

**The full assurance that the Kingdom of Christ is at hand, from the signs of the times / [Joanna Southcott].**

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THE  
FULL ASSURANCE  
THAT THE  
*KINGDOM OF CHRIST*  
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FROM THE  
SIGNS OF THE TIMES.

*January 17, 1806.*

AS the world at large, professor and prophane, hath looked upon me as an enthusiast, filling up the minds of men with strange ideas of my own, by a visitation, which they judge I have no grounds for, to be assured it is from the Lord; I shall now come to the purpose, to shew them, from every clear evidence, I have not built my faith on a sandy foundation, having been compassed round with a cloud of witnesses of various kinds, to be assured that my visitation was from the Lord, by the truths that have followed the whole.

In this book I shall insert the manner of my mother's coming to me in 1792, on the very first day I began to write my Prophecies, and also of the truth that followed her words in 1793. Every truth and every particular of which I copied out in 1794: The manner I was warned by the Spirit, at the time the fulfilment of my Mother's words took place in 1793, and of every particular event that took place, respecting Minifie's house, as I was foretold by the Spirit, before they did take place. But all the particulars I shall not insert in this book, only point out some of the leading events to shew in what manner the whole was foretold, that the unbelieving world might know, whatever sandy foundation they have

A





built their faith upon, to believe my visitation is not from the Lord, I can assure them I have a strong foundation, from many instances of various kinds, to be assured it is from the Lord. I have already told them how I was directed for myself, from time to time, after my Mother's death, which took place before I was twenty years of age; and what followed her dying words to me, that I should commit my ways unto the Lord, and he would direct my goings. This I have shewed in my former history, in what manner the Lord directed my goings for myself, till 1792, when I was visited for the nations by the Spirit of Prophecy. I shall here insert how my Mother conversed with me in 1792, and what followed in the ensuing year 1793, which is as follows:

After the prophecies of what was coming on all nations had been revealed to me, in 1792, these words were said to me: "Leave thy work and go to thy Sister's, and write what I have revealed to thee; for what I have put in thy mouth I will do upon the earth: I have begun, and I will make an end." This summons I obeyed; and the next day bought pens, ink, and paper, and began to write, what was revealed to me, as may be seen in my *First Book*.

In the evening, as I was going to bed, I felt in my heart a great love for a Spirit, which I thought was near me; I said in a low voice to myself, what Spirit is near me, which I feel in my heart to love so? In a low whisper I was answered—"It is thy Mother, and if thou hast courage to see me, I will appear to thee." I said, I had. She said—"This is a sign to thee," and gave three hard knocks on my bed-head, and told me to exert my fortitude. I rose up in my bed; but hearing something rustle by my bed side, all my resolution failed me, and I laid down and covered over my head. Again, in a soft whisper, these words were said—"My dear child, thou art afraid, and I cannot appear to thee." I said, my dear Mother, I am not afraid, and rose up



again ; but when I felt the bed-clothes moved, my fears increased again ; and she said, “ thou art afraid, and I cannot appear ; but I can converse with thee invisibly, as well as visibly.” I then asked her if she was happy. She answered, “ Yes : Mrs. Channon and me are happy together in glory ; and rejoice to see Mrs. Minifie, Mrs. Woolland, and you, so united together.” I was surprised to hear her mention Mrs. Woolland’s name, as she was married after Mr. and Mrs. Channon and my Mother were dead. I asked her, by what Spirit all these things had come to me ? She answered, “ From the Lord,” and said, “ my soul rejoices to see thee so willingly obey his commands ; for happy wilt thou be in glory.” She said, “ Once the Lord spoke to thee, when HE FIRST revealed HIS WILL, and after that sent his angels to thee. This day, as thou hast obeyed HIS command, the Lord permitted me to come to thee.” I asked, if these things, that were revealed to me, were coming soon ? She said—“ The time knows no man, nor the angels in heaven : *But the LORD is removed from his THRONE.*” She said something concerning Mr. Wesley, and his preachers ; but I do not remember what she said, whether it was, that I must go to them ; or Mr. Wesley would appear to them, before the time ; I know not which. I asked her many questions about a future state. She answered, that her thoughts were right, as she used to say in her life ; and that chapter in the Revelation would now be fulfilled, wherein I should find Gog and Magog. I asked if my dear brother John was saved ? She answered, “ Yes : but thou wilt be much happier in glory than he.” Something she said concerning Mrs. Channon and Mrs. Woolland, and told me to go to Mrs. Woolland’s the next day. I asked her, if parents knew after they were dead how the children lived in the body ? She said, “ Yes, they do.” I said then, Doth Mrs. Channon know



what Mrs. Minifie suffers with her husband? She said, "Yes; but the Lord will break the yoke from off her neck; and a final separation will take place between them; and he would die: and she will find there is a happier time coming for her." Many more things she told me, which I have since found true. I went to Mrs. W——'s the next day, and told her what my mother had said; and what was revealed to me concerning the Nations. Mrs. W. said, "Then your mother's prophecies are coming to pass, that she made on the four and twenty letters;" and she was of my opinion, that something was coming on the nation. The week following I went to my Sister's to continue my writing, as I was ordered. I told her what my mother had said concerning her servant, which proved true; and that she should turn him away, which she was obliged to do from his conduct, in a few months after. But she said, she could not believe what I had been told concerning Mrs. M. as spirits did not know what the Lord designed to do. I said, if the Lord sent my Mother to me, to strengthen my faith, the Lord knew what questions I should ask, and had revealed to her what to answer; so we must leave all to time. After I had written all that was revealed to me in 1792, I left it with my Sister, and came to Exeter in February 1793. The war broke out as I was foretold; and the same year the truth of my Mother's words were verified, concerning Mrs. Minifie, in a very strange and singular manner. Mr. M—— was a capital tradesman in Exeter, and in flourishing business; but after the war broke out, he took it in his head to leave Exeter, and to go to America; but did not tell his mind to any one; but I was warned in a dream of what was coming on Mrs. Minifie; and that she had troubles to go through. This alarmed me on her account; for when I awaked with my dream, I was answered by the Spirit, it was true that their separation would take place; but a happier time would



come for her, after the storm was overblown of the troubles she had to go through. This happened on a Sunday morning in October 1793; and it wounded my heart on her account. I told it to Mrs. Bird and her two daughters, in the morning, that I was sure troubles were coming on Mrs. Minifie, which I could not remove from my mind. In the forenoon, while I was in church, with all the fortitude I could exert, as Mrs. M—s family lay near my heart, I therefore thought to go out of church as soon as the sermon was over, my spirits by no means being composed to go to the Sacrament; but I was answered—"Thou shalt not turn thy foot from the sanctuary; the Lord is not offended with thee for thy feeling for thy friend." This made me stay. When I came to the altar the words were repeated to me again—"What I had dreamt of Minifie was true; and the end of all things was at hand." In the afternoon I went to see Mrs. Minifie and found her heart was full of sorrow. I tried to comfort her; but to no purpose; and I had no knowledge of what Mr. Minifie was going to do. All the knowledge I had was from my dream, and the words that were told me. In the evening I went to Mrs. Woolland's, her Sister, and told her my dream, and the words that were said to me; and we conversed on my Mother's words the year before. But here I shall leave particulars. Soon after that Mr. Minifie told me, he proposed going to London on some business, and asked me to come and stay with Mrs. Minifie the while. I said I would. I went the evening before he went away. He made many observations on the times; and spoke of the judgments that were coming on the earth; and assigned his reasons, why the Lord would visit them in his fierce anger. He began from the prophets to the apostles and told how all men come short of their duty. He said that he was warned by day and by night of approaching dangers: and if he had the wings of an eagle he would fly from them. At this



I was astonished ; to hear a man have so much knowledge with so little grace ; but I was answered—I should remember the man that had the one talent, and digged in the earth and hid his Lord's money.—The Friday after he was gone, a man came into the house with a letter he had received from Mr. Minifie's brother ; and said they were gone to America. I was astonished at his brother's letter ; and I carried it up to Mrs. Minifie, who was then ill in her bed ; and this added to her sorrows, as he had not empowered any one to manage his affairs. She began to fear the worst, as no letter was come from Mr. Minifie himself. This threw the whole house into confusion. The following day Mr. Rowe came in with one of the creditors ; and the report was that Mr. Minifie had made a bill of sale to cheat his creditors, and that the bailiffs would be there on the Monday. It is fruitless to attempt penning the sorrows of Mrs. Minifie's heart on this strange conduct of his, and the confusion they were in, knowing not what step to take, having received no letter from her husband. I shared her sorrows, and thought I could spend my night in prayer for her ; at last sleep closed my eyes, and I dreamt that a voice said to me—"Hurt not the man ; he hath done nothing to cheat his creditors ; wait but a little and the mystery will be discovered ; there are writings coming from him." With this dream I awaked, and was answered, "The writings are coming from Minifie to clear up the mystery ; for he had not done as they had reported." This was a great comfort to me, as I believed the words, and went in the morning to Mrs. Minifie and told her of it. She said she believed it true ; for she always found him an honest man to every body, however unkind his conduct had been to her. While we were at breakfast Mr. T. Woolland and Mr. Rowe came into the house, and said they must search it, to see if he had empowered any one to manage his affairs ; if he had not, the bai-



liffs would be there the following day. They went up stairs to search for the writings, and Mrs. Minifie and I went with them. I told them they would find none in the house ; but they might laugh at dreams ; yet I was assured from them that the writings were coming ; but did not tell them my further reasons. Mr. Rowe said, if they are coming, he wished they were come ; but did not rely on my words, but went into another room to make a further search ; and immediately a knock came at the door ; and the servant brought up a parcel that came from Mr. Minifie—As soon as they broke the seals they found the truth of my words ; he had sent back letters to empower Mr. Rowe and Mr. Harris to settle his affairs, and pay his creditors ; and he sent back letters to his creditors, of what he had done. He said, if there was not money enough left to pay them, he would remit it from America ; he told them what money he had taken with him, which he had insured in London, in case the ship was cast away. He said the ship had sailed for America before that parcel was sent back, as he left it to go by the coach after he was gone. This sudden surprise of joy had more effect on Mrs. Minifie than her sorrows ; and made her quite ill. I then was ordered to open my Bible : I opened to the 5th chap. of *St. Matthew* ; it was the 25th verse I cast my eye on—“ Agree with thy adversary quickly, while thou art in the way with him, lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say unto thee, thou shalt by no means come out thence till thou hast paid the utmost farthing.”

To these words I was answered—“ So it would go with Minifie ; for he would not go to America the way he was going ; and I should go and tell Mrs. Taylor of it ; and not be afraid to affirm the truth ; for what I put in thy mouth I will do upon the earth ; and they shall find it is from the Lord.”



The next day I went and told Mrs. Taylor, that Minifie would not go to America the way he was going. She asked me, how that could be, as he was on the seas? I said I did not know the way it would happen, or whether the ship would be driven back; but I was assured he would not go as he intended. In a few days after, the news was brought to Exeter, that Minifie was taken on the seas and cast into prison. And I was answered—"He founded it upon the seas, and prepared it upon the deep, to make good the words that I spoke to thee before: and in so strange and sudden a manner shall all happen: for when Minifie thought himself freest from danger he was nearest to it; and so shall it happen to the Nations; for not a word I have put in thy mouth shall fall to the ground: he that fleeth from danger shall be as him that goeth out of his house and leaned his hand on the wall and a serpent bit him." Minifie being taken was soon confirmed by one of the assignees, whom I heard say myself, that he offered to let Minifie go to America, as he was going, if he would give up three hundred pounds of the money he said he had taken with him; but he refused, and was cast into prison, and the statute of bankruptcy taken out against him, and he was kept there until he and his friends had paid the whole of the sum he had with him.—Thus, to my astonishment were my words fulfilled, though the creditors themselves said, that there would be fifteen hundred pounds left after satisfying all of them. So every truth followed there, and many more particular things that came remarkably true, which I shall omit publishing for the present; but every man's conduct was foretold to me, perfectly as they acted.

And now I shall come to another remark, how I was warned in a dream of a fire that broke out by accident in Minifie's shop at midnight; and how our lives were preserved by the warning. I was



awaked at midnight with a dream, that the house was on fire. At first, I thought it was but a dream; and being very heavy with sleep, thought I would go to sleep again, and then I should see; but immediately I thought to myself, seeing would be too late, if it was real; therefore I would go down and see if the maids had left their candle burning by their bed-side, and it had set the curtain on fire: but, to my astonishment, as soon as I had opened the door, I smelt the smoke of candles quite suffocating: I called up to Mr. Pike, and told him the house was on fire. He said I was dreaming; there was no such thing; as he saw all safe, when we went to bed at ten o'clock. I told him to open his door and he would smell the smoke. He then arose and came down; and when he came to the third pair of stairs, he cried out in such a manner as though he feared being choaked with the smoke and could not pass through it; as by an accident of the wick yarns taking fire, which had ascended to the candles, they laid burning together in great quantities, and the beam adjoining to the stair-case had taken fire; and it was the opinion of many that, had it continued a quarter of an hour longer, the stairs would have been on fire, and we could not have come down without being burnt to death, if we had waked before. we had been burnt in our beds.\* Thus were we preserved by the warning given me in my dream, to which I was answered afterwards.

