

1819-1822

THE
LIFE & JOURNAL

OF
JOHN WROE,

WITH

Divine Communications Revealed to him,

BEING THE

VISITATION OF THE SPIRIT OF GOD TO WARN MANKIND

THAT THE

DAY OF THE LORD IS AT HAND,

WHEN THE

KINGDOMS OF THIS WORLD WILL BECOME THE KINGDOMS OF
GOD, AND OF HIS CHRIST.

*"Declare ye among the nations, and publish, and set up a standard; publish,
and conceal not" Jeremiah 50:2.*

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OF
JOHN WROE.

I was born in a small village called Bowling, in the parish of Bradford, Yorkshire, September 19th, 1782, and baptized and registered at Bradford church. I was a tender child, much despised and abused by my father, and before I was fit, put to the drudgery in the land, and the best name that my father could afford me was *Tom Bland* (the name of an idiot kept at Bowling workhouse). My brother Joseph, two years younger than myself, was placed by my father as master over me, which I thought very hard, and which caused us often to quarrel and fight.

I went a little to the night and day schools, at one of which, being ill used, my mother would suffer me to go no longer; and although nine or ten years of age at that time, I could do no more than say my letters.

While young I became very deaf, in consequence of being thrown into a pond of water, at a time when it was covered with ice, for offending a young man; and being afraid of my parents knowing, I stript off my clothes, and hung them upon the edge several hours to dry. This deafness was an additional cause of ill usage amongst my relations.

I had also another misfortune: having to serve the masons in the repairs of some houses my father had bought, I was nearly bent double in carrying a window stone to the second floor, and have never been straight since.

About the age of fifteen, my father's brother, John, interfered with him respecting his cruel conduct towards me, and attempted to persuade him to take me into the trade, but he

would not; I left him for a while to reside with my cousin, who wished me to bind myself apprentice to him as a wool-comber; afterwards my father persuaded me to return home, and a form of agreement of partnership was made, but never signed, and he got from me the little money that I saved. I was then about seventeen. My brother Joseph entered into partnership with us, and did the business of riding out, and I continued to do the drudgery. I laboured late and soon, for I was determined to save money.

I still continued very deaf, but fortunately, hearing of the Whitworth doctors, I applied to one of them; he syringed my ears, and I could hear afterwards as well as ever I could in my life.

As well as being a worsted manufacturer, my father was concerned in several coal-pits; he and his partner had a law suit of several years standing, and were cast in all expenses, etc., and to relieve my father from an arrest for so large a sum, greatly disturbed us in our business, and I was then allowed the disagreeable office of borrowing money, which made me wish to be at the drudgery again. I was then about twenty-four years of age.

My brother Joseph got married, and entered into the cotton business, and for a while lived with my father and mother, and by various means got more than four times his share out of the trade; this continued four years.

But I may say the hard usage of my father and brothers is like the conduct of Joseph's brethren towards him on account of his dreams, for the Lord has suffered it that he might bring forth his strange acts.

I will now speak concerning my grandfather; he declared the Lord would raise up a priest of the fruits of his body. And in consequence of this, my father called his younger son, Thomas, after him, and intended to make him a minister, and sent him to different schools till he was twenty years of age, but was prevented from applying to the Archbishop of York for ordination, by the persuasion of the Vicar of Bradford, and his schoolmaster, on account of the badness of his speech. He was

a short time with a doctor; afterwards got married, and entered into business, but not succeeding in that, my father took him to the colliery, and allowed him weekly wages.

I began to think I would learn to read, and went to a school at Bretton, near Wakefield, and agreed with the master for a year, but from various causes did not stay long, and left little better able to read than before, the master declaring I should learn nothing, however long I might stop. This is the end of my going to school.

I again returned to my father, and joined with him in the trade. After which we had a quarrel, in consequence of his selling a large quantity of goods to Joseph and John Sykes, of Leeds, who I said would never pay for them, and so it proved.

I was then determined to begin for myself, and put the books into the hands of a person to settle the accounts betwixt us, and the balance was much in my favour, notwithstanding the great loss just mentioned.

After leaving my father, I was again a short time with my cousin, but hearing the tenant was leaving the farm in Tongstreet, I went without delay and took the place, although other persons were about the house on the same errand at the time.

The next morning my father told me the bills were returned that had been given in the transaction about which we parted, and wished me to go to Liverpool about them, which I did. Whilst there, the tenant brought to my father the letter that he had received from his landlord, for the farm to be delivered up to me, and they arranged it betwixt them for my father to take possession of the land, which he held for three years. I got possession of the house, and bought a little wool, which for some time I used as a bed. Shortly after, a neighbour wished me to take his son apprentice, which I did, and after him several others with premiums, to teach them the combing business. One of these apprentices was the cause of my losing many hundred pounds. He got one to go with him to Wakefield market, and bought from a merchant there a considerable quantity of wool upon credit, of which I was not aware till afterwards. The next time I saw the merchant, he got me to put

my name at the bottom of the bill of parcels, and although he bought wool off him for two years, which he paid for, the first sum had not been paid. He attempted to get into debt with every one, with a design of going to America, but was arrested five times in one week, and the merchant, seeing that he was not likely to be paid, arrested him and me together; I gave bail, and he went to prison and took the benefit of the act. The case came to trial, and what my wife's friends paid, and what I paid myself for law expenses, came to more than £500.

I was five years a housekeeper before I was married, during which time I lost a deal of money, besides what my wife's relations paid for me after marriage. These losses - with those sustained with my father, together with the loss of the balance due to me, and the stock-in-trade when we parted - I know the Lord suffered to come upon me, having another work for me to do.

One Bradford winter fair night, in going from my own house at Adwalton to pay some money, I was attacked by two men, who ill-used me and robbed me of my book containing eighteen guineas. After a great deal of labour and difficulty the men were secured and lodged in York Castle, and clearly identified, and but for the false swearing of an accomplice, would have been found guilty. The above circumstance was a great loss and trouble.

I let my brother Joseph and Peter Firth, his wife's brother, have goods and money to about £70, concerning which my brother made fair promises, but which he never fulfilled. I often threatened to arrest him, but my father told me if I did he would never own me more; and that I had what I should have, but he would rectify all at the last. I can assure my readers that I have suffered much from such like characters, but it was the providence of God to bring about his strange purpose.

In the winter of 1817, on thinking on the conduct of my brother Joseph, and the losses I had sustained by him, I determined to kill him, and for this purpose I procured a pistol, and set off to go to his house: but before I went, I wrote on a piece of paper the following words out of the Psalm 55: "*For it*

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was not an enemy that reproached me, then I could have borne it, neither was it he that hated me that did magnify himself against me, then I would have hid myself from him. But it was thou, a man, mine equal, my guide, and mine acquaintance. The words of his mouth were smoother than butter, but war was in his heart; his words were softer than oil, yet were they drawn swords.” This I intended to have put under his door, and give him time to read it, and then to shoot him through the window, but I gave up my intention. From that time I sought rest, but found none.

I will now relate a little of my changed life, the difference between serving God and serving Lucifer, the devil.

In the later end of the year 1819, which was about two years and a half after, I took a fever, and was greatly afflicted. Dr. Blake, of Bradford, attended me, and Dr. Field, of Tong-street. Blake told my wife that there was no likelihood that I should recover, and advised her to get me to settle my affairs.

Finding I was not likely to recover, I was much concerned about my spiritual welfare, for all my deeds were brought to my view, and I requested the Methodist preachers to come and pray with me, but they refused, although my wife sent to four of them.

She then asked me if she might send to Bradford for the parson; I said, “It is now late, read me a chapter or two, and I will see what I can do myself”, but I found no comfort. Blake attended me every day for three weeks, and for some time every other day, and I was nearly worn to a skeleton. In the course of a few weeks I recovered, but felt the same distress of mind. I wrestled with God nearly day and night for several months, and all my relations had forsaken me on all sides, and all my creditors came upon me. I think I have had six or seven Court of Request summonses in the house at once. I walked up and down my fields, sometimes I took the Bible with me, and sat down under the hedges, and read such easy parts as I could, but still I found no comfort.

In one of my fields I was wrestling with God in prayer: I saw a vision with my eyes open; a woman came unto me who tossed

me up and down in the field. I strove to get hold of her, but got hold of nothing, therefore I knew it was a spirit.*

After this, being laid in my bed, I was struck blind and dumb, and I wanted the Bible, which I gave the people who were in the room with me to understand by motions, and they gave it to me, and I opened it, and put down my finger upon it, at such place as might happen, which they read me: it was Genesis 32: 24-26, *“And Jacob was left alone, and there wrestled a man with him until the breaking of the day; and when he saw that he prevailed not against him, he touched the hollow of his thigh, and the hollow of Jacob's thigh was out of joint as he wrestled with him. And he said, Let me go, for the day breaketh, and he said, I will not let thee go unless thou bless me.”* I then opened the Bible again, and put down my finger on Genesis 32:11. *“Deliver me, I pray thee, from the hand of my brother, from the hand of Esau; for I fear him, lest he will come and smite me, and the mother with the children.”* And this was my terror of my brother Joseph, God having shewed me his ways, I thought he would take the place from the mother and fatherless children, and this was the intent of his heart if I had died.

About two o'clock in the morning (it being the 12th of November, 1819), the sun and the moon appeared to me, after which there appeared a very large piece of glass, and looking through it I saw a very beautiful place, which I entered into; and I saw numbers of persons who were bearing the cross of Christ; and I saw angels ascending and descending; and there came an angel who was my guide. There then appeared a great altar, and I looked up and beheld, as it were, the Son of God; and looking down, I saw both the Father and the Son, and angels standing on both sides playing music; and my guide said to me, “Now thou seest the Father and the Son, and the glory thereof.”

Looking round me, I saw a large number of people, which no man could number; after that the angel, or my guide, said to me, “Thy prayers have been heard, but not accepted; for thou wert

* Some part of this history has been published before in pamphlets, wherein it is said he got hold of the woman by the breast, which was a misrepresentation of the writers.

not like Abraham when he offered up his son Isaac for a sacrifice; thou hast with holden thine heart back from the Lord thy God, but now thou art cleansed - Spirit, return to thy rest." And as sudden as lightning these words struck forcibly upon me: "Though I walk through the valley and shadow of death, I fear no evil, as long as thy rod and thy staff abideth with me."

All the time I was in this situation (which was about twelve hours), I knew what was passing in the room, and what every person was saying, and shook hands with them, expecting that I was immediately to leave the body.

About two days after, on the 14th of November, about ten in the morning, I had a second vision, being struck blind as on the first, and remaining so for the space of seven hours. I was as if I were travelling a long journey, in a lane which I could not recollect, where I beheld a great many beasts and horned cattle, which could not be numbered, one differing from another, looking harmless and down to the ground: they were all of them laid; I turned me round, and beheld one of a very large kind. I thought I walked about a mile among those beasts, until I came to my former place, where my guide said, "I'll tell thee the meaning of these beasts: that large one which thou sawest was the king of beasts." He then took me into a large place, where I saw a great quantity of books put on the edge, with gilt letters which I could not read; and there appeared a large altar full of gilt letters. I begged that I might read that writing, and understand it. There likewise appeared many more of the same form, which I desired to read also; and there appeared another, whose letters were black print, or Old English, and I saw Jeremiah upon the top of it, and an L. At that time I wrote it on the wall with my finger, as I laid in my bed; the people, who were observing me, perceived that I wished to write, and was not able to speak, for my tongue was fast in my mouth as before, and they gave me a board and chalk into my hands, and I wrote Jeremiah 50. My guide turned to me, and said, I will tell thee the meaning of this chapter. (I had never read it, or heard it read, or seen it before this time, to my recollection, but when I came to myself, I could, without looking at the book, repeat nearly every word in it, which indeed I did.) "Thou shalt

set up a standard, conceal not my words, but publish it in the streets; this chapter shall fall upon the land.”* He then took me through a large passage, and I saw a great quantity of soldiers, which I could not number, being so many. I saw kings in chariots and on horseback, with stars on their breasts, and like men armed for battle; and I beheld another large body of men on the contrary side, but not in uniform; the Jews were in front of the armed men, and there came as it were a flash out of the element, and cut off all those men who were in uniform; I saw them and the kings all weltering in their blood, and the blood running down in streams, and my guide said to me, “This day is the battle of the Lord”; and he took me as it were by the hair of my head, and held me over a great city, and I saw a fire kindled in the street, and I saw a large river full of shipping, and there came a wind, and drove the shipping from the city; the fire which was kindled in the street then burned up the whole city; and the angel said to me, “This place shall be a desert for ever.” He then took me back to my former place, and I saw an angel holding a pair of golden scales in his hands, and they put in a large man (but not a king), and weights were put in the contrary end, and he was so heavy that the weights bounced out. And there then appeared another altar with letters in black print as the former, and I saw Isaiah 4, and I wrote on the wall as before: and they observing me, brought me chalk and a board, and I wrote Isaiah 4. And the angel said, “I will tell thee the meaning of this chapter, it is the time when the thousand years

* The fulfilment of this prophecy has plainly commenced; witness the merciless destruction of the English in India, which is the “utmost borders” of this empire; they have there “opened her storehouses”, “and shewn no mercy”. See verses 26 and 42 of this chapter. Delhi, the great military arsenal of that part of India, was entirely plundered, whilst in other parts much treasure, etc., was seized by the mutineers. And another signal instance in which the foreknowledge of the Almighty can be seen, is the fulfilment on this land of verse 36, wherein it is said “they shall dote”, so clearly fulfilled in the mismanagement both of the home government during the Russian war, and of the Indian government in not discovering and providing against the great mutiny before it broke out, in spite of continued warnings from the most experienced men in their service. And we may also see its fulfilment at this present time, in the neglect of the Government to prepare for the war going on in South Africa, although they were plainly warned what to expect.

shall be revealed on the earth, and at that time you shall want no king, every one shall think himself lower than the other. He that shall rule over you shall be him, as ye saw him go. so shall he come unto you.” And there came a gloom over the place, and I returned. In this vision I could not hear as before.

About two weeks after, which was November 29th, at ten o'clock in the morning, I was struck blind, as in the two former visions, and my tongue was quite locked in my mouth as before, and I laid in my bed twelve hours, and at that time I had the following visions shewn to me, which I will here relate. I first saw the beasts which I saw in my second vision, and they looked harmless, bowing down to the earth. The large beast was likewise amongst them. I thought I walked about two miles in the midst of them, until I came to a place where my guide met me, and shewed me a large place, and I saw the same books which I saw in the vision before; and I likewise saw large altar tables similar to those I had seen in my second, with printed letters; I tried to spell them, but could not, neither could I make anything of them; and there was darkness over the place; and there appeared twenty more altar tables in the like form, and I begged of the angel that I might read the writing, and understand it. The angel then said, “Thou shalt read it.” And I saw Luke 19, and read it, and he said, “This is alluding to the time present.” And I then saw Revelation 19, which the angel read and explained to me. He said, “This chapter would be fulfilled before the thousand years of rest took place, which would be very shortly.” He likewise told me many things concerning it, which I cannot relate at present. He then shewed me Revelation 15. “This chapter,” said he, “is alluding to the triumph there will be at the last, when death and hell will deliver up the dead which are in them, and every man shall be judged according to the works done in the body.” I then saw numbers of men, women, and children, stand before the throne, and I saw a person open a book as if he were to judge them, and immediately there came a darkness over the place. I was then taken further, where I saw angels ascending and descending, and I saw the likeness of our Saviour crucified on the cross; and the angel said, “This will be a sign against them (meaning the

wicked), in the day of judgment.” The angels seemed to me to be all moving from one place to another, and they held books in their hands, and turned the print side to me, saying, Canst thou read and understand them? My guide then shewed me Moses and Aaron, and the twelve Patriarchs; and Moses seemed to me to be the highest. I saw numbers more, and they were in companies, and in every company they one shone higher than another, and the angel said, “Thou seest how far one differeth from another in glory, it is according as they spent their lives on the earth.” I had thousands more things shewn in this vision, which I really cannot recollect at present: I saw the throne of God and the glory thereof; it appeared as a place arched with precious stones, which shone with such lustre that my eyes could scarcely behold it; there were numbers of angels on each side of the throne, and there was silence in the place for some time. My guide shewed me the Father and the Son in the midst of it: there then was the sweetest music I ever heard, which lasted for some time. The whole company which were round the throne sung as with one voice. There then was silence in the place again, and I saw a white horse stand before the throne, and four beasts; and the angel said, “He that sitteth on the white horse shall judge the great whore which corrupted the world.” Angels then appeared with golden sickles in their hands, and my guide said to the angels, “Put forth your sickles, and gather the weed from the corn, for the corn is nearly ripe.” And there appeared other angels with sickles in their hands, which shone like silver, and my guide said to them, “Search the corn until there be no weed left”; he then turned to me and said, “Spirit, return to thy body, and be not thou rebellious like that rebellious house, but set up a standard in the open streets, conceal not the things which thou hast heard and seen.” There then came a darkness over the place, and I came to myself. I could not hear anything which was said by any one in the house during the twelve hours I was seeing and hearing what I have here related. I wrote the chapters as I have here mentioned on a board as before.

About two weeks after, which was December the 14th, about ten o'clock in the morning, I was again struck blind, and

remained more like a corpse than a living man for twenty-four hours, when by degrees I came to myself, but remained blind for five days after the twenty-four hours before mentioned. After many things, the angel said to me, "Thou shalt be blind six days, and on the seventh day thy father shall come unto thee, and many people with him; he shall lay his right thumb on thy right eye, and his fourth finger upon thy left eye, as a token that he may remember his former sins and wickedness; and if not, it will be a witness against him in the day of judgment, and thou shalt receive thy sight." The angel then took me to the place where he had been with me in the third vision: he said, "I will now tell thee the meaning of the beasts which thou sawest: they are emblems of two things - The first is touching government and the rich, that they shall be brought low in mind; and the second is alluding to the thousand years of rest, when Satan will be chained down, and his power taken away from tempting man. I will also tell thee the meaning of the books which thou sawest - they contain the sin and wickedness of the world; wherein even the hairs of your heads are all numbered. The angels which thou sawest moving to and fro, descending and ascending, are the spirits of the righteous, which are striving with man against the spirits of the devil. The soldiers which thou sawest, and the kings, etc., are nations which will combine together, that no man may buy or sell but of them, and will become as one. The angels which thou sawest with their sickles gathering the weed out of the corn - the weed are the wicked which will be taken from the righteous; but before that day every one that calleth upon the name of the Lord will be saved; and those were they who stood opposite to the great army, when the flash that thou sawest came out of heaven and destroyed that army; but the others who had called upon the name of the Lord were not hurt, but returned every one to his own land. And the great man thou sawest weighed in the scales, is alluding to a wicked man who dwells on the earth, who will be taken before that time. And when the wicked are all destroyed, then will that righteousness be revealed which thou sawest, and all the crooked places made straight, and the whole earth will become more glorious than what was shewn to thee at that time, and it

will exceed the garden of Eden; and the angels shall descend and ascend, as thou sawest them, and God himself will reign over you.” He then said to me, “Thou shalt return and publish what thou hast seen and heard, and be not thou rebellious like that rebellious house.”

During the six days that I was blind, my wife at one time was reading me a hymn, and when she had read it I desired her to read it over again; but before she had read it I fainted away, and I saw the elements part, and there appeared a large open square, and I saw our Saviour nailed upon the cross, and the tears trickling down his face; and at that time I thought he was weeping for the wicked people upon the earth; there then appeared an angel holding a man by a single hair of his head, and he had a very large sword in his hand, and waved it backwards and forwards; I then saw large scales let down to the earth, and I saw a large bundle put into one end of the scales, I thought that bundle was the sins of the people; and I saw a very large quantity of weights put into the other end, and they put the beam to a balance, and the bundle was so much heavier that the weights bounced out; the scales were then drawn up into heaven. I then saw the man which was holden by the hair of his head by the angel, and he brandished his sword six or seven times as before, they then disappeared.* I afterwards saw Moses and Aaron, and a large number of people with them, accompanied by a number of angels; and I heard such delightful music, which is impossible for me to relate. Some time after there was darkness over the place, and I lost the heavenly sight in a moment. There then appeared something like a lion, and it had its mouth quite open, and great numbers like dogs following it. I was more alarmed with this sight than any I had seen before. I was frightened in such a manner that my wife was alarmed with me.

I was exactly six days blind, and on the seventh my father came as the angel told me, and many people were in my house;

* It looks very much as if Napoleon III fulfilled this, as he “flourished his sword”, that is, went to war so many times, he then disappeared and left no heir.

and my father put his right thumb on my right eye, and his fourth finger on my left, and, to the astonishment of all present, I immediately received my sight. As soon as my father put his thumb and finger on my eyes I fainted away, and for a moment I saw a very glorious scene. As soon as I received my sight, the people who were round about me asked me if I really could see; I took the Bible and read them a chapter, and found I could see with one eye as well as ever I could before, but with the other I could see little or nothing, owing, I believe, to a person having forced it open three days before.

An extract of an account given by Samuel Muff, of White Lane, Wibsey-Bank-Foot.

In the course of the time that John Wroe was in this trance, (ie. the twenty-four hours) reports of it came several times to my house, and that he was not unlikely to die; I went to see him, and he came to himself while I was in the house, but could see nothing; hearing me speak, he made known to me several things which I cannot at present recollect, but I recollect him saying that he was blind, but that he should see afterwards. It was made known to him that he should be six days blind as a sign to the nation, and as he was six days blind, so should the nation be six years blind; but as his eyes were opened at the end of the six days, so should the eyes of the nation be opened at the end of six years. In the course of his six days blindness he wrote me a few lines, desiring me to come at the time his eyes were to be opened - at the end of six days, and sent it by one of my neighbours, who said he saw him write it; and blind as he was, it is the best piece of writing of his that I ever saw in my life (and we were brought up within a quarter of a mile of each other, and were school-boys together, and went to the same school. The master that taught us could never teach him either to read or spell, nor even speak plain, do what he would). I went as desired, and saw his eyes open as he said. After his father had put his thumb and finger on his eyes he seemed to me as if he were dead for a short time, afterwards he came to himself and sat up in the chair, and his eyes opened instantly.

An extract from an account given by Joseph Wroe, of Little Horton, his cousin.

The first time I met with John Wroe after he began to have visions, which was in the street at Bradford, I said to him, "I hear thou hast begun preaching?" He said, "Well, I do not know much about preaching, but I have begun talking, and people may call it what they please." I said to him, "People tell me thou hast had some visions or trances; what hast thou seen?" This I said in a scornful manner. He said, "I have seen a deal too much to tell here", and he seemed shy, and would say no more. Some time after there came a man to my house, and asked me if I had been to see my cousin John, and said, "People say he is blind, and has been so three or four days." On the Sunday following I went to see him, and many people came into the house: he desired me to lead him out at the door, which I did, and we went to the house of Abraham Holmes, a neighbour, the person who wrote his first visions, and who wrote a part of his visions that day; we stopped till it was dark, and I then led him back to his house. When I was about to go home he got hold of my hand, and would not let me go until I had promised that I would go again the next day, for then he was to receive his sight. Accordingly the next day I went; there was a good many people in the house, and one person said to him, "Art thou not afraid thou must never see any more?" He said "No, I have not a doubt about me : I am as firm as a rock that my sight will come at the time." A few minutes before the time he requested that some one would lead him into a private place to pray, and I led him into the parlour and left him. He returned in a short time, and ordered a chair to be set in the middle of the room, that every one might see that would. Then he called his father to come and put his thumb and finger on his eyes, which his father did. He said, "You've done enough, take your hand away." His feet then shot out, and his head and arms fell back, and he fainted away, and seemed to be dead, and his face appeared like that of a dead person; he might be about a minute in that state, then his eyelids began to move, and started open, and he came to himself, and he said, "I can see as well as ever I could." I said to him, "How wast thou before thy sight

came?" And he said, "I got a glance of that glorious place, and that instant my sight came."

An extract from an account given by William Muff, of Little Horton.

On the 26th of December, 1819, I was at the house of John Wroe, with many more, and he told us, "As he had been six days blind, so would the nations be six years (each year being as a thousand years) blind respecting the glorious time that was coming on. And that the six days blindness alluded to three years of plenty, and three years of scarcity": but he said, "The first three years from that date would be plenty, but particularly the third year, for in Bradford, and at all other places, the best beef would be sold at fourpence per pound; and all other things would be equally cheap."*

A letter from William Muff, of Little Horton, Joseph Wroe, of Bowling, and John Tillotson, of Great Horton, near Bradford, 26th of December, 1819.

John Wroe has declared at various times to us, as well as others, in our hearing, that he saw shipping in the sea, and in the rivers, go without sails, contrary to the wind; and they were as they flew - and they were as they had wings on each side, flapping in the water; that he saw carriages in the high roads, with men, women, and children in them; and they went without horses; he even saw them pass by his own house, and he saw them plow and harrow in the fields without horses, and carriages go on railroads without horses, and they went round the mountains, and they were as they flew; and he said, as it was said to him it would surely come to pass in many nations; and as he had seen it spiritual, so would he temporal.

* The first three years from the time that this prophecy was given, ie., 1820, 1821 and 1822, were years of great plenty, and the third year beef and all other provisions were sold at the low prices as mentioned, after which came the three years of scarcity, ie., 1823, 1824 and 1825, which the reader will see pointed out in a subsequent part of this work. The increased distress which followed these six years was also foretold, which will be pointed out in its place.

William Muff, Joseph Wroe, John Tillotson, and others.*

The above prophecies are clearly fulfilled by the railways and steamships, and steam ploughs are also beginning to be introduced in some parts of the kingdom.

One night after I had received my sight, I prayed to the Lord that he would either show me in visions or dreams, what religious sect I was to join. About two o'clock the next morning (not being asleep), I saw upon my bed tester a black board, and there appeared in large gold letters, "A.A. RABBI, RABBI, RABBI!" I awoke my wife, and told her what I had seen; and I thought that Rabbi was a town, and that I was to go to that town to declare what I had seen.

February 1st, 1820, I had another vision, and was struck blind and dumb, as in the former one, and remained so for the space of seven hours, and lay in the same situation I was in, in my former visions. When I was first attacked I was sitting in my chair, and a little time after one of my neighbours, George Hill, came into my house, and my wife desired him to cut my hair and shave me, which he did; and he says I had no more use of my limbs at that time than a dead man. He and others afterwards put me to bed. The first appearance which I had in this vision was a very beautiful place, which was on the face of the earth. In this place I saw a well dressed gentleman, who said unto me, "All this place I will give thee, and make thee my head, if thou wilt obey me; thou shalt neither want for gold nor silver, houses nor land, if thou wilt be directed by me." I then thought he was the devil, and that I would guard against him. I was so terrified that I was not able to speak to him, and the persons who were about me at that time, say that I trembled in such a manner, with the tears running down my face, that they were exceedingly shocked at me; and they say I then sweat very much. I thought in my own mind I was in a great strait, and could not get away from him. Whilst I was musing in this manner what to do, there appeared to me the same angel who was with me in my former visions, and took me into another

* The above prophecies are clearly fulfilled by the railways, steamships, steam ploughs, etc.

kingdom, and told me it was Spain. I saw thousands and tens of thousands of people gathered together, one against another, both in uniform and not in uniform; and I saw large bodies of the people, some falling by the sword and other weapons. I saw a king in the midst of a large body of people, and saw his head struck off. The cries and shouts I heard at that time exceeded all I had ever witnessed.*

After this, the angel took me over the sea into another large kingdom, where I saw a very great quantity of cattle, which appeared to me as if they had been travelling, and it struck forcibly upon me, that these were all the animals in the world; amongst them was a large beast like unto an ox. I saw him leap up and run forcibly at a lamb, and the lamb fled from him; after that the ox advanced again, and they met head to head, and the lamb pushed the ox quite over his back, and he bellowed out and died. The cry of the ox was very loud and awful. My guide turned to me and said, "As the lamb has overcome the ox, so shall the lamb overcome at the last." And I saw all the cattle lie down together, and agreeable one with another; and the lion chewed his cud like unto the lamb. My guide then took me into another kingdom, which was not made known unto me, where I saw three trees grow up, which blossomed and came to perfection, with all manner of fruits, which remained on the trees. After these, three other trees sprung up by the side of them, and blossomed, and the blossoms withered, and the bark peeled off, and the trees were plucked up by the roots. My guide said unto me, "I will tell thee the meaning of these six trees: they are a resemblance of four things, the wicked and the righteous. The wicked shall be taken off from the face of the earth; and the other three trees which thou sawest, with the fruit remaining upon them, are the righteous which shall remain and inherit this earth; and they are likewise alluding to three years

* In fulfilment of this, witness the sanguinary war in Spain, in 1823, and in after years by the protracted internal broils occasioned by the revolution, headed by Don Carlos, the previous king's brother, and in the frequent recurrence of insurrections and disturbances to this present time. To which may now be added Spain's disastrous war with the United States, and the total destruction of her navy.

of plenty throughout the whole earth; and the three trees which thou sawest not come to perfection, are three kingdoms which will not come to perfection: * and as thou trembled, so shall the people tremble; and as thou sweat, so shall the people sweat with fervent heat this summer. ^Σ

June 20th, 1820, I intended to go to Huddersfield, but it seemed likely to be a wet day, and my wife persuaded me not to go, as I had poor health. I went up into the chamber to undress myself; when undressed I was struck blind, with my eyes open, and I tried to find the bed. My wife heard me cry out several times, "Oh dear, Oh dear!" She came up stairs and got me to the bed-side. I tried to put my clothes on, but finding I could not, I persuaded her to leave me a little; this was about nine o'clock in the morning. I fainted away, and numbers of people came to see me; amongst the rest were two doctors, who examined me, but could not ascertain what my disorder was, as they called it. I lay as one dying until nine o'clock the next night, which was thirty-six hours. When I came to myself the people in the house asked me if I knew how long I had been, I told them from morning to night, they told me I had lost a day and a night in this vision. I was taken to a place which my guide told me was Spain. I was afterwards taken to another place, and was informed it was Paris, in France, where I saw great disturbances, and soldiers killing the inhabitants; indeed the people of France appeared to be all at variance one with another. ^μ

* The kingdom of Hungary revolted against Austria in 1848, but by the help of Russia was subdued. The people of Rome in the same year expelled the Pope, and made a government of their own, but were overcome, and the Republic of France was turned by Louis Napoleon into a despotism, and thus came not to perfection. Though perhaps the third kingdom may be Ireland, which has hitherto failed to become an independent kingdom.

^Σ The heat was so great in the summer of the year 1820, that great numbers of cattle dropped down dead.

^μ Which vision was fully verified in April, 1834, by the riots at Paris and Lyons, which were productive of great slaughter to both parties; and since then by the fights in 1848, and by the massacre of the inhabitants in the former place by order of Louis Napoleon, on December 4th, 1851. Also by the Communal excesses in Paris after the war with Germany.

Afterwards I was carried by the angel into England, where I saw large bodies of clergymen gathered together, they disputed about their Bible until they threw it in one another's faces; this I saw in different parts of England, but chiefly in London.* The angel said to me, "These are the times that Daniel the prophet spoke of, but this which I have spoken to thee shall be sealed up to some for a short time, until the Scriptures be fulfilled. And Satan will enter into families as he entered into kings, that the Scriptures might be fulfilled; and as thou sawest fathers and sons against each other, so will counties be divided in sending their members to parliament; and as they are against each other, so will the city be divided about something of great importance. I have something more to say, but will not make it known at this time."

The first and the last which I saw in this vision was a beautiful woman, who seemed to be full of sorrow and trouble, like as if she were weeping about something particular; the angel said to me, "This woman shall not come to any harm, for he who has brought her here will defend her from all her enemies; he has brought her here to work a good work for the end, for the time of your redemption is at hand." I thought the angel took me to the farthest part of the east, where I saw thousands of angels in the clouds, and a person like unto the Son of God. The angels reached nearly to the south in the air, I saw them descending through the clouds to the earth, which was a very beautiful sight to some, and shocking to others; some were rejoicing and others weeping.

The angel said, "Spirit, return to thy rest and declare a part of what thou hast seen, and a part keep back until I further acquaint thee." I then came to myself.

* The papers in 1856-57 contained accounts of the noisy disputes between persons preaching at the obelisk, in Blackfriars Road, and they have become quite a nuisance to the neighbourhood. And latterly it has been fulfilled by the disturbances about Ritualistic observances by clergymen in the Church of England.

Thus far has been published to the world before, and I am now ordered to make known what I was commanded to keep back.

The angel declared unto me, “When thy spirit shall return to thy body, thou shalt set up a standard in the open streets, with thy hat upon thy head, for three years; and thou shalt not be afraid of man, neither of devils, but thou shalt stand boldly before the people. And when thy three years are up, travelling in England, thou shalt go unto the Lord’s people Israel, and thou shalt sign with them to the laws and statutes which the Lord gave unto Moses upon Mount Horeb.* Thou understandest but little to what thou shalt understand. But the Lord will send me to prepare thy way in the hearts of the people, for those which are thine enemies belong unto the vine. And thou shalt go forth into all nations, and kingdoms, and states, and declare the last covenant that shall be made with man;^Σ for thou shalt be found an instrument in the hands of the God of Israel; and thou shalt stand with a rod in thine hand before kings and princes. And the God of Israel shall graft both houses together, and they shall become one rod, and there shall be one king over them all. Now, spirit, return to thy body, and declare what thou hast heard and seen, and be not afraid of man.”

After I began to have these visions, I sold all things which I had belonging to the manufactory, and was determined to follow no more trade; for I found the man who laboured for his bread was the happiest. And I went to J_____ R_____, a young man who had been apprentice with me, and desired him to employ me in wool-combing, which he did.

After I began to have visions, it was made known to me that the people who believed Joanna Southcott to be the woman spoken of in Revelation 12 were right, for I had the woman transfigured before me with the child in her left arm, in the open firmament in the day time, and I saw this sight as plainly as ever

* See Malachi 4:4.

^Σ Since this prophecy John Wroe has travelled and preached in many nations and kingdoms.

I saw anything in my life, yet I did not join them then, for I thought it was the Jews whom I was to join.

But there was yet no rest for me neither day nor night. In the former part of the year 1820, I was commanded to go to London, and to Liverpool, to the Jews; and I had the synagogue at Liverpool transfigured before me, both inside and out. I had no money, and I set off without anything but what covered my nakedness (it is about seventy miles from Bradford to Liverpool), and I went to Huddersfield, which is about ten miles, where I was in company with three Methodist preachers, who asked me many questions, and the Lord enabled me to answer them, and they relieved me. I then walked to Manchester, about twenty-five miles from Huddersfield, and I asked a boy in the street if he knew where I could get lodgings, for I had but sixpence in my pocket. He took me to a house, and the master understanding where I came from, asked me if I knew a man of the name of John Wroe, and I said "Yes". He said, "What sort of a man is he?" I said, "Some men give him a very indifferent character, but time proveth all things." And he looked very earnestly at me, and asked me if I was the man? I said, "I believed I was." And they said I should be welcome there while I stopped, without paying anything. The next day a man of the name of Morrison came to me, and told me of some visions which he had seen with his eyes open in the element - two swords, and a serpent which twisted every way.

In the evening I went to a watchmaker's shop on Shude-hill, where were two Jews; and I told them that the God of Israel had told me to travel three years, and to tell them that he would set his hand the second time to the covenant which he made with Abraham, and he would cause those which were joined amongst the Gentiles to come and join them. I said do not your Scriptures say, "Ye shall suck the milk of the Gentiles?" What is the milk? And they said, "The Word". And they made sport of me, and said they would circumcise me, but one gentleman who lived about a mile out of the town, said if I would go with him his house should be free for me, but I told him I would stop at the house which I had been at. I told him I was going to Liverpool, to the synagogue, and that I had had the synagogue

transfigured before me, and I was to be there when they ate the passover; and they asked me if I had ever been there, and I said "No", but I gave them a description of it, and they said I had been there many a time, and seen it; and I said "Nay, never; I have never seen it with my eyes." This strengthened me very much. The Jew who asked me to go to his house gave me a shilling, and I came away; and the friends of the man of the house where I lodged gave me five shillings; and I took the boat for Runcorn, and at Runcorn took the packet, and I stood up in the midst of the packet and declared the words which the Lord had given me, and many of the people marvelled.

It was evening when we got to Liverpool, and I went to an inn, and there was a gentleman there who asked me to go with him to his house to stop all night, but having but little money I was afraid. After he was gone I was told he was a church minister, and he was a very good man, then I was sorry that I had refused to go with him.

The next morning I went to the house of the Rabbi of the Jews; they told me I might come again about three o'clock in the afternoon. I then went into a watchmaker's shop, belonging to one of the Jews, and after a little discourse they took me into a back room, and gave me a glass of rum and water, and presently the room was filled with Jews. I stopped with them four days, and what the angel had declared unto me I saw fulfilled. On the Saturday night I went into the synagogue, and the Rabbi and I had a strong debate, for he had deceived me several times by denying being in the house when he was. I then returned home; I had only sixpence, and I walked to a place near Manchester, where I stopped all night, and the next day I fell in company with a man on the road who relieved me, and I returned to my work of wool-combing.

One morning, about two months after this, myself and wife being in bed, and the door of the room shut, we saw it open of its own accord, against the bed-side, and a great rushing as of a wind went on the passage, and after that a voice called, "Go thou to the Jews at London, and declare my words which I shall give thee." My wife got up, and found the door shut as she had

left it, and was greatly alarmed: I had also a message to the Queen. After this I had no rest till I set off; but before I went I was commanded to go to a small wood, a little distance from my house, and get a palm stick, which was to be the first which I cast my eyes on. Having made this known to Abraham Holmes, the man who wrote my first visions, he asked me if he might go with me to help me to choose it, to which I consented, and he went with me: as soon as we got to the place, I saw a palm stick in the fence, and I said, "This is the stick", Abraham Holmes said it was too ugly, he thought he could find a handsomer than that, he would have a handsomer than that, or none; and we found another but did not agree to get it. Abraham Holmes went a little further, and said here are three at one root, and I cut one down, and we returned; afterwards the Spirit said to me that I ought to have got the first; "For I am not a respecter of persons, if thou be a respecter of sticks." A few days after this I had a vision, which lasted about two hours, in which I appeared as one dead; I was ordered to go to the place where I got my stick, and be there about seven o'clock; I went and sat down under the same tree; I sat nearly an hour, and neither saw nor heard anything, and I thought I had stopped long enough, and I rose up to go home; then I heard a noise as though there were several waggons running on a rail road, laden with iron bars, I thought the noise came from Wibsey-Low-Moor Foundry, but to my thinking the noise came nearer and nearer, till it seemed to be over my head, and continued for nearly the space of an hour, at the same time all seemed to be on fire, and I wondered afterwards that all the trees were not consumed. I set off to go home, the sight and noise continuing, and leaping off the top of a fence which I had to pass over, I was as though I leapt into thick darkness, and I had my way to find home. The day following I was struck as one dead, and continued so about four hours, and I was commanded to go to the place where I was the night before, and to be there about the time I left. Abraham Holmes came to my house, and I told him of it, and also what had been made known to me the day before, and he asked me if I had any objections to him going with me, and I consented for him to go, so he desired me to go over to his

house about eight o'clock, and he would go with me; and I went to his house about the time, and there was one of his brothers there, and he (Abraham Holmes) appeared rather afraid, and I did not say anything to him about it; when it was about half-past eight, I said it was time for me to go, but he did not go. I got upon the same fence which I did the night before, and leaped off to the other side, and I was as some one had struck my heels up, and I fell into the beck bottom, and the House of Lords appeared to me, and I saw the Queen, and they were trying her, and I saw people going with letters backward and forward, and I saw them take the letters out of their pockets and deliver them, and they read them in the place, and I could hear every word they said, even if they whispered. When I came to myself it rained very fast, I never saw it rain faster, and I got home about eleven o'clock,

At the time I set off to London, one shilling was all the money we had in the house (though I had to go about two hundred miles), my wife wished me to take it with me, but I did not like, and setting off she followed me, and I refused several times, but at last I took it. I also called upon a person in Bradford, who sold a few of my books of visions, and got a few pence there. I sent a small portmanteau containing a little linen, to my wife's brother's in Bradford, to go by the waggon to Manchester. When I got to Manchester I went to the waggon-warehouse, but my portmanteau was not come, for they meant to have kept it to stop me from going; and I went to some of the Jews, and they wrote for it, and then it came by the coach free. And the Jews paid my coach-fare to London, and I arrived at the Swan with Two Necks, in Lad-lane, and there were many gentlemen there, and I told them I was going to the Queen, and some of them said it was impossible for such a person as me to get admittance to her, it was foolishness to think any such like thing.

I lodged at a public house opposite; in the morning my stick was gone; I put it under the bolster when I went to bed, and I saw (in vision) the landlord come and take it, and when I came down in the morning I challenged him with it, but he denied it. It was afterwards made known to me that that stick would be

returned to me again, and that if I had got the right one, miracles would have been done by it. I went to the House of Lords, the Queen was then in, I waited till she came out, and had most of the day to wait, and it rained very hard; she came out about four o'clock in the afternoon, and went to her residence, the house of Lady Anne Hamilton, and on each side of the steps leading into Lady Anne Hamilton's house were Bow-street officers, and the people pressed hard, and the officers struck at them with their staves: the Queen put her head out of the window of her carriage, and reproved the officers several times, then they let the people do as they would, and they made way for her. When she got up the steps she turned herself about to make obeisance to the persons who had attended her, and the people gave a great shout.

I was in London two days before I delivered my message, and I felt so cast down in my mind that I thought it was impossible for me to do it, and I thought I would return home without, but on the third day, the Queen having returned from the House of Lords, and going up the steps into the house of Lady Anne Hamilton, the Spirit of the Lord fell upon me, and I felt as though I could have walked over the heads of the people, and I followed her up the steps, and there was a passage which seemed to be about twelve yards long and six wide, and another passage about the same size crossed it, and I said unto her, "I have a message unto thee, O Queen", she said "Unto me?" (throwing back her veil), and I said, "Aye." And she walked aside into one of the passages, and I followed her, and I gave her a letter, and a copy of each of the books of visions, and she turned as pale as the whited wall, and trembled like an aspen leaf. She was clothed in black. Then I came away, and no one spoke to me, but two men wearing mustachios attempted to seize me as I came out, but missed me. The words in the letter were, "If she would obey the words of the Lord, the Lord would deliver her." This was on the 30th day of August, 1820.

Three halfpence was then all the money I had to take me home; I then went to the river and inquired for a vessel going to Hull, and found one; the Captain's name was William Dunhill, of Selby, and I asked him if he could take me. He said the

cabin was but a very small one, but if I would bear with their inconveniences he would take me. I said I would, but I had no money, at which he hesitated a little, and then asked me to go down into the cabin, and he asked me many questions, and he agreed to take me. We sailed to Sheerness, and then I found them out that they were not going for Hull, and I told the Captain he had deceived me, but there was one he could not deceive. He smiled, and told me I should not want for anything (he went to Maidstone to load with fuller's earth); I told him that for the lie he had told me he would not be able to get to Hull as soon as he expected, neither was he, for we were fourteen or fifteen days on this voyage, during which time I had the steerage of the vessel given to me, and I never wrought harder in my life. At one place which we put into from the roughness of the weather, the Captain asked me to go on shore, which I did, and we went to an inn, and there were two women there of bad character, and the Captain gave a signal to one of them to come and sit on my knee, but I pushed her away, and said, "Satan, I defy thee!" and she burst into tears. I then left the inn, and went on board. The Captain brought one of the women with him, and he said to the mate, "I would sleep with her but for this prophet, for he has always his eyes upon me." This the mate told me, and I shook my head at the Captain, and said, "This is the way to hell", but he put all off with a smile.

When we got near Hull, having cast anchor, the Captain sent two men with a small boat with me to the Selby packet, and gave me a shilling to pay my passage; and he gave me a letter for his father and mother at Selby, for them to give me my supper and lodging that night, and my breakfast next morning, and a shilling; but there was a Scotchman in the Selby packet, who came from Bradford, who asked me many questions, and took me to an inn, and paid for my supper and lodgings, and my breakfast in the morning, and I walked to Leeds, which is about twenty miles. At Leeds I got into conversation with a Methodist, who asked me if I knew John Wroe, of Bradford; I told him I was the man: he took me to his house to dine with him, and many Methodists came to the house, and they asked me to go to prayer with them, which I did, and they gave me

five shillings. When I got home there was Abraham Holmes' wife at my house, and I took out the five shillings to let them see that the Lord had not returned me empty.

On the 8th of August, 1820, George Turner was at Bradford (the man whom the Lord had placed as his standard to lead and direct his children after the death of Joanna Southcott), and John Wroe went to see him, and spoke with him, but as there was a command that the Lord's children should receive no visitation to be led and directed by but his (George Turner's), he judged it wrong for John to speak of his, and said he ought not to do it in the presence of the believers, and said he would not hear him. John said he did not want the believers to receive his visions, for he knew that they were not for them, but for the world.

George Turner then left the room, but afterwards returned and shook hands with John in a friendly manner.

John relates that as he was going home, it was revealed to him that George Turner was not the man that would lead the people till the kingdom was established, for he would die before the time, and that the believers had made more of him than they ought to have done. But it was not made known to him that he himself was the man. This he told to his cousin, Joseph Wroe, of Little Horton, about the same time. The believers were at that time expecting Shiloh to appear, and to go round the country with him: it was expected that Shiloh would appear on the 14th of October, that year.

One Wednesday night in September, John Wroe went to the meeting of the believers, in Bradford, and when they concluded he asked them to let him speak a few words amongst them, which, after being opposed by some of them, it was granted, and he said, "Friends, you are looking for great things, and you are looking for Shiloh to appear, and be amongst you on such a day, but I will tell you he will not appear at that time, and many of the believers will fall off. It is not one or two in a body that will fall, but whole bodies will fall; not that I am doubting George Turner's visitation, and as a testimony of it I'll give my name amongst you", which he did. He continued from that time

as one of them. George Turner died in the September following. Joseph Wroe, Samuel Muff, and William Muff before mentioned, will bear testimony to the truth of the above.

In the spring of 1820, it was revealed to me that Joseph Appleby, of Farnley Mills, my wife's brother, was going to die, and I was commanded to tell my wife to go and tell him of it; she went, and found him ill, confined to his bed, and her mother was there, and she told her mother her errand, but her mother would not let her go into the room to tell him, lest he should be frightened. He recovered at that time, but some time after he was at Brimley feast, and some of the company having knowledge of the above circumstance, began to speak of it, and laughed, and called John Wroe a false prophet, but he (Joseph Appleby) reproved them, and he was again seized with illness while at dinner, and he took his horse and rode home, and died the same night. Joseph Wroe, witness to this prophecy and its fulfilment.

In the winter of 1821, one Saturday in the afternoon when John Wroe took his work in, being in the employment of his cousin, John Wroe, of Bradford, combing wool; his cousin's son, William, who was taking in the work, would not take his in, in turn, but kept him to the last, and John disputed with him and the foreman, and they abused him with words, and told him he should have no more work; and his cousin's son told him to get away, for he was fitter to preach for his living than to work for it.

John then desired the young man to pay him his wages, that he might go home, but the young man said he would give him no wages till he fetched his combs. John went home, and on Monday morning went in with the combs, and they began to abuse him in the same manner, and there were several work-people in the warehouse at the time; and at that moment John was struck as he had been before, for an instant, in a vision, and he fell against a sheet of wool, and when he came to himself he spoke to all the people in the warehouse in the following manner: "Take notice of this young man (his cousin's son) he will never either take any more work in, or pay any more

wages." The young man began to be ill immediately after, and continued for about nine months, and then died, and he never took any more work in from the day that the words were spoken to him. Many are witnesses to the truth of this.

It was also made known to John that the foreman, who joined with the young man in the abuse, would also die shortly (which he told to Joseph Wroe), and he died about a year after the young man; but before he died he became so offensive that no one could bear near him. From Joseph Wroe and William Muff.

One night (in 1820 or 1821), being awake, I heard a noise like dry corn falling upon the floor, and I also felt it fall upon the bed, and my wife heard and felt the same; this was some time before reaping time. Nearly at the time my corn should have been reaped, there came a very strong wind one night, by which much of my corn was blown off, and lost upon the ground.

In the year 1822, when my corn was just above ground, it was shewn to me fully grown, and upon each stalk three ears. When it was grown up it was really so, there were three ears on each stalk, and it was a threefold crop.

For curiosity, ears of this corn were taken into different parts of the kingdom, and part of it was kept for some time by the committee of our friends, at Bradford, in the committee-room.

From the many losses which I had had in trade, and what I had lost by my brother and others, I was much in debt; but the corn which I sold that year, it being such an unusually good crop, enabled me to pay most of my debts. The same kind of seed had been sown by my father many years past, but he had never any crop like this, neither have I had any like it since. Several people who took ears of it sowed it in their grounds the year after, but it only came up one ear on a stalk as other wheat.

On the 14th of August, 1822, about eight o'clock in the morning, being sat in my house talking with three men, not believers, I heard a voice several times, and I looked at them to see if they noticed, and I asked them if they heard anything;

they said they did. One of them was hanging his frock over the fender, and he said the voice came out of the second bar of the fire grate, and they looked earnestly at each other, and seemed to be alarmed; and I said, This voice is not come for my sake, but for yours. And the voice ceased, and began again three separate times, saying, "Go! go! go to my people Israel, and speak the words that I command thee to deliver unto them." The voice continued to speak for about a quarter of an hour, and then turned into heavenly music, which seemed so loud that it might be heard a great distance from the house.

The names of the three men who were in the house and heard the voice are John Hill, Robert Fox, and Samuel Binns. And since that time there were two men at my house, and they seemed quite alarmed, and they said they thought it thundered, and the groundwork of the house, and even the very glasses in the cupboard shook. And I asked them where the voice came from, one said, "Out of the fire", the other said, "Out of the chimney." And I said, This voice is not come for my sake, but for your sake, to bear witness another day. And I said, Go to Bradford with good tidings! And the Almighty has spoken to me at different times in the presence of different persons.

Now the three years drew near to an end, during which time I had no rest neither day nor night, only when I was on the Lord's errand. I thought well might the world say, "The spiritual man is mad; and the Prophet is a fool"; for before the Spirit of God fell upon me I thought these things were foolish; but if you had heard and seen what I have, you would pass by the shadows of this world, and look for the new one.

I often wondered who the Lord's children were that he would gather me to; the voice cried in my hearing, "Ephraim the first, and Manasseh the second, which shall become one church, and God shall reign over them."

But I tell you, you that have not passed the shadows of this world, you cannot enter into this house, for it is the house of God's throne.

A vision, etc., of John Wroe, in our meeting at Bradford, about eight o'clock in the evening of Sunday, August 25th, 1822, in which reference is made to the following circumstance.

One Saturday morning a little time since, Abraham Holmes said to one of Dr. Field's sons, that his father had stolen his old horse, and he would send him (Dr. Field) out of the country, if his arm abode on his body; and on Sunday morning I was at his (Holmes') house, and he said to me, John, I have got further intelligence concerning my horse, I have a witness that Dr. Field stole or conveyed it away, and if I live I will have him taken with a warrant to-morrow. A person came and said, "There is your blind horse up the lane." I desired him to fetch it and let all drop; he then wished uncommon wishes that he would send him out of the country. I said to him, "Abraham, if you do take out a warrant against him I shall certainly appear against you."

On the Monday he went and took out the warrant, and on Tuesday morning it was executed. Dr. Field and me not being intimate, I did not interfere till they were gone, then I told my wife I could like to follow; she said, "If you do we shall never get paid for carting the bricks", and so I found it; and she pressed hard upon me not to go, but I had no more rest than if I had been in a fire, so I followed. Holmes being examined, said that Field had stolen or conveyed his horse away, and that he had never seen it since; and his witness said that he had seen him steal the horse out of the highway, about five o'clock in the morning, and the Magistrate said, "Now you are upon your oath; you are sure of it", and he said, "Yes", and I fixed my eyes upon him, and he trembled, and his knees tottered, and he began to look very fierce on me, and asked me if I could preach any; he then asked the Magistrate what I had to do with it. The prisoner's son being examined, could not tell the time in the morning, and Holmes said let me examine him, and he got the advantage over him. Then the Magistrate was going to commit the prisoner to York Castle, to take his trial, when I said, "Mr. Stocks, will you hear me?" The prosecutor said, "What must we hear thee for?" The Magistrate said, "Sit you down, Mr. Holmes, till I have examined him." I said, "He told me the

prisoner's son had stolen his horse, and said that he would send him out of the country if his arm abode on his body. I happened to be at his house on Sunday morning, and his witness came in and said, "There is your horse up the lane, above the house"; and I wished him to fetch it, but he charged all his work-people at their peril, if they fetched it; and you know, Mr. Stocks, that he has sworn that he never saw the horse since, and we all saw it out of the window, and it was within a hundred yards of his house this morning." The Magistrate said, "How happened you to come here?" And I said, "I lived between the bark and the tree, for Field and me have had no conversation these two years. I live between the prosecutor and the prisoner, and I knew that the prosecutor and his witness were going to swear falsely, and I have already proved it."

Then the Magistrate said, "Now, Mr. Holmes, you see he has convicted you by words out of your own mouth; what have you to say?" He answered, "I will turn it into a peace-warrant." Then the Magistrate got hold of the seal and tore it off; then there was such clapping of hands and stamping of feet that the place rung.

The vision, etc. He sat leaning against the wall, and for some time before the conclusion of the service appeared to be dead; in this state he continued till a little after the service was concluded, when he came to himself, and he said he had received a communication which would go to the ends of the earth. I was struck with a vision, and I saw the same angel who had attended me before, and he said unto me, "Thou shalt declare the parable of the old horse," and he said, "So sure as God delivered the prisoner from the prosecutor, so sure shall God put his Spirit upon thee to deliver his people; and he will set thee as a stumbling block before this people where the serpent has sown his seed, and he will send thee forth into various places to try their faith."

Only two persons then believed, and the body in general opposed him greatly, so that he had not liberty to speak in their meetings to the body of friends, but in a short time after five of the committee believed, which being the major part of them, he

had then liberty to speak in their meetings. Witness, William Muff.

After this he said that any one who was not satisfied in mind concerning his visitation, might ask a sign, they might ask for three nights in prayer, for anything they might have upon their mind.

Dennis Jardeen had a daughter about the age of fourteen, far gone in a decline, and he asked of the Lord in prayer for three nights, that if John Wroe's visitation was from the Lord, his daughter might be restored to health. The first and second mornings she was something better, and the third morning she was quite restored, and continued in good health for about two years after, when her father gave up his faith, and shortly after she was taken ill and died. Witness, William Muff.

On the 1st of September, 1822, about two o'clock in the morning, I was sat in my chair by the fire, in the kitchen (being from affliction of body often obliged to sit up in the night time), I was leaning on my arm on the table, but was not asleep; looking up, I saw a boy of high stature, and he shone with such lustre that I could scarce look upon him; and he laid his right hand on my left thigh; and the room seemed to be much enlarged, and shone with exceeding lustre, so that I could scarce look upon it. He then disappeared, and it was made known unto me that it, was Shiloh our King.

This was to me a most glorious sight, and was attended with such a strength of divine power, working in holy love, joy, and sweetness, that for days after I scarcely knew whether I was in the body or out, and I felt as though nothing on earth could be the least obstacle to me in obeying the commands which the Lord had given me, to go forth in his work.

The week after he appeared to me again, in the full shape as before, but surrounded by a body of mist, and he spoke several words to me in a language unknown, and the angel said, "It shall be made known."

On the 8th of September, 1822, John Wroe, and some others of our friends, went to pray with Martha Muff, the wife of

Samuel Muff, of Wibsey-Bank-Foot, who had been much afflicted in body for about ten years past, and she had not enjoyed one day of health during the whole time, and had not had a child during the time. John Wroe said that she would be healed from that very hour, and so she was, and had a child about twelve months after. Witness, William Muff.

On the 18th of September, 1822, about two o'clock in the morning, I had two apple trees transfigured before me, which grew under an old house side in the neighbourhood of Bradford; the one full of fruit, without leaves; and the angel said, "This is to let man see that he shall live without blood in the image of God." The other tree was full of leaves without fruit, and he said unto me, "The other tree which thou sawest is death, and thou shalt pluck it up, and so shall it be to every true believer." And I plucked it up in the vision, and there was an old wall close by which fell at the time, and he said, "As thou saw the old wall fall, so shall a new foundation be laid." He then disappeared.

There was one James Shand who also professed to be visited, to whom several gave much attention. On the 24th of October, 1822, John Wroe was commanded that William Muff, one of the committee, should procure two swords, which should be drawn in the meeting-room by two men, in the afternoon of Sunday, the 27th instant, and not to let any one know of it till the time, and it should decide who the Lord had chosen.

Two men were to stand, one on each side of the archway leading into the second room, and to hold the two swords in their hands, and all the friends to walk between them (the room is divided into three divisions by walls which go across, but made one by a large archway going through each of the walls), and John Wroe was to come in the last of all, and then the two men to place the points of the swords together, and present them to him, and to say, "*The sword of the Lord is against thee!*"

(William Muff got the two swords from his employer, without letting him know for what purpose.)

At the time appointed the above took place; and when he came to the swords, he fell down on his knees, and invoked the

Lord, that if his visitation was not from the Lord that he would cut him off. He then rose up and pressed against the swords, and the two men were ordered to go forward, still keeping the points of the swords together, to the next archway leading into the farthest room, which they did, and John followed, and they were to stand in the archway all the time John was speaking during the meeting, with the swords before him, crossed at the points; he relates that he felt much power in speaking, and most of the people were drowned in tears.

At the conclusion of the service it was directed that the two persons who held the swords should stand one on each side of the door of the archway, and to hold up the swords in their hands, and cross them at the points, and all who were convinced of the truth of John Wroe's visitation, if they belonged to Bradford body, they were to pass under them, but the others were to pass on the rear. Most of the body were convinced that day that he was called of God.

James Shand before mentioned, and some others, appeared much intimidated, and refused to go under the swords.

After the above, seven parables were given, which are numbered backward, and are called the "SEVEN PARABLES OF THE TWO SWORDS". The seventh was given on the day the swords were drawn. Witness, William Muff.

Meeting-house, Bradford, October 27th 1822.

The seventh Parable, and first explained - A certain nobleman had a piece of ground, and he let it out to tenants to dress it, and take care of it, and in process of time these tenants became much troubled with a number of rats, which almost destroyed their crops; and from the cry about these rats, a person came forward and said that he would prescribe a medicine that would rid them of these rats, but they took no notice of him. Then the tenants increased, and the rats increased, until they were almost overcome by them; they then made their case known to the master of this piece of ground, and he gave ear to their cry, and came to see whether the report

was true or not, and he found it was true. He then told them that he could prescribe them a medicine that would entirely rid them of these rats, but th

ey evilly treated him, and slew him for his good advice. Still these rats increased, and the occupiers of this vineyard or piece of ground are still crying to the master of this piece of ground or vineyard, and their cry is come up before him, and he is now come to destroy all these rats himself, and will destroy them, and the cause, and the author with them, because the cry is well pleasing to him, and he has bound himself to do it for those that this cry is made from: for this piece of ground or vineyard he will not have disturbed any longer with these rats, which are the devil and those that hold with him.

Explanation - First Moses' commands to the children of Israel, in Egypt, and they took no notice of him, though the word of the Lord by him would have answered the purpose to have destroyed these rats, but no notice was taken of him for their destruction. Next, our dear Lord, and Master of this piece of ground, heard their cry, and came to relieve them of these rats, and he made a proposal to relieve them, but they evilly treated him, and slew him, and the rats have still increased. But now the cry of those that are oppressed with them is come up before him, and he is now come again in person, in his SON SHILOH, to deliver those that have made this cry unto him, and he will destroy all the race of Esau from the face of this piece of ground, for he is weary with this cry, and will deliver all those that will accept this medicine which he has given to effect the same, and this medicine is the holding up of your hands for the same to be done, and he has declared that this is the cry that is acceptable with him, and he will now do the same for all that will obey this cry.

Meeting-house, Bradford. November 10th 1822.

The sixth parable, and second made known - A certain nobleman had a garden, which was near to his own house, and he planted trees in this garden, and he sent forth a tiller and pruner to dress and prune the trees; and there came a wayfaring

man by, and he said to the nobleman he had one single seed in his pocket, and asked the nobleman if he would let him put his small seed into the garden. He gave consent; it took root and grew, and became a mighty tree, whose boughs reached to the ends of the earth; and there came a great cry that this tree choked them, that they could not bear fruit. This nobleman said he would be rid of this tree; the wayfaring man said that he could procure him a medicine that this tree would do no harm.

Explanation - This medicine that this wayfaring man has procured was the doctor, that he would send to heal up the wounds of the trees, so that the trees brought forth more fruit. But in process of time there came another cry to the nobleman, and the nobleman said that he would be rid of this tree; the wayfaring man said that he had another medicine, he would send forth a lawyer to compel them to keep the law to bring forth more fruit; but they kept not the law, then the nobleman was determined to be rid of the tree; the wayfaring man said that he would procure this medicine only, he would send forth the parson, and then the tree would do no harm; and they cried mightily for the saving of souls, but still the cry of the trees came up before the nobleman. Now I will destroy this tree, and cut it down, and cast it into hell for one thousand years.

