

# *Joanna Southcott Book*

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## A WORD TO THE WISE ;

OR,

## A CALL TO THE NATION,

*That they may know the days of their Visitation, from the Prophecies that are given to Joanna Southcott, with the Reasons assigned why the Spirit of Prophecy is given to a Woman ; and which is explained from the Scriptures in the following pages.*

**JOANNA SOUTHCOTT.**

*Oldswinford, August 31, 1803.*

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**N**OW, as my Prophecies are many and extend to large volumes, that the poor cannot buy them, if they should wish to know the meaning of them, I shall here explain them in a small compass for the sake of the poor, that no excuse may be found, that they could not afford to buy to judge for themselves ; so that we may be clear from the blood of all men. And now I shall come to the meaning of my prophecies, and what they tend to. The purpose of them is to warn the whole world at large, that *the second coming of Christ is nigh*.

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*at hand*; and how they may stand when he appeareth; and to shew you from the Fall the promise that was made to the Woman *at first* must be accomplished *at last*, before Man's Redemption can take place. I shall in the first place give you some passages from the Scriptures, which are explained to me by the Spirit, different from whatever the learned understood them; and then I shall give you some of my Prophecies, how they were spoken, and how they were fulfilled; but I shall take some from my printed Prophecies, as I know the poor cannot afford to buy them, therefore I shall bring some of the heads into this little volume, that they may judge for themselves, *the end* is at hand, from the truths that are past, judge from the present and for the time to come. But first I shall shew you from the Scriptures, that all these things must come to pass, to fulfil them. Here I shall give you the Scriptures which are not yet fulfilled, and how it is explained to me that they will be fulfilled.

*Isaiah*, chap. xlii. v. 1, 2, 3, 4. "Behold my Servant, whom I uphold, my elect in whom my soul delighteth: I have put my Spirit upon him, he shall bring forth judgment to the Gentiles. He shall not cry, nor lift up, nor cause his voice to be heard in the street. A bruised reed shall he not break: and the smoking flax shall he not quench: he shall bring forth judgment unto truth. He shall not fail, nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law."

*Isaiah*, chap. xliii. v. 19. "Behold, I will do a new thing: now it shall spring forth, shall ye not know it? I will make a way in the wilderness and rivers in the desert."

*Isaiah*, chap. xlv. v. 3. "For I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my Spirit upon thy seed, and my blessing upon thy offspring." One shall say I am the Lord's: and another shall call himself by the name of Jacob: and another shall subscribe with his hand unto the Lord, and surname himself by the name of Israel. Thus saith the Lord, the King of Israel, and his Redeemer the Lord of Hosts.

*Isaiah*, chap. xlv. v. 11, 12. Thus saith the Lord, the holy One of Israel, and his Maker, Ask of me things to come, concerning my sons; and concerning the work of my hands command ye me. I have made the earth, and created man upon it: I, even my hands have stretched out the heavens, and all their hosts have I commanded. I have raised him up in righteousness, and I will direct all his ways: He shall build my city, and he shall let go my captives, not for price nor reward, saith the Lord of Hosts.

Ver. 22, 23. Look unto me, and be ye saved all the ends of the earth: for I am God, and there is none else. I have sworn by myself, and the word is gone out of my mouth in righteousness, and shall not return, that unto me every knee shall bow, every tongue shall swear. Surely, shall one say, In the Lord have I righteousness and strength: even to him shall men come, and all that are incensed against him shall be ashamed. In the Lord shall all the seed of Israel be justified and shall glory.

Here I shall give the answer of the Spirit to these Chapters, which I was ordered to pen, to shew you from the Scriptures of the Redemption of Man. "Who is the man that contends with his Maker? or where is the man that boasts of wisdom? Let him answer these Chapters, how

they are to be fulfilled? or when they ever were fulfilled? — that unto me every knee did bow, and every tongue did swear? or when were all saved to the ends of the Earth? or when were they ashamed in the Lord, that rose up against my followers? or those that truly believed in my word? or when were all the seed of Israel justified and glorified in the Lord? Here is a question that must make the diviners mad: and turn the wise men backward, and make their knowledge foolishness. *Isaiah*, chap. xlv. v. 25. For this is what I told thee from the Vision\* shewn to Joseph Prescott. My Bible stands like this outward chain, full of places to be filled up, and now they shall be filled up, and made like the inward chain: for now will I answer of the work of my hands. I made the earth and created man upon it; and now will I raise him up in righteousness and direct all his ways; and he shall build my city; for Israel shall be saved in the Lord, with an everlasting salvation. He shall not be ashamed or confounded world without end. Now answer me, ye wise men, and ye that contend against me, when was this accomplished? have I not said, — heaven and earth shall pass away, but my words shall not pass away till all is fulfilled? Then where is my equal to contend with me? Have I not spoken, and shall I not do it? Can I not frustrate the tokens of the liars, who say in their hearts they have all knowledge given them. But let them know, every good and perfect gift cometh down from the Father of light, and from me the Creator of all men, and the Preserver of all men. This light and knowledge is come to open the eyes of the blind, and to unstop the ears of the deaf: that in

\* This alludes to a Vision shewn to Joseph Prescott, and which was ordered by the Angel to be called "A Crown;" as it was a representation of the Fulness of the Godhead bodily.

seeing they may see, and in hearing they may understand. The wisdom of the wise men is perished: and the understanding of the prudent men is hid. Darkness hath covered the earth, and gross darkness the eyes of the people: for in seeing they do not see: nor in hearing they do not understand: that man, whom I have created, must be raised up in righteousness, and I must direct his goings. But who inquire of me to direct them? or how do men judge they shall be directed without my Spirit visiting them; to come to me for directions and for protection? Is not every man directed by his own wisdom? Do they not ask counsel one of another? But who hath asked counsel of the Lord? Then now judge for yourselves, ye men of this world, who is the *true Israel* of God, that I shall redeem to be justified and glorified in me, and shame all that shame them and confound all that confound them? The *true Israel* of God, whether Jews or Gentiles, Greeks or Barbarians, or whatsoever religion they profess, they must all come to the standard mentioned in holy writ, as it is spoken by my Prophet. Ask of me things to come concerning my sons and the works of my hands; for they are the true Israel, that shall be saved, when I come to build up men in righteousness, in the earth that I have created. The former things are come to pass, and new things do I declare; before they spring forth I tell you of them. Now answer me, O vain men, how the former things did come to pass? or who informed you of them? or who is now declaring *new things* unto you, before ye have any knowledge of them? Have I not said, I alone am God, and my glory I will not give to another? For I and my Son am one, who created you, and *suffered*, to redeem you; and where is the power can stand against me, when I come to plead for my elect, in

whom my soul delighteth? He shall bring forth judgment to the Gentiles: He shall not cry, nor cause his voice to be heard in the streets; neither shall he be discouraged till he hath set judgment in the earth; and the isles shall wait for his law. Now open your eyes, ye blind; unstop your ears, ye deaf; when was this prophecy to be fulfilled, in the spirit or in the body, when I was wounded for your transgressions, bruised for your iniquities, and the chastisement of your peace was upon me, and with my stripes ye are healed? Then was my voice heard in the streets; and over Jerusalem did I cry, weep and mourn. I was disencouraged by my own disciples, and forsaken. How did they hide themselves from me! When they saw my afflictions they fled—smitten of God, and forsaken of man. Tell me, ye learned, if I was not disencouraged, and what judgment did I then set in the earth? Or where are the isles, that are waiting for my law? or whom do ye call the house of Israel, that is saved with an everlasting salvation? or who is the house of Jacob, that I have redeemed? and where are all the enemies that the Lord hath shamed? Is it not all prophesied to be done *in the Spirit*, and not when I came in the Body? Tell me, ye wise men, what travail of my soul I have yet seen to be satisfied? Was it to see my followers put to death; my name despised; the martyrs in the flames? Could this *satisfy me*, to reconcile the whole world unto God? I tell you, No! but their love so far satisfied me, that it shall now rest upon man for a blessing, that copy after them in love to me, and wait for the coming of my Spirit to be poured out upon all flesh, as it is spoken by the mouth of my prophets: and Joel's words are plain before you, that dreams have been heard, and visions have been seen, and my handmaids do prophesy. Now judge for yourselves, all ye children

of men, is it not *in the Spirit* that, *your Redemption* is spoken of throughout my Bible? But ye have understood my Gospel, as the Jews did the Prophets: they believed I should come to establish the throne of David, and be the mighty Counselor, conquering and to conquer, and have the government to be upon my shoulders, and redeem the house of Israel. But they did not believe I should bear the iniquity and transgressions of man, to be wounded for their sins, and to be put to death. So they believed *in one*, and not *in the other*; and perished through their unbelief; and had their holy city destroyed, that they thought I must come to establish, if I was the Son of God. So they believed the one, without weighing the other, what the Prophet had spoken of in another place, that the transgression of man must first be laid upon me. Reason must teach men, it could not come after I had come in all my Father's Glory, to have all nations brought to the knowledge of the Lord, and all the earth to praise the God of their salvation: to have the heathens for my inheritance, and the uttermost parts of the earth for my possession. Who then shall lift a hand against me, when every knee shall bow unto me? So the Prophecies could never be fulfilled to the wisdom of the Jews: and it is the same now by the Gentiles; for perfectly so they have understood my Gospel; the first for the last, and the last for the first; relying on one scripture, and denying another. Ye say, that false Prophets shall arise in the latter days. On those words ye build your unbelief of the true ones; for it is written also, Prophets shall arise, 1 *Thessalonians*, chap. v. verses 19, 20, 21. "Quench not the Spirit. Despise not Prophecies. Prove all things, hold fast that which is good." 1 *Corinthians*, chap. xiv. v. 1. "Follow after charity and desire spiritual gifts; but ra-

