

**Songs of faith, hope, and joy founded on the prophecies, given from 1792 /
by Joanna Southcott.**

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SONGS

OF

FAITH, HOPE, AND JOY

FOUNDED ON

THE PROPHECIES,

GIVEN FROM 1792,

By **JOANNA SOUTHCOTT.**

BRIGHTON:

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SONGS

OF

Faith, Hope, and Joy

FOUNDED BY



GIVEN FOR THE

BY JOANNA SCOTT

INTRODUCTION.

"Let us be willing, in THIS day of God's Power."

take up as data that we receive Moses and the Prophets; and upon the *same* *foundation*, our blessed Saviour—Jesus, our Celestial Priest—Christ, our anointed Prince and King. Upon this grand *foundation* rests our knowledge of God's everlasting method of communication from the beginning, through all ages to all *ends*—Spiritual as well as Temporal—which is the pouring out of his Spirit to instruct, refresh—cause to grow all created souls—and intellects—life proceeding from God to all his creatures—absence from this influence—death—in proportion as beings love, or lose, or reject, these gifts, so are they be-clouded--smitten--grope about in *darkness*--Incapable of comprehending this mode of instruction, and arrive at last even to mockery and hardened ridicule of the veriest essences of the actual life of their *bones and muscles*—I mean the moving sources of their existence—though I would *not* be understood *now*, as relates chiefly to the affections of the Spirit. To such the time of teaching is passing—nearly passed—invitation can be of no use—the end is at hand—for “*All the children* who are taught of the Lord”—to own and recognise *acknowledge* the Power, Spirit, and Truth--their risen Lord, their coming Redeemer--and for those who grope about in human reasoning and sophistry of their own entangling *speculations*, to cease, to mislead some, and “choke the Word that it may be *fruitful*.” God's plan from the beginning has been plainly manifested in *teaching* about the people by the *INFLUENCE of his Spirit*—whenever they laid open to the *easy* reception of the will to do his bidding. The last hour is now arrived for every Christian to strengthen *HIS NEIGHBOUR* for the great and glorious operation of the powerful love-born COMFORTER, who is among all who are open to his *guidance*, and obedient to his inspiration—to effect the change upon all things, to bring in this peculiar people, this remnant scattered—as choice grain all *over* the world—to gather them as a little handful upon the top of the Mountain of *Heaven* the whole lump—and restore the image and likeness---before evil *reigns* over the whole.

The pendulum beats—the hour is about to strike—thus all doubters, cavillers, questioners, reasoners of whatever Church outwardly, must feed upon their *speculations* and arguments---and comfort themselves that we are mad. The fact is *before* us---and the refusers of Prophets, of Spirits, of Angelic Teachers, Ministering *Angels*, and Divine Influences--may pretend to accept the Bible--but, shutting their

eyes to all such teaching as that *inspired* book reveals---would, had they have lived in the early prophet's days, have shut out them too, and thus succeeded in bringing in a total darkness, and reign of jargon of disputation and uncertainty; and should have been ignorant---not only of our origin---but of the *cause of evil, its end* and of *our COMING REDEEMER!*

I believe that his influence alone will bring about that fit state, in all true believers, who walk not after the letter, but after the *inner man*, to build again Jerusalem: and to inhabit the now waste places, in dignified splendor, and perfect peace.

LAVINIA ELIZABETH CHAPMAN JONES

October, 1835.

THE BIBLE—THE DIAL.

HAIL to the glorious Rising Son,
 Cry the Infants newly born,
 Gifts of Light and Wisdom fall,
 Crowns of Knowledge rest on all;
 Whosee the *Evening Star* arise,
 To guide them into Paradise.
 MEN as INFANTS born again,
 Entering in the Peaceful Reign,
 Taught by the Spirit's Quickening Fire,
New is the Life and their desire.

'Tis the Son that marks the day.
 Coursing round his certain way,
 Certain so his SHADOWS trace.
 The features of all Adam's race,
 The lines in light and darkness go,
 On the dial plate to show,
 The presence of Earth's deadly foe. }
 And th' Omniscient Eye of God,
 Shining in his *Prophetic Word*,
 Thus journeys on.--The Light before,
 To warn lest darkness should devour.

Time, Earth's History carries round,
 Leaves its mark upon the ground,
That Time decreed in love to man,
 When Earth was cursed for Satan's plan.
 'Twas then the *Dial* high was set!!
 Shall Earth that Promise e'er forget?
 To be reborn, restored again,
 Fresh as the RISING of the Spring!!
 No;—Trophies rest in every spot,
 Though ages pass and mark them not,
 Yet the searching traveller spies
 Where the hidden relic lies—
 Digging now he finds the ore,
 "The further trac'd enriches still the
 more."

Then he reads the gloomy tale,
 Of Murders and of Battles pale,
 Stamped on the Earth with heaps of
 stones,
 And underneath are rotting bones.
 The one a glorious triumph boasts,
 Revenge the other--pleads its costs.
 Pillars here, and temple- there,
 Print the fame of *Ancient days*,
 That every eye, and every ear,
 May learn some future day to fear.

Thus *careless* travellers too may count
 The Dial's steady sure amount.
 Tracing thus the Dial through,
 WE bring the promised Birth to view—
 Such is the Dial plate for man,
 The Devil's reign—and all his plan,
 O'er the whole surface of the globe,
 Written in lines of human blood—
 That every creature young and old,
 May, without any book unfold
 So clear, and plain that who 'ld refuse,
 To join all Gentiles and all Jews,
 To mourn the fate of Millions lost,
 And hold the Author all accurst.

Judge then the Bible, mark God's
 power,
 His Dial there points every hour,
 For men and devils to record,
 The certain progress of his *word*.
 The glorious Son reveals the SHADE,
 He'll restore the world he made,
 When he his hours has counted round,
 And every minute true is found;
 And lighted through the Man of Sin,
 The day of Christ shall then come in—
 The finger of the word points out,
 All the bye ways he's turned about,
 And now his day of shade is sped,
 And light shall strike the tyrant
 dead.

* His six days' work is done at last,
 And now the seventh holds him fast,
 Conquered—he's chained, far, far
 from man,

And Paradise comes in again.
 Christ on his bow—his angels wait,
 His army then on earth is great;
 All voices rise at once to sing,
 Sweet Hallelujahs to their King,
 No foe to fear, whose quick surprise,
 Might steal again our Paradise.
 And every nation round the Pole,
 And every individual soul,
 Proclaim the Kingdom of the Lord,
 Unto the holy Living Word;
Clap all their hands, unite and say,
This is the promised holiday.

* It will be necessary to explain, that the shortening of the sixth day, will be made good at the end of the Seventh, so that Satan's day of work is nearly done up to the Sabbath day of rest.

WEEP NO MORE, DAUGHTER OF JERUSALEM.

JUDAH, awake! and Israel claim your King.

The *Saviour* now unto the world is come.
Swift are his errands carried through the skies,

Invisible the Hosts who do his mysteries.
"The mighty counsellor—the Prince of Peace,"

Is born, his chosen family to release!!
Awake and bind his mighty armour on,
He goes before to build Jerusalem.

This is the *conquering* POWER now revealed,
So long expected, and so long concealed.

His word's his sword, his promise is his bond.

READ—Jacob's tribes, and know God's two-fold mind.

Christ was the Lamb, to suffer and to die.

But now he's come to us invisibly,
Mighty in strength--renewing in his power,

To scroll up false Heavens, and the Earth new restore:

Weep no more at the ruins of the Fall,
Gird up your Faith, *the Spirit* orders all,
Calls to the dead, out of their graves to come,

He'll hand the joyful ransomed to their home:

His riches, who on Earth or Heaven can guess,

Who can count up his wondrous treasures!

This Spirit---this bright flaming fire---
Shall quickly kindle every real desire.
Thus the *new-birth*---enlightening fire shall glow,

Increasing and increasing as ye go,
'Till the lost Kingdom shall be repossessed,

And all the families of the Earth be blessed.

Receive the Son, who guides the *woman's pen,

And echoes loud His Fathers' will to men.

THE SHEEP UNDER FALSE SHEPHERDS.

WHY, Oh! ye men, do ye give God the lie,

And call the Bible all a mystery?
Are we not made according to his will,
And from his Book his purpose must fulfil?

Does God in mockery thus hide his face,
And act more cruel than the human race,
When children ask him for the Bread of life,

Shall he with serpent's blindness bring in strife?

This book was written every eye to show,

His Holy purpose, and his Wisdom too,
But leaving go the Spirit for your guide,
You pay men teachers, who go on in pride,

And thus the Spirit's teaching's set aside

'Till every word becomes a mystery,
And Infidels in every nation all shall be.

The hour is come the gates to open wide,

And if the mystery you will deride,
Men's clay cold hearts with fiery zeal shall burn,

Look to your Bibles, over them you'll mourn;

The *seven great mysteries* now are known,

The Virgin has conceived, the Virgin borne a Son.

Fear then to plead with Impious cry,
AND BLAST IT ALL IN MYSTERY.

* Revelation given through the woman, from 1792 to 1814.

RISE UP AND BUILD JERUSALEM.

Let's string afresh our lyres,
 Nor harps on Willows leave,
 The Spirit now requires
 His presence to receive.
 In honor due,
 Let praise inspire—
 Our lips anew,
 To join his choir.

Let's grant the Spirit has the might, }
 In dreams or visions of the night, }
 Or any way that he sees right, }
 To teach us all how to go on,
 To build again Jerusalem.

Let our mirth and feasts go round,
 All the Earth with joy 'll be crowned;
 The gifts that Christ has bought for men
 Are to set forth Jerusalem.
 In order shall the Spirit bring
 These jewels rare, from Heaven's great
 King:
 Crowns of wisdom shining bright—
 The corner stone to set aright.
 'Tis thus the Saviour spake the word—
 All FLESH shall see their risen Lord.
 Men's willing hearts his power shall
 show
 HIS DAY of love and anger too.
 Forward he strides in haste again,
 To build the waste Jerusalem.
 Then ancient men shall weep no more,
 When they the first and last compare.
 These gates shall be made of a fair-
 er stone,
 The walls all more glorious to look
 upon;
 Man's wisdom indeed once made it
 great,
 But now God's Spirit shall order it ;
 For flesh to inhabit and Angels to
 dwell,
 Alike disencumbered from trouble or
 ill.
 This birth of the Spirit the FAITHFUL
 shall see,
 Though settled from all eternity.