Now the explanation of this small seed - the boll of which is the devil, the boughs the angels that fell with him from heaven, and the small branches the evil spirits that fell from him, and they shall be cast down into hell for one thousand years. The dresser and pruner was Adam, and the certain nobleman was the Godhead, three in one; who set his mark in the firmament that he would destroy the earth no more with water, which will even cause him to remember his oath that he swear to our forefathers Abraham, Isaac, and Jacob; and for a sign unto them, he has never caused a razor to pass over their face; that I may remember my covenant to them which I sware to their forefathers, and this shall be a sign unto me that I shall do this unto them. The end of the sixth parable and the explanation. I AM THAT I AM hath sent me unto you.

Meeting House, Bradford, November 13th 1822.

The fifth Parable, and third made known - There was a certain king that had a great army, and he was king of the whole earth, and he besieged a city, and entered into the back part of it, and there was a poor widow woman, she went unto the city gates, and rapped, and the porters came, and she said unto the porters, tell your heads of this city you must deliver up this city in three days; they have sinned against the Lord their God, and if they will repent and hearken unto their handmaid, that the Lord God of Israel will deliver this city by this widow your handmaid: they all as one voice said go, and the Lord be with thee; and she put off her widowhood apparel, and put on other apparel, even bracelets on her hands, and rings on her fingers, and took with her a bag of meat for her provisions on the way, and she took two maidens with her, and they advanced towards the army, and the first watch said from whence comest thou? She said from the children of Israel is thy handmaid absconded to bear tidings to the king of the whole earth, the first watch bore shield to the second, and the second watch to the third, unto the king. And the king said from whence comest thou? Thy handmaid is a Hebrew woman, fled from the children of Israel to bear tidings to thee, O king; these people, thine enemies, sinned against the God of Israel, and the Lord is going to deliver them into thy hands for their wickedness. And the king called the heads together, and said, Hear you the wisdom of this woman? Can we find such a woman in the earth for wisdom and beauty? The king said, what must we appoint thee for victuals? The handmaid said, the Lord has provided for thine handmaid, till he has delivered the city; and the king prepared a tent for the woman with carpets, and the handmaid said, thy servant wishes to go to pray unto the Lord, and wash in the river, and the king gave orders to his sentinels to let the woman have a clear road; when the widow went on the third day to wash in the river she returned back in clean apparel into her tent; and the king said to his servants, call this Hebrew woman unto us that she may drink with me this night, for I mean to lie with her this night, and they went to call this Hebrew woman to come unto the king, to drink wine in his

presence; and she said, whatever my lord the king desires me that will I do, and she went unto the king, and ministered unto him, and the king drank more wine that day than ever he had done before, the feast was so long that the king became weary, and went into his tent, and lay upon his bed, and the widow woman went into her tent, and she ordered her two servants to stand in the way, and spread cloths in the way - and the king's servants knowing that the king was to sleep with her that night, retired to their tents; and the widow woman prayed to the God of Israel to remember his former promises, and spread out her arms, and said, "O thou God of Israel, strengthen me this night to perform thy work." And she went softly into the king's tent with the bag of meat in her hand, and she took the king by the locks of his hair, and pulled, and she struck with violence at him, and struck off his head, and put it into the bag of meat, and she rolled his body from off the bed upon the floor, and she ordered her maids to go softly with her and wash in the river, and pray to the God of Israel; so the sentinels never detected her. And she went to the city gates, and called out to the porters with the bag of meat in her hand, and the porters hearing her voice came to her, and she said, let it be known throughout this city, that there is a God who is going to deliver it, for I have got the king's head in my bag of meat, and take this head and place it upon the highest wall you have, and behold this is the fourth day, and take your staffs in your hand, and stand upon the highest wall, and shout, "Where is the king of the whole earth," and the enemy shall flee from the army of the living God; and they did so; and behold it is the fourth day, and so endeth the parable of the two swords.

Explanation - Now I will untold the riddle. I want, to know who is this earthly king; I say it is the devil who deceived our first parents, and which was promised to the woman, that her seed should bruise his head, and cast him down to hell for one thousand years. Who is this widow woman? I say she is the earth. Shall the God of Israel cause the earth to bring forth, and not bring forth his children? Has he overshadowed the earth? And will he not cause the earth to deliver his children from the bonds of Satan? And who is the husband of this widow

woman? I say the God of Israel, and he will deliver his children. Can a father forget his children? No more can God forget the children of Israel. And who are the first, second, and third watch? I say the angels that fell with him from heaven. And who are this army? The evil spirits that descend from him into man and woman. And whose is this head that the woman had in her bag? This head is to be delivered to SHILOH or MICHAEL, for him to cast into hell for one thousand years, never to deceive the children of Israel any more to all eternity. What is this little city? It is the Hebrews who are scattered over the whole earth; and he saith unto Satan, What hast thou done unto these that cry unto me? This woman is known, and will be known to the ends of the earth: this poor woman is become a widow, and crieth with the Jews to be avenged of their adversary. I AM THAT I AM hath sent me unto you. Who is the I AM THAT I AM? By this was I not known unto the Jews. And then Jesus or Immanuel, which being interpreted, is God with us, took upon me the seed of Abraham, and by this was I not known unto the Jews, but of a people that was not called by my name, and known to the Gentiles. Now I am coming to the Gentiles, a people which are called by my name, in the name of Shiloh, and if this people object to me, then will I remember my former covenant, which I swore to Noah, when I set my bow in the firmament, that I might remember my covenant to all people. And likewise, I have set my mark upon my people Israel, that a razor should never come upon their faces, as a sign to me to remember my promise to them; and this will I do. The three days mentioned in the parable are three years, and behold the fourth. So now by the Spirit of God I have unfolded these riddles.

Meeting-house, Bradford, November 17th, 1822.

The fourth Parable, and fourth made known - A great lion came out of a wood with his mouth wide open, and the sound went to the ends of the earth, and there was an eagle appeared also, and the eagle soared so high that the beasts of the earth could not pluck one feather out of him, nor come near to harm

him. Now all the beasts of the earth said one to another, that they could bring this lion before them, and they would try him by their council, to see if his cry was right with them, and if not they would put a stop to his cry, so here ends the parable.

Explanation - This great lion was Jesus Christ when he came from the woman, and the sound of his voice went to the ends of the earth, in his faithful disciples, and by this cry being made known, they, by their council, put this lion to death, and nailed him to the tree, upon the cross, and pierced his side with their spears, which caused blood and water to gush out; by this cause he bringeth forth the eagle that soars so high, that no beast of the earth can harm or come near him, and the eagle is Shiloh, taken from the woman's side, as Eve was taken from Adam at the first.

Meeting-house, Bradford, November 20th, 1822.

The third Parable, and fifth made known - Two swords drawn in this place, and likewise in the kingdom of heaven; and there was a certain man ordered by his master to go on a journey to view his sheep, and he was to take butter, milk, and honey, to feed these sheep with, and those that eat it were to be his sheep, and those that refused the butter, milk, and honey were to have strong drink, and so ends the parable.

Explanation - Now I will unfold the riddle - These two swords, which are drawn in the kingdom of heaven, are against Satan, who bringeth false accusations against the believers. Now the Lord saith to Satan, what are these false accusations that thou bringeth against these my followers, seeing the two swords are drawn against thee? Satan saith, These two swords are drawn against the man, and not against me, for thy two servants declared it. The Lord said, Now, my servant, if thou deliver the butter, the milk, and the honey unto my sheep; never mind those that drink the strong drink.

Now, Satan, I have found my servant worthy to deliver the butter, milk, and honey, and I accept him. Now Satan saith I will fight him for it; the Lord saith he is not in thy hands. Then

Satan saith I will go unto them that drink strong drink, and fight him; so here ends the parable.

Meeting-room, Bradford, November 20th, 1822.

The second Parable, and sixth made known - There was a certain nobleman gave it out that he wanted some labourers, to dig for treasures that were hid in the earth: and there were a number of labourers came forward and engaged with this nobleman, and they went to work and began to dig, until they came to a piece of coal, and when they found that this piece of coal would pay them for their toil, they would not proceed any further. Then others came, and as the others had met with such success, they would make a trial, and they went further, and behold they met with a piece of iron stone, and then they would proceed no further, because they judged it would pay them well, and so went to the iron founders, and contracted with them for the said iron stone, and said it would keep them for the time they had to stop here, and so would not concern themselves any more about it. By these two getting paid so well for their labours, others came forward, and they proceeded further, and by so doing they found a lead mine, and when found, they went to the plumbers and glaziers, and so contracted with them that they may live comfortably, and so went no further. And, behold, others came and digged, and found a gold mine, and as soon as they found this gold mine, they went and contracted at the mint for this gold mine, and were in great expectation of being well paid for it. Then there was another sort of people who were determined to find the pearl, and so are digging to find it, which will pay them for their toil, and so endeth the second parable, and sixth made known.

Explanation - The coal mine was the visitation to Richard Brothers; the iron stone, the visitation to Joanna Southcott; the lead mine, the visitation to George Turner; the gold mine, the visitation to William Shaw; and now cometh the pearl, which is Shiloh, the Prince of Peace, and those that are willing to dig forwards will be favoured with his presence to all eternity; so endeth the sixth parable.

Meeting-house, Bradford, November 29th, 1822.

The first Parable, and seventh made known - There was a tree in the midst of the earth, and it grew nine hundred and ninety-nine years. And there sprung from this tree two branches, and then the tree went back, and so ends the parable.

Explanation - I will now unfold the riddle: I want to know who is the tree that lived to nine hundred and ninety-nine years, one year short of the promise, this was Methuselah, and there were in his loins the one branch, the promise to Esau, whereby his father blessed him, which was Christ and the other branch, the promise to Jacob, which his father promised him, which will break the brotherhood between them both, and bring them into one staff; and those of both staffs that eat the butter, the milk, and the honey, shall be partakers of it. So ends the explanation of the first and seventh parable of the two swords. Taken from the mouth of John Wroe by William Muff.

About September, 1822, John Wroe went to the believers in the visitation of the Spirit of God at Idle, and spoke to them about his visitation, but they opposed greatly; but a short time after he was commanded to send a person unto them, to direct the committee to meet together in a room, and consult, and agree either to receive his visitation or reject it. John also gave him a letter, sealed, which said they would agree to receive it, but this he was not to tell them, but when they were gone into the room, to call a man into a separate apartment, and give him the letter, and tell him they would receive it, and the man was to give it to them when they came out of the room. He sent Samuel Walker, one of the Committee of the believers at Bradford, and he executed the commands, and the committee entered into a room; and when they came out, the man to whom he delivered the letter presented it to them, which was read, and they said they had acted accordingly, and seemed highly satisfied.

In September, 1822, one Sunday, John Wroe was commanded to go to the believers at Almondbury, near Huddersfield; also William Muff was to go, but to go a different way, and meet him at the meeting-room of the believers, and not see him till he met him there, if he did he should die. They both went as ordered, and without seeing each other. In the evening John spoke to the believers, who in general heard with much satisfaction. Several of the surrounding bodies received the continued visitation about the same time.

In October, 1822, John Wroe was commanded that the committee of the visitation of the Spirit of God, should write to the believers at the different places, to inform them how the Lord was continuing to carry on his work, and that each body was to send one or two of their committee to Bradford, to be witnesses to their brethren; and it was directed that when they returned, and had made known to their brethren what they had heard, that before they could receive the word they must put it to the lot, which would be the proof whether they were prepared for it or not. The directions were to put tickets of the names of the committee into a bag, with the same number of blanks, and as many tickets to be drawn out as the committee consisted of members; if there were more names than blanks in the tickets drawn, they might have the word committed to their care, if not it was a sign they were not prepared. They sent to Ashton-under-Lyne, Stockport, Sheffield, and Colne. The believers at Stockport and Sheffield wrote back saying they would not receive it. John Wroe said they did not know what they had written, for the greatest part of the believers at Sheffield would receive it, but not all the committee; also the believers at Stockport would come in, but not so many as at Sheffield.

The believers at Sheffield were a considerable number, and had a committee of twelve persons, and in June, the following year, nearly the whole of them came into the belief of his visitation, but two or three of the committee stood out. Also a number of the believers at Stockport joined in January the following year.

The believers in the visitation of the Spirit of God, at Ashton-under-Lyne, never had any correspondence or acquaintance with the believers of Bradford; in consequence of which the letter sent to them was directed wrong, and did not come to hand for several weeks. On its receipt the contents were laid before a meeting of the friends, and two of the committee were deputed to go to Bradford to make inquiries upon the subject, etc., one of the two being their speaker. They arrived on the 20th of November, 1822, and the believers at Bradford had a meeting that night, in which John Wroe spoke. The day following, these two men were in company with John Wroe, at the house of John Brunton; and they expressed their satisfaction with what they had heard at the meeting, but one of them (the speaker) said he was placed in a particular situation, for he had to stand between God and the people, and wished for some evidence for them in writing; they (the committee) wrote him a few things. John then asked him if he was any better satisfied; he said, "If there were more it would be better." He said he had a sign when he received the visitation of Joanna Southcott; another when he received the visitation of George Turner, and another when he received the visitation of William Shaw.

John then answered, "There will be a sign, and you must look for it in the newspapers in about a fortnight, it will make the ears of all to tingle. And there is another sign for you, (addressing the speaker), and it will be ready for you, and meet you when you get home; and it will be the greatest trial to you that ever you had in your life, and you will take your bed upon it, and seek for death."

While he was at Bradford, the believers at Ashton, by whom he was much respected, discovered that he had been carrying on an adulterous intercourse with a young woman of the same society, though he was an aged man, and had a wife and several children; and as soon as he got home the sign was ready for him, and he acknowledged it was the greatest trial to him that ever he had in his life, and took (to) his bed upon it, and sought for death. And in about fourteen days after the other sign took place, which was an uncommonly strong wind, by which buildings were blown down, and people so frightened in the

night that they could not sleep in their beds, accounts of which appeared in the newspapers.

On the return of the two persons sent to Bradford, they made a report of their journey before a meeting of the believers at Ashton, but without giving any opinion as to their own belief upon the subject. Indeed it was evident to all for some time that the speaker's mind was quite undecided about it, upon which account all the believers were left to exercise their own judgment from the evidence laid before them, without being influenced by one looked upon as a leader amongst them; and the minds of the people in general were unwilling to embrace anything as from God until they had the fullest evidence of its truth. To this end the words of God in the Bible, and in the writings of the Lord's handmaid and servants were strictly examined, and each one for themselves sought God, that the Spirit of truth might direct them, and that they might know his will, and obey it.

One of the believers at Ashton-under-Lyne, Robert Blackwell, who had long been favoured with many visions and divine revelations, was at this time directed by (as he believed) the Spirit of God to send the following letter to John Wroe, as an encouragement to him to be faithful to the trust committed to his charge.

Ashton-under-Lyne, November 24th, 1822.

JOHN WROE,

I adjure thee in the name of the God of Abraham, and of Isaac, and of Jacob. Grace and peace be multiplied unto thee, through the knowledge of God, and of our Lord Jesus Christ; according as his divine power has given unto us all things that pertain to life and godliness, through the knowledge of him who hath called us to glory and virtue, whereby are given unto us exceeding precious promises, that by these we might be partakers of his divine nature. For he received from God honour, and power, and glory, whence came a voice to him from

the excellent glory of his Father, This is my beloved Son, in whom I am well pleased.

This voice which came from heaven we have heard, and having a sure word of prophecy, we shall do well if we take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star from on high shall arise; knowing this first, that no prophecy is of any private interpretation; for prophecy came not of old by the will of man, but holy men of God spake as they were moved by the Holy Ghost. So I being moved on to transmit a few lines unto thee, and I beseech thee hearken unto the voice of the Lord, and obey his word, and be strong; and whatsoever thy hand findeth to do, do it with all thy might. But if thou do not, I am authorised to say that the Lord will cut thee off from amongst men for betraying the trust committed to thy charge. Thy oppositions will be many; the emissaries of hell are at work, and are filing themselves out for battle against thee, but thy captain is stronger than all the hosts of hell. The power of the Most High will shortly be made manifest in the defence of his children. His Son Shiloh will sit upon the throne of David, and Israel's seed shall be gathered from the ends of the earth. Then these visionary sights, which are but faint representations, will be lost in full fruition of the excellencies of the glorious enjoyments of our ever adorable Lord and Master.

Thou may think it strange my addressing thee in such a manner, but I dare do no other. One of my visitors, whose name I dare not mention, hath commanded me to do so, being attended by a number of the heavenly host, and our beloved Shiloh by his side. His voice was as thunder when he spake. O how sweet it is to obey the commands of the Lord! These appearances are messengers of heaven, who are delegated to make known to man the counsels and will of the Most High. And as the God of heaven is thus pleased to visit man by his heavenly glorified ministering Spirit, as well as by his still small voice, let us fail not in the strength of Jehovah to obey. God help me so to do, and not only me, but all who call themselves believers in the glorious heavenly visitation to his handmaid and servants now departed, and are with their Lord in

glory, and are ready at his command to minister glad tidings to the church of Israel.

I have no doubt of thy visitation being from God, and so long as it corresponds with the word given through his memorable servants Joanna, George Turner, and William Shaw, I shall not object to it; I am sure theirs were of God, and so far I believe thine to be from the same Spirit, from undeniable proofs, which are committed to my care for my private encouragement in this journey through the wilderness.

The consolations I have are great, and particularly so when I think that the waters will shortly be struck, and the seed of Israel shall pass through dry-shod, and enter their promised rest.

I am thine in the love of the truth,

ROBERT BLACKWELL.

After this, the body at Ashton lotted according to the directions - they had a committee of twelve persons, and when the tickets were drawn, there were eight names and four blanks, an account of which was sent to John Wroe, at Bradford, and the written word was afterwards sent to them by the committee of Bradford, from which the friends were better able to judge for themselves.

About the latter end of November, or beginning of December, 1822, John Wroe invited all the believers at Bradford to meet at his house one Sunday evening. One of them, a young woman, was in a very poor state of health, but went among the rest, and John said she would be healed that night.

After the meeting was broke up she was asked how she was; she said she believed she was healed. John said it was a sign to all the believers, and as it was with her so would it be with them, and repeated it several times. She continued better a day or two, when she began to speak of the troubles that are coming upon the land, and said she could not bear it, and wished to die before the time. Immediately her illness returned, and she died in a few days.

In the latter end of the year 1822, John Wroe received the following directions - That he should go to the different bodies of the believers in the visitation to Joanna Southcott and George Turner, and to the Jews, and into all nations, and preach the everlasting gospel; and speak with his hat upon his head, and a man should travel with him as a witness, and to pay his expenses, as he was commanded not to touch money himself; and he should begin his journey on Saturday, the 14th of December, 1822,* the day on which his six days blindness began, in 1819, that on the day he set off there should be a public meeting held in the room at Bradford, beginning at twelve o'clock in the morning, and he was to speak, and at two o'clock to set off, but the meeting was to continue day and night till twelve o'clock at noon on Sunday the 16th instant, which was thirty-six hours, corresponding to the length of time he was in vision on the 20th of June, 1820. The time of the meeting was to be occupied by preaching, prayer, singing, and music; the preachers and musicians were to come from other bodies; and that Satan would gather a large number of people, and would fight against him.

These things were spoken by John Wroe in the congregation before the time; and notice of the meeting and his setting off was given to the public by handbills, and to a few of the nearest bodies of believers by letters, as Huddersfield, Wakefield, Leeds, Colne, also Ashton.

When the time drew near for him to leave home, his wife laid it much to heart, having three small children, and she wished him not to go, and he was (on considering her state), inclined to yield to her solicitations, but he was answered by the Lord, that if he did not go he should die; and in the latter end of November he was seized with an inflammation of the kidneys, and was much afflicted. He was attended by two doctors, one of them his neighbour, and they advised him to take anything to eat

* John Wroe's mission was ended 40 years after this date, thus agreeing with the time that wonderful things were to be shown to Israel. See the prophecy in Micah 7:14,15.

which he could, having no hopes of his recovery, and expecting that death was near.

He continued very ill for fourteen or fifteen days. His wife seeing this became willing for him to go, and prayed that the Lord would restore him, and he began to be a little better, this was only two days before he set off. On the evening of the 13th of December, the day before he set off, two persons from Huddersfield, who had come to be present at the meeting, went to his house; it was then nearly time for him to go to the meeting, his house being upwards of two miles off. He was still very poorly, and was indeed a mere skeleton. Before he went to the meeting he went to the house of Joseph Wroe, of Little Horton, his cousin, assisted by the two men, and William Muff, who was to travel with him, was there, and he told him (Muff) that after they were set off, that he (Muff) would leave him.

Though the time appointed for the meeting was such an unusual one, many of the public attended; there were hundreds in the room, and many in the street. Also certain of the believers from some of the other bodies attended, amongst whom a number from Ashton, to see and judge for themselves, none as yet being fully satisfied in their minds respecting the visitation to John Wroe, but thought it their duty to prove all things.

The following is a communication given to Robert Blackwell, of Ashton, at ten o'clock on the night of the 13th.

I had for three days past been in earnest prayer to the Lord to make it clear to me whether the long meeting appointed to be at Bradford on the 14th was by his command or not (as the letter from Bradford did not say), and I received the following from one of my visitors in the name of the Lord.

“Take clean paper and write, and fear not, though evil is designed against thee, but my mighty arm shall defend my honour in the deliverance of my children. The time is come that Esau shall not vaunt himself against Israel, and my Jacobs shall prevail, and none shall overcome them. I am God that speaks, and who shall withstand my declarations? My sword is bathed

in heaven, and I swear by my holiness that it shall not return to its scabbard until it has executed its purpose in the earth.

“And thou, O Lucifer, shall feel the impending weight that has long threatened thee! Thou, O Lucifer, art the author of all the miseries of my creation, which was designed for my glory, and my designs shall not be frustrated. This is with me the last, and the morrow is the beginning of sabbaths. My children shall rejoice together, for I have called them, though evil surrounds their tent, yet I say the arm that is lifted up against them shall perish, and my power shall be manifest amongst them. Awake! the midnight hour is here! Trim, trim your lamps, the bridegroom is on his way! His bride is ready, decked with all the excellencies of my celestial glories! The union is ratified! Angels join the throng! Seraphs break silence! The arches of the heavens ring! Cherubs move with order! The elders are moved from under the altar to behold their cry executed on those that dwell on the earth! Whilst my Son, mine anointed. Is receiving his commission from my ethereal throne, from whence shall spring my immensity and fullness of joys which shall never cease flowing to my children! End.”

At the time appointed John went to the meeting and spoke, and at two o'clock set off for Colne, in Lancashire. When he and the man who went with him got into the street, they were immediately surrounded. A person of Little Horton to whom John Wroe owed a little money, seized him by the throat, and asked him if he was going to outrun his country, and he said he should not go a step further until he paid him for the coals. John said the payment was not due till Christmas. He answered, as he was outrunning his country he insisted on having it then; he being asked how much the sum was, said he did not know. Joseph Wroe, of Little Horton, John's cousin, came up, and told him if he would bring the bill to him he would pay him, he said he would bring it the next morning, but did not.

The watchmen assembled, being encouraged by others to make John break the peace, with an intention to take him and put him in the asylum.

Having set off, many followed them about half-a-mile out of the town, and threw sods and stones at them. Three or four followed them about a mile, and told John they would murder him if he went any further; they (John and William) then turned a little out of the road, and the ruffians lost them; the ruffians then turned back.

John was so poorly that he could not go more than a mile an hour for several hours. He was much hurt in his body by being pressed and pushed, the people running against him, and pushing with their heads.

They proceeded about five miles, when they came to a friend's house, where they stopped and rested, and John received a communication, of which the following is a part.

“I, Jesus from heaven, command thee John Wroe to write unto all my children, what I am going to do to remove every doubt from their hearts, and to give them the heart of a lion for boldness, that they may fight bold for me; for my true vines shall appear in short time, and I will bring all the mockery of the mockers upon their own heads, and throw them down into the deep, as I threw down Pharaoh and all his host. Now I ask thee if this people can discern my ways, and thou makes reply, ‘No, Lord.’ No more can Satan, for I will throw him in the deep. Now have my children discerned my ways, that I am with thee to direct thee? For had they seen thy boldness, thou would give thy body for them for a sacrifice, if I require it of thee.”

They afterwards proceeded on their journey, and when they had got about thirteen miles on the road, John was so poorly that he could not walk any further, and William Muff's heart failed him, and he left him at a house to stop all night, and went forward to the place where they were going.

The day following, Sunday, John arrived at the same place, and he began to grow better; he told the believers that he knew when William Muff arrived the night before, he would have given anything to have been back at Bradford, and which he (William Muff) acknowledged to be true. In the afternoon they stood up, and spoke to a large congregation in the open air; John also spoke on Monday and Tuesday evenings.

From Colne they went to Liverpool, passing through Preston, where John said they must stand up and preach; but William said that the newspapers would give information, and the inhabitants would be warned by them. The Saturday following they were at Liverpool, and attended the Jews' synagogue, where, after the service was concluded, John began to speak to them, the Rabbi knew him from his having been there near three years before, and addressed him as follows. "Well, Wroe, have you been dreaming again?" John said he had not been dreaming, but had a message from God to them: and continued to speak; the Rabbi went away, but soon returned, and reproved the people for stopping to hear such a man. John proposed to William to go over the river into Cheshire, which he refused, his health being very bad.

From Liverpool they set off for Ashton-under-Lyne, and when within a few miles of the place, William Muff was taken so very unwell in body, that he found himself under the necessity of returning home, John Wroe proceeded to Ashton by himself. He arrived on Christmas day, and as the friends had some intimation the day before that he would be there, and all felt themselves more or less interested, nearly the whole were assembled together at the Meeting House upon the occasion. His appearance at the time was not very prepossessing. He came into the meeting with his hat upon his head - was very poorly attired - spoke very indifferently, and made many mistakes and blunders, which coupled with the reports of his former conduct - had at first an unfavourable impression. But those who had learnt that God's ways are not as man's ways, and that he chooses the base things and foolish things of the world to confound the wise, were willing to give a patient hearing, and to judge the matter delivered by its own merits, and not from the method or the appearance of the speaker. From this time nearly the whole of the believers belonging to Ashton body subscribed to their belief of the visitation of the Spirit of God to John Wroe, and that he had chosen him as an instrument through whom to guide and direct his children, after the death of his other servants. A few held out for some time, and a small number of friends at Failsworth entirely withdrew

themselves from the Ashton body and continued to correspond with the London committee. The committee of London were in the first instance applied to respecting John Wroe's visitation, as they were the authorised medium by which all instructions and directions had been given hitherto, but they declined examining into its merits, and refused it altogether. In consequence of the general reception of John Wroe's visitation, a letter to that effect was sent to the committee at London, and all further regular correspondence with them ceased at that time.

On Thursday morning, the day after, he left Ashton alone, to go by way of Manchester to Bury. Samuel Entwistle, at the request of some of the friends, agreed to follow him to bear him company on his journey, and relates as follows: I went direct from Ashton to Bury, and arrived there in the evening a few hours after him; he expressed himself glad to see me, and said he knew that I should follow him, and immediately gave up all his money into my possession. We then agreed to hold a meeting with the friends the next morning, at which time we spent two or three hours with them very comfortably. After the meeting we purposed taking the coach to Warrington, but found they were all gone in for the day; we then walked to Bolton, thinking to find one there, but were again disappointed: he informed me, that in passing through Manchester he had met a Jew, whom he found, from the conversation he had with him, to be the Rabbi at that place, and he had promised to wait on him on the Saturday.

Being now Friday, and under engagement to be at the Jews' synagogue on the morrow, we took the boat to Manchester in the evening. Opposite to us in the boat sat two Jews, who seemed to be in serious conversation together. I could not understand what they said, but John told me he could, and he entered into conversation with them, particularly with one, and both of them seemed to be much struck with him.

A gentleman in the boat began to ridicule them about crucifying our Lord, and he was moved to take their part, and he told him the Gentiles had no more to boast of than the Jews, for they were both partakers of his blood, and after a little more

conversation he silenced the man, at which the Jews seemed highly pleased.

The next morning we attended on some of the Manchester friends, who lifted up their hands against him, and said they would not receive him.

When we went to the Jews' synagogue, their meeting was over; John then went into the Rabbi's house, where several of the Jews were present. He informed them of his being called of God, as Moses was out of the fire, to warn both houses of Israel, but at the same time to declare to them that he was set as a stumbling block to both; they seemed to be much surprised, both with his appearance and the information he afforded them of his thus being called of God. The Rabbi said that he must attend there on Monday morning, and he would give him a letter of address to the chief Rabbi in London; they further promised him that they would write to Bradford, to inquire into the truth of what he said, and if they found it correct, neither he nor his family should want anything. This interview seemed satisfactory to all parties. We then returned to Ashton.

On Sunday, December 29th, John had the following communication given.

Joannes Rose, I charge thee to write unto all my children, that I AM THAT I AM hath sent thee unto them to declare unto them my mysteries that I am going to do on the earth; but the rebellious will not hear thee, but those that are of my sheep I will write it in their hearts. And be not rebellious like that rebellious house.

Now, I ask thee if thou can discern my ways; for thou hadst thought to have passed by my children Israel, but my angel stopped thee in thy way, and turned thee back; therefore I charge thee to watch my ways, and discern my movings, for I told thee before that I would return thee to my children Israel, that they might receive thee. Therefore I would have thee to discern my ways, for Satan will fight hard against thee, but I will be with thee, and support thee, if thou deliver the butter, the milk, and the honey.

Therefore I told thee that he who went with thee would forsake thee; for I took you down to the waters of Jehoshaphat to plead with you, and I commanded thee to go over the river. And he told thee that the newspapers would report my word, therefore he did not discern my ways - he doubted of my promises, and said the time was not come, and wished thee to return with him; but if thou had hearkened to him, the two swords which I commanded to be drawn should have slain you both.

Now I would have thee to watch my movings, for the man who is to be with thee to make two witnesses thou knowest him not until I make it known unto thee. Therefore I command thee to go unto my children Israel, and obey their order until I further make known unto thee. For they tell thee they will learn thee their language, but I tell thee they can no more learn thee than the Gentiles could learn thee, for I will confound their wisdom. And after thou hast returned from my children Israel, I will command one of my children to go from the place thou art at unto the place appointed, and he shall return, and another shall be appointed, and so on in progression, until I make known who shall be a witness with thee. For Muff doubted in his mind that he could not be the witness with thee, as he had not been visited, therefore he doubted my promises, but I tell thee I will bring him forth to do my work if he will discern my ways.

I again command thee to write this unto all my children, that they may give unto me their whole hearts, that I may bless them, for they cannot serve me and mammon; but if they will pray unto me I will give them wisdom and understanding, that they may discern the workings of my Spirit. Taken from the mouth of John Wroe by Robert Blackwell.

Manchester, 30th of 10th month, 1822.

Samuel Entwistle also relates as follows: We went to the Rabbi again, but a great change appeared to have taken place in his mind, and John could get nothing satisfactory from him, only he wished us to wait on some of the Elders, saying he

could do nothing himself, and gave us directions to two or three of them; we went to their houses, but only saw one, and it was to no purpose.

We then agreed to pursue our journey to Warrington, where we arrived that evening, and inquired for the meeting place of the believers of the visitation, and met many of them that night, but their leader seemed entirely opposed to his mission, but he declared there was a seed amongst them.

The next morning we returned back to Manchester, where he seemed to be directed to pursue on his journey to Halifax, and took the coach immediately for that place, where he remained two days and three nights.

Whilst there he applied to Justice Stocks to get a license as a public speaker, which he obtained. He had bills put up, giving notice that he intended to preach in the market place, on account of which he received some threatening language from some persons whom he thought looked like dissenting ministers. Very few attended the preaching, and a general opposition. We afterwards proceeded to Huddersfield, where he determined to speak to the public, on Sunday, January 5th, 1823. I then delivered him up with my accounts to the committee of believers at that place, and returned home to Ashton.

In the following week he went to the believers at Wakefield and Leeds, accompanied by Robert Harling, of Thornhill, and spoke to the public.

On Sunday, the 12th, he was with the believers at Idle, and spoke to the public, but it was as with foolish lips and a stammering tongue. Robert Harling also spoke.

In the course of the day he visited one of the believers, a female, of the name of Ann Burnley, who had been for about two years and a half much afflicted in body, by which she had for most of the time been confined to her bed, with much pain, and was not able to do any work.

On the above date John went to see her at her house, and prayed with her, for her to be healed, and at the same time he told her he believed that she would no more be laid up on

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account of her disorder, for the Lord had promised it, and would perform it if she was faithful.

The next day she was so far recovered as to be able to walk a little; and in a few weeks she was able to attend her labour, and she has never felt anything of her disorder since, and yet remains in good health.

Signed by ANN BURNLEY

Witness, JOHN LEE, and others, Idle.

FOR THE PUBLIC

1823

On Monday, the 13th of January, 1823, John Wroe left Idle for Leeds, accompanied by Samuel Walker, of Bradford, and on Tuesday, the 14th, he had the following dream and communication:-

This morning I dreamed that I was in a large place of worship, and I saw a large congregation, and many clergymen. I found myself in a pew, and I saw a young man of high stature, who stood up very bold before the clergy, and he said he would destroy the earth, and I fled out of the pew into the aisle, and I sat on a seat in the aisle, and leaning my head down I lost my hat, and a person held me another, and I said it was not my hat, and I would not have it, and I did not take it. I then came to myself.

The following communication was given in answer.

I, Jesus from heaven, command thee, Joannes Roes, to deliver this manna unto all my children that believe my word, for this manna is meat for them for forty days to come, from the 16th of January. It shall be bitter to the mouth and sweet to the belly, and those that will eat it shall come forth, for I will deliver them.

And for thee, I will take thee from the sight of man for forty days, and thou shalt eat such meat as I shall command thee; thou shalt eat no kind of animal's flesh, for butter, milk, and honey shall be thy meat; and no hat shall come upon thy head for forty days, for I will let thee see I have ravens on the earth which thou hast never beholden.

And after then I will bring thee forth unto my children Israel, and thou shalt stand bold before them for a testimony against them.

And I command thee to send this unto all my children; and the doors all to be open for forty days to come, from the 16th day.

And the young man whom I shewed thee, who stood so boldly before the clergy, shall sweep away the refuge of lies, and cast Satan down into his den for one thousand years.

And the 16th day is the 30th day, each day for a year.

And when this young man stands up, thou shalt flee as thou fled out of the pew.

And thy hat being lost is for forty days, I will bring it forth then, and then thou shalt declare my words again.

My children are to keep these days holy unto me, and not keep their hearts back from me, that I may pour a blessing upon them.

Now I tell thee the meaning of the days. They are the days that I begin to work the second time on earth; for within forty days I will have subdued all kingdoms unto me.

Now I tell thee, be thou valiant, and set up a standard, and declare my words, until I bring forth this young man - THE BRANCH, and then thou shalt flee. And the man who is with thee must return.

Taken from the mouth of John Wroe by Samuel Walker.

He had got his hat exchanged when at Huddersfield about a week before.

Accordingly, Samuel Walker returned home to Bradford, and took with him the hat which John then had; and John, during the forty days was confined in a dark room at the house of Joseph Hudson, Wood-house-carr, near Leeds; and according to the command, during the first thirty days, ate nothing but butter, milk, and honey.

The following communication was given him ten days before the expiration of the forty days, 14th of 2nd month, 1823.

I, Jesus of heaven and earth, command thee to write, and thou saith, "Wait till the forty days are up": I say write, for I have sent my angel to direct thee to write unto my children, for the

thirty days are up. And rise and eat what thine heart can take, for thy journey will be greater than thou can bear, but I will support thee.

Come, now, and see who has sent me unto thee; see now, I, even I am He, and there is no God with me; I kill and make alive, I wound and I heal; neither is there any that can deliver out of my hand, for I lift up my hand to heaven, and say I live for ever! Rejoice, O ye nations, with this people, for they are the light of the world! A city that is set on a mountain which cannot be hid, for I will avenge them of their adversaries, and I will be merciful unto this people. Come near me, and my right hand shall teach you terrible things, for God is known in the tabernacle of Jacob. Ye sons of Ishmael, prepare to meet God. Give way on every side, for Jehovah moves. Jehovah is my name. Proclaim me Jesus, Shiloh, God, and King to the ends of the earth. And unto you, my children, come and eat my hidden manna, till the indignation be over, for my judgments in this land England shall begin,

And I bid thee wait other ten days, and I will tell thee more of my revelations, for they shall be explained unto thee.

At the expiration of the forty days, 26th of 2nd month, he returned to Idle (also his hat was returned unto him from Huddersfield), and preached to the public, with others; and went to see a young woman of that place, who was married, and had for sixteen weeks been confined through affliction; she had, at the commencement of that period, been delivered of a child; during the whole of the above time she was not able of herself to get into bed or out. She was, comparatively speaking, brought down to a skeleton, and there appeared no symptoms of her recovering. John prayed with her, for the Lord to drive evil from her, and stop Satan's power in afflicting her. At this time she felt a particular change pass through her body; this was a little before noon, and the same day she arose from her bed and was dressed, and walked across the floor without any assistance, and the Sunday following she was much better, and very soon after was quite restored to health, and yet remains quite well, 29th of 3rd month, 1825.

Signed by John and Mary Russel, her father and mother.

Witness, James Moore.

A Parable, Idle, 27th of 2nd month, 1823.

A certain nobleman had a large estate, he let it in farms to tenants, but one tenant he made his head. After awhile he picked two men out to view his lands, and discern their ways, and to begin at his head farmer's house the first, for he had entered upon his farm long before the rest, but they were to take neither silver nor gold, only to be fed with bread and meat, and to have given them such things as they stood in need of for their journey. And the two stewards went through all his estates, and when they had viewed all the farms, the certain nobleman called forward his stewards, and told them he wanted his rents, then these stewards went unto the head farmer, and demanded the rent, but he paid it not, nor the rest, and they returned and told their Lord.

Now, William Muff, I inquire of thee to tell me which farmer should have paid his rent first, and he replied, "Bradford." Thou hast rightly spoken, why have ye not done so? Stop, and I will tell thee what the nobleman says, "I have heavy tidings against thee, O Bradford, for if thou wilt not amend thy ways I will take that farm which thou occupiest, and give it unto thy brother, he that is more worthy than thee.

Taken from the mouth of Joannes Roes by Samuel Harling.

He went to Huddersfield accompanied by Samuel Walker.

*Part of a communication, dated Huddersfield,
1st of 3rd month, 1823.*

Rise, and stand upon thy feet; see, and I will tell thee what thou art! Thou art he whom I forespoke of unto George Turner, my servant, which I kept sealed from him as I sealed from Daniel. But now I will bring thee forth like a blazing torch, and thou shalt declare my words, what I before promised to George Turner. Now see that thou be valiant and strong, for I have set thee the standard of the whole earth.

Arise, now, and go and anoint one of my Witnesses with oil, in my name, that I may pour my spirit upon him to fulfil my words. Now mark, and watch, and see, now I will give thee my Laws concerning these two Witnesses, for one of them shall stop at the place where he resides, and shall prophesy in my name for so many days, and then he shall cease. And for the other Witness, he shall travel through this nation and declare my words. And for him, he shall have his choice who goes with him, for he shall pick four men out of the committees, unmarried, and the committee of Bradford shall write their names and put them in a bag, and the same female that drew before shall draw again, that I may make my choice. And for my servant _____ thou shalt arise, and thou shalt anoint him with oil in the midst of his brethren.

And for my children, they shall look unto me whom they have pierced: if they pay any honour unto my two witnesses, I will number their sins and appoint their reward with such as themselves, for I tell you, ye cannot serve two masters, for I will be served, and I will be known that I am the Omnipotent to the ends of the earth. And for my two Witnesses, when they have anything too hard for them, they shall send it unto thee, that thou may lay it before me, that I may fulfil what I spoke to my servant Moses, for I am now as I was then, for I will be unto thee as God, and they shall be unto my children as a mouth, that I may perform my work which I will do in the earth. At the end of the prophesying of my two Witnesses, I will give their enemies power with the beast over these two Witnesses, and they shall cease, and then I will get my honour on their adversaries.

And for thee, I will tell thee what thou art, for thou art a stumbling block, stammering lips, and a laughing stock unto my people, for their shame: this burden have I laid upon thee.

Now I ask thee what thou hast wept for during these forty days, seeing I have rejected my committee. And for _____, he shall return unto his place, and remain there until I make known by thee.

And for thee, thou shalt go to London to the Jews, and see if there be any Israelites there. Now see that thou be valiant and strong, fear not, for I will be with thee: and thou may call and see my children on the way. And then I will tell thee what seaport thou may embark at, and where thou shalt go. Now I tell thee ask no more questions at this time, till I further make known to thee.

Taken from the mouth of Joannes Roes by Samuel Walker.

Thursday, the 6th, he arrived at Ashton, and in the evening the ceremony of anointing the Witnesses took place in presence of the assembly of the Lord's children belonging to that place; also several from other bodies, who had come for the purpose. The two men anointed were, first, Robert Blackwell, of Ashton, to remain where he resides for a time, and to prophesy to all kingdoms, states, and people upon the earth. Then _____, of M_____ prophet and priest, to go forth and preach the Everlasting Gospel to the United Kingdom of Great Britain; England, Scotland, Ireland, and Wales. After which, John addressed the people assembled, on the Lord's work, and in course, said he had anointed two calves, meaning that the people would honour them, as they too commonly honour their preachers instead of God.

A communication given to Robert Blackwell, Ashton, 7th of 3rd Month, 1823.

“I now give thee my charge concerning your anointing, and your calling to your appointments as witnesses to bear record on earth, both to testify of things present and things to come. Behold, I command you both not to withhold what I shall say unto you, but to cry aloud and spare not, for my determined will and counsels shall be executed to the ends of the earth, and I will that man, my creation, be made acquainted before I strike; for I am a God that will be as a consuming fire amongst my enemies, and the very dregs of my fury shall be poured upon the rebellious. O how long wilt thou, O England, vaunt thyself against my offered mercies? My arms have been open to embrace thee, but thou wouldest have none of my reproofs. I

have caused my servants in my name, the Lord of Hosts, both early and late to invite thee, yea, to entreat thee, to receive my counsel, that thou might struggle into life. I have caused my chosen to entreat thy priesthood, yea, thy rulers have also by them been invited, but these also have rejected my counsel; therefore, now I send forth mine anointed to prophesy in my name, and to declare my determined mind and will to the United Kingdom of Great Britain: and if thou wilt not hear them, I will remove thy candlestick out of the midst of thee, and thou shalt be compassed on every side, and my pavilion shall no longer overshadow thee, death shall be in every street, and the whirlwind of my hot displeasure shall sweep away thy inhabitants. But unto you that obey my voice shall the sun of righteousness arise with healing in his wings, and overshadow you, yea, he shall be as a munition of rocks, and a shelter from the storms. My high elated rays shall exalt you, and you shall smile upon a flaming void, until my indignation be overpast; then ye shall again be exalted, honoured with the Son of my bosom, my Son Shiloh; you shall behold him seated upon my throne of David, ruling in righteousness, and his pavilion over you shall be spread. Your adversaries you shall see no more, and one continued theme of praise, thanksgiving, and hallelujahs shall dwell upon your tongues, mingling continually with all my heavenly, holy, and triumphant host above, in one continued song in honour to me - Jehovah, God, that liveth for evermore.*

Continuation from Samuel Walker - Sunday, 9th instant, we proceeded to Stockport, where, after obtaining a hearing from the believers, thirty-four signed to their belief of the continued visitation. Tuesday, 11th, went to Macclesfield, at which place five of the believers joined themselves by giving their names. Wednesday, 12th, left the last place for Sheffield. The weather was now, and had been for a long time, very severe, and it was with much difficulty, from the weak state of John's body, that

* This communication, with the account of the anointing, was published in the "*Imperial Gazette*", London newspaper, in the following month.

we were enabled to make our way through the snow. On our way John told me the believers at Sheffield would not receive him then, but afterwards would. We arrived at Sheffield on Thursday, the 13th, and called upon the leader, B_____, and John told him he was going to Doncaster, but intended being back to Sheffield on the next day but one, and wished him to call a meeting of all the believers, or that ever had been believers, at that time. Friday we went to Doncaster, and remained there the two following days, and did not go to Sheffield - met the believers on the Friday and Saturday, and on the Sunday afternoon spoke to the public. About seven of the believers signed their names in the belief that the Lord was continuing the visitation of his Spirit, through the instrumentality of John Wroe.

*Parts of a communication, Doncaster,
15th of 3rd month, 1823.*

I, the Lord, command thee, Joannes Roes, to write unto my committee at Bradford, and tell them to take heed to their ways, and discern my ways, for I have heard their prayers, and I accept them as long as they watch my moving. And I charge thee again to inform four of my committee (William Muff, Samuel Muff, Thomas Akeroyd, and Joseph Wroe) if they do not amend their ways, I will deal worse with them than I have dealt with others before, for every man shall stand by his own deeds; I tell thee to inform Akeroyd to remember what he promised thee, for he did not promise thee, but me the Lord; and I told you before not to make promises without fulfilling them, therefore I require this at your hands.

I am able to support my children, and I will support them, for I will lift their heads above their enemies, and they shall know that it is me, every one that will inquire of me to be supported by my Spirit.

I require my children to live as if they were to live on earth for ever; and I require them to live as though they could deliver it up unto me any moment, for all is mine, and not yours.

The work I am going to do on earth, you will stand in need of my Spirit, for it will be a strange work to your ideas.

And I command thee, Joannes Roes, to be valiant, for thou art no more than the rest of my sheep; thou shalt pass the fiery furnace, and the lion's den, and before armies; and thou shalt see thousands fall on thy right hand, and on thy left hand; and if thou cry out to me to assist thee, I will assist thee, and if not I will take thee away, as I took the other, and then it will be fatal for my children: for I tell thee thou art no more in my eyes than the man that carries the bag.

And for the man that is with thee, if he doubts my Spirit, let him return home, for I have provided another. And for thee, thou knowest not who it is till I make it known unto thee; but he may go with thee, to see if I have withdrawn my Spirit from him, for I only sent him at the first to try him; not that I am objecting him for any wickedness, but to let you all see you are but men, and I am God the Omnipotent, and will be known to the ends of the earth.

And _____, when I command him to go forth he shall appoint committees in every town where the people believe my Spirit, that I am working the second time to bring in my kingdom.

And if my children will discern my laws I will discern them, and if they object me I will object them also, for they shall behold their King in a short time.

Taken from the mouth of Joannes Roes by Samuel Walker.

Part of a communication, Doncaster, 16th of 3rd month, 1823.

He that is with thee shall return to his house, and remain till I command him to come forth.

And for thee, thou must go to York, and from York to Hull synagogue, and from Hull synagogue to London synagogue, then I will make known unto thee who shall go with thee.

And him that is with thee now, let him be valiant and strong, for I have a great work for him to do when I bring him forth.

Therefore I command all the committee at Bradford to be valiant one to another as unto me.

Taken from the mouth of Joannes Roes by Samuel Walker.

Monday, 17th, we went on to Thorne, and had an interview with the believers. But here I became so confused that I was not able to read, or perform any of the service correctly, fulfilling the word of the Lord, which said I might travel with his servant, to see that he had withdrawn his Spirit from me. None at Thorne joined at that time. From thence on Tuesday 18th, we went to Selby, where we parted, John proceeded on his journey, and I returned home.

From himself - Hull, Friday, 21st instant, I was very poorly, the people where I lodged expected me to depart this life instantly, and fetched the head physician, who said I should go very suddenly. I told them I should be in the Jews' synagogue on Saturday, the 22nd; they told me not to talk so foolishly, I was very likely to be somewhere else; but on Saturday I was there, and they said I was more like a lion than a dying man. They asked me if I was the man that had been at Manchester, and I said I was, and they asked me if I was coming to be a judge over them; and they called me an impudent man for coming into their synagogue without leave, and I deserved throwing headlong down stairs, and they made several attempts at me, but I told them I did not value them. When I brought the proofs of Jesus they were as if they would have murdered me, but when I brought forward Shiloh, the Branch, they gave way to me. The Rabbi hearkened very diligently, but never spoke to me.

*A communication given to Robert Blackwell, Ashton,
23rd of 3rd month, 1823.*

Behold! behold! I, the Lord Jehovah, send forth my heralds to proclaim the day of the Great God. Lo! I come quickly, to manifest my judgments in the earth; but before I make a final end, I send forth my invitation unto all men. But I see the

inhabitants of the earth will not hearken to my entreaties, therefore I summon all ye fowls that fly, and also ye ravenous beasts of prey, to prepare for the supper of me, the Great God. For, behold! I am girt about with strength, and victory rests in my loins; my two-edged sword is now stretched forth for the battle, and none can withstand me, the Lord; therefore the slain shall be from one end of the earth to the other, and none shall be able to stand before me. My loud thunders shall roll from pole to pole, the earth shall be moved from her centre, the bowels of the earth shall rumble in her womb, and shall burst forth in fire and storm, and the inhabitants that are upon the surface shall bewail their deplorable situation; their faces shall gather blackness, and their knees shall smite together, and sink beneath the load of my wrathful displeasure.

Hear, O Ishmael! Thy land shall become a desolation, thou shalt be erased from thy possessions, and none shall deliver thee out of my hand, until I have executed judgments upon thee.

France! I have a message unto thy monarch, because of his idolatry. His armies shall prove treacherous unto him, and he shall not escape, but shall drink the cup of my indignation, and his people shall faint because of my judgments, and shall be brought to desolation if they repent not.

Let Spain tremble before me, for her portion is bitter, and shall not escape my stroke, for thou also hast served other gods, and hast committed whoredoms with them, and hast forsaken thy beloved; therefore I will not spare neither horse nor rider until thou shalt submit unto my sway, and own me the God of Hosts, for I come with power in mine own arm.

Therefore, prepare the way; ye mountains sink, ye valleys rise, for I come in the chariot of swiftness, riding on the wind, and a devouring fire shall proceed from my mouth, which shall consume my adversaries, for I see the harvest is fully ripe, ready for reaping, and all nations shall see it, and know that it is I the Lord that hath spoken. I shall again speak unto thee. I am the Lord.

*Part of another communication given to Robert Blackwell,
Ashton, 29th of 3rd month, 1823.*

Write, saith the God of Israel, for ye are all my people who obey my voice; and ye are of the seed of my servant Abraham; I have long sought you, and have found you, though a people forsaken, and ye have found me who sought me not; but as a hidden diadem of beauty, I have returned unto you, and I have blessed you according to my promises. Did I not say by my servant George Turner, unto my people, that their bread should be certain, and their water should be sure? And I now say unto you, that your lines are cast in pleasant places, and your vines have flourished; and I further say, if your obedience be still continued, that you shall mount on eagles' wings to behold my wonders performed in the earth. But I now call you to covenant with me again, that your light may not be hid as under a bushel, but be proclaimed upon the house top; so that all men may be constrained to say, "See how these people live." I command you to love one another with a holy love. I said in the days of my flesh, little children love one another even as I also loved you; for I did not spare my life unto death. I left the bright realms of my Father's glory on behalf of you, my children, that I might rescue you from your adversary the devil. I suffered persecutions, temptations, adversities, afflictions, scourgings, hunger, and thirstings : also was brought before rulers, and men in high places; yet did I not. return evil for evil, neither did I return the blow when I was smitten. All these things I bore that I might bring back the lost sheep of Israel; but my enemies could not rest satisfied but exclaimed against me: away with him! away with him! I was hurried to the cross, and was suspended betwixt two thieves - the nails penetrated through my hands and my feet - the spear entered my side - and gall was the choicest drink my executioners could afford me. Yet in my love and the bitterness of my soul, I cried unto my Father to forgive them, for they knew not what they were doing. All this I did bear, that I might bring fallen man back unto God, my heavenly Father; and this was pleasing unto him. Therefore, I command you to view the love I manifested, and also the condescension of my heavenly Father towards mankind.

Therefore enter into covenant with me the Lord, and also with each other, and love as brethren forgiving one another, and by so doing, you will fulfil the royal law of God, my heavenly Father.

The following was received from John Wroe - Saturday, 29th, I went again into the Jews' synagogue at Hull, and had a strong debate with them, and they threatened to throw me down stairs several times, and as for the Rabbi he had no power to speak to me either time; but in the afternoon he sent three persons to the river side to speak to me, and they asked me to take a walk up the river side; they asked me if I was willing to be circumcised, I answered, No; and they wished me never to speak in the name of Jesus any more; I told them I would not be tutored by them, nor take their advice. They said if I would not promise them to return to my wife and family they would throw me into the river. Then one of them said he would leave me in the care of the two, and fetch the constable to take me up for abusing them; I told them I neither cared for them nor the constable, so they left me. I then met with Mr. Dunhill, who had brought me down from London three years ago, and he offered to give me my passage up, so I went with him, and he gave me both passage and victuals, and I was sick nearly the whole of the time. And as I laid upon the deck, I heard the voice of the Lord speaking unto me, which said, "Why dost thou doubt of thy journey, am not I with thee?"

*A communication given to Robert Blackwell, Ashton,
6th of 4th month, 1823.*

The Spirit of the Lord God is upon me, and hath commanded me to say unto his ancient people the Jews, Thus saith the Lord God of Abraham, Isaac, and Jacob: I swear by my holiness, that I shall now begin my work, to bring you out of my long captivity if you will only hearken to my voice in the visitation of my Spirit, for I shall not cease, night nor day, calling upon you by my servants, that I have appointed my Witnesses - these are they that I have placed as watchmen upon the walls of the city, to cry aloud unto all, and my word, the Lord, by them,

spoken unto you, shall be fulfilled, therefore hearken ye unto them, and I will speak peace unto you, and will fulfil my promise made to Abraham and his seed for ever. I will make you a royal nation and a holy people in my sight, your shame shall be taken away, and you shall again return unto your inheritance which your forefathers forfeited. through their rebellion against the son of my bosom, and I will erase the sons of Ishmael from your possessions, and will send you that Messiah you have been looking for - he shall come forth as the brightness of the morning. I will send him in the greatness of my strength, and in thunder, fire, and storm will I reveal him - and at his coming forth the earth shall reel to and fro like a drunken man, and the waters in the sea shall murmur and overflow her banks, and vomit up her interiors in the extremity of her trouble. Then ye shall behold your deliverer, who shall lead you forth and establish you again as a people, and I will establish him upon the throne of David, and he shall be your king, even to many generations. My Son, Shiloh, I have called him who shall do this, for I have given unto him the ends of the whole earth for his dominions, and I will rule in him and by him, and strength shall be the girdle of his loins, and righteousness shall rest between his feet - his sceptre shall be the ensign of his royalty, and all people, and kingdoms, and states, shall become subject unto him, and acknowledge his dignity - for I, the Lord of all the earth declare him my Son, and have made him heir of all things. Therefore, I say unto you, kiss the son, lest he at his coming be angry with you, and give your possessions unto another people: but if you are subservient to my mind and will, and will hearken to my entreaties, I will make the glory of your latter house far exceed that of the former, and you shall enter into the holy of holies - you shall go in and go out, and shall find rest - you shall no longer wander to and fro in the earth, having no nation, but I will assemble you, and your rest shall be glorious, and the law shall go forth from Zion, and the word of the Lord from Jerusalem. I have seen your affliction, and I, the Lord, will in mercy and compassion deliver you, if you obey my voice, by these, my servants, I am sending forth in my name, to make known unto you my mind

and will: and let no one think they are wanting your gold or your silver, neither any portion of your wealth, for I, the Lord, will provide for them, because I have chosen them as my spokesmen, and I will be their father and friend, and they shall testify of me, saith the Lord of Hosts unto you.

Now I will turn unto the Gentiles. I have not forgotten them, because they received my well-beloved Son Jesus, in the days of his flesh, when he came unto his own, and his own received him not, and for this (the Gentiles) their rest shall also be glorious, if they will obey my voice in my present visitation. Therefore I again offer unto them my everlasting and eternal blessings of my new covenant, that I am making with my people. Mercy is my darling attribute, and judgment is a strange work with me; and I will that all people, and states, and nations, should drink of these essential pleasures that spring from my throne of bliss and felicity; therefore, I now by these my two Witnesses offer unto you first, the people of the United Kingdom of Great Britain, to drink of the first fruits of my new kingdom of joy and peace that I am now going to bring in. My angels are ready to embrace you - all my glorified saints are ready to announce your welcome to that glory I have in store for all them that love me. Behold the love that my Son Jesus had for you; see the purple tide that broke forth from his side; see the nails that fastened his hands and his feet to the cursed tree; see also the crown of thorns that was placed upon his head, which bruised his temples, until the streams of that precious blood flowed down his cheeks, and in the extremity of his tortures, his cry was, "Father, forgive them, they know not what they do!" I now say unto you, and also unto all men, I heard his prayer for you, and I the Lord offer mercy, salvation, and redemption. I have beheld man's lost situation, and I long to be gracious, my bowels yearn over you, and my arms of mercy are extended towards you. Then why will ye reject my counsel? Why will ye not enter into covenant with me? Make haste, and delay not to observe my commandments before the door of offered mercy is for ever shut against you. My time is nearly up, as I have told you before, and I cannot on my part long delay, consistent with my honour to my obedient children, and

shortly I must strike the decisive blow; Satan must be removed from the earth, together with all those that are in league with him. My kingdom of universal peace and righteousness must be established to the ends of the earth, and my Son Shiloh must be seated on the throne of David in righteousness and peace. The whole of animated creation must be renovated and filled with that lamb-like spirit in which I created it at first. Therefore I, the Lord God of heaven and earth, say unto you, that I will take unto myself my great power, and reign universal Lord over all the earth; and a quick work I will do, for the sake of all those who are longing and patiently waiting for my appearing. Therefore I will empty the land of my enemies, yea, I will search the most secret recesses of the whole earth, until I have made an end of evil, and established my kingdom. Then I will return as a diadem of beauty to the residences of my people that are left on all the islands of the sea, and in quiet shall the earth bring forth her increase, and my church triumphant shall join my church militant below in praises and thanksgivings unto me, the Lord, that liveth for ever and ever; I am the Lord that declareth it.

Friday, the 7th of 4th month, 1823.

I, John Wroe, arrived in London, and on Saturday the 8th I went to the house of B_____ H_____. They asked me if I were come about business or trade; I said no. I had a card given me, which I shewed them; they said what had they to do with religious politics? They took me into another room and examined me, and said I was to meet at the Jews' synagogue that night, and again at another on the following night.

Monday, the 10th, I was with the High Priest, the Rev. Solomon Hershel. There were three High Priests and myself drawn together in one place for about four hours, and a small boy of ten years of age interpreted for us. The High Priest of Portugal asked me what I desired, and I told him I desired their assistance from each synagogue throughout the world; and they asked me what sign I had to give them; I told them if they had

any sick amongst them, I would go with them to visit them, and that should be a sign for them.

Concerning the Scriptures, they said they would not believe me, but said they would write to my schoolmaster, and to the vicar of the church. And as to travelling to each synagogue, they said there would be an interpreter for me. They wished me success, that I might, try the matter.

They said they had made calculations from the Prophets of old, and their thoughts were that it would be forty years before these things took place. They asked me what I thought of the wars, and the prospects of the times, and I told them there would be a scarcity of bread throughout the world, but especially three kingdoms, but England one of the best, and a distress of trade.*

On Sunday evening, the 13th, John Wroe arrived at Ashton, from London; and on Monday, the following communication was written from his mouth, having been first given at the place, and on the date mentioned, but no one was with him to write it.

Parts of a Communication, London, 11th of 4th month, 1823.

I, Jesus of heaven and earth, who am the root and offspring of David, command thee to go forth unto all those foreign countries which I shall tell thee of, and tell them I am bringing forth my servant, the BRANCH, and I tell thee he shall come forth in the name of SHILOH.

Now I tell thee, stand thou boldly before them, and tell them that the mighty God of Israel has sent thee unto them, and if they will hearken unto thee, and gather themselves together, and

* In proof of the fulfilment of this, witness the general failure of the harvests in 1834, 1835 and 1836, and the scarcity of bread consequent thereon. Also the great commercial distress in 1825-26. And also in 1846, the great failures in America, Austria, and general depression of trade and scarcity of money. In Italy, in 1857, there was a great scarcity of bread, which was increased by merchants buying up the corn which arrived there, and sending it to other places. See Canada papers of the 9th of 9th month in that year.

unite themselves all as one heart, and will serve me with one consent, then I will bring them forth, and I will place thee at the head of them, till the time that I reveal my Son SHILOH, and then they shall behold their King, and he shall go forth to Jerusalem, and build that city, which I have long promised in the Scriptures. And if they refuse to hear my voice by thee, I will do as I did unto the Egyptians; for death shall be amongst them in every town and city where they are, till they acknowledge that I am revealing my Spirit by thee; therefore be thou not dismayed at their looks, for I will give thee the line and the plummet, till the time they acknowledge me, whom Jews and Gentiles pierced.

