is made for man, that it is death to break that law ; by that law he must die. This is the law of men ; then he doth not live out the days, that are appointed by ME, to die a natural death. Just so is the law now made, that if Satan breaks the law that I have made, by pursuing the Sealed People, either by temptations within, or by persecution in man without ; he shall not go through the time of his six thousand years. For, like the man that breaks the law, and is put to death by man, before his days are ended in a natural death by ME ; so shall Satan's power be cut off the same, if he breaks my law. The Bond is made and signed by man ; and at the end of the year, old style, it must be sealed up with three seals ; and with words that I shall then give thee ; and Satan must know his final doom. For, the word is gone out of my mouth, and never shall return till all is accomplished, " That unto me every knee shall bow, of things in heaven, and of things on earth." So, now, if Satan will not bow with submission to my just decrees, he shall be separated from the earth, for the sake of my elect, that are now signing to elect ME, as their Prophet, Priest, and King. As their Prophet, by allowing these prophecies coming from ME, and that every soul shall know ; as their Priest, to teach them the true meaning of all my Bible, that I have concealed from man ; therefore, it is out of man's power to explain it, without my Spirit, coming as their Priest to direct them—and they that are led by it are made priests unto ME, to believe I am coming in the Spirit ; as my disciples believed my coming in the body. And now, as their King, they have chosen ME ; and their King now I will be ; for the earth is mine, and all that therein is. And now I shall come to claim it for my own, and bring in my true heirs : for I now tell thee, and all mankind, my true heirs are those that are

persecuted now for my sake ; as I was persecuted for their sakes ; and now they are signing for ME to have the Kingdom, and they must be made heirs of my Kingdom : and he that is not with ME now, is against me ; and I shall be against them. For, in the Sealing, justice is done to man and devils ; justice to Satan, to cut him off for his rebellion ; as man was cut off from the land of Egypt, for pursuing the children of Israel ; and as man was pronounced dead to knowledge, for disobedience ; so shall Satan be dead to the knowledge of man."

Now I shall come to some particulars concerning the people. It is not a trifling matter for people to put their hands to the plough and draw back ; it is better for them never to sign at all, than, after they have signed, to destroy their seals ; because they first sign for Satan's destruction, and afterwards destroy the seal of Christ's protection ; but the awful sentence was not passed to me till now, that it is come to the end of the year. It was let to go on to shew the likeness of what it was compared to ; for it was compared to the election of men ; and every thing must bear a resemblance of what it was compared to : and as in election many give their voice to one, and after turn from their word to the other ; perfectly so have many done by giving their word, and signing their names ; but have gone from it by destroying their seals.

" This is perfectly like the election of men ; and perfectly like election it shall end ; and they that are not with ME, are against me. For, I now tell thee, they that sign and draw back, by destroying their seals of safety, have only signed for their own destruction ; because they have destroyed my protection against the powers of darkness : for they are sealed to be heirs of glory, and to inherit the Tree of Life ; to be made heirs that I died to redeem from Satan's power, that

man might live in me, as I created him. For, do men judge Satan is come to call his own destruction? Or, do men judge foreknowledge was given to a woman in so clear a manner to deceive mankind? Look at the first call in 1792, where it is said, Saints should see it and rejoice: Hell "should tremble at my voice." And now trace back the footsteps, how it was spoken in the beginning, and how the directions were given to prove it so in the ending—then you may know that I the Lord have been her Director, her Guide, and her Counsellor. For, I now tell you all, no more than this woman could have made the world herself; no more could she have brought round such mysteries, as are in her writings, and foretold the events that have already happened. Therefore I tell you all, it is I the Lord have called her; and the sealing was by my command; and it is happy for them that keep their seals; but fatal for those that destroyed them. I have let it go on one year, to shew the likeness of election, without shewing their fatal dangers; but now I tell all men, he that putteth his hand to the plough and draweth back, cannot enter into the kingdom of heaven; for this is the plough must break the ground for my Kingdom to be established upon earth, and Satan's kingdom to be destroyed. So let the sealed stand stedfast, and they shall reap if they faint not."

I have given you this Communication concerning the Sealing, that you may tell them their dangers, if they should break their seals. Now I shall give you a Communication that was given to me this morning, January 3, 1804. It is fruitless to pen the feelings of my heart the week that is past, fearing there might be a possibility for me to do wrong, in sealing the people, if my prophecies could come from any spirit of knowledge, that is not of God; this made me earnest in prayer, that the Lord would sooner take my life from me than suf-

fer me to seal in his name what the Lord had not commanded me to do. I was answered—

As close as Pharaoh pursued Moses ; so close is Satan pursuing thee, as the time draws near for thee to seal up the lists for his destruction ; so thou hast the sealed people with thee by thousands of names, and Satan is pursuing thee and them ; and thou feelest it as strongly as any man can feel it. Faith and fear are strong in thy breast, fearing there might be a possibility for thee to do wrong, if any spirit hath visited thee to whom knowledge is given, that is not from ME. So thou fearest to go forward or backward ; for I know how strongly Satan works in thy mind and heart, to make thee jealous of thy Bible, that a wrong spirit had made it at first, and now is come to explain it to make it appear true. But know, I told thee, as he spoke to thee by the hearing of the ear, so he would work upon the mind and heart to persuade you that you are doing wrong ; or, these fears would not alarm you ; that if you are doing right I should dismiss your fears. Oh, thou of little faith ! wherefore dost thou doubt ? Call to thy remembrance thy visitation in 1792, when the voice called thee aloud, “Joanna, Joanna, the “Angels rejoiced at thy birth :”—But for what reason could they rejoice at thy birth, had they not known for what ends thou wast born—to free them, as well as men, from the insults of the devil ? Can they come to be your guardian angels without bearing the affronts of Satan and fallen angels ? I tell thee, no ! my Spirit is daily provoked with them, and the angels are provoked the same. But my Spirit shall not always strive with man ; nor men and angels be always striving with the devil ; but my delight shall be with the sons of men ; and their delight shall be with ME. And now, I say, happy, thrice happy are all those that have signed with their hearts

and hands joined together, and do not draw back through unbelief, to destroy their seals; for all men shall find their redemption draweth near, to be redeemed from Adam's fall, and Satan's power. But I now tell thee plainly, it must be fatal for thee and all mankind, if thou now shouldest draw back; and much more fatal than the fall of Eve was to men; and fatal would thy fall now be to thee, to draw back through unbelief. For, I now tell thee, thy Prayer was heard; and I will answer it: Thou prayedst that I would take thy life from thee, before the end of the year, sooner than to let thee seal up what I have not commanded. Now, I tell thee plainly, if the command is not given by the King of kings, and Lord of lords, who dwelleth in the heavens above, and amongst the inhabitants of the earth below, that made the earth, and formed man in it, and gave the Son from my bosom to die to redeem it—if this command is not given by ME, the living Lord of heaven and earth, I will take thee by death before this year ends, old style; but if I preserve thy life, whatever command is given, know it is I the Lord that gave it, and it is fatal for thee to disobey—but in thy heart thou sayest thou wilt obey, if I should spare thy life——

Then now let all men answer ME,
Which of the two the worst must be;
Or, which you judge the most to blame,
If I this woman's life prolong,
'To do a work that's not for ME?
She pray'd for death, you all might see,
Sooner than disobey my will:
As Satan strong her heart doth chill,
To tell her 'tis not my command;
If not by words, he so doth stand
Strongly to work upon her heart;
He doth pursue with all his darts,
Which made this woman for to pray,
That I her life would take away,
Sooner than let her to go on
By any spirit that is wrong,

To seal decrees that are not MINE—
 And to her prayer I will resign.
 She ne'er shall see the following year,
 When the old date it doth appear,
 To seal what I do not command ;
 Therefore, let all men *silent* stand ;
 If she doth live the end to see,
 Let all men know, she *WRITES BY ME*.
 And this to Foley thou shalt send,
 And let him judge it in the end,
 If thou dost see the following year,
 That my command in all is clear :
 Or, how thy life shall I prolong,
 To do the things to ME are wrong ?
 Then surely I must be to blame,
 And so your Lord you all must shame ;
 Because this woman you must free,
 If she be wrong it must fall on ME,
 To let her see the following year,
 And threatened dangers most severe,
 If my command she don't obey,
 And I her life prolong'd to see,
 The day and hour to appear,
 By the old style the following year,
 To seal decrees that I will make,
 And words that I shall never break—
 If I her life do so prolong,
 To see the following year to come ;
 Let all men know the words are MINE,
 That will be spoken at that time."

I am, your's, &c. &c. &c.

JOANNA SOUTHCOTT.

Jan. 3, 1804.

After this letter was sent to the Rev. T. P. Foley,
 January 3 ; the day following, January 4, I sat
 writing, and there came a loud rap on my table ;
 loud and shrill, which I considered as a token of
 my death, and which I felt without the least
 terror or dread ; as I do not wish to live one day
 longer, if I should be writing from any spirit that
 is not of God. I should rejoice at the summons
 of death to stop my hand, and leave this world, if
 I am deceived, and deceiving mankind. Is there
 any thing hid from the Lord ? Will HE prolong
 my life to deceive men and me ? Can I judge that

God, who in all ages of the world hath taken so much pains to convince men of errors, shewing such wondrous works that HE did for the children of Israel—viz. Daniel in the den of lions; the three children in the fiery furnace; and the wondrous deliverance HE hath shewed to his people in all ages—appearing to Moses on Mount Sinai; and all the promises he hath made throughout the Bible to them that love and fear him: that HE will never leave them, nor forsake them; nor suffer them to be tempted more than they can bear: but with the temptation will make a way for their escape. And will HE not now make a way for me to escape by death, if I should be tempted to follow the directions of any spirit, that is not of God? What other way can I escape, seeing the Truth of what I was forewarned of in 1792, so plain before my eyes, when there was no appearance at that time; when I reflect on the wondrous manner of my life; the dangers that I have been kept from, which have been so strongly laid by men and devils; and the promises then made me, that the Lord was then with me, and nothing should harm me? True have I found his words and promises; and true have I found the words spoken in the prophecies, from year to year; then how can I now judge them from any Spirit but the God of Truth, that HE will lead me into all truth? If HE should now prolong my life, I shall believe my writings came from him, as firmly as my existence is from him, if I should live to see the 12th day of the month. Nothing but death can change my faith and belief, that if I am tempted by any wrong spirit, which is not of God, HE will make a way for my escape by death, that the gates of hell may not prevail against me. And death I cannot fear; for I now can appeal to him, that searcheth the heart, and trieth the reins of the children of men, that my mind and heart have been to do the will of

God, as far as I was informed it was his will—and as the truths followed the words, from whence could I judge them but from the God of Truth—in whom is both knowledge, wisdom, and power; wisdom to know, knowledge to foretell, and power to fulfil? This hath been the leading of my faith from strength to strength, from truth to truth, that I have judged none but a God could foreknow. Now if this wisdom and power be given to any spirit which is not of God, I trust the Lord will pluck me from his hand, as a brand is plucked from the burning. When I had written thus far from the feelings of my own heart, I was ordered to open my Common Prayer Book, and read the first place on which I cast my eyes: it was on the 21st of the Singing Psalms—

“ The King, O Lord, with songs of praise,
 “ Shall in thy strength rejoice;
 “ With thy salvation crown'd shall raise
 “ To heaven his cheerful voice.”