“Hadst thou went to sleep after thou hadst the warning, thou wouldest have been burnt in thy bed, and all in the house: and so I tell thee of all men; if thou keepest silence, and not give the warning; the fire of the Lord's anger will be kindled to consume them, if they do not amend their lives; therefore I command thee to give the warning, that I may be clear of the blood of all men.”

\* See more particulars in the Book beginning with the Parable of the Flock of Sheep, page 34.



Other particulars I shall omit for the present, and come to the purpose of the end. The house was advertised to be let; and I went to Mrs. Minifie, to know whether she had a mind to keep on the business, as it would be an amusement for her to be employed in her shop; therefore I went to her when it was advertised, to know her mind. She thought it would not be let in a hurry; and said she would think of it. The night before it was let, I dreamed that there were two pumps; the one was very high, the other was lower. I thought in my dream that I strove to bring the water to the higher pump; but it was very hard, and but little water came from it. All on a sudden I saw the springs broken, and the water went down to the lower pump, and gushed out in such a manner that the streets ran over with water. I then thought the house would be let; told my dream to Mr. Pike, and the family, in the morning. In the evening I went to Mrs. M. and told her my dream, that I thought there was no time for trifling now; for it would soon be let. Mrs. Woolland said, it was now too late, by my dream; for it was gone in another channel. It proved true; before the next morning it was let to another man. To this I was answered—

“Just so shall it happen to the nation: The determined decrees of the Lord shall be made public; and those that do not believe that it will be soon, if it comes at all, shall be shut out for ever; for in a night men do not expect, shall the coming of the Son of Man be. The two pumps are the two sorts of people; the one under the true light of the Gospel, which is the higher pump, which thou hast strove so much to convince, and by all thy striving got but little water, so will it happen amongst the enlightened people of the nation; for many will be mockers, many despisers, and those that do believe will be many of them like Minifie, not think it will be soon nor suddenly, while others will expect that



it is coming soon and be disappointed, and begin to eat and drink with the drunkards, and say within themselves, Where is the promise of his coming? while some, as thou didst dream thou got some water to the higher pump, so will some be believers, and humbly wait for the coming of their Lord, and be ready to enter in with the Bridegroom, when he comes to unite all nations together. Those of the lower pump, that the springs were broken and the water gushed out in an instant, are the people who are in ignorance and errors, that God will wink at, and on a sudden the fountains of living water shall flow upon; for the end of all things is at hand. Now remember thy Saviour's words—"If the days are not shortened no flesh shall be saved; but for the elect's sake they shall. Iniquity doth now abound: the love of many doth now wax cold; and was it to continue so, who would be saved? and if men bite and devour one another they will be consumed one of another."

Here I have given some of the heads concerning Mr. Minifie's house; and one particular more I shall mention, concerning the methodists: At that time that it was said to me, when the affairs of Minifie were over I should go again to the meeting, and they would cause me more sorrow than all I should suffer on account of Mrs. M. I was ordered to open my Bible, to shew me how it would go with me, when I went to them. I opened to the three first chapters in Ezekiel; and was ordered to mark the three; the third in particular. The seventh verse struck deep upon me, that so I should find them—That the house of Israel will not hearken unto thee; for they will not hearken unto me; and likewise the fifth verse of the second chapter. Now the truth of these chapters, and of the words spoken to me, I found perfectly true, after I went among the methodists again. There is not a people in the world who hath caused me so much sor-



row of heart as the methodists ; because they made so great a profession of religion, their unbelief was a stumbling-block to me ; and yet, the caution kept me from falling ; as it is said, Be not thou rebellious, like that rebellious house. This made me fear on the one hand to disobey, while I was wounded by their unbelief on the other. So I saw the truth in every line, what was said to me in Minifie's house ; and yet for a long time I was stumbled concerning Minifie, as I expected, from my mother's words to hear of his death ; but I was answered—"How weak is thy judgment, to think the final separation and his death would be together. Then it would have been told thee of his death only ; but now mark the final separation took place when he landed in another country, and gave up his wife in heart and thought. This is the first truth ; and the yoke is broke off from her neck, and the final separation hath taken place."

Now to make it clear to the readers, they must observe that Minifie was freed at the end of the year 1793, after the money was paid by his friends, the sum that he had taken with him ; and he went to America in another ship. Since that time he never wrote a line to his wife ; so the final separation took place ; but whether he is now living I know not, as I have heard nothing of him for these ten years : and dead to her he certainly is. In this I have only given the heads, to prove the truth of my Mother's words, and what was again repeated to me by the Spirit, that they would be fulfilled ; but there are other remarkable truths in the history, that were fulfilled, which I have not inserted here. All these particulars I have pondered in my heart, how all things were spoken, and how they were all fulfilled.

Now I shall appeal to the serious readers, when they weigh the whole together—the manner of my life from my youth up—the singular things that



happened in 1792—being foretold what was in the hearts and thoughts of men concerning me—the truth that followed my Mother's words in 1793, which she told me in 1792, and the visitation of the Spirit at that time telling me every event that would take place in that house—and the continuation of the war, as I was then foretold, in answer to one of Mr. Wesley's preacher's, who said it would be over before Christmas; but I was answered, "He erred in judgment and stumbled in visions, for the war would continue; and the visitation of the Lord would go from nation to nation,—seeing every truth to follow; after that being ordered to put in the hands of ministers what would follow of the harvests and wars, as I have already published to the world: now, when men take a serious survey of the whole and weigh all these things together, I ask, where is the man who can answer me, to prove my visitation is not from the Lord? Let them point me out the prophet through the Bible, that they can prove his words came more clear and true, than mine have thus far. This I know is impossible for man to do; then may I not with confidence rely on the words of the Spirit; that by one Spirit came the whole; and that is from the LIVING God, who is the God of truth; and from whom comes every good and perfect gift? Now for men to deny my visitation as being from the Lord, appears to me like the Deists who deny the Bible's being from the Lord; because in the perfect manner that the Lord visited the prophets of old, from types and shadows, from dreams and visions, in the same manner have I been visited; and as our Saviour said in the Gospel—by sending the Spirit of Truth to lead us into all truths; so hath the Spirit of the Lord visited me, in every way and manner that is written in the Scriptures of Truth. But I know, if they believe not Moses and the prophets, they will not believe though one were risen from the dead; and so the world may be by my



Mother, who came, as it were, from the dead, though the remarkable truths of her words followed in the ensuing year; and I told of them before they took place. But the unbelieving world may say they came true by chance; then I answer, if chance brought all the past, time and chance may hasten on to fulfil all the rest, till the following words are verified, which were given to me in May, 1794, in answer to my prayers for the people, after I had heard the threatenings pronounced against them; and which are in the following lines taken out of the Sealed Writings, written in May, 1794.

After I had been in prayer, that the Lord would take pity on the wretched state of men, as Satan was so strong an adversary against them, that his temptations were too strong for man, that was so tainted by the Fall; and the powers of darkness were so great to work in man, that it was only the Heavenly Physician who could heal the wound that sin had made; I was answered by the Spirit—

“ All this I know as well as thee—

But mildness will not do;

Therefore my Spirit is provok'd,

And I my work shall shew,

With tumults, and the dreadful war,

And famine next shall come;

The sword of vengeance from above

Shall go through every land.

For I have whet my glittering sword,

And bathed deep 'twill be:

For I'll not sheath it up again,

'Till sinners do comply

To own I am the LIVING LORD,

And fear my HOLY NAME;

Then shall my Spirit be impress'd

On every soul of man.

But first shall my devouring sword

And famine make the way;

For conquering I will conquer now

All those that don't comply.

No longer shall my patience bear,

To hear my NAME blasphem'd;

No longer I'll the sinners spare,

That do not fear my NAME.



For near upon two thousand years  
 I've bore with sinful men,  
 Since on the Cross of Calvary  
 My Blood for them was slain.  
 But, Oh! how few regard MY LOVE!  
 How few regard my Pain!  
 How few think on my *bloody sweat*,  
 When I for man was slain!  
 How few think on the Cross I hung!  
 How few regard MY NAME!  
 How few despise the cursed Sins  
 That caused all MY shame!—  
*But now my shame is past and gone,*  
*And the victorious hour*  
*Is come, that on the Sons of Men*  
*I shall fulfil my POWER!*  
 But first will I a warning give,  
 And those that do believe,  
 And trusting in my mercies great,  
 They mercy shall receive.  
 But those that do despise my WORD,  
 Of warning them before,  
 Shall feel the terrors of my Rod,  
 And feel my Mighty Power.  
 The time appointed is at hand,  
 That I shall visit all,  
 With sword, with famine, and the plague,  
 Who on my NAME don't call.  
 Therefore let none be mockers now,  
 Nor think this will not be;  
 For I that am in heaven so high  
 Have all these things decreed;  
 I've sent my angels unto thee,  
 To warn all men before,  
 That of the blood of every soul  
 That I may now be clear.  
 And this shall be a Sign to thee—  
 My Servants soon shall come;  
 For I will so incline their hearts,  
 That my WILL may be done.  
*But, Oh! far short dost thou now come,*  
*To love my creatures more*  
*Than I that suffer'd on the Cross,*  
*And so long with them bore!*  
 I'm nigh to save all that believe,  
 And now obey my call:  
*The Blood that I've already shed*  
*Is enough to save you all.*  
 All that believe, and do obey,  
 And fear MY HOLY NAME,  
 Shall find my mercies still as great;  
 For I AM GOD the same,  
 As when I Nineveh did spare,  
 When they my Word believ'd,



And every soul in humble dust  
 Before the Lord did grieve.----  
*But let not Nineveh arise*  
*In judgment to this land :*  
*But let them know I'm not in jest ;*  
*My judgments are at hand.*  
 So now be strong, and stand like men,  
 With salt be season'd well,  
 And pray for power to stand against  
 The fiery darts of Hell."

The following Communication was given to me in 1795, in answer to men's saying I was fitter for a mad-house than to give such writings to puzzle the heads of people, that no man could understand ; to which I was answered—

" Now as a mad-woman they say of thee,  
 And in a mad-house fitter for to be,  
 Than to confuse the heads of simple men  
 With such strange writings they cannot explain ;  
 Because they think themselves to be so wise,  
 That all my Wisdom they do sure despise ;  
 And like the fox they simply now do cry,  
 The grapes are sour, for now they hang too high.  
 Out of their reach then certainly they be :  
 Bring ME the man brings round such mystery,  
 As all together I have now seal'd up ;  
 I say, to man my Wisdom it shall stoop ;  
 And open now the flood-gates of the sky,  
 And call a mighty deluge from on high ;  
 I'll then confess they have an arm like ME,  
 And that their right-hand can their succour be,  
 And gain the victory they purpos'd in war,  
 And feed the bowels of the hungry poor,  
 And no complaining in your streets be found ;  
 Then take my prophet and in prison bind ;  
 If the oppressed you can all set free ;  
 And fear no judgments that shall come from ME.  
 As they deny my judgments in the land ;  
 Then as a GOD I must condemn all men.  
 But as a GOD to reason I'll begin :  
 All souls are mine ; my children do want bread ;  
 I ask them, why my family is not fed ?  
 And with the *Stewards* I shall now begin :  
 Servants and children daily do complain ;  
 They starve with hunger in a plenteous land ;  
 I ask the reason, from the stewards' hand ?  
 And will they answer----" There is a plenty here ;  
 " None of thy judgments we have room to fear ?"  
 Then now that plenty I do bid them shew ;  
 Make all things easy, I demand, below ;  
 Then to the prison shall my prophet go ;



Or else I bid them say my Prophet's true.  
 One way or other I do bid them do ;  
 Confess my judgments and my Prophets true,  
 Or make things easy, I do public cry ;  
 And prove by it, my Prophets they did lie,  
 As peace and plenty in the land abound,  
 When they from heaven had heard a different sound ;  
 And if they own the shadow is begun,  
 I say, the substance it is hastening on."

Now I shall come to my observations, from these two Communications. Let them mark what has followed since 1794. As my writings go to all nations we must look to all nations ; and where these awful and fatal judgments have been, we have to apprehend there are but few that fear the Lord amongst them. But, in this I am only drawing my own opinion, where I see the severest judgments that have hastened on, since these Communications were given to me ; but as it is now said, that the end is not yet, we cannot say what may fall at home in this enlightened land, where the fear of the Lord is in many. But one thing I shall observe—how it was said, the Lord would first give a warning, before these dreadful judgments should come on. Another observation I shall make, from the sign that was set to me—that the Lord would incline the hearts of his servants to come to me, to know the truth, which was said to be soon ; but mark, the fulfilment of the words did not take place till 1801, that the warning was gone out in the world ; and then the Lord inclined his servants to come from different parts of this kingdom—Yorkshire, Worcestershire, Lancashire, London, and other parts, to come to me in Devonshire, to search out the truth. So the sign was perfectly fulfilled in 1801 ; though the shadow began in 1796, by the Rev. Mr. Pomeroy's coming as the forerunner of the whole ; and yet I thought the shadow to be the substance, after Mr. Manley came to make inquiry of the truth ; but, in all my writings, I have observed the shadows come before the substance. And now I shall come to a further observation on the Com-



munication given in 1795, where it is said, If the shadow was begun the substance was hastening on. Now I must call to men's remembrance the dearth and scarcity in 1795, that corn was then 15 shillings per bushel; but in 1799, and the 1800, till the harvest of 1801, corn was twenty-one and twenty-five shillings per bushel, in those two years; so the truth followed greater in our land; but let them consider what hath been abroad. So if men weigh the whole together, they must confess the prophecies true; and how much further they will be verified, thousands have to fear. Oh! that England would take the warning, and deeply discern the words, how they were spoken, and how they have been going on to be fulfilled.