For I am coming now to the Gentiles, and if they refuse to hear these two, my Witnesses, then I will do unto the Gentiles as I said I would do unto the Jews, for death shall be amongst them, till they acknowledge that I am revealing my Spirit on earth again, as I did in former days.

Now, I command thee to tell _____ to come forth, and be valiant, and fear not, for I will support him with my Spirit, and I have placed him in thy room till the time that I gather ye together, then my children shall see which of the three I have placed the head.

And for thee, go thou unto Liverpool, and there I will command a ship to take thee.

And when thou gets on the sea, I will give thee a part of my laws, concerning my children keeping my laws. And if my children will keep my laws, then it shall be seen through the world who serve me, and who serve me not; for I will make a distinction between the people who serve me, and the people who serve me not; that the earthly king upon his throne shall know, even down to his lowest subject. And they shall even hunt my two Witnesses to devour them, but I will be with them as I was with Elisha, and they shall know that there is a God in heaven, and tremble, for I will set England, France, and Spain, and the Turks, one against another, till they dethrone one another, then I will let them see that it is he who speaks unto

thee that places kings on the throne, and dethrones them, and sets whom he will on thrones, and visits whom he will.

Now I tell thee to prophecy unto the world, and let thy voice be heard, that I have commanded thee to declare it, that I will place him who is only a child, _____ though they all fight against me, yet shall it be known that I am with him, for I placed _____ to be a scourge to those who fought against my Scriptures. Now _____ to perform my work which I will do in the earth.

And there shall be a cry heard in the land of a scarcity of bread. And I will put a distinction between nation and nation, as I put a distinction between those that serve me and those that serve me not.

Now I command thee to tell William Muff that he may go forth to Ashton, on the 17th of the 5th month, and declare my words there, and stand steadfast for my word, for I have a work for Samuel Entwistle and him to do; likewise I command thee to tell Samuel Entwistle to go to Bradford on the 17th of 5th month, and declare my word there to that body of people. And likewise I command my children not to run from place to place to hear my word till I reveal my Son Shiloh, the Branch.

Taken from the month of Joannes Roes by Henry Lees.

Early on Tuesday morning, the 15th, he proceeded to Liverpool, where he stopped two or three days, seeking for a vessel bound to Gibraltar, to which place he purposed going; but learning that none would sail before the Tuesday following, after agreeing about a passage, he returned to Ashton till that time, where he procured a writer to take the following from his dictating, having been communicated to him whilst at Liverpool.

Parts of a communication, Liverpool, 17th of 4th month, 1823.

I, the Omnipotent of heaven and earth, have sent my angel unto thee, to command Robert Harling, of Thornhill, to come

forth to do my work along with thee, to carry my bag, for I see thou art weary of it, therefore I command thee to deliver it up unto my committee at Ashton, to deliver it up to Robert Harling.

Surely I the Lord began with the poor at first, and I will also end with the poor. I sent out my gospel of the common salvation, by the poor at first, and the rich have now taken it, but now I am sending the everlasting gospel by the poorest of the people, and the least of them shall be able to deliver, for one shall chase ten thousand, and the destiny of your land you soon shall see.

Then I tell thee to tell my people, those that have been weary with their load, I will soon deliver them if they choose me to be their captain; and those that choose the prince of this world to be their captain, to fight for them - I now tell thee my two swords are now drawn, and shall never return to their scabbards till the battle be fought and the victory won, and the earth shall reel to and fro like a drunken man, until my angels have separated these weeds from amongst the wheat.

For I tell thee that I have set nation against nation, and king against king, as I shewed thee in thy first visions, and thou shall see it. Now when thou walks through these armies, be thou valiant and strong, have not I, the Lord Jehovah, commanded thee? Have I not given my angels charge over thee?

I command thee to tell my children, when I give thee my laws, for them to observe my laws. I command thee as I commanded Moses, and if they observe them not, death shall be amongst them, for I speak unto thee as I spoke unto my servant Moses.

Now I command thee to give £14 unto that ship I have appointed for thee, and the rest to be for thy expenses; and the next ship thou enters into shall take thee for nothing, and the ship following shall take thee for a certain sum as I command thee. Now let all my children observe this, and see if I do not perform it.

I will rise as the lion for the prey, and I have my provider with me - my provider no one shall withstand, for I will stretch out mine arms to the ends of the earth, and it shall be known that I am the great Omnipotent to the ends of the earth. I will ride upon the heavens, and discern your ways, and take the wicked from amongst my creation, for I have sworn by my holiness that my sabbath shall be no longer polluted.

Did I not tell them by my words I spoke by my last prophet in the Bible for them to discern the laws of Moses? Now these are the laws I am going to give thee, which I bid them to observe.

Now I tell thee to tell my committee at Ashton, that I have searched them out from amongst all my committees, and I have found them in a dry land and a desert, yet if they will observe my ways, I will make their land like the land of Jehoshaphat, and I will plead with them there, and make it more precious than the garden of Eden; and I will make them my captains to the ends of the earth, and all the earth shall know that I am with them, yet if one of them rebel against me I will pluck him out, and place another in his stead.

Therefore I have set a lamp amongst them, and if they will trim it I will provide the oil; but if they trim it not, I will turn the cock, and the oil shall stay, and this is to each of you; for this, my committee, I have chosen for my Standard, that all the earth may know that I have a Standard. Therefore let every man's doubting spirit depart from him, and let him trust in me, and I will deliver him.

Now I tell thee, when thou gets upon the ocean, I will give thee a part of my laws, and he that is with thee shall write them.

Taken from the mouth of Joannes Roes by Henry Lees.

*A communication given to Robert Blackwell, Ashton,
19th of 4th month, 1823.*

Hear! hear ye, all my children! The virgin purity of my creation is coming forth with all her garments of innocency in which I created her. I am, through the purple tide that sprang

from my beloved's side, washing you in the river of regeneration, and it shall make my people pure before my sight.

Behold the goodly dainties I have prepared for you, even all the fruits of paradise, that my first son and daughter, Adam and Eve, once pleasingly smiled upon, with all the gay fragrances that were engaging to their sight, their smell, and taste; and not only this, but was Lord of all that I had made, but through disobedience these purities were lost, but by obedience I again pronounce them yours for one thousand years, joined with my angelic tongues in ceaseless praises, continually perfumed with my own continual presence, and omnipotency, in my kingdom.

Fly! fly! then, my children, my elect, to the windows, where all complaints of the necessaries of life shall for ever be cut off! For whatever your souls can desire shall be yours; for my Paradise shall be restored to you in a more extensive degree than ever man and angels beheld.

My servant Paul was constrained in the power of my Spirit to say, "Eye hath not seen, neither hath ear heard, neither hath it entered into the heart of man, to conceive the glory I had laid up for such as loved me." No; he did not see the Branch as he is, my Son Shiloh! For, behold! He shall be seated in the city of my glory; my seraphim, my cherubim, archangels and angels, together with the departed in me, God Jehovah, shall continually visit you, and mingle in your songs. Behold! they are now upon the wing, ready to embrace you at my command - their instruments are ready to sound your welcome to your new inheritance; their strains of ecstasy are daily increasing to give the long expected blast! Welcome, welcome, ye sons of God, my Son Jesus is pleading for you, and I cannot long withhold my hand. I only speak in part, but I shall more extensively again speak unto thee. I am the Lord.

According to the instructions contained in the preceding communication given to John Wroe, Robert Harling was sent for, who arrived at Ashton on Sunday, the 20th, and preached in the meeting place in the afternoon of the same day.

On Monday, the 21st, John again set off for Liverpool, accompanied by Robert Harling, expecting the vessel to sail on

Tuesday, the 22nd. One or two friends went with them as far as Manchester, and whilst waiting for the coach, John called upon the Rabbi there, and informed him that he was going abroad, etc. In a few days we received a letter from them, containing the following communication, and also the information that they should not be able to sail before the end of the week.

*Parts of a communication, Liverpool, 23rd of 4th month, 1823.
Five o'clock in the morning.*

I, the Root, command thee, Joannes Roes, to declare unto my children, that they must keep the law; and if they will keep the law, and observe my ways, I will be unto them as a ball of fire, both by day and by night.

I will bruise Satan's head for my sheep's sake, who will observe my laws. These are the branches who are to remain on the earth for one thousand years.

Now let all your doubting spirits depart from you, for I told you before that your ways were not mine, nor mine yours, for I will bring you both under my laws, and into my kingdom.

I will give my servant what tribe every one belongs to, that it may be ready for the ark which I shewed thee, which I will cause my children Israel to prepare; then it shall be seen who are seeking common salvation, and who are seeking both salvation and redemption. Did I not cause Paul to tell you to go on to perfection? And those that will have only one part of my Scriptures shall not taste of my kingdom, for I told you to go on to perfection, for I will make a speedy separation from amongst you; I will put the sheep on the right hand, the goats on the left, and my Son Shiloh shall drive the goats from the face of the earth, that I may behold my sheep from heaven; for I told you in my Father's house were many mansions, and my Branch shall separate you, for I will have no more the preaching of Satan.

I have prepared a road, and Satan stands in the road telling my children the road is too narrow, and inviting them to stop; have not I, the Lord of heaven and earth, set a lamp in the way, and sworn by my holiness that I would set a watch upon the

walls of Jerusalem, which shall never hold their tongue day nor night till I establish my kingdom?

Now be thou strong and valiant, and likewise him that is with thee, for I will make your voices like the voices of roaring lions. And thy voice shall be heard from pole to pole, therefore be thou strong, for I have searched thee from amongst my people, in a family of dry bones, where there is no soundness in them, and they shall be thy greatest foes, for if I had not taken thee from them, thou wouldst not have borne it, and thy two worldly brothers will swell hard against thee. Have not I, Jesus, given thee these lines ?

Taken by Robert Harling.

Finding they were likely to stop a short time in Liverpool, one of our friends went over to see them, and was informed, that on their arrival in Liverpool they went to the office of the owners of the vessel, and found it would not sail before Sunday, the 27th inst., which so disappointed them that they sought for another, and engaged with the owner of the brig *Dorris*, to sail on the 25th. But it was Sunday before they sailed, and our friend left them on board that morning. They also informed him that the owner, whom they discovered was a Methodist, had done all he could to dissuade John from going abroad, and that he would find he would stand in great need of money and assistance.

They had likewise a very severe contest with a class leader at the house where they lodged.

*Parts of a communication, Bay of Biscay, 1st of 5th month, 1823.
Four o'clock in the morning.*

I, Jesus from heaven, command thee to write to all my children, that this is the beginning of months, that all my children from the hour that _____ was born, who is brought forth upon the earth - that all my children from that hour may be baptized in my name, for the redemption of

the body, that I may redeem their body as I redeemed my own body, that I may shew my perfect love that I died for them.

Now let all my children observe my laws, and do this, that my work may be accomplished. Did I not tell thee not one tittle of my Scriptures should pass away unfulfilled.

Now tell my children to examine my gospel, Luke 12:50, *“But I have a baptism to be baptized with, and how am I straitened till it be accomplished.”*

Now I will tell thee what thou art, thou art the forerunner of my Son Shiloh, and I will declare my hidden mysteries unto thee, for as John the Baptist baptized, so shalt thou baptize. These are the children that I spoke of in the Scriptures, that I would redeem them from the world, and I have already redeemed them.

Now tell my children to read Revelation 3, for I have given thee seven spirits to declare unto the seven churches in Asia, and let thy voice be heard, and be not afraid of them, for I have given thee seven stars, and seven stars shall bear witness that I have sent thee unto them, and the seven stars are the seven parables, and the seven parables are the seven nations, and the seven nations are seven oils. I have caused thee to anoint two of my anointed ones, and my two anointed ones shall go at the last where I command them to go; therefore tell my servant _____ to cry aloud, and let his voice be heard in all places where I command him by thee; and the other witness, let him be strong and valiant, for I have a great work for him to do, for he shall prophesy against many nations, and I Jehovah, the Omnipotent, will perform it.

Now tell my children to let their doubting spirits depart from them; and if they will be led by my Spirit, my body shall be bread for them, and my blood shall be wine for them, and they shall drink it new in my kingdom, with my Son Shiloh, the Branch; this will I perform in Jerusalem. Now watch, lest I come as a thief in the night.

Now I will give thee a part of my laws which I promised thee, in causing the winds to obey thy voice, and I have caused

him that is with thee to be a witness of it; for I have caused a calm for two days and two nights, that thou might cry unto me, that thou might see that I was with thee to perform all my words which I spoke unto thee; for I will cause seven men to travel with thee, and these seven men shall be seven witnesses against them, when I perform my work.

Now tell him that is with thee not to doubt in his mind, for if he will cry unto me I will support him with my Spirit, till I order him to return to that place from whence he came.

Now I tell thee, these people where thou art going unto will do great things with thee, therefore do thou nothing in thy own strength, neither be thou guided by them, for if thou art thy troubles will be great. Now tell my children not to let H_____ meet with my children on a Saturday, at any place, till she has signed my roll, but I tell thee she will not; neither let her hear my words: though Satan swells hard within her, yet will I make her submit to my laws.

Taken from the mouth of Joannes Roes by Robert Harling.

*A communication given to Robert Blackwell, Ashton,
4th of 5th month, 1823.*

I, the Lord of Hosts, command thee, Blackwell, to inform the nations of the earth, that I shall hold a controversy with them, and the report shall extend to the ends thereof, and the decrees that I send forth shall be certain and invariable, the sounds thereof shall not be intercepted. Lo! I, the Omnipotent God, will declare nothing unto my servants, my anointed, but what I shall shortly perform upon the earth; therefore I command thee to declare in my name unto all people, and states, and nations upon the face of the whole earth - that I am going to gather them together unto battle, and that destruction, desolation, and woe, shall be seen in every land, until I have gathered the scattered sons of Jacob unto myself: and this shall be accomplished with burning, and fuel of fire.

You shall see signs in the heavens, and, with astonishment, behold on earth fire and pillars of smoke;* for the outpourings of my indignation shall succeed each other in such rapid progression, that neither Jew nor Gentile, bond nor free, shall withstand them; for I travel in the greatness of my strength, and I, the Lord, will execute my purposes in the earth, until I have emptied her of the rebellious who fight against me, the Lord. Her stars shall fall, and her suns and moons shall withdraw their shining; her solemn assemblies shall be hid in obscurity, for they have become an abomination before me, and stink in my nostrils, because of idolatry. Her inhabitants have gone after other gods, and have committed whoredoms with them unto their shame; therefore it shall be known that I am God, and their abominations shall be made manifest unto the ends of the whole earth, and the tribes thereof shall mourn and faint, and fall and rise no more, that will not give ear unto my voice. How long have I entreated you? How long stretched out my arms, offering you mercy? I have filled your storehouses with abundance of increase, but you have forgotten me, the Lord, the giver. You are become full, and vaunted yourselves against me. Therefore my decree is, that your blessings shall be cut off, and instead of your boasting in your abundance, gladness shall be taken away, and joy out of the plentiful field - there also shall be no rejoicing in the vineyards, neither fruit in the choice vines - there shall be howlings round about your borders, and a cry in the midst of the city for bread - the tender mother shall weep for her children, and the feeling father shall lament their awful situation, because he cannot obtain those necessary supplies his tender offspring demand. For I will smite your commerce with a curse, and instead of multiplying your substance I will bring upon you a consumption. Death shall be a welcome messenger in every city, town, and village, and the grave shall boast over her enormous prey, for the mouth of the Lord hath spoken it.*

* Is not the smoke from the "Lyddite", now used in warfare, a fulfilment of this?

* Death was welcomed by many, both in the Mutiny in India and amongst the wounded in the various and many wars since that date, on account of their terrible sufferings.

Therefore, ye sons of earth, prepare to meet your God, for I come in vengeance unto all who will not that I should reign over them - their Saviour and their King! I am God: and all men shall know that I, the Lord, have spoken by thee, by the fulfilment of what I have here decreed, and not one word that I have spoken shall fall to the ground.

It may be asked, "When shall these things come to pass?" I, the Lord, answer - that myriads now born shall see these things fulfilled, and the execution thereof shall not long delay, for a short work I will perform upon the earth. I must purge her of her fornications, and bring down her pride to the ground, before I can bring in my everlasting kingdom of righteousness and peace; and I, Jesus, only be known to the ends of the world. Then I will make my faithful people glorious in my sight, and they shall glory in my salvation. I am the Lord.

Parts of a communication, Gibraltar, 21st of 5th month, 1823.

I, the Lord, have sent my angel to declare my words unto thee concerning my children, that I have a trial for them all, seeing who will support my work, and who will not, and I tell thee those that will not support this work shall fall, and I will return my hand upon their little ones.

And the youngest son of Hannah Lees is to come to a Methodist preacher in Gibraltar, and I will order the Methodist preacher to send him unto thee. Now let him be strong and valiant; have not I the Lord commanded him to come forth unto thee? Now I tell thee I am taking the weak instrument to confound the strong instrument, for he is only a youth, yet shall he come forth, and have my servant David's spirit, for I will deliver him from the paw of the lion, and out of the mouth of the bear. Now I tell thee, if his mother refuse to deliver him up unto me the Lord, I will return evil unto her, as I had thought to return good unto her.

Now I tell thee I will try the hearts of my people; and tell my children at Bradford to let contention cease; and I have heard the murmuring spirit at Doncaster, and if they throw not their

doubting spirit away, I will cast them to the four winds of the earth, that the ravenous beasts of the earth may know that I am working the second time to bring them through as refined gold; for I will make them more precious than rubies, for I will ride upon the heavens, and behold man, and will confound the learned with stammering lips, which you call a foolish tongue, and I will confound you, and throw down your foolish hold to the ground. And ye that preach my common salvation, I will let you see you are like the Jews, for if you rest there ye shall not behold my light, for I will turn the cock and stop the oil; and if you hear my servant, my servant shall pray for you, and I will accept his prayers, and I will return my hand upon your little ones, and they shall enter in.

Now I tell thee the Israelites will not receive thee yet, for if they receive thee now it would be no trial unto my people which have received my word before, but they shall finish my work at the end; for I have hidden stores which they shall bring forth, and when thou returns I will reveal my son Shiloh amongst my Israelites, and they shall come forth, and go unto that place where I am now sending thee, and shall build Jerusalem - my seat, my throne, that I may cause my Spirit to rest there, for my Spirit shall not always strive with man.

And tell my servant to write unto the committee at London, that I will stop their work, and for him to prophesy against them, and I will perform it.

For there are yet three years, which they have still to behold my work, though I will yet shew great signs amongst them.

Be thou meek, mild, lowly, of a contrite heart, for I will make thee roar like a lion, after the prey of my Spirit: for the clergy shall call thee a madman, and the lawyers shall tell thee learning maketh thee foolish; kings shall ask thee questions, and not be able to answer; and the Israelites shall gnash at their Rabbis, saying, "Is this the doctrine that you kept us so long dark in? We will not feed your robes any longer, for God has given us a light, and we will follow it, for we will have no more of your dark doctrine, for we know this light is from God, therefore we

will be no more a Jew nor a Gentile, but we will be Israelites of the living God.”

Now let Robert Harling return back to that place which he joined thee at, seeing he doubteth in his heart of my mercies; let him be faithful unto this calling which I am calling him to. And when thou returns, I will tell thee who they are that shall go forth into other nations, as well as thou hast gone forth.

Did not I tell thee that the wind should be in the east eight days, and thou should go in that ship which I ordered thee? And thou hast let him that is with thee persuade thee not to go in it, therefore thy troubles have been great; and Satan has desired to have hold of thee, but I have withholden thee from him.

And he that was with thee desired thee to pray unto me for another, that he might return back again. Now I have given thee another; use him gently - speak kindly unto him, or I will deal worse with thee than with him.

Witness, Robert Harling.

The last communication, with the one given in the Bay of Biscay, were brought to England by Robert Harling, in the beginning of July, and are inserted here according to their dates, but not in the order of their arrival, having received a letter and communication by post before these came to hand, which greatly puzzled us, not knowing that Robert Harling had left Gibraltar.

Robert Harling informed us on his arrival, that they landed at Gibraltar on the 20th of 5th month, after a very rough, uncomfortable voyage, a good part of which John Wroe was very sick and unwell.

Towards the end of the voyage Robert Harling's courage began to fail him. He felt a pain in his leg, and thought it might be of consequence, and was desirous that he might return home.

The day after landing the communication of the 21st was given, and Robert Harling lost no time in embarking for England, taking advantage of a vessel ready to sail. He left

John Wroe in the care of the Rev. William Croscombe, Methodist preacher, who agreed or offered to provide for him till the young man should come, mentioned in the communication, who would repay him any expense he might incur. William Croscombe got him boarded at Peter Hepburn's, boatman of the dockyard.

The mention made in the communication of the wind being in the east for eight days, refers to the following circumstance. When John Wroe first went to Liverpool, and engaged with the captain to sail on the 22nd; he told the captain that the wind would be in the east for eight days, and that they should go in that time. But the vessel not sailing at the appointed time, Robert Harling persuaded him to engage with another, for which disobedience they did not effect the voyage in the time, although the wind was as said, and at which the first captain expressed himself surprised.

What follows, relative to his stay at Gibraltar, is chiefly extracted from letters received by post at different times; the first of which, including the communication of the 29th of 5th month, arrived before Robert Harling, and which we were quite unable to understand till he came, as no mention was made of his having returned home.

For the better understanding of the following circumstance, we may here notice in reference to the expression, "This was the man!" that the Lord had said he would raise up a witness of his word in every land where he took him, and that should declare the everlasting gospel of the kingdom after he left it.

Friday, 23rd - This morning there came a young man, a cooper by trade, and he asked me how I did, as also to take a walk with him, and I complied; and I thought this was the man, and the angel of the Lord declared unto me, this is not the man, and I absconded from him, for fear he should ask me any questions, and I returned to Mr. Hepburn's house, and William Cook came into the house a few minutes after twelve o'clock; and the Spirit of the Lord came upon me, and there came a voice unto me, and said, Arise, and stand upon thy feet; this is the man: tell him that he shall declare my gospel to both Jew

and Gentile. And I arose, and looked earnestly upon him, and I thought he was a very unfit man by his looks; and we parted without speaking. I refrained to tell him till I saw how the Lord would work, which was the next day; for he, William Cook, could not keep from my company; and then I told him that the Lord had ordered me to tell him that he should declare his everlasting gospel to both Jew and Gentile in this Rock, and where he shall hence call him ; and now I am a witness to the work.

I testify unto you, that the above statement concerning me is truth. Before I saw friend Roes, the Spirit of the Lord was strong with me, and I was greatly rejoiced when I heard that he was coming to live at Mr Hepburn's, and I made the remark to Mr. Hepburn that I should have an opportunity of speaking with him. And here I cannot omit one thing that came upon me the day before I saw him; that if he should tell me that the Lord had called me to any work; but this was again opposed by the thoughts of my own sinfulness, and unworthiness, that I could never expect any such thing: I then supposed it to arise from spiritual pride that might be lurking in my heart; for the heart of man is deceitful above all things, and desperately wicked. This caused me to wrestle mightily with God in earnest prayer, that I might not be deceived, for the Scriptures tell us to beware of false prophets and teachers; as I told Mr. Bailey, the agent of transports, as well as others, that I never asked the Lord any thing but what he gave it me, and that he would not hide this from me neither. And now I do really believe his mission is from God, for in answer to my prayer unto the Lord, he directed me to Revelation 7; and I saw his mission at once, for the Lord opened my eyes to see, and my understanding to understand; and although Mr. Bailey counts him a madman, he says he knows when the Spirit of the Lord is upon him, and says he believes him to be a good man, but still a madman, and hopes the Lord will cause his Spirit to rest upon him for the good of his people.

Signed, William Cook.

*A communication given at St. Michael's Cave, in Gibraltar, the
29th of the 5th month, and yet the 1st month, 1823.*

I, the Lord, from heaven, command thee, Joannes Roes, in this Cave to write unto all my children what I shall command thee: and I further command thee to tell W. Cook that he shall stand steadfast in my work, and let him ask of me, and I will arm him with my two-edged sword, and he shall declare my everlasting gospel unto my people, both Jew and Gentile, for I have an Israelite in this Rock, and I will perform my work: and I further command thee that thou tell my committee at Ashton, to send forth him whom I have named unto thee; for thou shalt have neither silver nor gold till I return thee back from whence I took thee. And tell Robert Harling that _____ _____ _____ _____ he may preach to the world as well as to my people; and I command thee to tell them (my committee at Ashton) that they send William Cook, of Gibraltar, all the chapters which I shewed thee, and all the communications, and my laws which I shewed thee, and send them in a parcel by the young man, and let him fear not, for the people shall receive him. For ye shall go to Jerusalem, and declare my words there, and thou shalt prophesy there, and I will perform it against that people; for I will sweep that place as a man sweepeth his yard with a besom; and I will shew thee the place where I suffered, and I will shew thee the place where my temple shall be built, and thou shalt see the foundations thereof; for I laid the corner stone in the Scriptures, as thou hast seen in vision, and as thou hast seen it spiritual, so shall thou see it temporal, if thou watch my movings. Therefore tell all my children to be strong and valiant, for the time is short; for I am going to reveal the days of Jacob, for the new world shall appear: seek ye life while ye yet live, for the time will come when ye cannot do it. Did I not tell thee they should receive thee in this place? I sent my angels before thee to prepare the way. Did I not tell thee at first that Satan desired to have thee, that he might sift thee as wheat? But thou art not in his hand, though he fights hard against thee. Thou wept hard in the ship, but thou shall weep harder in Jerusalem, for they will do strange things unto thee, but I will deliver thee from them, fear thou not, for I will prepare for thee.

And thou shalt go into the synagogue on Saturday, the last day of the month, and stand thou boldly before them, and be not afraid of them, for yet three times shalt thou stand before them, and then I will tell thee what I will do unto them.

Taken from the mouth of Joannes Roes by William Cook.

On Saturday the 31st, according to command of the Lord, I went into the synagogue, and when I entered in, the Lord struck the whole place with terror, and every eye was upon me, and these are the words that I said unto them, "I am commanded by the Spirit of the living God, to go unto the house of Israel, to see if there be any Israelites, and if there be any found, you are to gather yourselves together as one heart, and keep the Laws of Moses which ye have not kept, and then I will give you my laws which you have not believed. And your mistake which you have made in Isaiah 11, where it tells you that I must come and suffer, and that if ye believed not, I would give you up till the fullness of the Gentiles; for he never told you that he was the Branch. Now he sets his hand the second time to recover the remnant of his people, for you have it in your Scriptures, "I will give righteousness to the King's son." Now ye that believe and fear my name, the sun of righteousness shall arise with healing in his wings, and shall destroy the devourer, for your sakes who fear my name. Search your Scriptures and see if ye cannot find these words, for this is Shiloh, the Branch, who shall gather you, and deliver you from the bonds of Satan. Now search your Scriptures for me, and look at Isaiah 11, and you will find me there, for your deliverer shall descend from the east, and every eye shall behold him. Now, friends, I am sent to warn you and not be afraid of you.

A communication, Gibraltar, 1st of the 6th month, and yet the 2nd month, 1823,

I have sent my angels to testify unto thee, I am the Root in all churches, and they that will not hear my call, I will give the destroying angel power, and he shall destroy with death, sword,

pestilence, and famine. Have I not spoken it? And I will perform it. And I tell thee be not thou afraid of them, nor dismayed at their looks, and declare all things that I shall speak unto thee, and hold nothing back from them, for I will protect thee. And thou shalt go into Spain, but the young man that shall be with thee, he shall not go to that place, but only thee; and thou shalt declare my words against that people. I see thou art keen of preaching, but I have not sent thee to preach unto them, but to declare my words which I shall give thee, for I have prepared me a people in those nations that shall receive thee to preach my everlasting gospel unto them: and thou shalt be brought before kings, judges, and rulers for my name's sake, and thou shalt prophesy against them, and they shall put thee in prison, that I may confound them of their wisdom, and no one shall be of my people, for my kingdom on earth, but what is weaned from the breast.

Now I tell thee, as I scattered my children the Jews, I have also scattered their wisdom, for there is not one of them who knows what tribe he belongeth to; nor is there one of them knoweth whether he belongs to my tribe Judah, which I, Jesus, will cause the Branch to spring from. Did not David, my servant, tell you that judgment should be given unto the king? And if you will choose me to be your King and Captain, I will give righteousness to the king's son. This is my Branch which shall go forth and build Jerusalem.

Now put all your strange gods and your pictures from you, and all your strange wives which you are not lawfully married unto, for ye shall be married unto me, and I will be your husband - ye shall be my brides, for I have prepared the robes, and I will let thee see that Israel shall have a crown, for this is what I have sworn unto - my holiness, and I will perform it.

Now my children, obey my commands, that you may have a right to the tree of life, that you may be my sons, that I may grant ye your prayers.

Taken from the mouth of Joannes Roes by William Cook(e).

On Tuesday, the 3rd instant, I was before the judge of this place this day, and he prepared me a seat, and I was with him about an hour, and he told me he could not grant me a license to preach out of doors, for there are people of all nations under the heavens in this place, and it would cause a riot, but he wished me to go before the governor of this rock, and I left him; and I was sent for to the Anchor Inn, and I was ordered into a room, and in the room I found Colonel Downie, of the Spanish service, and he asked me many question concerning the wars, and I told him his king acted treacherously, for the King of France and him were one. I would rise higher, but I dare not trust my wings. He told me anything that he could do for me he would assist me in.

The Lord has provided me with every thing that is necessary for me, for I must say he has opened the windows of heaven for me; and likewise I am visited by the heads of the rock every day: and I have been visited by Mr. Bailey, Lieutenant of the Navy and agent of transports, and have dined with him.

The Methodist minister has visited me, and is very kind to me, and has provided a doctor for my attendance, and has invited me to dine with him four days in the week. Thanks be unto Almighty God for his protection. There are almost all classes of people. This rock is a strange place, but here are the handy works of the Lord set forth in a wonderful manner. The Cave, which is called St. Michael's, is much like a church in its interior parts. This Cave no one has ever been able to find its end; many have tried, but they could not accomplish it; they have gone as far as they could carry lights without their being extinguished by foul air, and the persons have been obliged to return back. This rock is not above four miles in compass, and is very high.

There are all kinds of people gathered together - Jews, Turks, Greeks, Moors, Portuguese, Italians, French, Dutch, Spanish, Germans, and sin and iniquity in abundance, the devil being their head, he leads them into all manner of vice, iniquity, and unbelief. The Lord pour his Spirit upon them. Amen.

Tuesday, the 10th - This day I went over into Spain by water, to the town of Algesiras, and walked a good way into the country; and the communication in which the Lord told you that I should go into the second place for nothing is fulfilled, for Captain Hague came to invite me, and about thirty of us dined together at one table in Algesiras, and when we had dined, we sang praises to God. I wept and sobbed bitterly, and could not tell what was the matter with me; and they asked me what was my ailment, and the Spirit of the Lord fell upon me, and I took an interpreter with me to the master of the place: that that place would all fall into ruins, and every man that would save his life must leave it, for God had sent me to warn them for their wicked idolatry. I saw them treading their beans with their cattle, and so the Lord still keeps the Scriptures in remembrance.

Friday, the 13th - I am in a very poor state of health, though I am weak in body, yet strong in spirit, but when the Spirit of the Lord is not upon me I am labouring under heavy afflictions, but when I begin to talk to the people this affliction leaves me. The Jews have discharged me from speaking in their synagogue any more; but there is one synagogue that I have not been in, which I shall go into, and then I shall have declared what the Lord said unto me.

I now meet with a deal of opposition, which the Lord has told me of, for now the Methodist preacher has sent for me into his study, and says that I am doing a great deal of harm amongst his hearers, and wishing me not to declare the Scriptures, for the time is not yet come, and these mysteries belong unto God, and not unto me; and he is going amongst the people, and is fighting very strong against the works of the Lord, and the Lord has made known unto me that he is getting a captain to come and talk with me, and to persuade me to return to England, but that I should tell him that there would be a watery grave provided for me if I complied with his advice. Though as yet, they seem very kind before my face, yet I know there is treachery amongst them, but the Lord will work for his glory.

6th month, 14th day, 1823 - I (William Cooke) yesterday wrote the above lines, agreeable to the request of Joannes Roes, and to my surprise, yesterday evening, between seven and eight o'clock, I was sent for by him, and to bring the above lines with me; and when I came, to my further surprise he told me that he would not speak to me. I could not conceive what was the matter, however I waited patiently the result, and he went away, and presently returned with the mistress of the house, and he desired me to read the words in the latter part of the above letter (which speak of the captain), for it was that afternoon fulfilled; I read it accordingly, and Mrs. Hepburn was present, who declared that the captain had been there, and endeavoured to persuade him to return to England, offering him a free passage home.

Signed, WILLIAM COOK,
 HANNAH HEPBURN

Saturday, the 14th - I have this day fulfilled the command, and have been at the Jews at their last synagogue, and am waiting now to know what the Lord will do unto them; they will hear me no more but by writing, and I have answered them according to the words of the Lord, and they have not answered me yet, wishing to have more time. The greatest opposition I have upon this Rock is from the learned, and the priests make the arrows and get others to shoot them, and I find they are fighting hard against me, and wish to force me out of the Rock, out of the hearing of their hearers.

*A communication given to William Cooke, Gibraltar,
16th day of the 6th month, 1823.*

I, William Cooke, was about two o'clock this day much grieved in spirit, and prostrated myself before the Lord, and the Lord caused a deep sleep to fall upon me, and I slept till one of my neighbours called me, and awaked me; I had no dream in my sleep.

When I awoke I found it was too late for me to go to join my business, I took my Bible, but could not read much; I was still grieved in my spirit, on account of my sinfulness and my disobedience, when the word of the Lord came unto me, saying:-

“Thy sins and iniquities I will consume in one day, and thou shalt know that I am the Lord; and I have chosen thee to declare my everlasting gospel unto my people: now fear thou not, for I am with thee.”

And I said: “O Lord, how shall such a sinner as me proclaim thy name? Thou knowest my weakness and my sinfulness.” And the Lord said unto me:-

“My grace is sufficient for thee, and my strength shall be made perfect in thy weakness. For, behold, the day of the Lord shall come, a day of darkness and gloominess - a day of sorrow and great lamentation; and I will put forth my hand a second time, and gather the remnant of my people, and they shall be gathered together in one place; I, the Lord, have spoken it: for the days of Jacob shall again be revealed, and my name shall be feared unto the ends of the world. Now be thou strong, and fear not, for I am with thee to deliver thee, and thou shalt know that I am he who hath redeemed thee, and called thee to this work; for as I, the Messiah, was cut off for the sins of the people, so will I cut off iniquity from the earth, and my people shall be gathered together, and I will destroy the devourer for the sake of mine elect, and the Prince of Peace shall reign over them, and they shall know that I am the Lord who hath spoken it, and I will do it.”

Gibraltar, 16th of 6th month, and yet the 2nd month, 1823.

I, the Lord, have sent mine angel to testify unto thee the truth, and to declare my hidden mysteries, which I promised to shew unto thee. Now search my Scriptures, and I will give thee the explanation, I told thee thou should go to Jerusalem, but I did not tell thee when. Now I tell thee thou shalt go to Austria. Now be thou strong and valiant, have not I the Lord

commanded thee? And thou shalt wait there till I command thee to go thence, for I will prepare other people in other nations to hear my word, and declare my everlasting gospel, and thou shalt deliver the same words that thou delivered to William Cooke. But the young man whom I have named unto thee shall travel with thee now. For seven nations shall receive thee, and seven times thou shalt return unto thine own nation,* and then I will perform what I said unto thee against the Jews, for I will draw the Israelites out from amongst the Jews, as a man draweth an anchor out of the sea;^Σ and I will draw you all into one place, and I will tie a threefold cord about you, and I will protect you with a ball of fire both by day and by night, and this ball shall utterly destroy Satan off the earth.

Now this communication which I have given thee shall heal the wounds of my people. Search now Daniel 12, and I will tell thee. I changed the times when I took away the daily sacrifice from amongst the Jews, and each day for a year. Now tell my children to search the chapter, for I will give thee that which I have never given yet unto man, and thou shalt know that I the Lord have sent thee. I have told thee that I would unfold my Scriptures by thee. Have not I, the Lord, sent thee unto the people of a wicked house?

Taken from the mouth of Joannes Rose by William Cooke.

Gibraltar, 16th of 6th month. and yet the 2nd month, 1823.

The Lord has told me there is a seed in this Rock, and it shall grow and become a large body, and him that I have forenamed shall perform the work. And as for thee, I have not told thee where thou shalt go; thou may wait till I make known unto thee.

* John Wroe, in the course of his life, went into Spain, France, Germany, Italy, America, Australia, and to the Jews in various places. He returned from Spain in 1823; from France, etc., in the same year; from Australia in 1844, and again in 1851; from America and Australia, making one journey of it, in 1854; from America in 1859; and from Australia in 1860, thus making seven returnings to England.

^Σ In part fulfilment of this it may be noticed that since John Wroe's last journey very many Jews have become believers in Jesus as the Messiah.

If I let every thing come according to thy wish, it would not have performed my work : they think thou art mad, this I have permitted to make thee strong against them. Be thou not afraid of them, and declare my words that I shall give thee, and declare them against the Methodist minister. And as for the Jews, there is a remnant shall come out of them, after that I have taken thee from this Rock, and shall join him who declares my word. I the Lord have spoken it.

Friday, the 20th - I have been with Mr. Curtis, the church minister, and he received me very hot at the first (I was with him two hours at his own house), but the Lord armed me with words, and in a short time he became like a lamb, and was very kind to me.

Gibraltar, 22nd of 6th month, and yet the, 2nd month, 1823.

I, Joannes Rose, about ten o'clock went to my bed, and heard a voice cry out unto me, saying, What dost thou here, Joannes? Arise, and go to the Methodist preacher, and tell him thou art come to enter into his society, and stand thou boldly before him, for I mean thee to enter into seven societies, and thou shalt be all religions, and I will cause a remnant to come out of every religion.

Now I will tell thee what they will say, they will curse thee; and the sheep that I will cause to come out from them shall laugh at them, and will tell them they have seen a greater light and if they will discern my light, it shall not depart from them.

Tell my children that they unite not amongst them of other classes, but keep themselves as one body, and let contention cease.

Now I will tell thee what I will do unto thee if thou bow down to any of their images, or hearken unto their priests, or be advised by any of them, but abide by my Spirit; and if thou do this I will be with thee, but if thou do it not I will seven days cause thee to flee before thine enemy, and they shall chase thee like a fox, and thou shalt have to creep into holes in the earth to abscond from them, till I return my Spirit unto thee: this will I

do to get mine honour upon mine adversaries, and I will let them see that I am the God of Abraham, Isaac, and Jacob, and that I have sent thee unto them.

Now tell my children to look into Daniel 12, and try their wisdom, for that secret has not been revealed, but I will reveal it unto thee, and thou shalt unfold it unto my children, but those that are for Esau's end will not believe thee.

Tuesday, the 24th - The Romish priests from Spain have petitioned the governor of this Rock for protection to save their lives; there are eight already, and one of them has been with the Methodist preacher and me, and brought an interpreter with him; though for all this they are proceeding on with their diversions of bull-fighting, and this day they have been baiting one in honour of St. John's day, if there can be any honour in such a sinful, brutish, and inhuman practice. The place which they have set apart for bull-baiting, I am informed that it cost upwards of four thousand pounds sterling. There is great work in Spain this day, with bonfires and making of images; and this day is held more in respect than the Sabbath day of the Lord is.

And for me, it is not yet made known unto me what part of the world I am to go to from this place. I will neither turn to the right hand or to the left till the Lord has made it known unto me.

The people wish me to be from them, and are laying various plans, and the Lord is going to confound them, and put them to confusion, and scatter their wisdom like chaff before the wind. One plan that they laid for me, it was proposed that I should go on board of ship to dine, and when I was on board, not to let me get ashore again, but the Lord made this plan known unto me, and consequently their hopes and plan to take me is brought to nought; and I find the Methodist minister, day after day, is asking me to dine with him, but he has his sword drawn to slay me at the same time, and is going amongst the people counting me a madman.

Concerning the armies - As one of the witnesses prophesied, so it is coming to pass, for the French army are turning traitors to their officers; the commander is ordering the officers to be

shot, ten and twenty in a day; and there is sad work in Cadiz; they have the king of Spain there, and the French have surrounded the place, thinking to rescue the king out of their hands. And for this place, here are seven men of war, large and small, waiting for orders. This war is not over, but is only just begun, and a bloody war it will be before it ends.

I am sadly tormented with the bite of mosquitos, they bite me very sore; my right hand is all swollen with them; and my left eye, and face, and hand, are all covered with blotches. And there are some think that I have nothing to do but to eat and drink, but I thank God they are not my judges, for I am not come here to seek my own welfare, but the welfare of my brethren; for there is never a day comes over my head but I labour, and I thank God for it; though I am weak in body I am strong in spirit, for I have not my health well in this climate. Thanks be to God, he is working mightily by his Spirit in the man whom he has called, and he is continually searching the Scriptures, and the Lord is pleased to shew him great light, and I hope that we shall see that the Lord is working wonders in this place in a short time.

Governor, and judge, and ministers are all against me, and will not let me approach to address the people. And the French army are within seven miles of this place, and I hope soon to be amongst them. I have this day been before Lord Chatham, and he wants me to commit all that I desire to him in writing, but I know he will not let me preach.

Written by me, William Cooke, for Joannes Roes.

Gibraltar, 28th of 6th month, and yet the 2nd month, 1823.

I, Jesus, command thee, Joannes Roes, to hear my voice, and I will perform it. I have heard thy weeping and mourning, for thou hast been afraid of them; but did I not tell thee not to be afraid of them, but to stand boldly before them? Now stand upon thy feet, and tell me what part of the world I should have taken thee to, where I could have shewed thee more than what I have: now can thou answer? Thou says "No, Lord." Now

watch me and my movings: ask the people of this Rock if they ever knew the weather so cool as it has been since thou came upon it? And tell them I have not done it for their sakes, nor for thy sake, but that they may know that I am at work the second time. Tell them that it shall be as hot as it has been cold, when I take thee from this place. But thou shalt prophesy a great work against this people before thou leave them, for both judge and governor shall gather themselves together against thee, and they shall shut thee in on every side, and I will deliver thee.

And tell Samuel Entwistle and William Cooke, of Gibraltar, that they shall go into America, and preach my everlasting gospel, and when I have brought them there I will scatter them as I did my disciples, one on the right hand and the other on the left.

Now tell them to be strong, for I have not sent them to a nation of hard speech, nor a language they know nothing of; but I will send thee unto these places of a hard speech, and a hard language, to let thee see thou can do nothing without me.

And there is yet one in my committee at Bradford who has doubted in his heart concerning thee, when thou ordered him to preach my word, and he refused; but I will bring him forth as bold as a lion, and he shall declare my word, and he shall not be afraid of them: this will I do to let thee see that I bring every thing in its regular order and course.* If I had done this work when my disciples were upon earth, they would have passed by my door, and entered in at these words that I am giving thee.

Now therefore tell my people if they will repent of their former sins and iniquities, they shall enter in at the door, for I am the door, and your good shepherd; and I will give my Son crowns, which I have long prepared for you.

Now if I had done as my people wanted me to do, to destroy all these nations without warning, should I be a just God? For I tell thee there are upwards of seventeen thousand souls upon

* This was fulfilled; the person alluded to was Samuel Walker, and he was brought forth as here spoken. About a year after he went to reside at Ashton, and became a preacher there.

this Rock, who can scarcely discern their right hand from their left; but thou shalt warn them, and I will warn all nations before I strike the blow, that you may know that I am just.

And for thee, thou shalt see great armies very soon, and warn them; and thou shalt be taken by a man of war upon the sea; for the government shall take thee where thou listeth not. And I will cause thee seven times to come into England, and yet declare my word; and then I will return thee unto thy wife, and thou shalt cease for one day; and I will let my people see that I work by others; for many shall prophesy in my name, and the people shall say, "The world is turned upside down", for it shall reel like a drunken man.* Have not I, the Lord, commanded thee? And I will perform this.

Taken from the mouth of Joannes Roes by William Cook.

About the 30th of 6th month, 1823, I met in the Spanish church, with fourteen priests, and some of them heard me with patience, and others gnashed their teeth at me, especially their bishop; so I told him to his face that if I were in his power he would tear me to pieces. I also told them that if they pulled not down their images, that the Lord would chase them as the hounds chase a fox, into the holes and caves of the earth.

During the time I was with them they closed the doors of the chapel, and would not admit any one to come in. I believe the Lord is doing great works amongst them.

Gibraltar, 2nd of 7th month, and yet the 3rd month, 1823.

I, Jesus, from heaven, command thee, Joannes Roes, to warn the kingdom of Spain, that if they return not from their wicked ways of worshipping images made with men's hands, and bowing before them, that I will draw my two-edged sword against them, and it shall turn every way till I have utterly

* This has come to pass by the great revival in missions for the salvation of the soul; and especially by the Salvation Army, which sprang up almost as soon as John Wroe was taken away, in the 2nd month, 1863.

destroyed them;* but if they will hearken unto my voice, and repent, I will return unto them. But who is this that has caused them to err? They have hearkened unto their priests instead of hearkening unto me.

Now I will tell you what I will do unto your priests: I will chase them as the hounds chase a fox, till I utterly destroy them; and the remnant that is left shall slay your king; and the remnant shall know that I have sent this unto them by my servant. For I will let you see that I am coming the second time to recover the remnant of my people - those that will have me to reign over them: and those that will not have me to reign over them - my sword shall be against them; for I will be the King of the earth, and there shall be no King but me; and I will reign over them, and they shall know that I am the Lord who have spoken unto them by the mouth of my servant, Joannes Roes. ^Σ

Taken from the mouth of Joannes Roes by William Cooke.

Gibraltar, 5th of 7th month, 1823.

I have appeared before governor, judge, minister, and town-major, but they will not allow me to preach, but I have been to the three synagogues of the Jews, and to their Rabbis. I have also declared unto the Spanish Roman priests, that if they return not from worshipping images, and bowing down to them, that the Lord will utterly destroy them from the face of the earth.

I have much to encounter here, but though all hath the Lord hitherto brought me, and will also bring me through the whole.

The Governor, after he had read my petition, sent for the town-major, General Don, and the minister, and judge, and told them that he could not find his mind clear without he granted

* It is to be remarked that almost continually of late years there has been some disturbance in Spain, and especially disastrous to Spain was their war with the United States, in which the Spanish navy was destroyed, and Cuba and the Philippine Islands taken from them.

^Σ The above was translated into the Spanish language by John Querell, a Jew, and a number of copies wrote and distributed in Spain by Joannes Roes and William Cooke.

me leave, as he said he thought I had a right as well as others: but the minister said if he did give me leave he must put all the military under arms. He also sent two men after me, to bring me before them, but they found me not, in consequence of which I was ordered to appear before him next day, at the town-major's office, which I did, and I spoke very freely to him; he gave me a seat, and I sat down besides him, and we had a long talk. In this way I became acquainted with what passed at the above meeting of the governors. I thank God that he has counted me worthy to suffer for his sake, but I cannot call it suffering.

Gibraltar, 7th of 7th month, 1823.

As I was passing by the parade of two regiments of soldiers, the Spirit of the Lord fell upon me, and I began to address the people with these words, that if you do not repent, and destroy all your images, and believe in Shiloh the Branch, you will be swept away from the face of the earth.

When I had addressed the people better than half an hour, some one ran and told the adjutant of the regiment; he came galloping on horseback, but the road being full of all classes of people, he could not come to me, but called out to the sergeants to dismiss the people; and he ordered the sergeants of the guard to be put in prison, and they put one in prison before my face. This adjutant, who was a Roman Catholic, said he would order me out of the garrison, but I told him it was out of his power.

I am ordered to visit the Spanish priests, a large number, as they are ordered to quit the garrison; they desired to see me; and there is one of them says they had better take down an image every year, till there be none left. They are very desirous of hearing me.

I have to inform you that the postmaster of St. Roch was going from Gibraltar to St. Roch, and he was met by a number of soldiers; they searched him, and found that he had correspondence with the French army, and they took him to St. Roch, and then they sent ten soldiers with him to Algesiras, and

his wife went with him; and when they had walked a mile or two upon the road, the officer offered them to fire at him, and they shot him dead upon the spot, and also his wife, and one of their own soldiers; and they stripped him naked and left him on the road. I assure you this is a horrible place.

Now if you look into my visions, you will see it here fulfilled; for there are fathers killing mothers, and children killing parents; and this work is all over Spain, and I have my life threatened daily.

I, William Cooke, am a witness, as well as many more, who can testify to the truth of these things. He also has his life threatened every day. I have been told this day, that one said he would blow both our brains out if he had a pistol, and that I was a great deal worse than the prophet. Glory be to God! Friend Roes had a jug thrown out of a window at him to-day, but it missed him, that is only the beginning. The people want him to be out of this place, but they little think what will follow; some of them think, no doubt, that when he is gone, all will be well. The bishop of Malaga, who has fled here from Malaga, for safety of his own person, has hired two men to way-lay him, to take his life, and he thinks he is doing God service. This is the report made in this place.

(Signed) WILLIAM COOKE,
GEORGE PRIESTLEY.

A communication, Gibraltar, 19th of 7th month, and yet the 3rd month, 1823,

Son of man, arise! and stand upon thy feet, and prophesy against my committee, and say unto them, if they will hearken unto me I will strengthen their cords, and if not I will destroy them off the face of the earth with death.

Now, son of man, hearken unto my word! I will cause twelve stones to come unto thee in this place, and every stone shall be different one from the other, according to my twelve tribes - according to their stations; and thou, son of man, shall

deliver each stone to each committee-man, for a memorial unto me the Lord; and at my appointed time they shall deliver each stone to each tribe; these are the smooth stones which I foretold thee of, which should become one heap.

Now, son of man, prophesy! And say unto the house of Israel, You that the Lord has chosen for his people, you are rebelling against his commands, for you count him a hard master, and ye say that my laws no man can obey; but I will let you see that man's laws are harder than my laws, for ye shall rejoice for joy when England is weeping for sorrow; for England has drawn the sword, and it shall not return till I have performed my work.

Now tell my children to look into the communications which I have given thee before, for I told thee before that England, France, and the Turks, as well as others, shall be one against another;* for I told thee the next place thou should be taken to for nothing, without money and without price, and tell them to see if I did not fulfil it; this is to let you see that my work is done without money, and without price.

Now, son of man, see that thou goest neither to the right hand or to the left hand, till I make known unto thee which way thou art to take, for thou must be a co-worker with me, as well as my children. Now see if I, your Lord and master, do not perform this.

Taken from the mouth of Joannes Roes by William Cooke.

Gibraltar, 21st of 7^h month, and yet the 2nd month, 1823.

This morning friend Wroe called me up a little after four o'clock, and we commenced our journey into Spain; we met no obstacle till we came to the Spanish lines, when we found, to our utter astonishment, that the permit could but pass one of us. In consequence of this, the man at the lines would not let friend Wroe pass. I having produced the permit, they had no objection for me passing, but him they would not let pass. This put us to

* Fulfilled in many ways.

a stand for some few minutes, and we walked back a little, and came to the English sentry, who told us we could pass the lines by the beach side; thither we then repaired, and praise the Lord, we met with no opposition worth mentioning.

We proceeded on our journey into the country till we came to St. Roch, where we left upon our right hand a letter, and walked on till we thought we had proceeded far enough, we then began to distribute the writings we had with us; some we left by the roadside, and some we gave into the houses as we came along home. We found to our utter astonishment the people were quite peaceable and civil to us, wishing us God speed, and saying, "God prosper you." We arrived here in safety, which is more than those here expected. Thus the Lord has this day delivered us, and kept us by his mighty power. Praise the Lord, all ye his people! Praise the Lord! Amen.

Since being in Spain, a flood of persecution has arisen against friend Wroe and myself. It appears that the enemy of souls has now great wrath; and can no longer contain, for he knoweth that he hath but a short time to reign. The religious parties are all on the alert. The Methodist preacher is roaring, and cannot tell what to do; he is afraid, but the Lord will work in spite of hell, devils, and men.

Our friend Wroe is going to leave this place in a few days, the Lord willing; he has met with much opposition from those of the world, but through all the Lord has hitherto brought him. The Lord prosper him wheresoever he goes, and cause his light to shine upon the hearts of the people, that the word of his everlasting gospel may run and be glorified.

Various are the conjectures of the people in this place concerning him: some laugh at him, some despise him; others say that he is a good man; others, that he is a stumbling block to the people; but the Lord of heaven and earth give both me and them understanding to see the true light, that we may walk in it; and in patience let us possess our souls, in the patient waiting of his coming from above, when the mysteries shall be disclosed, and iniquity stop her mouth, and righteousness cover the earth as the waters cover the great deep.

I am at present totally ignorant of how the Lord is going to work, only this I know, that he will work, and no one shall be able to oppose; that is, so as to stop its progress, for the Scriptures shall surely be fulfilled, and there shall be a mighty ingathering unto our Shiloh.

I am now going forth as sheep amongst wolves, and who shall protect me but the Lord! I trust that you will remember me in your prayers, and that the Lord will open a great and effectual door to preach his everlasting gospel, that I may not be soon shaken in mind, or be troubled, neither by spirit or word, but that I may prove faithful to him who has called me.

Now friends, I tell you I am weak and feeble. When I look at myself, I stand in astonishment to think that the Lord should ever choose such a weak worthless worm as me, who have profaned his holy name, and broken his laws, and my actions have declared that I would not have him to reign over me; but how infinite in mercy and grace, long-suffering, and tender compassion!

Salute all our friends in the Lord; and I hope, though now we are strangers to each other in body, I hope the Lord has made us one spirit, having begotten us again from the dead, that we from henceforth should not live unto ourselves, but to him who is the only King, Eternal, Immortal, Invisible, the only wise God for ever and ever. Amen. The grace of our Lord Jesus Christ be with you all, now and evermore. Amen.

Signed, WILLIAM COOKE.

On the 27th of 7th month, Joannes Roes embarked for England with Captain Hague, the young man spoken of not having arrived.

A communication given to Robert Blackwell, Charlestown, Ashton, 27th of 7th month, 1823.

I, the Lord, the mighty God of Israel, have put my Spirit upon thee, and I have overshadowed thee therewith, and have covered thee as with a mantle; therefore I now command thee to

prophesy concerning the shepherds of my flock, and cry aloud, and spare not, to declare what I shall say unto thee. Therefore I, the mighty God of Israel, declare unto thee - Harken ye shepherds, and hear the word of the Lord, for I am now against you, and I will now bring to view your shame, and I will discover your nakedness unto the ends of the earth, because ye have adulterated my word, and have darkened the minds of my flock by your false teachings, therefore your language shall be confused, your knowledge shall be confused, and you shall weep betwixt the porch and the altar, and smite one another until I have utterly made an end of you; because now I am coming to assemble my flock from the four winds of heaven, I find nothing but leanness, and the cries of many are come up before me, who are crying, "O my leanness, my leanness! to whom shall we fly for succour? Our pastures are become bare - our fountains are dried up, and we are without shepherds!"

Come forth, come forth, ye careless ones, and give an account to me why ye have forestalled my word - why have you not fed my flock? Why have you thus held back the virtues of my celestial divine springs, which I have been always ready to let fall, and am now displaying unto some that will receive it, and shall continue to do? Therefore I, the Lord God of hosts, swear by my holiness, for I can swear by no greater, that those of you that will not feed my flock with the pure milk of my divine life, I will take away your stewardship, and you shall no longer feed upon my flock; and in one year I will cut many of you off from the folds, and I will take my flock into my own hands, and I the Lord will lead them into goodly pastures; and you shall curse your God and your king, and look upwards, because of my fiery indignation against you. Lo! I am sat in counsel against you; all the host of heaven are sat with me in judgment; my angels, my archangels, my seraphs, my departed saints, and also the twenty-four elders that are under the altar of my glory, cry aloud against you, that I will avenge the cause of my flock, and require their blood at your hands; therefore prepare for the slaughter, for it will be very great, except you repent in dust and ashes before me the Lord. I give you this warning before I strike, for mercy is a darling attribute with me,

who am God for evermore. And I have commanded this my witness, my servant, to declare it unto you, and I will fulfil all that I have said by him concerning you; and you shall know that I have appointed one of my witnesses and prophets to bear bold testimony of me the Lord; and it shall be with him as it was with my servant and prophet Elisha, that you may know that there is a God in Israel, who shall give demonstrative proofs that I have spoken by him. For as one of the prophets was felling a beam, to make them a tent of, the axe head fell into the river Jordan. He cried to my servant Elisha, "Alas, master, it was borrowed!" Then my servant, the man of God, asked and said, "Where fell it?" And the young man shewed the man of God wherein it fell; he then cast in a stick, and the iron did swim; therefore by all present it was proved that Elisha was my servant.

So I say I will prove this my servant that I have chosen, to declare a part of my decrees unto all nations, that he is my servant, and that he speaketh by the power of my Spirit the Lord.

Therefore hear, all ye shepherds, and hearken before it be too late, and the evil day come upon you; for my sheep have wandered about from mountain to mountain, and from valley to valley, and from spring to spring, but they were all dried up, and there was no help found for them : but I, the Lord of hosts, will search them out, and I will gather them into my fold, and I will be their shepherd, and they shall no longer be a prey unto you.

Therefore come, my beloved sheep, and behold the goodly pastures I have provided for you! See the purling stream flow along my goodly landscape that is now before your view! See the limpid spring burst forth from the mountains! Behold the land that flows with oil and wine! Behold the plentiful verdure, and the fruitful trees, whose branches are tinged with honey! And also, behold the oceans of the milk of my love! This I have provided for you without money and without price; and I declare by my holiness that all is yours, and ye shall know that I and my Father are with you. I will establish a plant of renown,

and you shall no longer be consumed with hunger; and I the Lord will be your God, and my Son Shiloh shall be a Prince amongst you, and shall rule over you in righteousness and peace in my kingdom, that I am going to establish over the whole earth. My dignified saints shall visit you; my glorified spirits shall be familiar with you, and all my sons shall clap their hands together for the glorious conquest I have wrought for you; and my holy heavens shall ring with praise, honour, and thanksgiving unto me Jehovah, for the mighty deliverance I have worked round for you, my flock, who shall then lie down in safety. I am the Lord who will do it for you, and none shall stop my hand. I am the Lord.

The 8th month, 1823 - About this time report be-came prevalent that _____ was living with a woman who was not his wife, and which was the cause of much contempt from the world against the Lord's work. His wife and daughter came to Ashton, having been residing somewhere in Derbyshire, of whom we knew nothing before; we had heard it said that he either had one, or formerly had. On Sunday, the 24th instant, she came to our meeting; _____ preached; after she manifested an intention to associate with him, and he tried to abscond, in which he succeeded, and went to _____ his then residence, of which she seemingly was not aware.

Tuesday, the 26th, _____ and R_____ B_____, agreeable to directions from _____, left this place for Macclesfield, Birmingham, Exeter, and elsewhere. _____ wife, it appeared, had got some knowledge of it, as she got to Macclesfield near the same time that he did, but he escaped her.

On the same day they left Joannes Roes arrived at Ashton, from Liverpool, from Gibraltar, free as he understood of money, for either passage, victuals, or his board at Peter Hepburn's, till on coming near to Liverpool he discovered that the captain had brought a bill of his board at Peter Hepburn's, etc., from the Rev. William Croscombe, to present to the committee at Ashton, they having promised to pay any debts he might

contract on account of the work of the Lord. Joannes Roes says positively, that when he was in Gibraltar, William Croscombe assured him that he would not make any charge.

The reader may have seen from the foregoing, that the kindness which William Croscombe and his friends shewed to Joannes Roes, did not at last, however it might at first, proceed from any belief in, or love for the cause in which he was engaged; but judged he was deceived, and fearing his preaching might take effect upon the people, endeavoured to get him off home, and then made a bill of his expenses, unknown to him. But this is not to doubt of their love to Joannes Roes as a fellow creature, nor of their love for the welfare of his soul.

In consequence therefore of what he said William Croscombe had promised him, he wrote a letter immediately on arriving in the channel at Liverpool, to caution the committee against paying any bill that might be presented upon his account, which came to hand before the captain's letter, enclosing draft, etc., and prevented its being paid.

Ashton, 27th of 8th month, and yet the 4th month, 1823.

I, the Lord from heaven, command thee, Joannes Roes, to stand upon thy feet, and judge between me and thy doubting spirit, doubting of my treasury, by which way my work was to be carried on. Now I ask if all the gold and silver in the earth be not mine, and the cattle thereof? I tell thee I have many minerals hid in the earth, that neither thee nor my children knows of.*

Now I will tell thee what thou shalt do, thou shalt deliver up all things that I have caused to come unto thee since the time that I took thee, and likewise all other things that I shall cause to come unto thee, shalt thou seven times deliver up unto my committee, till I return thee unto the place from whence I took thee at the first.