Here I was answered again by the Spirit, “ Now, I will answer thee from the Psalm. As it was with the king, so it shall be with thee. But if any spirit leads thee, that is not of God, thou must take *that Rap* as a warning from him; that though he doth not speak, he threatens to warn thee thy end is near. And as sudden as the knock came on thy table, so sudden will he strike thee dead, as thou hast prayed for death. Thy life will go as sudden, as that stroke came to thee; therefore, without his words, take the warning; for none can deliver out of his hand. The warning is a warning of death to thee, if any wrong spirit doth lead thee. For, I now tell thee, the letter is sent that speaketh of thy death; and the warning came the following day. But I now tell thee, thou wilt not die at the end of this year; but thy life will be a stroke of death

to thy deadly foe, and will confound thy enemies. So let Turner write out on the morrow the prayer of thy petition thou hast made, and the answer to it; and let the professors of religion judge it hereafter. For, I now tell thee, though the sound came so hard on the table where thou wast writing, as though the Lord was warning thee, and thou * presumptuously made that prayer; yet, I answer, it is no token of death to thee; but a token of death to them, that wish thy death. For I have ordered every way to convince mankind, it is I the Lord have spoken by thee, to strengthen thy faith to stand in the evil day; as I know it is drawing near to thee. For, when Satan's decrees are sealed up, he will pursue thee with all his might; but **FEAR** not; that Psalm shall be thy portion; for, in thy weakness, I will be thy strength. And let this be as a strength to thee; at the time thou hast been praying for death, if any spirit that is not from the Lord hath visited thee, the warning came as though **HE** would strike by death, without speaking by words. I now tell thee, the warning is not to thee; neither wilt thou die at the end of the 12th day of January, 1804. All this is to strengthen thy faith, as I know what thou hast to go through the following year. And thou sayest in thy heart; thou shouldest wish for death to shun it, if it were not for thy friends, leaving them in a confusion: but if thy calling is of God, thou wouldest sooner go through any sorrow for their sakes, than leave them in distress, before all mysteries are made clear unto them. Now, I tell thee, this was my love to mankind, sooner to suffer any thing for their sakes, than give up men a prey to

* The reason assigned to me why it was called a *presumptuous* prayer was, because I was assured in my own mind, the stroke on the table was a stroke of death to me, if my calling was not of God; so it was presumptuous again to pray for death, when I might have prayed to be convinced by a fatal sickness.

their enemy, the devil. And thou sayest in thy heart, thy friends must be left in distress, and a prey to their enemies. This I know is true. And had I not come to suffer what I did for men, I must leave them for ever in distress. For, how can a law maker in honour be a law breaker? I must die to fulfil the one, before I can come in justice to fulfil the other. And now justice demands the fulfilment of the Law of God, and the Prophets—that said, I came not to DESTROY, but to fulfil. And now I shall come to the feelings of thy heart. I know thy faith is mixed with fear, there might be a possibility for thee to be deceived;—and the stroke on the table was a stroke of death unto thee from the Lord, to warn thee, HE would strike, as thou hadst prayed; but dost thou wish to call back thy prayer? Thou answerest, no. Then I answer, by thy own master, thou must now stand, or fall; for he is thy master whom thou art willing to obey; and thy desire is to obey the Lord. Then if thou hast not obeyed him, thou wilt fall by him; and if thou hast obeyed him, thou wilt stand by him; and HE will stand by thee.

“ So let thy pondering thoughts be o’er,
 How oft like Peter thou dost fear:
 Though thou hast launch’d into the deep,
 Yet boisterous waves oft make thee sink.
 But let thy sinking fears be o’er;
 For I shall bring thee safe on shore,
 To meet thy Friends with joy again,
 For all to judge it in the end.”

This Communication was copied off the fifth of January; and my life being prolonged, as promised, I fully obeyed the command, that was given to me to seal up the lists with the Decrees of the Lord, for Christ’s Kingdom to be established, and for Satan’s to be destroyed. The decrees given to me, by the Spirit, are as follows: I was ordered to open my Bible; and it was in the 30th chap. of Proverbs the latter part of the 31st verse I

was ordered to pen "A King against whom there is no rising up." These words appeared to have no meaning to me; and I marvelled at opening to so simple a place; but was answered in the following manner.

"And now I tell thee, I am the king that no one shall be able to rise up against. My decrees are fixed; my will is made; and the word is gone out of my mouth, that he who exalted himself in heaven against God, and who hath exalted himself on earth above the sons of men, saying, that his power none can destroy; for his power was equal to mine; and who worked in man to betray ME, to crucify ME, and to mock ME on the cross, thinking his hour would never come; I now say his hour is come, to know and hear his final doom. Satan, the great accuser of the brethren, to have his bounds set the same as the bounds were set for man. So now, Satan, they are set for thee; the lists that shall be sealed up within this paper are names given for my Kingdom to be established in righteousness; and if thou, O Satan, the great accuser of mankind, pursuest one of them by temptations; or, workest in others to persecute them; so that they cannot enjoy my peaceable Kingdom, as their desire is, thy sentence is fixed, as man's was fixed. For, as Pharaoh was destroyed for pursuing the children of Israel; so shalt thou be destroyed from the face of the earth, and all thy power taken from thee, as Pharaoh's power and crown were taken from him, when he pursued the children of Israel, after the blood had been sprinkled upon the doors—and now, Satan, *the Seal is the same death* unto thee. The word is gone out of my mouth, that in righteousness I will rule the nations; and in peace they shall possess my Kingdom, that I died to redeem for man. For I have borne the transgression man cast on ME; and now, O Satan, is the time come for thee to

bear thine—and thine thou canst not escape any other way, but by submitting to my just decrees. For, now, unto ME shall every knee bow; and I will be the God of the whole Earth; for, as up and down this writing must stand, when I come to make my foes my footstool, so, up and down shall thy crown and power stand, if thou pursuest one that gave their names to ME for my Kingdom to be established, and thy evil power for to be destroyed. Thy power shall fall down if thou triest to tempt one of my friends. Now, Satan, look at the hand thou first betrayedst, when I laid the foundation of the world, and gave command to man, that he should not eat the forbidden fruit; for, in the day he eat thereof he should surely die. He eat of the tree of knowledge, by thy arts deceiving the woman, telling her, they should be as gods, knowing good from evil. And now thy lies I will make true; for they shall know good from evil; though they are now dead to knowledge; for the Jews know not that I died to redeem them; neither do the Gentiles know I am come in the Spirit to visit them, and bring in my peaceable Kingdom to them. Then what good from evil do they know? Do not my people perish for want of knowledge; They are as dead, as I pronounced them; for, I have proved the truth of my words, BY MAN: they had no knowledge of ME when I came in the body; neither is there knowledge of ME now in man, to know I am come in the Spirit, to visit and redeem my people. This have mankind proved, by their unbelief they are ignorant of; and they that do believe, it is by faith, but not by knowledge that they have discerned these things. For, I have kept my word with man, and spared not the works of my hands; and the curse hath been laid on the ground. Man hath felt the curse pronounced upon him—and the woman in sorrow hath brought

forth her children. Then now, O Satan, hear thy doom—if I spared not man that I created, I will not spare thee, that hath rebelled against ME in heaven, and hath worked in man to rebel against ME here on earth. The same hand thou temptedst to break my command, that is, I mean the woman's hand, shall now seal thy final doom, if ever thou temptest one whose names are sealed up in the lists, that shall be sealed within this paper; and she shall give the paper to man, to do the same; and so their hands shall join together to bruise thy head; and bring the curse I pronounced on thee, when thou didst betray the woman at first,—

“ I said her seed on thee should burst,
 With enmity that should appear;
 And now the enmity is clear
 Between the woman's seed and thine:
 For, man hath freely told his mind,
 What enmity in him is plac'd;
 To hear the serpent must be cast
 By the same hand that he betray'd;
 But justice now is on thy head;
 For, so I pass'd thy final doom;
 Because by arts thou didst assume
 The woman's ignorance to betray:
 And now her hand on thee doth lay,
 To seal thy final doom the same.
 Thou'st heard these threatenings often come—
 Because that I have warn'd thee long;
 But to the purpose now I'll come;
 Because together both will join,
 The man and woman now combine,
 To seal the doom I pass'd on thee.
 Satan! thou never shalt get free;
 Because I kept my word with man,
 And now with thee 't shall ever stand—

To be chained down in the bottomless pit, if ever thou temptest one, whose names are entered in the lists now sealed up.”

This is only part of the decrees, as all was not copied off. The lists were sealed up with three seals,

and with words as afore-mentioned, on the 12th day of January, 1804 ; my Seal being in the middle, and the Seal of the Lion on each side, put by men ; the evening Psalms for the day of the month were ordered to be read, with prayers ; and men proposed singing ; so the Hundredth Psalm with suitable Hymns were sung. I then felt the load, which had pressed hard upon me before, fall off, and a heavenly joy seized my soul. The following day I was answered—"As thou hast fully obeyed my commands in every thing, as I commanded thee, I will never go from the words that are signed and sealed ; and man shall bear witness to the truth ; as they bore witness to the seals : for, as man sealed my tomb, so have they now sealed Satan's doom. And now I shall come to reason with men, that have eyes and see not ; ears, and hear not ; hearts, but understand not ; neither can they speak through their throats, to answer ME, in the volume of this book.—For, I shall call them back to the beginning : in 1792, after I had visited thee by day and by night, of what was coming upon the whole Earth, and thou inquiredst where all would end, the sound of Angels was singing in thy ears—

“ Saints shall see it and rejoice ;
Hell shall tremble at my voice.”

The same year when thou heardest the blasphemy of Satan, and wast in prayer, that I would cut short his power, I said, I would shew thee in a dream what I would do with him ; and then thou heardest the yawning of cats. I then told thee it was like the yawnings of hell, when Satan was chained down ; then thou fell'st asleep, and heard the heavenly music sound in thy ears ; and a pig led in tied with a cord round his mouth, and breathing out threatenings against thee, but could not hurt thee. This heavenly music thou

heardest twice, and the pig led in the same. I then told thee the pig was the devil: for as he entered into the herd of swine; so I brought him before thee in that form. The same year, in the night, thou heardest the rough voices in the street disputing—"You cannot do it," said one; "Can't I?" says another; "I'll try;" "Exert your power then," said another. Thou saidst to thyself, what are these men so harshly disputing about? I then answered thee, it was not men; it was the devils, that were disputing how they should make thee give up thy writings. But I told thee, fear not, for I should be with thee."

Now, as the world may not understand the Spirit speaking in this manner, to call all things to my remembrance, and repeating the past to bring it to the present, I shall now speak from myself in what manner this hath happened. After hearing the voices in the streets, and being told it was the devils, my fears alarmed me; and the promises given to me, that the Lord would be with me, and nothing should hurt me; soon after a voice came to my bedside, and threatened my life, if I did not give up my writings; to which I firmly answered, I would not. After a long dispute, I said, Satan, why is thy malice so kindled against me? He made answer, because thou laughest at my threatenings, despisest my words, and mockest me to my face. In this manner I heard his voice three nights following. I was then ordered to write it out; and was then answered, as loud as the voice of Satan was heard in the night to me; so loud will the voice of the Lord be heard in the land, when HE comes to shake terribly the earth, and to chain down the powers of darkness. But, as Satan said his malice was kindled against me, for laughing at his threatenings, despising his words, and mocking him to his face; so will the anger of the Lord be kindled against the nations;

because they laughed at the threatenings, mocked the warnings, and paid no regard to all that was said. This was in 1792, when I was visited of what was coming on the earth to man, I was warned of Satan's destruction also.—

“In 1794, thou asked Satan's destruction in prayer, when I promised to give thee thy petition, which was Satan's destruction. Soon after I shewed thee in a dream of a pig being dipt in the boiling furnace, tied up in the middle, and brought in upon a pole by two men, which I then told thee was a type of the devil; for, by the pole of the Gospel he must come down. Another dream, that thou thoughtest thou wast fighting with him, till thou pulledst the skin from off his face. Another dream thou hadst of fighting with him, and of putting his fingers in thy mouth, and thou didst bite them off, and said the blood was sweet, as it was thy revenge over him. These things, with many more, were in years that are past; but now I shall come to the present, of the new century; in 1802, I ordered thee to contend with him; and if thou stoodest out with argument, and by strong faith in Christ the seven days, thou shouldst stand, and Satan fall. Thou stoodest out, trusting in ME in faith; and Satan said he would stand or fall by election, as a member of parliament; I then held him to his word, and ordered the Sealing to appear, to try the votes; and now the lists are sealed up of MY VOTES; and “there shall his proud waves be stayed.” For now it is too late for him to claim the kingdom; the day is ended; the lists are signed and sealed; and not one list hath man brought for him; so he is cast without a man to vote for his reign. And this I told thee in 1796, when his destruction was sealed up, he would not find so great a friend for him, as Pilate was for ME. And now I have shewed how this began in 1792, and how it hath

gone on from year to year, and how it is sealed up in 1804; and now I shall shew how the shadows began by man; and how the substance shall end by ME, the King of kings and Lord of lords. The *shadow* began by man, when they sealed up Satan's doom; but the *substance* will end by saints and angels joining with men, when I come to fulfil my word. The type of the devil was then brought in bound by men, and breathing out threatenings against thee; and the heavenly music began by the singing of men; for it was I that worked in their hearts to propose singing, to fulfil the shadow of the dream. This is the shadow of the first binding by men; but the substance will be at the second binding, when I come to bind him down; then will the heavenly music sound aloud in every ear—Saints and angels will then join; earth and heaven will sound aloud in heavenly music; and all the people that are left upon the earth will sing to the Lord with cheerful voice, when I come to fulfil the Bond, that I have first made by men on earth—and it must be first bound on earth, before it can be accomplished in heaven, to make my Bible true—and this began with singing by man here on earth; and it shall be fulfilled by saints in heaven, and by men on earth. For, as loud as Satan's voice was heard by thee in the night, in 1792, so loud will my voice be heard in every land, when I come to chain him down. Therefore I said unto thee, when I first came to visit thee, thou shouldest prophesy in my Name, and I would bear thee witness—that the voice of the Lord would shake terribly the earth—and terribly I shall shake it; for the pillars of the heavens will be shaken, and the foundation of the earth will tremble, that no man could bear it, were they not warned of it before; and their hearts prepared to long for the time—For the heavens will seem to pass away with

a great noise, and the firmament melt with fervent heat, when I come in the heat of my fury, to chain down Satan, and destroy those that mock my coming, and despise my words, and laugh at my threatenings, and that will not obey my commands.—But all their care is to know what man saith; but how few inquire to know what the Lord saith? or what he hath spoken concerning them? But those who inquire to know what the Lord saith, and what I have spoken concerning them, shall be mine in the day when I make up my jewels; but they that mock the coming of the Lord, shall find my anger to burn like an oven—and who can abide it, that now cannot bear it? I have shewed you plain, the night is far spent; the day is at hand. From the shadows that are past, judge what is to come: Mark the petition that was asked; the promise that was given for Satan's destruction; and his destruction I will give thee; for as the pig was tied up in the middle, and cast into the furnace, so is Satan cast into the furnace of my fury, by my words, and by my promises, if he break my bonds—and thy seal standeth in the middle, and the seal of man on each side—