I shall now insert another Communication that was given to me from types and shadows, or parables: but as I know the world mock parables, types, and shadows, I shall call their attention to the prophets. Isaiah was ordered to go three years barefooted, to be set as a type to the people; and mark the types of Jeremiah, from what things the Lord shewed him what he would do to the people; and let them weigh deeply the fourth and fifth chapters of Ezekiel, and see from what types and shadows the Lord spoke there; and the first chapter of Hosea. If we mark the prophets through, we shall see how all was explained to them from types and shadows; and if we go to the Gospel, we shall see our Saviour spoke from parables: when he began to liken the Kingdom of Heaven, he likened the whole from parables. So if men weighed the Scriptures through, they would not marvel at things being spoke in parables; and know, the parables must have a resemblance of the things they are likened to. There is nothing in my writings more clear to be understood than what is explained from parables, types and shadows, which I was ordered to pen. In 1795, I was ordered to pen a simple thing which happened in 1782, of



two coachmen, who went out of Exeter together. I was in the fore coach; they drove very fast one upon the other; Mr. Cawley, a friend of mine, was in the coach with me; I desired he would speak to the drivers, who kept drinking at every inn, and then drove on like madmen. I said they would surely overturn the coach before they got to Honiton. Mr. Cawley often reprov'd them. There was another gentleman in the coach, who said, there was no use in reprov'ing them, and seemed to fear nothing of their mad driving. When we came in sight of Honiton, the hinder coach came by the side of the fore one, and the horses ran up against the hedge; the coachman being drunk fell off the coach-box, and the coach overturned, as I said. The gentleman who feared nothing broke his arm; but Mr. Cawley and I met with no accident; and only laugh'd at our misfortune. This was explain'd to me as follows:

“ This is a type of what will shortly be.  
 All lands in madness every one will see;  
 And every nation will in madness mourn;  
 But to thy fable thou again must turn:  
 A nigher way than mine they all do take;  
 Therefore their ships in pieces they will break,  
 Like the mad coachman that so furious drove—  
 (To shew their madness shews their want of love;)  
 Till off the coach-box he did surely fall;  
 And then, thou knowest, o’erturn’d the coach and all.  
 All this by madness thou know’st it was done;  
 And now unto the purpose thou art come.  
 Just so much madness thou wilt see in man;  
 One on the other they will surely drive;  
 To gain their ends all madly will contrive,  
 Till on the rocks some ships they’ll surely spill;  
 And others madly break both axle and wheel;  
 For as thou sayest, in sunder broke the pole,  
 And so in fury will o’erturn the whole;  
 All this, I say, will be the cause with man.  
 Thou bidd’st them stop, but all thou know’st was vain;  
 Thou surely told’st them that would be their end,  
 And told it oiten to thy very friend.  
 He heard thy words, and did the men reprove:  
 By his obedience shewed his heart was love;  
 Therefore thou knowest, when dangers did come near,  
 Thou didst but laugh; the other did not fear;



Because no harm he did at all receive,  
 So those that do obey shall surely live;  
 And in all dangers they have nought to fear;  
 For in their journeys I will sure be there.  
 I said from types and shadows I'd begin;  
 From types and shadows I will make an end.  
 Thou sayest it was one single year before  
 That was concluded the New England's war;  
 Then now unto Old England thou art come;  
 For there the madness did at first begin:  
 One on the other all have madly drove;  
 Then where's the heart that shewed its perfect love?  
 In America thou know'st the war began;  
 Brethren against their brethren in this land;  
 For as one nation and one people sure  
 Old England and the New began the war;  
 Yet still their fighting surely was in vain;  
 No victory in it they did there obtain.  
 Soon after that the French began the same;  
 Brethren against their brethren there did rise:  
 Ye see the weather; but see not these days;  
 Then Scribes and Pharisees you sure must be,  
 To see the weather, but these days can't see.  
 Or if you see them, will not them discern,  
 To guard from danger, and the people warn.  
 But now I hear the language of thy heart:  
 How can they warn, if I do not impart?  
 Then now the mystery I'll to thee reveal,  
 And nothing from thee will I e'er conceal:  
 Unto what purpose, I have said before,  
 Unto this people should I my mind reveal?  
 For if the truth I unto them did tell,  
 They'd think I lied, as thou said'st of thyself,  
 If earthly things thou tell, they'll not believe;  
 In heavenly things they'd think I do deceive.----  
 Remember what thou'st written heretofore,  
 And then, I say, I need not tell thee more:  
 In heavenly things they never did believe;  
 In earthly things they thought thou didst deceive."

From these Communications, I must beg the  
 readers to observe what hath followed since they  
 were given. I have already mentioned, in a for-  
 mer book, what happened in Germany; but now  
 I shall draw their attention to some of the events  
 that happened in Spain in 1804; and other events  
 which took place in many other parts that year;  
 as my writings go to the ends of the earth; and  
 the neighbouring nations around are particularly  
 noticed in my writings in the beginning; but  
 there are only a few who observe how my prophe-



cies stand ; therefore they only take notice of what happens in our own land ; but to mark the progress and the truth of the words, they must look abroad as well as at home, and observe, from the Communications, how the nations are joined together by the Prophecies. So here I shall insert some of the events that happened abroad and at home, as they appeared in the news-papers.

*January, 1804.* The storm of Tuesday was very extensive ; and at Broomswell camp was attended with a singular phenomenon.—About seven in the evening an explosion took place in the air, like a piece of ordnance, which was followed by a hissing noise, like that of a rocket. Most of the centinels on duty were subject to blindness for a short period. They state that the heavens appeared for a few seconds in a perfect flame.

*Plymouth, January 22.* The effects of the late tempest have been dreadful.—The gale might be termed a whirlwind, as it blew several luggers and and pipes from the Victualling Office quay into Catwater, and two pipes were actually blown into the air, like balloons, and hoisted over the peer into Sutton Pool. Came in a tender with men for the fleet from the westward, which was in the gale of Thursday night, the master of which declared, that the roar of the elements was so violent at one period, that it seemed as if the horizon had been the mouth of a cannon fired off, the noise nearly stunning him and his people.

*Falmouth, January 20.*—Last evening it came on to blow strong, and continued to increase till nine o'clock, when it blew a most tremendous hurricane, and continued till twelve o'clock ; during which signal guns of distress were heard, at which time no boat could live on the water.

Another letter of the same nature, states that this hurricane was preceded by an uncommon agitation of the sea, which seemed to indicate an extraordinary concussion of nature. The water in Falmouth



harbour about three hours before, rose suddenly to the height of seven or eight feet perpendicular, recoiled, and rose again three successive times in the course of a few minutes; in the same manner it is remembered to have done at the time of the earthquake that destroyed old Lisbon.

*January 24.* The port letters of yesterday are filled with melancholy recitals of the damage done by the violent storm of Thursday and Friday last. It appears that the gales exceeded in violence, not only those at the close of the last month, but all that have been known in the memory of man. At Falmouth and Plymouth, on Thursday night, the firing of guns as signals of distress were heard from hour to hour.—Our Channel Fleet, we are sorry to state, has suffered much.

*Earthquake in Scotland, in March.* Several shocks of an earthquake have been felt at Comrie, in Perthshire during the present month. On Sunday the 4th, there was a slight shock, with several subterraneous noises. On Sunday the 11th, there was another more violent, attended with a crackling interrupted sound; and on Wednesday the 14th, at two o'clock in the morning, there was another smart shock, the horror of which was increased by the darkness of the night, and violent showers of rain. On the evening of the preceding Tuesday huge clouds, apparently charged with electric fluid, hung over the place.

*Dreadful Storm of Thunder, Manchester, May 8.* A more awful and tremendous storm of thunder and lightning was never experienced in the memory of the oldest person living, than that which occurred last Thursday night, in this county and Cheshire; and the damage sustained is almost incredible. The thunder was succeeded by immense torrents of rain and hail. Not far from Warington, on the Cheshire side, a bolt fell which did great injury, and by which one person in particular suffered severely in his property. A col-



ton and its vicinity, the people experienced a most dreadful tornado, and it is supposed that a water spout must have burst in that neighbourhood; the river Irwell having swelled to so great a height as to sweep away many buildings, and large quantities of household furniture, &c. The duration of the storm was upwards of two hours. At Houlton-park, a ball of fire fell with such force as to split in shivers and tear up an ash-tree, which had long been admired for its strength and beauty. Several bridges have been thrown down.

*Earthquake at Malta.* On the 5th of May, about a quarter before three o'clock in the afternoon, we felt a slight shock of an earthquake; and again on the 26th of last month, at ten o'clock at night, we had two very severe shocks, which really made us, as well as the whole house, shake extremely. We expected the beams of the house immediately to fall; however, we have hitherto escaped, and still hope we shall.

*Brighton, June 25.* The heavy bursts of thunder shook every house in the place to its base, while the vast concave of heaven was seen in one vivid and incessant blaze. A storm so dreadful as this appeared, is not in the memory of the oldest inhabitant of the place; and the consternation and alarm which it occasioned was universal.

*June.* A terrible famine has desolated Spain for several months; the maritime countries have lately found some relief, but the provinces of the interior continue to suffer. The price of bread is excessive at Madrid; and this was the motive which determined the expulsion of all strangers.

Buonaparte declared Emperor of France on the 20th of May.

*A dreadful famine in the East Indies.* A third letter, dated from General Wellesley's camp, June 26, most feelingly relates that the troops have been in the field upwards of sixteen months, and for the last five, in a state approaching to starva-



tion, from a famine, which raged in that part of India; horses and cattle dying from want, villages deserted, and their miserable inhabitants perishing in the camp, for want of rice, which sold at a rupee per seer. It anticipates with fear the extent of the evil.

*Earthquake in Malta.* We have received letters from our correspondent at Malta, dated August 8. On the 11th of July, at near twelve o'clock in the day, we experienced another shock of an earthquake, more severe than the two former, which we felt on the 5th of May and the 26th of June; these repeated shocks create some alarm here.

*July 14.* On Thursday fell on Old Malton-moor, the most extraordinary shower of hail ever remembered in this part of the country, attended with heavy rolls of thunder and flashes of lightning extremely vivid. The hailstones were as large as marbles, and the impetuosity so great, that in less than two minutes the ground was covered four inches thick, and every field of corn within its sweep almost destroyed; and some fields of wheat so completely, that the proprietors have determined upon ploughing them out, to avail themselves of the season for turnips. The injury done on the moor is to an extensive amount.

Failure of the harvest announced in Parliament, *July 22.* High price of wheat in 1799, 1800, 1802, taken notice of when the corn bill was proposed.

*Agriculture Report for July.* The harvest is commenced in many parts of the Eastern district, where all the rye, and many pieces of oats, are already cut, and some wheat has been reaped on warm soils, and where they are smitten with the blight, or mildew, which we are sorry to say, prevails too generally through most districts. In Cambridge and Huntingdonshire their crop of bread corn was never more promising till the violent and heavy rains fell about the middle of the



month, when those wheats which are very bulky were beaten to the ground, and immediately became so generally blighted, that those counties are not now expected to average more than three sacks an acre, where, till this accident, there was a fair prospect of nine.

*August.* Accounts, from various parts of Spain mention—that a scarcity exists in that country, which almost threatens it with absolute famine. The corn harvest has totally failed; the towns and villages in the interior were sending deputations to the sea-ports, to petition the constituted authorities for a supply of corn; while the latter, depending entirely on foreign nations, have hitherto afforded them but a very scanty relief.

The earthquakes continue almost daily at Spolletto, which is nearly deserted by its inhabitants. The lava of Vesuvius constantly overthrows and alarms the neighbouring country.

*Malaga, August 25.* The fate of this city is truly deplorable; pestilence, famine and earthquakes; in fine, the greater plagues on earth unite against us. The fever carries off a great number of persons daily. It is not supposed the same epidemic disorder as that of last year, but has been occasioned by the violent heat, the great scarcity of corn and other provisions, which has been severely felt by the poorer classes of the inhabitants, the improper use of fruits, &c. We have here now not more than, at the utmost, will last us for a month, and should we have no supplies, in consequence of the communication being cut off, we must suffer dreadfully from famine. The day before yesterday, about four in the afternoon, a shock of an earthquake was felt here; and this morning, about half past eight, another; but neither of them, thank God, did any particular damage.

*Charlestown, America, August 22.* Captain Ball reports, that a very malignant fever raged in every



part of the town, that many of the ship's crews were carried off by it, and that most of the inhabitants who were able to remove had actually gone, or were going to different places for safety in the interior.

*Storm of Hail in France, August.* All the productions of the earth, corn, wine, and fruit, have been entirely destroyed in ten minutes, by a hail storm, in the department of Upper Garonne.