Yet strictly as the years of man,
 On earth God follows on his plan.
 Brighter in every truth he grows,
 Onward as his age he shows,
 Till his strength to manhood come ;
Now he leads you to your home.
 The stores of his rubies, and emeralds,
 and pearls,
 His silver and gold, and treasures
 great,
 To mocking will put the whole wealth
 of the world,
 And those now in riches may howl at
 the gate.
 To see all the beautiful colors arise ;
 And likewise each year new gifts to
 the wise.
 Seven crowns ye must wear, ere the
 victory's done,
 Or to silence and darkness the Devil is
 gone.
 Thus in faith, hope, and love, the Tem-
 ple we'll raise,
 And the glory of God shall direct every
 praise.
 Our ivory palaces then shall make glad,
 The city of God is righteousness clad—
 The streets shall be paved all over with
 gold,
 From fountains of life, the cisterns shall
 hold
 Pure water to drink unto Christ's holy
 cup.
 This living rich stream shall bear us all
 up,
 Till the supper is ready, the Bridegroom
 arrives,
 The marriage is sealed to all that are
 wise.
*'Tis thus the water is turned into wine,
 When the great governor to earth is come.*

ORIGIN OF WAR.

'Twas Heaven in peace, in splendour,
 and in Joy,
 Tun'd all its Harps to *purity* and *Love*,
 Such songs then Carol'd round the God-
 head's throne,
 No souls can learn, but those taught
 from above.

The mighty Father of this perfect bliss,
 Arrayed in glory, loved this beauteous
 realm,
 In WISDOM bright shone all this happi-
 ness,
 Wisdom, God's Son, an heir-ship born
 to claim.

How sprang the mad contagion and the
pride
Of Lucifer who envied Wisdom's seat?
How thought he his fierce folly God
could hide,
Or his wild threatening, not at once
defeat.

Who was *he* to defy the armies of his
God,
Rouse that contention and discord in
Heaven?
Created by himself he swore he stood
Equal to God eternal with Wisdom!!

Six thousand years in Heaven God spoke,
To warn the rebel of his Fall.
Six thousand years the angels to awake,
Confess their folly, he'd redeem them
all.

Such was th' ambition of this great Arch
Fiend,
While mad derangement swift as
lightening flashed,
Among the Angels—thousands round
him thronged;
Quaffed off his poison—then their sen-
ses lost—

Thus—with the mixture of the wrath of
God,
Did Satan pledge his followers—e'en
in Heaven!
Quick, mad, Hell-fire, intoxicates the
brain,
And sudden from their happy state
they're driven.

Wisdom held out the blessed cup of life,
Some tasting—drank in him—and know-
ledge kept.
The water as a river round about the
throne
Streamed— for the healing those who
would accept.

These are the cups of trembling and of
love,
Us mortals have held out on either
hand.
The Soul thus feasting from the fount
above,
Pours out the influence of God's hea-
venly band.

Know that this folly was against the *Son*,
Myriads now mourned this dreadful
war to see,

God promised a new race should be be-
gun,
To bring about a FINAL Victory.

Seven thousand years appointed God to
Earth,
To prove to angels and to devils too,
What Kingship this new race should
choose at last,
When they the reign of both alike
should know.

Judge then all men *who know your Bibles
through*,
The course of evil and the course of
good,
The Angels wait!!—the conquest stands
in you!!
To cast the Devil, and to own your God.

Look to the *Dial*, the Lord's great day
is come,
Armies of Messengers are in the air,
Spirits in FLESH must raise the standard
high,
Exalt the *SON*—the Holy Ghost de-
clare—

Could mankind see the incense offered
up,
Day without ceasing for our remnant
few,
To whom God's promise unto Abram
stands,
All Nations, Kindreds, tongues, Gen-
tile, and Jew,
In light and life would see the Conquer-
ing King,
And with *HOSANNAHS* bring the *SPIRIT*
in.

War first began with *Spirits*—all must
die,
Who in the Spirit claim not Victory—
Flesh then shall join—redeemed to say,
In Spirit now we live in extacy;
Thus harmony in Heaven and Earth's
restored;

When Men as angels learn to claim the
Lord,
War as created God's power to prove,
And angels drinking from the cup above,
Men then are nourished from the very
stream,
Flowing at once from God, and from
his throne!!

Rivers of life, of joy, immortal flow,
For souls in flesh on earth to know.
Angels and men, and Heaven and earth
to call,

God and his Son—the Spirit conquering
all—
Receive the Son—now new born from
on High,

Into the Earth in such a mystery;
The Holy Ghost is Wisdom's perfect
gift,
All other blessings must flow after it.

CHRIST'S SPIRIT, THE HEIR OF THE PROMISED LAND.

Spirit invisible, whose essence thin
Floats the gentle winds between!
Spirit invisible, whose ether bright
Shines through the clearest rays of
light!
Spirit invisible, whose noiseless
power,
The din of the battle's cannon can
lower!
Spirit invisible, by whose fire,
The chariot wheels mounted higher
and higher!
Spirit invisible, who can conquer
the strife,
And restore the death of the grave
to life!
Spirit invisible, who dost move
O'er the waters—the secret of life to
prove!
Spirit invisible, whose power can
quell
All rebels in Heaven, and rebels in
Hell!
THOU SPIRIT invisible, haste and de-
mand,
The waiting possession—the *promised
land*—
We read when the eye of Abram pass'd
o'er
The whole land of Canaan—God said
that the store
Of riches and blessings he'd bestow on
his son,
Who by miracles should to Sarah be
born;
Yet this but a type in Isaac was given,
The promised possessor was the Spirit in
Heaven,
The land and the son but as shadows
were shown,
Of the substance of land when the
Saviour was known;
Yet we read that fierce giants made
fearful the ground,
And that powerful enemies dwelt all
around,
And terrors of famine made fearful the
way

To the land where the purchased bless-
ings should lay:
Yet the Spirit invisible marched at their
head,
The wonders he wrought should have
served them for bread:
Their faith, like their father's, should
have carried them on
In the desert—the promise should have
been their song.
Though timid, and faint, and forgetful
they went,
The conquering Spirit—our God always
sent—
Until with what riches the land was sup-
plied,
In the height of its glory—in Solomon's
pride—
All Kings of the earth their homage paid
there,
And returned all his might and his work
to declare;
The earth in abundance, its wine, milk,
and oil,
And fruits of all flavors enriched the
soil,
Rocks distilled honey, pastures fed—
herds,
And peace and rich plenty crowned all
Judah's boards.
Such wisdom in man, abundance on
earth,
This era the promised reign sure must
set forth,
So great in God's favor the twelve tribes
now lived,
'Twould seem that the Paradise now was
received—
Alas! wisdom in man—to stand never
can—
The Devil again sets his mischeivous
plan:
'Tis the Spirit invisible only can rule,
For Satan the wise man turned into a
fool;
The land and the promise, again and
again,

Was lost and restored, but always in
vain.
'Tis our Saviour alone the land can re-
deem,
By his holy instruction given always to
men.
And though enemies fierce darken the
ground,

And legions of blasphemers curse all
around,
This Spirit invisible true to his word,
Will wondrously display the power of
God,
The Prince of the air and darkness to
slay,
And gloriously bring in his own *Sabbath*
day.

THE ORPHAN'S LAMENT.

Where is my Father? I've sought him
wide—
Seasons roll on, and days are fled—
And I'am grown up—an Orphan child.
They answer me always—"your father
died,
"He spoke your name—he went to
sea,
"In distant lands, in a grave lies he—
"Strange fond enthusiast wherefore roam
"To seek him in worlds beyond the tomb?
"The earthy grave you know shuts out
"The living who wander round about,
"And steals the relic for ever away,
"From fleshly eyes of mortal clay.
"Oh reckless enthusiast tempt not the
power
"Who walks the earth in the Mid-
night hour."
What earthly grave has power to keep
The Spirits immortal of men asleep?
They're busily working their Lord's com-
mand,
To bring the Redeemed to the PROMISED
LAND.
Stay empty blasphemer—my Father has
power
To comfort me in the Midnight hour,
To waft sweet words of direction sweet,
And teach me how such devils to meet;
He's waiting among the blessed Spirits
above,
To share the great day of redeeming
Love:
Watching that I in his flesh may grow,
To the Knowledge of angels, with their
glory too;
By Christ's Spirit's permission he'll visit
his child,
He'll wrestle to keep her from evil wild,
He'll try to protect her up to the day,
When evil and sorrow is quite done
away;
"Child of imagination, mad's thy brain,

"You know that souls of mortal men,
"Instantly go to the place of rest,
"And with their Father in Heaven
are blest.
"Were they to meet the Spirits of the
Air,
"And the long promised Land contend
for there;
"Swift into further strife they would
be driven.
"And thus you prove confusion now in
Heaven."
Stay! rash blasphemer! stay thy
impious breath,
There is a silence to us after death;
But Christ himself, and all his saints
shall SHOUT,
At the great victory when Death's
cast out.
Thus Spirits must have a great interest at
stake,
When the murderer's chains from the
earth shall break;
When the redeemed in heaven and
earth shall exclaim—
God's Spirit's the Conquerer—AMEN and
AMEN.
Of the wrestling 'mongst Spirits no
creature can tell,
While the Tyrant reigns over us,
raging from Hell.
They see his fierce projects, they
stem his career,
And always they guard us, or keep
us from fear;
This guarding and watching has
always been found,
Since the Devil has tortured this
fallen ground:
Thus the Spirits departed, do
strengthen our flesh,
'Till final redemption makes all
nature afresh;

'Tis our Father in Heaven who has
 shewn in his Son,
 And his kingdom of Peace shall
 shortly come on;
 Hail! then, Father, his child—of this
 earthly ground,
 Hail! to Father and child, the blessed
 Spirits resound;
 Thus Fathers and children in love
 shall caress,
 And the great Father of all shall look
 on to bless;
 All one in his glory—all one through
 his might,
 On angels and men his riches shall
 light.
 The faithful in Heaven and faithful
 on earth,
 For ever unite his praise to set forth.
 All temples on earth, are baptized
 with his fire,
 The Spirit's the STANDARD whose
 life we acquire.

Our Fathers—in faith, though de-
 parted they be,
 Their children in flesh, shall in puri-
 ty see.
 To what height they are raised, or
 how perfect in bliss,
 While darkness envelopes us, we
 know nought of this—
 But when wisdom and knowledge,
 hope, faith, and love,
 Those heavenly crowns, those jewels
 above;
 Set firm on our FOREHEADS, we shall
 behold
 The Spirits departed with gifts never
 told.
 We'll rise towards their splendour,
 They'll stoop to our state,
 And thus all in grandeur,
 The *new earth create*.
 The PERFECT thus to imperfection lends
 'Till imperfection in PERFECTION ends.—

THE VOICE OF ONE CRYING IN THE WILDERNESS.