ther that ye prophesy. He that prophesieth speaketh unto men for edification, exhortation, and comfort. He that speaketh in an unknown tongue edifieth himself; but he that prophesieth, edifieth the church. 1 *Cor.* chap. x. v. 4. "Know, there are divers gifts, but the same Spirit: for to one is given by the Spirit the word of wisdom; to another the word of knowledge, by the same Spirit; to another the working of miracles; to another prophecy; to another the discerning of Spirits. 1 *Cor.* chap. ix. v. 5. It is written, every woman that prayeth, or prophesieth, must have her head covered. *Revelation*, chap. xix. ver. 10. It is written, "The testimony of Jesus is the Spirit of prophecy." Now let Jews and Gentiles stand together, and let one answer their Prophets, and the other the Gospel: for both alike have erred and strayed from the truth; believing in one Scripture, and denying another. Then how will ye join the Law and the Gospel together? for both have parted it asunder; putting the first for the last, and the last for the first: wresting the Scripture to your own condemnation; taking away the parts that tend to your own salvation and redemption: for both are taking your names out of the book of life; for the book of life is the word of God, that is left on record for Jews and Gentiles; and for all men, even to the ends of the earth. But who hath believed aright? Will you answer, those that believe in my Gospel? Then I answer, ye must believe all that is written of me by the Prophets and by my Disciples; that the testimony of my coming must be made known by the Spirit of Prophecy. For in the Spirit stands all your Redemption; or how are ye redeemed, if I do not take away the heart of stone, that is hardened by the devil, and give you hearts of flesh, by pouring out my Spirit upon you? Or how will the church be



edified by prophecies, if prophecy be not given to edify thereby? Why should ye desire prophecies rather than spiritual gifts, if prophecies were not to be obtained? Or how shall the church be edified to know and understand all the mysteries of the Bible, which they have never yet understood, without the Spirit of Prophecy is given to explain them? For there is no good and perfect gift but what cometh down from the Father of light. Now, what perfect gift is there in man? Though many have spiritual gifts; but they do not edify the church, nor give grace to the hearers; but prophecies are for the edifying of all that will hear them. Try and prove them with the written word of God; for it is by prophecies ye must have the testimony of my coming again in the Spirit, to fulfil all that is written of me, from the Prophets to the Apostles; and what I told you, the Holy Ghost, that is the Comforter, whom the Father should send in my name, he should bring all things to your remembrance. And now I have brought all to your remembrance, from the Prophets to the Apostles, and confirmed *the truth* by the truth of prophecies. For *new things* I have declared unto you, that *old things* shall be done away, and all things shall become *new*: before they spring forth I have told you of them; as I told you of the wars and dearth, and all other things; before they sprang forth I told you of them, that when they came to pass, ye might know it was I the Lord that told you of them.

So now awake, ye sons of men,  
 And see your Bibles clear;  
 The former things are come to pass,  
 In all I told you here.  
 And now *the new* before your view  
 They all are hastening on;  
 My Law and Gospel I'll make clear  
 To all the sons of men.  
 For as my body did appear  
 Upon the cursed tree:

And man's transgressions I did bear,  
 That he did lay on me.  
 The past is gone, it must be known,  
 My prophets did foretel:  
 But *new things* I do now declare—  
 I died to conquer hell:  
 That I the earth might all bring forth,  
 As I created man,  
 In righteousness to raise him up,  
 And guide him by my hand;  
 That is, for to direct his ways.  
 The Israel now of God  
 Will fly to me, you all will see,  
 And now believe my word,  
 That all the whole I shall fulfil,  
 As it is spoken here.  
 It is mankind I must raise up  
 In righteousness to appear,  
 As I created him for at first;  
 And now the end is come,  
 My promises with truth shall burst,  
 I say, on every land,  
 Until the Israel now of God  
 Shall all my goodness see,  
 For the true Israel now of God,  
 They all will trust in me,  
 That I shall come, and now redeem  
 According to my word.  
 It is by faith you now must be  
 The true Israel of God;  
 Faith to believe my Bible true,  
 That I shall all fulfil:  
 Have all the prophets in your view,  
 And judge them as you will.  
 They, like the Vision, do appear  
 The outward \* chain to be:  
 But now I will not tarry here,  
 Till Israel all shall see,  
 That like the inward chain 'tis come,  
 Fulfill'd in every word;  
 I cannot be dismay'd by man,  
 That am a powerful God:  
 Strong to deliver, and to save;  
 Strong to destroy my foe;  
 Strong to the utmost now I'll save,  
 That Israel now shall know.  
 Israel, you'll see, my sons must be,  
 That on me do rely,  
 And judge me as a faithful God,  
 Whose dwelling is on high;  
 Who made the earth a bliss for man,  
 And it I shall complete;

\* Alludes to the Vision before-mentioned, in page 4.

Who made a promise first for him,  
 When I did him create :  
 That blessings here he should enjoy,  
 If he did me obey :  
 But Satan soon did it destroy,  
 And man in grief did lie.  
 But mark the curse that was pronounc'd  
 Upon the tempter's head ;  
 If e'er my heel was bruise'd that way,  
 I should avenge the deed :  
 Upon his head the curse was laid,  
 If he should bruise my heel :  
 And for the Woman's fault was laid,  
 He must that vengeance feel ;  
 And now that vengeance it shall come,  
 That was decreed at first ;  
 As he betrayed the woman's hand,  
 It on his head was cast.  
 'Twas by her hand, you know he stands  
 Condemned by the fall ;  
 Because her guilt was cast on him,  
 I now do tell you all.  
 For man's transgressions I did die,  
 And for them did atone ;  
 But still the woman's guilt doth lie  
 Till Satan feels his doom.  
 Then can you not the mystery see ?  
 The woman's promise it must come,  
 Who cast her guilt alone on he ;  
 Then why do ye condemn ?  
 For when he does receive his curse,  
 Then Israel's seed it must come,  
 That now rely upon my word,  
 And build upon my Son :  
 That as he took the curse for man,  
 By hanging on the tree ;  
 Satan must so receive his doom,  
 That was pronounc'd on he.  
 Then from his fall, I tell you all,  
 That man I must redeem ;  
 My promises are so to all,  
 When I this earth do claim.  
 Then Israel's glory will abound,  
 And men my praise will sing ;  
 And the true Israel will be found,  
 Of Jacob's God and King.  
 But Israels here cannot appear,  
 Without a saving faith,  
 That I will make my Bible clear,  
 And give them saving grace ;  
 As I have promised at the first,  
 When I created him from the dust,  
 That I would make his bliss complete,  
 And so I died to finish it ;

Because her foe should fall like me.  
 The woman's prophecies, you see,  
 Are on the serpent all now cast,  
 If men with me in love will burst,  
 To wish my kingdom for to come,  
 That Satan might receive his doom.  
 And doth this marvellous now appear?  
 Then marvellous things I told you here,  
 That I should bring you at the last,  
 When in the end the whole did burst;  
 To shew you 'twas the woman's hand  
 Must rise in judgment to condemn  
 The very foe that her betray'd;  
 Therefore the mysteries all were hid,  
 As dead to knowledge man became,  
 And said the Lord the thing had done,  
 By giving him the woman there.  
 And now let all men to take care;  
 For I the same shall cast on man,  
 That will not now obey her hand;  
 Because the woman now I give,  
 That you in peace with me might live,  
 And all these blessings now obtain;  
 If I cast down, I'll raise again;  
 And if I kill, I'll make alive:  
 And man shall find I ne'er deceive.  
 When I did make the woman first,  
 I said from her the good shall burst;  
 For man could not be good alone;  
 The woman must his helpmate come.  
 And now his helpmate doth appear,  
 With prophecies no man can clear,  
 To prove they did not come from God,  
 When all the truth therein is said;  
 And as my Bible doth appear,  
 The woman's hand hath made it clear,  
 Which all the learned men can't do,  
 To prove my Bible all is true,  
 But yet in truth she makes the whole,  
 And proves her words from Adam's fall,  
 That at the first I did not lie,  
 As in all ages men do say.  
 So now the fall, let it appear,  
 And then I'll answer thee once more.

*Genesis*, chap. iii. v. 15. "I will put enmity between thee and the woman; and between thy seed and her seed: it shall bruise thy head, and thou shalt bruise his heel." *Genesis*, chap. ii. v. 18. "And the Lord God said, It is not good that the man should be alone; I will make him

an helpmate for him." Now answer me, O vain men, from your own judgment, why it was not good for the man to be alone, since you say the woman was his helpmate to cause his fall, and that fall you say is passed on all mankind, which was caused by the woman? How then will your judgment prove, the man was the better for the woman, whom I pronounced to be for his good, and to be his helpmate for the better? Here I have put the question to man. Did I not know the arts of Satan? Did I not know he that had influence over the angels in heaven, would find a way to have influence over man upon earth? Was there no other way, the powers of darkness could find to betray man, if Adam had not tasted of the forbidden fruit of the tree of knowledge of good and evil? I answer, yes: who brought the second curse upon the earth? Was it not man for cursing his son? And did not that curse rest upon his posterity? Then how was man good to be alone? Did not a few years shew you how the devil worked upon the man, whom I pronounced to be a just man, and saved in the ark, when the world was drowned, and all flesh was destroyed? Here was man alone with his sons, when he pronounced the curse upon him. Did he say to his sons, I have sinned to drink of the grapes, and ye have sinned to laugh at my folly, that we ought to be ashamed of—Let us repent and do so no more, lest sin enter again into the world, and it be again destroyed? Had this been the admonition of Noah, man would have proved himself *good to be alone*; but it was not: Satan soon found a way to harden the heart of man and bring a curse upon his posterity. Then how can you prove, that man was good to be alone? But now I will answer man of the fall: The woman contended with the serpent, and answered, "God

hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman, ye shall not surely die; for God knoweth, in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods knowing good and evil." Now answer me, ye worldly wise men, who was the transgressor, the woman, or the serpent? Did she not justly cast her guilt on her betrayer, when she said, the serpent beguiled me and I did eat? Then did I not justly cast the guilt on him, for his subtilty and arts to pronounce him cursed above every beast, as a serpent, and above every created being, as a devil? And know I have said, I am Alpha and Omega, the beginning and the ending, the first and the last; and the last shall be first, and the first shall be last. Then was it not first pronounced, her seed should bruise his head; and the last, he should bruise his heel? And so the last was the first; for my heel was bruised before his head. For know, he worked on man to cast the blame on his Maker, for which reason I said he should bruise his heel. Now answer me, O ye simple men and unwise, how can ye plead one promise without the other? How can ye rely on my heel being bruised, if ye do not rely on the promise I made to bruise the serpent's head? Did I not tell you to pray that my kingdom should come, and my will to be done in earth, as it is done in heaven? Did I not tell you that I had the power to deliver you from evil, and unto me ye should give the glory? Then why do ye mock me by your prayers, when ye neither wish for my kingdom, nor believe that I have power to deliver you from evil? Neither will ye give me the glory of completing at last what I promised at first, the woman to be your helpmate for good, to claim the promise I made her in the creation, that ye might

come to your redemption. Is not enmity now placed between the woman's seed and the serpent's seed? Are not your tongues like venomous serpents, full of deadly poison? From whence come all your lies and malice, hatred and revenge? Come they not from the root of all evil? Examine your own hearts, appeal to your own consciences, whether it be in love to God, or that your hearts are blinded by the devil, that ye do not wish to see my kingdom established, and Satan's power destroyed. O ye Scribes, Pharisees, and Hypocrites, who for a pretence use my prayer, and now I am come to fulfil it; ye will not have me to rule over you. Am I come to teach you any other doctrine, than what I told you to pray for? Am I come to make the woman any other, than what I said I created her for? Have I not said I am God, and there is none beside me; my honour I will not give to another? Then how shall I give my honour and power to the devil, to frustrate my designs in the creation, and I not accomplish it in your redemption? Did I alter my decrees by the fall of the woman? Did I not say, her seed should bruise the serpent's head? Then know, O vain man, the promise that was given to the woman must be fulfilled by the desire of the woman, and it is I the Lord that have placed that desire in her heart; and her desire shall never be frustrated, though in sorrow she brings forth her children: but the Lord of Hosts is her husband: the holy One of Israel is his name. (*Isaiah*, chap. 54.) And all her children shall be taught of the Lord, and great shall be the peace of her children: for her desire is for the kingdom of Christ; and he shall rule over her, and in her, to will and to do of his good pleasure: for his power is over all her words to fulfil them; therefore no weapon that is formed against her shall prosper, and every tongue that is against her shall fall for her sake.