*Madrid, Sept. 4.* By the earthquake of the 25th, ult. three churches, and several houses fell in. At Carthagená and the Havannah it was more severely felt.

*Dreadful Hurricane in the West Indies, Sept. 4.* It was most fatal at St. Kitt's. Every vessel there was lost; the number is said to be one hundred and twenty; at Antigua fifty-nine: St. Bartholomew fifty; Dominica one; St. Thomas's forty-four. Total loss, two hundred and seventy-four.

*Dreadful Hurricane at Charlestown, Sept. 10.*—Many houses washed away, and much damage done to the shipping in the harbour.

*Deluge in Italy.* The harvest is entirely ruined, and the vineyards destroyed, several thousand heads of cattle, and upwards of two hundred people perished. Since the water has lowered, the stench of these corpses and carcasses have allured wolves by scores, not only devouring the dead, but attacking the living.

*Luxemburgh, Sept. 15.* This morning, at eleven o'clock, very unexpectedly, the alarm bell was rung. In an instant, all the streets were crowded with people, running in alarm and confusion against each other. The whole town seemed in a blaze, and the flames from the surrounding mountains ascended to heaven, which also appeared as if it had been on fire. The unusually hot weather, which we had experienced for some days, has charged the air with sulphurous exhalations, and set fire to the houses in the south of the mountains. In less than a quarter of an hour forty-seven peasants



houses were consumed, with their out-houses, cattle, &c. some persons, who attempted to go to their assistance, were obliged to return, from the great heat caused by the sun and by the fire. Upwards of three hundred persons perished. The misery and alarm are general. For to-morrow, public prayers and a fast have been ordered.

*Vienna, Sept. 26.* The great heat which prevailed for three weeks had caused malignant fevers; the people attacked by the contagion died in a few days.

Harvest defective in Ireland by the blight.

*Gibraltar, Sept. 27.* The fever which broke out at Malaga has extended itself to several other cities; Cadiz, Alicant, Valentia, &c. have been visited by it, and even we have not escaped. It is now, however, thank God, on the decline, and the number of deaths here now averaged at 20 per diem.

*Malaga.* We have been favoured with the following particular and interesting account of the mortality that has taken place at Malaga, from the first appearance of the plague, to the 9th of October, when it may be said to have completely subsided. The disorder appeared about the 9th of August, so that the dreadful destruction annexed occurred in the short space of two months. The following is extracted from the official return sent from Malaga to the Court of Madrid:

42 Persons belonging to the Cathedral. 72 Private clergymen. 81 Friars. 76 Nuns. 700 Soldiers of the regiment of Almanza and Corruna. 406 Ditto of the Queen's regiment and regiment of Estramadura. 100 Ditto of the regiment of Malaga. 300 Galley slaves and prisoners. 13 Medical men. 21,343 Private individuals. Total 23,133.

*Gibraltar, Nov. 19.* Deaths up to this day of troops by the fever—Officers 44. Soldiers 820. Sick 420. Convalescent, but not discharged the hospital 160. Inhabitants dead 3727. Sick 43.

The papers also give us several accounts of



insurrections, shewing the disturbed state of the Turkish Empire, and of the cruelties among the Negroes in the West Indies; but the few particulars I have inserted here are sufficient to shew that the judgments of God are in the earth.

Here I have mentioned some of the events, which have happened abroad, to prove the truth of the Prophecies, which people do not discern; and all these things are soon forgotten, if the truth is not laid before them; therefore I was ordered to have some of these events printed in my books. And now I shall come to another observation, that I have drawn from the weather, and what has happened in the twenty-four days, from the first of this present January, which I was ordered to mark at the end of 1803; as many had mocked me, and said, if I was a prophet, I ought to shew them signs and wonders to prove it. I then was ordered to tell them to mark the signs of the weather, the twenty-four days in January, beginning the first day in the year 1804. See the 2d page of *Warning to the World*. Those days were compared to months, respecting which it was said, that it was to mock the unbelieving world, who said, unless they saw signs and wonders, they would not believe; and therefore it was said, they should not be able to draw any judgment from the weather; as all would come in a way and manner they did not understand. But now I shall begin to draw my judgment from the past and the present. The twenty-four months have rolled on in the nations abroad, like the words that were said from the weather: but all hath appeared as a mist to us; as these awful scenes have not happened at home; neither was there any thing awful in the weather, in the time I was ordered to mark it. But one observation is called quick to my remembrance: what is said to me at one time, is to be fulfilled at another; and this is my observation of



the weather; when I consider, from the rolling stone, that was set as a sign to me, it should roll on for three years, with signs of judgments to our land, as well as others; and twenty-four months have rolled on abroad, severely felt by the neighbouring nations, and the shadows upon our land. Then now my observation is, to mark the weather of the twenty-four days, after the twenty-four months are over; and make my own remarks from the weather, how we may fear the storm at home: and let us observe the 8th day, what storms arose when they were bringing the body of Lord Nelson to the Admiralty, to whom they gave the honour of the victory, not only at the time it set out from Greenwich, but particularly when it was landed at Whitehall. The procession was thrown into confusion, and several lives were lost in consequence of this storm, though it may have not been noticed in the papers; but I shall not enter into further particulars. The following day was his funeral; and now mark what storm and tempest of thunder and lightning followed the next morning, about four o'clock, which was severely felt, and considerable damage was done on the coast.

A paper of the 14th instant, says, the gales of wind for the last three days have been tremendous indeed, accompanied by such hailstones, thunder, and lightning, as have been seldom witnessed in this country. Another paper, says, from an account dated Harwich, *January* 14. A large American ship was lost last Saturday night, near Catwick on the Dutch coast; the crew took to the masts; but there was no possibility of saving them. A letter from Liverpool, dated the 16th instant, says, "We had a most tremendous storm of thunder, lightning, and rain, accompanied with a very violent gale. Last Friday night, two men were struck dead by the lightning on board a vessel in the dock, and several vessels were lost. The *Telamon* West Indiaman, in endeavouring to come



round the rock, was driven by the wind upon it, and every soul on board perished. Manchester, *January* 18. In the night between Wednesday and Thursday last, such immense torrents of rain fell in this town and neighbourhood, as not only to swell the rivers to an almost unparalleled magnitude, but to inundate the whole of the land lying upon their borders. Messrs. Foster and Barge's wooden bridge, at Broughton Ford, was carried away by the strength and rapidity of the flood; and the merciless element seemed at one time to threaten general devastation. Horses, sheep, furniture and other effects, were seen floating down the stream; nor was it possible to save the property. The above dreadful deluge, we fear, must have spread its ravages to a wide extent.

To enumerate all the damage done by the storms, both by sea and land, since the first of January, would be too tedious, and I shall therefore insert no reports, but what I see from the public papers, and what I have observed from the weather myself. Eight nights I have remarked since the beginning of January, that I never heard such storms and winds to continue, at this season of the year, being the middle of winter; therefore, as I was ordered to mark the weather, two years ago, in these twenty-four days, I have marked them now; for we know, from the Scriptures, that the Lord often speaks of a time to come, as well as the present; and as people have been so presumptuous as to put in the paper these words—"The merciless elements," I wish them now to call reason to their assistance, and see if this ungrateful nation hath not abused the mercies of the Lord, to provoke him to anger, so as to withdraw his mercies from us. Then they must own with shame and confusion, that the fault is their own; it is they themselves who bring down the judgments, which they said they feared. So now I hope, from the signs of the weather, in the manner the year hath begun,



that every serious mind will lay it to heart, and fear from the shadows what substance may follow. When we come to reflect on the the Scriptures, and the people's asking of our Saviour what signs he would give them, when these things should come to pass, *Luke xxi. 7.* mark our Saviour's answer—Take heed that ye be not deceived. He then tells them of the war that should follow Jerusalem, and the signs they should see from heaven, which is affirmed by antient writers: the sword of heaven was seen to hang over Jerusalem a twelvemonth before it was destroyed; and Jerusalem was compassed round with armies, and the disciples were destroyed, as our Saviour told them; and the Jews were led away captive into all nations, and Jerusalem was trodden down. Here were the first signs he gave them of the truth of his words to assure them of his coming again, which they were not to expect until the *TIMES of the Gentiles were fulfilled*. Then he tells them of the very things that are now before us upon the earth—distresses of nations, men's hearts failing them for fear, and for looking after these things, which are coming on the earth. So here our Saviour gave the sign to his disciples, what should follow in their days, to assure mankind of the truth of his words, and what should be at his *SECOND* coming; for he tells them, in the *9th verse*, what must first come to pass, but that the end was not yet; for nation should rise against nation, and kingdom against kingdom, great earthquakes should be in divers places, famines, and pestilence; and yet *HE* tells them, that *before* all these things, their destruction should come, and Jerusalem be destroyed. So the signs were put in such manner that many have taken them as one sign, of the destruction of Jerusalem; and others have taken them as one sign, of the second coming of our Lord, when *HE* cometh in a cloud, with power and great glory. Here men do not discern the difference of the signs; how they were meant;



the one to assure them of the truth of HIS words, by what should follow to them that persecuted him; and the other to tell them what were the signs of his coming again; and how they should watch and pray, that they might be counted worthy to escape all these things that should come to pass, and to stand before the SON OF MAN. Thus our Saviour alluded to his coming; but did not tell HIS disciples, that they should escape, or that they would escape the sufferings that were to come on them in this world, before the destruction of Jerusalem; because HE told them, they would be put to death. So if men discern in what manner the words were spoken, and in what manner they were first fulfilled, to see Jerusalem destroyed, and the Jews scattered, they would discern the other sign of his coming. So this is my observation, from our Saviour's words, how they were fulfilled in his Gospel. I have drawn the same observations, to discern the signs of the weather, as I was ordered to mark them; but know it was said, that no sign of the weather should be known, from that year, of what was hastening on; for like a snare it should come upon them, in a day they little thought of; for the sign of the weather was only at that time meant to mock the unbelief of mankind, that said, unless they saw signs and wonders, they would not believe; and so they expected to see wondrous weather at the time they were ordered to mark it; but then they were disappointed; and yet, at the end of the twenty-four months, in a day they did not look for, neither thought of observing the weather, in the third year, we see what sudden destruction came upon many by sea and land, in the days I was ordered to mark, and in the course of the three years that were mentioned, from the rolling stone. Here I shall leave the readers to draw their observation, as I was ordered to draw mine, before any answer was given me; but the answer that is given me, from the signs of this present year, I am ordered not



to put in print, as it is for believers only. So the unbelieving world, who say they want no prophecies to tell them the events that are now before them, as all can see and judge for themselves, for themselves they are left to judge; but believers must judge from the past and the present, how all things were spoken, and how all things have been fulfilled in the past; and then they may judge of what is to come.

Now I shall come to the title page of this Book: as I have said—A full Assurance that the Kingdom of Christ is at hand, from the Signs of the Times. I shall now tell them what Signs I mean. Here are the signs of the Gospel, which I have mentioned as coming perfectly to our Saviour's words: and then HE telleth us to lift up our heads; for, lo, your redemption draweth nigh, which we may observe, from the signs before us, how fast they are fulfilling. And now I shall come to another sign, from our Saviour's words in *St. John* xiv. 16, 17, and 26 verses. Here our Saviour assures us, HE shall give us another Comforter, that he may abide with us for ever, even the Spirit of Truth. Now this Spirit of Truth is the SPIRIT of GOD to fulfil his words; and this is another Comforter to man, when he comes to bring in his Kingdom of Peace; which our Saviour assures us, the unbelieving world will not receive; but to them that will receive it, our Saviour telleth us, the Comforter, which is the Holy Ghost, whom the Father will send in my Name, he shall teach you all things, and bring all things to your remembrance. In *Chap.* xv. 26. our Saviour says, The Spirit of Truth, which proceedeth from the Father, HE shall testify of ME. In *Chap.* xvi. 13—Howbeit, when he, the Spirit of Truth, is come, he will guide you into all truths; for whatsoever he heareth that shall he speak; and he will shew you things to come. Here our Saviour speaks of the Visitation of his Spirit, to warn you of all things, before the end. And now, from the Visitation of the Spirit, that has



been given to prophesy of all these things, before they sprang forth, I was warned of them, as it is well known and published to the world of my visitation in 1792 : and all particular events of any consequence were all foretold ; and this visitation has been to others to confirm the words, that the end is at hand. So the truth of the Spirit has been fulfilled in his visitation to me, and come in the manner our Saviour foretold. Thus all the Signs are together ; and the unbelief on the one hand, and faith on the other, as our Saviour foretold the end would be. Then if we weigh the whole together, we may see, from the fulfilment of the Bible, and the truth of the prophecies, and how near the six thousand years are expired, that our Saviour said, if the days were not shortened no flesh would be saved, but for the elect sake they would be shortened ; then now let us consider, how all these things happened together, to fulfil the truth of the Gospel, for the shortening of the days, before they are fully expired, which is not two centuries. I cannot give a clear explanation of all the signs in this Book ; but I have told them of my visitation from the Spirit of the Lord, and in what manner one rose from the dead ; and how the truth followed there ; and how the other truths have followed, which may be discerned in all my writings, then may I not say, I have a clear assurance to know that the Kingdom of Christ is at hand, from all the signs coming true together ?