“Hark from the tombs,” (the night is
 nearly spent,)
 The watchman's cry—The Earth's foun-
 dation's rent—
 Rocks fall aside—Ye mountains chase
 away—
 The voice from midnight ushers in the
 day!
 No more shall voices warn us of the End,
 Christ and his Prophets meet us,—to
 attend,
 Straight from all crook'd, all dangerous
 paths, and drear,
 No more a Wilderness for man is here.
 The voice invites, prepare your lamps to
 trim,
 The Bridegroom comes, he takes his
 Bride to him.
 Why will ye longer linger so without,
 Mistrust the voice, in every fear and
 doubt?
 He comes all beauteous—in his work
 complete,
 The PERFECT MAN the HOLY ONE ELECT.
 His voice around the Earth has sounded
 long,
 Resist not—England—the *Prophetic song*.
 Oh land so blessed, so visited of God—
 Let go conceited councils, take the
 WORD.

The Standard's raised—The Shiloh here
 is found,
 Appearing first upon our British ground!
 Israel collect, your faithful tribes ap-
 pear,
 The tree whose monthly fruits with blos-
 soms fair,
 Tempt all to taste—as being of twelve
 kinds,
 The flavor's suited to your various minds.
 The voice you look for to prepare the
 way,
 Was Jesus speaking in humility.
 His voice has sounded eighteen hundred
 years,
 And *now* the leaf from the Good tree
 appears.
 No longer he withholds his outstretched
 arm,
 In mercy and in anger he is come.
 His badge then take and fix upon your
 brow,
 All “*Holiness to the Lord*” ye shall be
 now.
 Ashamed of Jesus—Britons! who's your
 King,
 To lead you forth unto Jerusalem?
 He *was* the voice the Gentiles love to
 prove,
 His *is* the Word all sorrow to remove.

Britons have strewn the Sacred Page,
 From nation round to nation—in this
 age.
 Millions of eyes have learnt their Lord
 to see,
 When he rides down in Majesty—
 Shall distant nations wake first with the
 sound?
 Their ears first open to the echoing
 round.
 Of choral symphonies, the Angelic Host
 swell out,
 While England's King, and people mock
 the shout?
 Blind to the mysteries of the Fall,
 Deaf to the sweet Musician's call.
 Draw forth the sword of Love—ne'er
 sheathe the blade,
 'Till deep into the traitors' heart 'tis
 laid.
 This two-edged sword—shall cut the
 devil down,
 And England may first wear the dia-
 dem.
 Conqueror's of Evil—in the cause of
 God,
 Fight with his weapon—the power of
 Word.

No warriors brave from Britain's far
 famed shore,
 Ranged under banners such as these
 before.
 No arms can prosper 'gainst the view-
 less Hosts
 Who guard and guide around your
 favor'd coasts;
 The Lion is the Ensign—Rampart strong
 The tribe of Judah does to him belong—
 The dragon low is fixed beneath his spear,
 The HORSE, as well as RIDER, holds him
 there.
 The horse are men—The *rider* Christ we
 learn,
 To curb, direct, and guide us to discern.
 How one a thousand, two ten thousand
 slay,
 In the great battle of this glorious day.
 Oh, England's King, her priests, her
 people rise,
 Meet your approaching God, now in the
 skies,
 'Tis but your wills submissive he desires,
 The *voice* then in the *Wilderness* expires.
 True happiness springs up with quick
 surprise,
 Sweet harmony's this voice in Paradise.

THE WEAK SHALL ALL GO FREE.

The weak shall all go free.
 Leviathan the strong,
 The foaming waves among,
 Must be bound in the Sea.
 Foaming furious,
 Billows over us,
 Never more upon the ground,
 Shall vent their sound.
 Girt around,
 With fiery bound,
 Bright walls we'll raise,
 With gates of Praise,
 Salvation now to faith is found.
 The weak shall all go free.
 Chill dungeons of despair,
 Fit instruments of war,
 We never more shall see.
 Cruel pursuers,
 Revengeful undoers,
 Clear away off the Earth,
 By THE SWORD are sent forth.
 Our standing is firm,
 No waves now to harm.

Our harps we'll strike,
 In chords alike,
 On the day of the Conqueror's Birth.
 The weak shall have strength as
 the Roe.
 The seven times heated fires,
 On the Devil's head as he retires,
 In hell all his mischiefs shall
 shew.
 The new song of Moses,
 On Zion now chaunted is,
 Evermore to bless the day,
 In *Paradise redeemed* are they.
 Christ and the Bride,
 Most dignified,
 With crowns and jewels dress-
 ed,
 Angels with men are blessed.
 For the Evil betrayer's away—
 In the ruins of the Cursed Tree,
 There he meets his destiny.—

WHAT SHALL WE DO TO BE SAVED ?

'Tis full belief in Christ our God,
That he is come our *living* Lord.
'Tis knowledge in the *Saving* Tree ;
Whose leaves clear up all mystery,
How soul and *body* are rescued.
Shall *save* the creature—though pursued
By all the raging powers of Sin,
This Knowledge does *Salvation* bring.
This Knowledge ne'er before was
known,
'Till to this latter age 'twas shewn.
Was Christ the Everlasting God,
When he on Calvary bled ?
He rose and left the stubborn Jews ;
Was he their Everlasting Head ?
How deep how dark are God's designs,
'Till he reveals his plan ;
Seven are the Seals e'er he resigns,
The mysteries to man.
Behold, the Seventh seal is broke !
The testament is displayed,
Where the *new Heavens* and *Earth* are
built,
With light are all arrayed.

The seal which held the darksome tomb.
Of our Redeemer's *flesh*,
He burst just as a sign to us,
That he'd the whole refresh.
As in a cloud he upward rose,
Beyond the ken of sight.
Thus in a cloud he's come anew,
The faithful see his height.
'Tis now the Everlasting Word,
Is come in power to fix,
His Kingdom, (which stands on record)
And all our guilt he'll mix.
In the great cup prepared in Wrath,
On the *great Offender* to cast forth.
The faithful follower of the Cross,
Must leave the dreary sight,
Receive th' all glorious promises,
The crowns so matchless bright.
We must not dwell among the tombs,
Chained there by Satan's power,
But ransomed shout the Victor's song,
"We're saved to sin no more."
This is the saving Faith—just taught*
Salvation to all *flesh* is brought.—

CHRIST'S PERSONAL REIGN ON EARTH.

What! shall we think that Christ will
come,
In flesh and blood to reign,
And leave the mansions of the just,
To dwell with REBORN MEN !!!
'Tis true in part that so 'twill be,
That Christ will come in human form,
And all confess the Trinity.
The Spirit then the LIVING SON.
All Spirits when conveyed away,
Retain their mortal form,
And visible indeed are they,
WHEN Spiritual sight is given.
How many of old have testified,
Angels have come to them.
This was the gift of inward sight,
As outwardly 'twas shewn.
Yet there this veil was drawn aside,
But with the leave of God,
Oft some stood by but to deride,
The Facts are on record.

The tales we have by many told,
Of friends departed seen,
Is that the SPIRITS the SPIRITS behold,
Tho' one holds the flesh between.
This sets all torights how weshall all meet
And friends long departed each other
shall greet.
And parents and children, and sisters
and brothers,
The same semblance shall bear, which
now the flesh covers.
Yet relationship then shall only be
known,
Where the WILL unto God and his Spirit
is shown.
No natural fathers or brothers are we,
But unity all in Christ's family.
So thus we may see when the mists are
dispersed.
And the Son in bright day light the
shadows has chased.

* Taught in the Revelation of the Everlasting Covenant, given by the woman--1792 to 1814-

Our now darkened minds which in tombs
are quite laid,
And wrapt all about with the grave
clothes as dead.
These same deadened minds though in-
habiters still,
Of temples of flesh shall Christ's influ-
ence feel.
Be aroused and "COME FORTH," the
Great Spirit to see,
And at once all shall Know the Divinity.
Jesus though high above us he may sit,
So lofty, so exalted, and so great.—
Yet when the reign of death to know-
ledge fail,
And evil shall be chained down to Hell.
The Knowledge of the GOOD—THE LIVING
SIGHT,
The Son the reigning day shall bring to
light.
Heals all the wounded souls of Men by
GOOD,
Alive to long lost Truth--they reach their
God.—
No more beclouded by the darkened
reign,
Of our foul fiend and Spiritual Satan.
We see the PERSON of our risen Lord,
When all the Spirits join with one
accord,
The just made perfect by the perfect word.

Such is the reign of Christ on Earth
Person in Spirit---we spirits in PERSON
BOTH---
All now united by *divinity*,
And living all in UNITY.
Such love in Christ surpassing Know-
ledge quite,
His gracious Spirit now will bring to
light.
The love in creatures shall his good ex-
plain,
When nought of Evil on the Earth re-
main.
All persons—yet all Spirits we,
While Spirits *not persons*—in the earth
shall be,
Exposed the one—the other's eye to see
Flesh subject to no laws—whose Spirit
form
Their master's image—love but to adore
The perfect image of their Maker wear
Defaced by neither wrinkle, spot---or
tear---
But conquering Spirits ever to remain,
Conquering for Christ has trampled on
and slain,
All DEVILS AS DEVILS---or in forms of
men.
Conquers for all who trust their loving
Lord,
In person and in Spirit is the Word.--

FIRST AND LAST COVENANTS.

Heaven's Cov'nants uttered o'er the
earth,
With wond'rous signs were set,
The first to Adam at his birth,
Which he did soon forget—
The sign to him in fearful threat,
Was death and banishment,
Alas! how soon he did forget.
And won his punishment.
'Twas the *same day* he died to light.
For God was hidden from his sight.
On the same day he groped about.
And only Evil could find out.
Dead—exiled—in a living tomb,
His soul sepulchred is become;
Shut in that temple first ordained,
For *very good*—by God so named.*

Yet Abram's faith a cov'nant gained
That distant ages should rejoice,
Obedient to the *last* command,
Uttered by Christ's obedient voice;
When the inner man should rise again
And all in Adam be forgiven—
Christ's perfect life—his purity,
Cleansed the temple perfectly;
The inner man replenished,
And Abram's covenant finished.
Thus Adam's covenant with *Death*,
And Abram's outward seal,
The first is disannulled by life,
Christ does the last reveal.
As he instead of Adam stands,
Fulfils all covenants and commands.