* Fulfilled by the numerous discoveries of late years of gold and silver in many different countries, and also by the diamond mines in South Africa, etc.

This is the burden that I have laid upon thee, for sending thy wisdom at the bottom of the communications to confound my children, but my committee have been more faithful than thee, for they have hearkened unto my Spirit, and not unto thee; therefore I suffered this evil to come upon thee in Gibraltar, and I smote thee on the ground, and thou prayed unto me for me to take a part of thy burden from thee, for it was heavier than thou could bear; therefore I withdrew my Spirit from thee, and put it upon Cooke, and told thee to deliver thyself into the hands of thy enemies to do as they thought proper with thee; and as thou doubted my treasury, so they have made a claim for thy board, and this is for thy doubts, else no claim would have been made, but I will confound them as I confounded Harling; but if he had done my work according to my commands, baptized as soon as he had arrived, and then prayed unto me for my assistance, I would have given him such things as would have quenched his lustful heart, for pride and ambition is abomination in my sight, and I will utterly destroy them from off the earth.

Now tell Harling I will try him once more, if he obey my servant's command in baptizing, I will be with him, but for him objecting, I object him baptizing at Ashton, for I have brought thee here for this purpose. And I will now return my Spirit unto thee, and thou shalt strengthen my people with my word, for there are some of my children loathing my bread, and it has become bitter unto their taste; this is the fiery furnace. Now let my children each take this to themselves.

Taken from the mouth of Joannes Roes by Edward Lees.

Friday, 29th - He went to Bury, and in the way he had the following communication given, which he had written the day following, having returned to Ashton.

Paris of a communication, Middleton, 29th of 8th month, 1823.

Son of man, rise! And stand upon thy feet, and see if thou can stand before me with thy filthy garments. Thou thinks of baptizing in my name, but if thou baptize in my name I will slay thee to the ground. Therefore put off thy filthy garments, that

thou may go into the water, that I may cause a cloud of water to overshadow thee, and this shall be done to-morrow by one of my children in an open river, in public, that my work be not secret, that all the earth may know there is a God in England.

Now I have brought thee bark to the scattered sheep of the house of Israel, for I never told thee I would gather them by my two Witnesses, but that my two witnesses should prophesy against them, and against the world, for such a number of days, for ye shall not be finally gathered till my Son Shiloh be ready to make his appearance.

And tell my two Witnesses that I have sent thee to sign what I have caused them to do, for I accept it. But tell them no other such marriage shall take place amongst my children until my Son Shiloh appears.

And tell Samuel Entwistle to act lawfully unto his wife, for he has but one, for I have told you before where fornication is there is no more a wife, but adulterous woman, and this shall be a trap against Satan.

And tell my two Witnesses that they shall make no alteration in the laws which have already been given, for I am not a God of confusion, but a God of peace, and ye that abide in my laws, peace shall be to your gates. And if any other laws are given to my two Witnesses, they must be sent to thee to be signed.

Now this work which I have foreshewed to thee shall be performed to-morrow. Now stand thou boldly before my people, for thou shalt go before the priests before thou goes out of this land, and thou shalt tell them my decrees that I will alter not, but perform in all the earth.

Now tell those that pretend to be my sheep to have their hearts circumcised before me the Lord, and if not I will not cause their foreskins to be circumcised; for no one shall stand before me that is not circumcised both in heart and foreskin, for this is the making up of my jewels, and this is my everlasting gospel, and these are the people that shall appear with me on Mount Zion. Now I bid you all watch, for I am coming to make a full end; my Spirit shall not strive with man any longer, for all

flesh is corrupt before me. And rise thou when the young man comes unto thee, and abscond for thy life out of this country, for many will try to pursue after thee, but I will be with thee if thou wilt cry out for my assistance.

Now I tell thee if thou be afraid of man as thou wast in Gibraltar, I will withdraw my Spirit from thee, and chase thee harder than thou wast chased before, for I have told thee before that I would make thy head strong against their heads, and that I would confound them by thy stammering lips, and by thy foolish tongue; for thou wilt make many blunders yet; and this is to their confusion, to let them see my ways are not their ways, and to let them see I work by whom I will work. Am I a God that they should choose me a servant to work by? Have not my hands made all things, and formed all things? If I were to suffer Satan to choose me a servant, I should become Satan's servant; but I will overthrow their strongholds.

Now let all my children know that it is I, the Root, that has sent thee to them: if they object this I will object them.

Taken from the mouth of Joannes Hoes by Edward Lees.

In the evening he preached at Bury to the public, in the open air, and related his travel, etc.

Saturday, the 30th, he returned to Park Bridge, near Ashton, and at three o'clock in the afternoon he was publicly baptized in the river Medlock, near Park Bridge, aforesaid; several of the Lord's children were present, who had come on the occasion, who sung a hymn, accompanied with music. And when he came out of the water, he stood with one foot over the water and the other on the land, and said, "I swear by him that liveth for evermore, there shall be time no longer!" He also said that during the performance of the ordinance he heard the heavenly music. In the evening he addressed the Lord's children.

Sunday, 31st, he preached to the public in the believers' meeting room.

Monday, 1st of 9th month, went to Stockport, intending to speak publicly, but on arriving was ordered, or determined to

speak to the believers only; for besides the believers there was only one person present, who came from the report that there was going to be preaching; and that one was ordered or caused to go out. He then addressed them from what was shewn him concerning them; he reproved them most severely for the wickedness that existed amongst them. He said there was a large number in that town who would be gathered.

Tuesday, 2nd, went to Huddersfield, and had a meeting of the public, met with some opposition. Also spoke to the believers, reproved them severely, and said there were many wolves amongst them.

Wednesday, 3rd, went to Wakefield, had a meeting of the public in the open air. Also spoke to the believers, and reproved them severely.

Thursday, 4th, proceeded for Pontefract and Sheffield, accompanied by Robert Harling.

Saturday, 6th, arrived at Ashton.

Sunday, 7th, went to Mottram with Samuel Entwistle, and had a meeting of the public, and in the evening returned to Ashton. Said he should be at Idle next Sunday, where would be a large number gathered.

From Samuel Lees, Monday, 8th of 9th month, 1823.

Joannes Roes and I went to Mr. Cheetham. Rector of Ashton church, and met with the curate, Mr. France, at Mr. France's house: Joannes Roes declared the matter before them, The Rector inquired of Joannes Roes who had sent him, he answered, "That God that appeared to Moses in the bush"; he replied, "Then for that reason I will not believe what you have or may say."

Joannes Roes then addressed himself to the Curate, who asked him if he, along with the two Witnesses, were the only three persons that had the Holy Ghost? Joannes Roes said, "You think you are those that have the Holy Ghost", with several other things. Opening the door for us to go out we did so.

From there we went to Mr. Hutchinson, a late preacher at the Ashton church, but now unemployed in any service in the church, except he be occasionally called forth. Joannes Roes told him he had been at Gibraltar, and other places, to warn the priests, etc. He asked what that had to do with him; he was not in any particular service, he must go to the Rector. We told him we had been to him. Joannes Roes told him he knew he (Mr. Hutchinson) would have to stand before great congregations, and wished him to look into these things; he said he would look and read for himself, and he was very much obliged to John Wroe for his good advice, etc., and made towards the door for us to go, accordingly we did. Afterwards we went to Mr. Sutcliffe, a preacher in the Presbyterian church but he was not at home.

Ashton, 9th of 9th month, and yet the 5th month, 1823.

Now I command thee to bring forth this whoredom which I have told thee of, and bring them before my committee, for I told thee I would not remove my committee, but I would cut that soul off from the land of the living. Did I not tell thee that your righteousness should exceed all others, or else you would not be able to stand with me on Zion's hill?

I will bring thee forth unto this people again after thou hast anointed him whom I have named unto thee, and thou shalt bring forth two staves out of that land, and thou shalt hold each staff in thine hands before my children, and when I command thee to smite thine hands together, they shall become one staff in thine hand; then I will draw my children from distant lands, for thou saw many heaps of smooth stones which became one, and thou shalt see this.

And the young man who is to go with thee is on his road coming to thee, for I will confound thy speech, that thou cannot speak to the people, but he shall be thy spokesman.

And thou hast seen no mockery yet to what shall take place against thee, for they shall be for haling thee to prison at many

places, and this is the clergy whom I have set against thee for a testimony against them.

Now, young man, be thou not afraid of them: and I will separate thee from the young man at various times, and I will take thee without money and without price, and I will cause the young man to follow thee with money, but he shall pay none for thee, and this will I do as a testimony against my children who say my laws are hard.

I will give great proofs now, and the more proofs I give you the more you shall give unto me, for I will confound the clergy by thee, for they shall not be able to answer thy stammering lips. And when thy tongue is locked to the roof of thy mouth, thou shalt make motions to him who is with thee, and he shall declare the wickedness of my people, for this is he who shall have the ink-horn; and he shall travel with thee through many nations, and he shall be a strength and a comfort unto thee, and thee unto him: for I have given my love to each of you, and I will be with him as well as with thee, and this shall he known in all the earth, for this shall be a testimony against those that say I visit not thee.

Now I will tell thee what I will do unto those who say I visit not thee, this shall be a mark for my children - I will slay the Jews and their rabbis, and the Gentile priests and kings in every kingdom, and they shall lie till they hardly know how to bury them; * then I will bring fire from heaven, and I will destroy the earthly bodies, and I will turn sword to sword, and then I will send my voice from heaven to gather you upon one piece of ground; as I caused my ark to rest, so shall ye rest, and great shall be your rejoicing. And I will cause that ark to come forth which I shewed thee, and this shall be with you; then I will cause my eagle to come forth, then if they refuse the God of Jacob, revenge shall be mine, and I will give my Son full possession of all my creation.

* See accounts of the battle of Solferino, etc., between France and Austria, in 1859, and many other late wars and famines, etc.

Therefore tell my children to watch one hour, and to tell no man; this is keeping my commands which my disciples kept not; and this is your righteousness which shall exceed all others, and this is the people that I have chosen. And I, the Lord, have given thee this to hand unto my children.

Taken from the mouth of Joannes Roes by Henry Lees.

Wednesday, the 19th, we again went to Mr. Sutcliffe, he asked us in; Joannes Roes told him his errand; he fetched the Bible, and they argued on several passages in Scripture. He said they (the different bodies of preachers) were as prophets that stood before the people, to deliver the word unto them; and should an angel from heaven come with words unto them, unless he could find it in Scripture he would not believe.

As commanded in the foregoing communication, Joannes Roes this evening again called forward Samuel Entwistle, the preacher, among the believers at this place, Ashton, and the woman with whom he was guilty, who acknowledged they could not refrain each others company.

Thursday, 11th, went to Bury on foot, accompanied by William Tillotson, who relates as follows - He was very ill on the road; in the evening spoke to a number at a believer's house, from these words, "I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace," etc. Was much relieved from his illness with speaking.

Friday, 12th, went to Noyna-Side, near Colne, and in the evening had a meeting of the public.

Saturday, 13th, proceeded for Idle on a horse, and met the coach at Cross-hills, only room for one passenger, which was outside, and it came on to be very wet, so we agreed for him to go and me to walk, and him to wait for me at Shipley, three miles from Idle, which he did. It had been dark some time when I overtook him; he was very poorly, so we abode all night at a house, sign of the "Punch Bowl". There were some very rough company there, who after we got to bed, made such noises till a late hour that we could not sleep, and in the

morning, Sunday, the 14th, he reprimanded the keepers of the house. He was still too poorly to walk to Idle, I therefore proceeded by myself, and caused the believers to get a horse and fetch him.

In the forenoon he had a meeting of the believers, at one of their houses, and spoke to them on the evils existing amongst them. In the afternoon, had a meeting of the public in the open air, a very large one, and while he was speaking he told them he was going to anoint Buonaparte King of France.* In the evening he had another meeting of the believers.

Monday, the 15th, went to Leeds by coach, and in the evening had a meeting of the public, at one of the believer's houses, spoke very plainly on the three periods of the world. In the day, John told us there would be much opposition in the evening from some that would come, which proved true, for after he had spoken some time a man started up, and in an angry manner spoke somewhat as follows: that he wished he (John) would cease speaking if he could do no better, for that he kept contradicting himself, but being asked in what, could not answer, only repeated his words.

Peace was attempted to be restored by mentioning reading his license, but this the man did not regard, but was determined to continue to speak; he said he had been imposed upon by a bill, saying that such a one was going to deliver some information which he had received from God, and he came six miles to hear it, and had heard nothing of the kind, and that he had a right to demand it, and that he (John) deserved putting in prison. John said, "Then put me in prison"; the man replied, "I would if I was a townsman."

Another man asked for the license to be read. On attempts being made to make him be quiet he became more determined. It was discovered that several who were his companions were Atheists or Deists, and all became confusion, John therefore determined to cease speaking.

* Some years after this the book which contained prophecies about Napoleon III was delivered to him (then only President of the French Republic), and he afterwards became Emperor of France.

Afterwards, a man of the name of W_____, a professed believer in the visitation of Joanna Southcott, and the leader of a party, came forward to oppose, but the master of the house caused him to go out of doors.

Tuesday, the 16th, had a meeting of a few at Woodhouse Carr, at a believer's house.

Thursday, the 18th, proceeded for Thornhill, by coach to Wakefield, and the remaining five miles on foot, but John was so poorly, that when we got to Horbury he could not proceed, so we borrowed a horse.

Friday, the 19th, in the evening had a meeting of a few of the public, at a house.

Saturday, the 20th, John went to Barnsley with Robert Harling, and I returned to Ashton. The week following they arrived at Ashton.

About the 15th instant William Lees returned home from Gibraltar, bringing with him the following communication given to William Cooke.

*A communication given to William Cooke, Gibraltar,
17th of 8th month, 1823.*

Son of man! I have heard thy prayer, and seen thy affliction, now I am come down to deliver thee; there shall be a performance of my promise, for I have rebuked the devourer for thy sake, and for my elect's sake. I have seen also thy temptation, and thou also hast experienced my restraining grace; I saw also the doubts that Satan strove to raise in your mind, but by the aid of my Spirit thou hast repelled them from thee.

Son of man! thou hast prayed unto me to be armed with my whole armour, and I know thou wilt stand in need of it; thou hast also prayed that I would gird up thy loins with the girdle of truth, and have upon thy thigh the sword of the Spirit. This prayer of thine is well pleasing in my sight, but more so thy petition - that I would grant thee skill to use it, which thou shalt

surely have, if thou trusts in me, and wholly gives up thyself unto me.

Thou mournest in thy heart that thou art left as a sparrow upon the house top; in patience possess thou thy soul, and rely upon me, and thou shalt have the desire of thy heart. I have seen thy eagerness to go to the Jews, to deliver what I have given thee to deliver to them, but as they refused to hear thee when thou went to their synagogue, so now thou and they must wait my time; and I command thee not to go to them till I make known unto thee, and then thou shalt go, and fear thou not. And tell my servant Roes that he has listened too much to the voice of man, and waited not for the communication of my Spirit before he prophesied, for this I took my Spirit from him, and suffered his enemies to triumph over him.

Son of man, thou art cast off, and forsaken of men! Fear not, for I am with thee to the end of the world, for as my Scriptures declare of me, so am I; I receive the outcast, and will raise them up, to confute and confound the race of Esau at the last. Be strong, call upon me, and I will answer thee to the joy and delight of thy heart. Send this to my committee at Ashton. I am the Lord.

About the 20th instant Samuel Entwistle and Robert Blackwell returned home, agreeable to a command given to _____ in a communication of the 2nd instant, having travelled into Devonshire. _____ only preached at one place during the whole journey. Robert Blackwell applied at some of the larger towns they passed through to the rulers, for leave for him to preach in the streets or market-places, but was refused and threatened, upon which they proceeded forward. Robert Blackwell visited, in the course of his travel, a number of ministers of the gospel, etc., and warned them; was in general treated with ridicule and threatenings.

*A communication given to Robert Blackwell, Birmingham,
31st of 8th month. 1823.*

Thus saith the Lord of hosts, thou art my servant. but not of man, neither art thou sent by man, but by me, the living God. My grace is with thee, and my love shall overshadow thee, because I am thy God, and the God of thy father, Benjamin; and thou hast put thy immortal part into my hands, and I am thy Redeemer: and shall the prey be taken from me, the mighty God of all the earth? No, I tell thee thy soul is consecrated unto me, and it shall not fall a sacrifice to hell. Therefore be of good cheer, for the sparks of my divine love shall not be extinguished. I hear thy inmost soul say, How calm, how peaceable, how delightful are all these seasons! When I have thee I have all things; thou sayest it is enough. I ask thee, canst thou languish at the stream, who art continually drinking at the overflowing fountain? Thou art securely blessed, and thou shalt defy the malice of earth and hell; I am thy God, and I whisper the sweet pleasing themes of my love in thy ears; my sublime satisfactions shall be ever with thee, because I am thy God, and thou art my son: therefore fear not, poor trembling soul, I am thy Redeemer, thy mighty Saviour, and the expectations of Israel, and in my name shall all the nations of the earth be blessed. I am gracious, and merciful, long suffering, and abundant in goodness and truth. These are the titles by which I have revealed myself unto man; I come the expected Messiah, the Star of Jacob, and the glory of the Gentiles; I come to redeem the race of Adam; I am willing; I am able to save, and whosoever comes to me they shall not be cast out, for I am under this sacred tie, and my covenant shall not be broken, neither shall my bond be forfeited. Now I hear thy inmost soul say, "O ye ministers, ye guardians of the just, stand and witness to my vows, and in humble dependence on thee, my Lord, may I not venture to bid these thy flaming ministers to protest against me when I change my love, let them stand my accusers when I prove false to thee, my God, let them bring in their awful evidence, and proclaim my perjury!" I say, stop here, my son; O happy period is just at hand, when I shall bring my sons from afar, and my daughters from the ends of the earth: my impatience springs forward to meet you, my children. Haste, my beloved, and be ye like a young roe upon the spicy

mountains; I have boundless stores for you, unlimited possessions to give unto you; the fountain shall swell and overflow her banks; the verdure shall spring forth in all its beauties; you shall be crowned with all the lustres of my presence; my son Shiloh shall reign over you; he shall welcome you into the heritage of Jacob; and your pleasures shall be ever new. Let this be sent to all my children. I have no more to say by thee at this time. I am the Lord.

*A communication given to Robert Blackwell, Worcester,
2nd of 9th month, 1823.*

The word of the Lord came unto me. Saying - Son of man, arise! stand upon thy feet, and gird about thy loins strength, and put thou on my whole armour, for I have an immediate work for thee to perform round this city; therefore I, the Lord, command thee to pass round this city of pride seven times before the sun goes down, and at the end of the first round thou shalt stand by the great river, and thou shalt pronounce in my name, the Lord. Thus saith the Lord God of all the earth, who sitteth in the heavens, viewing the pride and iniquity of this city, who hath exalted herself above every thing like God. Woe, woe, woe, woe, woe. woe, woe unto this city of pride, the anger of the Lord God of hosts is kindled against thee, and in his hot displeasure thou shalt be brought low, even to the ground, and thou shalt be trampled under the foot of thine adversaries for seven days; and also upon the great river thou shalt pronounce her waters accursed, and they shall be as wormwood, and her vessels shall cease to float, because there shall be none able to man them; for the stench of the waters shall consume many of them. And when thou hast passed the seventh time round, thou shalt say, in my name, Thus saith the Lord, Behold, the days are coming upon you when the waters shall be turned as blood; and many shall run to and fro with astonishment, weeping, howling, and confusion, bewailing their situation because of the fierce indignation of me, the Lord of hosts, and there shall be no way for them to escape. My word, saith the Lord, spoken by my servant Jeremiah, shall be fulfilled, for their widows shall be increased, and I will bring upon them, against the mothers of

the young men, a spoiler at noon-day, and I will cause him to fall upon it suddenly, and terrors upon the city, because I will be a God of terror unto them, and unto all that reject me, the Lord, and she that hath bore seven shall languish, she shall give up the ghost; her sun shall go down while it is yet day; she shall be ashamed and confounded, and the residue of them will I deliver to the sword, before their enemies, saith the Lord God of hosts: and her sons shall say, Woe is me my mother, that thou hast borne me a man of strife and contention, before the eyes of the whole earth. I have not lent on usury, neither have others lent to me on usury, yet every one of them doth curse me to my face, and I am cut off for ever. O that we had hearkened to the voice of the Lord by his messengers, before this evil had come upon us, but now we see the mighty God of Israel is terrible against us, and we cannot escape his hot displeasure, and we are now consumed in the fierceness of his hot displeasure, and his wrathful displeasure. This, I tell thee, shall be their cry, and also their portion I have allotted for them, because of their rejecting my word. It was not thee, but me the Lord that was rejected, because thou went in my name in obedience to my command, to entreat their governors to allow you my servants some corner of the street, to proclaim of my coming to establish my kingdom of righteousness and peace here upon earth: but you, my servants, were denied with threats of imprisonment, as vagrants, if you presumed to testify of me, the Lord; but I now tell thee, it was not you, but my Spirit whom they breathed out vengeance against, though you were my instruments that I did and will make use of, in making known my mind and will by: and by you, my servants, and my Standard, Joannes Roes, will I make known my mind and will to the ends of the earth. Therefore let all men consider my word which I have declared: Touch not mine anointed, neither do my little ones any harm, for in touching you they touch the apple of my eye, and vengeance is mine, saith the Lord, and I will repay it; this is my determination, and it shall not be revoked; therefore go up with boldness, you my servants, and fear them not; for I will be on your right hand and on your left, and I will be your God even unto the end, if you are faithful unto me, the Lord your God. I

now tell thee, though this city has so incurred my anger against them, yet I have a remnant, a royal seed, a seed of righteousness, which I will gather out from amongst them, before I bring on this great desolation upon them. Did I not say by my servant Daniel, that the abomination of desolation should stand in the holy places? So thou hast found it wherever I have commanded thee to go; for by my Spirit I have transfigured it before thee; and I swear by my holy throne that I will begin with the shepherds, and rulers, and what is called my house, first, for I have found it a den of thieves; therefore I will overturn the tables of the money-changers, and bring them beneath the dust, and on their ruins I will establish my everlasting church of righteousness, truth, and peace: I am God Omnipotent who hath declared it, and it shall be done. Amen. Therefore speak thou comfortably unto all those, my people, who have received by faith this my word, which is and shall be renewed in them, and say unto them, Learn to live in God, and I, Jesus, will live in them, and my most holy tabernacle shall be their covert, which I will make known, visible to all the sons of men, and they shall know me, the holy one of Israel, in the waste and desolate places of the earth, and that I dwell with my people, the remnant that shall be found to the ends of the earth: say thou unto them that it shall be well with them, for I am their God, and all generations shall praise me, because of my wondrous works. I have placed you, my three servants, as watchmen upon the walls of the city, therefore lift up your voices, and cease not, day nor night, until Jerusalem be redeemed, and my Son Shiloh has assembled the outcasts of Israel, for lo! he cometh, and he shall not tarry, and I and my Father will be with him. Therefore let the cry be made in the wilderness, Prepare, prepare ye the way of the Lord, make straight the highway of our God, and let my people come forth gloriously to meet me at my coming, and I will feed my flock like a good shepherd, and they shall lay down in safety, and he, my Son Shiloh, shall gather my lambs in his arms, and carry them in his bosom, and gently lead those that are with young, and my children shall feed in goodly pastures. Lo! I come

quickly, and I will not tarry. I am the Lord. Let this be known to all my children.

*A communication given to Robert Blackwell, Exeter,
5th of 9th month, 1823.*

I am the eternal God of life and love, who hath begotten in you, my two Witnesses, an unceasing breathing after my glory, and the universal welfare of man, my creation; but man still rejects my offers of mercy by you, and will not have any of my reproofs. Did I not order thee to visit the higher powers in Birmingham in my name? But there they rejected my invitation by thee, therefore I will reject them in the day of my power, and they shall not inherit my glory, but shall take their portion with the hypocrite and unbelieving, and shall wail because of their abominations. From thence I sent thee to the minister at Dudley; there thou met with scorn and derision, and my word by thee was censured as madness; but I, the Lord, pronounce that shepherd full of insanity, and he shall howl, and reel to and fro, like a dog in the fierceness of his malady, and shall be consumed because of my indignation.

On the 30th of the 8th month I commanded thee to go to Wednesbury, personally, to warn the minister in my name, telling him of my near approach, and of the appearing of my Son Shiloh, and he also rejected me in the way I am coming; and when thou entreated him to consider these things, and to warn his flock, lest I should come upon them unawares, he commanded thee to go about thy business, and dismiss from his parish, or otherwise he would take thee and lodge thee in the house of correction. Thy reply was, I am here at your pleasure, do with me as seemeth you good, but I know the God whom I serve will deliver me out of your hands; so he fled from thee, threatening to send his man-servant to horsewhip thee from his gates: but I now tell thee I am thy strong tower, and thou shalt be exalted, and he shall be abased, and shall be scourged with many stripes, until he shall be overwhelmed, and sink, and fall, and rise no more. This is my determined counsel, and he shall not withstand my hot displeasure kindled against him.

I then moved upon my servant to remove to Worcester, but did not inform him for what ends; but I have designs in view, for I know thy willingness to obey my commands. I there commanded thee to visit the mayor of that city, and entreat him to let thee hold a public meeting in some convenient part of the city, but he sent thee word that he should not grant you any such like privileges, and if you attempted anything of the kind he would have you taken up as vagrants. Therefore I tell thee I will take away shortly his stewardship, and he shall be brought down to the dunghill: this is my decree, saith the Lord, and the inhabitants thereof shall see it: I am God, and he shall not escape.

I then commanded them to go to Broomsgrove, there to warn the minister of the impending dangers that hung over him, and also over his flock, praying him to be a faithful shepherd, lest I, the Lord, should have to require the blood of the flock at his hands, but he said he could not see any signs of the approaching consummation, and that the nation was in the highest prosperity, and that he pitied thy folly in giving thyself so much trouble and concern about others; but thou told him it was my unalterable decree, and that not one jot or tittle of my word should fall to the ground, but that all shall be fulfilled. He then said, "Are ye come to insult the clergy?" Thou answered No, but in love to you, and in obedience to the command of heaven am I come, that you may be partakers of that glory which shall be revealed shortly to all the obedient sons and daughters of Adam. He said, "Man, you must be insane, and it is in pity to you, or I would have you confined", he then left thee. And now I tell thee it was in pity towards him that I sent thee, but now my honour is clear, and I will have no pity on him, for he shall drink of the wrath of my almighty indignation, and he shall not escape, because he treated my servant, with my word, with scorn. I am the Lord who hath said it, and it shall be done, because, whilst they reject my servants they are rejecting me: I will defend my anointed, and in touching them they touch the apple of my eye. I now tell thee I have brought you through seven counties, and shall bring you through seven cities, and you shall shake off the dust from your shoes, and leave it as a

testimony against them; and upon these seven cities shall the seven last plagues be poured forth, and whilst my servant Roes is passing through the seven nations, I will bring in my judgments on these cities. But let not my people think that I shall execute vengeance all at once. I tell thee no; they shall be poured forth by gradation, until I have consumed them.

Let my children be watchful, and mind the movings of my providence, and they shall see clearer and clearer, until every curtain is drawn back, and then they shall behold me in my glory, and they shall receive their great reward. I am the Lord.

Parts of a communication - Ashton, 29th of 9th month, 1823.

In answer to a communication given to _____, at Worcester, saying that he was shortly to return to Ashton, for the Lord did not design him to travel much, and he would not have to travel in England, Ireland, Scotland, and Wales in person, but the Lord would give him glorious communications, and appoint Others by him to go there and read them to the people, for the Lord had a much more glorious work for him to do. He had also another communication given at Tiverton to the same effect, and that he was too delicate to travel, and too weak in body, and he, soon after returned home.

The following is the answer of the Lord given to John Wroe.

Thou son of man, dost thou hear my voice? And sigh for me against thee. Did I not tell thee that I sent thee to sign the communications? And thou would have signed them, but I have caused my committee not to let thee sign, to hold thee from evil. Thou often told my children that they would worship my servant, but I have kept my children from worshipping him, though Satan fights hard against him, and tells me he will not do my work, and stands before me, the God of the whole earth, and tells me I caused him to be anointed, but not to travel, but my word to go from him. Now tell my servant that it is a lying spirit that is come upon him, and that I have sent this unto him to keep him from sinning against me, as my work is great for

him to do; and if he had not done this, I would instantly have restored him. And tell them (my two Witnesses) I have appointed them to stop where they are for awhile, until I give them my Spirit.

And let my children come forth, whom I have named unto thee, and let my high priest send them unto America, and take all that I have given unto thee, and also to my two Witnesses with them; and let my laws also be established there. And let my high priest give them my blessing, and send them unto my work: and let them not be like my children, loath at my ways; and my committee shall send unto them what I have, and shall give by thee and my Witnesses, from my Spirit, from time to time.

And for my two Witnesses, let them remain together till I call them and thee (or he unto whom I shall give it) together; for I tell you I will cause a little child to take you by the hand, and lead you where my ark shall rest; there shall you rest also. But I will not tell thee what I will do with thee, leave that with me.

And for thee, thou shalt stand up on Sunday next at two o'clock, in Birmingham; and see thou go not to either mayor or magistrate, but stand thou boldly before the public, and tell them my decree, that I will alter not; for I will draw a large number unto thee, and they will persecute thee, for thou wilt make blunders, and they will thrust thee out of this place, then I will bring the young man unto thee.

Now tell my committee in this place, if they obey my word by thee, I will be with them; if not, I will give my children the fox against them.

Now if they obey, let them burn that communication which has been read unto thee this day, and cause it to be burned at all places they have sent it unto; for I will stop the work of Satan with my two Witnesses; for my decree I have fastened by my word to John the Divine, and the decree I will alter not; and I will send mine angels before them to prepare the way, for I mean them not to be that calf thou spoke of.

My two Witnesses shall travel England, Ireland, Scotland, and Wales; and they shall neither be afraid of lawyer, justice, priest, nor king; and they shall declare my decree, that I will alter not. The next year I will do great things by them; and for persecution, it shall be to keep my children from worshipping them, for my time is at hand that I will protect my children.

Taken from the mouth of Joannes Roes by Robert Blackwell.

As commanded, the committee burned the communication of _____'s, and sent the preceding to each of the bodies, for them also to burn it. This was very afflicting to _____, as it appeared to invalidate many others of his communications.

In some of his communications it was said that he could not err, for the Lord had taken him into his hands, and was determined to lead him aright, that he might lead the Lord's children into all truth. Much was said in his communications to this effect, which he believed to be from the Lord, as the Lord had given many proofs of the truth of his visitation for so many years past, and after being much afflicted in his body with weakness and helplessness, so that for fourteen years to be incapable of walking, and the Lord informing him that he should be healed in five months (and fulfilling it, as several are witnesses of), with several other things equally wonderful, thereby manifesting the power of God in his favour. After these things, to find he was deceived by an evil spirit greatly distressed his mind, and he could not acknowledge that his communication was from Satan, as revealed to John Wroe, though the Lord had placed John Wroe as the standard to lead and direct by his Holy Spirit all his children; yet he said he had had more proofs of the truth of his visitation than John Wroe had, and said he knew the voice of the Lord by the holy glorious power attending him at the time. And the believers, believing that as the Lord appointed him by John Wroe to lead and direct his children while John was absent, they also believed that the Lord would not permit him to be deceived; therefore many of them were stumbled.

We received a letter from William Cooke, of Gibraltar, with two communications, which follow.

*A communication given to William Cooke, Gibraltar,
24th of 8th month, 1823.*

I, the Lord Jehovah, command thee, William Cooke, to write thy dream, which I caused thee to dream on the night of the 9th of 8th month, and send a copy to my committee at Ashton, and I will now give thee the interpretation thereof, which thou must send by the first conveyance which shall present itself to thee.

I dreamed on the night of the 9th of the 8th month, I stood, and behold the earth appeared as though it were reaped, except a small part which remained in one field, and appeared to be ripe, and good to behold, full in the ear: I beheld, and lo! the armies running to and fro, ready for battle; it appeared also that the battle was to be fought in this field. I said what a pity it is that this corn, which remained unreaped, was not reaped. Also I beheld, and lo! this corn was gathered into regular rows, and from that into bundles, and so gathered into sheaves, and from that into heaps together, that the armies might pass through without harming one ear.

After this I beheld a preacher preaching to the people, clothed in garments lighter than vanity; he came down in the midst of his sermon, and conversed with the men of the world as I passed by; from this I thought I was taken by a cart between the Ragged-staff-well and Southport-gate, and as I came I wept, and cried unto the Lord, that he would have mercy upon the people. Whilst I was engaged this way, the rock fell, as it were in half; that is, the top part of the rock fell. I passed through Southport-gate, and I beheld a number of traps, covered with black, with brass wires. I asked what they were for, and the answer given me was, that they were traps to catch the rats of the earth with.

Interpretation - Son of man, whereas thou sawest that the earth was reaped, but, a few or one small part of the corn was

left standing, ripe and good, this is to shew thee that I shall, ere long, destroy all iniquity from the face of the earth; and as thou sawest the armies gathered together unto battle, so will I gather together the armies of Satan; and as thou hadst pity on the little corn that was ripe and good, and did see that it was gathered together in rows, and sheaves, and heaps, thus will I gather my people together, and will preserve them from the power of Satan and his armies, which shall be gathered together against them: thou saw also a preacher of the gospel, preaching my word, clothed with garments lighter than vanity, and in the midst thereof came down and talked with the men of the world, as thou passed by. Know then, thou son of man, that he who preaches my gospel in this place, his heart is too much with the world, for he left my gospel to speak to the people of this world against thee. And as thou wast taken in a cart, so shall the dead bodies be taken out of this place in carts, and carried to the burial, and the _____ shall be amongst this number; for as thou saw the top and half of the rock fall, so shall he fall with one half of the inhabitants; but as thou wept and prayed for them, the plague shall be stayed through thy prayer for them, in whatsoever part of the world thou mayest be; but my judgments are not far off, but near at hand. The traps which thou sawest are the traps and snares which I will set, to catch the servants of Satan; these are the rats of the earth.

Son of man, be thou faithful unto me, and I will bless thee; thou art eager to go to the Jews, but my time is not yet come for thee to go; wait patiently, that thy zeal may be according to thy knowledge, which I will give thee; I am the Lord of hosts who have given thee this; be humble, and wait my coming, for I see thy work, and know the end thereof; it shall be glorious; I, the Lord, have spoken it to thee, my servant.

*A communication given to William Cooke, Gibraltar,
26th of 8th month. 1823.*

Thus saith the Lord: Thou worm of the earth, arise, and hearken unto the words which I shall now put within thy inward parts, and write them, for I have heard thy prayer, and seen thy

weakness, and thy halting betwixt two opinions; but I am come down by my Spirit to strengthen thee, for the work I have for thee to do. I command thee to go into the synagogue of the Jews, on the morning of my sabbath next, and there declare my words unto them which I gave thee, and stand boldly before them, and fear them not, for I am with thee to protect thee, and to deliver thee, for not a hair of thy head shall they hurt. Have not I, the Lord, declared it unto thee? For thou shalt see what I will do with this people in a short time, for I will pour out my Spirit upon them, and thou and they shall know that I am the Lord. Thou shalt also leave them, in addition to those words which I have before given thee to declare unto them, the words of my servant and anointed witness, B_____, which I gave unto him to declare unto the Jews; and thou shalt not tarry in their synagogue, but as soon as thou hast declared all my words, thou shalt retire from them to thy own dwelling; thou shalt not eat nor drink by the way, nor tarry: behold, I am with thee. Now be thou strong, and fear not; behold it is I, the Lord, that send thee.

Now ask what thou wilt that I should do unto thee, or for thee. Thou sayest, Lord, that thy will may be done by me, as thine angels do it in heaven. Thou hast well spoken; in strengthening I will strengthen thee, for the work I have for thee to do; therefore be thou valiant for the truth, and I will give thee a crown. I am the Lord that giveth this unto thee.

Thursday, the 2nd of 10th month, 1823.

Answer to a dream of J_____ B_____, one of the believers, which he dreamed on the 22nd of 8th month, as follows:-

I dreamed I saw a large number of people, and I saw _____ sat in the corner by the fire side, with his head laid upon his hands, apparently in very great distress: twice I dreamt this. A third time I dreamed I saw a large number of people in a room, and there appeared a large bottle with beer in, which had been tapped, of which they drank: and I saw a number of men stand between the bottle and a large barrel that was at the

bottom of the room, and one man came forward to draw beer out of the barrel, and another came forward and stopped him, and said it was beer that had been brewed from the water of men that had the bad disorder, and would not suffer them to drink it, and I awoke.

The Interpretation by the Spirit - The bottle of beer which they drank is the communication which was circulated, which the man had invited you to drink, and you drank it, which was the evil spirit, which was to try you, and the Lord finding you worthy has sent forth his angel to protect you, and he has given you a vomit, and you have vomited it up, which is the burning of the communication, which is found to be the work of Satan. Satan seeing this, being determined to fight against the Spirit of the living God, is now trying to come forth amongst the children of the Lord, inviting them to drink the barrel also, the beer being brewed from the water of the devil, the Lord is giving the angel the sword to keep them from the barrel, and to keep Satan from plucking the tree of life out of their hands, and the Lord had declared by his holiness that he will punish the spirit that does the deed, and not the body of the people. This has been permitted to try his children, and he has found them worthy to eat of the good fruit.

Now there is a charge from the Spirit of the living God, that they cast no reflections upon _____, for it was not _____, but the evil spirit permitted to try his children. Now let us rejoice that God has given the true light.

Taken from the mouth of Joannes Roes by Samuel Lees.

*A communication given to Robert Blackwell, Ashton,
2nd of 10th month, 1823.*

Thus saith me Lord God Omnipotent: Lo! I am omnipresent with thee, my son; arise, enter thy secret chamber, and I will reveal unto thee a part of my mysteries that has been hid from so many generations. I am God, and I command thee to inform my children that I am going shortly to change this old visible world, and I am coming to change your vile: bodies, and to fashion them like my own glorious body by my power, and

form them into the image of my eternal nature, in which you shall consist; for the end of my coming is for this, to redeem you, my creation, out of all those evils that sin has brought you into, and that your spirit may have its own native body, and all power shall be given unto you, my faithful. Did I not give my servant Daniel to foresee that the dominion should be given to the saints of the Most High? He only beheld it afar off, but I now pledge my honour to you, my people; it is even on your threshold; therefore be ye ready, my children, for the long expected blast shall be sounded from the trump of God; my mighty angel, Gabriel, has now received his commission to stand betwixt heaven and earth, to sound at my command, and my celestial spirits who have departed in the faith, who have so long been hid, invisible in my holy Mount, are ready to appear again with me, the Lord Christ, and at my appearing terrible shall it be with the fearful and unbelieving, but you who are faithful shall be able to stand, when the day cometh that shall burn as an oven: but those who are in love with the world as it now stands, shall be as those were in Noah's time, whom the Hoods swept away; and here my fiery indignation shall make terrible desolation; and it shall be a day of swift destruction unto those who stand out against my warning voice, yea, such a day as never was, neither ever shall be again after it.

And I say again, upon whom shall it come? But upon such only who are not found in the ark; and I now tell you, that I have now found another mighty Noah, who in and by faith shall build an ark unto me, the Lord, which flames cannot devour, no more than the waters could prevail upon the first ark. And I have sent unto you my servant Elijah, to point out the way whereby you may escape the floods of my fiery indignation, and to lead you into all divine purities, against, the time that I, the mighty God and Saviour, shall be revealed; and know, that in these last days, when I shall appear, there shall be such an ark that shall be of pure refined materials, for an harbour, yea it shall be as a city, whereon the unchangeable name of everlasting life, power, and love shall be written, wherein those who have been wise and prudent, who have foreseen the evils that are coming upon the earth, shall hide themselves from the

destruction that I will bring upon all flesh. This, my Noah, shall take instructions from my mouth, the Lord, how to prepare this, my ark, which I have appointed from the womb of time, which shall be able to stand in the midst of burnings.

Then make ready, my children, to enter in, that you may be sheltered from the ravaging flames of my indignation, for there shall be a flame of devouring fire before and behind you, yet there shall nothing befall my obedient and faithful. How salutary! How pleasing to you, my sons and daughters, to know that I have made provision for you, that I have a covert to hide you from the storm - a shelter from the blast, whilst many shall be running from place to place to hide themselves from the wrath of me, the Lamb of God.

I am on my way; I have entered my chariot of swiftness, and I shall not long delay; and I am he whom my saints of old looked for, expecting to behold my personal appearance, to take unto myself the dominion and power, and to deliver the kingdom unto God, my heavenly Father; but they saw it not, but man now born shall see it, some to their eternal joy, and some to their everlasting confusion.

I am the Lord, who am sending my servants from nation to nation to warn all people, and from city to city, so that none may have to say, "We never heard of thy near approach." No, I will be clear of the blood of all men before I bring on my last and awful desolation upon the earth. I am the Lord.

Monday, the 6th, _____ had a communication given, which explained the late mysterious circumstance of the communication which was burned. It said that the affliction of mind which he had endured concerning it, that there was not another amongst all the Lord's children that could have endured it without either despairing or blaspheming. It argued that the reason of his being permitted to be deceived by Satan was, that when the Lord was revealing his will to him, that he would not travel much, having a great and glorious work for him to do at home (for it maintained the communication which was burnt was from God), that when the Lord was revealing the above to

him, Satan having accused him that if he found himself deceived, he would deny all the teaching of God, and turn infidel. The Lord, therefore, suffered Satan to speak a few words, without taking the Spirit off him, and therefore, as the communication was mixed with the lies of Satan, it was the will of God it should be burnt, but that the Lord would give it him again, except the words, "Thou wilt not personally travel in England, Scotland, Ireland, and Wales", which were from Satan, for he would go unto those places, but only as it were set his foot in them, or preach a few sermons as he might be moved on, and he had then done his work there. It also argued that Satan being permitted to speak the preceding words to him, did not in the least invalidate the word which said he could not err, and that the Lord's word by him was a sure guide for all the Lord's children, for the words spoken to him by Satan referred only to his own conduct. This communication was commanded to be circulated to the different bodies of the Lord's children, which was done, and which seemed to bind up the breaches.

Sunday, the 5th, as commanded in communication of 29th ultimo, Joannes Roes stood up in Birmingham, where was a body of believers in the visitation of the Lord to his former servants, but had not yet received the continued visitation, but had sent to Ashton for information, and were informed of Joannes' coming to them.

The following is from himself: I met with things not quite agreeable in various matters: they had not put up papers. I stood up twice. We had a number of Methodists and class-leaders, and they said they could find no fault; but on Monday, the 6th, there came two of them, and they would make me shew my divine authority; and I met with one of the preachers in the street, and he went on strangely. He said he would order me out of the place. I stood up in the evening, and I think nearly all held up their hands against Satan.

Tuesday, the 7th, proceeded to London, and they paid my coachfare, and had not to eat till I got to London (and nothing between Stockport and Birmingham). At London he was joined

by William Lees, who was to travel with him, and from whom is the account as follows:-

Wednesday, the 8th, we went to the French ambassador, and got our passports.

Thursday, the 9th, got letters of credit from Hammersley and Co. for £80.

Friday, the 10th, proceeded for and arrived at Dover.

Parts of a communication - Dover, 10th of the 10th month, 1823.

In answer to _____'s communications, saying he had been more given up unto the Lord than any of the rest of his children in the visitation, and therefore the Lord had kept him, and that he should never fall; also the believers being disappointed at his being deceived. It was said in a communication given to John, when he was commanded to anoint the Witnesses, "I will now tell thee what thou art: thou art he I forespoke of unto George Turner, my servant, which I kept sealed from him, as I kept sealed from Daniel; but now I will bring thee forth like a blazing torch, and thou shalt declare my word, what I before promised to George Turner."

"Now see that thou be strong, for I have set thee the Standard of the whole earth. And for my two Witnesses, when they have anything too hard for them they shall send it unto thee, that thou may lay it before me, that I may fulfil what I spoke unto my servant Moses, for I am now as I was then."

In another communication, given on the 11th of 4th month, 1823, just before John went to Gibraltar, it is said, "Now I command thee to tell _____ _____ to come forth and be valiant, and fear not, for I will support him with my Spirit; and I have placed him in thy room till the time that I gather ye together: then my children shall see which of the three I have placed the head."

Now from the above it appears that the Lord placed _____ _____ as the Standard in the room of John Wroe for a time;

not the Standard of the whole earth, but the Standard to lead and direct the Lord's children during John Wroe's absence from England. The following is the answer given by the Lord to John Wroe:-

Son of man, arise! and discern thy ways, and judge betwixt me and thee, and let thy doubting spirit depart from thee, for thou hast doubted of my decree of delivering to my servant _____, or I have heard thy prayer, and I have granted thy request. But ask my servant _____ if I have kept him for his righteousness' sake; for he says it is through his righteousness. Tell him it is not him that has chosen me, for I chose him before I came upon this earth, to make my word manifest. And tell him to prove me and try me if I have not a blessing for him. I have stopped Satan from chasing him. Ask him if Satan did not chase me when I came on this earth; let him search my Scriptures, and see if ever I was grieved. Let him not doubt my word, for I am able to prepare his body to do my work, for I mean to redeem his body as I redeemed my own body, and my children shall see it. And if any of you three refuse my word, Satan shall chase you, for I brought you forth for this purpose; for my time is drawn to a full end, that my children shall be no more led astray.

Ye have all been grieved at my fulfilling my word. Did not I tell you before that I would bring you all three together, and then I would shew you whom I would make to judge my word? And if I had not made thee the head, how could my Scriptures be fulfilled? For my two anointed ones of the whole earth were to prophesy against all nations, kingdoms, and states; and if they will trust in me I will execute it. But if I had not permitted Satan to work, they would have said they had done it by their own righteousness; but no man shall boast in himself, for I have taken that power from him.

Now tell _____ _____ to call forth William Muff and Robert Harling, and let him send them away, with my blessing, to America, as soon as possible; and let _____ stop at the place where he is till I inform him; and let him not say that he has not a face made like a lion to go before the people: he has doubted

me. The next year I will give him a fresh heart, and I will put words into his mouth which he shall speak, and take Satan's power from him; then ye shall prove me, whether I speak by my two Witnesses or not.

When I have parted you, I will set thee for a sign for my whole creation, for thou shalt be carried into many nations, both by men-of-war and by thine enemies; and I will confound them by thee, and they shall not know what to do with thee; and they shall send thee back to England as a prisoner. This is for a sign for my children, when I perform it. This year I will pour out a blessing for my children, and they shall know that I am singling them from the world.

Let my committee write to Cooke, of Gibraltar, that he may go seven times before the Jews, in the synagogue, and declare there before that body that I will not alter my decree for them; but if they will come and join themselves unto this body of people they shall see my ark, and where I cause my ark to rest they shall rest, and they shall see their King there, for they shall see my two staffs of people, and I will make them of my true Israelites: for I gathered Israel out of the Gentile Abram, but I did not call him the true Israelite, but now they shall appear. Tell them I have one ready to prepare them to their tribes; and if they hearken not unto this, death shall be amongst them: and the Gentiles I have appointed for the sword. And for William Cooke, he shall come unto England, and E—— and him shall go unto America. And William Cooke shall use the words which I will put in his mouth to the two persons that I shall appoint, one for Spain and one for Gibraltar; and they shall preach out of my Scriptures on a Sunday, and stand boldly before the people, and the Jews shall hear them and relieve them: and let Cooke stand boldly before them till I send him to England.

Taken from the mouth of Joannes Roes by William Lees.

Sunday, the 12th, we embarked for, and landed at Calais. The sea ran very high. I was a little sick, and John was very much so. We abode at Calais till

Thursday, the 16th, whence we proceeded for, and arrived at Paris by the *Diligence*.

Friday, the 17th - This morning I had the building transfigured before me, which is to be built in Jerusalem, and I measured it. It had twelve foundations, one above another; and the plat, which is in the middle, the height of the whole building.

We went to the Palais Royale; got a Jew to go with us to shew us the way; saw a Mr. French there, a Hebrew, a professor of languages, and seems to be a man of learning. I went to him, and asked him if he could speak English; he said, "What do you mean by that?" I said, I suppose you are a Hebrew; he said, "How do you know that?" I said your conscience tells you whether I am right or not; and I told him there was work for him to do.

A communication, Paris, 17th of 10th month, 1823.

The word of the Lord came unto me, saying: Joannes Roes. Son of man, arise! and take thy mantle, and go unto the man that I caused thee to speak unto in the street, which is one of my servants of the Hebrews, for he is a chosen vessel to perform my work in France. And thou shalt say unto him: "Thus saith the Lord God of Abraham, Isaac, and Jacob, and of the true Israelites. I order thee to stand up in France, to proclaim the hidden mysteries of my Scriptures to both Jew and Gentile; for I will bring thee out of this place with a large number to England, and thou shalt stand up in the place of a prophet."

Taken from the mouth of Joannes Roes by William Lees.

Saturday, the 18th, John threw his cloak over the man, as he was commanded. He seemed rather alarmed, and did not know what to make of it, but wished to see us again; and John told him what he was going for, but he could not do with it.

*Parts of a communication, Strasburg, in France,
23rd of 10th month, and yet the 6th month, 1823.*

Joannes Roes. Son of man, arise! and stand up before this people, the Jews, and tell them my decree is fixed, which I will alter not - and tell their Rabbis that they will be confounded; and tell them they are not Jews, but if they will ask of me, I will make them true Israelites. And go to the Gentile priests, and tell them they are not Gentiles, but if they will ask of me, I will make them Gentiles of the true Israelites, for I will confound all that call themselves Gentiles and are not. And perform this before thou leaves this place.

Now tell the young man that is with thee, that he shall go and deliver the writing which I will give thee, and he shall deliver it to him _____ and thou shalt have an answer where it shall be performed. And this is the young man that I told thee should stand boldly before them, and he shall not be afraid of them, for I will deliver him from them; and I will appoint thee a place to go to, and then I will bring him unto thee: and ye shall not return the same road that ye came.

And when I separate you in England, the young man shall leave thee, and return to the place from whence he came, and he shall stop forty days. And then I will see what my children will eat during those forty days; for I will try them as I tried Gideon's army.

Now thou wants to know what it is, but I will not tell thee till I have performed it; and this is to thee as well as them; this is the tree of life set before them, to see whether they will eat it or not, though Satan stands behind it. Those that ask of me I will protect with my two swords, and these are my true Israelites. Now search my Scriptures for this, and then you will see what is the tree of life, for all things which I have created are become meat for my children: this is what I will prove you by. And when thou returns thou shalt go to Idlethorpe, and I will order the committee of that body to prepare a room for thee, and thou shalt remain there forty days: thou shalt not preach during these forty days, but many shall come unto thee, and ask thee strange questions, and I will answer them by thee, and confound them. Thou shalt not travel during these forty days. I will set thee for a mark for the people.

And tell my children to take down their crucifixions (crucifixes), for they hang me up in their houses, boasting what they have done with me: and let them ask me for protection, that they be not guilty of the blood of their forefathers, for the Jews wished my blood to be upon them and their children. Now if they will ask forgiveness of me, I will return them unto this people, which shall become one staff, which are my true Israelites.

I have shewn thee strange things since I took thee, and I will shew thee greater. As I have shewn thee my house, which shall be built; but it is not like those thou hast seen upon this earth. And the first foundation is for Reuben, and the other foundations by their tribes, according as they are written in my Scriptures; but the throne shall be in the middle of the building, and shall be the height of the fourth foundation, which will be the tribe of Judah, so that all the foundations will have an equal view of the throne.

Now this building shall be according to this view which I have given thee. Thou meditates in thy mind which way this building is to be built. Now I will tell thee the way: I will gather these two staffs of people into one place in England, which shall be a hundred and forty-four thousand; and I will plead with all flesh with this people; and I will send my flaming sword of fire to protect them; and I will destroy all nations; and this land England shall be the first redeemed; and the remnant which shall be left shall say, "Let us be your servants, and we will bear our own reproach, for we know that God is with you; and let our offspring be your offspring's servant, that we may be called by your name."

Now, thou proud man, think not that this is thee, for I have sent my angels to shew thee that which I have never shewn before; though two of my servants have measured it, they have not had this view which thou hast had.

Now ask for assistance of me - thou hast told my servants that thou would return to thy ploughing, in thy land - ask that of me, am not I thy protector? Break the clods, and make plain the face thereof, for the seed is sown, and the vetches I will burn

with fire. And the sound of this people shall be a terror unto all nations, for they shall hear the sound of you before you reach them. You shall enter in at their windows like thieves, or men of war, and ye shall gather together their silver and gold, and it shall be yours; and I will open my gold mines,* and I will shew you them as I have shewn you the Scriptures.

Taken from the mouth of Joannes Roes by William Lees.

Strasburg, Saturday, 25th, 1823.

We have been to the synagogue in this place; they could not speak English, but they seemed to know what we were about, and took us to the Rabbi's house. The Rabbi was not at home, but his daughter spoke a little English, but not sufficient to make them understand all we meant, they therefore desired us to give it them in writing, which we did. They behaved very well to us.

Copies of Letters delivered to Jew and Gentile.

I, John Wroe, am commanded by the voice of the living God, to go forth unto all nations, kingdoms, and states, to both Jew and Gentile, to deliver words which have been given to me, which are as follows:-

I, the Lord, command thee to tell the Hebrews that my decree is fixed, that I caused to be written in my Scriptures, which I will alter not, that there shall be time no longer; for as I gathered my seed Abram out of the Gentiles, and made him into Israel, so will I gather both Jew and Gentile, which are two staffs of people, which shall become one, and be my true Israelites. I, the Lord, command thee to tell the Jews to circumcise their hearts unto me, and ask of me, and I will shew them my decree, which I will alter not; for both Jews and Gentiles shall be circumcised both in foreskin and heart, and no other shall appear with me on Mount Zion.

* Witness the many discoveries of gold since the date of this prophecy, the place of which was in one case afterwards shown to John Wroe.

Now if you will fulfil this, you shall see your King and your ark; for I never told you I would deliver you the first time, but my second appearance shall deliver you from death, hell, sin, and the grave.

Now tell them that I speak to thee as I spoke to my servant Moses, for I commanded thee to go forth with my voice from the fire, and if they will ask of me in serious prayer I will shew them plainly of thee. Did I not tell them in my Scriptures that I would speak to them with stammering lips, and with another tongue? And now I am fulfilling it. Though thou seems foolish to them, yet will I confound them, for I have chosen thee to deliver my decree, though man could never learn thee.

Signed, JOHN WROE.

I, John Wroe, am commanded, etc.

I, the Lord, command thee to tell the Gentiles, that if they will seek me I will be found of them, and make them my true Israelites, if they will circumcise their hearts and foreskins unto me, and pull down their crucifixions (crucifixes), for they boast of what they have done with me instead of repenting, and make their images their gods instead of worshipping me: * I will destroy all their images, and burn down their idols, if they hearken not unto this; for my decree is fixed that I caused to be written in the Scriptures, which I will alter not, that there shall be time no longer; for I am coming the second time to recover the remnant of my people, which shall be my true Israelites, and no other shall appear with me on Mount Zion. And I will redeem them from death, hell, sin, and the grave.

Signed, JOHN WROE,

Strasburg, Sunday, the 26th, 1823.

John was very poorly, so that he could not go out, and he ordered me to go to the Jews to receive their answer to the letter

* The likenesses on all coins, which are as gods to so many, are perhaps here referred to.

we had given them. I went, and found a man who could speak English. He said he had read the letter to the Rabbi, and the Rabbi was very angry, and said he had power to imprison us for two years; and he took pity on us, thinking we were deranged.

The man made much ridicule of us, and said, if John Wroe could divide the sea between Calais and Dover, or make the sun stand still, or some other such miracle, he would believe. He said he read all the English newspapers at Strasburg, but he never heard of John Wroe; also that they were very content in the state they were in, and that many of them would not go with the Messiah when he came; and as for Jesus Christ, he said if he came they would shoot him. He calls us fools and madmen.

I told him we were going to the Catholic priests. He said he would advise us not to meddle with them. I also told him He that had sent us was able to protect us. I then left him. When I returned to John he had the following communication given, which was sent to the Rabbi:-

I, the Lord, command thee to write to the Rabbi of this place, that if he warn not his congregation I will confound his speech, as I confounded my servant, John Wroe, this morning, and he shall not be able to speak to his hearers: and this shall be a sign to his people when I perform it. His interpreter says he has great power over thee, but he has no power but what is given from me, the Lord. And let him not hide this from the people.

At the same time we sent two letters to the Catholic priests by the post.

About this time a letter came from William Croscombe, of Gibraltar, dated 30th of 9th month, in answer to that sent to him by John Wroe on the 31st of 8th month.

A communication given to Robert Blackwell, Ashton-under-Lyne, 10th of 11th month, and yet my 7th month, 1823.

Give ear, O earth! earth! earth! unto the voice of the Mighty One of Israel! For I come in the terribleness of my own majesty, but yet in my love towards the sons and daughters of men; for I am an infinity of love from eternity to eternity, and I

have great designs of mercy towards my fallen creatures: my will is, your full deliverance from the bondage and captivity you have been surrounded with for nearly these last six thousand years, brought on by the subtle arts of Satan upon man and woman - my creation, which was once formed in my lovely image, which is pure, divine, and holy: but I now behold man, who once carried about him these, my lovely features, now besmeared with all the horrible features that sin can inflict upon him. But I am now jealous for my creation, and I am now risen as one out of sleep, and I will now bring man back again into the pure undivided elements of my ever-lasting nature, and image of my glorious likeness.

Therefore, in thee, O England, shall shine my glory! And in thee are my glorious stars risen, and I call aloud unto thee by them to stop, lest thou burst asunder the very chain of my love, which has so long encompassed thee about; then stop and behold my boundless store of mercies I offer thee, in this, the day of my visitation. I once more say, stop in thy wild career, that I may have mercy upon thee; I long to do thee good, therefore prepare! prepare! O thou enlightened land! And no longer neglect the glorious spring of life and love that is offered thee.

Behold! behold! the stars that have appeared in this thy day and generation, to give unto thee a light in the dark and dreary day; and in a little time thou shalt behold the Star of my glory, which shall come forth from the east; and thou shalt first behold its rising in thy meridian, and there it shall shine through eternal ages. But if thou, O Britain! reject the glorious day-star from on high, thou shalt be supplanted of thy birthright, and my blessings shall pass from thee, and my glorious star shall glide away. Then thou wilt lament thy loss and folly, and prepare for scenes of desolation and woe, and my heavy hand shall display my power in the execution of my displeasure against thee, until I have brought thee, like Nineveh, to believe, and humble thyself in sackcloth and ashes before me; then I will return, and my glory shall shine in the midst of thee. Therefore, I call upon thee, O England! to hearken to my offered mercy, which I now present unto thee by my messengers, that thou may escape the

deluge: the impending showers of my judgments hang over thee, but I suffer my impatience to linger that I may see if thou wilt hearken to my entreaties. I send my warnings from time to time, but I still see them rejected. I see my servants despised, whom I make use of as instruments in my hand to declare my mind and will by unto you. I also suffer here and there a little of the slightest drops of my judgments to descend, that thou may awake and receive the joys I have laid up in store for all that love me, and are longing for my appearing in the person of my Son Shiloh, who is my new created being.

O then be wise! and haste, like my servant David. Delay not to keep my commandments, lest this, my offered mercy, is closed from you, and I suffer the teeming showers of my wrathful displeasure to be poured forth round about you: the clouds are pregnant with ills, and the cup of my fury is full, even to the brim, ready to be poured forth; but in my great love I have hitherto withheld it, so that I might be gracious unto you, but I cannot long delay taking away the shield of my protection, which has long been over you.

Therefore, let the shepherds of the flocks awake from their slumber, and let them behold, as through a glass, the days that are coming upon the high places of the earth; and I, the Lord God of hosts, command them to spare not, but cry aloud: Hear, all ye inhabitants of the land! hearken, O earth! and all that is therein, and let the mighty God of Israel bear witness against you, even the Lord God of hosts, who sitteth in Zion; for behold he cometh from his place, and the mountains shall melt before him, and also the hills, as wax before the fire, and as waters that are poured forth in this the day of his visitation, for we have seen a consumption, yea a determination from the Lord of hosts against the fearful and unbelieving that now reject him in this the day of his power. In this I command the shepherds to deal faithfully, lest I come unaware and require the blood of their flocks at their hand.