They have gathered together, but not by me; therefore in judgment I will confound her enemies, and all men shall know and see that I the Lord am true; true in the creation, true in preservation, true in my promise throughout my Bible. Have I not promised to make crooked paths straight before you, and work good out of evil, and light out of darkness? And so will I bring the good, I said in creating the woman, out of the evil of the fall, to cast her guilt on Satan's head. This was a crooked path to man, that the woman, who was pronounced for man's good, should turn to his hurt, by bringing evil upon him; but now I will make that crooked path straight before him, by bringing good out of that evil, to preserve the woman and cast her betrayer. But how could this be accomplished at the beginning, before men and devils were both tried in a fallen state, and by my words spoken to the prophets, to prove that man was dead to knowledge? For though they heard my words delivered to the Prophets, they did not understand them; so they were dead to the knowledge of good and evil; and dead to the knowledge of their God, who knew how to bring round my wisdom in the creation, and in preservation; to bring that good I promised out of the evil she was betrayed into, by laying the axe to the root: for the root of the fall was the devil; and now she hath laid the axe to the root, by her prayers and her name, that is sealed to the day of redemption, to pray for my kingdom to come upon earth, that my will may be done on earth as it is in heaven, and Satan's power to be destroyed. And this prayer is so acceptable to me, and so well pleasing in my sight, that every tongue that is against her shall fall for her sake; no weapon that is formed against her shall prosper; and every one that is



against her in judgment she shall condemn. So bring forth your arguments, prove your strong reasons, why I created the woman for your good; and now you refuse to receive her for your good, when I have shewed the good which shall come out of the evil, and the light that shall come out of the darkness of the fall. I created the tree of good and evil; so I created the evil and the good. Now the evil shall fall upon the evil, which is the devil; and the good shall fall on the woman, that I said I made for man's good. So if the evil first overcame the good; then now the good shall overcome the evil; for as Satan said they should be as gods, knowing good from evil, as gods I will make them that now refuse the evil and choose the good. And now I shall answer those who say in their hearts, *they choose the good*, but see no use to shew it by their hand-writing; for the Lord judgeth from the heart. And from the heart I judged Job; but what was Satan's answer? "*Let him be tried and he would not be found what I said he was.*" Therefore I put Job to the trial, to shame Satan that was his accuser. The heart of Job was known to me; but it was putting him to the trial that shamed the devil, that is the great accuser of mankind. Know it is written, Satan the great accuser of mankind shall be cast down; but it is by the trial of men's faith, to shew their love to me, must shame him, and cast him down from pleading against man; and prove by their hand-writing they do not choose the evil, but the good. So that if Satan tempts them to sin, they do the things they wish not to do; because they wish God to be all in all, and my kingdom to come, and Satan's power to be destroyed; and that is the hand-writing that will come against him, as the hand-writing came against Belshazzar; and prove when men's love for him is weighed in the

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balance, their love to him will be found wanting: for men will shew, as well as the angels in heaven, they do not love his ways. The angels were all known to me; but I put them all to the trial. Abraham's heart was known to me; yet I put him to the trial. And now I have put all men to the trial, the same, to see who is for me, and who is against me. It must appear from their hand-writing that the hands of men are lifted up against their betrayer, the devil; and lifted up to heaven to pull down my blessings upon them. Was it not the hand that plucked the fruit? Then why do ye marvel, the axe must be laid to the root before the tree is cut down. If the hand plucked the evil fruit at first, then now the hand must pluck it all down at last: and by the hand he shall fall. Is it not written, they have hands, and handle not: feet have they and walk not: neither speak they through their throats? Now answer, why they were condemned for having hands, and handling not, if their hands were of no use, and why they were blamed for not speaking, if the heart was all I required? My son give me thy heart, and let thy light shine before men, that others seeing thy good works, may glorify thy Father who is in Heaven. But who can see thy light or belief; or that thou givest thy heart to me, if thy hand refuses to shew it to me? Will you answer, I have no need of shewing my mind and heart before men; for the Lord knoweth it altogether; and he is my judge? Then now answer me, how I judged Abraham, from his heart, or laying his hand upon his son? Or how I freed the children of Israel; was it by Moses's heart, or by his hand, when he smote the waves? Or how did the water gush out of the rock in the wilderness; was it from the desire of his heart, or from his hand, when he smote the

rocks? Read your Bibles and you will see the hand and heart must join together. When evil is in the heart the hands join with it. Is not all done by the hand? Then where good is in the heart, the hand will shew it. Then will you say in your hearts, you wish my kingdom was come on the earth, and my will was done upon the earth, as it is done in heaven, and all the powers of Satan were destroyed; but you are ashamed to put your hands to sign it, fearing you should be laughed at by men? Then I answer, I shall be ashamed of you, when I come in all my Father's glory. For Satan the great accuser of mankind will make me ashamed of such professors. For I now tell you one and all, what this woman hath written that is the desire of her heart, shall be had in everlasting remembrance till time is no more. And let no man say he joins with her in his heart, that refuses to give her the right hand of fellowship, to join with her by his hand: for that is the reason the angels rejoiced at her birth, knowing she was born for such a time as this; that she might pluck down all the evil fruit, and bring to man all the good fruit; that Satan might fall by the hand he betrayed, to his own shame and confusion: for if the hand plucked the first, it is the hand must pluck the last, to pull down all the evil and destroy it, and bring down the good to enjoy it. So if ye weigh well the fall, that it came by the woman's hand; ye must know that Satan's fall must come by the woman's hand the same. And now is the enmity placed between the woman's seed and the serpent's seed: therefore is man casting out floods of oaths and lies against her; but the woman's seed is helping her to destroy all the works of the devil, that they may put on the armour of light, and be clothed



with the sun of righteousness, that is now rising with healing in his wings, to heal the fall of the woman. Therefore I have given her the spirit of prophecy, that all men might know she is called of God, to avenge the injuries done to herself upon the head of him that betrayed her. For, as the blood of Abel cried for vengeance against Cain; so does the woman's fall cry for vengeance against the devil, that betrayed her. But now in her weakness I will be her strength, and her strong tower, and the rock of her defence. I never would have been born of a woman, if I had never intended to have redeemed the woman; for as I was born of her, so I was born for her, to make her sons joint-heirs with me."

Here I shall leave the explanation of the Bible, for the present, and come to some of my Prophecies in 1792; as I was warned by day and by night of what was coming upon the whole earth, and at the same time I was told of many strange and wondrous things that none but a God could know, which happened then, to assure me my visitation was from the LORD, who had begun and would make an end. In 1792 I was warned of a war with France and Spain; the dearth and scarcity that would be in our land; the distresses and troubles that were coming upon us; that the visitation of the LORD would go from nation to nation; but in what manner I was warned, a small compass cannot contain; yet it was so powerful, and I had so many clear and convincing proofs set before me, that I judged the calling to be of God, and obeyed the summons to leave my work and go and write it; knowing, if I was deceived, I should injure no one but myself;

and if it was of God, I thought it would be fatal for me to disobey: as fatal were the threatenings pronounced against me if I did not obey. The war was the first I was told would take place; scarcity and dearth would follow; and discord would rise in the hearts of the people, from the burden that next would come upon our land. All hath come to pass I was warned of; yet I am told it is the shadows that are past; for the substance is to come. And now I must inform my readers that in March 1802, I was ordered to take my first books in hand, which were printed in January 1801, and I should be told what pages would be hastening on, from the First Book to the end of the First Book of Letters. The pages that I was ordered to put in print that were hastening on, were the 8th page, the 27, 29, 37, 46, 79, 87, 109, 120, 160, 172, 180,—In the 8th page are these words—

“ But O thrice happy is the man  
That doth begin and will go on,  
Till every curtain is drawn back,  
To know and prove if I do speak;  
For happy then shall be the man  
That doth obey his call,  
His talents five shall soon be ten,  
My Spirit so shall fall.”

Here I shall give the explanation that is now given to me from that verse. What is said of man alludes to men; for one man can do nothing of himself; and this page hath since the printing of it been fulfilled by men; and the curtains have since been shewn that they are drawn back, from the vision shewn to \* Joseph Prescott,—“ to shew

\* This alludes to the Vision of the Tent, Crown, and Angels, in white, with Swords and Trumpets, &c. seen by him, June 10th, being the last vision drawn by him, till *the twelve* were explained by Joanna Southcott, in the month of September, 1803,

you from the dark mysteries of the fall, where the crown standeth for man's redemption; and now happy, yea thrice happy are all these that are flocking to JESUS, as doves to the windows, looking for and hastening to the coming of the Lord Jesus Christ, for they will find their redemption is drawing near, who will enlist themselves under my banner, and thirsting for my kingdom of peace. They shall be the good servants, who shall enter into the joy of their Lord." Now I have given you the words spoken in verse in the 8th page, and the explanation to that.

I shall next come to the 27th page, that was said to be hastening on, and of what was spoken to me in 1792. "As I kept nothing from Abraham, so will I keep nothing from thee. Thou shalt prophesy in my name, and I will bear thee witness; what I put in thy mouth, that will I do upon the earth. The Lord is awaked as one out of sleep: the voice of the Lord shall shake terribly the earth: pestilence and famines shall go through the lands: men's hearts shall fail them for very troubles, because they have not known the visitation of the Lord." Here I have given you from the 27th page of what I was told was hastening on, in 1802, from the words spoken to me in 1792; and now I shall give the answer to the above words, that is now given to me.