And now I shall come to the words spoken to me in January, 1803—

“ They shall know I have spoken out of Zion ; and I will utter my voice in the midst of Jerusalem : for I am the Lord God, ready for battle ; and my arm shall be strong among my people ; for a two-edged sword is in my hand ; the one to cut down the powers of darkness and the workers thereof in high places ; the other to cut down those that deny



my Bible and the fulfilment thereof; for if they will not hear, and if they will not lay it to heart, to give glory to my NAME, I will send a curse upon them: but where two or three are gathered together in my name, there will I be in the midst of them, and bless them. So now let men love or fear; for now cometh the fulfilment of the Law and the Gospel. So now men must shew their love to ME, that, when I come, I may find every name written for ME; for there must Satan's proud waves be stayed.

“ AS the good Fruit was on the tree,  
 The ending men must all know ME;  
 Or else my word can never stand,  
 As I did plant the tree for man;  
 And the good fruit was on the tree;  
 Then all mankind must sure know ME,  
 And judge ME by my powerful reign,  
 When you my kingdom do obtain,  
 And I begin to reign alone,  
 And banish Satan from his throne.  
 For a new earth shall then appear,  
 Like Eden's garden water'd here;  
 And peace and plenty shall be found,  
 And every heart in ME be crown'd;  
 And every nation then shall come  
 In heart united as one man;  
 And if that gold can do you good,  
 I've mines are hid that shall be show'd;  
 And in the seas I've hidden store,  
 And then I'll bring it all on shore;  
 And then I'll make all barren lands  
 To bring in glorious crops for man;  
 And every heart I'll fill with love;  
 And the good fruit they all shall prove,  
 A perfect knowledge then of ME---  
 Angels and men shall then agree.  
 I'll cultivate the barren lands,  
 And the wild beasts shall silent stand,  
 And all the earth I'll fill with store;  
 The storms and tempests shall be o'er;  
 No burning heat shall then appear,  
 But pleasant weather bright and fair;  
 No searching frost to chill your blood,  
 Nor piercing cold as it hath stood,  
 But summers pleasant, winters mild;  
 And men in heart I'll so beguile,  
 That every man shall have a wife,  
 And love her equal as his life;  
 And happy offsprings shall appear  
 For to complete your pleasures here.



This I design'd for man at first,  
 And I'll fulfil it at the last.  
 So if the truth you wish to know,  
 Higher and higher you must go,  
 And tell me if the fruit is good;  
 For now I've shewn you how it stood,  
 And how to man it must come down;  
 When the good fruit in me is found,  
 The difference every man shall see,  
 And know the good fruit is in me.  
 So if the truth you wish to prove,  
 Continue like this woman's love;  
 To know my Name she'll give her all----  
 Awake, O man! for deep's the call;  
 And great the calling will appear,  
 Before that I have ended here.  
 The evil fruit must all fall down,  
 And the good fruit to man must come:  
 And next I'll shew the tree of life----  
 The flaming sword shall end the strife."

Here I have given a short Communication, that  
 was given to me, to shew what the Kingdom of  
 Christ would be, when the powers of darkness  
 were destroyed, and the knowledge of the good  
 fruit come to man, and he to enjoy the Tree of  
 Life, that was preserved for Man. And now I shall  
 give another Communication, given to me in 1797,  
 to shew what must take place before this happy  
 period arrives; but this was given from the Bible,  
 to prove it would be fulfilled.

"For earth, I say, must pass away,  
 To make my Bible true,  
 And a new earth must surely come----  
 Bring all before your view:  
 Because the first was surely cast----  
 Look deep, ye sons of men;  
 As I've begun I shall go on,  
 And make the chaff to fly;  
 Because my harvest near is come,  
 And now the corn I'll try.  
 I'll burn the weed, and leave no seed;  
 I'll make the fallows bare;  
 The strow I'll burn; the ploughers come;  
 For root and branch I'll tear.  
 A husbandman I'll now begin;  
 And a good one I'll be,  
 I'll surely make my pasture clean  
 That every soul shall see;



And I'll appear a man of war,  
 And valiant now I'll stand;  
 For conquering I shall conquer now,  
 No foe shall scape my hand.  
 My conquering sword shall fly abroad;  
 For Zion I'll maintain;  
 Jerusalem, it must be known,  
 Shall be new built again.  
 From shore to shore let cannons roar----  
 Your war is not begun;  
 Then sons of light, 'tis time to fight,  
 And every battle win.  
 Your breast-plates take, your armour make----  
 Your backs they will want none;  
 You'll see the foe before you go;  
 Then ye have no need to turn.  
 From pole to pole shall thunder roll;  
 Before you I shall go;  
 I'll clear the field, and all shall yield,  
 When Gentiles join with Jews.  
 So now begin, and stand like men,  
 And see your Bibles clear,  
 What sword to wield, till all do yield,  
 When I am conqueror here.  
 The vallies low you all do know,  
 And there they all must come;  
 When every nation is brought low,  
 I'll surely plead with Man."

Another Communication, given in 1797, on a  
 dreadful storm of thunder and lightning in August.

" Now I'll begin for to explain.  
 Such lightning thou hadst never seen;  
 One clap of thunder did appear;  
 The time draws near it will be here;  
 The night was dark and gloomy too----  
 I'll bring the mysteries to your view;  
 For perfect like it is your land;  
 For here the light do none command:  
 Flash after flash did hasty come;  
 From eight to twelve it did roll on,  
 Before my thunder did appear.  
 Now I'll explain the mysteries here:  
 So dark and dreary as the night,  
 So dark are all the sons of light;  
 Though lightning flashes in their face,  
 I'll bring it perfect to this race.  
 Man I'll compare to the dark night;  
 The harvest's now before their sight,  
 A harvest for the sons of men,  
 And fast my lightning doth come on,  
 That like the noon-day they might see----  
 Write Channon's words, I'll answer thee."



Channon said, the lightning came into the room like noon-day; and it rained as though heaven and earth were coming together.

“ Now I'll begin for to explain  
The mystery deep once more :  
My Bible flashes in your face,  
The light you may see clear  
Page after page is now fulfill'd,  
And line on line is come ;  
Like the noon-day, you all may see,  
My Gospel doth come on.  
The truth is clear, the light is here,  
And every man might see,  
My thunder-bolts are hastening on,  
And heaven and earth must be  
As Channon spoke ; the truth must drop ;  
For heaven and earth must join,  
Together come both God and Man,  
One Spirit both must bind.  
Till this is done it will roll on,  
My thundering voice you'll hear.  
Unknown to man when thunder come,  
My voice is sovereign there ;  
Yet this to thee is a mystery,  
But I will it explain.  
It is to shew mankind below,  
I surely shall come down :  
From age to age, from year to year,  
My thunder hath been heard,  
To let you know there is a blow  
For those that don't regard  
The voice of man ; then I will come  
And make my thunder roll ;  
It so shall break, when loud I speak  
'Twill tear the stubborn soul.”

The following Communication was given me in 1798, concerning the French, who said, by the holy Jesus that died for them, and the blessed Virgin Mary, they would fight up to their knees in blood, till they had destroyed all the heretics. To their words I was answered—

“ If on the Cross for them I died,  
Why do they now want man  
To pardon here ? Let all see clear,  
Their mockery I'll condemn ;  
I died for man, it shall be known ;  
But sure I died in vain,  
If man could pardon now his own---  
Then man o'er man must reign.  
No Saviour, see, they make of me,



No sovereign Lord, nor King ;  
 But men below, you all do know,  
 The honour's given to them.  
 This hath been done for ages gone ;  
 And this I did permit ;  
 But now I'll come the Priest and King ;  
 These nations must submit.  
 No more I'll bear my honour here  
 To be so much abus'd ;  
 Their gods in sunder now I'll tear,  
 And all their oaths refuse.  
 To fight in blood they may proceed ;  
 But blood shall run in vain ;  
 If on the Cross for Man I came,  
 My cause I'll now maintain.  
 The debts to ME, you all shall see,  
 That every man doth owe ;  
 Then where's the man shall dare forgive,  
 Or break my Holy Law ?  
 If you to man for pardon come,  
 My Gospel do not name ;  
 I'm not the Rock you build upon ;  
 Nor do I want your fame  
 To sound for ME in blasphemy,  
 Since ME you all deny.  
 I bid you all to look to ME ;  
 But unto man you fly,  
 And make him god, to ME 'tis know'd,  
 And in him you do trust ;  
 Then bless not ME in mockery ;  
 No longer now I'll jest ;  
 I'll be a King, it shall be seen,  
 And now forgive the whole ;  
 Or else I'll be your enemy ;  
 And man may pardon all.  
 So now if man do trust in man,  
 Hear now your fatal doom ;  
 The curse is here, the woes appear,  
 Your sentence thus must come :  
 Cursed is man that trusts in man,  
 And maketh flesh his stay !  
 When to the purpose I do come,  
 They all must pass away.  
 My Father's love did I approve,  
 To leave my heavenly throne,  
 To die for man, the ransom come,  
 And for mankind atone !  
 A fountain here did then appear,  
 A pure and chrystal stream ;  
 But broken cisterns hewed there,  
 That no man can redeem ;  
 So see your trust ; no more I'll jest ;  
 My Bible I'll make good.  
 Now I'll appear, and tell thee here  
 Why all these heathens stood ;  
 For heathens they must be to ME ;  
 But this I mean to clear.



To trust in man, a thing that's vain,  
 Can they be Christians here?  
 Then trust in me, their Christ they'll see,  
 'Tis *that* doth ENGLAND save;  
 For though I see their cruelty;  
 And how the poor do live;  
 Yet I forbear my vengeance here,  
 My Gospel to prolong;  
 And England will awake and fear,  
 When further truths do come."

X And now I shall come to another Communicati-  
 on, given me in 1799, from *Isaiah* lvi. 1—Thus saith  
 my Lord, keep ye judgment, and do justice: for  
 my salvation is near to come, and my righteousness  
 to be revealed. To this I was answered—

"My salvation is to save, to the uttermost parts  
 of the earth, all that turn unto ME; and whosoever  
 believeth in ME shall be saved; for my righteousness  
 shall be revealed; that hath been concealed from  
 the foundation of the world, and shall now be re-  
 vealed to thee; and when believed, will be revealed  
 to man. Righteousness denotes every thing that is  
 just and right; and so shall I do every thing that is  
 just and right. But was it just to chain down *Satan*  
 in utter darkness, for his rebellion in heaven, before  
 I had tried him further? Therefore I made MAN,  
 and took one of his BONES to complete his happi-  
 ness; here *Satan* soon found a way to work on the  
 WOMAN, to complete his sorrows. Then is it not  
 just, is it not righteous for ME to *make the same*  
*promise at last as I did at first, when I said to MAN,*  
*In the day thou eatest thereof, thou shalt surely die,*  
*and then pronounced that death on MAN, and fixed*  
*the bounds of the Fall?* Then here is my justice,  
 when my time is expired, for ME to say, *In the*  
*day I see perfect obedience in the WOMAN, and MEN*  
*to copy after her, ye shall surely live and possess the*  
 TREE OF LIFE; and is it not just and righteous for  
 ME to *fix the same standard for the fallen angels,*  
*as I did for fallen man?* Therefore I have fixed  
 Satan's bounds by the SEALED, that if he tempt  
 one of my chosen men, after they are brought to



true Obedience, he shall be cast down; for I will finish the work at last, that I designed at first; and then is the TRIAL of MAN, when he hath no *tempter* to tempt him, no *enemy* to pursue him, no *arts* to betray him; then shall I judge Man as Man, and see where the fault lies—in men or devils. So here is my Righteousness revealed;—but know, I come quickly; and my reward is with ME, to reward every man according to his works: *But the final day of judgment will not come, before I have judged MAN without the powers of darkness to work on him.* This is my Righteousness revealed; and this is my Salvation for men—to save them first from Satan's power, that I may be clear in judging, and just in condemning. So he that hath ears to hear, let him hear; and he that hath understanding, let him understand; he that believeth in ME, and relieth upon ME, hath a part in the TREE OF LIFE. This is my reward to Man: he that thirsteth for the Water of Life shall obtain it; and he that is longing for the Tree of Life shall enjoy it. If he do not live long enough in this life to see Paradise regained, he shall enjoy it in the next world. This is my reward to the Believers: but he that mocks and despises my offered mercies shall be cut off from the Tree of Life. The day of judgment is when the one thousand years are expired, after Satan hath been bound. I shall now fulfil my word and my Bible: one day is one thousand years; the six days I laboured, and rested the seventh; and I have said, My Spirit shall not always strive with Man. So there remaineth a rest for the people of God, one thousand years; and as long as Satan is chained before the sixth thousand is up, so long will he be let loose, before the seventh thousand is up: then cometh the awful day of judgment; for the graves to give up their dead; and death and hell must give up their dead.—But now I come quickly, and my reward



is with ME, to search the heart, and try the reins of the children of men : and happy, thrice happy are those that long for MY COMING. I said the Kingdom of Heaven was like a Pearl of great price ; that man must dig deep to find it ; and this Pearl is of great price ; and men must begin to count the cost ; and then proceed to shew its worth. In the first place, it cost MY LIFE ! in the second, it hath grieved MY SPIRIT, to see the sorrow of heart, the anguish of mind thou hast went through for my sake ! believing and fearing hath wounded thy heart ; this wounds ME afresh, to see the unbelief of man, placing daggers in thy heart through unbelief ! But my Bible could not be fulfilled without it ; how could I be perfect GOD and perfect MAN, *if I did not in all things resemble BOTH to perfection ?* Then, as perfect GOD I must fulfil MY WORD in the WOMAN, and complete the bliss of MAN ; *and she must be his helpmate for good ;* as perfect man, I must bring the shadow to the substance, to resemble MAN in every perfection I ordained for him and designed for him.