I do not afflict nor grieve the sons of men willingly, but my attributes are long-suffering; but here I have been treated with contempt in the midst of the multitude of my mercies; but I now

say, Who is he that saith it shall not come to pass, when I, the Lord, say it shall? I swear by my holy throne, that not one word which I have here declared by my servant unto you, shall fall to the ground, but all shall be fulfilled if you hearken unto my entreaties. Therefore be aware, lest it come upon you as it did in the days of old, for they that feed deliciously shall be desolate in the streets; and those that have been ornamented with their scarlet, and crimson, and blue, and purple, and white linen, shall embrace the dunghill; for I will accomplish my fury; I will pour out my fierce anger, and I will kindle a fire in the midst of the land, and the foundations thereof shall be devoured: the kings of the earth shall behold it with astonishment, whilst the inhabitants of the world will not now believe that I shall enter in as an adversary against you; but I say then it shall be, as it is said by one of old, in that day shall the keepers of the house tremble, and the strong men shall bow themselves, and the grinders cease because they shall be few, and those that look out of the windows shall be darkened, for I, the Lord, declare I will gain my honour over my enemies, who will not that I should reign over them, and for their disobedience I will bring these evils upon them. I am God, and none shall withstand my power, and my decrees shall not be altered, but they shall be executed upon my adversaries, until I have ridded the earth of her fornications, then I will establish my kingdom of righteousness and peace; then shall it come to pass that the knowledge of me, the Lord, shall cover the earth as the waters cover the sea, and I will pour out my Spirit upon all flesh; then shall all who are found in this, my kingdom, be enabled to act from my divine power, and my omnipotency will assist them in their new performance, in my paradise of sublime joys and everlasting pleasures, and all my glory shall be unsealed and laid open to view before them, my newborn race, who then shall have taken off all their filthy rags, and are then clothed with all the garments of celestial, glorious, and divine life and love; then nothing shall hurt or destroy in this my holy mountain, for the mouth of the Lord hath said it, and it shall be done.

And now I command thee to be faithful and obedient to my command, and see thou either deliver, or cause this my word and will to be delivered unto twelve of my Protestant ministers: for this profession I have adored, and I have grand designs towards them if they will obey my warning voice; but I will not tell thee which of them thou shalt deliver it to until thou art on thy journey, and then I will make known unto thee where thou shalt go; therefore be thou strong, and fear not man, for I will be a strong tower round about thee, yea, as a wall of fire I will encompass thee round about, for thou art in my hands, and I will defend thee; but if at any time thou disobey my commands, knowingly or willingly, I will take away thy comforts that thou frequently enjoys from my holy Spirit; therefore listen thou not unto man, but in all things hearken to my still small voice, and I will be thy father and friend, and I will fulfil my word which I give by thee speedily, before thine enemies. And I now say by thee, that there will appear fresh troubles in France, Austria, and Spain; perils upon the seas, with shipwrecks; and inundations at home, and in many other nations, which shall shortly come to your knowledge, for I am the Lord, and I will shake terribly the nations of the earth, and they shall know that there is a God in Israel; and I will laugh at their calamity, and mock when their fear cometh. I am the Lord, who have no more to say by thee at this time, but in ten days from this date thou shalt take thy journey. This is my will and pleasure concerning thee, and thou shalt deliver to each minister a copy.

As commanded, the above was delivered, etc.

*A communication given to Robert Blackwell, Ashton,
11th of 11th month, and yet my 7th month, 1823.*

Son of man, arise! and enter thy secret chamber, and close thy door; then lay thyself prostrate at my footstool, while I give unto thee a part of my mind and will concerning my ancient people the Jews.

To this command I immediately complied. And the Lord God of Israel answered and said:-

Son of man, arise! and hear the message I have for thee to carry to the Rabbis: and tell thou them that I am now coming forth from my secret chamber in mighty power and great glory; and I am coming forth the Star of Jacob, and the glory of my people Israel; but I shall come forth with fire and storm, and with consuming vengeance, unto all that will not obey me in this the day of my visitation, and in the execution of my designs I will not spare neither horse nor rider.*

And tell them, that by my command there are not less than five hundred supplications offered up daily in their behalf; that I, the Lord, will deliver them from their long captivity, under which they have so long been oppressed. And tell them I am shortly going to gather them together who will hearken unto my voice, in this the day of my power; and such of them who will obey me, the Lord, I will establish in their own land, and I will drive away the Ishmaelites, and give it unto them whose right it is. For this purpose I have girt my sword upon my thigh, for I am mighty in my own majesty and glory, and I will ride on prosperously, and shall perform terrible things, and they shall behold my royal branch, which I promised should grow out of the roots of the stem of Jesse; and I will empower him by my Spirit, the Lord, which shall rest upon him; and I will establish him upon the throne of David, and he shall reign in righteousness. This is he of whom I spoke by my servant Jacob, when he said, "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be."

I therefore now inform you by this, my servant, as I also did by my servant Wroe, this illustrious character is now coming forth, invested with my power and might, and he shall be revealed unto you by thunder, fire, and storm; he, the glory of heaven, is often visiting you in your synagogues, beholding you in your lost estate, and is impatient to receive his commission to assemble you, the outcasts of Israel: and I, the mighty God of Israel, will not long suspend my promise, but he shall come

* See a fulfilment of this in the great destruction of horses in the Boer War, as well as their riders.

forth in the greatness of my strength, for upon you the ends of the world are come; and he in my name, the Lord, shall set his hand again the second time to recover the remnant of my people which is left amongst all the islands of the sea (Isaiah 11:12).

And unto this, my standard, which I will lift up as an ensign for the people, shall the Gentiles seek; and their rest shall be glorious also, for I will again renew my covenant with my people Israel, if you will hearken unto me, for I have looked with compassion upon your nakedness, and I behold you as a people scattered, driven from nation to nation, and wandering from city to city, seeking rest and finding none; but I, the God of majesty, am now going to make you a people, which are now no people; yea, I will make you a strong nation, if ye will hearken unto me, the Lord of hosts.

Ye have read how, in ancient times, I delivered your forefathers from the hands of the Egyptians, when I slew mighty kings to deliver them; also how I caused the mighty waters to be cast up as mountains on each side, while my people Israel passed through dryshod, and in their enemies' pursuit after them how I caused Pharaoh and his hosts to be overwhelmed in the Red Sea; ye have also heard how Israel, with my servant Moses, could sing, after I had delivered them, "The Lord is my strength and song, and he is become my salvation; who is like unto thee, O Lord, among the gods! Who is like thee, glorious in holiness, fearful in praises, doing wonders!"

These hath been my acts by your forefathers; and is my arm shortened that I cannot save? Or is my power lessened that I cannot perform what I have promised? I tell you I am the same - yesterday, today, and for ever; and I tell you that my bowels are moved with compassion, and I long to gather you together as a hen gathereth her brood under her wings; therefore hear, O my people, and be saved! I have placed my three servants as watchmen upon your walls, to cry day and night unto you, and these I have found to be of your lineage and tribes; and I am now inviting you by one of the sons of Benjamin, who shall raven as a wolf after you, until he shall divide the spoil. I am

the Lord God of Israel that hath said it, and it shall be done. Amen.

When thou presents this to the Rabbis, thou shalt hold no contention with them, but depart in peace. I am the Lord.

On Friday, the 7th of 11th month, we arrived at Vienna, where John was obliged to lie in bed for two days.

Vienna, 10th of 11th Month, 1828.

I, Joannes Roes, was laid in bed about three o'clock this morning, being quite awake, not having been asleep all the night, when Satan presented himself before me, and said if I did not arise he would tear me in pieces, and I was in a very great strait which way to resist. He had the appearance of a man, and said, "I had begun a work which he would take care I did not end, for I went about deceiving the people." I replied, "Satan, what have I to do with thee, for I know it is not thee that has sent me? It thou had sent me thou would not have been against me." Then he said, "Am I to be talked to by thee? I will tear thee in pieces. I will be against both thee and thy people, for ye have a law, but ye shall not keep it." I expected him throwing me out of the window every minute. Then the angel of the Lord appeared, with a drawn sword in his hand, and said, "Satan, what hast thou to do with this man, seeing he has delivered the butter, the milk, and the honey, according to the Lord's command?" Then Satan disappeared.

Then the angel said, I am an angel sent from the Lord to make known unto thee what thou shalt do. Why dost thou doubt in thy mind concerning this, seeing that the Lord has rejected thee from doing this thing? The Lord said, Thou shalt go; and *thou* signifies whom the Lord pleases to send, for the Lord has sent thee to prepare the way, and Satan shall not prevail against thee, for thou art the forerunner of Shiloh. Now I will tell thee what thou shalt do: thou shalt write a letter to _____ but I tell thee they will refuse.

Now be thou strong and valiant before the people, and be not afraid of man; for man shall fall, but the work of God shall stand. And thou must leave this place as soon as thou hast got an answer. And thou shalt not return the same way that thou came, but the young man that is with thee shall lead thee and direct thee till you come into England, and then I will part you.

Taken from the month of Joannes Roes by William Lees.

Tuesday, the 11th - The letter was delivered to _____, who behaved very politely, and said he could not understand it. He smiled, and said he was sorry he could not oblige John Wroe in this matter, and asked how long he would stop.

On the 12th we proceeded for Trieste. When I went to take our places, there was only one inside place, but we concluded for one of us to venture outside, though it was very cold, with frost and snow; but when we went in the morning, one of the inside passengers went outside, and we were very thankful that the Lord had provided for us.

We were six days and four nights on the road; we should only have slept about two hours, but the last night they durst not proceed for the dread of robbers, the road being over the mountains.

Parts of a communication, Trieste, 18th of 11th month, 1823.

The word of the Lord came unto me, saying:-

Thou shalt go forth to the clergy of this place, and stand boldly before them, and tell them my decree is fixed, which I caused to be written in my Scriptures, which I alter not, that there shall be time no longer (Revelation 10:6); and if they hearken not unto my voice which I give unto thee, I will destroy them from the face of the earth, both them and their little ones.

Now, son of man, prophesy against those that call themselves Jews, that they are not Jews; if they were Jews they would hear my voice; go thou unto their houses, and speak the words that I

give unto thee at the time, for I will send my angel with thee, and he shall give thee the words, and let the man that carries the inkhorn write it in a book. (And I will bring forth a man who shall join with my people, and he shall print my laws, and all that I command to be printed; and this will cause mockery, but this mockery shall not be like the mockery at the first, for I will give you words which shall provoke the world to jealousy, that I speak by my three servants.) And he shall deliver the writing to the clergy of the Egyptians, and the Rabbis of the Hebrews; and my angel shall stand by him with a drawn sword in his hand, and give him the word, and he shall not be afraid, for he shall be bolder than all others which shall travel, besides my three servants. This I give as a sign unto you when I perform it.

Thou hast murmured hard in thy heart concerning expenses, is not all mine? Have I not a right to do what I will with my own? Wilt thou then shut the door against me? Thou replies, "No, Lord, if thou open no man can shut!" I will shew thee the difference the next time that I can carry thee, either with or without money.

Now, son of man, I have something against thee. I will tell thee what I afflicted thee for. If I had not afflicted thee thou would have gone before I had sent thee. This is to keep thee humble, that my children be not led astray, for I will no more cause my whole body to fall for one man: I will punish that soul separate. And I caused the young man that is with thee to hold thee back _____. Did I not say I would be with him as well as with thee?

Now I tell thee, when thy forty days are up, I will cause one of my committee at Bradford to cause thee to enter into a river, within one mile of Idlethorpe, that the waters may overshadow thee, to wash off the filthiness that the world has given thee, for that is not of me. This shall be done every time thou returns from distant lands.

Tell my children at all places that I, Jesus, have given thee this to hand unto them. My words shall drop now as a shower upon the grass, and it shall be in all nations, kingdoms, and

states; for my little island shall prophesy against the mountains of the whole earth, and shall break them in pieces.

Taken from the mouth of Joannes Roes by William Lees.

On the 20th we were walking in the market-place, seeking a man to take us to the Rabbi, but could not find him, and were returning unsuccessful, when we met a man whom John interrogated. He could not understand us, but took us to a shop where they spoke English, and were there informed that our conductor was one of the greatest merchants in Trieste. We told the latter that we wanted to go to the Rabbi. He said he would send his son with us, who could speak English.

We then went with him to his warehouse, and he sent a man with us to a large counting-house, where there were many Jews, who asked us what subject we were upon. We told them a religious subject. They then sent for us, and he went with us, asking John many questions before we got to the Rabbi's, which John answered.

The Rabbi's name is Abram Eliezer Levi, an old man, who was very civil. We gave him the letter; and the interpreter wished me to read him a sentence at once, and he would explain it to him.

The Rabbi said the two sentences were fulfilled. John asked him if Isaiah 28 were fulfilled before Moses' day, but he could not answer it. John told him he wished for an answer, that he might return it to him that had sent him.

The Rabbi said, "How can I send you an answer when I do not know what part of the world you are in."

John said they might have forty days to consider on it. We left them the directions for the committee, and they promised to write. The Rabbi said to John, "Go into all nations as you are commanded."

John said he should very soon stand with one foot on the land, and the other on the water, and swear by Him that liveth for ever, that there shall be time no longer, and that he had done

it; and there would be none left but the hundred and forty-four thousand, excepting the aliens.

He also told them, if they pleased he would send them a drawing of the ark and temple. The Rabbi then showed us a plan of the old temple, and observed that the other would not be much different; but John told him it had not the likeness of it.

As we were returning the interpreter said, "I must call you the messenger of God, and we shall soon meet again."

The same day we went to a Catholic priest, accompanied by an English gentleman whom we met with accidentally. We gave him a letter; the gentleman did not understand him, so what was said passed through three languages.

John told him he was sent into all nations by the Lord. The priest said he gave us his blessing, and wished us every success.

John desired him to call his brethren together, and get the letter interpreted, which he promised to do, and send us an answer. We left him directions to the committee, giving us at the same time his address, and behaving in the most polite manner.

On the 22nd, at Venice, we delivered a letter to the Rabbi, Samuel Rockwell. He did not understand it, but promised to get it interpreted, and send an answer. John offered him one of the Gentile letters, but he would not touch it, being offended at a crowd of Jews gathering round us, at which he seemed rather alarmed. At this place we also left a letter addressed to one of the Romish priests.

On our way from Venice to Milan, we left a letter in Virone; another in a church, placing it on the altar, and at another church we went into the vestry, and gave one to a priest.

On the 24th, at Vicenza, when in bed we heard heavenly music.

On the 28th, at Milan, we went to the Jews' priest. He could not understand us, but sent us to a merchant Jew who could speak English. We did not find him at home, but left the letter with his clerk, desiring that the merchant would read the letter

to the priest, and send us an answer, but in a short time they returned the letter without answer.

We went the same day to one of the Roman priest's houses, and gave him a letter, and our interpreter said he promised to get it interpreted, and circulate it amongst his brethren.

Milan, Italy, the 29th of 11th month, 1823.

This morning, as I laid in bed, the word of the Lord came unto me, saying, What art thou meditating in thy mind concerning the images of this land, seeing I will also destroy both them and their images? These are the false gods that I told thee of before, which I shewed thee in vision; they have fulfilled their forefather's iniquity; the day of judgment is at hand; I will destroy them, saith the Lord. This place is Sodom; my number is small, yet will I bring it out of other distant lands.

Now see that thou be bold before them, and cry aloud; yet I know what they will do, they will be against thee in all lands, yet they are not against thee, but me, as I have chosen thee one of my instruments.

Now thou hast seen me fulfil my words in sending my angel along with you, the two swords that I caused to be drawn at the first protected you, and Satan shall not prevail against them.

Now let not my children say I have not prospered their ways, for I tell thee some of them will say, "Is this his work? Are we to give our money for men to go a pleasuring with?" My work is a pleasure to me, but their evil hearts are an abomination unto me.

Now, son of man, I tell thee these forty days shall sort them, and cause the wolves to go out from amongst my sheep, that I may bring others out of distant lands, in their room; for I tell thee they are a stiff-necked people, and they cause the rest of my children to go astray from my work.

Now tell my children, if they will seek me I will be found of them; and let them not follow the same ways that they did in the last forty days, for the thing shall take place at the same time, for it was a rebellious house. And let them keep these forty

days holy: not cease from labour, but they may hold meetings as often as they like during the time.

Now tell my children not to look for judgments now. How shall I be a just God if I do not warn them before I send forth my destroying angel? Thou shalt warn all nations, kingdoms, and states. Then I will bring all my children forth as I brought you three; for as I made thee the head, so will I make these people the head of my whole creation. * * * * * I tell thee thou shalt appear the most foolish of the three in my children's eyes, that they may not worship thee; for I have set thee as a watchman amongst them, and thou shalt labour both day and night. Thou shalt have a girdle about thy loins; and thou shalt not be able to gird thyself, but other people shall gird thee when thou art declaring my words. This is a sign that I will gird my people together, and Satan shall not prevail against it. Then I will give them my son Shiloh to reign over them; then I will send you two by two in chariots with my word, which shall be executed with fire from heaven - two to the north country, two south, two east, two west, with words from my son Shiloh, which will overthrow their strongholds.

Now, son of man, I have heard thy prayer and supplication unto me: and as thou hast asked neither silver, gold, nor riches of this world, * * * * * accept it. When thou comes out of the water thou shalt receive more of my Spirit. O that my children would seek me, that I might be found of them! If they would pray unto me to give them a heart of prayer, that I might give them such things as they stand in need of; but they ask for things they do not understand; and let them wait willingly for my coming.

Now as thou hast prayed more unto me for my labourers to be enlarged, let all my children that wish to be labourers, and are willing to go where I may send them, send their names to my committee.

And when I send forth my destruction you shall sing the song of Moses and the Lamb, for I will give it to my servant _____, and no one shall be able to learn this song but the hundred and forty-four thousand; for my son Shiloh shall give the whole

earth to this number for a possession, and he shall reign over them.

I tell thee William Lees, that is with thee, shall stand boldly before my children at Bradford, the first Saturday in your year, for my Spirit shall make him bold, and he shall tell them whether I protected you or not; for he shall roar out in the midst of the streets like a lion, in many nations. This will I perform, saith the Lord.

And I will bring a people forth out of the nations where you have been, and they shall join you; and I have a man in them which shall interpret all languages.

My committee, of Ashton, I have found eleven of them of sound judgment, and all the earth shall know it, for I have set them over my true Israelites...And let not the twelfth despair, but give his heart more unto me, and leave off his evil ways.

As you saw the fresh waters troubled and roll like the sea, so shall my Spirit cause thee to go to many places; for I tell thee I have made this covenant with thee, saith the Lord. Yet my servant _____ shall exceed thee in some things, for I will work by him what I have wrought by none before...And for the other witness, thou shalt report the matter when I bring thee forth, concerning both him and the young man during their travel, for they shall go forth unto many nations: and I will separate them, one to the right, the other to the left, till I return them: then you shall know who carries the inkhorn, for he shall swear by the God of Jacob he has reported the matter as he was commanded. As I sent my angels in the days of old, so will I send them with him.

Now tell my children, at all places, to put these words that I have given thee to hand to them in a balance and weigh them, and see if I be found wanting; and tell them the young man shall be anointed at the appointed time, and sore destruction he shall make. Have not I, the Lord, given thee this, which is God, which is Jesus his Christ - Shiloh the Branch - the Father of all, the Mighty Counsellor, the everlasting Prince of the world, who created all things, and will be all in all?

Now I tell thee that this communication is not finished, for I will make plain the three-fold cord in this; for _____ shall prophesy concerning this cord to the astonishment of my people, which shall make the world to tremble. I tell thee it is not yet finished, for Robert Blackwell shall prophesy upon this cord, which shall make the world to reel like a drunken man. As the nations heard the terror of the children, so shall the nations that fight against this people. For have not I sprung from the tribe of Judah? Is Judah not a lion's whelp? Have I not a right to rise up to the prey? I will destroy the Gentiles from the face of the earth, for my destroyer is on the road, saith the Lord, and not one of my number is wanting; for my arm has protected them, and my strength has wrought my salvation, saith the Lord.

Now I, the Lord, tell thee, when thou returns to Idle, thou shalt enter the room I have caused that committee to prepare for thee. And I will shew my servant, _____, what thou shalt eat during these forty days; and he shall send it to _____ of Idlethorpe, in a letter by a man, and seal it with his own ring; and neither him nor _____ shall disclose the matter to any living soul.

And _____ shall cause thy meat to be prepared, but not to tell the reason of it: and I will cause thee to eat this meat with care and astonishment. But my children I have given them up to eat what they choose, for Satan told thee they would not keep my laws, yet if they will seek me I will be found of them.

Taken from the mouth of Joannes Roes by William Lees.

The 29th we dined with about forty gentlemen of different nations; and after dinner the Spirit of the Lord fell upon John, and he stood up and spoke to them, and gave them two letters, and they seemed much astonished.

The 30th we left Milan with the *Diligence*, by way of Turin, and crossed the Alps by the pass of Mount Cenis, by way of Chamberry to Lyons, from whence we proceeded in a packet boat, on the river Rhine, to Challons.

The 11th month - About this time Robert Harling and William Muff embarked for America, to preach the everlasting gospel, agreeable to the command in the communication dated the 29th of 8th month, and 10th of 10th month.

Parts of a communication, France, the 9th of 12th month, 1823.

In the coach between Challons and Avallons, in France, about five o'clock in the morning, the word of the Lord came to me, saying:-

What dost thou mean by thy sighing and weeping? Am not I with thee, and able to perform all that I have promised thee? For with a stretched-out arm shall all the earth know that I have sent thee unto them, and not sent you empty, for there has been a legion of angels with you: and I tell thee if not they would have put thee in prison. But thy time is not yet come for prison, and then they shall all know that I am with thee, for I will deliver thee from them as I delivered Daniel from the lion's den...I tell you, you have dined with both dukes and lords at the same tables, and they have marvelled at the words which I have caused to come from thy mouth: and do my children say thy journey has not been prospered? Why do they doubt? I tell thee S. French shall come forth to do my work; and I tell thee I have some true Israelites in Trieste, which shall come forth and join this body, for they say, "We will go and seek our first lover, for in that day it was well with us: we will worship Him in spirit and in truth, for that was the way we found Him by the law of Moses, for the time is drawn to an end that our gold shall perish."

And they shall seek me as a man seeketh gold with a candle, for the time is come that I will be found of them. What will those Gentiles say that profess they believe in me, when they see my Israelites seeking my word by thee? They will call them madmen, as they call thee. This is to let you see that both Jews and Gentiles have fulfilled their forefathers' iniquity; for as I took my servant Abraham out of the Gentiles, and gave him a free woman for a wife, and gave him a son, Isaac, and made him into Israel; so now have I taken _____ of the bondwoman,

and made him the true Israelite, freed by the blood which I shed for all; for if I had not taken him from the bondwoman, how would my Scriptures be fulfilled, that the first may be the last, and the last first, for my child _____ shall lead you all, and you shall all know that my son Shiloh shall lead him and direct him, for his God shall instruct him: he shall see him face to face, and live.

Now thou son of man, I will tell thee what thou shalt do: when thou comes out of the water,...then thou shalt become a servant to my servant, _____, for that time; for do not my Scriptures say that all the earth shall be married unto me? And if your earthly bodies are not married unto me, how can they be changed like mine? For I told you not one jot of my Scriptures should pass unfulfilled. And _____, the priest, shall marry them unto me, the Lord of heaven and earth; but he shall not lay hands on them, but shall perform this ceremony, with other words which I will give him,...for when I sent my servant, George Turner, _____ _____, ye did not withhold them from me. And whosoever is not baptized and married unto me, who is above fourteen years of age, is not for my kingdom on earth...for as Sarah was the freewoman at the first, so shall the freewoman appear at the last, for she shall be a mother to the true Israelites; for the rest shall call her the blessing of the whole earth; for ye can no more count her seed than ye can count Sarah's...for as I raised man, so will I raise woman to her former state. And all men and women above fourteen years of age shall be married unto me, the Lord...And this ceremony shall be performed every year to those that come of age, and all fresh believers, till my son Shiloh shall direct...

And when this communication is finished, it will be the last that the young man shall take from thy mouth, for I will separate you.

And my servant, the priest, shall write to the other places, and appoint the time that you will be with them. And he shall preach to the world at each place after the marriage ceremony is performed, and return to Ashton the last: and thou shalt stand up at these places likewise.

Now I tell thee I will gather a large number by thee in England, before thou go into distant lands, that will join my people; for my work will be sharp and powerful.

Now doubt not in thy mind concerning the lad, for I will make his head strong against their heads, which shall astonish them...

And Robert Black well and William Lees,...I will point out the road by thee. And when thou delivers the decree to the young man, I will cause Henry Lees to write down with a pen the words that I speak through thee. And thou shalt utter parables before them, which testify of their ways,* for he that puts trust to the sword of the world shall perish by the sword, and he that puts trust in silver and gold of the earth shall perish with the earth, for it shall not deliver him; but he that putteth trust to my word, which is the sword, shall live to life eternal.

And I tell thee the times that I have mentioned shall be twenty-eight days for a month, twelve months for one year.

Now I tell thee, these forty days shall be weeping and mourning for thee; and my servant, _____, shall mourn and pray for thee...I tell thee thou hast five friends; and tell them to take Job's friends for an example, lest they be like them: and they shall mourn with thee, and pray for thee...and they shall enter private rooms secretly. This mourning shall be a type of the mourning of the world. And thy five friends shall come unto thee, and comfort thee, that I might release thee. This thing that I have spoken will not I perform it? Yea, if all the earth be against it. Do not my Scriptures say I will make my people a willing people in the day of my power? Read my Scriptures, and understand them, for my Scriptures and the earth shall be weighed, and it shall be seen which is wanting; for I will make the earth more precious than gold seven times refined in the furnace: bring me gold seven times refined, for this is my people, which I will redeem from death, hell, sin, and the grave...I will cause thee to see thy five friends, and thou

* Which took place on the 17th of 4th month, 1824.

shalt declare the matter before them; and thou shalt preach no more to my children till the waters have been over thee.

This communication...shall be sent to all my children, and read every sabbath until thou come out of the water. This shall prove that I am that I am has sent thee with these words unto them.

Taken from the mouth of Joannes Roes by William Lees.

On the 10th we arrived at Paris by the *Diligence*, about 11 o'clock at night. In our journey from Milan we left several copies of the letters, both with the Jews and Catholic priests.

Paris, the 12th of 12th month, 1823,

Satan is accusing me day and night before the Most High, though I know he has no power over what God gives me, but is striving day and night to afflict my body, which has caused me to have very bad health since the time that I left you, yet the Lord has fulfilled his promise, that we should have no rain to harm us until we returned to England, and we have not had as much as I had the day I left Ashton since we left England.

And the Lord has manifested his power very much amongst the priests, for they have not been able to answer; and I trust we shall have both Jews and Gentiles joining us in a short time.

We have been chiefly amongst parsons and gentlemen, and the heads; and the more I strove the worse I was, for we were always led amongst them, for my desire was to take lower places: and they are worse than our own country for taking advantages.

Those that pretend to be my friends say my words are swallowed up in iniquity, but I will turn to the most high God, and plead my cause, to be delivered from the hands of the violent man. O that the Lord would open our eyes, that we might see our own faults the first! The Lord has caused a cry to come in my ears concerning them, for he has set me as a watchman upon your walls; but my desire is, that I might

behold myself the first, that I might behold His footsteps, and be able to walk therein; but I thank my Creator I am clear of the blood of you all since the time that I came unto you, and may the Lord protect you - work by whom he will work, for we are full of evil, but I know the God of peace will bruise Satan for our sake. Be not led away with wavering things, for there are many false teachers in the world.

On the 13th we left Paris; John was much afflicted, both in body and mind, all the time we were in Paris. Left a copy of the letter to the Catholic priests, on the altar, in the Cathedral at Amiens.

The 15th - This morning got to Calais, and gave a copy of the letter to a person in the Cathedral, requesting him to deliver it to the priest.

The 16th, Calais - This morning we were going to embark on the steam packet for England, when we were stopped by the commissioners of the police, and taken, with our luggage, to the police office, where they had received an information against us from the minister of the interior, with orders to search our luggage and persons for papers against the French government, which they did. They had also got one of the letters we had left in the church, which they produced against us. Our luggage, pockets, and even our clothing, was searched as strictly as possible, and all papers were delivered into the hands of a sworn interpreter, who looked them over rather slightly, saying they were all on a religious subject.

They seemed much at a loss to know why an information should have been laid in such a formal manner, and warned us of the danger we had subjected ourselves to by interfering at all with the priests, or writing letters to them on the subject of the established religion of the land.

When we were discharged the packet was gone. In the afternoon we were again visited by an officer, who demanded our passports, which we delivered to him. John then went and took the greatest part of the papers that we had in our

possession, and tore them in small pieces, and scattered them in the streets, saying he was commanded to do it as a testimony against them. In a few hours our passports were returned to us without anything more being said about the subject.

On the 17th we went on board the French mail, a sailing packet; we had a very bad passage, and it blew so hard we could not get near Dover, but stood off Deal beach, where a boat put off to us, and took the bags, passengers, &c. on shore.

In the confusion of the moment my portmanteau was left on board; we however got safe on shore, after being well drenched with salt water; and we were obliged to pay about fifteen shillings each to the waterman, besides our fare in the packet.

John often told me we should have a rough entrance into England.

We proceeded forward the same evening to Rams-gate, expecting the packet would put into the harbour there, but in the morning we found they had not come, but had returned back to Calais, and likewise taken my portmanteau with them.

The 18th - In the evening I took coach for Dover, and John left about the same time for Rochester; thus we were separated as by accident, though according to the command before given.

The 19th - I was in a great strait how to proceed to recover my luggage, having been advised to go direct back to Calais to see about it, but before the packet left Dover I cast lots to see whether I should go or wait to see if the next packet from Calais would bring it, having faith to believe that the Lord would direct me aright by such simple means; the lot fell out for me to stay, but after that I was much tempted to go, but determined to abide by the lot, when, to my great satisfaction, on the arrival of the packet I got my portmanteau, and took the first coach to Rochester.

We had often talked, during our journey, of there being a body of friends in Chatham and Gravesend, and he said we must call upon them as we returned, and he knew the Lord would incline their hearts towards us.

Sunday, the 20th - John was very poorly, and sent me to find out the friends. I went to a small place used as a meeting-room, on Chatham-hill, and there saw the people met together, and declared to them how that the Lord was continuing to visit his people by the spirit of prophecy, etc.

The greatest part seemed quite against it altogether, so I told them where we lodged, and then left them. The morning following one of them came to us, and desired us to go to his house, which we did, where the following communication was given, and left with him to shew to his brethren.

Chatham, 22nd of 12th month, 1823.

As I have been travelling in Gibraltar, Spain, France, Germany, Italy, and various parts of England, and I am drawn unto this place, I am commanded by the Spirit of the living God to leave you these lines, that you may have no cloak for your sins, that I may be clear of the blood of you all, that I have warned you, as the Lord has chosen me to be one of the instruments in his hands, for I am commanded to go forth with his words, which were spoken from the fire, which are as follows:-

Go thou and stand boldly before Jew and Gentile; tell them my decree I caused to be written in my Scriptures is fixed, which I will alter not; tell them if they will gather themselves together and seek me, I will be found of them, that I may give them one heart, that they may serve me with one consent. And if the Egyptians hearken not unto this, I have appointed them to the sword.

Thou son of man, I command thee to stand with one foot on the land and the other over the sea, and swear by Him that liveth for ever that there shall be time no longer, for my time is drawn to a full end, that my Spirit shall strive no longer with you.

Am I God, that you should choose me a servant to work by? If I was to let you choose me a servant, I should become Satan's servant. I will work by whom I will work, for my children are these - the gold seven times refined. This is the hundred and

forty-four thousand that shall appear with me on Mount Zion; they are in all nations, kingdoms, and states, and I will set a mark upon them. Then I will send forth my destroying angels into the four quarters of the world, that you may judge between me and my Scriptures, whether I have fulfilled them or not, for revenge shall be mine, saith the Lord.

Now, if ye be friends in the work of the Lord, search for the truth, that the truth may deliver you. Do not the Scriptures tell you to follow the Spirit whithersoever it goeth? Did Israel stop when the Lord took Moses? Ye say no. But ye are now going to fulfil what the Jews did when Christ was on the earth, for ye have been following strange gods, and putting trust in them who put trust in silver and gold; but I will tell ye what the Lord has made known unto me: He that putteth trust to the sword of the world shall perish with the world, and he that putteth trust to silver and gold it shall not deliver them.

And this is the evil that has caused the committee to fall, yet they shall seek the Lord as a man seeketh gold with a candle. And I am afraid of you, for I see a great nakedness amongst you, for ye are neither hot nor cold, yet there shall a remnant come out of you, though ye have blind guides amongst you, that will neither go in themselves nor let others.

Now if you hearken to this, I will tell you what you must sign to, that the Lord is sending his Spirit into the world to gather Jew and Gentile, that he may redeem their bodies, as he redeemed his own body, from death, hell, sin, and the grave.

Taken from the mouth of Joannes Roes by William Lees.

We went the same night to Gravesend, and were very kindly received by the friends, the greater part of whom, as well as the friends at Chatham, afterwards signed their names in belief of the continued visitation.*

On the 24th, about ten o'clock in the forenoon, we arrived in London, and went to see Mr. Nisbet, who was one of the

* And here I met with the young woman whom John had often told me was to become my wife, Cordelia Clunne, and since it has proved so.

committee during the life of George Turner. I was much surprised at the manner John spoke to Mr. Nisbet; he did not request him to examine into his visitation, but at once told him the Lord had chosen him to be one of the committees established at Ashton, in the place of one that had broken the Lord's covenant by criminal connection with a young woman.

This surprised me the more as I had no idea of it, neither had we had any communication on the subject from Ashton, which proved that the Lord must have shewn it to him.

The following communication was left with Mr. Nisbet, to give to the committee of which he was a member, together with one addressed to himself, which was wrote before he came into the room, he not being at home when we first went into the house.

MR. NISBET,

When I was in Italy the words of the Lord came to me, saying, There was one of the committee that had not tasted of the silver and gold, and that I should call upon him, for he was one of the vine, and that he had a work for him to do, which he will make known; and for the rest, he would separate them, as he is dividing the true Israelites; for the Lord is sending his word into all nations, kingdoms, and states, and is finding a remnant in every kingdom.

I have many more things to say unto you, which will come unto you at the appointed time. Now search for the truth of these words, for the time is come that shall deliver you from death, hell, sin, and the grave.

London, 24th of 12th month, 1823.

As I have been travelling in Gibraltar, Spain, France, Germany, Italy, and various parts of England, I am commanded to call upon you with these words, which the Lord has declared to me, concerning the committee of the Lord's children -

Thus saith the Lord: I have nourished you until you have forgotten your first love, and one part of you have been following strange gods of silver and gold.

This is the second time I, the Lord, have warned you, and the second letter you have received.

Ye stiff-necked and uncircumcised in heart, who call yourselves Israel, if ye hearken not to this I will give you to the four winds. Yet I have a remnant amongst you which has not tasted of the corrupt gold. Now if ye will ask of me in serious prayer, I will shew you plainly of my servant. Have not I, the Lord, sent thee to them with these words?

Taken from the mouth of Joannes Roes by William Lees.

We left London the same night, and had very mild weather for the season.

The 25th, at night, we got home. When we arrived at Manchester, our money was so far spent that we had not one sixpence left, though we had received nothing from any one, but what we set off with, neither had we want for money.

*Parts of a communication, Hurst, near Ashton,
27th of 12th month, 1823.*

Son of man, rise! and behold my children, for one of my shepherds has caused thy body to stink, and the stink is come into my nostrils, and it shall fume over the face of the whole earth, that I may cleanse my sanctuary* This day is one tribe wanting, and this night shall be a night of mourning, which shall be heard in all the land, and then your sanctuary shall be cleansed And as thou does unto this people, so shalt thou do unto the churches and chapels where I cause thee to go; and this shall be a grievous mourning in their sight, for it is

* Samuel Entwistle, one of the twelve at Ashton, and preacher there, who had twice before this been warned and rebuked by the Spirit through John Wroe for adultery, was now turned out of the twelve. And Samuel Walker, also one of the twelve, in the year 1830 caused such reports to be published about John Wroe, as to make his body stink over the whole earth.

against all the land. And as thou mourns so shall the priests mourn, for I will not hear them, saith the Lord, for revenge is mine, and the whole earth is on fire, which shall neither leave root nor branch.

Now tell my committee to search me and try me, and see if they be able to contend with me, for I have sworn by my holiness that this committee shall not fall; but if one of them sin, I will do as I am doing to the other this night, for I object him any more being a committee-man. Yet if he seek me he shall declare my gospel, and I will return my mercy unto him again, for king Ahab repented, and I prolonged his day; and if he seek me not as Ahab did, his body shall return to the earth, and I will bring him before my face, and I will prove him of his wickedness.

Now, son of man. see that thou perform all that I have commanded thee this night. And the Sunday but one following I will cause papers to be put in various parts, and thou shalt enter in there, and thou shalt declare all the words that I give thee unto them, for the sound of this shall go to the ends of the earth.

Thy mourning shall be heard this night both in heaven and earth, for my angels shall mourn with thee, and Satan shall be found a liar; and it shall be proved that it is me that has sent thee unto them, for I will recompense their deeds upon their own heads.

Did I not tell thee that I would cause thy five friends to come unto thee? Hast thou gone unto them? Or I have sent them unto thee? And thou did not know them, for thou said there was one wanting; no more shalt, thou know what I will cause them to do for thee, for I am with them: and this shall be against Satan, and this shall be told from generation to generation.

Taken from the mouth of Joannes Roes by Henry Lees.

Sunday, the 28th, Joannes Roes sent a note to the New Connexion Methodist minister, requesting permission to speak in their chapel that evening. He replied he could not give such

permission, as it belonged to the trustees, but said if he (Joannes) committed his message to writing, it should be stuck up in a conspicuous place in the chapel, where the people might see it. Joannes did not accept it.

The week following he made several unsuccessful applications to them.

FOR THE PUBLIC

1824

Parts of a communication, Ashton 6th of 1st month, 1824.

I tell thee there are many tares amongst them, and see that thou murmur not at it, for when the fisherman goes out to catch fish there are many that are good for nothing; so I tell thee there are many amongst this people that are not for my kingdom on earth. And this forty years from the day that I begin with thee, wherein my law shall be kept, shall sort them; and see that thou seek me to mend the net, for when thou comest out I will cause that net which I give unto thee to catch many fish. And does the fisherman not sort them? The master stands by the net, and commands such and such to be cast henceforth. So thou art the fisherman, and the word that I give thee is the net, and I am the master.

Taken from the mouth of John Wroe by Henry Lees.

A Vision, Idle, 26th of 1st month, 1824.

Being in bed this morning, I had the following vision shewn to me, that I was travelling between Rooley and Oakenshaw; I had a staff in my left hand, and a measure, with a joint in the middle, in my right hand, and I measured as I walked; and I stopped at several houses, and they asked me what the thing was in my right hand, and I told them it was for measuring the earth.

And I saw them have great quantities of victuals round about them, and I was hungry, fainting almost to death, to my thinking, but no man fed me; and I left that number of people, and went on measuring again till I got to a place called Toad-holes, near Oakenshaw; then I met with my mother's father, who had been dead many years, and he said, "What art thou measuring?" and I said, "Thou knowest." "And who is yon number that thou hast been with?" And I said, "Thou knowest."

And he says, "I'll tell thee who they are, they are the Gentiles which will become Esau's end, for they'll neither feed thee nor receive thy word.

And he said, "Dost thou know that thou hast to measure many nations? But the Gentiles thou art not to measure, for it is to be burnt up and destroyed; but thou art sent to measure Israel, and the Lord thy God will make them Israelites after thou hast measured them, and he is with thee. And thou hast been despairing in thy mind, but the Lord will gather a great number by thee, for thou art a brand plucked out of the fire." And I measured on till I got to Whibsy-bank-Foot, and no man fed me yet, and I came to myself with hunger.

Taken from the mouth of John Wroe by William Tillotson.

Parts of a communication, Idle, 27th of 1st month, 1824.

The word of the Lord came unto me by the same angel which has before ministered unto me.

I tell thee Satan stands ready to destroy thee continually; and he will enter into the hearts of the people, saying, thou hast destroyed thyself, for they will say thou art mad, and thou art not fit to live.

And after the forty days are up, three days thou wilt have to enter into the priests' houses, and then thou shalt enter into the water, then you shall see how Satan will swell, for he will gather a large number to fight against you all.

And for thee having thy measure in thy hand, thy measure is the spiritual measure which is with them; and for thee being hungry, they shall hunger and not have enough; and thou says thou art thirsty, so shall the earth be thirsty, for I will cause a drought to come upon both man and beast, and all the earth shall know that I have sent then unto them.*

* As a part of the fulfilment of this prophecy, witness the great drought of the spring of 1834, the failure of the harvest, and the consequences thereof; also the great famine in Ireland.

And when thou art come out of the water my children shall remember the laws which I gave unto Moses, they shall eat nothing that dies of itself; they shall eat nothing that has blood within it; and they shall not touch any unclean thing with their hands that is dead; they shall not eat anything that I commanded my servant Moses that they should not eat; and the things that I ordered my servant Moses to eat, that they shall eat, and live. And then I tell thee at that day my cattle shall live as well as them; there shall be no more death on my creation, for I will cause all unclean beasts to pass out of the land, but the clean beasts which I shewed unto Noah, they shall live for ever.

And as thou hast eaten thy bread by measure, so shall the Gentiles; and as thou hast eaten and drunken with care and astonishment, so shall the world; but this shall not be so unto my children, for this is the time that my children shall be known that I am separating them.

And the aliens shall come weeping out of the holes of the earth, and they shall fulfil that passage where seven women shall take hold of one man, and say, "We will bear our own reproach, and wear our own apparel, only let us be called by thy name, and be your servants."

This is the people that I have rent, the vail from, who never knew my visitation. But those that knew my visitation, and have eaten and drunken in my visitation, and prophesied in my visitation, and refuse my coming, and have become like Lot's wife, they shall have neither lot nor part in the matter; for I will sweep them, with the refuge of lies, from the earth.

I will gather my people and my ark together, then my ark shall be seen in the heavens, and men shall behold it with their eyes, and not taste thereof. Do I cause the thing to appear in heaven and not on earth? No; when I caused my two swords to be drawn on earth, they were seen in heaven; and when my ark is seen in the heavens it shall be seen on earth; and my brides, with playing instruments, shall be seen there, and the four winds shall play them before the house of Israel; and at that day the voices in heaven and the voices on earth shall be heard together, and the vail shall be rent, and your prayers shall be fulfilled for

my will to be done in the new earth as well as in heaven, and the old earth shall know it. And at that day they shall know that I protect my ark as well in the fire as I protected it on the water.

Part of a communication, Idle, 16th of 2nd month, 1824.

My time is come that I will rend the veil from all those that ask of me; and I will rend the veil from all eyes when fire, and lightning, and storm, and tempest shall descend, for my thunder-bolts shall roar from pole to pole, then the people of the world shall say, "Surely this man was sent of God."

Taken from the mouth of John Wroe by William Tillotson.

Parts of a communication, Idle, 20th of 2nd month, 1824.

I, the Lord, command these lines, that my words may be handed unto all my children, for I will manifest myself unto my children this year.*

My words shall run from heart to heart till it reach round my ball: for when ye are baptized for the redemption of soul and body, and married, and circumcised, then will I put my seal upon your hearts, and I will defend you as a man revengeth upon the enemy of his wife whom he loveth, for I am bound by my Scriptures to bruise Satan's head for the sake of my wife. Will not a man chase his enemy for the sake of his wife whom he loveth? And my sealing shall soon go round my ball.

And for thee, thou shalt be circumcised on the 17th of the 4th month, this year, and my children shall see it; and this shall be a certain sign for them, that they may know that this is my word.

Now let not this be a trial unto thee, but trust in me, for I will deliver thee as I delivered Isaac. Then the rest of my children shall be circumcised, and they shall petition for it; for no one shall enter in at the gates of redemption but what is baptized, married, circumcised, and sealed unto me, the God of heaven and earth; then I will stamp my new name upon them which I,

* Which is a thousand years to man.

the Lord, will name, and the seal of my mark, that I may give the angels power to protect them, that when the destroying angel shall go forth, that they come not near any man upon whom is the mark.

This world asketh thee the meaning of these forty days. Now stand thou boldly before the world; tell them it is vanity, it is prepared for the fire: and tell them the Lord thy God has made known unto thee what the forty days are; tell them that forty days I will plead with fire from heaven; tell them they cannot get near my sanctuary then; tell them that the ark of my protection will be with my sanctuary, and it shall destroy them.

Now I will tell thee who shall be the servants of this sanctuary - those who come out of the holes of the earth. Do not my Scriptures say that kings shall bring presents unto me? And kings shall be your servants, and they shall bow down to me, and they shall be your aliens, and they shall be your vine dressers; and they shall bring their gold and their silver and lay it at my feet, and every tongue shall confess me.

Now if any one ask thee who has given thee this, tell them that it is Immanuel, which will come in the last day. I have called by thee in many a name; I will now see whether they receive this name, for at this time I require to be known by this name: for I will avenge, for the cry of my children; for there is a cry both in heaven and on earth, and my Scriptures tie me to bruise Satan's head for my sheep's sake.

Now as I proved myself to be the Lamb, all you like lambs act, and follow me in the sheep-fold, for I am the door thereof; and if any man enter in at any other door, the same will be found wrong: and if any man build upon any other ground than the ground-work I left them, his building shall fall, for I sent my prophets to dig the ground-work; and I took a stone out of the mountain, which never tool had been laid on, neither had any man handled it; but I have shewed my prophets a glimmer of it, the same as I shew thee the likeness of many things which shall come to pass. I fashioned the stone - I laid it in the four corners of the earth, and I ordered my labourers to build on them; and if any man stumble at this fourth corner stone, the same shall

grind him into powder; for he was taken out of the dust, and unto dust shall he return.

Now I tell you, ye that wish to seek life while ye yet live, my prophets have digged the ground-work - I have laid the foundation - my son Shiloh shall set up the gates thereof, that ye may enter in and live eternally.

Now ye cry how are ye to build? The labourer cries to his master, "Which way wilt thou have this building built - shew me?" I tell you the ground-work is digged, the four corners are laid, build on this ground-work, and it shall stand.

Now search my Scriptures: this is spiritual, and ask of me, and prepare your hearts, and be not like the liar - be not like the whoremonger - be not covetous - be not adulterous, for these gates ye cannot enter in. My building is first spiritual, and when the spiritual building is built, then the temporal I will shew you, and ye shall enter therein, and no man shall shut the gates, neither shall the sun go down upon them, for the life of me is the sun of them, and my glory shall spread over them, and the work of my hands ye shall see without death.

I have heard thy prayer concerning Israel: thou shalt take the stick for Judah, and the stick for Joseph, and they shall be smitten together, though their shepherds have caused them to go astray, and they have married strange wives, so that no man knows them, neither do they know unto what tribe they belong, but my Spirit shall lead and graft them together, neither shall they be separated to the end of time, for I will put my Spirit upon them; Ephraim and Manasseh shall go no more astray, yet in Judah and Joseph will I be known. When I came in the tribe of Judah they would not hear me, but put me to death by violent hands, and took the nature of their life from me, but now by the tribe of Joseph will I be seen, and I will revenge myself on those that will not have me to rule over them, for this is my Father's possession.

My Spirit shall squander you as I squandered the children of Israel over the face of the whole earth. Thou art the plower, the harrower, and the breaker of the clods, but my shepherds shall sow the seed. Doth a man sow the seed before he plows? So

will I plow by thee, and no man shall turn the furrow: thou shall be the plower, the harrower, and the roller, and I will make thee the thrasher of the vetches, and thou shalt thrash them to dust; and I will cause an east wind to blow, and thou shalt winnow my wheat, and the east wind shall blow the dust from off the face of the earth, but the wheat shall be gathered into my ark, where the wind and the fire shall protect, and no man shall be afraid, but the dust of the vetches shall be burnt with the fire.

Taken from the mouth of John Wroe by William Tillotson.

At the end of the forty days he went to warn some of the ministers: the Rev. William Vint, Baptist minister, and master of an academy; and the Rev. Thomas Howarth, minister of the Established Church.

Sunday, the 29th of 2nd month - Two o'clock in the afternoon was the time appointed for him to be baptized; it was in the river Aire, a little above Apperley Bridge. On Friday and Saturday it seemed as if the weather would be very unfavourable for us, there being a severe frost, and much snow. The Lord set a sign before him, that at the time he went into the water the sun should shine. It rained all the forenoon on Sunday till after twelve o'clock. Between twelve and one we went down to the river, there were many thousands of persons collected on both sides of the river, and many on the way as we went; opposition was determined against him. Some time after John Wroe followed alone; he had about a mile to walk, and though many had threatened to kill him, yet the Lord protected him until he got to the water, when the crowd made way for him, and he passed on unmolested.

When he had got to the water side, the sky being very dark with clouds, and no sun appearing, he went back a little from the water, intending to go a little farther up the river side; the people then cried out he was running away, and that he durst not go in. They then began to press on all sides, thousands seeming to press one against another towards him, and said they were determined that he should go into the water. At this time some of our friends who were with him endeavoured to assist

him, but when his friends interfered, his enemies prevailed against him, and when by himself amongst strangers he had not much difficulty, for the Lord made the way. However he got through them, and went to another place, then the clouds dispersed, and the sky became quite clear, and the sun shone very beautifully, and, as was remarked, with unusual heat for the season. The music then began to play, accompanied with singing, and he went into the water with John Brunton, of Bradford; here the people cried, "Drown him!" "Drown him!" There were seven young men who had got upon the branches of a tree, who cried out "Drown him!" and John commanded them in the name of the Lord to come down; but one of them, of the name of John Hudson, who had been an apprentice with him, cursed him, and that part of the bank where the tree stood gave way, and they all fell into the water with the tree, and some had five or six miles to go home in their wet clothes. The person that cursed John died in a few days after. After he had come out of the water the music and singers struck off again, which sounded with much beauty and sweetness.

When he was going from the water, accompanied by several of our friends, the people were very tumultuous, and pressed upon them; some having sticks endeavored to reach over each other's shoulders to strike at him, and they got him down upon the ground, and also one of the friends who had accompanied him to help to defend him from the violence of the people; the Lord, however, delivered them without any of them being much hurt; but it is said that some of the people were seriously hurt; and one man, whom the people mistook for John Wroe, got severely beaten. John returned alone to Idle, and was not further molested; some stones and dirt were thrown after him, but missed him, for the Lord protected him when none of our friends were with him.

The word of the Lord was clearly fulfilled which was given during the forty days, which said Satan would gather a large number to fight against him.

After the baptism, one of the friends preached to the people, and a great number stopped to hear him, who were very peaceable, the whole were then dismissed.

On the morning of Saturday, the 27th of 3rd month, John Wroe's youngest child was found dead in bed; it was a female, named Mary, and about nine months old. Only the day before it was in good health, or in as good health as usual. This event was not unexpected, as John always said from its birth that it would die. It was pretended by the neighbours that some means had been used by the parents to bring it to its end, in consequence of which Dr. Field examined its body, and his judgment exculpated the parents.

The following lines were given by the Lord, and commanded to be placed over it, on a stone raised upon seven pillars, eighteen inches from the ground, which was done.

“Behold, ye sons of Esau, as ye now pass by,
 The time is come that your two houses they shall die;
 For as your father did, your birthright you have sold
 For filthy wisdom, that shall perish like your gold.
 And I, the mighty one of Israel, now have said,
 That my last covenant is with my two houses made:
 Which are my Israel true, in whom is found no guile,
 My Judah and my Joseph they for joy shall smile;
 Whilst all the sons of Esau shall supplanted be,
 And all my Jacobs shall possess my kingdom free.”

Ashton, 29th of 3rd month, 1824.

I, the Lord, command thee, John, to arise, and cause my words which I give thee to be put to paper. Did not I say to all my children that I would open the door by thee, that Satan and all his hellish host should not shut? And I now tell thee that I will make known all their ways by thee, and I will confound them by thee, and I will set up by thee whom I will set up, and I will pull down by thee whom I will pull down, that all my children may know that it is my hand.

I now swear by the mighty covenant which I swore unto Abraham, cursed is the man who putteth trust in the arms of

flesh, or in prophet or prophethess. Let them serve me, the Lord, in Spirit and in truth, and in righteousness, and in obeying my laws, and not put on false garments.

I say unto all my children, love one another, and be as you can lay down your life for one another, and be no respecter of persons; this cry has come in my hearing: but for your cry and your abominations, and my committee hearkening unto it, instead of laying it before me, the Lord, caused me to withdraw my angels from you, and my heavenly voice was not heard amongst you; but I will cause the whole camp to shout in a short time; and whoever it is that robs the bag, I swear by my holiness that I will perform what I forespoke by thee; and I will remove the evil from my children's hearts; and I will be worshipped in spirit and in truth.

Now see that thou be not like my committee, and be not afraid of man nor devils; for I have delivered thee into the hand of Michael, the archangel, and he shall protect thee, that my work be not hindered, nor stopped, till my appointed time. I tell you the months in Revelation are years; thou shalt declare it unto the world. This is my word and my determination. It is the lion of the tribe of Judah, the root of David, that has given thee this.

Taken from the mouth of Joannes Roes by William Tillotson.

On the 1st of 4th month, 1824, John Wroe arrived at Leeds, and went to the house of Joseph Hudson, of Woodhouse Carr, and delivered to him a copy of a communication given on the 24th ultimo, at, Burnley, in Lancashire, in which it was made known that he, Joseph Hudson, was guilty of whoredom. Joseph read the communication, and cast it into the fire, saying it was sadly too true.

*A communication given to John Wroe, Ashton,
11th of 4th month, 1824.*

The words of the Lord came unto me this morning, saying, Son of man, cause these words which I give to thee to be put to

paper, that the same may be sent to all the shepherds of the earth, for this is a rebellious house. And tell them they have fulfilled my parable I spoke of, and their measure runs over; and tell them the four beasts are on the earth, and they fall down and worship me; and the twenty-four elders are also on the earth, and they fall down and worship me; but the shepherds worship me not, but despise my ways, and I will chase them, for I will hunt the shepherds even as the hounds hunt the fox into the holes of the earth; for they will be of the house of Esau, and Esau sought for death, and I hated his end, but in Jacob will I be known, for he sought for life, and he craved all righteousness; but the shepherds choose their own ways, and they are a stiff-necked house; but I will break down their walls, for I have an earthly king who shall draw the sword for my children, and go before them to prepare the way. And tell them I have put the same Spirit upon thee as I did upon Noah, for the ark shall be prepared that fire cannot destroy. It is life from the dead who has given thee this - his name is Immanuel.*

*Part of a communication given to John Wroe, Ashton,
12th of 4th month, 1824.*

The words of the Lord came unto me this morning, saying, I will cause my children to be gathered together in a short time; three score and ten days shall they encamp in the open fields, and then the world shall swell over them, and all the armies of the earth shall gather themselves together against my people; then my son Shiloh shall be seen, and ten thousand of his saints with him, and thousands of archangels; and all knees of the world shall gather feebleness, and all eyes blackness. And he shall be gathered unto my people upon this earth, secret from the world, though they shall see him in the element, for as they know not me I know not them; for I will plead with all flesh for forty days with fire from heaven, and I will destroy all those who call themselves Israel and are not Israel; for they are Gentiles, and Esau's end, and I will burn them from off the face

* The above was published in the "Imperial Gazette", 5th of 6th month, 1824.

of the earth, saith the Lord. And ye shall be like Lot's daughters, for you shall think there is not a man on the earth but yourselves; then the aliens shall come unto you, and, my ways shall be known amongst my servants, and they shall be your servants for one thousand years.

I had eleven in the days of my flesh, but they were not one greater than another; but he which leaned on my breast, which I left my last testimony with, and he bore testimony for all, so shalt thou bear testimony for all that have been before thee; and I will make known by thee those that shall follow. And I will cause this communication to be printed, and I will let all the earth know round my ball that it is I who have given it; who was slain, that I might manifest the same by the life of me, Shiloh, * Immanuel, the Branch revealed in his day.

Taken from the mouth of John Wroe by William. Tillotson.

*Communication for the Hebrews, Ashton,
13th of 4th month, 1824.*

I, the Lord, who created the heavens and the earth, the God that made all things, and will prove myself all in all at the last; command thee, my servant John, as I commanded my servant Moses, to go forth amongst the Hebrews, with stammering lips and a foolish tongue, as they call thee; tell them I do this to fulfil their Scriptures (Isaiah 28:11); for I will be known of both houses - Ephraim and Manasseh will I graft together, and they shall become one house, which is the house of the twelve tribes of the Israelites; twelve thousand shall there be in each tribe - no uncircumcised shall there be amongst them; and they shall keep my laws, statutes, and judgments. This law shall they keep, they shall enter into the water, and be baptized for the redemption of soul and body; and as a young man marrieth a virgin, so will I marry them, saith the Lord. And I will be their nursing father and nursing mother, and I will gather them by that Spirit which I will cause to rest on them, and they shall encamp in the open fields for three score and ten days; then all

* The life immortal.

the world shall see me descend from heaven, with all the Patriarchs, and ten thousand of saints, and thousands of angels; and I will plead with all flesh forty days with fire from heaven, and I will be revealed unto my true Israelites, in secret from the world, by giving them their life, their bodies being made the new earth, and the old earth shall serve them. And there shall be the shout of a king in the midst of their camp; and I will make myself known in the name of Shiloh Immanuel, the Branch; and there shall be little Benjamin with me, the Prince of the house of his God. And I will send thee (John) forth into many nations, kingdoms, and states, and those that are Israel I will call forth, but those that call themselves Israel and are not, I will destroy, saith the Lord. Behold, he that carries the inkhorn, shall cry aloud in the streets, whether they will hear, or whether they will forbear.

Taken from the mouth of John Wroe by William Tillotson.

*Communication for the Roman Catholics, Ashton,
13th of 4th month, 1824.*

I, Jesus, the Root, command thee to send these lines unto the Catholic Doctors of Divinity, that they may hearken unto them, and search for the truth, but instead of searching for the truth they hang me up in crucifixions, therefore if they do not pull down their crucifixions I will tell thee what I will do unto them, I will burn down their houses, and their images with them, for I will have no pity on them, but if they will hearken unto me, and destroy their images and their pictures, and enter into the water, and be baptized for the redemption of soul and body, I will destroy death for their sake.

Taken from the mouth of John Wroe by William Tillotson.

*Communication for the Protestants, Ashton,
13th of 4th month, 1824.*

I, the Lord of heaven and earth, now command thee, my servant John, as I commanded Moses, with laws, statutes, and judgments, that the same may be handed to all Protestant priests

and their hearers, that I may be clear from the blood of all men, for thou shalt cry aloud till the forty and two months be up, which are forty and two years; for I said in my Scriptures I wrought yesterday, today, and tomorrow I shall be made perfect, for I wrought two thousand years under the antediluvian dispensation, and by the voice of Noah I destroyed it; then I wrought two thousand years under the law; and I sent, my servant John to tell them to enter into the water, and to be baptized for the saving of the soul; and I have wrought now nearly two thousand years under the gospel dispensation, and now I send thee, my servant John, to cry aloud, that they enter into the water, and be baptized for the redemption of soul and body, and circumcise their hearts unto me, and I will destroy death, hell, sin, and the grave for their sake, and they shall live in eternity.

Taken from the mouth of John Wroe by William Tillotson.

Ashton, Saturday, 17th of 4th month, 1824.

This morning, about the rising of the sun agreeable to the commands of the Lord given to John Wroe, the several musicians belonging to this and other bodies of believers, assembled themselves at the meeting-room in Charlestown, from which place they proceeded, and marched through the village in uniform, playing all the way; they then turned into Ashton and played through the town, to the residence of Samuel Swire, by the canal side, unto whom they delivered (as commanded by the Lord, and agreed to by all the believers), their instruments, as property belonging to the society, and that if any of the believers fell away, they should leave their instruments with the society.

They then, after receiving back their instruments, marched back, playing, to the same place. As they were marching, a number of people being gathered to them, John Wroe stood up and addressed them.

At six o'clock in the evening the believers assembled in a large new building, belonging to John Stanley and Henry Lees.

After service, John Wroe was publicly circumcised in the midst of the people.

On Sunday, the 18th, at two o'clock in the afternoon, John Wroe preached to a large congregation in a field adjoining the aforesaid building, and in course told them of his being circumcised. He also said, "A light shall break forth out of this place where I stand, which shall enlighten the whole town; with a light also to enlighten the Gentiles."*

*Parts of a communication, dated Ashton,
20th of 4th month, 1824.*

I, the Lord, which created man at first and brought forth an helpmate for him, I will now prove myself, that that which I recorded in the Scriptures shall not return void, but I will fulfil it, saith the Lord of all; and that evil fruit which Satan caused her to hand unto man, shall return upon Satan's head, and I will let man see that she has brought forth the good fruit, and I will cause man to eat it without the sweat of his brow, and it shall come to him without labour; as I gave them the manna, so will I give them the good fruit: this promised land is not like the promised land that the children of Israel entered before, for there was their enemies around them, and Satan tempting me to curse them, and that blessing which I gave them was only a shadow of this, for I will give them the planet for a possession; and as I prepared me angels and cherubim to minister unto me, so have I prepared servants for Israel for a thousand years.