"Give ear all ye inhabitants of the earth; for I the Lord have spoken it, and I also will do it. If ye will turn unto me, I will turn unto you; but if ye mock my voice, now I have made all so plain before you; these evils that are written in this book shall come upon you; and none shall deliver you, till judgments are swallowed up in victory: for I shall kindle a fire in mine anger, and wrath

in my fury, if men now mock the coming of their Lord, when I have made my Bible so plain before you, and made all these Prophecies, that are past, true before you by the shadows. But know, I told you it was the substance that was hastening on; for it was but the shadow of the war that was past; and no more than the shadow that is already fulfilled. But as I bore thee witness in the shadow; so I will now in the substance; as I told thee it was hastening on." But here I shall call your attention to the 18th page of my first book, printed in 1801.

If this publication awakens the ministers to search out the truth of these writings, the *three next harvests* are promised to be plentiful. "Prove me now, saith the Lord, and try me, if I will not shower down blessings upon you; but if the many truths laid before you do not awaken them to search out the truth, the Lord will fulfil his words—

"If by the wise men I am mocked now,  
Like Herod's fury, I'll fulfil my vow.  
For who my anger shall appease  
If all deny my will:  
My thunder-bolts shall loudly roll,  
And men's proud hearts I'll chill."

Here follows the answer given to me to that page. "One part is fulfilled by ministers, and by a few who searched out the truth, and the three harvests have come as I promised; but know what is to follow—If all these truths that are now laid before you, do not awaken the ministers to search out the truth, to warn their flocks of what is hastening on, I will now fulfil the words spoken in verse. Therefore, be ye not mockers, lest your bands be made strong: For I have heard from the Lord God a consumption, even a deter-

mination upon the whole earth. Therefore weep, ye ministers; mourn, ye priests; for the day of the Lord is at hand."

Now I shall come to the 29th page, that I said was hastening on. This is the fulfilment of a dream, that I had in 1792, when I was informed I should be shewed in dreams how the things upon the nation should come on: For the night was far spent, and the day was at hand. I dreamed I was upon an high mountain, and saw the sky bright as noon day; two men came out of the clouds with long robes of purple and scarlet, with crowns of gold on their heads, and swords in their hands, standing in the sky. Two men came out with heavy horses and spoke to them who stood in the air. Soon after I saw the men on horseback coming out of the clouds as fast as they could, till the whole sky was covered with men in armour, and spears glittering in the air. I looked down on the earth, and saw the world in a confusion of war; men in armour riding fast. This dream alarmed me; but I was answered, "Now shall be fulfilled the 2d Psalm—

Ask and receive thy full demands;  
Now shall the heathens be,  
The utmost limit of the land,  
Shall be possessed by thee.  
I'll crush them every where,  
As massy bars of iron break  
The potter's brittle ware."

And now I shall come to the 37th page.

"And when her writings you have all gone through,  
Much greater mysteries will come to your view."



Now I shall give you what is hastening on, in the 46th page.

" So now, like Eve, let all believe,  
The bridegroom is at hand ;  
That all the earth I shall reprieve—  
The stronger now shall stand :  
For Satan's reign hath been so strong,  
With thousands he did clear ;  
'Tis time for David now to come,  
With his ten thousands here.  
Your Mighty Counsellor I'll begin,  
Your Advocate and Friend ;  
Then I will come your Priest and King,  
Your Brother in the end ;  
Your Husband too, you all shall know ;  
For I shall all protect ;  
And if by one you all came down,  
By one then all come back.  
Then all will be as wise as she,  
Or yet as simple here :  
Then wives alike you all shall be,  
The Marriage I shall clear."

I shall now come to the 79th page, which is hastening on.

" Could they discern how I do warn,  
No learning can appear,  
To shew I shall bring on the storm,  
And every dangers near."

Here I shall give you what is hastening on in 87th page.

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

Now I shall give you part of the 109th page,  
which is hastening on.

"Now thou hast ended I'll begin:  
The second Psalm to all is come.  
I'll trifle now with man no more;  
My sword I'll send from shore to shore.  
Therefore ye shepherds now awake,  
The helmet of salvation take,  
And the whole armour now put on,  
And shew the corner-stone to man;  
The temple-gate throw open wide;  
And shew your flocks where they must hide:  
The Rock of ages now is come,  
Such days as these were never known."

Now I shall give part of the 120th page, which  
is hastening on.

"How shall the glory now in Israel shine,  
If I don't open the benighted mind?  
Or the fulfilment of the Gentiles come?  
'Twas by a woman first the deed was done;  
Because she did the serpent first obey.  
To bring it back must turn the other way."

Now I shall give you part of the 160th page,  
which is hastening on.

"Then Christ and his flock now together must stand,  
And prove from this vision my Kingdom's at hand:  
And white as the wool my flock shall appear,  
And the light from my lambs you shall all see it clear."

Here I shall give you part of the 172d page,  
which is hastening on.

"For now you'll find will come the midnight hour,  
When all mankind will feel the Bridegroom's power:  
And ye, whose lamps are ready now prepar'd,  
The midnight-hour will bring your full reward;  
For with the Bridegroom you may enter in,  
That is my Kingdom you shall surely win.  
And you will find a glorious midnight-hour,  
To meet the Bridegroom; and you'll feel my power,  
To shut you in secure from every foe;  
Your names are written and your names I know:  
But when the foolish virgins do appear,  
Who mock'd the warning of the Bridegroom here,

I tell you plain what then will be your fate;  
 Like foolish virgins you will come too late;  
 Because your names I say I do not know;  
 You mock'd the warning and despis'd the blow,  
 That I pronounc'd against the mockers here;  
 And now the midnight-hour to them appears,  
 That back on mockers must my fury fall;  
 So now take care, I warn you one and all."

Now I shall give part of the 180th page, which is hastening on.

"Of Gideon's sword, and brandish'd it shall be—  
 And now the mystery I shall shew to thee:  
 For Joel's words together all are come—  
 The dreams and visions have been seen by men.  
 If men of learning do but weigh it deep  
 The sword was brandish'd, and the powers do weep,  
 Which made the sword to brandish all abroad,  
 And every nation feel the glittering sword;  
 If not already, it will so come on,  
 And every land will find my sword is drawn,  
 Till men I've conquer'd and they all submit  
 To lay their jewels humbly at my feet;  
 That is, their faith to trust in me alone;  
 Then on the other must the sword come on;  
 For it I'll brandish in the enemy—  
 The powers of darkness shall my fury see;  
 For in the end I'll plunge it in his heart,  
 And he like man shall feel the fatal dart:  
 For that's the way that I shall sheath the sword,  
 And then all flesh shall know the living Lord."

Now I will explain those Pages, which are said to be hastening on. The first, that I warned, was the 8th page, that was hastening on; viz. of ministers searching out the truth, till the curtains were drawn back—and now I have shewn you the Vision of the Curtain being drawn back. The 27th page is the warning given to the woman; and now the vision hath appeared of the woman. The 29th page is of the war hastening on; and now the trumpets of war have appeared in the vision. The 37th page are great mysteries coming to your view, when they had gone through the writings; and then came the mysteries of all the visions.

The 46th page is Satan's reign being too strong—and "I am coming, like David, with tens of thousands—and now you have seen the Vision of the Horse and Rider, going on conquering and to conquer, with all the heavenly host, and with the sword of victory in my hand—and one power that opposed me, twisted and broke under my heel: so that I appear as I said, the Mighty Counsellor, your Advocate, and the Captain of your Salvation. The 79th page—could they discern how I do warn, and did they weigh all with the visions, that I told thee were hastening on—it wants no learning to know all was brought round by the wisdom of a God, beyond the wisdom of all the men upon earth.—Bring me the man that could bring round such mysteries, and make them come to the perfect truth; but that is as far from any man to do of himself, as it was for Moses to work the miracles he wrought, without my aid and assistance. The 87th page, are the heavenly visions that should be known; and now they are seen and known. For so they shall all come upon the earth; and ye shall find redemption in my blood; and I will be known in all hearts: for I have shewn you, in the visions, how I am coming down, and how my wonders are displayed in visions: therefore they may rejoice in the God of their salvation, who are now enlightened to see and believe in their redemption, that now draweth near. The 109th page, is the second Psalm—and now I have shewn you in the Vision of the Trumpets for war, and my arm stretched out to all nations, to save the remnant that is leaved in the war; but if England does not awake, as men out of sleep; and the shepherds do not warn their flocks—this land will come to all, like the explanation of that Psalm, and say they cannot bear the load, that I shall bring upon them. For as I have sent prophecies

amongst them, and signs of visions, and have laid a few stripes on them, that they might not receive many; but if a few will not awaken them, I shall lay my hand heavy upon them. For if they say they want not the knowledge of the Most High, they shall not have the protection of the Most High. The 120th page, How shall the glory shine in Israel, if I do not open the eyes of the blind, and bring the Gentiles to the fulness of the gospel, that they have believed; for if the woman bore the Son, the woman must bear the tidings of his coming again in glory—and if the Jews and Gentiles are above other nations; so their women must be above all other nations: For in the vision I shewed the woman arrayed in glory—and the woman must be arrayed in the glory of my Spirit, before man that is born of a woman can be redeemed. But thou sayest in thy heart, the Jews were not redeemed, though the woman bore the Son of God. I answer: they perished through unbelief—and through unbelief, will thousands now perish. The 160th page—Christ and his flock must stand together. And now I have shewn in the Vision of the Crown and Crosses, how man must come in under my wings for protection; and my arm shall come out to man, and then the crosses shall fall from man; for now will I conquer all for men: as they shared with me the cross, so shall they now share with me the crown. For now the flowers appear upon the earth; and my flock shall appear white, as the five angels appear with the trumpets, &c. in their hands, and will draw back the curtains to all that wish to judge for themselves—in that heavenly beauty that vision appears, my flock shall appear in white: for white as the vision appears to all; so white shall my flock be made, that use the trumpets to sound the coming of the Lord: and for them the swords shall fall

in the end. So this is what I told thee was hastening on for believers; but first must come on what I said upon unbelievers. For all these visions shew you, that I will fulfil all I have spoken by thee. The 172nd page—Your names are written, and your names I know: and so the vision appears, where you see the sealed letters drawn by two white horses ascending upwards, and the earth below in all its glory, and the seven angels coming before the throne. And now you see, men have begun to write their names for the desire of my kingdom, as I said it was hastening on. And now they are fulfilling my words; and they shall be welcomed in with the Bridegroom, when I come to bring on the midnight hour for man; then they shall be known to me, from their names, who wish for my kingdom; so all is shewn in the visions, as I told thee. The 188th page—The sword of Gideon shall end the war—and those who inquired I ordered to enter voluntarily to defend their king and country. But know, in the end, I said I would brand it in the enemy; the powers of darkness should feel my fury; for that is the way I would sheath the sword. And know, the vision was shewn to thee of the Chain round Satan; and the next vision was, the angels in white, with the swords drawn to fall. So here are the visions, like the words I said unto thee were hastening on for all.