* First Resurrection—is that living souls inhabit living bodies.—

If we bore Adam's image first,
 In Christ's shall perfect be at last;
 We change to Christ, our *life* redeem,
 When the' seal upon our forehead's
 seen,
 This last and---*Everlasting* sign,
 The covenant of the *latter days*,
 Makes all the Gospel brightly shine,
 All vivid with its glorious rays---
 The outward sign of this command,
 The written seal---with heart and hand,

All must subscribe the outward mark to
 shew,
 We inwardly this last covenant well
 knew.
 While God himself, the inward token
 signs,
 When outwardly the creature his whole
 will resigns,
 To be obedient to this latter call,
 To view the Holy Spirit ONE IN ALL.

TO THE SHEPHERDS OF ENGLAND.

To day, Oh hear the voice,
 Oh, harden not your hearts;
 'Tis but a moment now,
 Ere the last hour departs.
 For sinners once Christ bled,
 To heal the wounded soul,
 But now he's come instead,
 In *fury* to controul.
 All flesh---who shall see with wond'ring
 eye,
 The King who died on Calvary---
 From Edom see him ride,
 From Bozrah in his wrath,
 His garments all are dyed,
 The windpress has gushed forth.
 His thunders who can stay,
 His hail, and lightning dire;
 His sword, his plague, his pestilence,
 His hot consuming fire---
 Consumption through the earth is spread
 And now will strike all enemies dead.
 Oh harden not your hearts to day,
 Ye Shepherds hear the *Prophecy*,
 Ye well may know the cause,
 Of Judgments so severe,
 Oh understand your master's laws
 Agrievous famine's here.
 Awake---behold the Bible's just fulfilled
 And all the revelation is revealed.
 Oh, why so careless of the sleep,
 Your master's at the door,
 While you your glittering baubles keep,
 Your tithe and hoarded store.
 Stand forth in faith---and know the
 voice*
 That with your flocks you may rejoice.
 Your charge is awful---for to day,
 The blood of thousands on you lay,
 Who never once have heard the sound,
 Of Jesus' Spirit---though 'tis Close
 around---

Give ear, Oh Shepherds, now the people
 teach,
 Tell them the last Covenant's in their
 reach.
 Teach them to sign unto the Lamb,
 That to his supper all may come.
 Oh haste the glorious news to spread.
 And multiply Christ's blessing on your
 head--
 Christ's holy Church his presence shall
 receive,
 And everlasting life if ye believe.
 Change all your strain; show Christ his
 Kingdom come,
 His will upon the earth shall now be
 done.
 Redemption is the theme---your flock
 shall lead,
 Where in rich pasture they shall ever
 feed.
 The brooks shall murmur warbling as
 they flow,
 'Tis living waters streaming now below.
 The Sacrifice has been complete,
 'Tis resurrection follows it.
 On earth, as Heaven the Kingdom soon
 shall come,
 All power and glory, given unto the
 Son.
 Thus day by day *new* daily bread
 bestow,
 With wisdom *change the diet* as ye go.
 As surely near the days of work are done,
 So truly look the Sabbath is begun.
 Your labors rest at your lov'd master's
 feet,
 His faithful Stewards shall have honor
 great.
 Watching each hour as it speeds away,
 His Bible is the dial for the SEVENTH DAY.

* My Sheep know my voice, &c.

HEIRS OF GOD.

Heirs of God! how can it be,
 All Wisdom's Sons and daughters we,
 "Children all of Liberty"!!
 Is wisdom justified of us?
 The Spirit's teaching makes it thus--
 Her children--srys the *Living Word*--
 Shall be taught of the *Living God*.
 Pure Faith shall come and make us
 free,
 To lead us from captivity--
 Our will submits--is carried on,
 Brighter the joys it feeds upon--
 In willing obedience rides further away
 Leaves error, and danger, in darkness
 to stray,
 As clearer we see the Truth's spotless
 ray.
 'Tis thus as the day dawns and light
 streaks the sky,
 The vapors beneath we see rapidly fly--
 These stands but as emblems to our
 fleshly eyes,
 To remind us each day--how light RULES
 the skies;
 At regular biddings the darkness re-
 cedes,
 And the creature at once to his duties
 proceeds.--
 Now the creatures of God *must* in light
 always dwell,
 Who by his own teaching in WISDOM
 excel
 They love his great counsel, delight in
 his ways,
 They fill every hour in chaunting his
 praise,
 His love is their glory--his mansions
 their rest,
 His excellent greatness by them is ex-
 pressed.
 Thus neighbours and friends one coun-
 tenance bear,
 Their features at once the bright King-
 dom declare.
 In raptures they meet---in raptures they
 speak,
 They're Kindred in Spirit---One Spirit
 complete.
 Their actions at once without words
 may express,

Their inward delight their rich happi-
 ness.--
 No self rules their bosoms---their lov-
 is in ONE,
 A Common possession they claim with
 the SON.
 'Tis the same blessed Spirit in Societ
 spread,
 Who once dwelt in Christ our grea
 glorious head.
 If ONE SPIRIT OF LIGHT then our Work
 shall control,
 No place shall be found for *one DARKEN
 ED SOUL*.
 This one Spirit in man *brings him faith
 the WORD*,
 That mortals indeed may be "HEIR
 WITH THEIR LORD."
 'Tis for us then all---this great truth t
 believe,
 That God for Christ's sake the who
 world will receive;
 Whose loving obedience, and suffering
 life,
 Unites man to Heaven and settles th
 strife.
 He conquered the tyrant too strong f
 the MAN,
 The follies we find from our father ADA
 And now to fulfil his promise at first
 That the Woman's revenge on th
 traitor shall burst,
 He's raised up a woman in the place
 lost Eve,
 Who in willing obedience his powe
 should receive.
 Thus the drama is over---he's quic
 foil'd the foe,
 In liberty now all the sealed may go
 Content as children of the faithful sto
 To judge our God has visited his floo
 To like as Abram stood a type of FAITH
 We all in substance may judge wh
 God saith.
 That when the Spirit to our memo
 brings,
 The types and shadows of these latte
 things.
 We may at once his every mandate see
 And open wide the hidden myster

HOW SHALL WE KNOW THE DAY OF OUR VISITATION ?

When the "*wind begins to rustle,*"
 When the voice is heard within;
 When the *CABINET is opened,
 And all mysteries are laid plain.
 When the Spirits near are spreading,
 Heavenly visions to your sight;
 When angel messengers are treading,
 "To and fro' in matchless light."
 Then weigh deep the word that's spoken,
 Watch if TRUTH confirms that word;
 Mark the shadows which betoken,
 The sure GRAND COMING of the LORD.
 'Tis all union close combined,
 'Tis the Law and Prophets joined,
 Proves the GLORIOUS VISITATION,
 Proves the "Kingdom near at hand."
 This the music of Redemption,
 Shall drown every note of woe;
 † Every trace of death's corruption,
 To corruption all shall go.
 Watch this beauteous Creation, this rising
 Aurora,
 Springing gaily in pearls from our pre-
 sent dark skies;
 In loveliness bright from the hands of
 her Maker,
 Just as perfect and pure as in Eden
 she'll rise.
 This day is approaching, the dark era's
 just over,
 This new light of morning shall glad-
 den our eye.
 With the FAIR STAR of EVENING arisen
 before her,
 And the clear glistening MORNING
 STAR making reply.

This the dawning of LIGHT, the perfec-
 tion of Love,
 The Morning and Evening Star greet-
 ing above,
 With thousands and myriads of bright
Scraps there,
 In garments so brilliant, bespangling
 the sphere.
 This morning so terrible soon will be
 seen,
 When this "gross cloud of darkness"
 has fled from between:
 Then the fairest production, the blessing
 for men,
 ‡ This Original good is on earth plant-
 ed again;
 And cherished she shall be by pure living
 streams,
 No grief on this day — when the
 morning thus beams.
 Glance round you and see, the earth's
 full of tokens;
 Look up—own that wonders are filling
 the sky;
 Signs in Heaven and Earth, so long been
 expected;
 Search well o'er the page where these
 truths I descry. §
 This the wonderful day of our last VISITA-
 TION,
 This the morn for LATTER DAY glory on
 earth.
 Arise Englishmen all, without hesitation
 To seek how this Jub'lee may best be
 set forth.

WHAT IS THE STANDARD ?

The PROTESTANT CHURCH—which pro-
 tests against vice,
 And must attest atonements in each sa-
 crifice. ||
 This Church quite up to her prayers, God
 will raise,

Then shall the "*whole earth acknowledge
 her praise,*"
 When Satan is "*finally beat under feet.*"
 When "*increase of grace*" shall the Spirit
 complete.

* The Bible has been called a Cabinet of Graces.

† We are told that the *Skin* only of the Serpent will be left behind; (i.e.) as mementa of past disasters, whereby to warn against his re-appearance before the final second judgment-day.

‡ Woman for man's good.

§ The Author conjures all to search for themselves, and not to be lead by the representation of another.

|| That is, the *body* of Christ for man's salvation—the *soul* for redemption.

When "in pitiful mercy" her "chains are
unloosed,"
And "the armor of light" for "gross dark-
ness is used."
When the "stewards and ministers make
ready the way,"
And the "people accepted before God shall
be."
When "Mercy to Jew, Infidel, and Turk,"
And the "True Israel of God are fetched
home to his flock."
When the "people are faithful," and
"in judgment are clear,"
And "Inspiration of holiness vouchsafes" to
appear.

When "Heaven and Earth with God's
glory is full,"
His kingdom is come in all nations to
rule.
THEN sing unto God, all lands, the NEW
song,
That mercy and truth in this Church is
come.
Such being the standard they profess to
demand,
Such prayers shall be heard to the ends
of the land.
THE HOUSE shall be cleansed to this lofty
cry,
The PROTESTANT CHURCH shall then tri-
umph on High.

WHAT IS IT BINDS THE WOMAN'S HEIRS ?

What is it binds the woman's sons,
Why walk they still in doubts and fears?
Oh! Lord, withdraw the veil aside,
The cause of all their tears.
'Tis that but partly thou art known,
But partly art revealed;
Withdraw the curtain that's between,
That mankind may be healed.
Lift up our hands*—our voices raise—
Oh! Lord, our strength renew,
This sure's the time to utter praise,
Thy promised gifts bestow—
Bring now all hearts together, Lord,
Let men and women join;

And meet to judge with one accord,
Thy power, thy love divine.
Complete, O Lord, the work at once,
Which we have waited for.
Bring forth the BRIDE, unbind the cord
Which holds us to the law.
The EVERLASTING WORD we claim.
The Gospel promises,
All love, and truth, and peace to flow,
When grace all finishes.
Come, quickly, Lord, our souls refresh.
Amen---let all reply.
Oh! even so, Lord Jesus come---
All fulness now supply.---[Dec. 1, 1835.