Now stand thou boldly before those that call themselves Hebrews, and declare unto them that the Lord thy God hath caused thee to be circumcised, and I have healed thee without a wound or a sore; neither has the smart of circumcision come upon thee, and every one that comes harmless, and those that circumcise their heart shall be as thou art, for my word shall heal them.

* This was actually fulfilled some years after, by the erection of the gas house, and part of an edifice connected therewith being converted into a Methodist chapel, and which is at present time in use by the members of this society as a room for meeting and preaching.

Taken from the mouth of John Wroe by William Tillotson.

In the latter end of the 4th month, 1824, William Midgeley, of Thorpe, near Huddersfield, and Robert Harling, of Thornhill, near Wakefield, who in the 11th month, 1823, sailed for America, as preachers of the gospel of the kingdom, returned home, and on the 4th of 5th month, 1824, they appeared before the committee of the Ashton meeting, and underwent an examination respecting their conduct and the reception they had met with, as also their reasons for returning so soon, and the following is the substance of what they related.

When within about seven hundred miles of New York, there came on very severe weather for about a week, so much so that the vessel was damaged, and could not proceed on its voyage, but returned to the Cove of Cork harbour, in Ireland, where they stopped about two months till the vessel was repaired.

Whilst here, it appears Satan had so far got advantage of Robert Harling, as to cause him to doubt of the law respecting drinking spirits, and upon William Midgeley remonstrating with him upon the subject, and shewing him the folly of attempting to go to America unless his faith was better founded, they got very warm, and Robert Harling, in his anger, said to Midgeley, he would never more be controlled by him while he was a man; and also that he was the Lord's ordained servant, to which Midgeley answered, it would be well if he proved himself so by his conduct.

Upon their voyage from hence to New York, Robert Harling got intoxicated twice, caused, as he states, by drinking spirits to keep his body warm whilst on board.

Soon after their arrival at New York, a person concerned in the vessel applied to the first mate for their characters, who gave a highly coloured statement of the above disgraceful conduct.

In about nine days after their arrival at New York, they preached in a large school-room belonging to one Mr. Fitz, a printer, who publishes a work entitled the "Gospel Herald", and

inserts in the work the various doctrines that are preached in the said room.

Mr. Fitz, who is a preacher himself, opposed in his sermon what Midgeley had advanced; but Midgeley preaching again, it seemed to overbalance all that Mr. Fitz had said, and to give satisfaction to the congregation, who in general approved of his sincerity, and expressed a desire to hear him again.

They had a larger room offered them in a more central situation of New York the same week. Just before they were going to preach, Mr. Fitz and a Mr. Johnson accused Robert Harling of what the mate had said concerning him being drunk when on board, but Robert Harling waved the subject, and Midgeley said he did not think the accusation had much weight with the society they preached to, as they thought it possible a man might appear drunk from the movement of the vessel, when he was merely sick; yet he, Midgeley, declared that Harling's conduct whilst at New York was too glaring to be passed over unobserved; and likewise had prejudiced the minds of the people against what they had to hold forth, which destroyed a great deal of their usefulness, and which Midgeley alleged to be one reason of his returning.

After preaching, they informed the audience that if any one wished to make any further inquiries into the visitation, they would give them all the information they could by calling on them at their lodgings. Accordingly many of the people came to visit them, amongst whom was one man who had been warned of these things, and often preached the same, and told the people he should never die, but he was only answered with mockery. He was a Baptist.

There also was another who had dreams and visions, which testified that the days were at hand, when evil should be destroyed. They preached to some blacks likewise, who were very attentive and civil; they were invited to Boston (but there seemed to be work sufficient for them at New York), and also to Philadelphia, with the offer of a chapel to preach in.

Robert Harling said he was resolved to have gone there, had it not been (as he said) that Midgeley told him his money would

not last, and that he saw him so much bent on returning, without making any further trial; for he had said he was determined to return to England, let the consequence be what it would, as soon as the ship was ready to sail.

Some of the reasons for Midgeley's returning, as stated by Harling, were, that Midgeley believed from Joanna's writings, that it was of no use attempting to propagate the knowledge of the visitation in other countries, unless there were some particular display of God's power in England; and that he had had doubts on his mind respecting the visitation since George Turner's death; and he believed that no man could gain a livelihood in America by preaching, unless he had letters of credit and recommendations from the body of people by whom he was sent.

Mr. Johnson, the ship's agent at New York in conversation with Midgeley and Harling, stated that it was his belief that the righteous and the wicked were on a level at death; Midgeley, hearing this, rose up in anger, and said it was the doctrine of devils, which opposition gave offence to Johnson, and he made no further inquiry about the visitation, neither did he give them any invitation to preach.

Harling believes there is the greatest encouragement in America for preaching, and thinks if he had had no one with him to have discouraged him in his labours, he would have met with considerable success, by the help of God, and got money sufficient to support him whilst at New York.

When they went on board the vessel, to return to England, throe of the steerage passengers took with them five gallons of rum, wishing Midgeley and Harling to join with them; Midgeley declined having anything to do with it; Harling would not join, but provided a gallon of rum for himself. Some luggage got placed upon the rum belonging to the before-mentioned, so that for some time they could not get it; they therefore agreed with Harling to partake of his, until they could get their own, and then he should share with them; and in the course of eight or nine days Harling's rum was exhausted.

When the three opened their cask, it was so situated that Harling could have free access to it at any time, and he not only took regular draughts of it in the day time, but sometimes got up two or three times during the night to taste it.

About a week before they arrived, two of the passengers came to tell Midgeley that they thought Harling was dying; he went to see him, and he lay nearly on his back, with his eyes fixed, dead drunk. When he came to himself he promised much that he would not taste spirits again, yet in the course of two or three days after he returned to his old practice.

From his filthy conduct, both of words and gestures, six of the steerage passengers were determined to make a public example of him, and appointed one as judge, and the rest as jury; and they tried him, and passed sentence upon him, and put the same in execution, which was to sit on the capstern (capstan?) and drink three glasses of salt water, and acknowledge before all the crew that he was not fit for a minister of the gospel, nor a member of any religious society, but that he would be a scandal to any society unless there was a thorough change in his conduct. And he sat on the capstern, with his face towards the captain, and he said to the captain, with a face as bold as a lion, "So much for drunkenness."

The three who had allowed him hitherto to drink of their spirits now refused him, and he being determined to indulge himself, went into another person's chest, and took brandy, although the owner remonstrated with him against it. Harling here said he had leave to take it, which caused the crew to say that he was a liar, a thief, and a drunkard.

Before they left England, John Wroe told Harling that they would open their chapels for them in America, which is proved by their own testimony.

The parts respecting Midgeley were taken from the mouth of Harling, and signed by him; and the parts respecting Harling were taken from the mouth of Midgeley, and signed by him.

A communication given to John Wroe, Ashton,

6th of 5th month, 1824.

The word of the Lord came unto me, saying, John, hearken unto my voice. Be not afraid of man, nor be dismayed at their looks, for I have sent thee unto the two houses; one house is of a strange speech, which thou canst not understand, which is Manasseh; but the younger house thou canst understand, which is Ephraim, and it grieveth thee; and if thou couldst understand the other house it would grieve thee worse. Therefore as Jacob took hold of the heel of Esau, so will I cause thee to travel among both houses of Esau; and I will cause thee to take hold of Esau's heel, that thou mayest throw him down, that thou mayest, gather my seed. And by the star of Jacob will I give thee a light till they be gathered. And this light is my Spirit, which shall be a flaming sword that turneth every way. And I will gather all the good trees together, and the boll of an oak will I put within them, which shall not fade away; and the sceptre shall be seen of mercy for my children Israel, and a flaming sword for both houses of Esau. And the one house of Esau is like Esau, it is a goodly raiment, which is the saving of many souls; the other house is Esau's birthright, hid from the presence of the Lord for a thousand years, which he despised in the presence of hell.

Now I will give thee the other two houses: the star which I left to dwell in the midst of my people, which is of the tribe of Judah, which have died in the faith of the promise to be of the redeemed, believing that I should fulfil the whole of the Scriptures, waiting for the adoption for the manifestation of the sons of God, groaning with bitter groans, for the abominations of the earth (Romans 8:23; Ezekiel 9); these will I bring with me. Then the sceptre shall be seen for Israel, and the star of Judah shall go before it; for it is the old lion risen up from the prey, and it shall destroy all the house of the Gentiles, till they submit themselves, with their silver and gold, till they agree to be servants unto those that are redeemed from the earth.

Now, son of man, if thou refuse I will take a threshing instrument to thresh thee with; I will take thee into a ship, and I will take thee from quarter to quarter, and my contrary winds

shall toss thee to and fro, till thou submit to do my work; and when my children see this, they shall know that it is my hand, saith the Lord. And my children shall weep and mourn within the inward man, that I may send thee with my voice to declare unto them what they shall do; and thy wife shall weep and mourn, and lament for thee; and there shall be a cry of death in the land, that thou hast got a watery grave: and after this will I bring thee forth, and all that hear my voice, and obey it, shall be found of some of the twelve tribes of Israel. And I will change their name, that they shall be no more Israel, but Israelites; the sons of the living God. And I will put a star in the midst of them, which is the star of Jacob, and it shall light upon Israel; and Israelites will I make the sceptre which shall stand for a memorial for me in the land where I was slain. But to England will I gather you; and all the earth shall know that I have chosen thee: and they shall say they have no more hold of thee than they had of Noah; for thou prophesiest nothing but lies. And they will geek thee to put thee to death; and in prison will they put thee; but a light will I be unto thee.

Taken from the mouth of John Wroe by William Tillotson.

*Part of a communication given to John Wroe, Sheffield,
17th of 5th month, 1824.*

My children say they believe my word, and they have faith, but I will now have their works, and I will now prove myself for a people reserved for myself, whom the life of me shall dwell in; for I told them when I rested on flesh, blood, and bone, like unto you; that when I came I would not talk much with you, but I would shew you the Father plainly, for the substance of the spirit shall dwell within you, and make your souls precious by changing your blood into flesh, so that your bodies see not corruption (read Psalm 49:8,9,15). Then ye shall be as gods, knowing good and evil; then my Scriptures shall be fulfilled and ended; the building is finished - the Scriptures are fulfilled - that ye are sons of the living God, the elect, which have not tasted death from their birth, but have entered into life eternal.

Taken from the mouth of John Wroe by William Muff.

*A communication given to John Wroe, Maidstone,
28th of 5th month, 1824.*

Now I will tell thee what I will do: I have given the whole earth for a possession to the twelve tribes; I will divide this ball into two parts. And I will cause the sea to go to one place, and it shall be called a lake, and I will cause rivers to go round my ball, and the lake shall feed them, and feed the veins to give waters to the springs, and I will water the planet by a mist; for I will divide the planet into twenty-four counties, and Jerusalem is my house which I will dwell in, and I will judge my house in peace and righteousness, and peace shall be to their gates. And the aliens which dwell in blood for a thousand years, shall rejoice to be your servants, and they shall be as glad as you are at receiving your crowns, which I will give you, and great shall be their joy.

Taken from the mouth of John Wroe by John Taylor.

An account received from William Muff, of Wibsey, near Bradford, on Saturday, the 5th of 6th month, 1824.

“John Wroe and myself went to the house of Jane Townley, the leader of a part of those who profess to believe in the visitation of Joanna Southcott, and we asked leave to speak to her. We were told that Mrs. Underwood would come down, but after waiting some time a man came down, who told us that Mrs. Townley had nothing to say, neither could she receive anything from us. John said he had done his duty, and the time would come when she would be glad to see him, but never would have the chance, for she would die within a year.”*

It is said in a communication given to John Wroe, in a large congregation at Ashton, on Friday evening, the 24th of 6th month, 1825: “Thus saith the Lord: Before this year shall be

* This was fulfilled, for she died about the beginning of the spring of 1825.

expired, that I will bring distress upon this land, England: people shall mourn and lament for bread.”*

Written by Henry Lees, of Ashton-under-Lyne.

Wonderful noises heard by David Hainsworth.

“In the year 1820 I was living at a place called Adwalton, in the county of York, five miles from Bradford. I think in the month of May, I was in conversation with a man, about two fields’ length from the town, and we heard the firing of cannons, but the report was as if in the earth; then there fired off smaller guns, and continued one continual sound for about ten minutes. We thought it was in the town, but we could see into it, but the people were all unmoved with it, which made me wonder, and the day was fine and clear. There burst forth a loud thunderclap over our heads, then a wonderful sound like hounds; then there mixed with them different sounds, like bulls, lions, tigers, men, women, and music; all this was strong, deep, and powerful, and it was very near. This continued six or eight minutes, and then began to move southward. We thought we heard them miles as they passed away, with the most dreadful howlings, groans, and shrieks, while they passed away at a great distance, and ended with a clap of thunder. This I heard, but understood not.”

Written the 25th of 6th month, 1824, at Bradford.

* About the 9th month, 1825. the banks began to break, and continued one after another till the end of the year. By this, masters in all branches of business were broken and ruined. Great numbers of people were thrown out of employment in all parts of the kingdom; people flowed in great numbers to their parishes for relief, which (from so many applying) was very small, and which ruined many farmers.

The wool-combers of Bradford, etc., having stood out about five month, their funds became exhausted, they would then gladly have returned to their work at the usual wages, but could not get it. Numbers of people of the town and neighbourhood of Bradford were, during the season, seen out in the fields getting blackberries, nuts, nettles, or anything they could get to eat, or sell for a trifle of money, to buy something to eat; some were known to go to public houses begging grains to eat, and after all some were starved to death.

Signed, DAVID HAINSWORTH.

*Communication given to John Wroe, Street House,
2nd of 7th month, 1824.*

Thou hast laid that which I caused David Hainsworth to hear before me, and I, the Lord, answer.

If he observe my laws, the things which he heard he shall see with his naked eye, and behold me in my glory; for I will cause wind and water to gather together into a body, and I will put fire within them, and they shall burst, and shall cause howling and weeping, and gnashing of teeth, one amongst another, which seemed to him to be like bulls, lions, and tigers, which shall be man. And the cannons which he heard shall be my thunderbolts, which shall roar from every quarter round my planet which ye dwell on.

Written from the mouth of John Wroe by Ann Lees, of Ashton-under-Lyne.*

* The above prophecy was most awfully fulfilled in the end of the year 1824, in almost all the nations of Europe, particularly in St. Petersburg, where the combination of these two elements, wind and water, produced the most dreadful and ruinous effects to the whole city and parts adjacent, with the loss of thirty thousand lives. The inundations in different parts of Germany are described as being almost a second deluge, causing wretchedness and misery amongst thousands, and the loss of many lives.

As a further fulfilment we extract from Lloyd's Weekly Newspaper of December 3rd, 1843, the following account of a tremendous hurricane: We have been favoured with the following extract from a letter received by Mr. E. Turner, M. p. for Truro, from his son, Mr. C. W. Turner, her Majesty's consul at Carthegena, dated October 23rd. "On the morning of the 21st instant a most awful catastrophe occurred here within two hundred yards of my house. About four o'clock most vivid lightning came on, with tremendous thunder. I left my bed, and proceeded to the window, where I had not been five minutes before I heard a great rushing of wind proceeding from the east; and I observed also a waterspout, which I no sooner saw than it burst, carrying with it into the air five large felucca boats of 40 to 50 tons each, which fell into the water again upside down, and of course sank, with the poor sailors on board, fifteen of whom were drowned. It then proceeded in a north west direction, carrying off timber, trees, and even rocks of great weight. This morning two poor fellows, sailors, who belonged to one of the vessels, were found dead about a league from Carthegena, having been carried off and dropped by the

Part of a communication given to John Wroe, Ashton,

whirlwind. On the mole were thrown huge Stones, houses were demolished, and the roof of the place where the convicts are confined was completely carried away. You may well imagine the heart-rending cries of the poor mariners! Had I not been an eye witness of this most awful visitation, I could not have believed it." - Copied from the West Briton newspaper.

We also give the following account of a storm in India, as shewing that this prophecy has been fulfilled indifferent parts of the world, "At 3 o'clock pm of the 10th of April, while we were measuring the circumference of large hail stories which fell around us, a terrific storm passed to the south west of the station, the accounts of which brought by the natives next morning were so strange that I did not believe them; but after some gentlemen had visited the spot, and confirmed all; I also went to see the wreck after the hurricane. As some days had elapsed since the occurrence, I found it impossible to approach the chaos from the putrefaction of numbers of dead bodies. An eye witness told me that while it was blowing pretty stiff from the south, west, a jet black cloud towering high aloft and almost touching the ground, was seen to approach; another similar mass advancing rapidly from the opposite direction. They whirled round each other; the heat became intense, and enveloped in the greatest darkness, houses, bamboos, trees, men, women, and cattle were hurled by the whirlwind, and dashed in all directions against trees, impaled on bamboos, or buried in the ruins. On the sides of the tract of the storm huge hailstones fell the size of bricks. The tract was about 800 yards wide, the length is not known, nor is the extent of the devastation ascertained. Sixty dead bodies were counted, fifteen persons with limbs torn and mangled, with broken arms and legs, are in the hospital. Report says that 300 have been killed, and an immense number of cattle, and I think it very probable: as the natives build their houses, each family in little separate farms, hid in clumps of bamboos, with intermediate fields, the scene presented is that of numbers of indistinguishable masses of ruins and bamboos, and trees torn up. From under the rubbish, jackals and vultures were pulling out the remains of human beings and cattle; in small puddles dogs and goats were drowned, and rotting. The fields were covered with the skeletons of human beings, whilst the short thick branches of trees, leafless and barkless, supported numbers of vultures. Hundreds of men would be required to remove the piles of uprooted bamboos which mark the homesteads of the missing; under them will probably be found those that were killed, while some perhaps have there a living grave, hoping, alas! in vain, that rescue will come; or imagining possibly that the whole world has been destroyed. A bungalow of a Zeminar, at Danduma, on the river Ghogut, was blown across the river, 300 yards wide. In the roof were two men who were saved." - Copied from the *Manchester Examiner and Times* of June 17th, 1854, and extracted from the *Calcutta Englishman*.

Note also the terrible destruction of Galverston, in Texas, with the loss of about 12,000 lives by a wave and hurricane in the year 1900.

Want of space alone prevents the insertion of several other instances in which the prophecy has been remarkably fulfilled.

8th of 8th month, 1824.

Now I tell thee that thou shalt order all my children to meet at night, and thou shalt stand before them with a book in thine hand, and thou shalt say, I can swear by the God of Jacob that I never heard anything of man before the Lord made known unto me, of Robert Blackwell breaking the Lord's command by drunkenness and the dread of devils; for he had not the dread of me before him. Then thou shalt ask if there is any in this camp that has heard thee say that the Lord thy God had made known unto thee that Robert Blackwell had broken the laws, both by drunkenness and disobeying his commands; then their names shall be entered into the book of thy life. And thou shalt pronounce such and such things against him, for he shall shame in the sight of my people.

Taken from the mouth of John Wroe by William Tillotson.

This alludes to Robert Blackwell getting drunk during the time he was on the continent, and which was made known by the Spirit to John Wroe, before he (R. B.) returned home, or any one had made it known to him, which he told to the following persons, as they themselves testify.

THOMAS STONE, JOHN STANLEY, BETTY LEES, all of Ashton-under-Lyne.

*Parts of a communication given to John Wroe, Ashton,
11th of 9th month, 1824.*

Son of man, rise! cause the words which I now give thee to be put to writing. And let the house of Manasseh send unto Ephraim, that Ephraim may watch and pray, that my Spirit may protect them during the time that thou art absent from them; for Satan will draw forth the Egyptians against the house of Israel, and he will tight the battle, but I will claim the victory by Israel. And those that are of the vine, Satan shall not pluck out of mine hand; and though they are of the vine, if they do not observe my laws, and obey them, Satan shall be let loose upon them, and great shall be their trial.

And to those which call themselves Hebrews, they and their Rabbis shall both sign my second covenant: and Manasseh, which was called an Hebrew, shall give unto those which glory in the flesh the milk, which the Gentiles have had, and all that drink it shall be satisfied. And they shall be under the same law that Ephraim is under, and there shall be no difference between Ephraim and Manasseh. For what I caused Jacob to declare on his death bed, in Genesis 49, was to be fulfilled during Satan's kingdom; but what I caused Moses to declare unto the people, in Deuteronomy 33, was for the new world.

Jacob declared the curses, if they disobeyed, and the blessings if they obeyed; and that Christ should come in the tribe of Judah, and rest on her seed, and shew them the way to the remnant of the Hebrews, which was among the Gentiles, uncircumcised; and that he would turn his hand again, and give them a law out of Zion; and my word has gone from Jerusalem to the ends of the earth, how men ought to walk and build.

In the tribe of Judah is the law given; in the tribe of Joseph shall the sins of the people be buried. Manasseh and Ephraim, the elder is the younger, and the younger the elder. Manasseh is mine heir, the first of mine inheritance; I lost it - I have been a widow; for an enemy found it, and slew it. I have now put off my widowhood, and I will seek out for my children, the children that my husband left with me, they have gone astray, and forsaken me. I have sought the wilderness, the dry land, and the desert, and mine heir has become the youngest; for the rest of my children which I have borne between the younger and the elder, they declare they are the oldest, for they are both Ephraim and Manasseh, and they will hold the heirship. Judah and Joseph, which shall graft Manasseh and Ephraim together, and shall destroy the rest, saith the Lord.

Taken from the mouth of John Wroe by William Tillotson.

*Part of a communication given to John Wroe, Ashton,
16th of 8th month, 1824.*

I will cause all evil and abominable things to come before thee, that thou may hand it to my committee, and they shall

make it known to my children, that evil may be stayed, and lust depart from them: they shall be a people unto me, redeemed by my blood, an holy people.

And this shall come unto the kings' ears in all nations, and it shall cause them to assemble together to consult, that they might stop it; and the report shall be rumoured that every man shall go to his own kingdom where he was born, but they shall be confounded. For I tell thee there shall not be buildings found for them in England, but they shall encamp in the open fields. And this is a light thing in my eyes, which I will yet perform in this land, England. And I will do that work by thee, the last year, that shall make the ears of every king to tingle.

Taken from the mouth of John Wroe by William Tillotson.

*Parts of a communication given to John Wroe, Ashton,
24th of 8th month, 1824.*

The words of the Lord came unto me this morning, Rise, and declare my words unto my people. Have not I said the servant is not above his Lord? But this is not the case amongst my children, for the servant refuseth to submit himself to his master, for Satan refuseth me, but I will stop his swell.

Now this is the token for you to go by: as Satan tried to tempt me, so do ye tempt your employers, for ye refuse to be subject to them. But let the master do as I did, shew them a good example how the servant ought to walk, and I will plead between the master and the servant. And be thou not vexed that Satan roars in man against thee, for they were against me.

And thou says in thine heart, those that belong unto the church cry out against thee: I tell thee they do not belong unto the church; for I will cause the evil spirits to leave man; and I tell thee they shall enter into the animals, which I will destroy; and at that day man shall say they are mad: and the evil spirits shall cause the animals to lose their lives, for the animals shall leap into the fire, and into the water, and man shall be afraid of them, but my children shall not be afraid that keep my law, which is the law of Moses, and the gospel, which shall prove to

all that observe it redemption. And thy father, and thy brothers, and sisters, they shall be afraid of thee, for they shall not be able to stand before thee, for the words which I will give thee shall prick them to their hearts.

And the whole house of Ephraim, no razor shall come upon them at that day that I shall appoint, but when I shall descend to be amongst you, ye shall be as I am. No beards shall there be seen - no hair shall there be upon either male or female, but the hair which is upon the head, and it shall shine like the sun for brightness; and there shall be as much difference between my sheep and your servants that dwell in blood, as the white man and the black man, and great shall be their peace. And they shall have as great a desire to serve you as a male when he is in love with a female: this is the desire which I, the Lord, have given them, and it shall be as honour to them; for it is honour to my angels to minister unto you, so shall it be unto them.

When thou gets into America thy work shall be great, for thy voice shall be heard far and near: and they shall petition for thee to stop at one place, and they shall try to tempt thee, but I will confound them, for I will give thee a wandering spirit, and there shall be no rest for the soles of thy feet; I will cause sleep to depart from thee. And thou shalt cry aloud, and spare not; this shall be heard in many parts of America. And when thou returns I will send thee unto Botany Bay, and there shall be a great gathering there.*

Written from the mouth of John Wroe by William Tillotson.

*Part of a communication given to John Wroe, Ashton,
31st of 8th month, 1824.*

I am now come to minister unto thee, that thou may give the words unto the Lord's sheep, that thou may be found a shepherd in his hands; for the Lord has caused me to tell thee that he will cause his own sheep to hear his voice, and he will cause the wolves to have deaf ears, so that they hear not his voice, nor

* Now in great measure fulfilled.

understand his words, that they may fall backward, and not be able to travel on.

And these are the sorting words that shall sort them: the words that the Lord will give thee to sort them are their ways; that they are an abomination to the Lord. And he has ordered you to put away all your strange gods, and strange wives, and he will cause the strangers to go from amongst you.

Now the Lord's sheep shall prophecy as well as thee, at various places; so that those sheep which do not belong unto the fold, though they are joined in this covenant, one will say I'll follow him, and I'll follow her, and, behold! The world will say they are all prophets: but when they have prophesied they shall not be able to go on; though they have prophesied they shall still wander.

Taken from the mouth of John Wroe by William Tillotson.

In the 9th month, 1824, a child which had been circumcised at eight days old, its name was Daniel Grimshaw, son of Robert Grimshaw, of Hurst Brooks, near Ashton. It was reported by the neighbours to be dead before it was, as well as several others of different ages who had been circumcised about the same time, who were in good health.

Circumcision was immediately judged to be the cause of the child's death, and Dr. Ogden, of Ashton, was sent to examine its body. He first opened the head, but finding nothing sufficient to cause death, he examined the part on which circumcision had been performed, which he said had mortified, though several persons who saw the child testify that the wound was healed before its death.

Then the father was put in confinement, and an inquest was holden on the body before Mr. Milne, the coroner. Several of our musicians, and other friends at Ashton, whom the coroner and jury had been given to understand were present at the circumcision, were called up as witnesses, but few of them had seen it performed. Each male was asked if he himself was circumcised, and all answered in the affirmative. They were

then asked who circumcised them, but they, judging this information unnecessary, declined to give it.

The coroner and jury not being able to decide a case so novel, adjourned to another day, and resumed it at the Commercial Inn, in Ashton, and passed a verdict of manslaughter on Henry Lees, and he was taken into custody, and conveyed to the comity jail to take his trial, but the week following he was admitted to bail, and obtained liberty till the assizes, then six months off, which appeared to be a mortal blow to the inhabitants of Ashton.

*Part of a communication given to John Wroe, Ashton,
2nd of 10th month, 1824.*

Thy troubles shall be great before thou leave this land, England; and thou shall petition me to take thee away, for hell will open its mouth on every side against thee.

And I, the Lord, will cause what the coroner and jury have done at this place, Ashton, to go round my ball, and I will shame them in the sight of all kings: and it shall be entered into the book (of the first ten years of the visitation); and I will deliver him from their hands, and I will confound them till they be afraid of meeting you.*

Taken from the mouth of John Wroe by William Tillotson, and signed by Samuel Swire, John Stanley, Henry Lees, Thomas Heap, and Edward Lees.

*Part of a communication given to John Wroe, Ashton,
10th of 9th month, 1824.*

I heard a voice this morning, saying, Awake, thou son of man, and go out into the fields, and the highways, for fourteen

* Henry Lees was accordingly tried at the ensuing Lancaster assizes, which was in March, 1825, and acquitted, the doctor who examined the child having prevaricated in his evidence. He first said that the wound had mortified, but he afterwards said it was a bandage that was put on the part being bound too tight which had caused its death. And Henry Lees has circumcised many since.

days, and thou shalt beg thy bread like a hungry man; for hunger and thirst shall be upon thee, and water shalt thou drink out of the brooks. And as thou does, so shall they and their children do; they shall go out into the fields seeking the blackberries, nuts, and the wheat-ears, for very hunger. * And thou shalt tell them that Uriel has commanded thee to travel fourteen whole days, after the manner of man, and to cry out for clean meat; and each day shall stand for three, which makes forty-two, which shall stand for forty-two years; for thou art commanded not to eat of their abominable meat; and if they can serve thee with clean meat, and can prove that they have clean meat, the Lord will prolong their days, and will not burn up their earth. But if there be no clean meat found amongst them, the voice of him that created the heavens and the earth will be heard in every year, that death has happened to them - a burning, a famine, and that they have to run into the woods to hide themselves from the presence of him that created them; and that it will be destroyed within the forty and two months; and that their months are lengthened into years, to see if they will seek the Lord their God; for Jonah was commanded to cry, yet forty days, and the days were made into years, so now the Lord has commanded thee to say, yet within forty-two months from the time of the visitation of the law and gospel being joined, for man to keep, each month standing for a year, and the whole earth of wickedness shall be destroyed. And let this be read on two of their sabbaths, which is Sunday.

Written from the mouth of John Wroe by William Tillotson.

On the 11th of 9th month, 1824, the Lord's servant, according to the command of the Lord, in a foregoing communication, went out into the fields. He travelled to Black-hill-foot, in Lancashire, and it rained heavily, and he went into a barn, the mistress of the house asked him what business he had there?

* This prophecy was literally fulfilled in the autumn of the following year, particularly in and near Bradford, numbers of people were seen in the fields gathering blackberries, nuts, nettles, or anything they could eat; some begged grains, and some were starved to death in consequence of commercial distress.

He requested her to let him lodge there. She answered she would take care no such men as him lodged there, he might go to a public house. He answered, "What must I go with, for I have no money?" She said, "Pawn your clothes." He said, "The clothes on my back are not my own; am I to pawn another's property? Neither have I anything to call my own." There was a gentleman standing by, who said, "If you will go with me I will find you lodgings." He went with him and lodged in his barn all night. The next morning four persons came to him, and asked him to go and get his breakfast. He answered, "If you will give me clean meat I will go." They said, "What is clean?" He said, "That which has not touched the unclean." They said, "Is bread and milk unclean?" He said, "If your hands have not touched unclean things, then it is clean; but if your hands have touched swine's flesh, or anything which God has commanded not to be eaten, then it is unclean." They said, "If it be so, there is not a man on the earth can give you clean meat." He said, "The Gentiles cannot give me clean meat; but if they will obey the commands of St. Paul, where he said, Enter into the water, and be washed, by the words which proceed from the Father, then are ye clean, as long as ye touch not the unclean thing": and they had a long discourse concerning the Scriptures.

He travelled from Black-hill-foot to Huddersfield, where; he stopped all night. Greensauce and chips were his meat these two days. From Huddersfield he travelled to Oakenshaw, and from there into Shirtliff-lane, in the neighbourhood of his own residence, near Bradford; there was a large concourse of people.

Here refer to the vision 26th of 1st month. 1824, which was in the forty days he was at Idle. In the vision he was travelling between Rooley and Oakenshaw, and was very hungry, and saw people with great quantities of victuals, but no one fed him; and he travelled on till he got to Wibsey-bank-foot, and saw another number of people, with great quantities of victuals, but no one fed him yet, and he came to himself with hunger.

He saw his wife in the fields, and put up his hat, and she came to him, and he told her he had a command from the God

of Israel, that she destroyed out of her house all likenesses of anything that God had created, or caused to grow, of iron, wood, stone, paper, or clothing, and all black; this she obeyed.

The 17th instant he went to Thornhill, and entered into the house of John Dobson, a tailor, a believer in the visitation, about eighty years old, who was afflicted with a shaking in his head and hands, something like a smatch of the palsy, or a small stroke. He could not write, or hold his pen still; he had also many inward infirmities, and he requested John Wroe to petition God that he might be healed of two things. John Wroe slept upon his board, and petitioned God for him. The next morning John Dobson wrote a letter, and shaved himself, a thing he had not done for years past, so he found that the God of heaven had heard and granted his request.

John Wroe went to Bretton, and entered into the house of Joseph Clarkson, and found that their house had been much afflicted, and Joseph Clarkson was lying very poorly, and the house was adorned with pictures and likenesses. John Wroe told them there would be no healing to that house till they had put away all their strange gods, and then that should be a sign to them that God would heal them: but they put them not away, and he, Joseph Clarkson, died soon after.

John Wroe went to Barnsley, where he met with a young man, who was infirm in body, and had an issue; his mother was a believer, but his father was not. He desired John to circumcise him, which was also the desire of his mother, and he did circumcise him, and he was healed of the issue.

The 25th instant John Wroe went again to John Dobson's, at Thornhill; John Dobson said to him, "John, I have been cured of my shaking since thou came to our house; the Lord has done this for receiving thee into the house." John Wroe replied, "Well, but before thou see my face again, thou wilt be cured of some inward complaint." This was the end of the fourteen days, in which he received neither meat nor drink, but such as directed in the foregoing communications.

An account received from Elizabeth Elsworth, of Scarlet Heights, near Halifax.

On Sunday, the 26th of 9th month, 1824, John Wroe stood up in the meeting-room at Bradford, the place was filled with people, and numbers outside who could not get in, and they swore they would kill him when he came out.

John and a few friends stopped in the room more than an hour after the service was concluded, on account of the people; a constable was sent for, and came, but some say he was worse than the mob.

When we went down out of the room we went to the Sun Inn. John had hold of my arm on one side, and my sister Mary's arm on the other. When we had gone about two hundred yards some one pushed my sister away; some one struck at me, and pushed me away, and pushed John several yards. We got into the house, and many of the mob attempted to come in, but the landlord kept them out. There were a number of people in the house, and they said we were his women, and he was picking the poor people's pockets, and used many malicious and abusive sayings. The horses being got ready in the yard, those in the house ran out, and said, "Now lads, now lads; he's going, he's going", and the mob closed the gate of the yard, and kept it close, but he afterwards got out at another gate. Being got on the road to Great Horton, they cried out, "Now, lads, kill him - kill him; that's the devil who says he has been living on hips and haws, and wheat and nuts, fourteen days." And they closed him in on every side, there being many thousands. My brother Joseph went before John to clear the way, and he then got forwards a few yards, and they pulled at the horse, and tore his coat; he got a little further, and my brother cleared the way again; my brother was knocked off his horse with a stone, but got on again. John then got about twenty yards further, and he turned him about and said something, which I cannot recollect, and they pulled the horse down, and pulled him off, and struck him, and broke the bridle and saddle girth to pieces.

He then got upon the causeway, and walked; stones and sods came at him in all directions; we thought he would never have

been able to get to Horton alive. A young man, a son of Zaccheus Robinson, of Great Horton, was next to him on the causeway, and attempted to throw him down; my father was a little behind, and tried to get to him, but the young man prevented him. The young man, it appeared, thought John did not know him, but John said to him, "Art thou not Zaccheus Robinson's son?" and he said he happen was, and then he appeared friendly.

John got to Great Horton, and into Zaccheus Robinson's garden, and leaned in the corner, my father with him; and John (as he afterwards said) wished that both he and they might die together, as it was with Samson. It began to rain very heavily, before which it had been a fine day, and then the people dispersed.

The rain came so quick and so heavy as though a small cloud had burst. For two miles distant from the place there was no rain.

My father asked Zaccheus Robinson's son to let him go into his father's house, and he went in, and a younger son shewed him up stairs, that he might not be seen in the house, lest they should break the windows; we then left him. But as we were going up Horton we saw the constables standing, and my father requested them to go down to him, and they went, and shewed him out a back way, and he went up the fields, and the people did not see him; and Zaccheus Robinson's son went with him, and abused him all the way, saying what a disgrace he had brought upon himself by making himself a prophet. My father followed. We got to our house, and William Muff came, and he shewed William Muff his wounds; he was nearly black all over his body, he had a black eye, and his face was cut with a stone; he was much fatigued, and wanted to go to bed. Zaccheus Robinson's son reproved him for going to bed without making prayer, for it was not like a Christian; but he said he was not going to use public prayer in the midst of lions.

Next morning John Brunton, John Mallinson, Samuel Muff, and James Clayton came, and they went to Stocks, the magistrate, at Catherine Slack's, and got warrants for about

nineteen of them, and on Tuesday they were taken before the magistrate, and bound to their behaviour for twelve months, and to pay the expenses.

On Wednesday, the 25th, John Wroe walked to Ashton, about twenty-seven miles.

Signed, ELIZABETH ELSWORTH.

A dream of Thomas Stone, 1st of 10th month, 1824.

I, Thomas Stone, dreamed that I was looking up at the moon, which shone very clear, for a long distance, from the south to the east, from whence a woman advanced, with a rod in her hand (apparently behind the clouds), and touched the bottom part of the moon, which seemed to me as if it had been cut open; and when she pointed her rod the moon seemed to burst, as though it was boiling metal, and illuminated the whole world; and the light was more glorious than I am able to paint with my pen.

After pondering a little about this great light I lifted my head upwards, to see if I could see anything of the woman, and she was just turning herself about, in order to return to the east, from whence she came; she seemed to me as if behind the clouds, which were very thin woven, but a glorious light for her between the clouds and the sky, and she returned back in a very majestic style, while the world below seemed to be in darkness, and I was much delighted to see her walk back in such composure, from south to east.

On the 7th of 10th month, 1824, at a quarter before five o'clock in the evening, Mary Brown, John Brunton, junior, and James Clayton, junior, all of Bradford., saw a very particular sight, and many who are not believers saw it at the same time. They saw the sun in the full size, and it appeared red as blood, though the day was very dark and dull; and they saw as if a hand cut the sun in two, and then cut it across several different ways; and wherever the hand cut it appeared a dark stroke, as if really cut through, and then it disappeared all at once. John

Brunton, junior, thinks the appearance lasted about a quarter of an hour.

In the afternoon of Sunday, the 18th instant, John Wroe stood up in the meeting-room of the believers at Bradford. There was a large congregation; the combers had just turned out for an advance of wages. John said the work they had begun was of evil, and they would not gain their end, but the masters would surely overcome them.

The people raged greatly at hearing this, and said when they had got their wages advanced they would pull his house down.

Some of the masters, hearing of this, said, "We may as well give up, for Wroe has prophesied that we shall overcome them, and anything that he prophesies it is sure to come contrary."

The next day, four decently dressed men came to him at his house, whom he understood were from the neighbourhood of Wakefield; they pretended they were come to inquire how the combers would go on. He told them that the combers would not obtain their end, for their work was of evil; yet the Lord would bring distress upon their masters as well as them, and then "hav-at (havoc?) at your banks."

A Vision of William Cooke, Gibraltar, 4th of 7th month, 1824.

This night I went to bed about eleven o'clock, and during the night I received from the Lord the following vision -

"I beheld, and lo, there was a great calm - nothing moved; the motion of the air was quiet and still, and very sulphurous, so that the people stood astonished at the stillness of the heavens, and the burden that was upon them, expecting that some awful judgment would soon take place. The atmosphere appeared in such an extraordinary way that the most hardened heart began to read something. I beheld, and lo, from the west appeared a long cloud stretching towards the east. I then turned myself towards the east, and I beheld, and lo, the cloud at the east became fire; the earth began to tremble - the people began to fear and quake. I then addressed them, and told them they

should have believed what I had told them two months ago, for I had plainly told them these things would take place. Some believed and some did not. I then beheld a man passing from the east unto the west of the place, pronouncing these words: 'Woe! woe! woe! to the people of the earth, for their offences.' This man was without a hat, neither had he shoes or stockings on, but a waistcoat, shirt, and breeches. He also had a bucket with a long rope, to draw water with, and as he pronounced the woe he sprinkled the water. I beheld, and lo, he came to a place that was in a ruinous state, and there they entered into conversation with him, and the master of the house stole the rope, and hid it, so that the man could not find it when he was to depart. At last a boy came and shewed him where his rope was, which he took, and passed along till he came to a very large pond; and here the people was assembled together, and one of them was determined to drown this man in the pond, but he cried out for help, and asked if there was no Englishman about him, for they appeared to be all foreigners. I beheld, and the man was saved from the waters, and conquered those that were against him, but not by any violence, for I saw no violence, only that the man escaped. Here ended the vision."

*A communication given to John Wroe, Ashton,
22nd of 10th month, 1824.*

Thou hast laid Cooke's vision before me, dated the 4th of 7th month, 1824, and I, the Lord, answer thee. That the number of the people, and the stillness of the air, was the evil spirits that was on thousands of people, on the 26th of 9th month, at Bradford; and they travelled from the east country to the west country; some cried, "What is the meaning of these times?" Others say, "There will be a great judgment!" others cried, "Destroy him!" Thousands of evil spirits were there on this people, till the air was darkened, and the heavens gave rain, so that the people could not contain to stand it. And the man passing from the east to the west was my servant, John Wroe, which same words I put in his mouth, and which he cried in the ears of the people, and he wanted my judgments to come, that

he might fall in the midst of them himself, but the forty and two months are not up.

The basket which he had contains the bread for my children.

The bucket, with the rope that he had in his hand, is to draw water out of the well of redemption; and the words that I give him shall he sprinkle on the people, and it shall bring them to perfection. I have given him the line and the plummet, and the net, and he shall cast it into the seas, and it shall bring forth good and bad; but I will divide them, saith the Lord; and they shall eat the bread, and drink the water; but the bad fish shall loath my bread and my water, for it shall neither be meat nor drink to them.

Now, son of man, throw out thy net again, and thou shalt gather a large number, but more bad than good; then I will cause them to pass the fiery furnace, and those that refuse to eat my bread shall be separated from my sheep.

And the place where thou entered into was Great Horton, and the master of the house was Zaccheus Robinson's son, and he entered into conversation with John Wroe, and he got other people to invite him into the house, and by that he stole the rope, and he thought he had him fast; treachery of cruelty was in his heart, but a boy shewed him up stairs, so that the people could not behold him; but he cried unto me, and I heard him, and the boy told him that he might get out the back way, and up the fields, but the other had aimed to have had him hunted with such like as himself; and Zaccheus Robinson's son had meant to have drowned John Wroe with his words, for he said, "Thou sees what shame and disgrace thou hast brought thyself to, and thou hast no way to escape." And John cried out unto me, and I heard him, and delivered him into Moses Elsworth's house; thou wast in the young man's heart, and he went unto that house to snare him in his words. Let this interpretation be sent immediately, along with the vision, for it is fulfilled.

Taken from the mouth of John Wroe by William Tillotson.

It is said in a communication given to John Wroe, in a congregation at Ashton, the 6th of 7th month, 1825: "The trade of your land shall fail."

Written by Henry Lees, of Ashton.

*Part of a communication given to John Wroe, Ashton,
5th of 12th month, 1824.*

Did I not fell thee in the quarter of autumn that I would shake the earth terribly? And that my signs should be seen in the heavens by my sons and daughters, and the world?

Now the sun which my children saw when it was setting is the people; the strokes which they saw cut the sun is the world. Seven times shall they cut my people, and their strokes shall be seen every time: and it shall appear dark to all the people of the world; and my sons and daughters shall seven times mourn, and I will cause them seven times to separate as they saw the sun part; and then will I close up the sun, and the world shall see it no more, but it shall for ever dwell within my people, and it shall be an everlasting light unto them. The eye of man is the light for the body, but at that day I will shew you sights as I shew a man visions with his eyes closed, and this is the light that shall be within you.

Written from the mouth of John Wroe by William Tillotson.

*A communication given to John Wroe, Ashton,
5th of 12th month, 1824.*

Thou hast laid Thomas Stone's dream before the Lord. I am commanded to minister unto thee, to make known the interpretation; but the house of Israel must wait for the fulfilment, for it shall be fulfilled within this day, which is within the last thousand years of the six. And the world can no more find out this riddle than they found out Samson's; but those which are joined in this covenant, which belong not to the vine, shall be as Samson's wife: and the world shall play with them to find out the riddle, and when they have found it out then they shall accuse thee, and thou shalt call out to the Lord,

and then the Lord shall pay them, as Samson paid them with their own clothing; for they shall wear their own words, and not know it, and it shall snare them, and take them; for those that are for the world, the world loveth; and the drunkard loveth the drunkard: and as Samson slew thirty of the Philistines, and took their raiment, and paid them with their own; so will the Lord now pay them by the words which he will now give thee.

Now I will give thee the interpretation - The man that looked up unto the moon, and saw a great light: The moon is the clergy, and their light shall seem to lighten the whole earth, and it shall now spread more than ever,* and it shall strive to put the light of the sun out. And the clouds being bad woven, are, that Israel can scarce see their way.

The woman with the rod in her hand is the ministering spirit of Satan, which shall put forth her rod and touch the moon, which is the priests, and they shall have a visitation, and say they are visited by the Holy Ghost, when my children shall appear in darkness.

And there shall be an engagement between the sun and the moon, but when the true Israel are gathered I am commanded to shew thee the difference. The moon gives its light by night, so does Satan give a light unto the world. When the sun rises the morning makes its appearance, and the night is past; and they will see that the moon has been there, and is there, but has no power.

So as the moon has no power to give light when the sun is up, so will it be when Michael stands up, that the light of the world then shall appear no more, for the sun is the new world, and the moon is the old one; and the moon bursting is the world - the evil that is in it, for it shall boil in every nation, and in every city; and this is the fire that is against the true Israel; for the priests shall prophesy, and roar like lions in the streets, and print books, and translate them into other languages, and try to stop the gathering of Israel.

* Witness the very great increase of missionary efforts since the date of this prophecy.

And Israel shall petition the government, that they may have a piece of land to hold a feast unto that God that created them, and they shall grant them it, and they shall have a right to it by their law, for their law shall Israel keep until the Lord come. And he will destroy their law, and burn them up by his coming, and this will prove that the law which the Lord gives Israel shall be stronger than the laws of the nations.

The woman again is the world, and she shall say that the millennium is taking place, and that the whole race of man will receive it, which hearken to the priests, by the law of the gospel;* and the ill-woven clouds is the people, which cannot see the sun that is going to make its appearance, but the moon they see. The sun is the law and the testimony, and those are the two houses; the testimony they shall acknowledge, but the law they shall despise.

I am commanded to tell thee what they are like - they think they have the testimony; the testimony is the brick to build with, and that is the gospel; and when their building is built and finished, the Gentiles is fulfilled: then the lord of the land will come, and he will say, "Who has built here? And where is your right? Have ye any law to shew for this? Where is your writings?" They shall answer, "We have the gospel." Then it shall be like them that say, "I have eaten, drunken, and prophesied in thy kingdom". The Lord shall say, "Where is thy wedding garment?" Then they shall answer, "I have none but the gospel." Then he shall answer, "Thou art not the heir, for this is not thy possession; thou hast built on another man's ground."

Then the Lord shall bring forth his people with the law written in their hearts, and they shall shew their writings before their Lord, by the works which he has caused them to do, and the Lord shall say, "Well done, good and faithful servant, thou art the heir of mine inheritance; thou shalt drive them out of their possessions, and they shall trouble thee no more."

* Note the many conventions for holiness of late years: the Christian Endeavour Society and the Salvation Army, and others, whose aim is to convert the whole world.

And instead of the woman remaining when she has come from the east, she has to return, so shall the world return, and be seen no more. I am commanded to leave thee.

Taken from the mouth of John Wroe by William Tillotson.

A dream of Caroline Naylor, 30th of 10th month, 1824.

I, Caroline Naylor, dreamt that I was in the house by myself; I thought William Twig came in, apparently having a link of beads about his neck, of various colours, and he walked to the fire side, and sat him down upon a chair for some time before he spoke; but when he did, he said our religion was not right, but I replied that our religion was right, but his was not. I then told him to go out of the house, but he replied he would not: I then thought I laid hands upon him, and turned him out of the house by force, and locked the door. After this he turned to the window, and told me he would come in, but after these words went from the window. I then opened the door to see if he was gone, but to my view he appeared to be cut up in small pieces, but I thought that the Lord had done it.

Ashton, 6th of 12th month. 1824.

Thou hast laid Caroline Naylor's dream before the Lord, and I am commanded to give thee the interpretation of it. William Twig coming into the house is one that has been joined in this covenant will pick out such and such parts out of the communications, and they will become a link to him, and he will say that he has laid them before the Lord; and that spirit which ministers to him will give him many words, and it will shine like glittering beads; and he will go forth unto many bodies, and he will try to put it about their necks; and places where he goes not to he will send by letter; but the sealed will do as Caroline Naylor did, they will put him out of their houses, and will confound him, and the Spirit of the Lord will be upon them.

And this will be a great trial unto those which have clipped their beards. But I am commanded to tell thee, the same beads

that he tries to put on other people's necks shall snare him, and take him, and he shall fall, though yet he shall preach the kingdom.*

Taken from the mouth of John Wroe by William. Tillotson.

Ashton, 9th of 12th month, 1824.

This next year the Lord will confound all those that hold to that spirit which rested upon Joanna, abiding by the words which were given then, and not following the Spirit.^Σ

* The prophecy in the foregoing communication is now clearly fulfilled in a man of the name of John Ward, who rose up in 1825, calling himself Shiloh, and applying to himself all the Scriptures which speak of Shiloh or Christ; and has, as declared in the communication, picked such and such parts out of the communications of those whom the Lord has visited in the present age, which has become as a chain to him; and he has gone to many places, and sent to other places. Daniel Milton, also, a member who had been joined in this covenant in America, in 1858, began to send circulars to the various bodies, he claiming a visitation, and signing himself Shiloh, saying that he was successor to John Wroe, as he, J.W., had been to George Turner. And was perhaps also fulfilled by James White, who called himself Jezreel, or the seed of God and, after gathering some persons died and his followers became dispersed under various leaders.

^Σ This was fulfilled in the following spring, in the deaths of Jane Townley and Ann Underwood, two females with whom Joanna resided the last ten years of her life, and unto whom a number of the professors of her visitation looked as successors in the work she had begun.

FOR THE PUBLIC

1825

*Parts of a communication given to John Wroe,
Street House, 21st of 1st month, 1825.*

The words of the Lord came unto me this morning, by the same angel, saying, Utter the words that I now give thee, that it may bring forth Israel out of darkness into light; for all the world is in darkness for three days; and I will rise within the three days, for the Lord's body was given to the world for a witness for three days, when it will be proved who are sealed by the Lord's blood, and who are not.

For the two swords has been between the world and the tree of life from the fall of Adam, since he fell in paradise; and as it kept them from the tree of life, so all that seek the tree of life, it shall stand between them and the world. For there was only two swords found for the Lord, so as his time was not fully come, no man was found to use them; for his own arm brought forth redemption to him, and he left the world till the time came, and now he is gathering them out of all nations to use the sword; for he suffered that their bodies should not suffer like his, but they shall suffer persecution, for the Lord suffered persecution to redeem his people, and the sealed shall suffer persecution to redeem their bodies to receive life: and when the sealed shall have done suffering, then the world shall have its eyes opened; and they shall see the tree of life, and not be able to eat of it; this shall be as hell to them, and they shall gnash at one another, and there shall be weeping and wailing.

Taken from the mouth of John Wroe by William Muff.

*A communication given to John Wroe,
Ashton, 30th of 1st month, 1825.*

As the Lord has explained the Scriptures in the communications that the preachers must hold forth; and let no preacher say as the preachers of the Gentiles has, that the corruptible body shall put on immortality, for the Lord declares

they mix it. How can a living body be a corruptible body so long as the breath is in it? It is the living body that shall put on immortality, and the corruptible body that shall put on incorruption. The Lord created you all mortal bodies, that they might be made immortal; and the Lord told them in the day they eat they certainly should die, and no man's body yet ever lived one day*, but he said if they put forth the hand, and took of the tree of life, they should eat and live for ever; and every mortal body that tastes of the tree of life shall live eternally, and put on immortality; but that mortal body that refuses the tree of life shall become a corruptible body. And the Lord has given you three things: Them that choose the tree of life, there is immortality, which is the tree of life; they that seek the heavens, and not the heaven to come on the earth, and seeks the grave, their bodies shall see corruption, and at the coming of their Lord their corruptible bodies shall put on incorruption, and they shall see the glory. This is the second thing that I have shewed thee, and I am ordered to give thee the third likeness - those that believe there is no hell - no devil, that all are equal, and their bodies die the death of the wicked, their corruptible bodies shall not put on incorruption till the one thousand years be over; and that is the final resurrection, when God will judge between those who have died in the works of Satan, for no one after the corruptible body has put on incorruption shall be under the power of Satan; then shall be fulfilled that Scripture that Christ died for all, but especially for those that believe, that they shall put on immortality.

I am ordered to tell thee that God has withholden thee back from the people till the time that he has unfolded the Scriptures unto thee.

Taken from the mouth of John Wroe by Henry Lees.

*Part of a communication given to John Wroe,
Street House, 15th of 2nd month, 1825.*

Thou hast laid the inquiry (concerning the marriage) before the Lord. I am commanded to make known unto thee that the

* One day being as a thousand years (2nd Peter 3:8).

Lord will be married to none but what are like the three Hebrew children; they shall pass the fiery furnace seven times, and they shall be like the children of Israel; for they were forty years in the wilderness, and they followed on, and after that they followed Joshua, and now they shall follow the Lord's Spirit seven times within forty-two days, which will be years with the Lord.

Thou hast laid the inquiry of Robert Wallace and Samuel Wyatt, of Devonport, before the Lord. That which the Lord made known in the *Standard of Zion*, page 187, that his warning was past, was during the time that the Spirit should rest upon him (George Turner), for warnings shall never cease till the Lord has gathered his people. Has not the Lord declared by his former prophets, that if the wicked would not repent he would destroy them? Has the Lord fulfilled what he spoke by George Turner in his day? Is George Turner to put on immortality? Is he to come with a natural body, or incorruption? I tell thee that he is a ministering angel in the Lord's work; for no one shall see Shiloh, who is the Lamb of God, in mortality, till he comes to dwell in them, and be the life in them. And at that day the twelve tribes of the house of Israel, twelve thousand in each tribe, shall be gathered into one place; then shall ye see the bridegroom descending, and the house of Israel his brides. Who is the house of Israel? They that are sealed, married, and circumcised. But if ye play the harlot, the Lord has sworn he will not open the seal, which is opening their understandings to see these things; for ye have broken his covenant, and are without a wedding garment.

One has passed the fiery furnace, and he cries, I know I shall be saved. Another has passed it twice: another says I have seen three visitations, and I stand yet. But I tell thee, they who come in at the eleventh hour, by the last instrument the Lord works with, shall be far before them that have seen six visitations, and departed from his laws. For did not the Lord tell you to follow the Spirit whithersoever it goeth? So the Lord will take seven instruments to work by, which are the seven burning lights, and these lights are set in the road to the tree of life. And if ye lose me of these lights ye shall not be able to travel without

returning back and seeking it. But instead of seeking the Lord ye seek one weaker than yourselves.

And for thy visions during George Turner's time, they were neither to lend nor direct, but for the unbelievers. For the Lord charges all his children to reject all visitations but those whom he leads by; and how are they to prove it, but by the standard, which is the Scriptures?

Then let them all prove whether thou art the Lord's instrument or not. Ask them if George Turner fulfilled Isaiah 28:11. For with stammering lips and another tongue will he speak to this people. For the Lord will now open the Scriptures to your view, and he will prove you. For the Lord says to the wicked, "They shall surely die"; but if they repent, he again says, "They shall surely live." So he said if the committee kept his command they should surely remain; so the Lord ordered thee to write unto them, and they condemned his word without, an examination. So now he has fixed Ashton for his head committee, to prove his word by.

Taken from the mouth of John Wroe by William Muff.

*A communication given to John Wroe,
Street House, 15th of 2nd month, 1825.*

Answer to an inquiry of Jane Taylor, of Bigbury, in Devonshire.

Thou hast laid Jane Taylor's inquiry before the Lord: I am commanded to give thee an answer, that the committee may send the same unto her. She has not sent what she wants, but her heart is that she may have a sign. She has the writings to read of all those which the Lord has visited; and the door is the Scriptures and the visitation of the Lord's Spirit; and if she find that they tie not, those parts which she is fast with let her send, that I may be commanded to minister unto thee. For the Lord will give no other sign till he sends his judgments; but I am ordered to tell thee that she has to struggle for life; and if she be not willing to give her body for that life she shall lose it; but at the last she may come forth, for the road is narrower every day

for the world. And when the forty and two months are up, neither male nor female shall be able to find it, for a thick cloud of darkness shall rest over the door. And this is the sign which the Lord will give the world. My name is Uriel that has given thee this.

Taken from the mouth of John Wroe by William Muff.

The above was sent to Jane Taylor, and she returned the following answer, dated April 27th, 1825.

On the 10th instant I received your letter, with the communication, and I do declare that the Lord, to his servant John Wroe, hath made known the desire of my heart. Therefore I am willing, by the Lord's assistance, to give my body for that life, humbly praying the Lord to give me every needful grace and blessing, with an understanding heart to obey his commandments, for his own honour and glory. Amen and Amen.

*Parts of a communication given to John Wroe,
Sandbeds, 21st of 2nd month, 1825.*

Now I tell thee who I am: I am the first man which gave my body to the earth, and took it again, which proved myself to be the oracle of the living God. Now the first is last, and the last is first; the first man is earthly which became corruptible, which shall put on incorruption: the second man is the Lord from heaven, which mortal body put on immortality. This is the God of the living, and not of the dead; but Satan became the God of the dead, and when Satan is bound, the righteous, whose bodies are dead, shall rise; then God shall change corruptible bodies into incorruptible bodies, but those that have died not in the faith of Christ - for who can count the number that believed in me before I rested on the woman's seed, the body of Jesus - they shall all rise and come with me, but with the other it shall not be so. Did I not say to the Hebrews, that where I am thither ye cannot come, which is the life of immortality? Then after the thousand years I will judge between Satan and them.

Taken from the mouth of John Wroe by William Muff.

*Part of a communication given to John Wroe,
Ashton, 10th of 3rd month, 1825.*

Let the committee write unto Bradford, and tell them at Bradford that he whom I appointed for a journey is not prepared, for shame hath covered him: and let the committee at Bradford give him the same words. Now I will try him and prove him.

Taken from the mouth of John Wroe by Ann Lees, of Ashton, and sent as commanded.

Signed John Wroe, Robert Blackwell, William Cooke.

David Hainsworth and Samuel Entwistle are returned from America, without commencing their work. On arriving, Entwistle gave himself up to the ways of the world, and Hainsworth to despair. We shall here point out the fulfilments of the Lord's word concerning Hainsworth, given on the 10th of 3rd month, the present year, which was before he set off.

Concerning shame covering him - it was from wearing his beard. It is necessary to observe, that for some time before the command was given for him to go to America, he manifested a particular desire to go, partly for the following reasons: he viewed the conduct of Midgeley and Harling, who went out to America in 1823, and returned in 1824, without commencing their work, and yet there seemed to be every encouragement for them; seeing the effect their conduct must have upon the world, he (Hainsworth) seemed zealous to go to shew different conduct, but when he arrived there, and saw the ways of his companions, and heard the unbelieving sayings of the world, he lost all hopes of doing good, and, like Peter, began to sink in the deep.

*Part of a communication given to John Wroe,
Ashton, 21st of 3rd month, 1825.*

Abraham was a Gentile, so was Ephraim before the Lord called him forth, but a Gentile never will be able to find the way: this may be a mystery to you, but the Lord has a birthright for each, and he that selleth his birthright is a Gentile, and not a Hebrew; for Jesus spilt his blood to purchase the birthright for every Gentile, that by his blood their souls might be free. But I am permitted to tell thee that there will none come out but what are of the faith of Abraham; and this shall be a certain sign to them when they are gathered, that the Scriptures have had their fulfilment, and the decree of the Lord cannot be broken.

Taken from the mouth of John Wroe by William Tillotson.

Ashton, 13th of 4th month, 1825.

Now, son of man, stand boldly before the committee, and prophesy against them. Did not I send thee unto the house of Ephraim? Did not the whole house withstand thee? And did not I say that if five could be found, that five should withstand the whole? Now if five can be found they shall withstand all the rest. Then when thou had found five which stood twenty-one days with thee, did I not then bring forth my two swords, which made evil fly every way, and no one was able to gainsay my word? For my words became as sparks in the stubble. Did not I leave the committee in London without my Spirit? Did I either take writings or papers from them? Are they able to destroy those writings? Has any one been able to destroy the Bible? Will they say that the twelve stones are not able to pass through Jordan? Will they deal with the leader of my flock as they dealt with me when I rested on the woman's seed, her life?

Thou shalt go into many nations, kingdoms, and states, for shall not thou, son of man, be redeemed? For where is he when I say, "Wilt not thou go?" that can resist my words. And the word THOU shall sort both Ephraim and Manasseh, for it has been a stumbling block from the days of Adam, and Satan has

not known it, but if my people will hearken they shall find it out.

Written from the mouth of John Wroe by William Tillotson.

The following is a copy of the advertisement put in the newspapers.

TO THE PUBLIC.