“ Now let the learned judges see  
The MANHOOD I have took on ME ;  
And when the GODHEAD doth appear,  
You’ll surely find the Pearl is near.  
So from thy heart now judge the cost---  
And shall this Pearl e’er be lost,  
That I have bought as GOD and MAN,  
That to perfection all may come ?  
For when this Pearl you do find,  
It will enlighten all mankind.  
Then now I bid you judge its worth :  
Dig deep and set its beauties forth ;  
And when its beauty doth appear,  
No diamond can with this compare ;  
But to find you must dig deep,  
E’er you can see this Pearl so great :  
For your wisdom it will try,  
Before you see the Pearl is nigh.  
Deep in thought you must begin,  
E’er you can discern the thing ;  
Deep in wisdom to trace back  
The hand that nail’d thee to the Rock ;  
Deep in faith you must go on ;  
Then to the Pearl you will come :



Deep in charity appear ;  
 Judge like Abraham heretofore :  
 Deeply you must trace the Fall ;  
 Deeply judge your MAKER's call ;  
 Deep philosophy must come ;  
 Deep divinity be shewn ;  
 Deep you must together weigh ;  
 Then the Pearl you all will see,  
 That it is a glorious prize :  
 Sell your wisdom, and grow wise ;  
 For when I do rescue Man,  
 Like Adam all amaz'd will stand :  
 And the old bottles all will burst,  
 If I should not new make them first ;  
 For to fill them all anew :  
 Mended garments will not do ;  
 Now I say I'll patch no more.----  
 See my Gospel and be clear :  
 Every thought I'll now make new----  
 Bring my Gospel to your view :  
 Throw your fig-leaves all aside ;  
 Let the sheep-skins lower your pride.  
 Now the mystery I'll make clear,  
 Tell thee what the sheep-skins are :  
 'Tis not the Shepherds, but the sheep  
 That wisely act to find it out ;  
 Therefore thy hand I so ordain'd,  
 To write in such a curious strain,  
 As no one can discern it clear,  
 For to try my people here ;  
 And had I never found a Friend,  
 My Sheep must perish in the end----  
 But faithless Shepherds---happy Sheep!----  
 The end will make the learned weep."

A Communication given in 1796. I was ordered  
 to open my Bible three times. The first was in *St.*  
*Luke* xix. The next was in *Nehemiah* xi. 1—And  
 the rulers of the people dwelt at Jerusalem : the  
 rest of the people also cast lots, to bring one of ten,  
 to dwell in Jerusalem the holy city, and nine parts  
 to dwell in other cities. The last time was in the  
 40th *Psalms*—I waited long and sought the Lord.

#### THE ANSWER OF THE SPIRIT.

" And from the Gospel I shall first begin :  
 Thou know'st the Jews my conduct they did blame,  
 That with the sinners I did freely go :  
 Salvation in his house I then did shew,  
 Zaccheus did with joy ME entertain,  
 While the proud Pharisees did ME disdain,



Who twice a week they said that they did fast,  
 And in public long their prayers did last;  
 But for all this the truth would never own,  
 But built their faith upon their works alone.  
 So if their works alone it would them save,  
 My Blood for them I had no need to give;  
 But for the sinners I did freely die.----  
 And now I've chus'd them is the righteous' cry;  
 Or the self-righteous do them all condemn,----  
 So what foundation do men build upon?  
 As little knowledge men have got of ME,  
 As thou hast of that chapter thou dost see;  
 And in thy heart thou say'st that thou hast none-- :  
 The men by lots do to Jerusalem come:  
 So now by lots are all my chosen here,  
 That don't refuse the lot I bid them bear;  
 Or don't refuse to act as they are drawn,  
 And in Jerusalem dwell when it doth come.  
 That holy city I shall surely build;  
 And open wide the gate beyond men's skill.  
 The new Jerusalem it is coming down----  
 One out of ten in lots may then be found;  
 But to Judea will the nine parts flee----  
 One out of ten in all that's left will be;  
 The sword, the famine, or the plague before,  
 Will sure destroy the nine parts, if not more.  
 But now the tenth part do the priests here crave;  
 Then let them preach and pray the tenth to save.  
 But different doctrine they must all begin,  
 Or else, I tell them, they'll ne'er save the ten;  
 Then for their tythes I bid them come no more,  
 If they can't save the tenth----the tythes are here:  
 And in my house I order them to bring;  
 For I shall tell them all the tythes are MINE.----  
 And if my Gospel it is so abus'd,  
 I will disown the Gentiles, like the Jews;  
 For the wild olives, they have room to fear,  
 If the true branches they destroyed were.----  
 But for thyself, thou openest then in verse,  
 And like the Psalm I will the words express:  
     I know that thou hast waited long,  
         And patiently did bear;  
     And in the end all flesh shall see,  
         I'll answer all thy prayers.  
     I say thou shalt not wait in vain,  
         Though thou hast waited long;  
     And by thy waiting all may see  
         What Rock thou build'st upon.  
     It never was in Satan's power  
         To keep a heart secure,  
     In such bye-paths to lead them on----  
         What nature could endure  
     For to be mock'd and be despis'd,  
         With fortitude to bear,



Trusting their Leader is too wise  
 To draw them in a snare ?  
 All those that Satan do obey,  
 They hardened are by sin ;  
 And though he leads them in that way,  
 The paths to them are plain :  
 The harlot and the drunkard know  
 The paths that they are in :  
 The mystery layeth but to the just---  
 And like thy pen fall down ;  
 But then I'll raise them up again,  
 And guard them by my power,  
 And gently lead when they're with young,  
 Their burden cannot bear.  
 If e'er a Christian is misled  
 By Satan's artful hand,  
 It is to mark what path he trod,  
 That stronger he might stand ;  
 And by the footsteps that he'th trod,  
 He'll mark and stray no more,  
 Saying, by it he was misled,  
 And Satan must stop there ;  
 For with the Christian he must end---  
 I'll never leave my sheep  
 To such a faithless, cruel fiend,  
 That drags them in the pit.  
 So to thyself I'll answer here,  
 If Satan thee deceive.  
 A Sheep of mine thou ne'er could'st be---  
 O, how do men believe !  
 Then, what am I ? is now thy cry---  
 O, thou of little faith !  
 What, doth the water swell so high  
 Of what the Spirit saith ?  
 Then now I'll tell thee what thou art---  
 The *true* and *faithful* BRIDE,  
 Whom Satan's arts have deeply us'd,  
 That thou may'st be denied.  
 His hellish arts with all their force  
 Have left no stone untried ;  
 Therefore the victory I can boast---  
 Thou'rt worthy of the Bride.  
 If that by man thou wast puff'd up,  
 Thou could'st not worthy be ;  
 For then my Wisdom it must stop,  
 And man enjoy the day.  
 But for assistance I want none ;  
 I am not grown so poor,  
 That I can't keep thee in the way,  
 Without my children's care.  
 By poverty, I say to thee,  
 My power's not come so low,  
 That I cannot preserve thy soul  
 Without mankind below.



Thy christian spirit they deny;  
 And so they all did Mine;  
 When they did all give ME the lie,  
 I did them all resign.  
 While they a devil think of thee,  
 Or with him to converse,  
 His words in all things to obey,  
 They must deny thee Grace;  
 Then now with them thou'lt not contend,  
 While they do thus believe;  
 But they will all find in the end,  
 Satan doth them deceive."

A Communication, given in 1795, of what is  
 sealed on earth is sealed in heaven.

" And now on earth the type is here,  
 As I before have said :  
 What I on earth do surely bind,  
 I surely bind in heaven----  
 That like the rustling of the wind,  
 It unto Man is given ;  
 And what on earth I now do loose,  
 I'll surely loose in heaven ;  
 That is, of those that do ME choose,  
 Their sins are all forgiven.  
 I AM the FIRST, and I made Man,  
 Like MY OWNSELF to be ;  
 I AM the LAST, and will complete  
 His perfect Victory.  
 So now, I say, the time is come  
 That darkness doth appear ;  
 The EVENING and the MORNING STAR  
 Do singly both appear ;  
 And as a sparrow, thou dost say,  
 Thou surely art alone ;  
 Then on the house-top thou shalt be,  
 And they must call thee down.  
 A three-fold meaning is in all things,  
 As in the heavens are THREE.----  
 The BONDSWOMAN I shall cast out,  
 And now take in the FREE.  
 By wedlock bands and sin she's bound ;  
 For all her vows she broke ;  
 Her children she regarded not----  
 And Isaac she did mock ;  
 Therefore, I say, I'll cast her out ;  
 Her life I'll take away ;  
 And the FREE WOMAN must come in,  
 My Bible to display ;  
 Or else, I say, for to fulfil,  
 According to my Word,  
 That all the world may know and see  
 I am the living Lord."



Now, I shall answer thee from these words, and my Gospel. Know it is written—Cast out the bondswoman and her son, and take in the free; for the son of the bondswoman shall not be heir with the son of the free. But know, Ye stand as bondswomen all under the Fall, tied and bound with the chain of your sins. But now I shall come to the purpose with the Jews: they were as people in marriage bonds with ME, under the Law; but when I came amongst them, to die for the transgression of man, to have my heel bruised, that Satan's head might be bruised likewise, and so fulfil the Promise made in the Fall, know they all went from ME; and they broke off from their Prophets as they broke off from ME. So, like an adulterous woman, the Jews departed at first, and became as bondsmen and bondswomen, an outcast nation. This was the first to the Jews; and they mocked and persecuted my disciples, that were under the Gospel, who believed in ME, as their Prince and Saviour, to make them a free people. Here began the shadow; but now I shall come to the substance, as I have told thee, the end is at hand, that I am come to destroy all the works of the devil, and free you all from Satan's power: And know it is written, when the Son shall make you free, ye shall be free indeed: and now I am come to make you free. But how few believe the report! how few rely on my Words and Promises, that I must take away the sin of the world, and destroy all the works of the devil, and so make my people free! Here you see the Gentiles like the Jews, still believing they must abide in Satan's bonds, and Satan's fetters, though they profess to be wedded to ME by the Gospel: and yet they deny the fulfilment thereof. And now mark the state of the Jews, when I came amongst them, how they had broken all my laws; and what destruction had come upon them, before I came, and yet see, how they continued in hardness of heart and unbelief, after seeing my



miracles at first, and the destruction of Jerusalem, as I told them. See how they hardened the hearts of their children ; therefore I compared them to a treacherous woman, departed from her husband ; and so they are cast out. But now come to the Gentiles, and see how many thousands are departed from my Gospel, by the Arians in your land ; and know, I have told thee the same, by the Calvinists : for if I ordained men to be lost, before the foundation of the world, then I must mock them by my Death, to say I came to die for man, and to save them that would turn unto me. But who can turn from my decrees, if I had fixed it so. Then I must mock men, by inviting them to turn unto me, and I would turn unto them, and heal their backslidings, and love them freely ; for I came to seek and to save that which was lost, and to call sinners to repentance. So here, I tell thee, my Gospel is wrested ; to warn every man to repent was my command ; and will they say, I mock men by such warning ? So here I have shewed thee, from two classes of people, how they are gone from my Gospel ; and how few acknowledge any visitation of my Spirit ; or believe I shall fulfil my Gospel. Here, I tell thee, men are gone from the Gospel, from its perfect truth, as the Jews were gone from the Law ; therefore, I said, I should make an end ; and now to make an end I am come. And now I shall explain more clearly of the bondwoman and the free. The bondwomen are those who believe they shall abide for ever under the bondage of the Fall—that all my promises are forgotten—that my Gospel will never be fulfilled—that Satan's power will never be destroyed. These are the people that I shall cast out ; for they will perish through unbelief ; and because they will reject knowledge, I will reject them ; but those of the free must believe, I shall free them of the Fall, and make them free from Satan's power. And know, by faith, Sarah was called the free woman : but thou sayest, it was by marriage that Isaac



was called the son of the free ; and yet I tell thee, it was by faith that Abraham obtained the promise of the son ; and so I tell thee, it is by faith that you must obtain the fulfilment of the promise that was said—In Isaac all the families of the earth should be blessed : and that Promise I am now come to fulfil, and to free the fall of women.”

Another Communication, given in 1797, from *Isaiah* xlii. 9, 10—Behold the former things are come to pass, and new things do I declare ; before they spring forth I tell you of them. Sing unto the Lord a new song, and his praises from the ends of the earth.