“And as he's seal'd, he now shall fall;
The gulph is fix'd, I tell you all.”

Last year fifty-eight signed their names to have the woman freed; and now there are eight thousand one hundred and forty-four, whose names stand for Satan's destruction, besides those who are blotted out; and some lists are not yet gathered in. This I have ordered to be done, to shew mankind how it began in 1792; and how thou hast been led on to this day; and how the lists were sealed up at the end of the 12th year of thy visitation: and let them compare it with the 12th chapter of the Revelation.

Now let men answer ME,
 That eyes have got, and cannot see
 This calling for to be of God ;
 I bid them answer in a word,
 What footsteps in it they do trace,
 To bring such marvellous things to pass,
 As first appeared in ninety-two ;
 Now bring the truth before your view,
 Is in such wondrous way come round,
 To prove the likeness now is found ;
 For saints to see, and to rejoice,
 And hell to tremble at my voice ;
 As by the bond that I have made,
 For Satan's doom therein is laid,
 I say to make him tremble there,
 If he, like Pharaoh, doth not fear,
 My sealed people to pursue ;
 As I have said, I'll surely do.
 For all the earth shall now know ME,
 And to my sceptre every knee,
 I plainly tell you all, shall bow ;
 So men and devils tremble now ;
 For I shall make a final end,
 And every knee to ME shall bend ;
 For all the earth shall know the Lord,
 As thou hast seal'd my written word ;
 Because the words I say are mine :
 The heavenly music men shall find ;
 Because the shadow did begin,
 When first my word was seal'd by man ;
 And so the substance shall appear
 The second time ; I tell you here,
 That I the tempter strong shall bind,
 And he his fatal doom shall find ;
 I'll bind him to his final den,
 And put the seals as put by men ;
 Because that way they seal'd my tomb,
 And so they've seal'd the tempter's doom,
 And I shall come to seal him down ;
 The second time will sure be found,
 When men and angels will agree,
 To sing in triumph then with ME.
 Now mark the footsteps that are here,
 And then the steps you may see clear,
 It is the footsteps of your Lord,
 That in all ages you have heard,
 From simple shadows first begun,
 And strange my work I've carried on—

And strange to you this may appear ;
 But all will find my footsteps here ;
 As it with Moses did begin,
 When in the bullrush he was seen,
 And Pharaoh's daughter him preserv'd,
 And said a nurse for him she'd have ;
 And so the sister did appear,
 Offer'd to call a nurse was near ;
 And then the mother nurs'd the child,
 And Pharaoh's daughter she was foil'd ;
 And so he foil'd them in the end—
 Mark every step, how this did bend :
 The Hebrew children they had slain,
 By Pharaoh's bloody, cruel hand ;
 Till Moses in the bush, you see,
 Was hid from man, and found by she ;
 By Pharaoh's daughter I do mean,
 And to his mother turn'd again ;
 Though he was put from her at first,
 And so the end to them did burst ;
 For, he at first did go from all,
 When to his brethren he did call,
 Their anger for to reconcile ;
 But mark how soon they did him foil :—
 The Egyptian thou didst kill before,
 And wilt thou now to us appear,
 To murder us, they said, the same ?
 And so the flight of Moses came,
 The second time to flee for life,
 Till I appear'd to end the strife,
 And unto Moses did appear,
 As in the bush they hid him there.
 And in the bush to him I came—
 The shadows first you don't discern,
 That back to Pharaoh he must go,
 For to avenge his brethren's foe,
 And slay the Egyptians as at first—
 You ne'er discern how things are plac'd ;
 Nor how the shadows first appear,
 Before I bring the substance near.
 The bullrush was a bush for man,
 Wherein the child was hid by them ;
 And from that bush he did return
 Unto his mother's arms again ;
 And when to Pharaoh he did go,
 The shadow next let all men know,
 As the Egyptian he did kill :
 But mark the end, a shadow still ;
 How the Egyptians they were cast
 By Moses' hand I say at last ;

And in the end what did appear—
 You know how Israel murmur'd there,
 When I had freed them by his hand—
 Mark every shadow how they stand,
 And then the substance you may see,
 How from the shadows things will be.
 But here of Moses I will end,
 And come to what I now intend,
 To bring the shadows all the same,
 That men may know my every Name.
 The shadow first it did appear,
 As in the woman you see clear :
 For there the serpent first was cast—
 And so the end to him must burst ;
 For then I said I'd bruise his head,
 As he the woman had betray'd—
 And from the shadow I shall come ;
 They all must first begin by man ;
 And so with man they did appear :
 Esther her people she did clear ;
 And Judith did his head cut off—
 Have wisdom, man ; I've said enough ;
 The woman nail'd him to the ground,
 And so your enemy was found,
 Slain by the woman's powerful hand.
 These are but shadows you command ;
 Because the substance it must appear.—
 Thou say'st I did the whole to clear ;
 Then of the woman I was born,
 A mystery deep do none discern ;
 I said they must be born again ;
 If they my kingdom would obtain,
 They must be of the Spirit born :
 But where's the man doth now discern,
 That they must all be born anew ?
 For to believe my Spirit true,
 If they my kingdom will obtain,
 That I am bringing down to men ?
 And mark the shadow of the first,
 As it to Moses now was plac'd ;
 For so the shadow did begin,
 I tell you all, ye simple men ;
 The woman did dispute at first,
 And so the end to all is plac'd :
 Because the end you all may see,
 How Satan strong disput'd with she ;
 In the beginning it did appear,
 When I came strong to visit her,

I tell you all, in ninety-two—
 Bring all the past before your view,
 How she with courage him withstood,
 And cast his guilt upon his head ;
 And told him then what he had done,
 To bring his fatal ruin on ;
 And how my love did strong appear,
 To die her every guilt to clear.
 And so her love was plac'd on ME,
 As I did die her guilt to free,
 And make men happy in the end ;
 She judg'd ME as a faithful friend,
 And now a faithful friend I'll be,
 And that her friends shall know and see ;
 For now I'll be a friend to all,
 That don't refuse this heavenly call ;
 For here my footsteps I've made plain—
 Now, answer ME, ye sons of men,
 And land your thoughts to ninety-two,
 And bring the past before your view ;
 If you believe a woman's hand
 Could in such order ever stand,
 To bring such wondrous mysteries round,
 Without the Lord was in the sound ?
 Or would I spare her life so long,
 To shew such perfect line to man ;
 And say her calling was from ME,
 That I am come mankind to free ?
 And now to seal it in my Name,
 I am come to put my foe to shame ;
 And unto Satan fix a Bound,
 As in the Revelation's found.
 He was to know his time was short,
 And now she 'th fix'd it to his hurt,
 To let him know his final doom,
 To perish in the sinners' room :
 If he goes on to tempt these men,
 That she hath seal'd for to redeem ;
 She tells you all, by my command,
 That she hath seal'd it by her hand ;
 Then to her hand I must appear,
 And prove that my command was there,
 For to fulfil her every Word.
 Now tell me how you judge your God,
 If you do judge he is not here ?
 I bid you to discern her prayer ;
 Or the petition she did make,
 When Satan's arts on her did break,

To say the calling was not mine—
 She pray'd her life for to resign,
 Before the awful hour came,
 That she must seal up Satan's doom;
 With the decrees that I should make:
 She pray'd that I her life would take,
 Sooner than let her see the time,
 To seal decrees that were not mine.
 And when my answer she did hear,
 That I her life would never spare,
 To see the hour, nor the time,
 To seal decrees that were not mine;
 Then Satan strong did her pursue,
 And said my voice she did not know;
 For I had never spoke at all,
 And from one spirit all did fall;
 And then I shock'd her with surprise
 By the loud knock to make her wise,
 That on her table did appear;
 She then again renew'd her prayer,
 And said within, that she should die:
 And to the summons would comply,
 Sooner than disobey my will,
 If any spirit did her fill
 With words of knowledge were not mine.
 Her life she wish'd for to resign,
 And never see the following year;
 So boldly she renew'd her prayer,
 And said, if she the year did see,
 She should believe she wrote by ME,
 That is the Maker of you all;
 And then she would obey my call;
 Whatever words did then appear,
 She judg'd from God they surely were,
 And the command she would obey,
 Whate'er command was given she;
 Because from ME it must appear,
 If I her life did longer spare.
 And mark the answer that did come;
 I said her life I should prolong,
 To live to strike her deadly foe,
 The stroke of death on him should go;
 And so she's placed the stroke of death,
 So perfect as the Spirit saith,
 And as he told her at that time.
 Now can you judge your God divine,
 And judge this calling is not mine?
 Then sure divine I cannot be,
 The end of all things for to see

And every thing for to foreknow,
 If any spirit I'd let go,
 To act so marvellous in my Name.
 No, no, your God you all must blame,
 As I shall blame the sons of men,
 That now the woman do condemn.
 Why had you not done this before?
 How oft she'th ask'd your counsel there,
 And you an answer would not give;
 Nor told her once she was deceiv'd;
 But let the woman still go on,
 Till to your shame* your answer came—
 My Sacrament for to refuse?
 And so my friends you now abuse,
 To keep my Supper from them all,
 When for your answer man did call;
 And just the same, men now judge M &
 Another such as man to be;
 Like the Archdeacon to appear,
 And silence keep to all thy prayers:
 And still permit them to go on,
 Till the petition came by man;
 And then their love for to refuse,
 And then the woman to abuse;
 And so you judge M & just like man,
 Another such as he become;
 But they shall know there is a God;
 So let them fear or feel my Rod;
 Because my Rod it shall appear
 To all such faithless shepherds here,
 And they shall find I am not like man.
 For now to reason I shall come:
 The end of all things I do know,
 From whence all spirits they do flow;
 And how they all would lead you on,
 I well do know before they come,
 And what effect would be the end;
 And now like M——shall I descend,
 To tell you all when 'tis too late,
 The door against you't must be shut?
 For I shall never answer here,
 As she hath told you by her prayer:

* The above alludes to the Rev. Archdeacon M——, at Exeter, to whom I have been writing from 1796 to the year 1800.—He never once saw me; nor told me that I was misled, till he was now applied to, to suffer the sacrament on the last new year's day to be administered in his son's parish to the sealed people, which he refused, saying, "the whole was an imposition;" and would not grant leave.