As a part of our duty, we lay the following Divine Revelation before the public, in doing which, we shall no doubt incur the censure and ridicule of mankind in general; but believing as we do (as well as those joined with us) the importance of the work in which we are engaged, the result we are willing to bear. Indeed it has been the lot of God's people in all ages to be mocked and despised, which can only arise from their ways and opinions being different to those of the world in general, and of course obnoxious to it; and however painful and contrary to human pride, we have great reason to return thanks to God that we are accounted worthy to be called the filth and offscouring of all things, knowing that in due time we shall reap, if we faint not.

We believe that God is going to establish his kingdom of righteousness and peace, according to his own word, and is preparing a people to be partakers of it; to this end they must be a willing and a tried people, to whom God will give various commands and injunctions to prove their faithfulness and obedience.

We trust, by the help of God, we shall be found inwardly, and in reality, what we are outwardly; for we will have nothing (to our knowing) that has a mixture in it; neither will we have upon our persons or in our houses the likeness of anything that God has created, or caused to grow; in like manner would we be found free from every false worship, or from being guided and taught by the learning and precepts of men; neither will we adulterate or corrupt the word of God by any mixture of human inventions, but take it at all times for the guide of our faith and practice.

It is not our duty to interfere with, or condemn any sect or party, but believing, as we do, that ours is the everlasting gospel of the kingdom, we know that God will gather his people from amongst all, for they will know his voice; and however contemptible it may at present appear, it is the way that God has opened into his kingdom on earth, and no man can shut it; and shut all other ways, and no man can open.

Having no object in view but the glory of God and the good of mankind, we trust the following will be seriously considered by all enquiring persons.

We are, in behalf of the people calling themselves “True Israelites”,

Signed, Samuel Swire, John Stanley, Henry Lees, John Garland, Edward Lees.

Ashton-under-Lyne.

Son of man, prophesy, and say thus saith the Lord: O ye house of the Gentiles, awake, and tremble before your God, and return unto him who created you, that you may have the new name given you, that your name may be changed like Jacob’s name; for God will deliver Israel “without staff, sword, or any warlike instrument”, for the battle is the Lord’s.

Then, O ye house of the Gentiles, gather yourselves together, and that God that answers, let him be God; for if God be only yours, and you have the light, shew it unto your brethren. Is this dispute between Esau and Jacob? Thou Esau broke thy brother’s yoke from off thy neck, when thou destroyed him who was to be king, and thou got a light, and thy light has been glorious: and why hast thou hid thy light under a bushel, and not showed it to thy brother? Thou criest thou hast shewed thy light, and thy pomp, and thy glory; thou hast sent missionaries into many nations, and thou hast prepared shipping to carry the gospel; thou hast told them to repent, and prepare for the grave, and to meet judgment. Does not Israel say unto Jacob, hast thou not life before thee? But thou shewest us death, and thy works are all dead. I tell thee Esau, though thou hast made agreement

with death, it shall not stand, for a remnant shall come out of thee, though thou refusest my name, Israel; and I will take them for servants for one thousand years. Are not these the aliens my Scriptures speak of?

Read and understand, O ye house of the Gentiles! Ask of your God, that you may understand the ways of Israel, for ye have sold your birthright for nothing, and I gave my life that I might purchase yours.

Then seek ye Abraham's faith, that ye may fulfil all righteousness. Is there not a God that is visiting this land, England? Will he not gather his elect from the four corners of the earth, unto this land, England, and redeem it the first?

Now, son of man, stand upon thy feet, and prophesy against the house of the Gentiles, and say, Harken unto David, thy brother. Did he not cry, O Absalom, O Absalom, would to God I had died for thee, my son? Then did I not give the life of the woman's seed, the body of Jesus, to return back thy birthright? And I was to be king at that time, and thou killed me, and thou hast been king near these two thousand years, and yet thou hast refused thy birthright for want of searching my Scriptures. Do they not say, "Seek, and ye shall find; knock, and it shall be opened unto you?"

Thou son of man, prophesy again, and say thus saith the Lord: If ye will not seek out for Israel, and agree with him, the Lord your God shall burn and destroy Esau's house from the face of the earth, and it shall never be remembered any more. Have not I offered you the tree of life before I offered you the place of an alien?

Prophesy thou again, son of man, and say thus saith the Lord: Who are they that have caused my people to go astray? The priests, the shepherds of the flock, they have caused the kings of the nations to go astray, for they have served Baal, and not the living God.

Then, O house of Baal, forsake thy ways, and hand the truth unto thy people. Does not the law of Moses say ye shall not wear a mixed garment, as of linen and woollen together? Then

why will ye adulterate, O ye shepherds of the flock, the Lord's word? Do not the Scriptures say, that when the soul has left the body, the body is corrupt? Do not the Scriptures say, that when your Lord shall come, the corruptible, body shall put on incorruption? And do not your Scriptures say that your living body is a mortal body, and at your Lord's coming your hearts of blood shall be made hearts of flesh, and shall put on immortality? Why will ye mix the living with the dead? Do you want to do with me as you did before? For ye took my body from me, and put me among the dead, but I ever live and am making intercession for the lost sheep of the house of Israel. I have turned my hand a second time to recover the remnant of my people. I have get watchmen upon the walls of Jerusalem, which shall never hold their peace day nor night till Jerusalem be established.

Taken from the mouth of John Wroe by Robert Black well.

*A communication given to John Wroe,
Street House, 6th of 6th month, 1825.*

Thou shalt seem more foolish to the world than ever thou did. And the visitation of my Spirit shall seem as if it died away, but I will spring it up, and cause the blade to be seen; the world shall see, and acknowledge it.

Now, son of man, set thy house in order, before thou depart. Have I not set thee as a light for the whole world? Then let those that are set as way-marks trim their lamps, that their lights may burn bright.

The mark shall be within and without, for a man cannot be cleansed without being cleansed within; for I the Lord cleansed the disciples within, and then I washed them without, and they were very white: so shall it be with this people. Oh! ye of little faith, who forsake my counsel, and set my work at nought, I will come upon you as a thief in the night.

Now see that thou attend thy office, lest I afflict thy body; for this which I have suffered thee to do is to confound the world,

and to cause my children to labour as if they were to live for ever, for did I not labour before you?

On the 24th day of June, at seven o'clock, thou shalt hold a meeting unto me, the Lord; then one of them which draws the swords shall deliver the staff unto thee, and thou shalt go forth into the south country, that the rod of my Spirit may rest upon thee, that it may be a shield unto my holy mountain; and when they ask thee what that is in thy hand, thou shalt say "A Rod."

Taken from the mouth of John Wroe by William Tillotson.

*A communication given to John Wroe,
Street House, 14th of 6th month, 1825.*

Son of man, have not I commanded thee to set thy house in order, that thy house may be a type of my day, my year, which is one thousand? There shall be no painted furniture - no paints shall there be in my house at Jerusalem; the matter shall be there.

This cry shall go throughout your land, that I caused Jerusalem to be searched with a candle; and as I have caused your houses to be searched, search ye for me with a candle of my Spirit, for I am the light; but that soul that has a picture or a likeness hid, and kept as a cloak of deceit, my light shall not shine upon him.

And when I come I will burn all these abominable things out of my sight; then all the mortal trees shall put on immortality, and there shall not be seen a dead root of these things which I have caused to grow, but the unclean will I burn at my coming: this thing shall be upon all things which are living at that day, for there shall be as great a difference of the things which I cause to grow, as there shall be amongst you and the wicked. And when I have searched the whole of my house, then will I give another portion of my Spirit unto my people, that they may be a light unto the rest of my flock which shall come forth.

Written from the mouth of John Wroe by William Tillotson.

On the 24th of 6th month, 1825, John Wroe arrived at Ashton, and according to the word of the Lord in communications of 9th of 4th month and 6th of 6th month, he this evening held a meeting of the Lord's children in the sanctuary. The following is a part of a communication given in the meeting:

Thus saith the Lord, I have brought thee as a stumbling block before this people, that thou may cause those which hear the word by the way side to go out, for they shall no more understand thee than the world shall, that they may fall back, and be snared and taken.

Again, son of man, say thus saith the Lord: What is the reason of this people falling, being snared and falling backward? They ask counsel one of another, and asked not of me, and I swear by my holiness they shall not enter into my rest.

Now, son of man, prophesy concerning the house of Manasseh. The two swords shall be drawn at the very time I made known unto thee, and the sealing shall go forth, and the sacrifice shall be offered, and the incense shall ascend upwards, and Pharaoh's plagues will I perform on the earth, saith the Lord.

And at that day thou shalt see some which are joined in this covenant, who shall curse and fight in the sight of the house of Manasseh - they shall curse for the very plague touching them.

Then, son of man, prophesy: What is the reason of the plagues touching this people? They ask counsel one of another, and not of me. Then let my committee discern between me and this people, and let them examine who they are. Say, son of man, are this people married unto me - circumcised unto me? Do this people obey my command by their dress? Have they the mark - have they the seal which shall protect them? Then let the committee examine these characters which my plagues touch.

Now, son of man, prophesy, those that obey my laws, the plague shall not touch them.

Prophesy against foreign nations, say thus saith the Lord: I have a seed in America, and they shall come by hundreds, fifties, and thousands; * and, behold, thou shalt see thy brethren depart at that day.

Prophesy concerning Botany Bay: I have a number there that shall come forth by hundreds, fifties, and thousands; and as soon as fifty are searched out in America they shall come, and the same a hundred and the same a thousand, to that place where my Spirit shall rest.

Prophesy, and say: Many of the Rabbis shall return unto the Protestants, and after that they have joined them, they shall join my work.

That soul that asks counsel of me I will protect, but that soul that asks counsel of man shall depart.

Prophesy, and say, I will cause one man to go from this place, and go to many places, and nations, and parliament houses; and thou shalt prophesy against them, and the house of Manasseh shall follow thee, and be witnesses of this to their brethren.

And the house of Ephraim and Manasseh shall put on sackcloth and ashes, and mourning, for thee being taken from them.

Again, prophesy concerning thy journey: Thou shalt travel through the south country, and then thou shalt return for America, and say thus the Lord: That I will cause no seer, no interpreter, no astrologer, to guide my children during the time that thou art absent; my word, my Spirit, by taking counsel of me, shall protect them.

Then, son of man, prophesy and say, before this year shall be expired, that I will bring distress upon this land, England; people shall mourn and lament for bread. ^Σ

* There are now more than one hundred members of this society in America, and about the same number at Sydney, Botany Bay, New South Wales; as well as many in Melbourne and other parts of Australia.

^Σ This was fulfilled in the autumn of the same year by the stoppage of various banks.

Prophesy upon those which shall eat my bread and drink my wine, that I will destroy death from amongst them.

Prophesy concerning the rod, the iron rod that is in thine hand, it shall go into many nations.*

Taken from the mouth of John Wroe by Henry Lees, of Ashton.

Ashton, 26th of 6th month, 1825.

Now, son of man, prophesy, that the Spirit of the Lord is upon thee, that these three years I will make myself known unto my people Israel, and within these three years I will prove whether thou art my instrument.

Taken from the mouth of John Wroe by William Tillotson.

Park Bridge, Ashton, 30th of 6th month, 1825.

John, cry out in the ears of thy brethren, and say the Spirit of the Lord is upon thee to prophesy in the name of the Father, the Son, and the Holy Ghost: thou shalt prophesy and say, Thus saith the Lord: If my children will walk in my ways, and obey my commands, I will cause their enemies to love them; I will grant them favour in the sight of the Egyptians; though the world believeth not my law nor my command, yet will I cause the world to both feed them and clothe them as the cow feedeth the calf with milk; but he that has joined the world in signing unto combinations, he has signed for the works of the devil, and not me.

Is not blood the life of the first earth? Is he not the first Adam? When man fell did he not become corruptible? Then seeing man is become corruptible for six days, then at the seventh he shall put on incorruption.

Now seeing he is created under the fall, not willingly, but that I might subject the same in hope at my coming, that all

* Fulfilled by the many journeys of John Wroe to America and Australia, France, etc.

things might be subject unto me, so I created the first Adam earthly, the last Adam life eternal. So when I make the last Adam a quickening spirit, it shall rest on all the hundred and forty four thousand; and I will make their blood flesh, which is immortal: then, at that day I'll not talk much with you, but every man shall see for himself. This is the man-child that is caught up unto God, and to his throne, and there he must be until both houses be grafted together. Then at my coming shall the last Adam be seen: as the dove descended and alighted on me, so shall it alight on the hundred and forty-four thousand; for the whole number is one, and the last Adam is one, so shall they all be one.

If I created man subject to vanity, have I not power to raise the same in hope? Then who has hope in me? We are three, yet one, the last Adam and the last Eve, a hundred and forty-four thousand, their lives with them, yet one.

Then, son of man, number me the seed of the mother; thou says thou cannot. Shall one of the seed of this woman die? Can that which receives immortality die? No; when I have finished it, it shall not die.

Then, son of man, discern between the thing which is created, and the thing which is made; while a thing is only created it is subject to the fall, but when it is finished it is immortal, life eternal.

Now I tell thee this is the mystery which I wrote in the Revelations (Revelation 10:7; 17:5); I came first and rested on flesh and blood under the temptations of Satan, that I might put away corruption, which is blood in the flesh, that I might destroy him which is the author of death. Then did I not become the first fruits of them that slept? And did not I cry that I was the root and the offspring of David, the bright and morning star, the vine of the earth, and ye that abide in me I would abide in you?

Then I say except ye be born again ye cannot see the kingdom. I spoke to my people in the days of my flesh in parable, and they cried how could they enter into their mother's womb a second time? And I yet say, except man be born again,

where I am, when I come, there cannot he be. Before I rested on the seed of the woman was I not God? Then when I have finished man will he not be the last Eve?

Then I say the last Adam is born again, who will redeem the hundred and forty-four thousand by his life dwelling in them, by their souls being made flesh. Then all you that put forth your hand and take of the tree of life, this life shall be for you all, which is the second child, spoken of in Ecclesiastes 4:15.

I am God; I rested on flesh for you all; so is the last Adam born in Spirit. I am Shiloh-Immanuel, the mighty God, the everlasting Father, the Prince of Peace; there is no other God beside me. I was not known when I said I am that I am. I was not known when it was said I was Jesus the Son of God; and now I am not known in the name of Shiloh. When I rested on flesh, and poured out my soul, which was the blood, even unto death, to put away sin in the flesh, that the souls of the house of Israel might be made flesh at my appearance, that I might then give them the life of me, and make them immortal, then they will be one, even as I am one, they in me and I in them; to fulfil that which is wrote in John 14:20: "*At that day ye shall know, that I am in my Father, and ye in me, and I in you*". Then I shewed the mystery that I put on immortality, so now is the last Adam born in Spirit, caught up unto God and to his throne, to give life unto the body. So Satan's reign is until I take the third power unto me. Satan knew that when I was called the Son of God that his power was not taken, but when I shall appear, then his power shall be taken from the last Adam,

*A Prophecy given to John Wroe, in the congregation, Ashton,
1st of 7th month, 1825.*

Two men the Lord has shewn me, one belonging to this body, the other belonging to Bradford: he at Bradford is a tall young man, he seeks to slay me privately; the other is a short man, he seeks to do it publicly. There are within these walls that will say they would like to take away my life.

Written from the mouth of John Wroe by William Lees.

A communication given John Wroe, in the congregation, in the Sanctuary, Ashton, 2nd of 7th month, 1825.

Thus saith the Lord: Thou shalt go forth unto London, and there shall be a large number gathered together; and one man will come forth and prophesy, and many of them will prophesy, but one man will say he is the standard, and thou shalt stand before him, with the iron rod in thine hand, and thy rod shall swallow up their rods.

And there shall come forth a man, and he shall say he is the man that carries the inkhorn; thou shalt stand boldly before him, for he is a liar, and he shall return the dust from whence he was taken.

And at London there shall be a great number, and the battle will be great; but it shall be decided that day. I led thee the first three years to various parts of England, and I caused thee to drop a word here and a word there. And thou shalt go forth into the south country, and thou shalt drop a word here and a word there, and it shall bring forth fruit. Then thou shalt go to a seaport, and thou shalt go to America, and thou shalt drop a word here and a word there.

Taken from the mouth of John Wroe by William Tillotson.

On Sunday, the 3rd instant, Thomas Stone came to our meeting; John Wroe was speaking. John Wroe said that he wished that the power of God might be made manifest, that it might be seen who was right and who was wrong. Thomas called out "Amen." The service being concluded, Thomas stood up and asked the people to stop a little; immediately the music struck off (as usual at the conclusion of the service).

John Siddal, the doorkeeper, went and seized Thomas, and walked him out of the room, at which he appeared much offended; and as he was going towards home he addressed himself to a man (who was walking with him on the road), as though talking about something in a very revengeful way.

This circumstance brings to our minds one of Thomas's dreams, which he wrote to be laid before the Lord, dated 10th of 7th month, 1824, a part of which we will insert: "I found myself at a preaching, and I thought the preacher had not language to give the people to understand what he meant, which gave me much pain; but in a short time he ceased, and the music struck off with much life. The meeting being ended, I saw the churchwardens come out from the people, and one of them said, "What must be done with this people?" I then directed myself homewards along with another person who said he had been a believer, but was very unhappy at present, as he could neither approve nor condemn; he said there was much truth, but with all this he was hardened more, and could not believe: I thought he was almost raging on account of his unbelief, and so we parted."

This dream, it is evident, was fulfilled in himself. I, William Tillotson, with the congregation, was witness to the above.

Bradford, 30th of 7th month, 1825.

Rise and abscond, for my house, the house of Ephraim, is cleansed; and thy enemy shall pursue thee, and follow thee from one country to another, for they shall never lose scent of thee till thou be on the water; but thou shalt not be delivered into their hands at this time. And thou shalt return to Manasseh, and if that house be swept, then thou shalt pursue to the south; for the south wind shall blow, and thousands of the Hebrews shall clamour after the words which I will give thee.

Many shall dream this year, and they shall interpret themselves by the fulfilment, and it shall cause many people to come in that I said should be grafted to you.

Thou shalt call the committee together, and thou shalt stand before them; and thou shalt never return till thou hast been in Scotland. Thou shalt take thy staff into that country, and it shall be that staff thou took first.

See then that thou stand before priests and Rabbis, and prophesy before them, and the words which thou prophesies shall come to pass.

Master and man shall be at variance throughout the whole land.*

Did not I cause thunder and lightning to come before thy view? It shall this year sweep away their crops; they shall boast hard, but it is before they put off their armour: but it shall be in many lands.

Thus saith the Lord: Let all committees send out labourers to all places, any day of the week, for my word is now in season.

Read Genesis 29:7, for that word shall be given tomorrow, and the sound of it shall go amongst the preachers. And then the sun shall not be risen the second time ere thou shalt depart into the south country.

*A communication given to John Wroe,
Ashton, 8th of 7th month, 1825.*

There shall be a cry of burning of your crops in your land: this shall be a type unto all nations.

The following accounts are received from Samuel Lees, of Park Bridge, near Ashton-under-Lyne, who had been travelling with John Wroe.

Tuesday, 2nd of 8th month, 1825.

This morning we proceeded to Sheffield by coach, and John gave notice to the public that he would preach in the evening. He sent to the Hebrews, and on the back of a bill which he sent to one of the name of Abrahams (whom we understood to be the head in this place), had the following words written: "If thou

* This has been fulfilled in a great measure, chiefly in the year 1859, when the whole of the building trades were on strike in London, and in some other places. And also by many other strikes in various trades almost constantly.

should attend this meeting, thou art required to stop after the meeting is concluded, to receive the words which the Lord has to give to the house of Manasseh, that he may be clear from all your Rabbis, for his word will be sent into all nations, and then will the end come.”

(Signed) John Wroe.

The meeting - The congregation was very attentive; some Hebrews attended, but not the man that had the note sent. John, according to the command, took for his text Genesis 29:7. In course he spoke of the second birth, and a preacher rose up and spoke against him, and would have entered into contention, but was stopped. He charged the shepherds to hand out to their flocks the waters of redemption, as they had handed out the waters of salvation, that they might be clear from the blood of their congregation, and declared that his blood was clear of them all.

Wednesday the 3rd - We called on Abrahams, the Hebrew, and he asked why he was called upon more than any other of the professors of religion? John told him. he had a positive command to deliver to the Hebrews, the house of Manasseh, and was to travel amongst them for three years. He asked why we took it upon us to wear our beards, and to be circumcised, since Jesus Christ left no command to that effect? From the words, “Jesus Christ came not to destroy the law, but to fulfil it.” The Hebrew said he had not fulfilled it, but observed it: they observed it, but did not fulfil it. John said the Lord would bring forth a people that would both observe the law and fulfil it.

The Hebrew asked us again why we wore our beards, as Jesus Christ had not commanded it? Was it to imitate the Hebrews, or from an immediate revelation? John told him from revelation. The Hebrew then brought forward several reasoning's, and said, “What proof have you, that I may believe you?” John said, “Thus saith the Lord: There shall be of your brethren shortly gathered out, and leave you behind them.” The Hebrew said, “Well, but this is no proof.” John said, “This

shall be as a proof and a witness to you.” The Hebrew said, “I certainly should have been at your meeting, but it, would give so much room for talking, saying they had Hebrews in their chapel, and that it would be made a boast of.” When leaving, he said that at any time we chose to come he would give us a patient hearing. Much more was said.

Gravesend, 25th of 8th month, 1825.

About three o'clock in the morning I had the following vision: And the word of the Lord came unto me by the angel of the Lord, and I fell down before the angel. The angel said, “I am sent to tell thee that the Spirit of the Most High shall rest on thee at certain times, which shall confound the learned in the Scriptures.”

In this vision I saw the twelve tribes of the house of Israel; and I saw twelve thousand males in each tribe, which the angel said, “These are transfigured before thee for the end of the six days, which is to reign in the seventh.”

After this I saw the issue of the twelve tribes of Israel, the number I could not count, for I saw the whole ball peopled, and I saw the sea drawn into one place, and all the rest had become dry land, but that lake, and it was a very little lake, for I could see over it, and I cried unto the angel, what is the reason of this lake? “Thou shalt wait forty days and see; and at that day, when thou shalt live forty days of the fruit of the vine, I shall then be ordered to make known the meaning of the lake unto thee.”

There shall be an earthquake, the greatest that ever was before, neither shall there be any like it (see Revelation 14:18), and it shall remain in this form that I have shewed thee; there shall one river go out of the lake to the west, and it shall go round the ball till it come into the lake again; there shall another go from the north, and it shall go round the ball until it come into the south; they are only two rivers, yet they shall run from lake to lake; they are two in the middle, four in the ends; these tides shall meet in the middle of the rivers, and then they shall

return back from whence they came. At that day your lands shall be watered with mists from these rivers; there shall be no more boisterous winds - there shall be no more corruption.

I tell thee what your present earth is like, it is compared unto two things: the first thing is, thou says, what is the reason that the earth giveth not its increase? I tell thee it is that curse that was pronounced upon the earth, when Satan had caused the commands of the Lord to be broken, so Satan was permitted to bring forth his great army in the earth, to destroy the fruit; the second thing is, that the truth beareth no fruit, so Satan conies forth and steals the fruit, and causes the evil spirits to carry it away, and destroy it, so that there is nothing good on the earth; but when Satan is bound the truth shall bear its fruit, and the earth its increase; for the evil spirits you see not, therefore man is likened unto the earth which is full of insects, lies, and abominations; they are like unto the fruit in which ye see not the insects till ye open the fruit. Did not the Lord say he would no more drink of the vine of the earth until he drank it new. So ye must have new bottles to put it in, which is your souls, which is the blood being made flesh, and the wine is the spirit which shall be life unto that flesh. The old bottles is the toil and care of this world, which are full of the canker-worm; and he that has passed the shadows of this world, and looked for the new one, has prepared the bottle.

The new wine is the life which is of God, as the woman is of the man; so is the true Israel of God. The old bottles are your old lives which are corrupt. But the new life it hates the old one - it will not dwell with it; and the old bottles are against the new bottles, they shall be broken, and never remembered any more until the final resurrection.

When you pass the narrow gulf you shall cry, "What fools we have been, the place is wide, we now all can see it."

I tell thee thou art brought to a narrow place of the river, which they who belong to your present world, without the Spirit, will not be able to find; it shall be like the beginning of a river which they can only just see run. Was not Esau likened unto the present world? Then I tell thee Jacob had hold of his

heel: then was not Esau the heir of the wicked world? But when his heirship is out he refuseth to join with his brother Jacob, so he says, "What occasion have I to join with Jacob, it is mine own; I am the elder, and I will fight for it."

So I tell thee that Jacob's days are not yet come; so Jacob must travel like a river through many strait places, and he shall be tossed to and fro like water in a river. So as there is no rest for the waters of a river till it gets to its resting place, and join the other waters, so is the seed of Israel till it gets to the vine. And, behold, thou cries it is but a vision.

I then rose out of my bed, and looked out of the window, and saw the toil of the ships in the river, for the men in the ships were quarrelling one with another, so I laid me down again. I had been awake, with my eyes open, during the whole of this vision.

The words of the Lord came unto me again, saying, What dost thou mean by meditating in thy mind concerning the vision? It shall be made plain to you all at the expiration of the forty days, which is set typical of the forty years; then you shall eat the increase of the earth and be satisfied; for the world must be warned forty years.

The two months spoken of in the Revelation are two years; these two years ye shall eat the fruit of the earth; these are the years of the partial redemption, and of the healing power of the Lord among Israel. Happy is the man that obeys this command, that the life of the old world, which is the soul made flesh, may be swallowed up in immortality.

Those that are joined with thee shall say it is not a law, but I will tell thee what they are like: they are like the swine that divideth the hoof, but cheweth not the cud; they are unclean, saith the Lord: for that which divideth the hoof, but cheweth not the cud, or cheweth the cud, but divideth not the hoof, is set typical of those that seek only for the preserving of their souls, lest the second death should reign over the soul till the final resurrection, for it was not lawful for a Hebrew to eat with a Gentile, for they were commanded to eat of nothing but what

divided the hoof and cheweth the cud, they being set an emblem of immortality.

Esau and Jacob being divided in their opinions, one set the emblem of the old world, and the other of the new world; for it was said to Rebekah, in Genesis 25:23: "*Two nations are in thy womb.*"

Blood being called the life of the old world, and the Spirit, which is of God, the life of the new one, by the soul of Jesus, which was the blood being poured out upon the cross for a sin-offering for all men, that at the first resurrection Israel should put on immortality by their souls being made flesh: then at that day the redemption of their souls will be precious, that he shall still live for ever, and not see corruption – Psalm 49:8, 9, 15.

Ye say, "If it either chew the cud, or divide the hoof, we may eat it?" But he that docs only one of these shall find the grave; but he that joins the new covenant, which is the keeping of the law and gospel, shall find immortality.

The world cries, the laws are narrow, that they cannot travel in them; is not the morning star the first light? Then ask for it, that it may be given you; then you shall see the sun make its appearance; for the cattle shall be gathered - the shepherd shall make his appearance; and who is worthy to be king but he that has given the life of the seed of the woman for them?

Taken from the mouth of John Wroe by William Lees.

An account received from William Lees, of Park Bridge, near Ashton.

On the 28th of 8th month, 1825, John Wroe, with myself, visited A. Lindsay, a professed prophet, at his meeting, in White Horse Court, London Bridge, agreeable to the communication given to John on the 2nd of the last month. Lindsay received us at the door, and took us to the other end of the room; there were a good many people. Previous to our commencing, a woman cried out, "The Lord Jesus Christ is with all", which she repeated three times, very quick.

Lindsay stood up and read what he calls a communication, which said the Lord had made known that the Chapel is for the use of brother Wroe (or the prophet Wroe), both forenoon and afternoon, and the friends to meet under the inward seal in the evening. Further, he himself said, "Brother Wroe shall have the use of my chapel at any time."

These last words grieved John very much for him to call it his chapel, when others pay the rent; he looked upon it to be so much resembling the other.

I, agreeable to the command, put on the surplice and ink-horn at the commencement of the service. John said this was a command to see if Satan would come forth and claim the office.

John, in his prayer, asked for Satan to be rebuked within them walls on that day. He began to speak, and spoke very well. In the meeting some one made an exclamation; a person called out that the meeting must not be interrupted. Lindsay said, "The exclamation of the heard will flow, for God is here."

In the course of speaking, he spoke several things in the name of the Lord, of which are the following: "Thus saith the Lord, there are in this place that are joined with this people, and others that have mocked and despised them shall come and take their places. None shall be an alien that has been numbered in Israel. I shall be taken prisoner in this town, but not at this time. All nations shall rise against this peaceable multitude; kings shall come on horseback and in chariots, but shall not prevail. No one shall enter but what are circumcised, married, baptized", etc., etc. "Every man shall cast his idols, riches, at that day into the street."

Lindsay wrote with red ink certain things that John said in the meeting. He pulled out of his pocket two ivory balls, about the size and shape of partridge eggs; he drew a small stick across them, and laid them on the table, on a book; just at this time John was speaking of the white stone and new name, Lindsay pulled out something much like a glass, about the size of a large marble, but not quite round, and put it between the two ivory balls; he never said anything about them.

When John was speaking about circumcision he made blotches; I know not the meaning of it; he made many motions, winks, and nods to his friends, at certain things that John said, which I thought perhaps corresponded with his own.

Several of Sibley's people say that Lindsay trembled much while John was speaking; his knees smote together, and his hands trembled so that he could scarce write, and he knocked his ink bottle down three times in his confusion.

After the meeting Tozer stood up and spoke a few words, which he said he was obliged to speak, he could not keep them back, as follows: "Friends, what must be my feelings at this time! This day of the month, this day of the week, eleven years ago, I spoke to fifteen thousand people in this city, and since that time the visitation has been trodden under foot. Eleven days were spoken of by the woman, I'll turn them into years; see the book, and find it. He said, "God grant this may be the beginning of the gathering", etc., etc., the people said, "Amen."

The meeting being concluded, we went with Lindsay and others to a cook shop to dinner, which is their custom on a Sunday to avoid travelling much. In the afternoon we went to the meeting-room again; there were not many persons present; John spoke very powerfully: the following he spoke in the name of the Lord.

"Thus saith the Lord: Many in this place that are first shall be last. Ye may gather together, but not by me; ye may enter in at private doors, but ye shall be all thieves and robbers. If you will sign for Satan's destruction, let a man be deputed and sent to Ashton on the 17th of next month. There has been many dreams interpreted at Ashton, let the same be sent to those who profess to be visited, and see who will get an answer in truth. The Lord will prepare a committee in this place, and writers in this place, to write for the north and south. Two years of healing shall there be before the end come."

While John was speaking, Lindsay went out of the room backwards and forwards, and did not seem easy, he never said one word against what was said. After the meeting, he said he was ordered to go and see the living skeleton in Pall Mall, about

three o'clock to morrow, and that John must go with him, along with some others; one must take his clarionette and play a tune before the skeleton, but for what he did not know. John told him if the Lord commanded him to go he would go, if not he could not go.

In the evening we went, to the meeting-room of Sibley, No. 4 West Smithfield. A good many people were present, perhaps three or four hundred, who were very attentive.

John spoke from Numbers 24; he gave notice that he would meet them again on Tuesday night. After the meeting we had some conversation with the committee and Stephens shewed us several papers that he had written under the influence of some spirit. John ordered him to write them out, and they should be laid before the Lord. We then retired to our lodgings.

Monday the 29th - At ten o'clock, according to appointment, we went to Tozer's, and John uttered the following words in his presence, which he (John) had given yesterday.

“Go thou the day following to Tozer, and stand before him, and prophesy, with thy rod in thy hand; and thou shalt say, Thus saith the Lord: the Lord thy God has shewed thee many things, and for this end was thou born. The seal thou hast received, and thou shalt be able to contain it; but thy body shall go to dust, and thou shalt put on incorruption at the first resurrection, and thou shalt receive no visitation but that which thou hast, and thou shalt hold it fast till I come; then thou shalt be a witness for Joanna, and thou shalt come with her, and at that day thou shalt be great unto the ends of the earth. I am the Lord that has given thee this. See that thou be not afraid.

Taken from the month of John Wroe by William Lees.

Tuesday the 30th - This morning John was very poorly of his old complaint, had been up nearly all night. About ten o'clock Lindsay came in, and sat down without speaking. He did not appear as if he saw us; he appeared as in a rage, he hung down his head. He then said, “I was ordered to put on my travelling cap and pursue, and here I have found you. The Lord has made

known to me I am the skeleton, and the command to me is, as I heard you patiently on the last sabbath, that you must hear us patiently on the next, as it will be a day of great signs, as it was when the signs were set of Townley. I have a command that you shall go on Sunday; and Wroe, the word to me was, "Put on thy travelling cap, and pursue."

He then went out in the same air as he came in, and Campfield with him. He went into a field or yard close by, where were two carpenters at work, their names were Rix and Munn, friends of his, and they told him John Wroe had been very bad. He sent Campfield in with two ivory balls, which he called eggs. He said Lindsay had sent him to ask John Wroe to take one of them, but John said he would not take one; he then returned to Lindsay.

John Wroe said to Campfield's wife, "Thou sees thy dream begins to be fulfilled?" She said she saw it very clear; she began to cry, and said what a thing it was that Satan should take her husband for an instrument.

Shortly, Lindsay's two friends before mentioned came in, and said that Lindsay had set the sign of John Wroe's illness yesterday, at three o'clock in the afternoon, the time he had appointed to go to see the skeleton, but now he had both refused the skeleton and the eggs; but if he would promise to meet them at Branch Chapel on Sunday next, according to the command given to Lindsay, he should (as a further sign) be so far recovered in health as to be able to go.

John Wroe said he thanked God he was already recovered, and was able to walk to London then, and said he had no sickness but what he was subject to almost every night.

The two men returned, and in a short time came again, bringing a communication with them which had just been given to Lindsay, of which the following is a copy.

"Write and say, as by the letter thou hast pursued after this flying Wroe: now say I find thee sick and enfeebled; and now I say I am one thou consentest not of, and who am I thus born; I am free from _____ was it I set publicly yesterday, and

when thou fled from my skeleton the sign of thy being laid upon a sick bed? But lest thou shouldest suppose I lie unto thee, send him thy friend that wears the chain with these, commanding what sign I set of thou in London. Moreover, till these return I go not to London, and this - that - mark, shall be upon, and fair, and clear. Moreover, thou hast refused the egg as well as the skeleton, and now do I send thee the words of the paper therein.”

Monday morning, _____ I am God. I say this is my x x x x, but the crosses and L's puzzle thee, but shall it me, and these also? Moreover I tell thee thou art in the hands of this person, and he can give thee as he pleaseth, sickness or health.

First person singular, being the interpretation of the I am; confute it now, and the egg if thou can, but thou never canst. Moreover, let Rix record his witness, and let the page of the desk add his also.

Moreover, thy venerable Bishop shall be avenged on one of these three, choose ye the man, x and till he answer these things let him not dare to preach at Sibley's or elsewhere.

Say also I will shave _____ captain. Say, I see thy knees smiting each other; hath he an angel to say thou art of evil? Moreover, did an angel say, “Go not to see the skeleton, for all my people shall see it. I am the skeleton, and not man.”

The words alluded to in the above, of the paper within the egg, within one of the ivory balls, was a slip of paper, upon which was wrote, with red ink, these words:

“Wroe! Wroe! before them dost go,
The cock bird is hatch'd and that thou shalt know.”

John Wroe said, respecting me going to London with Lindsay's friends, I might please myself. I said it would be no satisfaction to me to see it, so long as I did not believe John's affliction to be anything more than what was common to him, as I had often seem him in the same way.

The two men who brought the communication wanted an answer. John Wroe said they should have an answer when he

received it. And they returned, but came again, wishing to take the communication back, but John would not part with it.

He said to them, "I charge you in the name of God not to be messengers to him in promoting the works of Satan. If he has anything to say to me let him come to me, and if I have anything to say to him I will go to him."

They said they wished to know the truth between the two. They went out, and soon came back, and Lindsay with them.

Lindsay came in as smooth as oil, and said he hoped we were all friends; he said, "This I must tell you, that John Wroe is the prophet of God, up to this time I know he is; the power that came along with his discourse on Sunday must be from God, but who can explain these mysteries? Break an egg; can you distinguish the skull from the beak, the legs from the wings, etc.? No more can man see to divide the work of God, or how its parts lie; can one part do without another? Must not the house of the prophets be gathered to the branch? What did I send to Ashton? Shall the sap descend to the root, or ascend to the branch? Did I not say Wroe should come to London? And is he not come? I say, moreover, in the name of God, you shall shave."

John Wroe took his rod into his hand, and said, "Dost thou come to defy Israel by ordering them to break the commands of God? The Lord rebuke thee, Satan."

This language caused Lindsay to stand and pause for several moments, and then said, "Why shouldest thou rebuke me? What evil is there in me?" He here pleaded his cause and his good works in fine language.

John said, "Do you call yourself the Branch?" Lindsay said, "I do, the man-branch." Then he said to John (turning to me), "This is thy servant, Thus saith the Lord, he shall shave, and prophesy against his master."

John Wroe said, "When will he shave off his beard?" Lindsay, "When thine is plucked up by the roots."

John, "You say we shall all shave: when?" Lindsay, "This year shall the beards pass." John, "What do you mean?"

Lindsay, "I have given the word." John, "Do you mean that this year the beards shall be taken off?" Lindsay, "Thus saith the Lord, there is never another day?" John, "Dost thou come to defy the laws of Israel? I defy thee, Satan." Lindsay, "Will you let me stroke your beard?" John, "I will not let you lay hands on me: I say this people will wear their beards this year, and next year, and the year after."

Lindsay, "Indeed, I was not speaking of the beards being shaved off, but you will be shaved. Thou says when thy three years are up thou shall have rest; I say thy work is not yet done; canst thou go into all nations, kingdoms, and states? Has not the Lord many instruments? Thou hast an iron rod: thus saith the Lord: The rod shall proceed out of the mouth."

He went and shook hands with John, and us both. John had hold of the rod, about the middle, and Lindsay put his hand upon the top, and said, "My hand is on the top of this rod, and thine shall ever remain under it."

These things and many more, he spoke in a very theatrical and impressive manner, with many gestures, which I cannot describe. He is a very clever man, of rather high birth, and appears to have had a classical education.

Amongst other things John said he hoped we should have no juggling; Lindsay seemed a little touched at that. When he was speaking of healing different people, John asked if it was not mentioned in the writings that Satan had the power of healing sometimes? He did not seem to like that.

After all this had passed, and a great deal more, he was as friendly as ever again, and said, "You see we are agreed; the spirits may seem to differ a little sometimes, it is only us that do not understand it."

He would hardly let John speak of himself, he said, "Let the spirit speak, and then we shall know how to judge, for we cannot speak right of ourselves." He said he hoped we were friends, and would shake hands with us all. John would shake hands as men, but no more. Lindsay said, "You are all witnesses that I have said nothing against John Wroe; I love

him as a brother, and would do anything for him." Something was said about him being angry, and in haste; he said he was not, as a proof of it he would not say another word about it.

At dinner, he said to me, "I have a word to send to your brother, have you one?" I said "Yes." He said he did not know my name; I told him. He said he sent a word from God to Tozer, which rather offended him; it was, "Tell my bishop he is but a fool." John said, "Thus saith the Lord, there shall be neither bishops nor deacons in thy work."

We walked to London, to the house of Richard Stephens, 14 Goswell Street, and then, agreeable to appointment, went to their meeting in Smithfield; many people came, and were very civil. After the meeting about forty-eight signed their names to walk in the law and the gospel, which is the present visitation.

Signed, William Lees

*A communication given to John Wroe,
London, 31st of 8th month, 1825.*

Thou hast laid A. Lindsay's communication before me: I, the Lord, answer thee. Did not I say the battle should be fought, the victory should be won? Did not I order thee to stand before William Twigg, with an iron rod in my hand? Did not I cause thee to rebuke Satan in my name? Then did not I say that the same evil spirit that rested on him should go unto London, and rest upon A. Lindsay, and that Satan should fight the battle by him being the instrument? Then will A. Lindsay stand up to defy Israel? Then I tell thee he shall be like that uncircumcised Philistine; for the words which I give thee shall destroy him without any warlike instrument, for he shall gather by the power of Satan, and not by me the Lord; for I tell thee he will neither be circumcised nor wear his beard; and he will defy all my laws, for he is Satan's instrument, and his works are without date. And he says his bishop shall be avenged on one of the three; if one of the three shall happen anything he will say that is the man: tell him that Satan is a liar, and he cannot give the similar communication, and he wants a copy of the original; give him it, that his works may be seen.

Let John Taylor and William Masterman come on Sunday forenoon; let William Masterman stand boldly before him, and read this before the whole congregation. Let John Taylor write what A. Lindsay shall speak, and send the same to Ashton, that it may be recorded against him, for the very words that shall proceed out of his mouth shall condemn him.

He says he is the skeleton; is not the skeleton the works of Satan? Did not Satan bring forth the likeness of the skeleton before the woman to shew his power, that he could bring forth people to live without blood? But I tell you the blood is within that skeleton, and that skeleton shall die like A. Lindsay;* for their bodies shall go to the earth, and after his death shall the remnant return.

Cry out then, son of man, and cause these to come out from his abominations that wishes to serve the living God, which is of the house of Israel.

Taken from the mouth of John Wroe by William Lees.

The Letters of William Lees' Journal continued.
Devonport, Saturday, 3rd of 9th month, 1825.

When I returned from the meeting I found John Wroe very ill; he had been that he could hardly speak, had got his feet in warm water and mustard, and ten leeches on his breast, but only four bit, which stopped on a good while, after that fomented his breast with flannels and hot water.

Sunday the 4th - About two o'clock in the morning he began to be a little better; about half-past four he was rather worse. I found a glass bottle and filled it with water, and put to his stomach, after which I went to bed and fell asleep, but soon after five was obliged to get up, he was very ill, he groaned dreadfully, I never saw him so bad; he said he could not live long in the state he was in. I called Samuel Wyatt up, got some water and some jelly, and changed his linen, after which he seemed rather better. My faith was a good deal tried whether he

* In about three years after this prophecy was given Lindsay died, which proves the truth of the Lord's word.

would be able to go to preach or not; in the afternoon he was not able to go over the floor.

About half-past six he wished to go to bed; I assisted him, but he was soon worse, and got up again. He breathed very hard, was much inflamed in his inside, and as if he had a red hot girth round him: soon after he was a little better, but could not eat anything. However, he got to the meeting-room (belonging to the people before mentioned, who had begun to inquire into the visitation), with the assistance of two of them, but seemed scarce able to stand; but after he began to speak his affliction seemed to leave him, and many seemed much affected.

He spoke of the instruments being taken away, and the sheep scattered, and said, "Thus saith the Lord, my sheep shall never be scattered any more; they shall be gathered under one shepherd." He said all that felt inclined might stop after the meeting and sign, and about forty signed.

The Public Meeting in the afternoon on the Ordnance ground - He sent me to open the meeting; I suppose there were two or three thousand persons; they seemed much at a loss to know what we were, but many soon found it out.

After giving out the hymn and praying, I said that we were believing in immediate revelation, and the coming of the kingdom, etc., etc., and that we wished to be made true Israelites.

I then read the communication published in the newspapers, and while I was reading John came. He began to speak from Hosea 9:7. It seemed hard work for him, there being so many people, and his voice was weak. He spoke of Revelation 12 - of man being born again - flock of sheep, etc. The people behaved very well, and paid great attention. He spoke till about four o'clock, was much exhausted, and I concluded. In going away nearly all the people followed us; I took a walk round the hill with a friend, and the crowd followed after but were very quiet. In the evening John spoke to a number of believers. He did not attempt to go to bed that night.

Monday the 5th - This day we went to Bigbury in a gig; two friends, Wyatt and Wallace, also went; we went to the house of Martin Taylor, of Ingson-farm. As we were going up the yard John asked Wallace if he had never thought about circumcision? He said he had wished for it. John said the Lord had shewed him that he was prepared for it. He said he was willing now, and Wyatt said the same.

We concluded for John to speak in Bigbury, at the Cross, tomorrow evening. In the evening several people (who had begun to inquire) came, and John spoke to them, and in his discourse said, "Thus saith the Lord: No one but what will take the sword in one hand, and the trowel in the other, shall be able to build that spiritual Jerusalem, which shall be built in warlike times."

Tuesday the 6th - The meeting at Bigbury, at the Cross - He spoke from the flock of sheep, and the people behaved very well. After we concluded, a Baptist preacher from Modbury, of the name of Bridgeman, stood up and spoke. He said he would preach here on Thursday night, and if the people would come to hear him, he would endeavour to prove that many had been born again; that we must not expect another Saviour, or further Revelations; that if he had been speaking he would have holden forth the love of Christ for sinners; said there was a people that was rejecting the gospel of salvation. He said he was in hopes, when he came, to hear some points cleared up, but had not heard it.

John spoke after he had done, but the people began to make a noise and bustle; he spoke about pictures and images.

We then met the few people who had begun to search into the visitation, at their meeting-room at Duke Mills, and John spoke to them, after which a number came forward to sign.

Wednesday the 7th - This morning a number more signed. John caused a letter to be written to the Baptist preacher before mentioned, as follows:

Bigbury, 7th of 9th month, 1825.

I am moved to write these lines unto thee, to tell thee to be aware how thou handleth the Scriptures, lest thou handleth them to thy own condemnation; for thou reads in the sacred Scriptures, that if a man sin against the Holy Spirit he is neither forgiven in this world nor in the world to come, which is the kingdom to come on this earth for one thousand years.

Now art thou not fighting against the Holy Ghost, where thou says there will never another come? I now refer thee to the Scriptures which thou hast read; has not thou read that saviours should descend on Mount Zion, and judge the race of Esau? Now take care lest thou be one of them; for the Hebrews cried that they would have none but he that should deliver them. Now the Hebrews wanted a deliverance without works; now thou being a Gentile, and will go no further, thou tells people to repent, and goes no further.

Now the Hebrews repented by submitting to the law, then thy repentance and the Hebrew's are equal. But I would refer thee to Hebrews 6:1: that if thou intend to be delivered, thou must go on further: behold, thou art become like the Hebrews, for they would only have one God, for they would believe in nothing but that which was given unto Moses.

Now I refer thee to that which thou pretends to believe, Hebrews 7:14, 15, there thou will find two characters, one to lay the foundation where man should build on, and those that had built that temple would the Lord hand the sceptre to them, and give them the deliverance of both soul and body.

I again refer thee to Numbers 24:14, 17. And thou wilt find in the New Testament the disciples called him the morning star; but he never told either Hebrew or Gentile that he had come at that time to hand the sceptre to them; here thou finds two characters.

I again refer thee to Ecclesiastes 4:15. Here thou finds two characters, one to lay the foundation, and the latter child to bring the deliverance. I must now bring thee to Revelation 12:5 and ask thee if this is not fulfilled, even in thy land? Hast thou any cloak for thy sins?

I will now again refer thee to Isaiah 11:1: there thou finds two characters. Did not Christ say that he was the root and offspring of David? But did he ever say that he was the Branch? Or did any of his disciples say he was? Now if thy temple be not built for both soul and body, when this branch comes to hold forth the sceptre, thou shalt be swept from the face of this earth, as in the days of Noah and Lot.

Did not Christ say in his Scriptures that he and his Father were one? Then when he comes again will he not say the Son and me and my Father are one - three in one, and one in three?

Now I refer thee to Zechariah 6:12, 13. Now I would advise thee calling thyself a shepherd amongst the Gentiles, to read the Scriptures, and petition thy God, that the truth may be given thee. As thou hast said thou wilt shew thy works next Thursday, wilt thou stand up to defy Israel, the living God? Now take care when thou stands up, and let the Scriptures be before thee; if not, if thou be here when the Branch shall come, he shall cut thee off from the land of the living.

I will now advise again with thee, that thou brought not forth the truth unto the people, for thou wanted to turn it into another meaning. Did I say that all men were cursed from the race of Adam? Nay, I must tell thee the Lord said Sodom and Gomorrah would rise up in judgment against Jerusalem and condemn it. And I must tell thee God has given various commands since the days of Adam, and we find that no one has kept the commands but our Lord, that his keeping them might be the foundation for others to build. Then thou says repent; I tell thee every one that has repented, though they have broken the commands, yet are saved by that blood which was offered for a sacrifice on Mount Calvary. We find in former days other blood was there offered, as a token that his blood should be shed for all men. Then did not I say last night that ye shepherds of the flock were to hold forth the waters of repentance for the saving of the soul; though the soul had left the body, yet at the Lord's coming it should put on incorruption; as Job said, "Though worms destroy this body, yet in my flesh shall I see God."

Now I must refer thee to St. Paul where he says, "Behold, I will shew you a mystery, we shall not all sleep, but we shall be changed, in the twinkling of an eye."

Now, I must tell thee, that these have built their inward temple - they have destroyed the old temple, which is corruption, the devil; our Lord has been with them, he has fulfilled in them what he fulfilled in himself, where he says, "I will destroy this temple, and in three days I will build it up again." Did he not appear in the same body that was nailed to the cross? Did he not ask if they had not something to eat? Do not the Scriptures say that he both eat and drank with the same body?

Now I will refer thee to the Scriptures. It is said, "God shall see his seed's seed and live." Now if Christ was the Son of God, was he not both the root and the seed? Does not the seed bear the root? Is not this the foundation to bear the branch? Then to complete man's happiness must not the last Adam come forth, which is the Branch, which will prove himself Shiloh-Immanuel, the Mighty Counsellor, the Everlasting Father, Prince of Peace, of which Melchizedeck was a type, when he came to meet Abraham (see Genesis 14:18 and Hebrews 7)?

Thou said if no man be born again, what is become of those that have died since the days of Christ? Because he said, "Except a man be born again he cannot see the kingdom of God." This is the kingdom of God upon earth for a thousand years. See the parable, "I will take out of my kingdom all things that offend, and them that do iniquity." Does any offend and do wickedness in heaven? Those that have died the death of the righteous have been saved ever since the days of Adam, as well as since the death of our Lord, who, as St. Paul says, came to destroy the works of the devil. And is not death the greatest work of Satan? Then death must be destroyed (see Isaiah 25:8).

Now after thou hast read this, I know thine heart, God has shewed it me. What are these people returning to the law for? Thou will bring this forward for thy argument. If ye be

circumcised Christ profiteth you nothing. These are the words of St. Paul. What did he mean by this? He meant as this, as Christ had come a light into the world, and he that putteth trust to circumcision in the flesh only, Christ should profit him nothing, but did he say if he repented and sought for the remission of his sins, that Christ should profit him nothing? Nay, I tell thee, for the soul is neither circumcision nor uncircumcision, but repentance: but for both soul and body, I must tell thee, it was set the mark, as a token for the end, as the blood of goats was set as a token that Christ's blood should be shed for the remission of sins. I refer thee to Genesis 17:14 and Ezekiel 44:9. This is the sanctuary, the Lord's kingdom on earth, for a thousand years.

I now refer thee to what thou pretends to believe in Romans 1:25 and 2:1, 2. Now advise with thyself what word I must return to him that sent me; and petition thy God what the oracle is. Is it not eternal life, which our Lord brought forth, of both soul and body? And it is for thee as well as others, if thou wilt seek for it; for the day is come, the second birth is brought forth, and caught up unto God and his throne: and, as the lightning cometh out of the east, and shineth unto the west, so shall his coming be. And at that day, if thy soul be dwelling within thy body, thou shalt see the twelve tribes of the house of Israel, which thou may read in Revelation, encamping in the open fields, waiting for their husband.

Now read that Scripture that says, "I will work a work in your days, which you will in no wise believe, though a man declare it unto you."

I am not an enemy to thee, but I thank my God for that Spirit he has caused to rest on me, to hate that evil that dwells in father and mother, wife and children, house and land, silver and gold, etc., which leadeth me to evil, this do I hate. Did not our Lord say, "Think ye I am come to bring peace on the earth, I say rather a sword? "This was suffered that the truth might be sought for; now seek for this, and thy soul shall preserve thy body.

I have petitioned my God that all ye shepherds might be gathered to one place, that the dispute might be ended. I should be happy to take the opportunity that thou intends to do, but the Lord has ordered me to pursue on my journey.

I remain, thine in the Lord's work,

JOHN WROE.

If thou be inclined to answer this letter, direct Messrs. Stanley and Lees, Ashton-under-Lyne, Lancashire.*

Taken from the mouth of John Wroe by William Lees.

*A communication given to John Wroe,
Park Bridge, 18th of 9th month, 1825.*

The words of the Lord came unto me this morning, saying, Thou has laid Sibley's inquiry before me, and their dreams. Let them write out their dreams and send them; for where a dream is dreamed, and they can only recollect one part of it, Satan has destroyed the other part. But Stephens's wife seeing thee come into her house with a rod; this was permitted her that she might bear witness and record to the rest of her brethren, that she might be a witness of the Lord's work. But for Sibley, he must separate himself from laying a second time the foundation of repentance: let him go to the Scriptures, read, and understand what the Lord said of the last words of the Supper. Did he not say, Take this bread, and eat it in remembrance of me, for it is my body? And drink this cup, for it is the blood of the New Testament shed for many, until I come?

Now will he say that the Spirit, the second child, is not taken from the woman, and caught up unto God and to his throne? Will he say that the Lord has not set his hand a second time, and gathering Israel? For the Lord bids you now go on and pursue for your kingdom, that your temples may be built; for they shall be weaned from the breast, and drawn from the milk.

* This letter he never answered.

Now if they will separate themselves from this evil which the Lord has forbid, they then shall be led by the fullness of his Spirit.

I tell thee Satan shall take another instrument beside Lindsay, and he shall fight thee again; he shall bring forth the same likenesses which the Lord thy God shall bring forth by thee, but Satan shall not be permitted to wear the Lord's mark; for if he be circumcised and wear his beard, he shall show that circumcision of the heart is not with him, for he shall clip off his beard.

And if Sibley will hand forth sacrament let him not hear the communications. Is the sacrament to be made a merchandise of? Has not the Lord seen Tozer's heart? He shall never see the kingdom to put on immortality - he shall die a grievous death.*

Taken from the mouth of John Wroe by William Tillotson.

*A communication given to John Wroe,
Park Bridge, 19th of 9th month, 1825.*

The words of the Lord came unto me this morning, between twelve and one o'clock saying, Rise and hear the words that I now give thee, that it may be recorded in writing. Thou hast laid Richard Stephens' visions before the Lord; I answer thee.

Visions, many are given from the Lord, but Satan has got this permission, knowing that his time is not yet come. When a man meets with his enemy will he not fight as long as there is life? And so is Satan permitted to fight till his time come that the earth deliver up her children. He is permitted, with all people that see visions, to come forth in the midst of the angels, to try to turn them out of the way: but is not the word of God the standard? Does not the word of God proceed from Mount

* Tozer died about the end of the 5th month, 1828, after an illness of a few weeks, which we have been informed the doctors called the green jaundice, and that he seemed to be afflicted in mind as well as body. This information was received from Thomas Spencer, of London, by me, William Tillotson, of Colne.

Zion? Is there above one Mount Zion? Has not the Lord made the standard of his word to lead his people?

Then dreams and visions are to be laid before the standard of his word, that a true interpretation may be given of them; for they are neither to lead nor direct, but are only to themselves, that man that is weaned from the breast, and drawn from the milk, will not put trust, seeing that Satan is in the midst of these things; and they are liable to lead them astray unless the interpreter be with them; but Satan shall get weaker and weaker, so that every man's dream or vision in Israel shall get stronger.

That man that tells his dreams or his visions, and trusts to them, shall be ashamed of himself; it shall not come to pass, but that man that keeps his dream or his vision to himself, or writes it to be laid before the Lord, shall find a light in it.

Then let Stephens cease from handing forth his dreams or visions among the people.

Thy rod, with which thou shalt stand before the people, the world says that it is the rod to rule all nations: but I tell thee, that the words which the Lord shall give thee to hand unto the people is the rod, it shall sort out the sheep, for they are the cattle of the Lord upon a thousand hills.

Taken from the mouth of John Wroe by William Tillotson.

*A communication given to John Wroe,
Street House, 26th of 9th month, 1825, and 27th instant, at two
o'clock in the morning.*

Now thou murmurs in thine heart concerning all this glory thou hast seen before thine eyes, and thou wants to know if thou must live in thy present body in that day: I tell thee this, that every soul that obeys the Lord's commands shall live; and I tell thee that many will watch thee, till they lose their crown; for Satan will afflict thy body till it try many; but the words which I give thee he shall not afflict, neither is he permitted to destroy one of them; but he knows his number, and he will fight hard with them, but he shall not be able to prevail.

Now thou hast had two things brought before thee, the Bible is one. Now the committee is ordered to print it immediately: this Bible will try their wisdom, and they will stand in need of Solomon's wisdom, for it will set the world in amaze. When the printer comes, it shall then instantly be printed, for the Lord shall put his Spirit upon thee, and then they shall be able to put it together. And there shall be a hymn book prepared when the printer comes, which shall be sung before the song is learnt; this shall be given unto thee when thou art heavily afflicted.

But as the female committee disobeyed their command, I tell thee now there is a murmuring spirit; they have said we want such and such things first, how can we get such things? I tell thee, if one part of the Lord's children disobey the Lord's command, does not the whole body suffer? Did not the committee at London disobey? Did not all the children want bread? Did they not love like the ox when he is without fodder? Then did not the committee think they had the sheep hedged in on every side? When they saw the sheep break through the rotten hedges did they not adulterate the Lord's word by picking up a little here and there to mend the fences? Then did not the sheep seek for fodder which is given unto Israel? And has not the Lord raised up a committee over his word again to try them? Does this committee think they have my children hedged in again through their riches? Nay I tell thee that if they obey not my commands, I will cause them to break through again; for their wives murmur, and they hearken unto it.

Taken from the mouth of John Wroe by William Muff.

*A communication given to John Wroe,
Street House, 9th of 10th month, 1825.*

The combers of Bradford, Idle, etc., still stand out, their treasuries are becoming exhausted, and Bradford is in a very distressed state.

The words of the Lord came unto me, saying, Idle and Bradford shall be a type of the end; as they mourn and lament, so shall the whole world, for scarcity of work and for bread; for the Lord will yet let them that will go on, till he be taken out of

the way, for Satan shall gather all nations round the ball one against another; not only kings, for the master shall be against the servant, and the servant against the master, in all branches; and many nobles of the land shall be with them. And as they shall rise up to set thy buildings on fire, so shall they set one another's houses on fire; and when the sun rises in the morning, the same houses that were standing in safety, the same houses shall be laid in ruins, and the persons shall not be brought to justice till the day of judgment, neither shall they be found out.*

Taken from the mouth of John Wroe by William Muff, and signed by Samuel Swire, John Stanley, Henry Lees, and Edward Lees, of Ashton-under-Lyne, and sent to the different bodies of friends in the various parts of England at the same time.

*A communication given to John Wroe, Street House,
14th of 10th month, 1825.*

When thou shalt ride the mule, the bond people shall tell thee of it, and thou shalt say, Do not the deeds of the wicked testify against the wicked? The very words out of your mouth shall condemn you; for the Lord has brought me forth with this mule contrary to the law, to testify against you, that you may come out from amongst your bondage; for doth the judge condemn any man at the bar in a white garment, or he puts on a black cap according to your deeds? Do not the Protestant ministers read the Lord's word in a white linen surplice? And when he comes to testify against the sins of the people, he puts on a black gown to testify of their sins: so thou shalt ride on a mule for three years, in a mixed garment, to condemn the world, and then power shall be given to the people of the saints of the Most

* These prophecies have been fulfilled, as in all trades there have been strikes by the men against the masters, and combinations between the masters against the men. That part respecting many nobles of the land being with the men was fulfilled in 1859, during the great strike of the building trades in London, and other places, when various noblemen and members of parliament gave it as their opinion that the men were right. And the great number of incendiary fires, the authors of many of which were never found out, which began to take place about 1829, and continued for some years, is a clear fulfilment of the latter part of the above.

High, and they shall be clothed in linen, and a mixed garment shall not come upon them.

The aliens shall bear one likeness, for they have not lost their savour till Satan come forth in them, after the day is over, then they who have borne no fruit during the thousand years, their carcasses shall become as ashes, seeing there is no salt in them.

Now, son of man, I give thee a sign: go out into the field or the garden, and take unto thee two caterpillars, and salt that has not lost its savour, and dissolve it into water, spread the water on them, and thou shalt see them die. And they that are as that salt, that have not lost their savour, by the words that the Lord will give them, they shall slay old and young, wives and little children: but who are the salt but those who obey the commands?

So all that have signed the covenant may take salt and till their ground, that it may give its increase, for it shall kill the insects that destroy your crops: for it shall destroy all the caterpillars and the insects in your gardens.

Taken from the mouth of John Wroe by William Muff.