#### THE ANSWER OF THE SPIRIT.

“ Now Joanna, look and see ;  
 Deep and plain's the mystery ;  
 Behold the former things are come :----  
 Jews and Gentiles, now as one,  
 Stumble all at Prophecy ;  
 And my Spirit all deny.  
 This of old hath been foretold,  
 And now 'tis come to pass ;  
 Then wake and see the mystery ;  
 So now judge face to face ;  
 Am I a man, I now demand,  
 To waver or to change ?  
 Then Prophecies must die from ME,  
 And let the world to range.  
 For sure like thee, I say, men be ;  
 They know not what they read ;  
 Nor can my thoughts with man agree,  
 For thou to be misled.  
 But where's the man, I now demand,  
 Will own my Bible true,  
 And prove that I don't guide thy hand,  
 And tell thee what thou'st know ?  
 Before it came, it must be known,  
 By ME it was foretold ;  
 Then who's the ME, let learned see ;  
 The mysteries I'll unfold :  
 For a new song you must begin----  
 Let Zion now awake ;  
 For to the end 'tis surely come ;  
 My Sceptre I shall shake,  
 Unless that men will now begin  
 To see their Bibles clear,  
 And strive all nations to awake----  
 They'll find the end is near.  
 As I began I'll make an end ;  
 It was with Prophecy ;



And unto Eve I did it give---  
 Let man prove it a lie;  
 Then I'll appear the truth to clear;  
 But if they own 'tis so,  
 I ask them how they'll prove it here?  
 Their judgment deep must go,---  
 But this I'll end, and now begin,  
 And to the Gospel come.  
 Did I appear to make you here  
 As *Sheep*, but *Shepherds* none?  
 Did I throw down, and leave the ground  
 For all my sheep to stray?  
 Without a mark you're in the dark,  
 Your bounds you cannot see;  
 Then will ye go as now you do,  
 I say beyond your bound---  
 No landmarks here to you appear;  
 Then where will ye be found?  
 Into a land that's not your own,  
 You let your sheep to stray;  
 Then sure the owner he may come  
 And pound your sheep that way,  
 As ye are found beyond your bound---  
 But did I leave you none,  
 Wherein your sheep may safe be found?  
 Now let my Gospel come---"

I have declared unto all men, I am the light of the world, and the light to lighten every man that cometh into the world; and he that walketh in ME shall not walk in darkness; for if ye, being evil, know how to give good gifts to your children, shall I not give the Holy Spirit to them that ask it? The wind bloweth where it listeth, and ye hear the sound thereof, but cannot tell from whence it comes, or whither it goeth; so is every one that is born of the Spirit; but ye have gifts different one from another; now there are divers of gifts; but by 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 faith, by the same Spirit; and to another prophecy, and all by one Spirit; for as many members make one body; so many different discernments make one church. Now where shall the head say, I have no need of the foot? or the foot say, I have no need of the head? follow after spiritual gifts; but rather that ye prophesy for the edifying of the church; and quench not the Spirit; nor despise prophecies; for the Spi-



rit of prophecy is the Spirit of Jesus.—The marriage of the Lamb is come; and the Bride hath made herself ready: the Spirit and the Bride say, Come: let him that heareth say, Come.—

“NOW let the learned men appear,  
And answer my demand;  
If prophecies do perish here,  
My Gospel cannot stand;  
Then bastards ye must surely be;  
The JEWS must be the BRIDE.  
Now let your arguments appear,  
How this can be applied:  
The Bride is come, it must be known,  
To make the Church the Bride;----  
But unto whom is the Spirit come,  
For to bring back the tide?  
Or who'll appear as she hath here?----  
And see her written hand.  
The Spirit did to John appear----  
Let all men understand,  
That in the Spirit he was led,  
Where he beheld the Bride----  
The new Jerusalem 'tis said;  
Then here the field is wide;  
For in the vision's early dawn  
I brought that sight to thee;  
Then sure my Kingdom's hastening on---  
And let the learned see,  
It did appear, I'll make it clear,  
So perfect in thy dream:  
The Father and the Son are come  
To draw their swords on men;  
As in the air thy did appear,  
The angels swift did fly;  
Then let them know the time is near,  
Jerusalem is coming nigh,  
'Tis said the Spirit and the Bride,  
That bid you all to come;  
But unto whom is this applied,  
To say the Spirit's come?  
Let all appear, and tell ME where  
They'll prove the Spirit's known?  
Since to deny is every cry;  
True knowledge there is none;  
For who hath ascended up on high?  
Or how did I come down,  
For to reveal, and not conceal,  
These things were hastening on?  
Then how I come it shall be known---  
The Spirit's in the Bride,  
For to affirm all this would come,  
And to her 'tis applied.  
But as men's arguments I know,  
That some will now dispute,  
The Church must be the Bride below;  
I mean to make them mute;



Unless the *Church* will all appear,  
 And prove they this did know,  
 Before the shadow did appear,  
 I say in ninety-two,  
 And prove the Spirit from on high  
 Did visit them so strong,  
 And told them dangers they were nigh,  
 Before the shadow came;  
 In dreams and visions did appear,  
 And warn'd in midnight sleep:  
 And in the day he did appear,  
 While they did silent weep.  
 Now if the *Church* can this affirm,  
 My Kingdom must appear;  
 Then sure the shadow may be gone,  
 The substance must be near;  
 For so 'twill be, you all will see,  
 I tell you in the end;  
 For perfect as it comes to thee,  
 My Spirit I shall send  
 To all below, they'll surely know.  
 And all may prophesy;  
 And strong my Spirit it shall go---  
 The time is drawing nigh;  
 For when the MARRIAGE of the LAMB  
 Doth every heart unite,  
 Like doves, I say, you all will fly,  
 And lamps all burning bright.  
 Now I shall clear the foolish here,  
 Or tell you who they be,  
 Who'll have no light to guide the night,  
 And they too late will see:  
*They are the men that now begin  
 To let their lamps go dry,  
 And say, that when we see 'tis so,  
 'Tis time enough to fly;*  
 But then their fate will be too late;  
 Because the wise will come,  
 And say they did their Lord expect,  
 And now he is welcome home.  
 And welcome they shall be to ME;  
 Their faults I will blot out,  
 As thou didst blot the written word,†  
 Because thou hadst forgot;  
 The word I said thou didst forget,  
 But soon did call to mind;  
 And perfect like it I shall act---  
 Their errors I'll not find:  
 For those that for my Kingdom thirst,  
 They surely shall obtain;  
 Whose lamps are burning in their breasts,  
 They paradise shall gain.  
 And what to do you all shall know,  
 To shun when danger's nigh;  
 My Spirit shall before you go,  
 And tell you where to fly;\*

† This alludes to a drop of ink, which fell from Joanna's pen upon this word, and appeared like a star.



For as the Star doth now appear,  
 And you may see the mark ;  
 Just so 'twill be when danger's near ;  
 I'll leave none in the dark,  
 That wish to know where they shall go,  
 Believe that I'll direct.  
 Look to the mark, and then you'll know ;  
 For faith shall all protect.  
 Now let the learned men appear,  
 And judge thy written hand,  
 And tell them how the mark came there,  
 And let them understand ;  
 But if they cannot understand,  
 Or nothing there discern ;  
 Then puzzling they will judge thy hand,  
 To see how I do warn ;  
 Then I'll begin in words more plain,  
 If they do give it up ;  
 For I shall condescend to men,  
 If they like men will stoop,  
 To own their knowledge is conceal'd,  
 But tell ME what they think ;  
 Then clear the mystery I'll reveal,  
 For all is on the brink.  
 Now Pomeroy here I mean to clear :  
 The Marriage of the Lamb,  
 He said in heaven the marriage were ;  
 I will not him condemn ;  
 But as a man I'll now begin---  
 In heaven it must take place ;  
 But down to earth it sure must come,  
 To wed the human race ;  
 For all must be wedded to ME,  
 Just as the Bride is here ;  
 And listen for the *small still Voice*,  
 And they shall find ME near.  
 Now 'tis applied that she's the Bride,  
 To make the Gentiles free,  
 That Jews may know how things do go---  
 The Law and Gospel see.  
 This is the mark, though in the dark  
 'Tis kept from every eye,  
 That none might come for to assume---  
 Impostors they would fly ;  
 And judgments then would sure begin  
 To fall upon their heads ;  
 Then the true Bride would fear to come,  
 And tremble to be led ;  
 Because she'd fear, that judgments near,  
 'Twas Satan in disguise.  
 Now let thy written hand appear ;  
 The prudent must be wise,  
 And plainly see the mystery,  
 The time thou didst appear ;  
 Then let the *Church* become the BRIDE,  
 And wish the SPIRIT near ;  
 No more in thee they all will see



Than in thy friends abound ;  
 And those that are thy helpers here  
 Will in the end be crown'd  
 In glory bright, in robes of white ;  
 For Brides I'll make you all.  
 One star can never give the light,  
 If all the rest should fail.  
 So all begin, 'tis time to shine ;  
 For night is hastening on :  
 The evening star doth now appear,  
 And know the night is come.  
 Now as to pride, throw all aside ;  
 'Tis time for all to shine.  
 But do not say, if she's the Bride,  
 She's higher than mankind ;  
 'Tis but the mark 'tis growing dark ;  
 She's not above the rest ;  
 Nor can you say she is so high---  
 Observe how all are plac'd,  
 And see what Stars there will appear,  
 E'er midnight doth come on.  
 In heaven my standard it is fix'd,  
 To be a guide to man ;  
 So rise and shine ; it is high time ;  
 The clouds will gather fast :  
 Now mark the glittering of the stars,  
 And see how all is plac'd."

The following Communication was given in 1798,  
 in answer to my Brother's saying he did not know  
 from whence my writings came; and said, he would  
 not prophesy for the world, to say it was from the  
 Lord. To which I was answered—The Lord did all  
 things by Man; and though he made the dry bones  
 live, in the vision to Ezekiel; yet HE ordered Eze-  
 kiel to prophesy on them, as though the thing was  
 done by him, which you will see in *Ezekiel xxxvii.*

#### THE ANSWER OF THE SPIRIT.

" I told the man to prophesy,  
 And bid the winds to come  
 For to give *life*, and bring *men* forth ;  
 And so 'tis said 'twas done.  
 Then now to *men* I mean to come ;  
 For they must prophesy ;  
 And I will cause the winds to come ;  
 And power to man I'll give.  
 The four winds shall now appear,  
 And every quarter shake ;  
 Before that I have ended here,  
 I'll make the dumb to speak :  
 I'll give them breath ; I'll bring them forth ;  
 But it must be done by *man*---



I bid Ezekiel prophesy,  
 And make the dry bones come ;  
 I bid the man to do the whole ;  
 And all was done by he ;---  
 But will thy Brother stand the poll,  
 And prove it was not ME  
 That made the man to do the thing ?  
 Could he have done it here ?  
 It is a hidden mystery,  
 That in the end I'll clear ;  
 For as the shadow then was seen,  
 The substance now must drop.  
 'Tis *man* must clear all mysteries here---  
 And Israel now may hope :  
 For without Man it was not done ;  
 And now 't shall be the same :  
 Your full redemption cannot come,  
 'Till LAW and GOSPEL join.  
 For on these two, you all shall know,  
 Do Law and Prophets hang.  
 See what thou'st done, the thing is plain ;  
 They hang upon the word ;  
 And in the end, 'tis my intend  
 For all to know the Lord  
 Hath by a simple Woman's hand  
 So clearly freed the Fall.  
 But can you say, 'twas done by she,  
 Who hath no power at all,  
 No greater than the prophet had  
 To bring the dead to life ?  
 And all shall see the mystery ;  
 For now I'll end the strife :  
 For enmity, you all shall see,  
 I plac'd between the two,  
 The Woman and the Serpent's seed---  
 I'll bring all to your view :  
 So let the Serpent's seed appear,  
 The Woman's seed shall come,  
 And deeper than philosophy,  
 Was ever known by man.  
 For when on MAN I cast a sleep  
 I took from him a BONE,  
 That afterwards did make him weep---  
 The mysteries are unknown ;  
 But when I came to take man's form,  
 No bone there could be broke ;  
 Then when I claim Man for my own,  
 I must the whole unlock ;  
 That is to see the mystery,  
 How Men I will make whole ;  
 And perfect they shall rise like ME,  
 And Satan's kingdom fall.  
 The Woman, see, shall now be free---  
 Then now behold the BONE  
 That lives so strong by faith in ME,  
 With courage stands alone.



Can it be done by her weak hand?  
 Then heavens must silent be,  
 To let a Woman so explain,  
 And say she writes by ME.  
 So cast a blame, I say, on none:  
 If thorns do not appear,  
 Unto the root I bid you go,  
 And prove that thorns are here.  
 Before you come or e'er condemn  
 The words that here are spoke,  
 You'll find the judge is at the door,  
 And will the whole unlock:  
 For every heart to ME is known;  
 And every cause I'll try;  
 The equal balance now must come  
 To judge the Prophecy.  
 If it be of God, it will be know'd,  
 By judge and jury plac'd;  
 The Mighty Counsellor must be known  
 To fill the Woman's breast,  
 To have her Trial to come on,  
 In justice to appear,  
 And give herself up whole to Man,  
 For to condemn or clear.  
 For since that earth's foundation stood,  
 Such thing was never known---  
 The PRINCE of PEACE shall bring release;  
 The COUNSELLOR now is come;  
 And mighty he will surely be;  
 You'll find him full of might;  
 And then my judge and jury see---  
 I'll make them sons of light.  
 So see the BONE stand now alone,  
 And see if it be broke;  
 If it be not, when to the poll,  
 Judge now your happy lot.  
 For to regain, ye sons of men,  
 When I the BONE return,  
 You all will see the mystery,  
 And tears of joy will come.-----  
 Arise and shine, the light is truly come;  
 Now sing for joy, O thou enlighten'd land!  
 The glory of the Lord is risen here;  
 And to the Bride his coming doth declare.  
 Though darkness o'er the earth will sore abound;  
 Yet, thou 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.  
 No more in Bethlehem doth the Infant lay,  
 But now in heaven his glory doth display:  
 No more the Shepherds shall come from afar;  
 Nor in the stable seek to find him here.