I said the Sword of Gideon should end the war,  
 And Satan's doom must in it then appear;  
 Because that way I said the sword I'd sheath,  
 When I had made all nations for to yield.  
 And from these visions now I warn you here—  
 Twelve heavenly visions thou hast seen most clear;  
 Twelve different pages I did say were near,  
 That to all nations they were hastening on.  
 I said a mystery would to them be known,  
 When all thy writings they had then gone through,  
 A greater mystery would come to their view.

And so the mysteries must to man appear,  
 To weigh the visions with the pages here,  
 That I did tell thee then were hastening on;  
 I said the curtains must come back by man;  
 And that thrice happy man would surely be,  
 That did go on the naked truth to see;  
 And now the truth it doth to all appear,  
 As in the visions every one I'll clear;  
 Because these visions that you now may see,  
 They shew you plain the truth was told by me.  
 Ten years her words were seen upon the land;  
 The wars and tumults, you might all command;  
 Because the shadow in your land appear'd,  
 And many men for tumult hanged here;  
 That for rebellion they were put to death,  
 Then mark my Gospel what the Scripture saith:  
 Brethren against their brethren there would rise,  
 When I bring on the end, O man, be wise!  
 Brethren and nations, tumults and the war,  
 The dearth of bread did in your land appear.  
 Mark every shadow in the ten were past:  
 In 1793 you know the wars did burst,  
 And after that the shadows all did come;  
 You know the ten years were not past and gone,  
 Before believers came the truth to see,  
 From different parts, and then believed in me,  
 That I had spoken as the Lord on high,  
 To warn my coming and my kingdom nigh.  
 So every shadow did to you appear,  
 And unbelief was seen in the ten years;  
 So every shadow now is gone and past;  
 For so I told thee unbelief would burst,  
 And floods against thee would be cast by men,  
 The rage of hell in them you would see plain:  
 And so the rage of hell it did appear,  
 Thou knows't in man within the first ten years:  
 And so the love from heaven it did abound,  
 The same from men thou heard'st the sound,  
 That they in love did hear their coming Lord,  
 And did rejoice, to hear the Bridegroom's word,  
 That was made public by his servant here.  
 All this together was within ten years:  
 And they to help the woman did begin,  
 As in thy printed books may plain be seen.  
 So all these shadows came within ten years;  
 And different nations did in war appear;  
 The dreadful fever in America;  
 The tumult then in Ireland men did see.  
 All this I told thee, that it would take place—  
 Mark every shadow in the ten that's past,  
 And then the substance every soul shall see;  
 For now increasing as I said to thee,  
 That all these shadows surely would increase,  
 Before I brought to man a lasting peace,

And have my glorious Kingdom for to come ;  
 For now the substance it is hastening on ;  
 The wars increasing every where abound,  
 From distant nations you do hear the sound,  
 As well as here, the war is in your land,  
 And rage and malice do abound in man  
 Against the Lord, and his anointed Son : —  
 Despite against my Spirit now is strong ;  
 For men in rage and fury do increase,  
 Against my Kingdom, and wish not for peace,  
 To be delivered from the rage of hell ;  
 But sooner with their masters they do swell,  
 Against the Lord and his anointed Son,  
 Just as I told thee of the second Psalm ;  
 And now the second Psalm to all is near,  
 And so my friends they are increasing here :  
 Because thy friends they daily do increase,  
 More strong now than before, the shadow's least,  
 That in the first ten years are past and gone —  
 And, now, I tell you this, O England,  
 Fast as thy friends and foes do now increase,  
 So fast I tell you I'll bring on the rest,  
 Of every shadow that is past before.  
 If love increase, thy foes to conquer here,  
 And every foe doth now become a friend,  
 I'll then increase the blessings I did send.  
 Since first her friends they did to her appear,  
 I sent you peace and plenty that same year ;  
 But when the malice did in her foes abound,  
 I sent the war, that in her foes was found,  
 And all your peace I turned to a war ;  
 And now if foes increase, I tell you here,  
 That every sorrow they shall fast increase,  
 The wars, nor tumults they shall never cease,  
 Until the hearts of men will turn to me,  
 And leave their rage of persecuting thee.  
 For if my coming men did love to hear,  
 Such malice in mankind could not appear ;  
 So if men's rage and malice do go on,  
 They'll find the substance like the shadows come :  
 And mark the shadows past in the ten years :  
 But now the substance all her foes shall bear ;  
 If they in rage and malice still go on,  
 Then I'll pursue them by the every storm,  
 Until her foes I've swept them all away. —  
 And now I bid thee mark what I do say :  
 In public print let all these words appear,  
 And from the visions now I tell you here,  
 As they were seen it all is hastening on ;  
 'Tis like the pages that I said should come :  
 And like these visions every soul shall see,  
 The end of all things is decreed by me."



And now I shall come to the pages that were said to be fulfilled in 1802, that were printed in 1801. The 18th page—If the ministers searched out the truth of the prophecies, the *three following harvests* were promised to be plentiful.—The 53rd page—The wars to be deferred for a while. The 60th page—The first shall be like the last. The 84th page—In one harness they will all agree; my plough is ready for to set them free. The 94th page—Barren minds like barren soil, mock the cultivator's toil. The 126th page—Because the lying spirit is sent out. The 141 page—I have begun in the new century, and changed the scenes. The 143rd page—No foreign nation you've to fear will now invade your land. The 161st page—The wisdom of Satan will appear in man, and point out light to deny the whole. The 162nd page—The living water will gush out of itself. The 174th page—Different passions will arise, and some men of learning will chastise. The 197th page—The one observed the landmarks, and with steady prudence reached his native shore. The 200th page—My Spirit is descended, to warn you that I am at hand.—Now I shall give the answer of the Spirit to these pages, that were said to be fulfilled in 1802.—“The 18th page was fulfilled by the three ministers and others, who searched out the truth; but the fulfilling of the harvests could not be till the time was come to fulfil them; but my promises were begun to be fulfilled by the first; then all might be assured I should go on to fulfil the others. Another thing was fulfilled by the mocking of the wise men: then judge what must follow in time. For as time brought on the harvests, as promised; so will time bring on the others. For if men fulfil the one, I shall fulfil the other. The war was deferred for a while, and so were the judgments in your land,

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by sending a plenty instead of a scarcity. This was deferred by me: But know, it is time must fulfil the other. As it hath begun by the war, so shall I face my foes in this land, that mock the coming of the Lord: for where one thing is fulfilled, time must fulfil the other. Now, the words were fulfilled of my plough being ready to set free the other; but time must make all my plough agree together: for they are not all yoked in together; though it was fulfilled that all the former were taken out, as bullocks were taken out of the yoke, and others, like a plough yoked in, in their place: but the whole is not completed. Barren minds, like barren soil, have mocked the cultivator's toil; for so did men mock thee. But though that was fulfilled, yet the whole is not fulfilled; for like the harvests, there must come time to fulfil them. Where one is fulfilled, the other shall follow; because there is a lying spirit in mankind, to try to foil thy heart and mind, that I shall go no farther to fulfil the words that I have given to thee. That truth was then fulfilled by many; but time must fulfil the other part, to prove they are lying spirits that prophesy against thee from their own wisdom, that they are better prophets than thou art, who writest wholly by my Spirit. So where one truth is fulfilled, the other shall follow. For as I have begun in this new century to call men from different parts, and have made the truth public, and changed the scenes of their pursuing to establish a king upon the French throne; and changed the scenes of the dearth, that was in your land; for these scenes were all changed in 1802, as I told thee; but time must fulfil all that is written in that page; for where one truth is fulfilled, the other shall be. That truth was fulfilled, that no foreign nation had invaded your land, as I told thee in 1801; so shall all be ful-

filled in that page; therefore, let men be wise and understand all that is there written; for one truth shall follow to another. It was fulfilled, that Satan appeared to mankind, and pointed out, from their own wisdom, no prophecies could be given to thee; though all the page is not yet fulfilled; but as sure as the one truth was fulfilled, the other shall follow, till all is fulfilled, that is there written. The truth was fulfilled, in that page: the living waters gushed out of themselves, without thy seeking after them, or knowing where the living waters were; yet that page is not all fulfilled; but one truth will bring on the others, till the whole is proved to come from the God of truth. For though that was fulfilled, that different passions arose in mankind, and men of learning reproved and blamed the judgment of those that believed; yet that page is not all fulfilled; but it is hastening on. For as one hour brings on another, one day another, and one year another; so shall one truth bring on another, till every truth is fulfilled. For as some have observed the truths which have been fulfilled, and with steady faith believe all will be fulfilled; so shall their faith bring them to a safe harbour at last. For though they have observed the landmarks, and pursued them with steady faith; yet they are not come to the haven of my rest; neither are they safely landed to that shore of happiness, which is now in store for them. But as I said it was fulfilled, that some were looking to the landmarks set before them; yet the page is not all fulfilled. For it is like Isaiah's prophecies of my death for man; but it is not fulfilled, that I have seen the travail of my soul, and am satisfied. So all is fulfilled but in part; yet that part which is fulfilled shall bring on the other, till all be fulfilled, and the whole accomplished. As that truth is accomplished of

the woman's warning all her brethren that the Spirit of the Lord hath visited her. This truth is fulfilled; but the page is not all fulfilled. Just so stands my Bible: one part fulfilled; the other part not. And the same was my Disciple's saying, in the day of Pentecost, that the Prophet Joel's words were fulfilled. The shadow was, by my Spirit being poured out upon them who were present, of different religions; but the substance was not fulfilled of my Spirit being poured out upon all flesh: neither did your women then prophesy. Now I have placed these pages to convince mankind of their folly in judging their Bibles; that one word being fulfilled, is the fulfilment of the whole. But my Bible stands like thy pages, which I ordered thee to print in 1802, being fulfilled; as many things in them were fulfilled; but will you say from that, the whole pages throughout were fulfilled? Then you must argue the three good harvests had then appeared, when there was but one passed. Yet it was fulfilled of the shepherds and others searching out the truth, and one good harvest had followed; but three years must be passed before the third could be proved. Perfectly so stands all my Bible. I proved myself the Saviour of mankind, that I came to die for all men; but I have not yet proved that I have saved all men. I died that man might live in me; but I have not yet proved that all men do live in me. I became poor for man, that through my poverty man might become rich; but I have not yet made men rich; neither in this world, nor in good works. Where is the man that boasts in my sight, that he is rich in grace, rich in faith, rich in the world, and in the knowledge of me? Now, to fulfil what I died for, men must thus become, when I give them my kingdom that I died to establish for them—That as all men lost their