And so like man you all judge **me** ;
 A sinful God is judg'd by ye ;
 As they were judg'd but sinful men,
 When they condemn'd thy written hand,
 And said, absurd the things must be,
 To think that God would send to them ;
 Or, e'er direct thee there to write,
 As all were sinful in my sight ;
 As there was not a righteous man,
 That's dignified was judg'd by them.
 And now the same they all judge **me** ;
 To be another such as they,
 Whom man condemn'd so great before ;
 Because that I must act like they,
 If I deceive thy friends and thee.
 And in thy heart thou say'st 'tis true,
 That now like man I sure must do ;
 First, to be silent to thy prayer,
 And let the truth in all be clear,
 And when too late I must condemn ;
 Perfect to act like sinful man :
 And to thy thoughts I'll answer here,
 That worse than man I must appear,
 If I go on to act like they :
 It never will be done by **me** .”

Now I shall explain the meaning of judging the Lord like simple men. It was explained from a man's words at Stockton-upon-Tees, who said, it was absurd to believe my calling was of God, and that he should direct me to write to such wicked men as the church ministers ; for they were all wicked men. But being reproved by some of the company, for his harsh judgment, he said, he knew there was not a good dignified man in the church : bishops, deans, chancellors, and archdeacons, were all sinful men. To his words I was answered—As all these titles had kept silence to my letters ; it was said to me, they must judge God another such as these men, whom they judged sinful men ; to keep silence to all my prayers ; and never convinced me, if I was wrong, as they never once told me that I was wrong, but suffered me to go on, when I appealed to them for their judgments ; and when I offered to give up my writings, before

they were put into print, if they could *prove them* to proceed from the devil; and the same offer was made to the Bishop of Exeter, (Courtney) in the Christmas 1801, by the hands of the three clergymen, who waited upon the Bishop with a letter from Mrs. Southcott to that purpose—but he declined giving himself the trouble to search into the truth; and left the matter to rise or fall, according to the strength of its own foundation. And do men think the Lord is another such as man, to pay no regard to his creatures, if they cry night and day unto him? Will he give knowledge and power to the devil to deceive them? Far be it from the Lord. But all this of the ministers was foretold me in the beginning; therefore it was said judgments would begin at the house of God; because the Shepherds did not regard their sheep. And this you will see explained in many of my books.

And now I shall give an explanation that was given to me in answer to another minister, who forbid one of his hearers coming to his Meeting; because he believed in the second coming of Christ in Spirit to establish his Kingdom of Peace upon earth; and that it was approaching; and which he said was the bane of the Gospel. And to his words I was answered, that the minister was acting contrary to the Gospel.

“And from my Gospel will I condemn him, as an hireling that careth not for the sheep. Where in my Gospel did I commend such shepherds? But now I will tell thee where I condemned them—and out of his own mouth will I condemn him. For he hath not fed my sheep; but hath driven him away. What did I say to Peter? Simon, son of Jonas, lovest thou *me*? He answered, Thou knowest all things, and know that I love thee.—Then feed my sheep, feed my lambs, was my command.

than him, whom he hath driven away; for I have tried him by afflictions to prove him, and I know the man. And he that despiseth my sheep, despiseth ME also; for he despiseth my Spirit of Prophecy—doing despite to the Spirit of God, saying, he wants not the knowledge of the Most High; despising Prophecies, which my Apostle commanded them not to do; quenching my Spirit, that they ought to embrace; refusing to prove the things, they ought to try and prove, that they might be clear in judging, to shew their strong reasons when they condemn. But here they have discerned a mote in their brother's eye, forgetting the beam which is in their own: by exercising themselves in things that are too high for them; and thinking more highly of themselves, than they ought to think; without love, without charity, or without brotherly kindness. A good shepherd will restore a lost sheep; if he judge him wandering from his fold, he will shew his love in trying to bring him back; he will pity the afflicted; visit the sick; and pour oil into the wound of his afflicted brother. This was the command that I gave to my disciples, "to love one another." Now, how will he prove my Spirit was in him? For was I to deal with all mankind, as he hath dealt with his hearer—forsake them in afflictions, and turn them from ME, when in all things they did not join with ME, who then could be saved? All flesh must perish, if I was to deal with man, as he hath done. Then know it is written, without they have the Spirit of Christ, they are none of his. Then will he prove he hath acted in my Spirit? If so, he must pervert all my Gospel; all my Bible; and instead of calling ME the Saviour of mankind, he must say I came to condemn mankind; instead of coming to seek and to save, I must come to destroy, and enter into strict judgment with man. Who then shall stand before me, if I was to act

as he hath done? Forsake them in afflictions—as this man was afflicted, which I sent for a justification of him; as a trial of his faith and patience. If I leave men when tempted, I must give place to the devil: as this preacher would give Satan the advantage over his hearers, if my eye was not over them, to guide, and keep them in the trying hour. So he that said, he did not suffer persecution, like other believers, that wished my Kingdom approaching, is now come in the common lot with his brethren; and this I told thee, they had all the fiery trial to pass through; some one way, and some another. For, if ye are without chastisement, wherewith all are partakers, then are ye bastards, and not sons. For he that loveth me, and wishes for me to reign alone, without a rival between, must bear the reproach of Satan's malice, that is now come down in great wrath, because he knoweth he hath but a short space. So let my friends rejoice and be glad, to bear reproach for my sake, and have their names cast out as evil by men, which the Scriptures must prove have none of my Spirit within them: but see a mote in their brother's eye, forgetting the beam which is in their own. And such shepherds I said there would be: hirelings that cared not for the sheep. But I was the good shepherd that cared for my sheep; and was I not to come in the Spirit, to lead my sheep in the right way, both sheep and shepherds must fall into the ditch together. For who discerns the times, or the seasons? Or, marks the standard of my Gospel? If they say false prophets, or false Christs have arisen (as some have appeared*) ought they not to warn their flock, that these were the signs of my coming? And I said in my Gos-

* There are four, who have written to me, that they are the Christs—and every man makes himself a prophet, who says, he knows the things will not come to pass; for no man can tell of himself what the Lord will do on the earth.

pel, that offences would be given against my believers : but woe to the land, because of offences. But I said, they must first come ; but they that offended the least of these my disciples, offended ME. Did I not command men to be looking for my coming, lest I came upon them unaware ? Did I not tell them the signs of the times, from the parable of the fig-tree ? That when the green leaves begin to appear, ye know that the summer is nigh at hand ; so when ye see all these things to appear, know that my Kingdom is nigh at hand, and that your redemption draweth near. Now, how are men perverting my Gospel, by turning my people out of the way, by darkening the eyes of their understanding, and not enlightening them ! Then will not the Lord of his vineyard come in a day they little think of, and in an hour unaware ? But how then will such shepherds stand, when I demand my flock from them ? What answer can they give ? But say, " We judged thee an hard Master, gathering where thou hast not strewn ; and reaping where thou hast not sown ; therefore we hid all thy words : And we must confess, here they stand on record, as thou gavest them ; for we have not improved them, to gain any wisdom or knowledge thereby ; or give warning to the hearers : All to us have been hid in a napkin ; for we judged thou wast gathering believers, where thou hast not strewn the way for them ; and reaping their labour of love, where no seed of thy word was sown ; therefore we have buried it down. Then how will they hear my answer ? If I am gathering where I have not strewn, and reaping where I have not sown ; then they ought to put my words to usury, and have made an increase of faith thereby, and gain other talents. For, the meaning of the parable is this : My word left on record, is distributing the talents amongst mankind ; the one is

the word given ; the spirit of wisdom is another ; discerning of spirits is another. These are different talents given to men, which they ought all to improve. As a husbandman improves the signs of the weather for seed-time and harvest ; so ought all men to improve the times and seasons of my words, that are left on record : and as the green leaves shew the husbandman the summer is nigh ; so the signs that I have fixed, ought to shew men the signs of my coming. And these talents are given to men to profit thereby ; but how are these talents hid in the earth ? Who improves my word ? the times, or the seasons, that I bid them to mark ? Is not all as though hid in a napkin ? And my Bible as though buried down ? Do not men improve their own wisdom ? But who amongst them improve my Bible, that have no other talent than my word that is left on record ? But where there are two talents, Faith given with my Word, they improve it, and gain other talents thereby : they add to their faith virtue ; to virtue brotherly kindness ; to brotherly kindness charity ; and charity believeth all things ; charity hopeth all things ; charity endureth all things ; and cannot easily be provoked to deny the promises the Lord hath made. So where Faith is added to my Word, they will gain other talents thereby ; and to increase in faith, knowledge, and truth, till they enter into the joy of their Lord, as good and faithful servants, and become labourers in the Lord's vineyard, and improve their Lord's words, that he left on record. They will be faithful in a few things ; and I will make them rulers in many things ; thus will two talents gain other two. But now I shall come to Five Talents. There must be a talent of grace, a talent of faith, a talent of wisdom, a talent of prophecies, and a talent of discerning my words ; and these talents must be improved—by faith, by grace, by wisdom,

by the prophecies made known to the sons of men ; that all men may know the time is at hand, that I am coming to reckon with my servants, and know how they have improved their talents, and how they have improved my Gospel. For, let it be known unto all men, these talents were to be answered, and accounted for, at my coming: and all these talents stand on record, that they should be given to the children of men : and know, I said, I came not to destroy the law of God or the prophets ; but to fulfil them. And now mark what the prophet saith—" Surely the Lord God will do nothing, but he will reveal it to his servants the prophets." "Is there evil in the city, and the Lord hath not done it? Is the trumpet blown, and the voice not heard? Doth the lion roar, and the people not be afraid? The trumpet is blown, who can but hear? The lion roars, who can but fear? For evil is in the city, and profaneness in the mouths of the shepherds, to turn the righteous out of the way, and be a stumbling-block to my people Israel, that they may not be able to stand in the day of battle." For now is coming the fulfilment of the prophecies of Joel: I am pouring out my Spirit on my sons, and on my handmaids, and they are prophesying: signs and visions have appeared; distresses and perplexities are hastening on. Now, see the Law and the Gospel together: for the wicked are caught in their own craftiness; and it is I the Lord hath done it: out of their own mouths will I condemn the shepherds for perverting my Gospel.—But now I shall come to my servants, who have improved their talents—by faith, and by wisdom, and by discerning the spirits.

So unto all I loud do call,
 To give account to ME,
 How they the talents prov'd them all;—
 And now the one, I see,

Hath in a napkin hid my word,
 And all was buried down :
 He judg'd ME as an austere God,
 Wherein no truth is found ;
 Or, cruelty must be in ME,
 My servants to deceive ;
 And judge that I should act like he,
 And now my followers leave.
 So from his hand will I condemn,
 And call him to account,
 If I am come an austere man,
 How will he now surmount,
 To answer here, when I appear,
 To have my just demand ?
 The talents I have given him here,
 And put into his hand :
 My sheep to lead, as he hath said,
 And gave them to his care ;
 And ask him, how all they were fed,
 What answer shall I hear ?
 " I did not feed," as thou hast said ;
 " But turn'd my flock away ;
 " And tried thy Gospel for to hide,
 " And to my sheep did say,
 " That thou wast come an austere man :
 " Where thou didst never sow,
 " Thou'rt reaping labours now of man,
 " That strong their love do shew
 " To have thee come their Lord and King,
 " And cut thy rival down :
 " This is thy harvest judg'd by them ;
 " For so thy words are found—
 " A-strew'd this way, as they do say,
 " And so they gather here,
 " That thou'st come the whole to claim,
 " And make thy Bible clear,
 " Which I did say, another way,
 " Thou never sow'd it so,
 " To have thy kingdom come this way,
 " Though scattered 'tis, I know,
 " Throughout thy word, as they have said,
 " What men do gather here.
 " But in a napkin it is hid,
 " I could not see it clear ;
 " So I went on to bury down,
 " And turn'd my flock away ;
 " And judg'd thee as an austere man,
 " To lead thy flock astray."