WHAT IS TRUTH?

"What is Truth?" the Heathen cried,
When he our Lord saw crucified!!
And what is Truth—no one can tell—
Who'd leave that Saviour down in Hell.†
As blind was he to see him die,
So blind are all who'd see him lie,
With all his dear redeemed ones too,
In prisons of darkness on to go.
Ah! what is TRUTH, let all enquire.
The Spirit the great Comforter;
He shall reveal it in the End.
Who Christ oft promised he would
send,
When he should be an absent friend.

That truth lies under SEVEN SEALS,
John's revelation clear reveals.
The woman clothed with the sun,
Has this wondrous work begun.
From her the truth is surely born,
He in his spirit guides us on.
His word like rivers lively flow,
His truth he will on all bestow,
Who see his truth in clouds to come,
To lead us to Jerusalem.
Christ's resurrection was a truth,
Standing a type just to set forth,
The mighty majesty and grace,
The splendor of his rising face,

* The hand must attest what the heart believes—or, this is the substance-meaning of the
condemnation of "having hands and handling not!"

† The grave.

When death shall burst its bands away,
 Nor ruin more our mortal clay.
 He the *grand substance* we express,
 Truth is the *living Temple's* dress.
 The truth—the good—the essence pure
 Of Christ's loved spirit—to endure
 Under the Everlasting word,
 The *covenant* of the *sealed record*—
 This covenant opened plain to man,
 The woman has revealed God's plan.
 Through mighty workings of the TRUTH,
 From whom these wonders all come forth.
 The truth so clear was never told,

Nor e'er before did God unfold,
 His secrets great. These no one knew
 'Till he was pleased the whole to shew.
Wrapt in a cloud they wait the day,
 He should descend to display
 From first to last the TRUTH complete,
 And last to first the whole should meet—
 The truth which first to Eve God spoke,
 When she the truth so sadly broke;
 The truth comes as THE WOMAN's friend,
 And stands the Conqueror in the End:—
Thus, to sum up the words of God,
 Truth is the WISDOM* of the WORD.

TOUCH NOT THE SACRED PAGE.

LINES ON THE OCCASION OF A FRIEND ABOUT TO ILLUSTRATE THE BIBLE.

Sweet Poets wing your way,
 O'er every pleasing Phantasy;
 In sky or plain,
 Or lovely scene.
 Where mirth or pensiveness prevails,
 Or simple nature tells its tales;
 The flowing line--the lengthened
 sound—
 Extatic measures—Oh! abound.
 But stay the iron pen to guide
 O'er mysteries—the Angels hide
 From highest flights of ardent souls,
 'Till God himself the leaf unrolls,
Touch not the sacred Page.
 Haste—swiftly trace—in radiant tints,
 describe
 The heavenly hues—so fitting—passing
 fair—
 Mid sky and earth—wild picturing tran-
 sient sight,
 Twould seem that heaven itself took vast
 delight,
 Opening sublimities the landscape ga-
 thers there;
 So playful, coy, so giddy and so gay—
 So rapid in their flight, so dancing in
 their stay.
 Let fly the pencil, catch the brilliant
 view,
 Swift as imagination, let the touch pur-
 sue.
 Soar far above where quiet nature sits,
 The poet's fire the painter well befits.

Th' enraptured ear, the echoing verse
 receives,
 Th' enlightened eye the living song per-
 ceives.
 The poet and the painter's seraph line
 In *nature's* portraits sweet harmony com-
 bine.
 Instruct the eye from *nature's* cheering
 leaf,
 Thus lead the willing captive in belief;
 This world far fairer he shall soon descry,
 When inner sanctuaries meet his eye.
 Thus, Oh my friend, your present
 hours engage,
 I pray you touch not the Prophetic
 Page,
 'Till th' inspiration to you is given
 By the same spirit as that word
 was written,
 Your pictures then shall truly por-
 tray Heaven.
 Embellish now---some angel leads
 your hand,
 Splendid in shining let, your canvass
 stand.
 Oh! mock me not when I to you reveal,
 The Bible soon no mystery shall conceal;
 'Tis opening wide, the Holy Spirit's come,
 And has already shown his light to some.
 Soon unto all his working shall be known,
 The painter and the poet he will own.--
 Their lofty flights --- their wondrous
 powers

* Christ the wisdom---the Holy Ghost the word.

Gigantic will become, when he his wisdom showers.
 In pouring streams, in living vigor strong,---
 Such energies alone to him belong.
 Stay then, I beg you stay, nor dare outline
 One subject from that wondrous Book divine.
 Visions there are, which lately have been shown,
 From them much inward knowledge shall be known;
 No mirror, features can so true display.
 As Truths these visions to us open lay;
 They every secret nearly do away.
 Seek further on---and ask what all this means;
 You'll see true wisdom quickly intervenes;

No longer shackled by men's foolish bands,
 The soul its liberty at once commands.
 On earth we live as freeborn sons of God,
 That earth which we in jeopardy have trod;
 The works of God all creatures shall declare,
 No bands—no bonds—no laws of death.
 Life—liberty—and love—the Spirit saith.
 Ingenious works of men, our God will praise,
 In likeness near to angels men he'll raise,
 Among his creatures he will love to dwell;
 Pleased with their works he'll then pronounce
 "All's Well."

WHO WERE THE JEWELS?—WHERE WILL THEY NOW BE FOUND?

Malachi iii. 17.

Our shepherds would smuggle the jewels aside,
 Would smuggle in wonders the Scriptures away;
 They teach us 'twas always God's plan thus to hide
 His counsels in fable and dark prophecy.
 O'erlooking, no doubt, that every hour
 Brings fulfilment, and mystery looses its power.
 The casket will open, the jewels will shine,
 In the crown of the Spirit, in lustre sublime.
 The true offspring of Abram, alive to the voice,
 In faith in the Spirit will loudly rejoice.
 The wise men of the East were jewels in faith,
 With one heart in wisdom they went in belief.

The fisherman labored, their nets widely spread,
 And jewels are all in their likeness who tread;
 The prophets with patience bore even cross,
 They all are Christ's jewels---they suffer no loss.
 The vengeance of wrongs for ever sealed,
 Where to tarnish such jewels the hand is revealed.
 And jewels are all who come in by the door
 Now opened to life, by death bolted before
 The coming of Jesus, HE the gate shall unlock,
 And the follies of EVIL his jewels shall mock.

"JESUS WEPT."

OH! JERUSALEM, JERUSALEM!

His locks were all wet with the dews of the night,
 Why would ye not answer his tender address!
 'Tis thy lover, thy bridegroom! oh! wonderful sight,
 Thus stoops for his entrance, his bride to caress.
 Ah! did she but know what belonged to her peace;
 Ah! did she but long his great love to return;
 Our Jesus would not have *wept* over her thus,
 Or reproved her cold heart—which makes millions to mourn.
 He *wept*—for he *saw* the devouring foe;
 The hellish arch-fiend who kept guardiance there,
 He *wept* "for his own," his loved little ones, who
 Fell victims to Satan, and groaned in despair.
 He *wept* for the time that was to continue,
 He *wept*, for he knew every stripe to his friends;
 He *wept*—for he loved us—for us was his sorrow;
 He *wept* for the suffering which which mankind attends.
 Did he weep too in Eden, when its beauty had faded!!
 That *one* flower of all flow'rets the choicest and best?
 The perfection of manhood—for his glory created,
 The crown of the kingdom—when the sabbath was blest?
 In her the Great Ruler proclaimed he should rest.
 He stopped when he made this fair present to man,
 So lovely, so perfect, so fitted for good—
 In her all delight—all *finish* began
 With joy by all nature the new work was viewed—
 God loved her, he blessed her, and with pleasure expressed,
 ALL was good in his eye—when earth's realms he surveyed,

In this beauty of all—from his labor refreshed,
 This symbol of rest for all things he had made.
 Sweet child of innocence—unsuspecting guile;
 Rich ornament—on whom the angels smile—
 Wondrous production—from a wondrous hand!
 Shall she not live—and God's first will command?
 But—*Jesus wept*—he *saw* her turn away,
 And to the giant Angel fall a prey!
 Could he not save or shelter her from harm.
 No; *Justice* bares its rigorous arm—
 Satan rebukes—he mocks—he joys to see
 The dreary waste—triumphs in misery.
 Then—*Jesus wept*—he cried aloud,
 "Lo! here I come to do thy will, oh! God."
 HE stood the captive in this chain of woe;
 He loved the world—and he'd redeem it too—
 Eve's broken heart he soothed,
 Like as a parent towards his child he moved—
 He wooed, he comforted, he cheered her soul;
 She owned his power—he could revenge the whole;
 She felt his love—she leant upon his word:
 Humble and penitent, owned how she'd erred;
 The source of all her crimes *at once*, she said,
 And thus, she cursed *at once* the serpent's head;
 Christ ransom brought—her blest redeemer see—
 (Though once for *MAN* he bowed at Calvary),
 For women he will come TRIUMPHANTLY,
 Now every eye shall see his MAJESTY.
 His dewy locks—his agony is changed—
 The garden sweats—the crown and thorns*
 In heats of terror—furious all are ranged;
 His crowns of conquests his loved head adorns—

* Was put on by *Man's* petition—Now they must petition for his glorious crown.

A kingly diadem—set round with gems,
And all her followers in his love he
claims.

Due *now* the curse Eve won,
Ages *now* their *full time* have run;
Thousands are coming Christ's great
power to show,
Hurling their thunders at this *root* of woe.
Jerusalem—thou mother—bride—thou
church of rest—
In Eve—this living mother comes—the
world is blessed.
Thy husband wept—thy Saviour bore
his pain,
Thy husband, lover, Saviour, smiles
again.

Look up, thou weeping children, bless
the hand,

By whom Eve's riches you may now
command.

Bless Christ who wept in *Eden's lovely
bowers*,

Bless Jesus now who the *first* comforts
pours.

Oh! *Men* bless Jesus, who in drops of
blood,

Drank deep into the cup where your
curse stood.

Bless Jesus *now*—his **NEW COVENANT**
bind,

With heart and hand, and Satan is con-
fined.

ALL IS WONDER.