state of happiness and bliss by Adam's fall; so must all gain it again through me. But how can all men be the same renewed by me, if I do not bring in a whole race of mankind to that perfect happiness which I created man for at first? And how could this be done when I came amongst them in the body? How then could the Jews be scattered through unbelief throughout all nations? Or how could the words of the prophets be fulfilled, or my gospel be fulfilled, if all the evils had fallen at once? No, I tell thee, my Bible is like thy pages, one part fulfilled, the other hastening on; as the three years were to fulfil the truth of the harvests; and the third year in the century proved the wars were deferred for a while. And every page that was said was fulfilled, every year is increasing more and more the fulfilment of them. So what was fulfilled by my death for man, shall now go on more and more, as years increase, till I fulfil the whole. For it is by thy writings that I have placed in such a manner I shall convince mankind how my Bible stands—and prove that one thing being fulfilled, is not the fulfilment of the whole. If a man gives a bond, and promises to pay one part at any period; if he be as good as his word, he will fulfil his word; but that does not prove the bond is cancelled, the debt is paid; because he fulfilled his word in one payment, that doth not free the whole; though the man fulfilled his promise in that part, yet, the remainder is still behind. Just so stands thy pages and my Bible: One thing fulfilled; but the other stands like a bond that is not cancelled. But now I will not cease going on from one promise to another, from one fulfilment to another, till every bond is cancelled, and every debt is paid. For, the last enemy that must be destroyed is death, hell and sin—and that is the power I died to destroy. And

though I said in my dying hours, It is finished ;  
yet, it was but finished like thy pages : my death  
was finished ; yet, man's redemption was not finished :  
nor Satan's curse was not finished, but  
as the man that is murdered finished the death for  
his murderer ; so my death being finished by Satan's  
entering into Judas ; so it shall assuredly  
finish his death, as Judas finished his life. For as  
Satan finished death for man and me ; so now I  
will finish death for him.—

And now I'll finish life for man,  
As from the grave I rose again.  
And like, thy pages, all will see,  
'Twas finish'd then no other way.  
One truth appeared — my death to find,  
Was finish'd then for all mankind ;  
But as thy pages do appear,  
You cannot prove the whole is clear,  
That all these pages are fulfill'd,  
Though many truths beyond man's skill  
Are in these pages that are pass'd ;  
But in the end the whole will burst.  
Then with my Bible all compare,  
And prove that man doth greatly err,  
To say my Bible is fulfill'd.  
Let all the learned try their skill,  
And with thy pages it compare,  
Then all must prove alike they err :  
Some things fulfill'd and others not,  
In every page that there was wrote ;  
And all my Bible stands the same ;  
Therefore these pages I did name,  
As some in all was then fulfill'd.  
The learned men with all their skill,  
Cannot deny but some were true —  
Bring every page before their view :  
And they must own there's truth in all,  
That was fulfill'd, when I did call,  
To have these pages to appear,  
And said the truth therein was clear,  
That was fulfill'd the truth to see ;  
And where's the man that baffled thee,  
To say these pages were not true ?  
Bring all thy friends before thy view :  
The mysteries they did not discern ;  
Nor judge the way that I did warn,  
To say, I had fulfill'd the past,  
And so the others they would burst ;

As they for man were hastening on ;  
 The way I warn'd, there's none discern'd.  
 To see wherein the lines were true,  
 And what is not, bring to their view,  
 That all together did not come ;  
 And so my Bible stands the same,  
 Which learned men no more do see,  
 Than those that now believe in thee  
 Discern'd what was not there fulfill'd ;  
 And so 'tis faith I tell you still,  
 From the great truths that did appear,  
 They judg'd the Lord had spoken here,  
 Without the lesser things to see,  
 That all fulfill'd could never be.  
 Now perfect so my Bible stands :  
 The greater truths they all command ;  
 But lesser things they do not see,  
 That all fulfill'd could never be.  
 As in my Bible all is plac'd,  
 They judge my Gospel from the past,  
 That as these wonders did appear,  
 They judg'd the Son of God was here,  
 And that I died to save mankind ;  
 But ne'er discern'd what laid behind,  
 To make my death secure for man,  
 The tempter's death must surely come,  
 Before mankind could e'er be free,  
 For every man to live in me—  
 As he was tainted by the fall ;  
 Then sure the author he must die,  
 Cut from the earth, as I did lie,  
 Cut off from man, and in the tomb :  
 For this must be the tempter's doom,  
 Before that all fulfill'd can be,  
 That all the prophets wrote of me.  
 And yet these things do none discern,  
 Nor judge the way that I do warn  
 Throughout my Bible it doth appear,  
 No more than men discern it here,  
 How all the pages thou hast penn'd  
 Were but in part fulfill'd by men ;  
 Then sure some other must appear,  
 For to fulfil these pages here,  
 And so my Bible it is plac'd.  
 And now awake, ye fallen race ;  
 For all together you must weigh,  
 Then judge the dawning of the day,  
 That it is breaking now for all.  
 I tell you plain, since Adam's fall,  
 I never gave my words so plain,  
 Nor ever shew'd so straight a line,  
 As in thy writings I have done,  
 To shew you all the end is come ;  
 And all my Bible to make clear,  
 I've shew'd mankind wherein they err ;

And brought thy writings just the same,  
 To shew you all your folly plain,  
 That you from one must judge the whole,  
 That all together cannot fall,  
 To be fulfilled at one time.  
 I've plac'd these harvests to mankind,  
 To shew you plain the time is come,  
 Before the truth of all is known,  
 And when the time to man appears,  
 I mean to make the mystery clear,  
 Why I these pages did so name,  
 To say the were fulfill'd by man ;  
 For so by man the words were true ;  
 For as I said the truth you know,  
 That friends and foes did so abound,  
 And thou from both did hear the sound,  
 As in the pages that were penn'd ;  
 But can you say you've seen the end,  
 To have these pages all come true ?  
 Bring every page before your view,  
 You'll see it must be a work of time,  
 Ere every truth therein you'll find ;  
 And perfect so my Bible stands—  
 Awake, ye dark benighted land,  
 And all together now compare ;  
 Then you must know the Lord is here  
 Or, such a likeness could not be,  
 To bring my Bible round this way,  
 To shew you all that time must come,  
 Ere I fulfil the whole for man,  
 That man doth say is now fulfill'd.  
 The serpent's head, you say, I chill'd,  
 When that I died to rescue man,  
 To bruise his head was then my plan ;  
 But will you prove it then was done ?  
 Did not his head appear in man,  
 To slay my followers all the same ?  
 And so the martyrs I shall name ;  
 And now I tell you to this day,  
 That Satan's head in men is high,  
 To blind their eyes they may not see,  
 The end is come must fall on he :  
 And it is man must bruise his head,  
 As I by man was surely laid  
 To take my trial all from men,  
 And I was nailed by their hand ;  
 And by their hand it shall appear,  
 That Satan now the same shall share ;  
 Because the nails were drove by men,  
 When they did nail my feet and hands,  
 And they must drive the nail the same ;  
 To bruise his head must be by man.  
 So every name that's enter'd here,  
 Satan will find to be a spear,  
 To pierce his heart, as man pierced mine,  
 For on his head the names I'll bind,



That every name shall bruise his head,  
 Till all his power I shall strike dead,  
 To be as silent buried down,  
 As in the grave I then was found.  
 And this you know was done by man,  
 Then perfect so I've laid my plan,  
 That Satan's doom must come the same;  
 And 'tis from man the hand must come,  
 To join the woman at the last;  
 Till on the serpent all is cast;  
 Then your redemption I shall free,  
 When every hand is join'd for me;  
 Because I suffered by the hand—  
 Awake, ye dark benighted land,  
 And now the mysteries clearly see,  
 The hand that nail'd me to the tree  
 Must nail the serpent's head the same,  
 And wish for me to rise again.  
 And this must all be from the hand;  
 And so your names shall ever stand,  
 That you repent you murder'd me;  
 And so your bloody hands I'll free,  
 That like the crimson did appear;  
 But white as wool I'll make them here:  
 For every bloody hand I'll free,  
 That now appears to wish for me,  
 And have the tempter to be cast,  
 Upon his head the whole shall burst—  
 And then my travail I shall see,  
 And satisfied with man I'll be:  
 When I do see them change the hand,  
 And wish my kingdom for to come,  
 To have the powers of hell be cast,  
 Then on his head the whole shall burst,  
 And he shall perish then like me,  
 When I was nailed to the tree,  
 And had my life took from the earth;  
 For Satan so shall find his death.  
 So saints and sinners need not fear,  
 If from their hearts they wish it here;  
 And with their hearts their hands do join,  
 They in the end shall all be mine;  
 For they will so bruise Satan's head;  
 And what against them can be said,  
 If they wish every sin to cease,  
 That they with me might dwell in peace?  
 Then I will give this wish to men;  
 As by their wish I died for them.  
 So now the mysteries all see clear—  
 It is the hand that must appear,  
 To bring the tempter's final doom,  
 And me to triumph in his room."

Now I must call my readers to the following  
 pages, printed in 1801. The 83d page of the 2d

book.—In the Heavens I say 'tis working high. The 146th page—I'll begin in the new century to shew you the doors that were bolted for man when he was cast out of Eden, and will bring to his view the knowledge, that was kept from him. The 56th page 2d book—The wars were said to abound, and the substance was to come; but in 53d page, they were said to be deferred for a while. The 64th and 65th pages, it is written, Men will join with men, and women will join with women, who do not believe, to persecute those that do believe, till the anger of the Lord is kindled against them. In the 70th page, it is written, I should put my writings in print, with the new century; as the hand of the Lord would be close after to fulfil them. In the 107th page—I took man's nature upon me, and bore the blame man cast on me, that Satan might bear the blame the woman cast on him. The 113th page, my writings are to bring all things to your remembrance. The 114th page, men that are believers are said at first to see things as trees walking, before they are come to see them as men. The 122d page—As the past ages, so is the present. They despised my prophets, and were full of their own invention, till destruction came upon them. The fifth Book, page 235, printed December 1801—As there is a peace, let there be a peace; but I may say, what peace, so long as Satan and his witchcrafts are so many?