This must be done, I say, by him,
 Such answer I must have :
 For when my Gospel I demand,
 No other can he give,
 But say 'twas hid, as I have said ;
 He did not understand,
 That different talents must be given,
 When I the whole demand :
 For to appear and make all clear,
 To claim this earth my own—
 (My Bible it is buried down,)
 Then I must answer man—
 Out of your mouth will I condemn,
 And bring your flock to me,
 That I have given to your hand :
 And your own words now see,
 How you my Gospel did pervert,
 To have it buried down :
 You only teach men to their hurt,
 If I cannot be found
 A faithful God, as I have said,
 And faithful to the end,
 For to fulfil my every Word.—
 And now come to my Friends ;
 I'll next appear to ask them here,
 That Talents now have *two* ;
 If they can't see my Bible clear,
 That I these things shall do ;
 For to make good what I have said,
 And so to come again,
 My every foe for to strike dead,
 And with my friends to reign ?
 In glory here I must appear,
 To make my Gospel true ;
 And Satan must begin to fear,
 That he shall feel his doom ;
 To bear his curse with all the rest,
 The root must be cut down.
 Men make my Bible but a jest,
 And cannot judge the sound :
 An austere man I must become,
 And judged by your word ;
 Bring all the martyrs that have been ;
 And view your bleeding Lord ;
 Can this be done, ye sons of men,
 And Satan to get free ?
 Then I must love to punish man,
 And hell in triumph see ;
 My blood was shed, and man so led

To die for ME the same :
 Forget the promises that stood,
 How Satan's doom must come.
 Ah ! simple men, your thoughts are vain,
 Your God you do not know :
 I ne'er design'd for hell to reign,
 And Satan triumph so—
 I could not save this side the grave,
 That did the earth create :
 Then tell ME why my blood was shed,
 If Satan miss his fate ;
 Then here, my friends, they may contend ;
 For I'll contend with all ;
 And as man's blame on ME was laid,
 Satan shall find his doom.
 I tell you here I've made it clear,
 And so I shall go on ;
 Though men my Bible hide it here,
 The Talents five shall come :
 Faith shall abound in every sound,
 And men the Truth shall see ;
 The Prophecies, that here are found,
 Are talents given by ME ;
 The Wisdom here to see them clear,
 Are talents from on high,
 For to discern how I do warn,
 And how my Bible stands ;
 These all are talents from on high,
 That men did ne'er command ;
 So Grace must come, I say, to man,
 For it shall now abound :
 Like trembling gaolers I'll make men,
 To tremble at the sound,
 That now stand out, so full of doubt ;
 For fast shall all come on,
 Till men I see do flock to ME,
 Like doves to windows come.
 But here within thou dost begin
 To ask, how this can be ?
 For doves to windows do not come ;
 Then how can sinners flee
 To ME the same, thou say'st, to come ?
 I'll answer in a word—
 The Dove to Noah did return,
 When I abat'd the Flood :
 So men will flee the same to ME,
 When I the Floods abate :
 But in the tumult cannot be,
 When dangers are too great :

Because my fury will go on,
 As thou the wind dost hear;*
 This is the night now plac'd hy man,
 My Birth for to appear :
 The wind is high, is now thy cry,
 And high it shall all come on ;
 If I was born for man to die,
 I'll make my Death be known :
 It was to clear my Father here
 In justice to proceed ;
 As I the guilt for man did bear,
 To bruise the serpent's head.
 No other way, to man I say,
 I ever can atone,
 To wash the guilt of man away,
 And claim this earth my own.
 If it could be done by your plan,
 The Jews would ne'er stood out ;
 If at my Death I'd rescued man,
 I ask, why men do doubt ?
 Ah ! simple men, your thoughts are vain,
 To say you trust in ME,
 As in my Gospel it is penn'd ;
 Then now my Gospel see :
 The Lamb of God, it there is said,
 All sins must take away ;
 Then how do you my Gospel plead,
 If you these things deny ?
 Your talent One must soon be gone,
 And added to the five,
 That do allow I died for man,
 And will not man deceive :
 That now improve in perfect love,
 And see my Bible clear,
 Their talents five, shall soon be ten,
 And know I've spoken here.
 So faithful labourers now must come,
 And in my vineyard go :
 My harvest fast is hastening on,
 That every soul shall know.
 So now improve, and see my love,
 And see my Bible clear :
 A talent One can never stand ;
 Because they hide it here :
 As in a napkin it was plac'd,
 And so they've hid the whole :
 But ne'er discern'd, ye fallen race,

* Christmas-eve, with high Wind.

I died for Adam's Fall:
 Then from the Fall, I tell you all,
 My heel must bruise his head:
 And so to conquer death and hell,
 And reign in Satan's stead.
 Then sure in ONE I must begin,
 As he began at first;
 But when my Power to all is come,
 Then Satan's power must burst—
 And break from all, when I do call
 To have my chosen come,
 And hear the clamour then of all
 Their foe for to condemn.
 So here are the talents for you all,
 If them you'll now improve,
 It is to free you from the Fall;
 And shew my dying love.
 But he that looks unto my Death,
 And can no further see,
 Hath hid his talent in the earth,
 And thus may answer ME:
 'An austere man thou must become
 'To call men at thy bar,
 'And all the world for to condemn
 'Before thou'st made it clear;
 'For Jews to see, as well as we,
 'Was promis'd at the first;
 'Thy seed was never sown that way.—
 My answer then must burst:
 'If it be not sown, to ME 'tis known,
 'You ought for to improve,
 'And prove my Gospel plain is come,
 'For them to see my love;
 'That from the fall was first the call,
 'And how the promise stood;
 'My heel must first be bruise'd for all,
 'To bruise the serpent's head;
 'That increase here might now appear,
 'My Gospel to increase;
 'That all may see their Bibles clear,
 'I am the Prince of Peace,
 'Who gave my word upon record,
 'As talents left for all:
 'But where's but one, I see they're come
 'To perish in the Fall."

This was written on Christmas Eve, 1803, when
 the wind was remarkably high. The day follow-

ing I was answered from the Gospel: The 13th Chap. of St. Matthew—"As the tares are gathered and burnt in the fire; so shall it be in the end of this world. The Son of Man shall send forth his angels, and they shall gather out of his kingdom all things which offend, and them that do iniquity. Then shall the righteous shine forth as the sun in the Kingdom of their Father: who hath ears to hear, let him hear." Here follows the answer given to me by the Spirit to these verses.

"The end of this world is the end of Satan's reign in it, when I come to claim the Kingdom for my own; for I said the field was the world, and the good seed the children of the Kingdom; but the tares were the children of the wicked one; and the enemy that sowed them was the devil; and I should send forth my angels to gather out of my kingdom all things that offend; and that the righteous should shine forth as the sun in the kingdom of their Father. Now, as I told thee before, I tell thee again, one talent will never do to see my work, without wisdom to understand, and faith to believe it. Now, who in my kingdom of glory above do offend? Or who do wickedly there? Or, who prevents the righteous from shining as the sun in the firmament, in my kingdom of heaven above? Did I not tell them it was my kingdom of this world, that I told them they should pray for? For, I said, the field was the world, and the good seed the children of the kingdom; and is it not written, The kingdoms of this world shall become the kingdom of the Living God? Did I not create this world for my own honour and glory? And created man in my own likeness to be established in it? and have I not promised to do it? Then how is my Bible hid in a napkin by mankind, to whom my words are given, without wisdom to understand them? But if men want wisdom, let them ask it of God, and not of

men, that cannot give wisdom to themselves. Where is the man with one talent who can explain this chapter? Will they not do like the false witnesses in the case of Susanna; one say one way; and another say another way; and so they must be found wrong judges, if not false witnesses? For what will they make of the pearl of great price, that a man sells all he hath to purchase it? What way soever man may place it, the true meaning is, to discover the GREAT PURCHASE of my Death, that I died to redeem them from the Fall of Adam; and to raise man again into favour with his God, as he was created for at first; and he, who thus digs, discovers this great price of my Blood, to wash away all their sins: and like the flood of water that washed away the race of mankind; so shall my Blood wash away all the root of evil, which is the Devil. Now, when a man hath discovered this, he will part with all the wisdom he had before to embrace it. And now I shall come to another chapter: Ye must become as little children, having all to learn, if ye will enter into my Kingdom; and he that despiseth those that become like little children, despiseth ME; and whosoever receiveth one of these children in my name, receiveth ME. For, what ye shall bind on earth, shall be bound in heaven; and whatsoever ye loose on earth, shall be loosed in heaven. Again, I say unto you, if two of you shall agree on earth, as touching any thing that they shall ask, it shall be done for them of my Father, which is in heaven. Now, I have told thee, a child hath all to learn, and so have men all to learn, if they will be taught of my Spirit, to ask and receive, that their joy may be full: for, what is bound on earth, shall be bound in heaven. But how can men prove it *by their wisdom*: for what is loosed on earth to be loosed in heaven? Are not your lives lost on earth, and yet, they are not lost in heaven? Are not your honour and good name of-

ten lost in the opinion of profane men here upon earth? yet they are not lost in heaven. For, these were lost by my Disciples, in the opinion of profane men; but they found them all in heaven. And now I tell thee as before, without my Spirit to reveal and explain all mysteries, no man can make out my Bible, or prove it true by their own wisdom. But now I will explain the meaning of that chapter; and begin from the following text—"Glory to God in the highest, on earth peace, good will towards men." *Luke ii. 14.* Now, if I bring peace and good will to men, I must bind Satan, as ye have bound him here on earth, to be destroyed if he pursues "THE SEALED PEOPLE;" and so he is bound in heaven; and I shall fulfil my Bond. For as ye wish to be loosed from his power, and have ME to come as the Captain of your Salvation, that you may give all glory and honour to my name; so will I loose you here upon earth, according to what ye have agreed to ask;—for the meaning OF THE TWO is, MAN and WOMAN joined together to ask the promise made in the Fall; and both to cast your guilt upon Satan's head. For, now is come my appointed time to fulfil all my words and promises. So as ye have asked to be loosed from Satan's power; from Satan's power ye shall be loosed; and as ye have asked for ME to come in my power to destroy all the works of the devil; in my power, I will now come; and what ye have agreed to bind on earth, I have agreed to bind also: and my Word shall be binding against your adversary the devil, that he may be bound by himself from the sons of men. For, now, my Father will do it for ye, according to my words and promises: The bond is made to loose man, and to bind Satan—and in heaven the bond is the same; and my Spirit shall come down amongst you, to loose you from his power. This is the meaning of my words left on record, that

when I come to fulfil them, ye might know the promise stands on record in my Gospel. But what can men prove by their wisdom, that have been bound in heaven and bound on earth, loosed in heaven and loosed on earth, if my word is not the binding of my promise made to man? That when **THE TWO TOGETHER**, the **MAN** and **WOMAN**, asked the promise made in the fall, it should be done for them. For, Satan that was in heaven, and lost his place there for rebellion, shall now lose his power on earth for rebellion the same, if he breaks the bond which I have made. And as man is loosed from the power and arts of the devil when he goes to heaven; so by Satan's being bound, man shall be loosed from all his arts and power here upon earth. For, my word is binding, and man's petitions shall be binding also: and as saints in heaven are loosed from Satan's power; so shall men upon earth be loosed from his power also. Then will they give glory to God in the highest, and on earth peace and good will towards men: but though there is good will towards men, they cannot prove peace hath been upon earth, when wars have followed all my Followers; for, in this world they have had tribulation; but in **ME** they shall now find peace. For I will take the stumbling-block out of the way of my people, and they shall possess my Holy Mountain in peace. And they that improve the talents left on record, given by **ME**; and have faith to believe I shall fulfil my word; then they will gain other two talents: One to discern my word, that it is by the Spirit of Revelation that it must be made known; for how can it be fulfilled, before my Spirit comes to fulfil it? For I said both should grow together till the harvest; and then I should come to separate the wheat from the tares. But now the seed is sown; that meaneth, my word is come to warn you that my

vest is at hand : and a net is let down to gather
 both good and bad. All these parables stand
 the LAST DAYS, to shew you how I shall bring
 my Kingdom here upon Earth. For, none
 these signs are in heaven. I tell you all, they
 pertain to my coming to claim my Kingdom, that
 I came to redeem.—And now I will answer thee of
 a man that said, all the Jews were lost, spiritually
 and temporally, which he declared were my words,
 "He that believeth shall be saved ; and he that
 believeth not shall be damned." But how do men
 understand that word, that all who believe in ME,
 dying for them, to be saved ; and they, who do
 not believe it, to be damned ? And so they judge I
 came upon the earth to destroy all my chosen peo-
 ple, both spiritually and temporally ; for the Jews
 were my chosen people. Then for what good do
 they judge that I came to mankind ? For, how
 can they believe in ME now to be the Redeemer of
 mankind, the Saviour of the world ! for I said I
 came to seek and to save that which was lost : I
 came not to call the righteous, but sinners to re-
 pentance ; for they that were whole needed not a
 physician, but they that were sick. Then how
 did I come to call the Jews, who said they were
 righteous ? Did I not say I came to the lost sheep
 of the house of Israel ? And to them I was known.
 But how could condemnation be passed on all
 men at that time, who did not believe, when I
 said " Father, forgive them, for they know not
 what they do ? " Then how can they be all lost,
 because they did not then believe ? And yet they
 are still believing in a Messiah to come, and re-
 deem them from their captivity ; and that the Lord
 will fulfil all HE hath spoken by the mouths of his
 prophets. So their belief still remains as firm as
 thousands of the Gentiles—and more firm ; for
 they believe that I shall come as it is written of
 ME, to be the EVERLASTING FATHER, the PRINCE