Therefore, to obey is better than sacrifice : *Obedience BRINGS THE END.*

Outward nature, storms, and thunder,
Calm and sunshine—all's a wonder;
The purposes to which they tend,
Quite past man's mind to comprehend.
To trace God forward, who's the skill?
Unless his Prophets speak his will.
Yet how all Israel stood confounded,
When Jesus' voice so lowly sounded!
This a wonder all refused.
Their *wisdom* 'twas their sense confused.
How Adam stood aghast! to see
God's mighty words of Prophecy.
Obedience thus befits us all,
Watching hour by hour our call;
For duty changes every day,
As we approach eternity.
How *can* we do our Master's will?
Eager we sit and listen—still
Our shepherds never sound the hour,
The time for this delivering power!!
Then to each other we must show
The wonders as *from God* we know.
Every day our talents spending,
Anxious for our Lord's commending,
When he requires his own again,
Try well to pay---if ten---with ten.
We first must own that all's a wonder;
Yet, though wond'rous, all is true.

That heaven and earth were reft
asunder,

By Satan and his artful crew—
This the wond'rous grief—the woe.
But wond'rous now—all comforts* flow!
The *first* grand mystery of God
Was making man in every good;
The *second* wonder, mystery great,
The woman stood--for man's helpmate--
Thirdly, the wonder to redeem;
The promised good, does wond'rous seem.
Then *fourthly*, what a mystery strange,
The Angel should to Mary change
His radiant nature—to descend
In her to make one† promise end!
This the *fifth* wonder, staggering quite,
All hearts were shaken at the sight.
And wond'rous too—our Saviour *died*!!
And thus again all hearts were tried.
The *seventh* great wonder, proves us
now,

Where every heart to Christ must bow.
Satan, the *BEAST*, no more concealed;
By this last wonder man is healed. †
How wond'rous wise—how wond'rous
good—

Our God when he is understood,
These wonders lighten up the soul,
To own how wond'rous is the whole.

* When I send the Comforter, he shall guide you into all Truth.

† The promise to finish the curse for Man.

‡ By the revelation of his power over the unsuspecting innocence of the woman.

OUR MOTHER.

"Jerusalem is the Mother of us all."—Gal. iv. 26.

"But a foolish Man despiseth his Mother"—Prob. xv. 20.

"Go forth, O ye daughters of Zion, and behold king Solomon, with the crown, wherewith HIS MOTHER crowned him, on the day of his espousals, and in the day of the gladness of his heart."—Can. iii. 11.

"As one whom *his Mother* comforteth, so will I comfort you; and ye SHALL be comforted in Jerusalem."—Isa. lxvi. 13.

Oh! how loved the name of Mother,
Cradled there we find our rest.
Heavenly angels now discover,
How HER SPIRIT makes us blest.
Dear to nature is that tie;
Pillowed there from cares we lie;
Every stage of life we tread,
That tender name our joys has fed.
If nature's love so ardent flows,
With purest, best, affection glows,
When it the name of *Mother* knows,
How shall the *soul* her parent greet,
Who comes from heaven with life*
replete!
Mysterious Mother! parent pure!

Obedient Spirit—oh! secure,
The promises *thy hand* hath brought,
The heritage thy heirs have sought.
Parent of *good*—thou bride divine,
Celestial Spirit of the bridegroom shine!
Blest TWO IN ONE, in mind the same,
Thy MARRIAGE BOND our peace shall
claim.
As bound in earth, tis bound in heaven;
Jesus has his spirit given!
He was the FIRST, and he the LAST.
For man and woman who were cast.
Parent of all he stands confessed,
By all† who in him shall be blessed.

WE SHALL NOT ALL SLEEP.

1 Cor. xv.

"For God created Man immortal, and made him to be an image of his own eternity."

---Wisdom ii. 23.

The first great good shall soon return,
And incorruption put her covering on.
Immortal as at first creation stood,
Terrestrial glory shining in Manhood.
Souls shall be quickened, bodies swiftly
be
The living men immortal--changed all
shiningly.
Can any lofty poet pen a line,
To tell the sufferings of the man divine,
When his soul passed to the state of
death,
And dim mortality so seized his breath?
That soul so likened to the form of God,
So fit companion for the heavens he
stood!

Whose body too, so perfect, so upright,
So noble in its form, so Godlike quite.
Can any pen describe the anguish given,
The moment all was to corruption
driven;
The soul no longer, viewing the wide
sphere
Of nature, and of intellectual things
---as clear
As all around us now do openly ap-
pear?
Imprisoned in the dungeons of its clay
Moping its dull mortality away,
As dreary in its *death*--so dreary in its
stay.
The eye to matter all confined,

* Adam called her Eve--(i.e. the Mother of all living!!)--so shall it be in the End, when the sting of the curse is removed.

† The offspring of the Mother of all living.

The tenant soul unwillingly resigned ;
 'Till fetched away its proper world to
 know,
 Leaving mortality to consume below,
 But, to trace back the circuit of the
 range,
 See how all promised good from ills shall
 change ;
 See that the life shall enter at the last,
 And lost shall be remembrance of the
 past.
 No recollection of the fall to those,
 The book of Life shall all their names
 disclose ;

Whose names with heart and hand are
 sealed there,
 'Tis here the resurrection shall appear !
 Dead then shall Satan be to Man,
 Joy to this world was ever God's kind
 plan.
 The EVERLASTING COVENANT shall con-
 vey,
 To darkness and to death, this foe away
 Man SHALL IMMORTAL, and shall blessed
 be,
 With God in his immense eternity.

THE LAST TRUMPETS ARE SOUNDING.

The trumpets sound !
 Obey—
 Know simple types abound
 To-day !
 Or unaware
 Christ will appear,
 Men's wisdom to confound.
 In times of ignorance " God winks ;"
 But now the Bible's open wide,
 He who its living water drinks,
 O'er death, shall conqueror ride !
 Christ's angel's trumpets tell,*
 The dear, the risen God,
 In power and love shall dwell,
 Where once in grief he trod.—
 Blow loud *your* trumpet, sinner, soon
 you'll find,
 Christ the SUFFICIENT Saviour of man-
 kind.
 Blow all your trumpets, 'tis the day
 dawn !! see
 The rising sun brings now the Jubilee.
 Let Cains respond, *their* trumpets echo
 round,
 'Our guilt's too great—this curse on us
 that's found'
 "The rod's too heavy, more than we can
 bear."
 Swiftly repent—and death's caught in
your snare !

Fly now ye ransomed sinners leave
 the foe,
 Your trumpet sound aloud his guilt to
 shew,
 The pit he dug for Cain, himself shall
 know !
 Blow up this trumpet strong, in faith ^{to}
 prove
 The precious pearl, the value of Christ's
 love.
 His purchase of all men—his labor done—
 "The travail of his soul" complete be-
 come ;
 Six days he labored to prove man was
 dead.
 The curse for ever stings the Devil's
 head.
 Rest now appointed both to heaven and
 earth,
 The Revelation of the *second birth*.
 Lay then the trumpets by, no war's
 alarms,
 The harp's delicious notes the Spirit
 charms.
 REST—all harmonious—love casts out all
 fear,
 On this blest day that now is hastening
 here.

CHORUS.

How we wish this day would enter,
 This day to bind our GREAT tormentor,
 Our Maker, then Redeemer, friend,
 Will crown our " beings aim and end"
 WITH PEACE.

* One of Prophecy—the other of Visions.

WHAT IS THE JUDGMENT DAY?

"To know that the end of this world, is the end of Satan's reign in it; therefore, he who puts his hand to *this* plough, and looks back, is not fit for the kingdom of Heaven. With what judgment we *sign* we shall be judged, and with what measure we mete it shall be measured again."---Matt. xii.

Six days of labor's nearly done,
The first of judgment is begun!*
Six days of labor all to prove,
Man has no knowledge of Christ's love.
The woman ordered for man's good,
Created for him, at first she stood;
To prove God's wisdom we obey,
Most gladly greet this judgment day.
Her hand we'll judge has plucked the
fruit,
All knowledge good to us has brought—
In her God's wisdom, love, and truth
To Eve pronounced—is here set forth;
She's labored over every question,
Produced by every man's suggestion;
Proved by the Spirit knowledge grows,
By it the *Tree of Life* man knows.
She's toiled the weary to release,
Lighted all anxious souls towards peace;
She's gone through every type and sha-
dow,
Satan reprov'd, and cast his mad crew.
Made Scripture glorious—*reason*, LAW;
Thus judgment reasonably we draw.
As man with men, so God with us,
She's taught us how to reason thus.

From the first promises in Eden,
Down to this judgment-day we live in.
From her we learn the smallest tittle,
However mean, however little;
Nothing shall fall till good shall come
Into Christ's kingdom, safe at home.
By her we judge how Eve was tried,
How SATAN Jesus crucified!!
By her we learn that mothers now,
In the same cruel spirit go—
By her we see the secrets hid
From angels as from man forbid
To know—till time sped on—
How Satan's head she'd tread upon.
Eve's hand, man judged, so much had
erred,
That madly he the curse referred
Upon his God! for her, God's gift!
Now man must judge how gates she'll
lift, †
And give us entrance soon again,
And prove God's labor not in vain, ‡
The book so clear upon this claim;
The promised good in woman's name;
No more the woman we'll condemn,
With *faith* and judgment sign AMEN.

THE SEVEN GIFTS BY THE SAME SPIRIT.

Rev. i, 7.

Every good and perfect gift,
Is purchased for "the book of life."
Law and Gospel—Jew and Gentile,
Entering here will end all strife.
In the Spirit stands redemption;
Perfect the work, with no exemption.

First we look for Prophecy,
Explaining every mystery. }
The church with light to edify. }
Then for visions, as tis said,
Signs and wonders over-head.
Then we look for open sight,

* First (in the wisdom of God) the woman's judgment was proved alone, for nearly thirty years, during which time her sufferings, condition, and whole history, in all respects coincide with the Bible predictions, and identify her as being the instrument of whom all the Prophets wrote. Then her Prophecies and other Publications were sent out at the beginning of this Century to try the judgment of the whole earth.

† Ps. xxiv.

‡ For creating woman for good.---This is the first judgment-day the second is quite different.

Teaching *how the worlds unite.*
 Then for wisdom's clear discernment,
 In all Prophecy's fulfilment;
 With signs and visions strict agree-
 ment.

This *fourth* gift for MAN to use—
 Taste, handle, touch, without excuse.
 His ear, his eye, his reason weighing.
 These wond'rous gifts—the Lord's con-
 veying

To earth—to make the Gospel join,
 And laws and Prophets be in one.
 Thus step by step he leads us on,
 Reasonably the work is done,*
 Our faith stands stedfast on this shore,
 Landed from the darksome hour;
 When tossed with tempests, we were
 driven

'Gainst rocks of men's conceits were
 riven.