Let it be known, my prophecies are not ended; yea, they are scarce begun; for as you say the war is ended, I say it is not begun. Mark deeply the 237th page, the 251st page—I bore the blame for man, but knew my second next must come, to take the sword and plunge it in the powers of darkness, and so turn back on Satan the mischief he created. The 268th page—When they have proved it came from heaven, it will be given to the public;

and then I shall try the hearts of men, and my arrows shall fly fast, if men mock my word, they soon shall feel my glittering sword. The 288th page of the sixth Book, printed January 2d, 1802.—What God designed at first, he will accomplish at last; it is not all the powers of earth or hell can frustrate the designs and purposes of the Most High: the Lord made the woman to complete the happiness of man, and by her it must be done.”

Here I shall give the answer of the Spirit to these pages, that I was ordered to mark to the public. Here begins the explanation from the sixth Book, on which seven men set in judgment. “Three of them were shepherds, whom I had chosen; and these three agreed in one, though three in person, but one in heart and mind, whom I have told thee are the shadow of the three that beared record on earth, compared with the three that beared record in heaven. Mark now what is written in the third Book: I had chosen me a shepherd in whom I find no fault. If you chuse him, I will chuse you. Page 124.—Now this shepherd is my Son, whom I have chosen; my beloved, in whom my soul delighteth. And there are three shepherds that have testified of him, that it is his spirit which has visited thee, to make men heirs of God, and joint heirs with Jesus Christ. I have begun at the ending and shall go back to the beginning. But how could any man or woman complete your happiness by prophecies, seeing they were never completed? But the way the woman shall complete them are by my words and promises; as I have said the one shepherd is my Son. And if they now chuse him, as thou hast desired them, by their names to prove they have chosen him, then will I chuse them, and make them, as I said,

heirs of God, and joint heirs with Jesus Christ. Those words which were unknown to thee, were meant when I came to try men, whether they would chuse him or not. But it is the three shepherds agreeing in one, that my Spirit is upon as men, who bear witness of me: They are the shadows, I am the substance; therefore I chose three and no more, to prove I am the substance of their choice: for I am the substance there mentioned. Had I chose one shepherd, men might say he was the man they must chuse and not me. Had I chose more than three shepherds to join the twelve; they could not be the three on earth, as is written in my gospel: three to bear record of the three in heaven, and these three to agree in one. So I have shewn the meaning of the three shepherds in the one—and the three have agreed to chuse me as the one. And now I shall come to the woman's completing the happiness of man. By these three agreeing with me, thou now standest, and by thy petition for the coming of my kingdom and for Satan's destruction, that thou wilt complete the happiness of all men and women, who join with thee in hand and heart. It is not thy prophecies that complete their happiness, but sealing their names, that they have signed for Satan's destruction, and their desire for my Kingdom that must complete their happiness in the end. Thy prophecies shall bring them to the perfect knowledge of the good; but it is the seals that must complete their happiness in the end. So man is an helpmate with thee; and thou with them; for this shall complete the happiness for man. And it is for the sake of these that elect me for their chosen Priest, and King, that Satan's reign shall be shortened. So these are the elect, for whose sake he shall be cast down. Now I shall go back to the first pages I ordered thee to mention.—It is working high in

heaven; for all this was working to bring round the mysteries mentioned in thy prophecies, to fulfil all I said should be accomplished. Therefore I brought the double train—one of visions with thy prophecies to shew you all the end was at hand, and who were the elect for whom Satan's reign should be shortened. I have brought round by the visions sent to thee, and shewed thee by the letters sent to thee, who were false Prophets, and false Christs. All this is now brought round together, to explain the mysteries; for I have begun in this new century to open many doors, and shew you the light that was concealed from man: but I shall not cease till I have opened every bolted door to man; and shew you plainly, from the mystery of the fall, it is the promise, that was made to the woman, which must complete the happiness of man; and which promise no one before ever yet claimed; neither did it enter into their hearts and thoughts to claim it, before I revealed the mystery to thee. And this light coming upon weak minds, is like the sun to weak eyes; they cannot look into it. For those that have a weak faith concerning the fall, that the woman's guilt will never be cast upon her betrayer's head, is like weak eyes sitting in the dark, that can scarcely see when a lighted candle is brought in. And so this lighted candle, that must be seated on the table to give light to all, takes away the light of those, that are weak in faith of their redemption. For though they see the light of the candle appear, by the war that was deferred for a while, now break out with more fury than before; as they have set up a monarch to make peace with, whose pride is swelled to the highest pitch—and where pride is envy follows: if that pride is in the least mortified, revenge will seek the ruin of that it is mortified by. Therefore, I said the wars would abound.

more dreadful, and you would hear the sound in this land: and though you do hear the sound; yet, to thousands it appeareth like a sounding brass, or a tinkling cymbal: or, like the music in war which takes away the cries of the dead. And so is the music of this world in your ears, that it takes from you the voice and the cry of a crucified Saviour and Redeemer, who is now come in the Spirit to invite all men to turn unto me, and I will turn unto you: but ye will not turn unto me, but join in persecution. As I told thee before, I now tell thee again, as Sodom and Gomorrah persecuted the angels which were sent to Lot; so will men persecute thee, till I shall destroy them in my anger. Therefore it is not thy spirit but it is my Spirit, whom they are persecuting, and doing all this despite unto; therefore my hand will be close upon them to take vengeance on those that despise my name. For they must know it is my name they despise, if they now continue. Where is the man, where is the woman, where is the power, that could have brought round such truths, in such a manner; first to speak, next to fulfil? For as men fulfil the truth of persecution, I shall fulfil my words of punishing them: for, they must give honour to the devil, for wisdom, knowledge, and truth, if they ascribe thy writings to him; and they must give thee wisdom above Solomon, if they ascribe the knowledge to thee: first to speak, next to fulfil, and then to explain. Bring me the man that can accomplish all these things, to write and fulfil, as thou hast done. For, as it was written, Satan should bear the blame the woman cast upon him, and this I have shewn in the \* vision, the woman's dart over his head, and the man with the chain round him, treading him under

\* This alludes to Joseph Prescott's Vision of Satan being chained.

his feet, with the man's head above Satan's dart, and Satan's head under the woman's dart; so man shall raise his head, and Satan shall fall: for mine is past; Satan's is to come. And this is the fulfilling of the pages, that I said should bring all things to your remembrance—and now I bring to your remembrance, to weigh the past with the present, what was spoken in years that were past, and compare them with the manner they are now fulfilling: How it was written of Satan's destruction, and in what manner his destruction was to be accomplished. For though I have made it so plain before you, to open your eyes, yet you do but see things as trees walking, in comparison to what you will see them hereafter. For those that see, see but in part; and those that believe, believe but in part the perfect happiness that is now in store for true believers, that their labour of love shall not be in vain in the Lord, that are now workers with me, to bring in my Kingdom of Peace. For as the past ages opposed my Gospel; so will the present oppose my Kingdom, till they are scattered, as the Jews were scattered; and destroyed, as they were destroyed. For I may say with Jehu, what peace while Satan's witchcrafts are so many, to bewitch men's minds, not to seek his destruction but their own; not to claim his curse to be above every man and woman, but to bring your curse above him? Thus does Satan bewitch the minds of mankind; and as long as this lasts, there will be no peace in your land, in your hearts, nor in your houses; therefore, I knew what this peace would be; for the sword of the spirit was not then drawn, as a war against me; but I knew it would soon take place; and so the other sword would follow. These truths are now before you, and all the others are close upon you. There is nothing past but the shadow—the sub-

stance is all to come. The shadow was past in thy petition for Satan's destruction; but now is coming the substance, of taking the sword and of plunging it in his heart, to avenge the injuries done to the woman, and to me, by the old serpent, which is the devil. Now is the sword drawn against him, and it shall not be drawn in vain; for where she has fixed it, it shall remain. Know, the petition you all sign to, is the petition of the woman, to take the sword out of my hand and slay the enemy, that the kingdom may be mine. For, as Judith slew Holophernes, to free the Children of Israel, that they might conquer him; so hath she drawn the sword, that Satan's power might be destroyed; and my power to stand—Satan's kingdom destroyed, and mine to come, that God may be all in all. And if the sword be found but in the hand of fifty righteous men, it shall prevail over all the powers of hell. Though, I know I have more than seven hundred, that will not bow a knee to Baal; that is, they will not bow to the powers of darkness, if he stirs up persecution in mankind against them. I know they will not fall before them, but fight against them; and they shall prevail: for they shall fight and overcome, and have their parts in the tree of life; for this is the sword that was left to guard it—the promise that was made to the woman; and now it is drawn, life for life, and death for death. My death is past; Satan's must come. So all I said I am now fulfilling, for now I shall try what is in man; and my arrows shall fly fast upon them, that will not draw their arrows against the powers of darkness. I shall draw my arrows against them, and my sword shall appear to destroy all that mock the coming of their Lord. For now is every shadow before you, from every



page; and as fast as men fulfil the one, I will go on to fulfil the other.—

So now the sleep of Adam see;  
 You all must be asleep like he,  
 When I the woman did first create,  
 If you can't now discern your fate.  
 The Bone that first I took from man  
 Was then a wonder unto him;  
 And now your wonder may appear,  
 If you can't see the mystery clear,  
 From what I said when at the first,  
 It in the end to man must burst;  
 Because my word cannot be broke,  
 Though hell may rage and men may mock.  
 I first did create her for man's good;  
 For so my word hath ever stood,  
 And I'll fulfil it in the end;  
 The bone of man may break or bend;  
 But mine's a bone cannot be broke.  
 I said the bone from man I took,  
 To make an helpmate for his good;  
 And so my word has ever stood;  
 And now my word I will fulfil.  
 So men may judge it, as they will,  
 When all together you do weigh,  
 You must confess 'tis break of day:  
 Then sure the sun you know must rise;  
 'Tis time for all men to grow wise,  
 And see the mystery of the fall;  
 Or else too late, I tell you all,  
 You'll see the day begin to close;  
 For Satan's doom too well he knows,  
 That he must now receive his curse,  
 And works in men they may not miss  
 To feel the curse, as well as he.—  
 Wonders in women have been three:  
 For Eve a wonder was to man;  
 When I did create her first for him,  
 Adam in wonder did appear—  
 Another wonder you see here,  
 How she should e'er bring on his curse:  
 Here stood a wonder at the first—  
 Another wonder was to man,  
 When Mary bore the heavenly Son,  
 That as a wonder did appear,  
 That she from heaven a Son should bear—  
 And here's a wonder in the third,  
 That I shall now fulfil my word,  
 To change the scenes as at the first.  
 From good to evil soon they burst;  
 And now the scenes I'll change the same,  
 And all shall know my every name;