of PEACE, to visit and redeem my people, and fulfil all that the Prophets have prophesied of ME. This is their belief, that I shall fulfil: but your belief is, there is no merit in my death and sufferings, only to save the righteous, that need not a physician. For, the just have always lived by faith, that the Lord would save them, who obey him. And I said, I came not to destroy that Law, but to fulfil it: and that Law is not destroyed by the Jews to this day; for they are living dependent upon his words and promises! Then how can men suppose, that condemnation was past on all men at that time? Who then will be saved? I must come to condemn the world, and not to save it, if I then passed that awful curse on man. Oh! ye sons of men, judge for yourselves, how few will be saved by your judgment, if that curse took place at my Death. O, how doth Satan work in your minds and hearts to wrest the Scriptures to your own condemnation; and overlook all the Scriptures which are for your justification, and for Satan's condemnation! But I now tell you all, he that believeth not in the promise made in the fall, cannot believe to his own salvation.—But here thou sayest, who then will be saved? I answer: In the time of ignorance, God winked—and I said, they had no cloak for their sins: but I did not mean it at that time; for they have cloaked them to this day. But when I make my Bible clear, there cannot be a cloak for any one; but my dying words were never understood by any one, when I said, Father, forgive them; for they know not what they do. Then if they knew not what they did, they must have a cloak for their sins; for, to have no cloak for their sins, they must know what they did: but my words were left on record for my Second Coming; and it is them, who believe in my Gospel, that have no cloak for their sins, who rely on my heel being

bruised, without Satan's head being bruised also; because they sin against light and knowledge, if they know that I was the Saviour to die for the transgression of man. They must know, the same prophecy stood in the creation, for Satan's head to be bruised likewise; and a more fatal curse was pronounced on the devil. And that curse they must know hath never yet taken place: then what cloak have believers in my Death and Sufferings, as the Saviour of mankind, and the Redeemer of mankind, that now deny my avenging heel, to be avenged on Satan's head? For, now I tell thee, the believers of my Bible are like many that believe IN THE SEALING; for though at first they profess to believe my Bible is true, and they believe it is of God; but when I come to the purpose, to demand the truth of my Bible, they as much deny it, as many people, that have first signed their names, and afterwards deny their faith by destroying their Seals: and as little as they regard the protection of the Seals, so little do men regard their protection in ME! For, though they profess to call fasts for my protection; as the people professed to sign their names; but as soon as their fasts are over, they think no more of my protection, than these people think of their Seals. All is but a form, without faith, without belief, and without relying on ME. This was permitted to go out one year, to shew the perfect state of man, and the truth of my Gospel; and to compare the likeness of the one with the other; but now let no man sign his name, till he hath read this Book and judged for himself; then, they who are clearly *convinced* the Calling is of God, and are desirous for my Kingdom to come, and my will to be done on Earth, as it is in Heaven; and for that power to be destroyed, that tempts men to sin against ME, that God may be all in all; let their names be entered, and seals be given them:

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for, the Sealing will not stop till the number be up. But now let all men know, *it will be more fatal for them, who break their Seals, than it was for Adam to eat the forbidden Fruit*; for how can they be sealed to the day of redemption, if they break their Seals? Then they break off their redemption, spiritual and temporal. But as this danger was not so clearly pointed out, as it now is, I will not enter into so strict a judgment with those that have already fallen off through unbelief, if they repent of what they have done; as I permitted it to go out carelessly for one year, to prove the Parable of my Gospel,—“The likeness of the net cast into the sea, gathering in both good and bad; so have the lists gone out into the world: but let him that hath stolen steal no more; that meaneth, let them steal no more seals—no more promises—no more protections. It will be fatal for them who have destroyed their seals, if they apply for another: as they may deceive thee, but they cannot deceive ME—and let them know that my eye is every where present; and know, the Sealing is only for the faithful. And he that cometh in any other way but by Faith, is a thief and a robber: for, he robs both God and man; as he robs ME of my honour, if he judges I would permit the Sealing to go on in this manner, without I the Lord had commanded it: he must rob ME of that honour which is due unto my name; and he must rob men of their time and expenses; time in writing; expenses for paper and sealing; therefore I have ordered the thing to go out gratis, “without money, and without price.” So he that cometh in without Faith is a thief and a robber; but he that entereth in by Faith, entereth into the Sheepfold, and I will be their Shepherd, and the Captain of their Salvation, that stand stedfast by faith. But no man can stand stedfast, who doth not stand by Faith; then how can ye

stand with ME in my Kingdom? For, they that have already begun to fall; let them know they do not stand;—and it is only to them that stand by Faith, that the promise is made to the sealed.”

Here I have given the words of the Spirit, concerning the Sealing, that all men may judge for themselves. And now I shall give you my prayer, which I was ordered to pen the latter end of this year, and now commanded to be put in print; as it is said to me that all who are wishing for the Kingdom of CHRIST must join with me in this same Petition.

The Prayer of Joanna, which she was ordered to pen, December 18, 1803.

O my God, my God! in THEE have I trusted, let me never be put to confusion; but grant, for thy own honour and great name's sake, that if I am visited by thy Spirit, and from thee, the Father of Light and Truth—as all the Truths have come of the past, be pleased to hasten on thy work in righteousness, and put to silence the tongues of foolish men. Let thy power be made known; thy truth be made known; take the cause into thy own hand, that the unbelieving world may know that thou, O Lord God, hast spoken by me. Fulfil thy words, I pray thee, for thy own honour, and the comfort and consolation of those, who are now relying on thy words and promises, of thy glorious Kingdom approaching—and Satan's power to be destroyed, that thy holy and blessed Name may run and be glorified, from sea to sea, from shore to shore; that the ends of the earth may praise thy holy and blessed Name. O thou blessed Son of God, whose love was so great, to die, the just for the unjust, for the transgressions of man, and wast crucified on the cross for the love of mankind! now, I pray thee, come

in power as a God, wearing the Crown that thy judge wrote over thy Head, "KING OF THE JEWS." O, be thou our King and the Captain of our Salvation—and as thou then wore the Cross, now come in the Crown of all thy Father's glory, and set up thy Kingdom in every heart, that at thy Name every knee may bow, and every tongue may swear to praise thy holy and blessed Name, in things in heaven, and things on earth. Destroy all the powers of the devil, that work in the hearts of men to be at enmity against thee. O merciful Lord God eternal, make the earth join with the heavens above to praise thy holy and blessed Name. Go forth, I pray thee, conquering and to conquer, till thou hast destroyed all the works of the devil, and all his power to tempt men to sin against thee. Bring thy sons from afar, and thy daughters from the ends of the earth, that thy holy Name may run and be glorified. Fill our hearts with thy goodness, and our tongues with thy praises; and grant, that thousands may be flocking unto Jesus, as doves to the windows, crying out with the trembling gaoler, What shall we do to be saved, to inherit the Crown that is set before us? Warm our hearts with thy loving-kindness, and kindle a flame of love within us. Go from heart to heart, I pray thee, as oil goeth from vessel to vessel; for without thee we are nothing; and without thee we can do nothing. Paul may plant, and Apollos may water; but thou, O Lord, must give the increase; or all our labour is in vain. Therefore, O God, in thee is all our trust, to be the rock of our defence against the world, the flesh, and the devil. For the mouth of the wicked is opened against us; and the mouth of the ungodly ready to devour us. O Lord, undertake our cause, I pray thee, and guide us by thy wisdom; keep us by thy power; counsel us by thy Holy Spirit, to know thy heavenly Will,

and obey it. Open the eyes of our understanding, that in seeing, we may see aright; in hearing, we may hear aright: and write thy laws on all our hearts. Thou never saidst to the seeking seed of Israel, seek ye my face in vain; but thou hast promised to be a God hearing and a God answering prayer, and to give thy holy Spirit to them that ask it. Thou, O merciful God, hast promised not to despise the weakest of thy creatures. But, if a child ask bread, shall a father give him a stone? If he ask flesh, shall he give him a scorpion? Now, if these being evil, know how to give good gifts unto their children, how much more hast thou promised, thou wilt give good gifts to those that ask them! Hast not thou, O Lord, bid us ask and receive, that our joys may be full? Is not thine eye every where present? And are not the events of all things known to thee, O God? Is not all knowledge and truth in thee alone? Then how can we, who are dust and ashes, judge that knowledge and truth can come from the father of lies, when it is written, the God of Truth shall lead us into all truth; and that we shall know the Lord, if we follow on to know him? For thou hast promised, the gates of hell shall not prevail against us; for, as firm as the hills stand round about Jerusalem, so firm thou standest round thy people; and as firm as Mount Zion that cannot be moved, so firm are thy words and promises made to them who trust in thee; and in thee, O God, hath been all my trust and confidence, that as thou hast fulfilled thy words in times past, thou wilt fulfil them in the time to come; and as in the time I was afraid, thy truths dismissed my fears; so now in the time that I am afraid, I will trust in thy deliverance the same, that thou wilt not leave me, nor forsake me. For, thy words have been a light unto my feet, and a lanthorn to my paths: the words of men have always deceived me; but thy

words, O Lord, stand sure and stedfast. When I reflect on the past, unto whom shall I give praise, honour, and glory, but unto thy holy Name, O thou God of Truth! Then now, O Lord, I humbly pray thee, make bare thy arm—make clear thy truths to the sons of men; and shew them plainly the Promises made in the Fall—that as thou didst not spare man, whom thou createdst for thy own honour and glory—and thy dear Son did not refuse to bear THE BLAME man cast on him in Paradise, but had his Heel bruised on the cursed tree, and suffered, the just for the unjust: now, I pray thee, O Lord God, most holy, O God most mighty, fulfil thy other Promise, I pray thee, that Satan's head may be bruised likewise, according to thy Promise made in the Fall; and fix his curse above every living creature; lay the axe, I pray thee, to the root of the evil: for the root of evil was the devil: he was the author of all our sins—and the finisher of thy Death and Sufferings. Then now, O Lord, let thine anger and indignation be poured out on Satan's head; and grant, O merciful Lord God, that as thou hast been the Author of our life, and of our faith, to trust in thee for Salvation, may we now trust in thee for Redemption! That as thou deliveredst the children of Israel from the hand of Pharaoh, and destroyedst him in the Red Sea; so thou wilt deliver man, that thou hast created, from the power of the devil; and destroy him also—that the rocky hearts of men may gush out with living waters, to praise thy holy Name, world without end. Grant my petition, dear Lord, I pray thee, as far as is consistent with thy holy mind and will. And what I have failed in asking, O most merciful Lord God, I pray thee not to fail in giving, for thy own honour, and the good of mankind, whose eyes are looking up unto thee, hoping their redemption draweth near, to be redeemed.

ed from the power of the devil, death, hell, and sin; that they may serve thee here on earth, as the angels do in heaven, with cheerfulness and singleness of heart. And as all the host of heaven praise thy holy Name above; so may every man upon earth praise thy holy Name below; that all the earth may be filled with thy goodness, and with thy praises. For thou hast the power to deliver us from evil; and to thy holy Name let all the earth give the glory, for the sake of thy dear Son, who died to redeem us from the power of death, hell, and sin, and destroy all the works of the devil. And now destroy them, dear Lord, I pray thee, that thy Name may run and be glorified—Satan confounded—and in the works of thy hand, may all thy ways be justified! Even so, come, Lord Jesus; O come quickly!

The following Communication was given to Joanna, in answer to a person who asked her, why the Lord created the devil, to be such a wretched sinful being in heaven, when he knew that would be.

December, 1803.