Faith is the fifth—the creatures stay,
 Launching from death to life away.
 Anchoring upon those former gifts,
 His eye with smiling hope he lifts.
 Hope thus secure, thus happy sails,
 With Charity's all steady gales;
 Charity, the noblest, richest crown,

Pre-eminent for GOD ALONE.

Charity believes our God is true,†
 That he will Heavenly visions show,
 Charity believes he will renew
 The heavens, the earth, the sea, the
 sky,

Such is our God of Charity.

Thus will the Church Christ Jesus save
Seven are the gifts its members have

Th' perfection of *his spirit* given,
 Thus earth in love resembling heaven.
 Communion close---the earth and sky,
 Man with angelic company---

The fulness of Charity---God in *his love*
 To the happy "*first works*" all souls he
 will move.

The perfection of Spirit---perfection of
 Gifts;

Our PROTESTANT CHURCH these new
 graces uplifts.

The "*first redeemed*" --- regenerate
 first,

If all *her shepherds* would in God but trust
 Act in all Charity- -from past words
 see

These promised visions, this last Pro-
 phesy. ‡

REGENT'S PARK.

Regent---ruling heir of Glory,
 On your Father's throne to sit,
 When his death clears up the story;
 Israel---gladly welcome it---
Mockers well you've done your part!
Men your fulfilling prophecy!
 Gathering in the wide world's terrors,
 Though think with *fancy* you comply.
 Yet, while fierce hyænas caging,
 Close you perch the wooing dove,
 With the bear and lion raging,
 Your iron fastenings to remove.
 Curious reptiles of deathly nature;
 Waters, too, strange things declare;
 Earth and air combined together,
 Sought of all elements are there;
 Who could guess that Christ appointed,
 Eighteen hundred years ago,

LONDON, the POWER of God's anointed
 His entrance should exhibit so!!
 See what a narrow stream divides,
 The spot where mire and clay contain
 The bounden sacrifice the world derides
 Though FAITH the *Spirit risen* main-
 tains.
 London, oh! the tidings hear them;
 Rulers *now* a council call;||
 Soon the lion, whale, and vulture;
 Lamb and dove wide nature 'll fall,
 And own THE MAN the Lord of all.
 The trees with all your careful planting
 Your hands Isaiah now fulfil!
 Your Alpha Cottages, too, viewing,
 Windows placed to prove the scene;
 Thus the grand work which you're pur-
 suing,

* Come let us reason together, saith the Lord---see Isaiah.

† His word in Prophecy---and that he is his own interpreter.

‡ Explained in the Works of Joanna Southcott.

|| Psalm ii,

Faith watches every plot of green.
High-street, too, and "Warp" you've
placed them.

As the very fact's foretold !
Yet, as in sorrow, oft I paced it,
Nearly thirteen years ago,
Few signs of these things -- who has tra-
ced it,
Silently to move round so ?

Thus your garden's nearly complete,
Nature *chained* at your feet.

Rule, *thou glorious spirit*, rule them,
Let us every cage unbolt---
On the turf to sing and feed them,
The tiger, as the playful colt---
Gently ! I think I see them frisking,
Gamboling, sporting merrily !
Oh ! Regent, haste, the spirit give them,
Drive far away all cruelty.
Dangers defeat---let good things
live.

THE MIDNIGHT HOUR.

How sweet is the silence of night,
That season of nature's repose---
The weary soul laden with care,
In night wraps in slumbers her woes.
Yet should we be warned in the morn,
That a foe waits night's shadows---to
sieze
All our dwellings---our security's torn
Till some friend shall our dangers re-
lease,
Thus prepared our lamps* we will trim.
The midnight will *surely* come on,
We'll fear not these murderers grim,
This midnight shall blazen with scorn.
As we hear his dread footsteps approach,
Our mansions secure from within !
On the *threshold* he *dare* not encroach,
'Tis all barred and bolted to him !
The Bridegroom so strong in his love,
Has entered and fastened the door,
His kindness no terrors can move,
No weapons betray his great power,
His banquet's the guests full reward,
With joy and festivity 'll ring,

'Tis their conquering friend and their
Lord.

His **NEW SONG** they ever shall sing :
No more the *Soul* laden with *care* ;
It's rest in this midnight's secure ;
This midnight so glorious shall be,
The moment our dangers seem near--
The dark midnight tread of this murder-
ous foe.
Only his followers in guilt shall know.
To blackness of darkness twice black-
ened exposed,
When in Christ's glorious **TEMPLE** the
Saint's are enclosed,
So suddenly blazing their lamps shall
shine out ;
The dark schemes of mischief to light-
en without,
Contrasted at once by light so supreme,
All horrors in midnight's thick darkness
must screen.
Bright seraphs in the Bridegroom's TRAIN
ATTEND,
This midnight making of God, man's friend.

**" GOD IS A SPIRIT, AND THEY WHO WORSHIP HIM,
MUST WORSHIP HIM IN SPIRIT AND IN TRUTH."**

There is a **SPIRIT** which our eye sees
not ;
There is a **SPIRIT** ear does seldom hear ;
There is a **SPIRIT** stronger than the
storm,
And swifter than the air with lightning
charged ;
There is a **SPIRIT** passes by the blind,

Speaks loud—but deafness that organ
seals
Which once was *perfect*—to respond by
echoing voice
To th' tender, loving, mandates of this
WORD.
'Tis sure, indeed, this Spirit moves
among

* Gain a store of knowledge.

ALL worlds---directs, controls, and orders.
 Though I can see him not, I KNOW he lives,
 And will believe despite of all
 Men's controversy. Can man reply to earthquakes?
 Can he explain the plague, the famine, or the hail,
 Or any engine of the wrath of God,

For disobedience to this viewless Spirit?
 No. All must own him in his works, his ways;
 To him the ONE IN THREE ALL tell his praise.

Bless ye the the Lord, praise ye the Lord, and exalt his name *together*. The first and the last this Earth's creator and redeemer.

THE POWER OF DARKNESS.

This is the Man that maketh the Earth to tremble.---Ez. xxviii, 2; Is. xiv.

The power is DEATH--like dead we live;
 A candle's light sometimes receive,*
 But, puny such a light to those,
 Who long this power to expose!
 Straight to the presence of the Sun,
 To force their way---The fight's began--
 They'll stop on neither doubt, or fear.
 The PRINCE of DARKNESS may appear }
 Himself to shew his person here!
 They'll rest not while a shade remains,
 Or earth one stroke of death retains.
 They'll chase the powers of darkness
 through
 The lands; each step their OATHS renew.
 Their Saviour's word they march }
 upon,
 The king of darkness they'll unthrone
 From earth; and hell may have its
 own.
 As long as mysteries set us round,
 Nor we the *whole* of Truth have found.

As long as neighbour says to friend,
 "Brother I beg thy aid thou'lt lend."
 Until all creatures know the good,
 Nor need man's pointing to the food,
 They'll stop not till the city's built,
 And needs no sun to lighten it.
 No earthly tongue shall e'er persuade,
 That all past teaching we degrade,
 If we complain of want of light,
 And do not own we walk by sight.
 We'll turn away from lies direct,
 Until we stand with eye erect;
 SEE there's no night to tremble in,
 Or any fear of any SIN.
 Our comprehension of the whole.
 THE WORD's engraven on our soul.†
 Nor grope about a wall to find
 Wise in the Wisdom of MANKIND.
 Then we'll lay by our PRAYER for light,
 The DAY that treadeth *down* the night.

LITTLE SILLY LAMB.

Spring is Coming!

Beauteous days in splendor beaming,
 Springing gay the flow'rets rise;
 Creation new from earth is teaming,
 Nature bursts in sweet surprise.
 Little silly lambkins gambol,
 Frisking, sporting all the day:
 In careless innocence they ramble,
 'Till the sunshine wears away,

Shepherds guard these tender creatures,
 Unconscious they of any snare;
 Simplicity adorns their features,
 On danger's brink *your* hand must care.
 Spread your guardian power around
 them;
 Should they once escape your eye,
 The wolf may surely quick devour them,

* Teachers and preachers.

† "I will write my law upon their hearts."

God's day of labor began with man---And one day became 1000 years, when man became dead, (i.e.) the labor to prove man was dead.

Isa. xliii. 2. ---The travail of Jesus' soul for men has been to bring us to the knowledge of himself, and of his love to us. Then 'will he be satisfied' with the love of mankind; that is, when our eyes are opened to choose the good. *Christ's church* means the church of the first born, which is the persecuted church spoken of, in it comes salvation; the spirit of prophecy is given to this church, to tell us of the END; for the kingdom of Christ must come in by a spiritual visitation.

Eve neither brought the power of evil, or wished it to continue---Did she tempt Cain? It was Satan's power in the whole matter. Eve showed a humble dependance, an hoped-for forgiveness, saying "I have gotten a man of the Lord."

How it is that woman is a wonder in Heaven. (Rev.)---Is easily understood that the plan of redemption was unknown to angels; and the recovery of their free union and intercourse with earth, is a subject of vast interest and importance to them.

"*New wine must be put into new bottles*"---This parable (as most of our Saviour's parables) stands for the END. The minds of us all must be prepared before they can receive the strong wine of the Wisdom of the Spirit in thus manifesting himself and the soul—or of his light too suddenly shining in darkness would produce blindness—and nothing would be retained—so would the present weak temples of our body be incapable of moving under the influence of the new wine; we should act in the eye of the world as being either drunken or mad, and knowledge would thus "be spilled."

This generation shall not pass away until ALL be fulfilled, (i.e.) the generation under the Fall.

The jewels were the Wise Men of the East, the Fishermen, and the Prophets—All acting in the faith of Abram, and in his obedience.

Why the tempter is allowed to work in righteous men, is in perfect wisdom---To show out plainly that it was the Devil did

their hearts ensnare; so that, in the end, his footsteps, especially in good people, must turn back upon his own head; as, like David, one and all will declare his treachery and overpowering influence, when left to contend only in their own strength.

The works of deliverance by the hands of woman, all through the scriptures, stand as types of *the woman treading the moon under her feet.*

What are we waiting for? (See Romans)—The ADOPTION, to wit, the Redemption of our Bodies.

Who can dispute the existence of a Devil, but such as deny man was created in the image of God?---How then, if there were no tempter, came the floods of vice? Such reasoners are like Pharaoh, who said, "who is the Lord, that we should serve him."