I'll turn the evil now to good ;  
 For so my promise ever stood.  
 So here's a wonder at the last,  
 That from the woman all must burst,  
 To prove I made her not in vain,  
 Though man against me did complain.  
 But they may all complain too late,  
 That now refuse from her their fate ;  
 To take from her my sealed word—  
 'Tis the third wonder of the Lord,  
 That in a woman doth appear.  
 Weigh deep the whole, and answer here,  
 How these three wonders so did come ?  
 You must confess, no woman's hand  
 Did ever write such things before,  
 To prove that I her fall should clear,  
 And the creation all make good :  
 For so my promises have stood  
 Throughout my Bible unto man.  
 Though they these things did ne'er discern ;  
 Nor in what manner I did warn,  
 When I her husband did appear,  
 Then all her children I should clear,  
 And great peace on them there should be—  
 Appear, vain men, and answer me,  
 If great peace ever came to man,  
 Since Adam's fall, in every land ;  
 Or, where's the righteous this can boast ?  
 Since Adam's fall their peace was lost :  
 Because from Cain the strife began ;  
 And in all ages this hath been,  
 I tell you, to this very day ;  
 And where's the man can this deny ?  
 For, in this age, 'tis now the same ;  
 And who can boast he knows my name ;  
 That great peace now they do enjoy ;  
 And none their peace do e'er destroy.  
 You cannot prove, since Adam's fall,  
 That I my children so did call :  
 For to enjoy a perfect peace.  
 No ! Satan's arts, I say, must cease,  
 Before my children this can see,  
 And I your common Parent be ;  
 That is, the Father of you all :  
 And then my peace will surely fall,  
 And great peace on the earth you'll see ;  
 Because your Mother I shall free,  
 From the transgression of the first ;  
 Then man is free, and Satan's cast ;  
 For your redemption so must come.  
 I've open'd now the doors to man,  
 That have been bolted since the fall ;  
 And dead to knowledge you are all ;

Because these things no man did see,  
 That I have now reveal'd to thee.  
 But had they all been known before,  
 I tell you plain, mankind would err;  
 Because a thief would come too soon,  
 And plead those promises their own;  
 And men would be deceiv'd thereby.  
 Then sure my word must ever lie,  
 Stolen all from me by Satan's arts;  
 And man would always felt his dart,  
 By robbing him of every peace,  
 And he that way his fate would miss,  
 If I had not conceal'd my word,  
 The way I meant to bruise his head,  
 That he could ne'er break through or steal;  
 Because it never was reveal'd,  
 Till I've reveal'd it now to thee,  
 The way I'll bruise the head of he;  
 That is, the serpent I do mean;  
 As Satan did visit in that form,  
 And so he gave to Eve a sting,  
 That now I'll cure, and him condemn,  
 For stinging of her at the first—  
 To slay your murderers it is just;  
 And so in justice I'll appear.—  
 The bolted doors are open'd here,  
 If men have eyes the sight to see;  
 But if they are blind, they blind must be,  
 If they can't now see through the whole.  
 The woman caus'd the devil's fall;  
 And 'tis for her he must be cast;  
 My Law and Gospel so are plac'd,  
 That justice must in all appear.  
 For Abel's blood I told them here  
 Would be avenged on the Cains.  
 Then now let all men call to mind,  
 The sword went through my Mother's soul,  
 By Satan's arts, I tell you all;  
 And Eve receiv'd it at the first,  
 When Cain in fury so did burst,  
 To slay in anger then her son,  
 The righteous Abel, it was known;  
 But know, 'twas Satan brought the blow  
 Upon the woman first, you know;  
 Then sure must all come back on he,  
 When justice comes the whole to free.  
 And so her witness must appear—  
 The woman cast her murderer here,  
 That robb'd her of her every bliss;  
 And 'tis by her he must be cast.  
 So now of learning boast no more,  
 If you can't see the justice clear,  
 That I am just, as God and Man:  
 For like your laws I've laid my plan;

And if my plan you now do blame,  
 Then all your laws you put to shame.  
 So all together now compare,  
 In every page is mentioned here;  
 And see how I have brought them round—  
 And will you say from hell's the sound?  
 Or, will you say a woman's head  
 Such curious mysteries ever laid,  
 To bring them all in a straight line  
 And prove my Bible truth divine?  
 That all your learning cannot do;  
 No man can prove my Bible true,  
 By any judgment you do form.  
 From Adam's fall you still go on  
 To prove my judgment wrong at first,  
 And so you judge the end must burst.  
 Then I am wrong throughout the whole,  
 If I don't free the woman's fall,  
 And bring the wonder in the end,  
 That's in the Revelation penn'd,  
 To tread the powers of darkness down—  
 For light in darkness he was found;  
 And light in darkness he doth shine,  
 In every dark, benighted mind;  
 But that I'll tread beneath her feet.  
 And all will find the mystery great,  
 Of this third wonder to appear,  
 That in a woman you see here;  
 Because a wonder she must be,  
 If you do judge it came all from she;  
 And if from hell you judge the sound,  
 A wonder then must sure be found,  
 That he should come to prove his fall,  
 The justice now from heaven to call;  
 To say my promises were there,  
 And now I ought the whole to clear,  
 To bring the curse upon his head,  
 As in the fall it there was laid.  
 So here's a wonder in the first,  
 If either way the words you place,  
 And will not say it came from heaven,  
 That all these wonders now are given,  
 To shew you all the bolted door,  
 Wherein are blessings now in store,  
 That must be hastening on for man—  
 "The Sun of Righteousness is come,  
 With healing in his wings appears,  
 Satan to cast, our guilt to clear;  
 And so the woman now he'll free,  
 That heirs of God we all might be.  
 So here's a wonder in the last,  
 As 'twas to Adam at the first,  
 To see the woman change the stream,  
 Turn back the tide again on him,

That chang'd the stream for her at first,  
 When she in happiness was plac'd;  
 And now she'll change the tide the same,  
 Turn back the waves from whence they came;  
 Because her Lord is now her friend:  
 As well he knew she was betray'd.  
 The Mighty Counsellor now doth plead:  
 As an old counsellor at the bar,  
 The innocence of one to clear,  
 That he can prove hath been betray'd,  
 And cast the guilt upon the head  
 Of him that doth deserve the blame."  
 And now I am come to act the same;  
 The Mighty Counsellor to appear,  
 My Father's wisdom for to clear,  
 In making of the woman first,  
 And prove his wisdom in the last,  
 The way he'll free you from the fall.  
 The woman's words, I tell you all,  
 Must free the fatal fall of man—  
 My Father's words shall ever stand,  
 That by her seed I'll bruise his head—  
 Eleven disciples, it is said,  
 Stood firmly by me in the end;  
 And now, I say eleven men  
 I chose as judges to appear,  
 And plac'd a Child *the twelve to clear*.  
 So all are come now like the child;  
 You've all to learn; and man is foil'd.  
 In all the knowledge they did learn,  
 My Bible no man did discern,  
 That I should bring it round this way.  
 Learning did all the Jews betray;  
 Because their learning they plac'd wrong;  
 And so the learning is of man.  
 Therefore one judge I chose a Child,  
 That ne'er in learning can be foil'd;  
 Because all nations now will see  
 The truth go on fulfill'd to be,  
 Before that Child can learning gain,  
 To prove his calling was in vain,  
 When he was chosen to stand with man,  
 To have *the twelve* together stand.  
 That he with them stood on thy head,  
 They'll find the truth of what thou'st said;  
 When he in learning doth appear,  
 He'll learn the truth of all to clear;  
 And then the Jury-men he'll free,  
 And own their judgment true to be.  
 So I am the Counsellor now for man,  
 And the twelve Judges they will stand  
 As stars to shine upon thy head:  
 The twenty-four may be said  
 To worship thee before my throne,  
 And all my wondrous counsel own;

That justice shone in all was said,  
 From the creation it was laid.  
 So now together weigh the whole,  
 Mark every page what there was told.  
 Before the sealing thou dost know  
 That men *must sign* to strike the blow,  
 To have the devil to be cast—  
 Mark all before, how it was plac'd.  
 In the sixth book it doth appear;  
 Mark well the words were spoken there:  
 Before the *sealing* thou didst know,  
 That thou *must seal* the people so,  
 The evil fruit for to pull down.  
 I told them then to judge the sound;  
 But never told them how't would be,  
 The evil fruit pull'd down by thee,  
 Until the *sealing* did appear,  
 That thou'st begin the following year;  
 And then the mysteries all come round.  
 I ask, what man can judge this sound?  
 Contrived by a woman's head,  
 Without the Lord her spirit led?  
 No! if the whole you do compare,  
 You all must know the Lord is here,  
 To try the judgment deep of men,  
 And prove their knowledge dead is come;  
 Or else the Spirit they would know,  
 None but a God the truth could shew,  
 As it hath been reveal'd by thee.  
 The past and present let them see:  
 As the third harvest doth appear;  
 You own it good now every where;  
 The war deferr'd you first did see,  
 And now broke out, as said by thee;  
 Then both together now compare,  
 You must confess the truth is here;  
 And so the truth is in the past—  
 And now the whole is hastening fast.<sup>22</sup>

The Child, that is here alluded to, on the 12th  
 of January, 1803, was not eighteen months old,  
 that now stands as a Type to all Nations, that,  
 like that Child, they have all to learn, if they will  
 come to the full redemption in Christ Jesus. The  
 knowledge of the tree, being good and evil, was  
 never understood by any man; that as Satan's  
 arts brought them to the knowledge of the evil,  
 so the power and wisdom of God must bring them  
 to the knowledge of the good, through the

merits of Christ, who was born of the woman to redeem the fall of women. For, as I was born *of her*, so I was born *for her*, to seal the doom of her betrayer. But, know, O vain men, the shadow must begin by the woman, and the substance shall follow by me, that am your Redeemer, to accomplish the will of my Father, in what he created the woman for—to be your help-mate for your good. Now, answer me, ye worldly-wise men, *why ye took from her hand the evil, and now refuse to take the good?*

JOANNA SOUTHCOTT.

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*Entered at Stationers Hall.*

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