“ Now I will answer thee of the man that asked why I created the devil, knowing what a wretched being he would be. Here the wisdom of man hath taken in question the wisdom of his Maker. But know, O vain man, you must first feel the pain of sickness, before you know the pleasure of health; a man that never felt poverty, knows not what he enjoys by his riches: neither did the angels in heaven know from whence all their happiness flowed, that I had created in the realms of bliss. Therefore, as worms breed in wood, so did evil breed in the devil and fallen angels. They could not believe that all happiness sprang from ME. Envy and pride entered their

hearts—as worms enter into wood, till it begins to decay, and to moulder into dust. Just so did evil enter into the heart of the devil, that thought he was a created being, though not of ME, but of himself; equal in might, majesty, and power; and that he ought to be worshipped in heaven, equally with ME. Thus evil entered his heart, without my creating it: as wood is grown, and made into timber for use, and the worms breed in it of themselves, without being there when it was first formed and fashioned; just so did evil enter into the heart of the devil, like the worms that breed of themselves in timber, till he became corrupt all through, by pride, malice, and envy. Thus did evil breed of itself. Then I separated the evil from the good, and cast him out of heaven, with the angels that worshipped him; and placed his power below, to shew his reign; and created man upon the earth, where he had power to tempt man, as he tempted the angels in heaven. Therefore when I created man, I well knew the depth of Satan's arts, that he would find a way to have an influence over him, as he had over the angels in heaven; therefore I said it was not good for the man to be alone, and I said I would make an helpmate for his good, and placed the tree of knowledge in the garden, that if the man eat thereof, he should be dead "*to knowledge.*" But did not add the last words that I meant. Now, this command was given to the man, and known to the devil, who thought, if he could impose on the weakness of the woman, he should destroy the works of the creation,—and say, the woman I made for man's good was for his hurt—and then prove to the fallen angels, that I had as greatly erred in casting them out of heaven, as I erred in the creation, in making the wo-

be for his good? And it was concealed from the knowledge of man to this day, how she could be for man's good; that the woman was then made,—whom they judged brought the fall on man. Here with man it might appear impossible; but with God all things are possible—and the mystery is possible and plain. For, the man was made of the dust of the ground; the woman was made of flesh and blood, taken from man in a state of perfection. But know, he was not then the perfect man, but divided into two living souls and bodies; and Satan betrayed that part of him, that I pronounced for his good—and man cast his blame on her, and ME for giving her; but on the serpent, that is the devil, was the woman's blame cast—and know the curse I then pronounced on him, that that curse should fall on him above every living creature—that he should creep on his belly, as having no foot to stand upon. This as a serpent was pronounced against the devil; and I said, I would cause enmity between his seed and her seed; and it should bruise his head. Now, answer me, O ye sons of men, did Satan outwit ME? or shall I outwit him? If I do not fulfil the intent of my heart, Satan must have outwitted ME in the creation; as he is now trying to outwit men in their redemption. But know, O vain men, if he outwits man, he cannot outwit ME, who made the heavens and formed the earth; and who knew all the depths of Satan's arts. Therefore I laid a plan in the creation to make room for man's redemption by the woman, that I created for man's good, by casting her blame on Satan's head; and that every soul will find in the end. Then will all the earth know I did not err in the creation, when I bring in your redemption. For, every footing Satan hath got on earth must be taken away, when I come to fulfil my promise to bruise his head, and bring the curse on him as

I pronounced. Then will men say, "*Let God be true and every man a liar,*" that says he erred in the creation, and did not make the woman for man's good. But know, I am God and change not. It is man that has sought out many inventions, to wrest the Scriptures to their own condemnation, not discerning the Lord's Body till his coming—that as *my Heel was bruised*, so must *Satan's head be bruised also*. But this knowledge man has been dead to ever since the fall, which way it will be accomplished, till the glory of the Lord was revealed to the woman, that she should ask and receive, that her joys should be full, to be avenged of her adversary the devil, whose subtle arts caused her fall; and my promises must be her plead; and my honour is engaged to save all to the utmost, who now believe my word is, "*yea and amen.*" What I promise I shall fulfil; therefore as dust returns to dust, so the creation must turn to what I created them for at first. So if it did not prove for man's good then that she was betrayed, it shall be for man's good that she pleads the promise, which was made in the creation to bring in man's redemption. Therefore have I made all her prophecies more true and plain, if man can discern them through, than any prophecies given to man, that you may now begin to see, the woman is your helpmate for your good. But if all were given plain and true to men, they would not want, nor receive the woman for their good; but judge they knew all themselves; therefore I have foiled the prophecies of men, and made it more plain to the woman, that you may begin to lift up your heads, and "*know that your Redemption draweth near:* and my words are near to be fulfilled, that Satan's curse, which was pronounced, shall fall upon his head—and my Kingdom of Peace near to be established.—But all these Mysteries you must dig

deep to find them: for this is the Pearl of great Price.—

For deeply you must weigh the Fall;
 And deeply weigh the woman's Call:
 That 'tis to have the Serpent cast,
 That she the Prophetess is plac'd,
 To tell you all the end is come,
 That Satan must receive his doom.
 Now deeply weigh my Bible through,
 And then you'll know her words are true;
 Deeply weigh my words at first,
 Ere the sleep on man was cast:
 How I said, he was not good
 To be alone as then he stood;
 How the woman I did create
 To be his partner and helpmate;
 And if she help'd him to the first,
 And so the evil it did burst,
 Which she did cast on Satan's head;
 Then now at last mark what she's said,
 That he the guilt for her must bear,
 As I did promise;—men, see clear,
 That she hath now ask'd for your good,
 To claim the promise of her God;
 And pray that my avenging Heel
 May fall on Satan now to feel
 The same upon his guilty head.
 Weigh deep her Call, how it is laid,
 And then you may discern the whole,
 If deeply you do weigh the Fall,
 And see my Bible how 'tis plac'd:
 Ye ne'er discerned, ye fallen race,
 How that the Woman must appear
 Cloth'd with the Light of Heaven here;
 Because she's clothed with the Sun,
 From whence the Light of Heaven came—
 The light in darkness to tread down:
 For so the devil's light is found,
 To shine in the benighted minds:
 But all their light, they soon will find,
 Is like the moon that pass'd away,
 And set in darkness ere 'tis day:
 As it is often by the moon,
 Before 'tis day the light is gone;
 And so men's light will go the same;
 For all men's lights I'll now tread down,
 That do not gather from the Sun;
 And deeply weigh the days are come,

And with your Bibles all compare ;
 Then you may know the day is near,
 That all your light must pass away,
 Which you've not gather'd from **THE DAY** :
 Because the day for all is near,
 Wherein my Bible I shall clear,
 And every soul the **TRUTH** may see,
 If deep they every thing do weigh.
 For now I'll answer as a God :
 I made the **WOMAN** for your good ;
 And for your good she must appear,
 To prove my Wisdom then was clear ;
 When I created her at first,
 I knew the tempter then would burst
 With every art to work in man ;
 Therefore I laid my every plan,
 To have the Tree of Knowledge plac'd,
 Pronounc'd him dead, if then he'd taste ;
 Dead to the knowledge of the Tree,
 If e'er the fruit was pluck'd by he ;
 Or, if he ever eat the same,
 Dead to the knowledge of my name—
 And dead to knowledge he became.
 My labour then began with man :
 One day became a thousand years :
 When men increas'd, I prov'd it clear,
 They had no knowledge of the good,
 To know the promise how it stood :
 Nor knew the evil how 'twas plac'd ;
 You know, the woman pluck'd the first,
 And so she gave it unto man ;
 But know, her answer when I came,
 It was the serpent her beguil'd ;
 And so the serpent then she foil'd ;
 For when I cast it on his head,
 And said on him the curse was laid,
 And for to prove my words were true,
 I had my labour in my view :
 To prove that man was dead at first,
 Unto the knowledge as 'twas plac'd ;
 For so the ages still went on—
 It never was discern'd by men,
 That they these promises must claim ;
 And so in death they still remain'd
 To all the knowledge of the good,
 Until they perished in the flood :
 As man no knowledge had of **ME**,
 And so their fatal end did see.

And from the Prophets 'twas the same :
 They all went on—to man they came ;
 But man knew not they were for ME,
 And so their sufferings you may see
 Throughout my Bible, how they are plac'd ;
 In every age you see them cast.
 Then where was knowledge in the man,
 To live in ME, and know my name ?
 That all their Prophecies were true ;
 That as I said I'd surely do ?
 No ! this was all unknown to men,
 Before they felt my heavy hand :
 Then you must prove that man was dead,
 For want of knowledge as I said,
 In every age that's past and gone ;
 The four thousand thus roll'd on ;
 And then my birth to man appear'd,
 As in my Gospel you have heard.
 But dead to knowledge then was man ;
 My chosen race did ME condemn,
 Until they nail'd ME to the tree,
 To bruise my heel, as I did say :
 Because that ME they did not know,
 That as a God my love was so,
 To bear the fatal curse for man,
 That Satan's doom the same might come ;
 But this mankind did not discern ;
 And the five thousand then roll'd on ;
 And men were murdered for my sake,
 And martyrs burned at the stake ;
 Because no knowledge was in man,
 To know the way I've laid my plan,
 To prove to knowledge man was dead.
 It is by FAITH, as I have said,
 That all the just have lived in ME—
 From every age the just you see,
 How they by faith have walk'd with God ;
 Yet, dead to knowledge they on were led—
 To know, when I had prov'd them dead,
 To every knowledge as I said ;
 Then Satan's doom the next must come,
 Receive the curse I laid on him ;
 Because he held ME to my word,
 That man must die, as then I said ;
 And dead to knowledge man I've prov'd,
 In every thousand of the age,
 Through the five thousand that are past ;
 My chosen people so are cast,

Dead to the knowledge of their Lord.....
 No man discerns my dying words—
 "FATHER, THEY KNOW NOT WHAT THEY DO—"
 'TIS FINISH'D NOW": and see it true—
 There is no knowledge found in man:
 It was by faith the just did come;
 Because the wonders men believe,
 None but a God could ever give,
 Nor, work the miracles I wrought;
 So 'twas by faith the just were taught,
 To judge ME as the Son of God;
 Relied on every word I said;
 And yet no knowledge was in them,
 My Father's promise for to claim,
 That I must then bruise Satan's head,
 Though in my Gospel it is said—
 I died to conquer death and hell:
 But in WHAT WAY no man could tell;
 Because the Days were not gone through,
 The Five that I had in my view,
 Must in like manner still go on,
 To prove no knowledge was in man.
 And so the Jews do now appear—
 They have no knowledge to see clear,
 That I the Son of God could be;
 But now the SIXTH you all shall see,
 I am come to shorten Satan's reign;
 Because the Gentiles, I see plain,
 Have no more knowledge than the Jews—
 My dying blood they now refuse
 For to avenge on Satan's head—
 Therefore the SEALING now is made,
 For me to try what is in men—
 And dead to knowledge I see them;
 Save but a few that walk by FAITH,
 Believe the Spirit what HE saith:
 Because the Prophecies came true,
 That none but God could see and know,
 And all the events would come to man;
 Foretel the wars when they would come;
 Foretel the harvests at the time;
 And every year to tell my mind,
 What I would do upon the earth;
 For as I speak it all breaks forth;
 And 'tis by faith the just do see,
 That all this knowledge came from ME:
 And so the just are saved by FAITH,
 So perfect as the Scripture saith:

And so their names are given to ME,
 That now my promise they may see,
 For me to bruise the serpent's head,
 As first the promise there was made;
 While others full of unbelief,
 Will perish soon in fatal grief;
 For, if I've kept my word with man,
 That dead to knowledge all have been,
 And so through ignorance bruised my heel;
 The devil now my wrath shall feel,
 And I will surely bruise his head,
 And lay the curse as then I said;
 And now I'll fix it above man's,
 That wish my Kingdom for to come;
 Though some in sin may now appear,
 And with the beast you them compare;
 But they shall not receive his doom—
 For he shall perish in their room.
 If they the promise now do crave
 For he to fall, and man to live:
 That is, the devil I do mean,
 For him to fall, and man remain
 The object of my dying love:
 My mercies they shall taste and prove,
 That I did die a Sinner's Friend;
 Because I prov'd them in the end,
 To stand as fervent friends for ME,
 When their hand-writing I do see,
 That they do wish for ME to reign,
 And Satan's power to be chain'd down,
 That tempts them now to every sin.
 Like the wise virgins they are come;
 But many foolish will appear,
 Destroy their faith, as said before;
 Because their lamps will all go out.
 Through unbelief, I said they'd doubt;
 And so their faith will go away—
 But I'll not save them in that day,
 When I in power do appear—
 It is "THE SEALS" the wise must clear,
 To prove they've got them in their hand,
 When to redeem them I shall stand
 To chain the powers of darkness down:
 For he shall tremble at my sound,
 Much worst than Adam at the first;
 For on him shall my fury burst;
 Because he crav'd my word with man,
 That dead to knowledge they must come:

And so my chosen Jews appear ;
 And so the Gentiles I see here :
 As dead to knowledge all of me,
 In unbelief mankind I see,
 That do profess to love my Name,
 But have no knowledge of the same,
 Why I did shed my dying Blood,
 To cast it on the serpent's head.
 For, if I kept my word with man,
 Satan can never miss my hand—
 If FIFTY righteous men appear,
 To see my Bible now is clear,
 The Woman clothed with the Sun
 Must tread the powers of darkness down—
 And bring the kingdom of her God,
 As in my Bible this is said ;
 That is, my Kingdom must appear,
 As in that chapter you see clear,
 When such a Woman here is seen,
 That is a wonder unto men ;
 Because a wonder she must be,
 What I shall do, to know, and see,
 Without my Spirit to appear,
 To give the Light, that's given her,
 The truth of all to see and know,
 And prove my Bible all is true.
 Then sure a wonder she must be,
 To those that can't my Spirit see,
 How she is visited from on high,
 And 'tis in me her light doth lie,
 To baffle all the light of men,
 And prove the devil's curse must come,
 That you did never see before
 Till she had made the mystery clear.
 And now the mystery all may see ;
 She's sealing Satan's destiny,
 To tread him down beneath her feet ;
 You must confess the wonder's great,
 That all together this is done
 By Satan's arts, ye simple men :
 Then now divided he must be
 Against himself—the mystery see :
 Because his kingdom it must fall,
 And you may wonder then of hell,
 If he from hell should so appear,
 To give such light and make all clear :
 The light of all men to tread down,
 That in her light will not be found.