For now the wisdom shall be in the wise ;  
 And to the heavens your voices you must raise.  
 No more you say the despised GALILEAN ;  
 But in his FATHER'S KINGDOM he is seen ;  
 Then now awake, O thou enlighten'd land,  
 And humbly pray his kingdom to come down.  
 Yourselves now in the manger you must place,  
 If you will know his true and perfect grace ;  
 No more the angel shall the virgin warn,  
 To flee from danger to another land.  
 The dangers now are turn'd another way ;  
 It is in Heaven he will his works display.  
 No more the Infant will be had in scorn,  
 But joyfully receiv'd where he is born :  
 It was the angels brought the joyful news  
 Unto the shepherds, that they then did chuse,  
 And bid them unto Bethlehem to go,  
 And in the stable they would find it so.  
 A place for horses, where the SON of GOD  
 Unto mankind his coming first was know'd ;  
 And as the horses do the harness wear,  
 So let them know my chariot's coming near ;  
 The 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 he'll come in glory's bright array ;  
 No more the meanness of his birth shall scorn ;  
 For now a PRINCE I will to all be known ;  
 And a true SAVIOUR I will surely be  
 To those that put their trust alone in ME----  
 A PRINCE and SAVIOUR, and a conquering KING.  
 So all the earth my praises they shall sing ;  
 And all the earth my praises shall resound----  
 The horses in the stable may be found----  
 The chariot's ready, standing at the door----  
 The Shepherds warn'd---and I shall say no more."

I have given the Signs of the Times from the truth of the prophecies, which have been revealed to me ; and the truths that have followed, which I have given to the world at large ; but now I shall come further to the Scriptures. And, in the first place, let them mark *Psalm* ii. 7, 8. And then mark *Isaiah* ix. 6. *St. Luke* ii. 11, 14. Here are Scriptures united together, from the Law and the Gospel, to prove that Christ was born for us, to bring in his everlasting Kingdom of Peace ; but will men say, they were then fulfilled ? Did not our Saviour tell us, if we discern his Gospel through, that the fulfilment was at his second coming, when



he comes in the clouds with power and great glory? Then he telleth us to lift up our heads; for our redemption then draweth nigh: then he will be the Lamb of God, to take away the sins of the world. And mark what is said in *Acts* i. 11, and iii. 20, 21.

As I have already enumerated so many scripture proofs of our Saviour's coming again, to fulfil the Chapters, and the *Second Psalm* that I mentioned, I need not enlarge on that head; and as I have told the readers, from the signs in the Gospel, the truth of my Prophecies, and the Signs of the Times, which are before us, how the whole is now together, I need not to enumerate further, but point out to the serious readers from *Isaiah* ii. xi. xxv. lxvi. and *Revelation* xx. to the end. Now if men weighed all these things together, with my visitation in ninety-two, being then told that the *Second Psalm* should be fulfilled, and before any of these things appeared that I told of them. So here I can prove I have given to the world true Signs of the Times, that the KINGDOM of CHRIST is at hand, that the kingdoms of this world shall become the Kingdoms of the LIVING GOD.

And as I have shewn to the public how these judgments, so long threatened, are now allowed by the Religious Society, and other writers, to be coming upon us, and partly felt; the same is allowed by the Bishops, in the Prayers for the Fast. "That these heavy judgments our manifold provocations have justly deserved, and acknowledged they have not learned righteousness from the judgments, which are in the earth;" therefore they have wisely put in a petition, "That men may repent of the evils, which have brought down the just judgments of God upon us." Thus it is allowed by all sects and parties, the bishops and clergy, and other different sects of religion, who profess to be teachers and pastors of their flock—that the threatened judgments are upon us. So whether they will hear, or whether they will forbear, to



listen to the warnings, they are all come to acknowledge the truth; and I am sorry to say, it is a true observation made in the Prayers for the Fast, that these judgments have not turned men from the evil of their ways; and which is the truth of my prophecies, that they would not turn, before they came to be convinced of the glorious change that will take place, when it is the desire of every heart for the power of evil to be destroyed; that righteousness might run down our streets as a flood, and the fear of the Lord as a mighty stream; that righteousness and truth might meet together, and love and peace kiss each other. Men must be first convinced wherein true happiness lieth, and that the end of all things is at hand, before any change will take place in men's minds; for they are like the anvil that is hardened to the stroke: and so it was said, they would continue until they are convinced that all these evils come from sin, and are desiring for the root of evil to be destroyed, which is promised in the Scriptures of Truth. When the peaceable Kingdom of the Lord is brought in, then the power of evil must be destroyed; and it is by feeling the effects thereof, and being convinced a change will take place, that will change men's minds, to wish for that happy period.

Now I shall come to another observation, which is concerning an error amongst the Believers, who simply suppose, that as soon as they believe this glorious change will take place for man that their sorrows and distresses must be done away, without considering that, while there are national judgments and national afflictions, we must lie under national sufferings. And this we may discern, hath been in every age of the world, if we trace the records of the Bible through. Let us turn back our thoughts to the beginning: when the Lord sent Moses to deliver the children of Israel from the hands of Pharaoh, and the stubborn and unbelieving Jews provoked the Lord in the wilderness, to prolong



their stay, and bring down his just judgments upon them, Moses, Aaron, Joshua, and Caleb, were sufferers with them; and yet we find in the *Book of Joshua*, how he delivered Joshua and Caleb, in the end; and what wondrous works were wrought by Joshua to fulfil the promise made to Moses in the land of Egypt, which he by faith and patience possessed at the last, though he was a sufferer so many years, by the provocation and murmuring of the Children of Israel. The same we may see again in the *Book of Esther*: when the Jews had provoked the Lord to anger, that he destroyed their kings and their city, we see the just suffered with the unjust, and they were carried away captive, and suffered for a while; and yet we see in what wondrous manner the Lord worked their deliverance in the end, by bringing Esther to the crown, and changing the heart of the king, to bring the evil on their enemies, that they had proposed to bring on the Jews; that at the time they expected to be destroyed, the Lord worked in Esther's heart to change the mind of the king: though we must all know, it was the Lord himself that worked with her, or the king's heart would not have been changed. But we see throughout the Bible, how the Lord makes use of instruments in his creatures, to work deliverance for his people: the same we may see in the *Book of Daniel*: when the Jews had provoked the Lord, that they were all carried away into Babylon, and so many thousands destroyed, we see that the just suffered with the unjust, and all were carried away captive, that were not slain by the edge of the sword, or the famine; and yet we see in what wonderful manner the Lord worked for his faithful people in the end. In reading through the prophets, we find there were some who believed in the prophets, and wished to persuade others; and though they had not a speedy deliverance, but suffered for the stubbornness and provocation of the others, who provoked the Lord, by their mocking the prophets, to bring upon them



all the judgments that he had threatened; yet we see, in the end, in what manner the Lord delivered his faithful followers, and how HE promoted them to honour, after they had endured with faith and patience, and allowed the justice of God's judgments. We see how the Lord worked in the hearts of heathen kings to new-build Jerusalem again, and restore the Jews to their own land. And now let us come to the Gospel: we know that in the time of judgments, it is said all would be sufferers; for iniquity would abound; and the love of many would wax cold; in the time of temptations many would fall away; but it was they who endured to the end would be saved. But if a present deliverance was to come to believers, and such miracles were wrought, that they had no difficulties to go through, in the midst of national judgments; then the Bible and my writings could not join together to be of God; because the Scriptures assure us, that trials of every kind will come to believers before the end; for as all must grow together till the harvest, so all must suffer together till the harvest, when the Lord comes to free his suffering friends, who have been longing for the coming of their Lord; but had they no sorrows to go through, then they had nothing to endure; for were men delivered from every sorrow, as soon as they believed, then they could not be tried as gold in the fire; neither could their faith and patience be made mention of in the Scriptures of Truth. Therefore it is a mistaken notion in believers to judge that miracles must be wrought for them in the time of affliction, that they shall not feel any distresses in the time of judgments, when we are surrounded with every suffering as a sinful nation; and distresses and difficulties we hear of on every side, perfectly as our Saviour told us, the end would be distresses and perplexities of nations; therefore he warns us, in these times the love of many would wax cold, and many would fall away. And it is now easily accounted for, why these words



were spoken ; because I see, among many believers, they expected wonders to be wrought for their deliverance, that they might not suffer with the unbelievers ; but finding these wonders do not appear, their love waxes cold, and I fear, they will not endure to the end ; for many grow tired and faint by the way. This caution I am giving to the believers, as I find many have taken mistaken notions into their heads, to judge, if they believe that the Kingdom of Christ is at hand, and that these wars and tumults, distresses and perplexities, will turn in the end to bring in the glorious and peaceable Kingdom of our God and his Christ, and that our redemption is now drawing near, many judge, from this belief, they must be delivered before the time, without considering, in the beginning, as it is with the just, so with the unjust, all at first are sufferers together ; but the different reward is in the end. As it is with the saint and sinner, we often see many prophane, hardened, and wicked men go through this world with less sorrows than the saints ; so we must look beyond the grave, to see the different end of them both ; and so we must look beyond the storm, which we have to go through, before we can expect to see the end of any reward to those who are longing for the coming of their Lord. The clearest way I can point out, to shew the difference in the believers and the unbelievers, is to place a simple parable before them. Suppose a company pursuing a journey together, and dreadful storms and tempests come on, and they were all compelled to pursue their journey ; then they must all suffer alike in their journey ; but if one part of the company was assured that at his journey's end, he had great prospects of happiness, and great deliverance from every trouble at the end of his journey ; and the other part of the company expected none, only thought it might be worse at the end of the journey. Which, judge ye, could best go through the storm, he whose faith was strong within, and his eye fixed to the end of his



journey, knowing that there all sorrows must end; or he that had no hopes at all, only fearing that the stormy journey would bring him worse storms at the end? Would he not be ready to sink by the way, and say, he could not go through the storm, for he should have nothing to comfort him at the end of his journey? while the others were kept up by faith and love of the joy at the end: and so it is written of true believers, there is joy in believing that blunts the storm to them; and a persevering love will carry men through many difficulties to the object they have in view. And so I may say of believers, if their love is strong for the coming of their Lord, that every evil of sin may be done away, it will blunt the edge of all afflictions, and be a support through the storm, which it is impossible for men to shun; one way or other, all must feel it; but the advantage to believers is the inward comfort they have to look to the end, to have the prize in view, while we are running the race with difficulty, that we may gain the prize of the high calling of God in Christ Jesus; forgetting the things that are behind, and pressing forward to the mark, which by every sign is set before us: and know, the just must live by faith; when difficulties and dangers are before us, faith must be our anchor, to look forward to the promises; but if we expect miracles to be immediately wrought, we cannot say that the Scriptures are fulfilled in us. And I wish the believers to consider what I went through for ten years, without any one to relieve my burden; but rather adding to my load, before any deliverance came to me. So if men seriously considered what I went through in the beginning, and no miracles were wrought for me, they would not expect such wondrous miracles to be wrought for them, as I am sorry to hear many do, without calling reason to their assistance; and that causes many to murmur and faint by the way; but when we consider the judgments that are in our land, and the distresses on every side, and the great bles-



sings that are held out to us, what the Lord is about to do for us, we ought to rejoice in the God of our salvation, and thank him for his mercies, in giving us warning, that he is coming to seek and to save a lost world, and to redeem us from the evils of the Fall, that we may not for ever lie under the bondage of sin and Satan. So we ought to rejoice the time is so near, that the chain is to be broken from all those who are now looking for the God of their salvation in heart and life. This is a comfort to every believer, that these sorrows will not always last; but the unbelievers have no prospect, because they do not know the days of their visitation; therefore it is written, their hearts will fail them for very troubles, while the just will live by faith: and this hath been a great comfort to me, when my heart ached, in 1799 and 1800, to see the suffering poor, whom I had not power to relieve; yet I rejoiced that the time was so near, that these evils would be done away, which sin is the cause of; and this ought to be the comfort of every believer.

Taken from Joanna Southcott's mouth, by me,  
Witness, JANE TOWNLEY. ANN UNDERWOOD.

*In order to prove to the world that there is no deceit in Joanna Southcott's former writings, she has taught me to read her hand-writing: so that I have copied all the Communications in this book myself, which are taken from them.*

February 7, 1806.

ANN UNDERWOOD.

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[ENTERED AT STATIONERS HALL.]