Christ's kingdom brought down to men, means, his spirit must be brought down upon man.

Predestination---"Whom he did foreknow, he also called." As the Lord knoweth all hearts, he knoweth whom he calls to be as clay in his hands. He knew the hearts of the Prophets, therefore he called them to be Prophets; he knew the Apostles, &c. &c. In all ages the Lord has acted as a master builder, truly appointing his laborers.

Justification---He also justified those he called, in every thing he commanded them to do. Thus, *calling* and *predestination* is a *justification* of God's mercy to bear with men, and to shew how he tries them, how he invites and threatens before he enters into strict judgment.

"*Twice dead*"---Dead to the knowledge of the Prophets, and the meaning of their words; and again, as equally dead to the knowledge of the Gospel. Our Saviour's being a prophet, and fulfilling all prophecies, prove *him* to be the *Messiah*.

Thus the Jews never can be converted by the Gospel until the End---which will prove the SENT---the Shiloh, to be both Jesus and Messiah.

Heavens vanish away like smoke is a mystery---Many people judge that it will go well with the righteous, and ill with the wicked, until Christ comes to make a final end of the whole. But were

not the Jews sadly afflicted, who thought it right to go on in the steps of their forefathers, even when Christ came to bring them to clearer knowledge. But how did their heavens vanish away like smoke to them! So it will be now to thousands, who go on in what they call gospel righteousness, and want no more knowledge? To these, their heavens will soon become perfect smoke, for light is come in, and the people choose darkness. Where is the creature who can explain the Bible? There is not one.

The table of the Sacrament---Is but like the parable of the tares and wheat, they grow together until the harvest.

If the blood of *Abel* crieth for vengeance against *Cain*, how much greater doth the blood of *Christ* cry for vengeance against the *Devil*, who worked on the hearts of men to crucify him.

The gospel constantly speaks of a further revelation of the knowledge of God, in and through Jesus Christ, than was at his first coming given.

The Revelations in the Bible do not say how the sealing was to be done, or in what manner the new covenant was to be given, therefore warning and direction must be given, and the condescension of God is again necessary.

Who can believe in Christ, who do not believe he will fulfil all his sayings?---Then read for yourselves what his sayings were!

A new song for men to sing---That they shall be redeemed from the fall, in the fulness of Christ.

Now see how all things come together this last day of the six!

How is the woman's prophecy established?---By crowds of human witnesses, and by the truth of every word as far as time has carried it.

"Faith comes by HEARING"---Which I consider to mean, the teaching of God's spirit is given in the uses of human means, where divine authority is distinctly proved: as in the cases of all the Prophets, Apostles, &c. but no right faith can be expected by all sorts of hearing, as we are in danger of mixing among Babel confounders.

The trial of Job was to shame "THE ACCUSER," the Devil---God knew Job's heart; but, it is by the trial of men's faith to show their love to Christ, must be the means of casting Satan down from pleading against man. Thus we must join the hand openly---to the heart secretly, to prove we choose the good---and avow our desired vengeance upon the Root of all Evil.

There must be a redemption of Price and a redemption by Power---the first was paid, but the power remains to come.

The Protestant Church manifesting the first works, will be found to be the True Church at the manifestation of the Spirit.

The first works are possessing the perfection of the Spirit, the regeneration or the first resurrection, which is being in communion with Angelic teachers, and being empowered to overcome death and all manner of evil---thus showing forth the original state of Eden.

There must be a spiritual seed to inherit the millennial kingdom. Zion means where the visitation of the Lord is.

What MUST we be? Protestant Christians in faith, to the fulfilment of Revelation:

Helpless in his jaws they die:

Adam once the Shepherd standing,
His guileless Eve, the lambkin gay;
HE the Creation all commanding,
SUE formed his glory to display.
Oh! pen your flocks, ye shepherds fold
them,
Haply lest the moonlight dancing.
Tempt one foolish, thoughtless lambkin,
Far from shelter sprightly dancing.

* * * * *

Where's our shepherd, our protector,
Adam lost his loveliest gem,
A mightier shepherd must direct her,
Seize the traitor, fast bind him.
Terror, grief, and wonder stuns her,
Six thousand years she bears the woe,
And though man cannot release her,
Heaven 'll avenge her murderous foe.
Why then man will you condemn her?
When careless thus your jewel wore?
SHE cries to Heaven to redeem her—
Unite—and sorrow is no more.
Justice is ready innocence to clear,
Justice *is come*—the head of guilt
is known.
Justice—the cause in woman does
appear,

All Heaven re-echos now the mon-
ster's shown.

Come heavenly marriage, as by God or-
dained,
At first so blissful, now to be regained.
The King and Queen of earth once
taught by light,
Now soon their sons shall walk in equal
sight—
The silly lamb, the coward Satan binds,
So Lion-like become her shepherd finds.
His strength all power, his love all gen-
tleness,
His kingdom peace, his reign all happi-
ness.
Welcome, blest UNION, heaven and
earth in smiles!
Blest name of Jesus who all reconciles.
Her oath she takes. her long lost peace
to claim;
Jesus her oath receives and takes the
same;
Thus bound together, Adam, Jesus is,
Eve in obedience shews the wisdom HIS.
HE one in all the mighty Father see,
Maker, Redeemer, all in TRINITY.
Pray then all creatures for this UNITY,
That heaven and earth may joy right
speedily.

JEHOVAH—NISSI.

Moses called the altar Jehovah Nissi—which means, the Lord is my banner.—Ex. xvii. 15.
Where I will meet you, and speak there unto thee, and there I will meet with the children
of Israel.—Ex. xxix. 42.

Jesus was first seen at the altar—the mercy-seat which is *over* the testimony, “where I will
meet with thee.”—Ex. xxx. 6.

The testimony of Jesus is the Spirit of Prophecy. All is in the Holy Comforter. The ban-
ner is love: therefore, the mercy-seat is the bridegroom coming in the fire of love, and shining
in his glory to set his banner *over* the church which is the bride, praying for his kingdom, and
for full revenge upon her adversary.

Silent—immoveable our risen sun sustains
His long half hour*—to us each year's a
century.

Unfurl thy *banner*—let thy golden censer
smoke.

Jehovah *see* these living† earthly altars
offered up

With heartfelt solemn prayer—that
Holy fire

May swift be kindled—*now* let the smoke
ascend

Unto the golden altar—let the types be
now fulfilled

In substance—we know what follows;
Yet we pray thee come—ah! angel, fill
thy censer

With fire from off these altars, and cast
it on the earth,

Bound in an oath, we know our standard;
Heedless of earthquake, thunder, fire, or
hail,

We'll stiffly stand and see our Lord pre-
vail.

The angel we'll obey,‡ nor him provoke,
While earth is rent, and her foundations
smoke.

Oh! angel in thy hand present our pray-
ers,

Swiftly revenge all evils, fears, and
cares.

“Loosing the last seal under which
doth lie the rich bank and treasury of
wisdom, spirit, and power, which shall
so vigorously carry on the new Jerusalem
building.”

* Rev. viii.

† Ex. xx, 24.

‡ Ex. xxiii. 2.

SHORT EXPLANATIONS.

The Seven Stars. (Rev.)—The seven mysteries of God: 1. Making man; 2. Creating woman; 3. Promise of redemption; 4. The angel appearing to Mary; 5. Christ's birth; 6. Christ's death; 7. The revealing God's will to a woman.

Ark—The first ark preserved in water; the second in blood, which is Christ's in full redemption, when the world is deluged in the blood of fire, famine, pestilence, and the sword.

Woe—The 1st, when the world was drowned; 2nd, at the scattering the Jews; 3rd and last, to fall upon the Devil.

Man is not to be destroyed—It was never the intention of his Maker, it is the powers of darkness. The "man of sin" God will destroy.

"Repented God"—Not that he had made man; but, that he had made him so subject to Satan.

Abram's faith, a strong type of the last day—OUR FAITH is what we judge God; this is the substance-meaning of faith, that God is faithful to fulfil.

Devil—"The man of sin," (i.e.) very man and very devil.

Christ—Very God and very man.

Skin of the Devil left behind---(i.e.) the marks or traces of his former ravages on the earth, such as grave stones, &c.

"It is finished"---The removing the curse man gained in Paradise, by placing the fault upon his Maker, or the power that men and devils had over the body of Christ.

Time, times, and half a time (Dan.)---1000, 2000, 500 years---just 3500 years---the centre of the age purposed for the world before the second resurrection.

Seven Gifts---Gift of prophecy, of visions, spiritual sight, wisdom, faith, hope, charity.

"Lo I come to do thy will, O! God"---What was the will of God when he had created man and woman?

Two Witnesses---Christ in the flesh, and Christ in the spirit, sent in 1792, [the same as] the two candlesticks, one sent to the Jews, the other to the Gentiles.

First woman called mother, bearing Christ in the flesh; the second called bride by *her*, the union is effected and the heirs brought in. ---Rev. xi. 4.

First sacrifice the body of Christ; second, the soul, or spirit slain by unbelief, "there remaineth *no more* sacrifice for sin."

The ELECT ONE, the Holy Ghost---The ELECT ALL who sign to his authority, and for his universal kingdom. Which is to Elect him as God's Elect--chosen one. This is Election--established at the foundation of the world.

Reprobation---The Devil the reprobate one. His adherents in the end the reprobates (i.e.) at the final day of judgment, in the close of the 7000, when, God grant, he stands alone, and all mankind be saved.

The fulness of Gentiles is the redemption of man---For then we come to the fulness of Christ's merit, fulness of happiness, when the deliverer comes out of Zion to turn away ungodliness from Jacob.

"Moon under feet," (i.e.) treading down the light that shines in darkness.

The mighty Counsellor---Comes to clear up God's wisdom in creating *woman* for man's good. The judges and jury are men, the culprit Satan.

On the day of Pentecost the shadow of the spirit was seen in persons of all religions being baptized, but the substance remains for all flesh---neither *then* did women prophesy. (See Acts).

"Though red as scarlet"---In the blood of the crucifixion, shall be as white as wool in the sanctification of redemption.

The end of *this world* is the end of Satan's reign in it. The *field* is the *world*!!

The pearl of great Price is to discover---The purchase of Christ's death. And as the flood of water washed away the race of mankind---so shall his blood wash away the root of all evil--which is in the Devil.

No man can prove the Bible true.

He who believeth shall be saved; but he who believeth not shall be damned---Which is the belief in the full redemption, or to commit the sin against the Holy Ghost in denying his power.