For, now I'll challenge every man,
 That doth refuse her written hand;
 That they in darkness now are found,
 And soon will tremble at her sound,
 When I begin the following year,
 To make the mysteries out more clear.
 Because the midnight all will see,
 That Satan's light hath foil'd all ye;
 And so he'll leave you in the dark,
 When I begin to set the mark
 Of your high calling, that is near:
 The midnight then will make you fear,
 That you have stumbled at the Sun,
 And groped for light, when it was gone."

This Communication of the Origin of Evil was read to a Dissenting Minister; and Joanna asked him from what source he thought it proceeded. He said he thought the Rev. Mr. Foley had assisted her therein. Mr. Foley, who was present, most solemnly assured him, that if he had assisted her in that, or in any other of the communications, he would have not been then talking to him; as in that case he must have known it to be the work of men, and not of God—and of course that it would come to nought. But from being chiefly with Joanna for the last two years, he knew that all her communications were given to her by a spirit, without the aid of books or men, and in the very manner declared by our Blessed Lord—"The wind bloweth where it listeth, and ye hear the sound thereof, but ye cannot tell whence it cometh, or whither it goeth:" so are the words given to Joanna; and he was most happy to have that opportunity of declaring the Truth to the whole world; as the same false and erroneous opinion might be in others, as well as in him. After this declaration of Mr. Foley's, Joanna assured him that all her communications were from a Spirit invisible; and as the minister affirmed there were only two sorts of Spirits, good and bad, she desired to know of him

from which he thought that Communication came. He then answered, from the devil. Being asked what he made of the twelfth chapter of the Revelation, of the woman being a wonder in heaven ; he answered, it was the church ; and treading the moon under her feet, was treading down the Jewish ceremonies ; and flying into the wilderness, alluded to the flying from persecution, in the time of Constantine. After this conversation in the evening, with much more, too tedious to mention, being in prayer, I was ordered to ask him how the church became "a wonder;" as the Lord had a church in every age of the world. The morning after, the dissenting minister called at the house where I was ; I then asked him as I was ordered. He then answered—Why! the church was "a wonder," how it stood after so much persecution it had met with. I told him, if the church was "a wonder," that was supported by the power of God, which had stood through all ages of the world, it was a greater wonder how the heathen nations stood, that were supported by the power of the devil: so we might make all the world "a wonder." So his wonder is none to me, when I reflect on the Divine Being whose power created man out of the dust of the ground, and made the world in such regular order out of chaos; placing the sun to keep its orbit, and the sea and land to keep their bounds: so that all things on earth and in the heavens shew the wondrous works of the Lord, that HE is infinite in wisdom and in power. Then it cannot be a wonder to me, how HE should be able to keep up his church, to shew that in all ages of the world, his holy name is worshipped by man, whom HE created for his own honour and great glory—and, when we reflect on his love to men, to die to redeem them, it cannot be a wonder that his power shall save them. No! here my wonder must cease, how the church hath

stood ; and it cannot appear a wonder to me how Satan's power shall fall. For, what footing hath he to stand on ? Had he power to make the world ? —Then how shall he have power to destroy it ? Had he power to make man ? —Then how shall he have power to destroy all the works of the Lord ? If he is already fallen from glory in heaven, before the power of the Most High, I believe as assuredly he cannot stand before him ; but will fall before him, as it is said in holy writ. So the belief of the Scriptures makes me rely on the truth of the Spirit, which assures me that the Lord is now coming to fulfil all HE has promised in the Bible. Here I have given my judgment why I think the church to be NO WONDER how it stood, which he thought so great a wonder.—But he told me, that in the night after he had declared my writings to come from the devil, that the bed seemed to shake violently under him, and that he was greatly alarmed—and he asked me, if I had power to effect it. I did not observe his words, (but Mr. Foley and Mr. Jowett did) and I simply answered, No, I never felt it ; as I thought he asked me whether I had ever felt such things. He then said, he could not tell what it was ; for he was as wide awake as he was now in repeating it, that his bed was greatly shook, and he was greatly alarmed. But to his words I was answered by the Spirit, that the shadow to him would be the substance to thousands, who said, my writings came from the devil : “ For they shall know that I the Lord have spoken, and also will do it: FOR THE YEAR OF MY REDEEMED IS NIGH AT HAND.”—But here I shall insert some observations made by a minister of the church of England upon the last Book of mine, which was lately sent to him. As he was not ashamed to write it, I am not ashamed to print it ; the note which he sent back with the Book, is as follows :

• “ ’Tis astonishing that any one should have the presumption to call this absurd publication a prophecy.”

“ ’Tis astonishing that any person should be prevailed upon TO PRINT such writings, and call it poetry.”

“ When I turned over to the poetry, beginning in page 32 (of the Word to the Wise) instead of reading it, curiosity led me to count how many of the lines ended with the word **APPEAR**, and I found it to be 33 times in less than 14 pages, and *twice* appeared, and *once* appears; and the rhyme *to appear*, is the word here, more than a dozen times, and clear almost as often. War and years are also rhyme for appears. Oh fie! fie! what a poor barren language must this make the English **APPEAR!**”

Now I shall give the answer that was given to me by the Spirit, and let the world judge of the man's wisdom; for I shall not give them my judgment on his foolishness.

“ Now I will answer the mockery of the minister, who mocked the language of the prophecies. As all men shall know I am come in the Spirit to have a controversy with my people—and thou prayest I will take the cause into my own hand, and put to silence the tongues of foolish men, and give an ear to thy petition; to thy petition the heavens have given ear. Then now be astonished, O earth, for I the Lord have a controversy with my people. I have nourished and brought up children, and now they have rebelled against ME: but I will turn the wise men backward, and shew the foolishness of all their wisdom. Now let men look back to my Bible, and to my Gospel, how they are fulfilling it: for the wisdom of God is counted foolishness with men—and the wisdom of men is foolishness with ME, that am the Lord of heaven and earth. Now let them see the foolishness of

their boasted wisdom : as the Church allow their Psalms to be right ; then now come to the Psalms :

“ God in the great assembly stands,

“ Where his impartial eye

“ In state surveys the earthly gods,

“ And doth their judgment try.”

But how could I try the judgments of men, if I came in heavenly language, superior to mankind, and in prophecy more plain than before ; or, than ever I yet spoke to man, as a fool may understand them ? But, if men have wisdom to discern them, and understand what they read, thy prophecies go deep to the fulfilment of the Bible—the destruction of the heathen nations, that do not come to the standard of the Gospel—the call of the Jews—the fulness of the Gentiles—and their tumult to arise—the wild olive that was planted in, not to be high minded, but fear, lest they are cut off, as the Jews were. Thy prophecies foretel in what manner my Kingdom will be brought in, if men are judges of what they read ; and foretel who are the people that will stand, when I appear to be as a refiner of silver ; and who are my jewels that I will make up in the day that I come to destroy my enemies, who would not that I should rule over them. But were my enemies ever yet destroyed ? Now, let it be known unto all men, the Lord of the vineyard must come to claim his vineyard. Oh, ye blind leaders of the blind ! Is not the ditch before you all ? What did I say should be done to the husbandmen who would not give up the vineyard to the Son, and reverence him ? Where is your boasted wisdom, if ye know not the Lord of the vineyard must come and claim the vineyard ? Then every branch that abideth not in me the True Vine, must be cut off. But every branch that abideth in me beareth fruit : but what fruit do ye bear that deny the fulfilment

of my Bible? Now, look to the self-confident Jews, and tremble for yourselves, ye self confident Gentiles. For, as by your mockery, ye are fulfilling one part of her prophecies; so will my anger and indignation fulfil the other. And now let men weigh deeply the pages he mocked, and judge the sense of the words, and not look to the fineness of the language. For, now I shall answer from what they call the fine language of men—

“ Let Jews and Gentiles stop their mouths,
Without a murmuring word :
For the whole race of Adam stands
Guilty before the Lord.”

So if men will not bow to words spoken to thee in what they judge a contrary verse to man's, spoken in foolish language, as they judge it, let them bow to the language of men, whose hearts were prepared by ME, to give spiritual hymns, that I shall prove them in the end. For the preparation of the heart, and the answer given to thee by the tongue, are both from the Lord. Now, let men answer, why they mock ME by their prayers, psalms, and hymns, and spiritual songs, saying—

“ Almighty God, cut short his reign,
Let him in darkness dwell :
And that he vex the earth no more,
Confine him down to hell.”

And now I have told you, I am coming in might, majesty, and power, to cut short his reign, and confine him down to hell, rage and fury, malice and anger, are kindled in your breasts, saying, you want ME as a Saviour to save you; but do not want ME, as your Prophet, Priest, and King, to reign over you, and have the government to be on my shoulders, to reign and govern over all. But know, O vain men, the government must be mine, to govern the earth I died to redeem—and he that

will not submit to my government shall be trodden down as ashes under my feet. Therefore, the day is coming that shall burn as an oven, because I am despised and rejected of men. And now let all men judge for themselves. Is not my eye every where present, beholding the evil and the good? Then do you judge your God another such as yourselves, calling good, evil; and evil, good? Shall I call them good who mock my coming, despise my warning, reject my invitation, and doing despite to my Spirit, that I have sent to testify of my coming? And shall I call them evil, who are looking for, and hastening to, the coming of the Lord Jesus Christ? And their desire is to have ME to rule over them, and in them, that I the Lord may be all in all, and the power of Satan to fall from man. Judge for yourselves, ye worldly wise men, if you are not placing light for darkness, and darkness for light; bitter for sweet, and sweet for bitter. For the bitterness of Satan's reign, ye are calling sweet; because ye have loved the sweetness of your sins, that will end in the bitterness of your souls; and the sweetness of my Kingdom, that is life and liberty, joy and peace, when righteousness and truth shall meet together, love and peace shall kiss each other: this you have placed as bitter things. Then judge for yourselves, ye men of this world, if I should bring in my Kingdom to such men as ye, to have my delight with the sons of men, what delight can I have with you, who judge yourselves wiser than your Maker, and are coming to direct my hand, placing my wisdom as foolishness before you; but how could I prove men before I tried them? And how could I try them without warning them of my coming, and prove who is for ME, and who is against ME? And he that is for ME will rejoice at my coming; but they that are against ME will be full of the wrath of hell; for there will Satan

work as an angel of light ; as he did on the self-righteous Jews—and so they will say, they are righteous to trust in my blood for their Salvation, but have no righteousness in them for my Justification, to say I am just to have the Kingdom I died to redeem with my own blood, to reconcile the world unto God, and destroy all the works of the devil. This appears wrong in your eyes, whom the God of this world hath blinded, that in seeing you cannot see, nor in hearing you cannot understand, that the day is coming which shall burn as an oven, and all that do wickedly shall be burnt up like stubble: and what greater sin can a man commit, than to oppose the Kingdom of his God?"

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