*A vision and communication given to John Wroe,
15th of 10th month, 1825, at one o'clock in the morning, and
written at two.*

This thing was shewn unto me, whether in or out of the body I cannot tell. I had it shewn to me as though I could see round the whole ball. I saw in the heavens four bright stars, which exceeded all the rest, which were divided into four quarters, these enlightened the world; the people of the world called them planets: one shone out of the north, another out of the east, another out of the south, and another out of the west. The astrologers called them four poles; I thought no man was able to find out the names of them. They were seen from one to two o'clock in the morning, only one at a time. After this I saw them gathered into one place in the heavens. After this I saw four men stand in the four quarters of the earth, dressed with a scarlet robe on, with a white sash over their right shoulder, and

tied at the left side; and I saw over their breasts a blue silk sash, tied under their left arm. I saw another sash over their right shoulder, a purple one. I saw crowns on their heads, but the description I am not able to give; I saw them with each a trumpet in their left hand, and I heard them utter words by the trumpet; they swore by him that liveth that there should be time no longer. After this I saw them bend their swords on their thighs. After this I heard a voice from heaven, saying, Blow ye the trumpets, gather ye the people! After this I saw twelve men clothed in white linen robes, and they had a scarlet sash over their right shoulder, and tied under their left arm, and a blue silk one tied over their breast, and the purple one over their shoulder; and I saw these twelve men receive the command at the four men: after this I saw other twelve men coming to receive a command at the other twelve men; these were clothed in white robes, these had purple sashes over their right shoulder, tied under their left side. I saw the four men have four writers: I saw the twenty-four men have twenty-four writers. I saw twelve large numbers of people gathered together, and I saw two out of these twenty-four to every body of people: after that I saw them divided again into three bodies, and after that I saw one of these four placed to these three bodies, then I saw all rush together. After this I saw one like unto a man in the heavens come from the clouds to the earth, with a large number of angels, as if they had wings. So I came to myself.

After this the words of the Lord came to me, saying, Son of man, art thou alarmed at this sight? For thou shalt see greater than this. I am come to shew thee the interpretation of the vision. The four lights which thou saw in the heavens are four lights which shall be seen one at a time, which shall be seen from the first watch in the morning to the third: one of these lights ye have now from the east. These shall resemble the four beasts, for they shall alarm the earth. The four men which thou saw at the four corners of the earth, clothed in scarlet robes, are the four beasts of the earth. These which thou saw clothed with robes, with their paps girded with blue, are the twelve heads of the house of Manasseh. The other which thou saw clothed in robes, and purple sashes over their shoulders, are the twelve

heads of the house of Ephraim; these twelve shall bear the glory. And thou seeing them divided into twelve bodies of people, are the twelve tribes of Israel, being ten tribes of the house of Ephraim, and two tribes of the house of Manasseh, two houses, which shall become one, the wife of the living God.

The young man thou saw descend from the heaven is Jesus, the tribe of Judah, but when Christ raised him up he possessed the life of God, he being anointed for life, and he shall set his hand again a second time (Isaiah 11:11), and send his Spirit in the name of Shiloh, to gather together the dispersed of Israel, which was promised to Joseph.

Taken from the mouth of John Wroe by William Muff.

*A communication given to John Wroe,
Street House, 17th of 11th month, 1825.*

The words of the Lord came unto me this morning, saying, Arise, thou son of man, and hear the words which I give thee of their inquiries. There shall be one month where thou shall be sealed from man, that Michael may send forth his minister unto thee, that the key of the Scriptures may be unfolded unto thee, to be handed to the people, for there are twelve trees which shall bear fruit every month.

The Lord now shall prove thy wife, for as she was ordered to nourish thee, so shall the Lord's words prove her; these words shall be circulated round the ball. When Eve had handed forth the evil fruit to her husband, she then became subject to her husband; for if the wife cannot be subject to her husband in temporal things, how can ye be subject to the Lord in spiritual things? For the Lord has laid the iniquity of both houses upon her for three years: three things will he perform upon her, the first is the iniquity of both houses of Israel; the second is that she shall wear the adulterous ring for three years; the third is that she shall be shut out at all places for three years: and the Lord requires at her hand that she obey the law, and keep his commands every sabbath, of one hour; and she shall be shut out at all the houses of Ephraim; Ephraim shall not come unto her, nor her unto them, for it is a stiff-necked house; for hast thou

not borne the reproach at her hands? For she did not know the Lord's ways, for he had hid it from her.

Let the committee at Ashton write her the laws, that she may have them in her house, for God will strengthen her to fulfil it.

Taken from the mouth of John Wroe by Martha Wood, of Park Bridge, Lancashire.

*A communication given to John Wroe,
Park Bridge, 20th of 12th month, 1825.*

I am now ordered to make known unto thee what thou hast seen and heard, and to shew thee what man is; for when God created the heavens, and formed all things therein, and they rebelled in heaven, and now God will shew the difference unto all men, of Satan conquering man in paradise; for the whole number of the sons of God were before God, and Satan made war amongst them; for the whole number of the sons of men, after the fall, were to become, and to be born in flesh and blood, for God tried them and proved them, and they rebelled against his Son in heaven, so God sent his own Son in flesh and blood, that he might conquer them in flesh and blood.

Now, son of man, what is the desire of thine heart? I reason with thee.

So I began to reason with the angel, and I cried to the angel that the time might be shortened, that wickedness might be done away with.

Then the angel cried in mine hearing, "Go thou unto a farmer, and buy a bushel of wheat, and count the corns in the bushel of a lawful measure: then go unto another farmer, but Satan shall go before thee, and persuade that farmer to give thee short of measure, then when thou hast got the measure count the corns of wheat. Then art thou satisfied with this measure which is short.

And I said, No, Lord, I am short of count.

So as thou art short of count, so is the number short of those that are to put on incorruption. Then why dost thou murmur for

the time to be shortened, seeing thou hast not the number of wheat corns.

Then I cried to the angel, saying, O Lord, thou that barest rule, canst thou not bring those children which are yet to come forth, and those that are to die to cast them at once?

Then the angel cried to me, Go thou unto a woman, and ask her if she can bring forth ten children at once.

And I said, She will cry unto me it is impossible; but this is possible yet with God.

But I now tell thee the mother Zion has lost her children, and is a widow, and is mourning: but I tell thee Zion has brought forth her children - they are on the earth, but the little ones are yet to come forth.

Then go thou to Zion, and tell her to put off her mourning apparel, for her husband is seeking her, and will help her to gather her young. The mother appears the first when she is bearing them; the father then comes forth, and says, This child is now bone and flesh of mine; it is my child, and I will nourish it. He cries unto Zion the mother, I will go into the fields, and provide some meat for thee, to feed thy little ones. And, I tell thee, he shall neither sleep nor slumber till he has delivered the mother, Zion, with her children. Thou cries for the wicked deeds to be done away; canst thou count me the number that Satan caused to fall in heaven? If thou canst thou shalt know the time.

I cried, No, Lord, thou that bearest rule knowest this thing.

Now I tell thee, that Satan's number in heaven was larger than the number that shall put on incorruption at the Lord's coming; so that Satan's army shewed to man to be stronger than the sons of God.

Now if thou could get a woman of the house of Israel to bring forth ten children at one birth, and to bear ten every day, thou would then be able by number to drive out Satan; but as thou art not able to do that, so is Satan standing before the Most High, that he will have his time for his number to come on the earth. And as the beasts of the earth have cast their young

before the time, so will Satan come forth in woman to cast their young.

Then is it not better for a wicked woman to cast her young before the time, than that she should nourish up her children in wickedness, so these are plucked from Satan as a brand out of the fire; for I tell thee, during thy days there shall be a greater death amongst those children under the age of fourteen than those above fourteen; so those that have only sought for the salvation of their souls shall put on incorruption at the Lord's coming. For God sent his Son in the like manner of man, in resting on flesh and blood, that he might lay down the life of the woman's seed, the blood, for the one hundred and forty-four thousand, with their offspring; and that all those from the days of Adam that believed that he would rest on the woman's seed, which is flesh and blood, might put on incorruption at his coming: so those that believed on him before he came are equal with those that believed on him when he was come: and they that believed he would not come and dwell and rest on flesh, blood, and bone, will have no part with him in the thousand years, for they are equal with those that believe he is not come; they shall be hid from God for a thousand years, from the first resurrection.

But the number which dwell in flesh and blood of the one hundred and forty-four thousand, with their offspring, which have found out the depths of Satan; these shall be changed in the twinkling of an eye; their souls shall be made flesh, and all in heaven and on earth shall be subject to them.

Then is not this number, which is as the sand of the sea, or the stars in the firmament, all in the womb of the one hundred and forty-four thousand, with their offsprings?

I now tell thee, as Adam was the father of flesh and blood, so shall the Spirit of the living God which lifted the body of Christ lift up the vile bodies of the one hundred and forty-four thousand, from the life of the blood to the life of immortality, and make them the latter Eve.

Now, son of man, if thou can count the sand in the sea, or in the earth, or the stars in the firmament, thou then can count

those that shall come after the one hundred and forty-four thousand. For I who minister unto thee am he who ever liveth, who unlooseth the seals, and no man can shut, and sealet the seal that no man can loose; for I will make thee as a refiner of fire in the midst of the people, for the spirit of man shall leave thee, for the natures of this world shall depart from thee, and thou shalt become a new man, and I will strengthen him that shall be with thee; for I am the Lord that created the heavens and the earth, and formed all things therein, and brought them before my view before man was; and when my sons rebelled against me, I said then unto myself, I will see who is on my side and who is not, so that party that was on my side I preserved for the new world, but that party which was on Satan's side, I swore by the name of three persons, one God, that they should not see my rest till my sabbath was over; so I said unto Satan's party, Cursed is the ground for thy sake; in sorrow shalt thou bring forth children; it shall also bring forth thorns and thistles unto thee; in the sweat of thy brow shalt thou eat thy bread, till thou return unto dust; for dust thou art, and unto dust shalt thou return.

Then again I returned to this party to behold Satan's kingdom; Satan came to minister unto me, and he took me unto the temple, and he shewed me all his kingdom, a kingdom of darkness; he offered to give me his kingdom, and make me king of it if I would worship him; but I cried, My kingdom is not of this world, but I have a remnant in the midst of thee, which shall rise up and bring thee down to the pit of hell, for it is written of thee, Satan, thou shalt worship the Lord thy God, and him only shalt thou serve; so by my remnant I will bruise thy head, and cast thee henceforth, where thou shalt not be seen, then shall this kingdom become mine.

I cried, O Lord, shew me the number of the seed of those which are not to come in blood, but in flesh and bone; or which way they are to issue from their mother's womb.

The Lord then cried in mine hearing, Go thou out into the fields, and drink neither strong drink nor spirits, and remain the number of days that I will tell thee of; and pray there, and then

return, and shut thy doors about thee; and the thing shall be made known unto thee, that the mysteries of God may be unfolded unto man.

For all men have one thing offered them, they had all the tree of life offered them in the second heaven; and that part which choosed is yet to come forth in the new world, and that part which condemns Satan in flesh and blood in the first heaven, shall walk in my light, for they shall fight most valiant for me.*

Taken from the mouth of John Wroe by William Tillotson, and signed by Samuel Swire, John Stanley, Henry Lees, and Edward Lees, of Ashton-under-Lyne.

*A communication given to John Wroe,
Park Bridge, 27th of 12th month, 1825.*

Now let all Israel enlarge their tents, and draw out their cords, that their pastures may be seen, and their works before them; and when the Lord has gathered Israel he shall then draw the veil from all eyes, and from all your enemies, and they shall then see you, for they shall not see you as men, but as gods, knowing good and evil, which is not in blood, then God shall remove the fear from you, and put it upon them.

Then hear, O Israel, and be not fearful and unbelieving, like a man without hope! Is a son doubtful and careless of his father's estate, or he stands valiant for it? The enemy comes to sue him out of it, but if he be not fearful, does he not sue as long as he has life?

Then hear, O Israel! Is this not your father's inheritance? Claim your rights, for the Lord God left the earth that he might give it unto those that were worthy; these are the heirs.

* It is said in the foregoing communication, "During thy days there shall be a greater death amongst those under the age of fourteen than those above fourteen." Fulfilled in part: in the 11th month, 1833, five hundred and eighty children were buried in the new burial ground, Rusholme Road, Manchester; and in the same manner in other parts of the world, particularly of late years in Australia.

Then obey your Father's command, that ye may become as one man; though ye are the youngest of the flock, yet shall ye be the greatest. Then let every man fight valiant under his banner, and every man to his office.

Now hear, O Israel! I give thee the word that thou may learn righteousness. Is thy tent too little for thee, O Jacob? Is not Zion built in the heavens? Will ye not also build it on the earth? Has not Zion sent forth her children? Will ye not nourish them, O house of Israel? Then if ye nourish one of them ye nourish my little ones. If ye love one another ye love my church; but if man and wife love not one another, ye have not drunken of the waters which flow from under the threshold of my house.

The first command is to love your husband which is in heaven; the second command is, for a man to love his wife as God loves Zion; the third command, for every man to love his brother, that God may visit you; the fourth command, for every man to pray for those that spitefully use him, that God may open his eyes, that he may become a branch of the vine, that he may come from among them; the fifth command, that he may petition his God that he may have strength given to receive nothing back which is stolen, but freely deliver it up, that God may give him all things that he has need of, for both soul and body; the sixth command, that he may have no malice in his heart against those that cry after him, but that he may cry out to have power given to rebuke Satan, for it is written, Satan shall be subject unto those whom God endoweth with his Spirit. Did not I, Jesus, promise you this power when I rested on your life? And I will send my Spirit, the life of me in my name, and it shall rest on you, not begotten of either man or woman, but the seed of God, nourished up in the womb of a woman in the time of ten months, taken from the side of the woman in substance, it being the Spirit of God to redeem a hundred and forty-four thousand, to make them like unto the last Adam, one bride, that the seed of the last Adam might be an issue without blood, that corruption might be swallowed up; for the last Adam has a new heart, the seed being changed from the seed of man to the seed of God, that all men may become God and woman.

Then thou, O virgin of Israel, anoint thyself with all kinds of precious ointment; beautify thy garments; are not thy streets paved with gold?

Then let the daughters of Israel put on their bracelets, their ear-rings, their chains of gold. For I will beautify thee with all kinds of precious garments; for when the eyes of the world are opened they shall tremble before thee; there shall be bitter weeping and lamenting throughout the old world; and they shall run into the clefts of the rocks, and shall be afraid of her; then it shall be seen that God is the life of Israel, for all nations shall bow down and worship them, for I am in them, and they in me, for they shall be perfect woman, and be of God; then the son shall worship the father, and the father the son: it shall be seen at that day that there shall be unity both in the third heavens and on the earth, it being made heavenly.

Then hear, O virgin, if thou has faith to pass into the city, where there shall be a fire to thee on the right hand, and a deep water on the left, and a horrible tempest before thee and behind thee. If thy faith continues thee to pass this narrow part, thou art a virgin unto thy God; thou hast not been defiled with the first Adam's works.

Then hear, O thou virgin of Israel! Am not I thy first lover? Did I not lay down my life to redeem thine from under manhood? Then, O daughter of Israel, hast thou not lost thy virginity? Turn thou also unto me, that I may give thee it, for I gave my blood to put away corruption in thee, O daughter of Israel; I gave my body unto the burial, that thou might be able to preserve thine at my coming.

Then, O virgin of Israel, gird thy loins, and wash thee, and be clean, and take thy rod in thine hand, and go forth, and tell the daughters in Israel that they have lost their virginity; but if they will turn back to their first lover, two things shall be given them, their souls shall be made flesh, and it shall be precious to them (Psalm 49:8, 9, 15).

Then, O daughter of Israel, if thou wilt take the rod of my word - the rod is faith, faith is the rod; hope is immortality; charity shall obtain all things.

Then hearken, O daughter of Israel, if thou wilt drink of the waters of life eternal, thou shalt eat at the table of Zion, and thou shalt prophesy in the midst of Zion, and thy prophecy shall be as marrow to thyself, and as oil to thy bones.

Art thou a virgin then, O Israel? If thou be a daughter and a virgin, and not lost thy virginity, I will give thee unto my son; my son shall marry thee; he shall put a ring on thy finger, that he never will forsake thee if thou play not the harlot; and bracelets on thy wrists, and a three-fold chain of gold about thy neck; and ear-rings in thy ears; and put a crown of diamonds upon thine head; and beautify thy raiment with all kinds of brodered work, and clothe thee higher than the saints in heaven, for they shall serve thee. And he shall receive thee into his arms, and embrace thee, and cry, "Thou art my dove, my fair one; I have begotten thee of my father." He shall no more wrap thee up in swaddling clothes but receive thee as one begotten of his God; thy breathing shall be as the wings of an eagle; thou shalt be where thou listeth; for he shall give the possession of the whole earth for thine inheritance, and the life of the third heavens for thy throne. Thou shalt exceed, O thou daughter of Israel, all that has been before thee, and all that shall come after thee; thou continually shalt be a virgin unto me, the wife of my youth. Then hearken, O Israel, and obey my commands, and this thing shall be given unto thee, O thou house of Israel.

Written from the mouth of John Wroe by William Tillotson.

FOR THE PUBLIC

1826

5th of 1st month, 1826.

John Wroe left Park Bridge (in obedience to the command given to him), to wander in the fields for fourteen days. He travelled in various parts of Lancashire, Cheshire, and Derbyshire, and was frequently out all night. There was a very hard frost the time: he was to beg his food from those who did not believe in the visitation, that as it was with him, so should it be with them, that they should break one another's machinery till they had to beg their bread.* But those who believed he was to receive nothing from them, he got but very little to eat during the time. One morning he called at a house near a place called Kettleshulme, and asked for a little water to drink: they had been killing a pig, and they brought and offered him a basin of the blood.

Written from the mouth of John Wroe by William Tillotson.

*A communication given to John Wroe, Street House,
28th of 1st month, 1826.*

Now, son of man, I have another command unto thee, that it may go also to the four corners of the earth, this thing will the Lord perform, he will search every heart and every vein within them, and the dross he will purge from them, and cast it into the fire; for their gold and silver he requires at every man's hands, even both the righteous and the wicked, for his own people he will grant favour in the sight of the heathen, then his own people shall take a flight where they will encamp in the open fields, then shall the world be like Laban and Pharaoh, for they

* This was fulfilled: witness John Stanley, of Ashton-under-Lyne, he being chosen a valuer of the machinery that was destroyed in various parts of Lancashire, within a year or soon after. And the public are witnesses to the weavers being out of employ, and taking bands of music, and going about the streets, playing, singing, and begging, in various parts of England.

shall say they have taken our forefathers' wealth from us; then they will gather themselves together against the Lord's brides to take them prisoners; and at that day there shall be Michael standing on the top of an hill in the midst of his people, and he shall then stand up for his people, and he shall call for legions of angels, and they shall minister unto him; and fire shall descend from his throne, and it shall burn up all these nations that have gathered themselves together; and at that day many of the aliens shall come and bow down unto their Lord; they shall say, We will labour for our apparel, only take the reproach from among us, for we see the time is come that man will live, and if the Lord will grant us this we will be your servants.

Then they shall go out and bury the dead; seven months shall they be in burying them, each month for one year but the first burial shall be seven months, and after that ye shall encamp seven years in the open fields.

Within seven months (that is seven years) the Lord's temporal house at Jerusalem shall both be built and established, and that is the day that your millennium shall take place.

There shall be engines to left up your stones, mortar, and timber; your out-walls and in-walls shall be lined with wood, and on the seventh day, which is the seventh year, you shall take down your timber, and then the building shall be seen, and then eyes shall be opened, them that are found in the book at that day.

Taken from the mouth of John Wroe by William Tillotson.

*A communication given to John Wroe, Street House,
29th of 1st month, 1826.*

Hear ye the Lord's word, O ye mountains of Ephraim, is not this land England the land of Jehoshaphat, where I will plead with all Ephraim? Who put the yoke upon thy neck, O house of Ephraim? Was it not thy wickedness, seeing thee more wicked than Esau? Was not Esau thine elder brother? And when thou became more wicked than him, he was permitted to put the yoke upon thy neck; and he took brass, iron, wood, and stone,

and put it upon thy neck, and trampled thee under foot, until thou know that the Most High reigneth, and sendeth by whom he will send.

Now, O house of Ephraim, I will cause all thy bones to come together, and cause flesh and sinews to come upon thee, and make thy soul, which is the blood, flesh; and I will cause the four winds to come unto thee, and thou shalt live in one state, and not fade from it; thou shalt take the likeness of an healthy virgin of fourteen years of age; ye shall all bear twain, there shall not be one without his wife, nor one without her husband.

Now I will shew thee what shall be to those that are in the graves: the trumpet shall be blown, and the Lord's voice shall be heard from the thundering clouds, and the dead shall hear; both them that are in the graves and them that are on earth, and many that are living in their mortal bodies shall die through the fear of these things, and put on incorruption, and see their own dead bodies lie in the streets, and shall loathe them till the buriers have buried them; and they shall see the worms - these are Gentiles. This shall be permitted to shew those that seek the saving of the soul they shall have their desire; the second heavens shall be their throne, they shall be as the angels. But has not the whole house of Israel seen my last end, that the earth was to be their footstool?

Taken from the mouth of John Wroe by William Lees - Witnesses, Ann Baylis, of Bath, and Martha Wood, of Park Bridge, Lancashire.

On Sunday afternoon, the 16th of 4th month, 1826, John Wroe preached in the meeting-room of our friends at Bradford, and there was a large congregation. He reminded them of travelling in the fields in 1824, and eating blackberries, wheat, and nuts, for fourteen days, and how they stoned him, and trod him under foot; also of his telling them in 1825 how it would end with the wool-combers, which had since come to pass, and the mockery which had been concerning it; of the mockery which had been in the newspapers concerning his saying, "O what I abide for Bradford." But now the substance was come upon it of the

shadow which he was made to bear. This is according to the Lord's former words, "I will bring nothing, neither upon the world nor my people, but I will bring it upon thee the first."

But he said, now the Lord is going to turn his hand to you again, and ye will all be in work again*, then ye will rise up against me, and stone me, and tread me under your feet; but afterwards the distress will return much greater than at present; so that the present distress, compared with that which will come after, is only like a few drops of rain before a heavy shower. The whole congregation witnesses to the above.

Another prophecy, dated Street House, 25th of 4th month, 1826: "There will be a greater tumult at Bradford than there was on the day when I was stoned before (after the fourteen days in 1824), and I shall be left for dead."

This prophecy was fulfilled on Sunday, the 10th of 4th month, 1831, as see following statement. In the morning John Wroe was in the house of William Whiteley, then residing in Ings Lane, Wakefield: he said, "This is the day that that will be fulfilled which has so long been prophesied of, that I should be trodden under the foot of man." He said the same in another person's house in Wakefield the same morning.

We received the following statement from James Shand, of Kirkgate, Wakefield, who travelled with him.

John Wroe and myself set off for Bradford about twenty minutes past eleven o'clock in the forenoon; I observed John's countenance often come and go, as though he was agitated, or not well: he said, "Bradford will be a horrid place this day."

We arrived about twenty minutes past two o'clock; John Wroe went into James Laycock's house, at the entrance of the meeting-room, and sat him down, and said his heart ached. James' wife requested him to take some refreshment, but he

* This prophecy was fulfilled, as all were in work again shortly after.

refused; he trembled, and said, "Dost thou not know that it is prophesied that I should be trodden under foot at Bradford?" She said, "Well, it is not going to be to-day." He said, "Thou dost not know."

I went into the meeting-room, which was crowded to excess, and read part of the service; the people cried out, "We want Wroe, we do not want you." Afterwards he came in and spoke about fifteen or twenty minutes, and they were a little more peaceable. They then began to break the forms; I concluded the service, but they still stopped in the room. One or two of our friends went for the constables, Joshua Pollard, son of Mr. Pollard, of Scarr Hall, and Joseph Smith, late of Little Horton. Joshua Pollard said to them, "Do you think we will protect such a villain as he? Why does he come here to make a disturbance?" And said, "Bring him out to the people, and they will be satisfied."

The constables, however, came, but did not disperse the people, but sent away most of our friends, saying, "If you will go home we will guard him through the crowd."

They then got the people outside, and some of our friends locked the door, John Wroe and myself being inside. He said to me, "James, they will break the door open: this is the time that I am to be delivered into their hands, which I saw seven years since, that they should take me and trample me under their feet."

The constable asked James Laycock's wife why we did not all go away? She answered, "All are gone but such as are to stop all night."

In about half an hour the mob forced the door, with the frame, out of their places, and rushed in with the constables, and seized John by the hair of his head, and his beard, and dragged him out. One of the constables gave the mob a signal, saying, "Go it, lads", and they threw him down from the top of the steps upon the people who were at the bottom; the place where he was thrown from was the third storey. They then trampled him under foot. Some cried, "Murder him." Joshua Pollard, the

constable before-mentioned, said, "Throw him into the beck, and if he cannot divide the water, let him sink or swim."

The constables were drunk. The mob afterwards dragged him along the street, till he was opposite the door of Mr. Bilton, shopkeeper, where a young man pulled him into the house. He turned himself about and said, "What have I done unto you?" Then the door was closed, and Mr. Bilton had two squares of glass broken in his window. John Wroe stopped there till about ten o'clock at night, when Mr. Bilton and others forced the constables to come and take him away, and they took him to the New Inn.

The constables said to him, "Now, be advised by us, and we'll give you some good advice. If you will put off these clothes, we've some woman's clothes that will fit you."

John said, "Have you brought me here to make sport of me? Has not the mob done enough?"

They said, "Nay, but if you'll go in these (woman's) clothes, you'll never be detected, for you cannot stop at this house, and go you must."

He said, "If I have done anything to you, murder me yourselves, I can never die a more honourable death."

One of them said, "What does he mention Samson for, has he Samson's strength? (His hair is grown) let us see it."

John said, "Answer me this question: What strength had Samson when they put out his eyes? It is your day to-day, but remember you'll be brought to judgment for this."

They said, "If you will go to the vagrant office there will be a bed provided."

He said, "I intend to stop here all night, and you may carry your own children to the vagrant office."

About half-past eleven o'clock his sister and her daughter came, and he went with them to his mother's, and stopped there all night. He was much bruised in his inside, and had three ribs slipped from the back bone, and blood often came up at his mouth and ears.

Signed James Shand, of Kirkgate, Wakefield; John Tillotson, of Great Horton; Joseph Wroe, of Little Horton, and John Walton, of Seven Stars, near Bradford.

The foregoing prophecy, with its fulfilment, was published in the *Leeds Mercury*, of April 23rd, 1831, from which we have copied them.

The 27th of 4th month, 1826, William Tillotson, of Noyna Side, near Colne, Lancashire; William Muff, of Little Horton, near Bradford, Yorkshire, and William Lees, of Park Bridge, near Ashton-under-Lyne, Lancashire, attended John Wroe about half-past nine o'clock this morning, and began to read the Bible to him, and answers were given him to fifty-two chapters, which were written and finished about half-past three o'clock in the afternoon of the following day, during which time he neither tasted food or drank anything.

Signed, William Tillotson, William Muff, and William Lees.

*A communication given to John Wroe, Street House,
6th of 5th month, 1826.*

Son of man, I have something against thee: let now the thoughts of thine house depart from thee, that all men may fulfil the law of your land, for the law of God shall not break the laws of Great Britain till the end; for it is the strength for his people, for the law of the crown of the land shall testify against the laws of man.

I am the shepherd, and when I am seen, ye then shall pursue the thief till he be driven from every land. For I am the doorkeeper: with me is the key of my Father, I will lock him there up. Then shall the sheep make their appearance; the stags shall then become tame. Your Scriptures say they shall be your vine-dressers. Where is the wheat when the foxes are bound? Is there not rest to the vine dressers also?

Taken from the mouth of John Wroe by William Tillotson.

*A communication given to John Wroe, Bradford,
28th of 5th month, 1826, at two o'clock in the morning,
delivered in the congregation.*

The words of the Lord came unto me this morning, saying, Hear, O Israel, the words that I now give thee! Thou shalt hear my words once every year, and understand them; for twelve trees shall now make their appearance, for my word shall go out twelve times every year; it shall be strong and powerful, for my two swords shall prepare the way.

Then hear, O house of the twelve tribes, the words that I now give thee! There is amongst you that it shall make their bellies bitter, till the dross be purged from them; for I tell thee that neither life nor death separate those that my Spirit abideth on; for the world shall heat the furnace seven times hotter than it has been before, and that soul that is not able to endure it shall be crossed from the roll. For the king of this present world is come out to fight the King of heaven; and there has been nothing before but what shall be stronger.

Now, son of man, say thus saith the Lord: Those that have signed my covenant, and left it, shall tremble; their leaves shall now fall - their nakedness shall be seen. Though my word seem to die for a little moment, but now it shall burn in every city where thou art taken to: the wheat shall be seen - the granaries shall be prepared: every man to his tent, O house of Jacob!

Let the committee at Ashton sit on these words now given, that they may send the Lord's word out every month to all places where there is a body of people, that it may be eaten as precious fruit; and he that heareth it, and eateth it not, his body shall die.

Again, son of man, say thus saith the Lord: Satan shall come forth with the same likeness in a man, and all religions shall like it, and they shall have many prophets that shall agree in one thing, and they shall be snared and taken.*

* Are not Brigham Young and his party at the Salt Lake, Utah, a part of the fulfilment of this? And also the "Anglo-Israelites", who claim to be

Taken from the mouth of John Wroe by William Muff, and signed by Samuel Swire, John Stanley, Henry Lees, and Edward Lees, of Ashton-under-Lyne, Lancashire, and sent to the different bodies of friends in various parts of England.

Extracts of Letters written by William Tillotson while travelling with John Wroe.

Monday, 29th of 5th month, 1826, John Wroe, agreeable to command, commenced his journey for London. In the afternoon he declared to me that we should have fine weather the whole of the journey, also that the weather would be very dry and hot, so as greatly to hurt the harvest.

This was fulfilled, particularly in regard to the hay harvest, which was woefully proved the following winter, when numbers of cattle died for want of fodder.

Friday, the 2nd of 6th month, he went to Hull by the steam packet to go to London: as we were going down it appeared likely to rain, and he told me it would often appear likely to rain, but none or little would come, and we should not get our clothes wet in all the journey, which was fulfilled, for though we heard of rain in different places, there was none at the places we were at: our journey lasted about three weeks.

Signed, WILLIAM TILLOTSON.

*A communication given to John Wroe, Gravesend,
5th of 6th month, 1826.*

The word of the Lord came unto me this day, saying, Mortal man, behold the words that I now give thee; they shall go forth as a lamp that burneth, that all that see may understand.

And see that thou be not discouraged, for I have mended thy net, for it shall catch many fish, and they refuse thee to throw it out; but I will tell thee what I will do unto that river which

Samuel Sibley* dwells in, and his party that is with him, I will cause that water to stink, so that they cannot drink it; and many shall die in it, and others shall be able to get into other rivers, and then that net which I have given thee shall catch them. And see that thou throw it out wide: they shall yet boast and gather many, then I will command thee, and thou shalt ride into the city of London upon a red horse, with thy rod in thine hand, and the book in the other hand, and thou shalt declare all the words that I shall give thee to rich and poor, high and low.

Taken from the mouth of John Wroe by John Taylor, and signed by Samuel Swire, John Stanley, Henry Lees, and Edward Lees, of Ashton-under-Lyne, Lancashire, and sent to the different bodies of friends in various parts of England.

*A communication given to John Wroe, Gravesend,
10th of 6th month, 1826.*

Last evening, (John Wroe being very poorly), William C. Masterman prescribed for him some bark and rhubarb, mixed in wine, which he (W. C. Masterman) got, and began to mix it up. John left the room, and went out of doors, and vomited. Here follows the communication.

The word of the Lord came unto me this day, about eleven o'clock, saying, Son of man, hear these words that I now give thee: will my sons and daughters seek medicines for thee, and not seek one for themselves also? Will they yet seek after the doctor of man, and not the doctor of the living God? Am not I thy physician? Am I not able to heal thee? And as thou vomited at their physic, so shall they vomit at their doctors. The type have I set in thee: no doctor shall come near thee; no physic shall come within thy mouth, for thine affliction is to prepare thee for my word.

* The foregoing prophecy concerning Samuel Sibley and his party began to be fulfilled the same year; his party became divided, and they were obliged to give up their chapel. It further said, they shall yet boast and gather many. This is also fulfilled, a part of those who joined with Sibley, with others, set up a meeting in another part of the town, where many afterward joined them.

Taken from the mouth of John Wroe by John Taylor, and signed by Samuel Swire, John Stanley, Henry Lees, and Edward Lees, of Ashton.

In the 6th month, 1826, Martha Muff, of Bank Foot, near Bradford, was taken seriously ill; for several days she appeared to all around her to be dying. At two o'clock in the morning of the 26th instant it was made known to John Wroe that she would be restored to her former health again. In the evening of the same day he went to see her, and presented his rod to her, which she took into her hand, and he said, "The Lord will restore thee at this time to thy former health."

Witnesses to the truth of the above, Samuel Muff, her husband, and William Muff, her son, and several others who are not believers, and she was restored to health accordingly.

A communication given to John Wroe, in the congregation of the Lord's children at Ashton, 27th of 6th month, 1826.

The words of the Lord came unto me, saying, Son of man, stop thou till the next Sabbath, and I will shew thee the ways of my people before their faces, and they shall be ashamed, and some of their lamps shall go out, for they are not the lamps of me. Then thou shalt return to thine house, and thou shalt visit many places, and make known their ways, for I will make thy head strong against their heads; I will fasten my word by thee as a nail is to a sure place.

There shall be one hundred and forty-four thousand that shall be received into the (second) heavens, whose bodies are dead, and their souls preserved in faith under the altar to prove Satan a liar; for Satan was to have this permission, that he might be proved also, for he shall be found false of his word; he shall have power to overcome at the first in all things; he shall slay prophet and prophetess, but their souls do I require at his hands.

Thus saith the Lord, my sons and daughters that are married to me, shall have their heads lifted up above their enemies when the world is starving; for yet seven years shall come wherein the

earth shall mourn; and it shall be seen at that day that my people are fed, for the tree of life shall be within them.

Again, son of man, say thus saith the Lord: What is the tree of life? Does not the tree of life live which was placed in the garden of Eden? It is eternal life, the two swords yet turn every way to keep it, which shall be given to my people that are married, circumcised, and wear their beards, and marreth not their temples, and has my commands with them; these are the sealed number - these have my whole armour. For thou shalt yet appear a more foolish instrument in the eyes of the world than those that have been before: they shall rise up and stone thee, and wound thee, that the Scriptures may have their fulfilment: and they shall follow thee from city to city; for Satan shall watch thee by thousands of instruments, but he shall not be able to pluck one of my words from thee, so that not one shall fall to the ground.

For did not I order my sons and daughters to gather up the fragments, and they became twelve baskets? They are the bones of the whole house of Israel; there shall not be one bone broken; they shall all cleave bone to bone to me, and they shall become one son and one daughter in my hand, to live, saith the Lord.

Taken from the mouth of John Wroe by Henry Lees, and signed by Samuel Swire, John Stanley, Henry Lees, and Edward Lees, of Ashton, and sent to the different bodies of the friends in the different parts of England.

In the congregation assembled in the sanctuary at Ashton on Sunday morning, the 2nd of 7th month, 1826, John Wroe said he had seen cattle down upon their knees, with their heads lifted upwards, crying out for hunger.

This was woefully fulfilled in the following winter, 1827, the hay harvest of the preceding summer having almost totally failed, and the weather in the winter of 1827 being unusually severe, caused winter keeping to be so scarce that in many parts

of Lincolnshire both sheep and cattle died by multitudes. This account is copied out of the newspaper.

Signed, WILLIAM TILLOTSON

*A prophecy given to John Wroe, in the congregation, Ashton,
1st of 7th month, 1826*

Two men the Lord has shewn me, one belonging to this body, the other belonging to Bradford: he at Bradford is a tall young man, he seeks to slay me privately; the other is a short man, he seeks to do it publicly. There are within these wall that will say they could like to take away my life.*

Written from the mouth of John Wroe by William Lees.

*A communication given to John Wroe, in the congregation at
Bradford, on Sunday morning, the 16th of 7th month, 1826.*

Thus saith the Lord, No one but my sealed shall taste of my dinner; for there shall be two sacrifices in the whole earth, one for the world and one for my people; for when the time of my visitation is up the beasts shall be killed, and the dinner prepared; and at that day, if thou be there, thou shalt lift up thy rod, that all the plagues may come that came upon Pharaoh. And I will drive all Israel to England, and out of the way of the plague. And the word THOU shall cause a handful of dust to be thrown upwards, that it may become lice upon both man and beast. And then shall all things that were created be seen on the earth, that all unclean things may die for hunger, both cattle and the locusts.

The time shall come that ye shall encamp in the open fields, and go to no inn; for thou shalt put thy rod down at that place, and thou shalt take the elders of Israel for a witness: thou shalt put thy rod down at four points, that it may be an equal square, then the elders of Israel shall measure it; for I the Lord will

* See also communication dated 18th September, 1826 and 23rd of 12th month, 1827 with regards these two men

protect that ground - it shall be holy unto me. For all nations that hold Israel fast shall be glad to let them go.

Taken from the mouth of John Wroe by William Muff, of Little Horton, near Bradford, Yorkshire; and signed by Samuel Swire, John Stanley, Henry Lees, and Edward Lees, of Ashton-under-Lyne.

*A communication given to John Wroe, in the congregation,
Sanctuary, Ashton-under-Lyne, on Sunday morning,
23rd of 7th month, 1826.*

Thou shalt go to Bradford, and thou shalt go to him that holds the swords, and demand them, in the presence of two witnesses, and take them to Ashton.*

Taken from the mouth of John Wroe by Henry Lees, of Ashton, aforesaid.

*A communication given to John Wroe, in, the congregation,
Ashton, 23rd of 7th month, 1826.*

I will confound the head of all the preachers of those that call themselves Israel, at the yearly meeting, and their works shall be made manifest before all faces, for they have broken my covenant by whoredom^Σ, witchcraft, seeking after wizards.

* The two swords are those which William Muff, of Little Horton, near Bradford, borrowed of his employer, Isaac Smith, of the same place, in the 10th month, 1822, which circumstance is related in a former page of this book: and after the ceremony there mentioned he took the swords to the owner again. John Wroe, according to the above command, went to Bradford in the latter end of the 7th month, 1826, and demanded the swords; and though the owner is not a believer, nor a professor of any religion, yet he immediately gave up the swords, and John Wroe conveyed them to Ashton, where they are to this day.

^Σ This was fulfilled in part the same year, at the yearly meeting of the friends at Ashton, which took place on the 19th and 20th of the 8th month. The preacher who was accused by the Spirit of the Lord as being guilty of whoredom, was ordered to be lotted for; and the man who was taken by lot acknowledged the truth of the accusation before the congregation. But at the yearly meeting in 1829, which was three years after, the prophecy was further

Therefore thus saith the Lord, I require all preachers to be here at the yearly meeting, that I may sort them out. This thing was shewn to me yesterday morning; the man will be brought before all your faces, for is all Israel to suffer for one man? Will one man doing this deprive Israel of his portion?

Taken from the mouth of John Wroe by Henry Lees, and signed by Samuel Swire, John Stanley, Henry Lees, and Edward Lees, of Ashton-under-Lyne, Lancashire, and sent, at the same time, to the different bodies of friends in various parts of England.

*A communication given to John Wroe, Ashton,
4th of 9th month, 1826.*

In my kingdom ye shall live of the herbs of the field, and the fruit of the vine, that the body of the animals no more go to dust till the time of the final resurrection, then that which is corrupt shall go to corruption, and that which is immortal shall remain immortal.

My words by thee shall stand like unto the Scriptures, there shall not one of them fall to the ground, they shall be engraven with an iron pen - they shall be brought forth to your offsprings in my kingdom, that they may see that I have gotten myself satisfied in the wearisome toil of Jacob, that all the sons of Jacob may gather themselves together to become my son.

Who are Jacob's sons? He that obeyeth my commands till I come, the same will I acknowledge to be Jacob's sons: but he that obeyeth not my commands, the same will I acknowledge to be the bond-woman's son; for as I acknowledged Jesus while he

fulfilled. Archibald McPhail, a native of Argyleshire, Scotland, was at that time the acknowledged, or head preacher, he having, before he joined the Israelites, taken his degree for a preacher, at Bradford, in Yorkshire, being a member of the religious society called Baptists. In the year 1825 he joined the society of the Israelites, and in 1827 went to Edinburgh as a preacher, he and his wife and family being maintained by the society, where, after he had been there some time, he committed whoredom with a young woman of the same place, concerning which they were both brought before the congregation, and confessed their guilty, which fulfilled the Lord's word.

had your nature to be my Son, so do I call him that obeys my commandments the son of the free-woman; and as Jacob's sons gathered themselves together, and heard their father's command, so do I say unto the twelve tribes of Israel, gather yourselves together, and hear my commands, that ye may become as my Son.

Taken from the mouth of John Wroe by William Tillotson.

*A communication given to John Wroe, Ashton,
18th of 9th month, 1826*

There is a little man of low stature, yet greater than all the city; his looks are high – his ways are lofty; he shall go round the city like a roaring lion; his voice shall be heard within the city, and he shall tear some of them in pieces. And those who break my commands shall not be able to answer him: his teeth shall gnash together, and his looks shall be frightful. And when he shall hear tell of my messenger being round Ashton, then he shall be on his prey.*

Taken from the mouth of John Wroe by William Tillotson.

*A communication given to John Wroe, Bradford, Yorkshire,
19th of 9th month, 1826.*

Thy enemy shall chase thee, and drive thee from seaport to seaport. And as thou hast toiled in thy land, so shall it come to pass in foreign countries. And when thou returns the four trustees shall give thee an old suit of clothes, ragged and tattered; and all the six days thou shalt wear it, but not on the seventh. And thou shalt labour during all the time thou stops at thine house; and thou shalt appear to the world as though thou could get nothing to eat. Thou shalt have a pair of old shoes, so that every thing thou has on shall be ragged and tattered, so that the world shall ask the meaning of this thing. Then thou shalt prophesy before them, and tell them as thou art so shall they be.

* See communication dated 1st July, 1826 and 23rd December, 1826 with regards these two men and the fulfilment of this prophecy.

They shall go from one city to another to get bread, and shall not have enough; they shall boil herbs, and loathe them. For the third part of the cattle shall die of hunger, and a third part of that which is left shall be smitten with all kinds of disorders, so that they may know it is my fierce anger.

Forty days shalt thou wear these clothes, and after that forty weeks, so that the whole earth shall nearly perish in one year. The world will follow thee, and write the things that I will cause to be performed. Thou shalt yet ride the red horse into London, then my word shall be proved. Behold, it is a borrowed one; thou shalt borrow it for that time, that the world may also borrow, and not have enough; farmers shall borrow one of another, and mortgage one to another that which they have.*

The lawyers shall be busy in this work, they shall load men with heavy burdens; they shall be found strong instruments in the hands of Satan till your king cry out against them.^Σ But these are not my sheep.

Taken from the mouth of John Wroe by William Lees, and signed by Samuel Swire, John Stanley, Henry Lees, and Edward Lees, of Ashton.

*A communication given to John Wroe, Park Bridge,
18th of 10th month, 1826.*

In the days of my rest all things shall rest from evil and corruption, for all insects will I destroy, and those things that live on one another shall cease; and the animals of the beasts that shall live I will give them a fresh heart; this is the covenant that I will make with the beasts of the field. All things that run in the walls, and under the earth, and it that eats them (the cat), these shall die, saith the Lord; and all things that totally live one of another shall cease - there shall nothing live of another: of all the feather fowls, these which I call clean, which you have

* Note the recent fall in values of land of late years. Farms have been to let by tenants only agreeing to pay taxes and tithe charges.

^Σ See the many instances in the past year of solicitors being convicted of defrauding their clients.

eaten, which are clean unto my sons, they shall live; but of all the birds that live one of another, they shall cease: and all the herbs which I called clean shall grow, but them which I pronounced not clean shall die; and all the flowers of the field which I brought forth in Solomon's garden, shall then live; and all them also which I brought forth for medicines, of flowers, also shall live, to shew when Satan wounded you that I healed you by these; so now will I heal you by my Spirit.

My Spirit is God; the spirit of man is destitute; I brought him before me, and I shewed him my work; I gave him a command, and the woman brake it; I told him there was a tree of good and evil in the midst of the garden, and if he eat of the evil, the same day his body should die, for it was a tree of poison to the flesh.

So now I explain unto thee: it was Satan that had gotten permission of me to walk in my garden, that he would try to turn them from my commands, so he conquered the woman, and became the enemy to the man, by telling them they should not die; and if she took of the tree, and gave to her husband, which was contrary to my commands, then they would have children - they would bring forth their own image, and be as gods: so he came and adulterated man before the sixth day, by sowing the poison within him; but now I tell thee I will make a full finish of man; I will put mine own Spirit within man, and drive Satan out, so that he shall have no habitation within the temple of those that I redeem.

For when I came and dwelt amongst men I took the flesh of woman and rested on it, to appear in the image of man, and shewed them my work, visible and invisible, to the spirits which had left the bodies, and even told them, at the final resurrection I would judge between Satan and them; and the evil trembled before me, for I will ransom them out of his hands; for I created man not for Satan, but for myself, that I might be glorified in them; for they are the workmanship of mine hands; for they were made subject that I might raise them in hope.

For when the woman had broken my commands I then hid myself from them; they heard me, but saw me not; I talked to them, but my form they beheld not.

I will shew thee some of my sons' and daughters' hearts: thou shalt stand with the iron rod in thy hand, and utter the words before my people that I shall tell thee: thou shalt say thus saith the Lord: The Spirit of the Lord God is upon me to say unto the sons and daughters of Israel, work, and I will reward you; your wages shall be sure, for what can I do more unto my sons than give them all my possessions? So my Father which was in heaven, and is not, and yet is, has given me the ball of Satan's kingdom, to become the kingdom of the living God.

So I will prove before Satan that I am your Father, that begat you, and your mother: and I came amongst you to view you, to see if you would receive me as my Father's Son, with a veil upon me, to try your works: I choosed twelve for myself according to the twelve tribes of Israel; so when I saw all their ways were evil I rebuked their father, Satan, the devil; for they despised me, and set me at nought, and chose me not to be their father, so I told them they had become a habitation of devils.

Satan also stood before me and said, Didst not thou require their blood at their hand? And art thou now requiring it at my hand? How is it that thou requires it at both man and me? Then I must take thy blood also, for thou sayest thou wilt give thy life for the life of these people, so I now will prove thee: for thou sayest blood is the life of the world, this hast thou given unto me - this I will fight for; I am Satan, for my own is my own; and when thou has done all thou can I will cheat thee, though thou puts a chain round my neck, and chains me in hell, and seals me with thy twelve seals, I yet will be avenged on thee.

For when thou drove me out of heaven thou said, "Begone unto the earth"; thou said if I could conquer man, man I should have, for thou said there should be a war between man and me, and in the seed of the woman thou wouldst bruise my head, but thou hast not yet bruised it; for I will take care my head shall not be bruised by man; though thou hast driven me out of heaven, yet will I have a possession here on earth, for blood is the gift unto me, and I will have it; and it is life, for my people shall live as well as thy people, and wherever there is blood I will have a possession, for all the animals are mine.

And thou sayest thou wilt put thy Spirit within man; it shall be seen, the difference between thy heaven and my heaven: thou calls my habitation hell - thy throne thou calls heaven; and thou bade me get as many on my side as I could, so I will fight; though thou sayest thou wilt chain me in my kingdom, but when I am let loose I will go to my own.

So I tell thee the life of the aliens and of the cattle are mine, and I will have them at my command, for the battle shall be mine at the end; for I am set to make war and destroy, that the world be not overrun.

So thou says thou wilt cleanse the world, I will cleanse it also; for I have deceived as many of thy prophets as thou hast kept right, and my number is greater than thy number; so man for man I am a match for thee.

And thy servant, whom thou art sending to and fro in the earth, he tells people that thou wilt put thy Spirit within them; thou may give them thy Spirit, but mine also shall be there; for I will try to deceive all thy messengers, and if I cannot deceive him I'll have mine own; I'll have the life of this world from him; and his soul, thou may take it and do what thou will with it, for all his contracts that he has contracted with me I will make him serve me; for I will make him do my work for a thousand years at least, and he shall be my servant, and I will pay him off for all.

These things have I heard between Satan and our God this morning, or the angel which has shewed me these things; so I see there is a war between the spirit of man and the Spirit of God; but while the Spirit of God resteth on me I prophesy, and stand before Satan. So now let me commend all my brethren to ask for the fullness of the Spirit, that God may acknowledge them to be his son at the first resurrection; for if they be base-begots they are the servants of Satan; and as Satan says he is the life of this world, let us, while we dwell in this life, testify against him, and seek for the other life, and value neither Satan nor his life, but be ready to give it for the other, for the other is the possession of both heaven and earth.

The glorious sights that I have seen this morning my tongue cannot utter, neither can my heart declare the words that I have heard, it is too great for me; so I commend all men which have enlisted under our Father which is in heaven, to desert not from his train, for it is death if we do, the second death, which will reign over the soul till the final resurrection.

Though I heard Satan say that God has no right to come to enlist among his soldiers, and he has threatened to take my life, even the life of the world to come, of which he has no power.

So the Spirit of the Lord fell on me again, and bade me prophesy, and said unto me, Son of man, be thou not afraid; if thou hearken unto my commands and stand steadfast for my word before my people, Satan shall not be able to pluck thee; for I will draw thee unto myself as an anchor is drawn out of the sea.

And the word that I give thee I have put twelve seals upon it, neither man nor devils shall destroy it; it shall be recorded in the day of my rest; it shall be engraven with an iron pen, and he that relieth on it shall not stumble; for it is a sieve, a mighty sieve, which shall sift all nations: the wheat will I cause to pass my sieve and go through it, for it is a flaming-fire, and he that is not able to pass the sieve and the fire it shall destroy his body.

And those whom Satan calls his own, the aliens, I will cleanse their blood, his spirit shall not be found in them, for I will chain him from them also.

Taken from the mouth of John Wroe by William Tillotson.

*A communication given to John Wroe, Park Bridge,
23rd of 12th month, 1826*

Satan will advertise thee in all nations; and they will say thou art his instrument, but I will yet stop the swell; for they shall yet say never man spake like this man; one part shall be for thee, and another against thee; and they shall fight, and they shall seek thee, but not be able to find thee; for they shall go out to seek thee as though they were seeking a gnat amongst the world.

Now if a man can pick out a gnat at the going down of the sun, and can get hold of that gnat amongst the gnats, they shall be able to get hold of thee; when my Spirit is upon thee thou shalt pass through them: thou shalt pass by thine enemies, and they shall not see thee.

Taken from the mouth of John Wroe by William Lees.

These prophecies were signed by Samuel Swire, John Stanley, Henry Lees, and Edward Lees, of Ashton, at the time they were given.

These prophecies (given on 1st July, 1826; 18th September, 1826 and 23rd December, 1826) have evidently been fulfilled. The young man at Bradford is James Laycock, junior, brother to Samuel Walker, who sought John Wroe's life in the latter end of the year 1830, after his trial at Ashton, and according to James Laycock's own words, he was encouraged by his brother Samuel.

The man at Ashton is Silas Lees. On the 27th of 2nd month, 1831, in the sanctuary at Ashton-under-Lyne, when that part of the society who had turned John Wroe's opposers read the charges made against him by the three female servants, in the ears of the public, whom they had invited by public advertisement to hear it.

John Wroe, after he had concluded preaching, went down out of the pulpit; the people supposing he wished to leave the sanctuary, Silas Lees and a number of them attempted to seize him, and detain him; others interfered in his behalf, upon which fighting ensued, and some were knocked down.

Some friends pushed John Wroe into the room under the singing loft, the floor of which was not finished; the people for a few moments pressed towards the place where he went down, and in the meanwhile he walked out of the place by way of the proper entrance, and then walked out of the sanctuary by the back door, which goes up by a flight of steps, a part of the way to which commands a full view from the greatest part of the

sanctuary, but the faces of the people for the moment being all directed the other way, no one saw him.

Also on the following day he was diligently sought by a number of miners and others, with the abovenamed Silas Lees at their head.

In the afternoon, the said Silas Lees got intimation that John Wroe was at the house of William Skin, about a mile eastward of the town, to which place he proceeded with his troop, and made many attempts to force his way into the house, but was prevented by the master and others in the inside, but so resolute was he to accomplish his intention, that before he would desist he received from the master a violent blow on the head with the poker, which caused a torrent of blood to flow from it, which the master had previously told him should be the consequence of another attempt.

Witnesses, William Skin and John Stanley, of Ashton, David Allison, a native of Chesterfield, and James Shand, of Wakefield, and others who are witnesses to the above.

*A communication given to John Wroe, Street House,
20th of 9th month, 1826.*

Genesis 3:22,24. And now lest he put forth his hand, and take also of the tree of life, and eat and live for ever, he drove out the man.

Question - How long was he to be driven out?

Answer - The Lord divided the time of his seed into three periods of time, which he called a time and times, Daniel 12:7, it being divided into three dispensations, and which he calls three days, Hosea 6:2: *"After two days will he revive us, in the third day he will raise us up, and we shall live in his sight."* That the door should be thrown open in each of these times, that he that had done all things that he was commanded should enter in without his body seeing corruption, and live in life eternal, which is spoken of in Hebrews 7:3, which is without father, without mother, without descent, having neither beginning of days nor ending of life, but made like unto the Son of God,

which is spoken of in Ephesians 4:13: *“Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ”*: which is the bones of the whole house of Israel.

The Lord shewed the tree of life by Enoch putting on immortality; and all that were not prepared to be made like it were destroyed by the flood, which was set typical of the first day, which was two thousand years; then the door of immortality was shut, neither could Noah or his sons enter, though they had found grace in the sight of God, yet could they not enter because it was shut till the second day. And on the second day, two thousand years, the door was thrown open again, and the tree of life was shewn again by Elijah, who put on immortality; and the door was then shut, because they were not ready, because they had not obeyed the commands; and on the third two thousand years, the woman’s seed, Jesus, appeared and shewed them the work by obeying the commands, that they might take of the tree of life; but they refused him, and put him to death. Then that faith which was delivered to the saints by Enoch and Elijah, that their bodies would not see corruption, but would be made perfect in the image of God, that faith had they lost, that ever such a thing would take place, and they were scattered in their opinions.

And within the third day after his body being laid in the sepulchre, the Spirit of God rose with it, and shewed it alive, by it having put on immortality, and ho revived them, according to the words of Hosea, he revived the faith in them which Enoch and Elijah had delivered to the saints, that their bodies should not die; but within the sixth day, which he had shortened, which is the sixth thousand years, he that believed in him, and did all things that he had commanded (Matthew 28:19,20) that he should not die.

Question - What is meant by not dying, for the soul is immortal, and cannot die?

Answer - When Adam disobeyed the commands, by the woman handing forth the evil fruit, God pronounced a curse upon his body, and his seed for six days, which is six thousand

years with God, that their children should be born under this curse, which is the evil temptation that they are under, and that the wages of that sin which they were born in should be the death of their bodies till the sixth thousand years, and if they put their evil thoughts into action, such as murdering, lying, stealing, and whoring, and all such like things, without true repentance, and remission of that sin which they had put in execution, death should reign over their souls till the end of the seventh day, which is the seventh thousand years, and that they should have no power at the first resurrection, which is within the sixth thousand years, till the final resurrection.

“And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever” Revelation 5:13.

Hast thou beholden the woman that sits upon the waters, the whore of Babylon? Is not Satan bringing forth the same instrument, like unto mine, to fight me with? Has he not taken those who are joined to those who have signed to my work? Is not Israel to be delivered without sword or staff? Then I say, he that avengeth himself on his wife robbeth me of my power, as a thief; for he that fights with his wife is still eating the evil fruit; he that lifteth up his heart to me for protection is eating the good fruit, and I will protect them.

Then thou asks who the woman is that sits upon the waters? The woman is the evil fruit. But she was commanded not to be eaten: disobeying my commands was the evil fruit: the good fruit is obeying my commands: living waters shall flow continually out of it.

And this thing shall come to pass: as soon as a master finds out that he has a man, or a landlord a tenant, that has joined the Israelites, and is uncircumcised, and wears not his beard, and walketh not according to the commands which are wrote in the Scriptures, he shall count him a deceiver, and shall put no confidence in him: he shall hate him, he shall be continually despised in his eyes. For my swords that were drawn in

paradise to keep the tree of life, shall now turn every way to drive them into my fold.

Taken from the mouth of John Wroe by William Lees.

In the 9th month, 1826, a command was given to John Wroe, for William Lees, of Park Bridge, near Ashton-under-Lyne, to go round to the different bodies of friends, and to begin his journey on the 17th instant. On the 20th a communication was given, in which was the following words -

“Hast thou beholden the weather, that flesh and blood should be clothed against the fiery darts of Satan? For Satan shall strike a heavy blow in the weather, many shipping shall be lost in these three months. Let William Lees cease from his journey to the south country; let him visit all in Yorkshire and Lancashire, and all places but what he can visit when he goes into the south country, let him not fear the weather, for I will prepare him for it.”

Taken from the mouth of John Wroe by William Lees.

In another communication, given on the 18th of 10th month, in the same year, it is said, “When he (William Lees) returns, there shall be three months of that which I spoke of, for he that obeys my word I will protect from the weather, from both the heat and the cold.”

Taken from the mouth of John Wroe by William Tillotson.

In another communication, given on the 26th of 11th month, in the same year, was a command that William Lees should proceed on his journey, and have finished it by the 29th of 12th month, and the communication adds, “After this there shall be thunders, lightnings, and storms; many ships lost on the sea.”

Taken from the mouth of John Wroe by William Tillotson, in the presence of William Lees; and in 1827, the 1st month, it was circulated to all the bodies of believers.

William Lees had finished his journey at the appointed time; and the three months before-mentioned were the first three of the year 1827; and the following is an account of the state and effects of the weather during the three months, taken from the newspaper, &c.*

* January - Almost all the elements of winter have been crowded into the last four weeks: fogs, cold, rain, snow, sleet, and rimes; tempestuous winds, and silent steady frosts, have alternately been prevalent, which have at last driven the cattle to the shelter of the yards, and to a dependence on dry fodder; and fearful havoc has been made among our hay-ricks, and advanced the value to prices very unusual at this stage of winter.

February - Such is the extreme scarcity of winter fodder in many parts of Lincolnshire, that the most serious apprehensions are felt by the farmers for their cattle. The calamity has been increased by the late severe weather, and so weak and unable has the stock been to bear up against the inclemency, that in the neighbourhood of Horncastle, sheep and cattle, beasts and horses, are dying by multitudes. There was scarcely a load of hay grown in that neighbourhood: and the straw, which was only one-fourth of its regular quantity, from being so completely dried up, has not the least goodness in it. This calamity, it is much feared, will ruin many of the farmers. It is seldom that the uplands have presented such a barren appearance as at present; hardly a spot of verdure is to be seen.

The strong and forward wheat's are tipped with rusty brown, the weaker ones have shrunk into nothing, and the fields appear like fallows, where even the weeds have for the present disappeared; and the grass land is withered and seared into the hue of autumnal stubble.

March - An account from Carlisle March 10th. In the course of the present week we have had several most extraordinary falls of snow here in the north, so that all the Scotch roads, and some of the Cumberland ones are quite impassable. We hear from the country sad accounts of the young wheat.

A further account from Glasgow - The accounts that are daily reaching us of the effects of the late storm are very distressing. A number of people are missing. The loss of sheep will be very great in some low lying sheep farms.

The town of Lanark was for a whole week completely shut up; not a vehicle of any description either arriving or going away: not a church door was open on the fourth instant. And at Lesmahagow the sacrament was put off. The trustees on the Glasgow and Carlisle roads have been using every exertion to clear the roads of snow, so as to allow the regular passage of the mails. The whole road was cleared on Wednesday forenoon, but the second storm rendered it necessary to begin the work anew; and it is to the exertions of those employed by them, that the mails have been enabled to get forward.

The snow has been equally heavy in the sister Island as it has been here. At midday, on Friday last, all the roads round Belfast were completely impassable, and a number of mails were due - *Glasgow Chronicle*, March 13th.

Thunder and lightning - An account from Carlisle. On Monday and Tuesday, the 8th and 9th of January, we had here heavy wind and rain,

accompanied by violent thunder and lightning - *Bell's Weekly Messenger*, January 15th.

Flushing - On the 9th of January a heavy gale from the westward, which continued on the 10th, with thunder and lightning - *Bell's Weekly Messenger*, January 22nd.

There was a storm of thunder and lightning on Tuesday, the 6th of March, at Cranstock, near Truro, in Cornwall. The son of Mr. Jenkin, a farmer of that place, who was guiding a plough in the field, drawn by two horses and four oxen, was struck dead by the lightning, and the horses and oxen also. And a poor man ploughing with four oxen at Cubert, in Cornwall, was also struck dead, with the whole of his team - *Weekly Times*, March 25th.

Wednesday and Thursday, the 14th and 15th of March, were days of extreme cold and high wind; nevertheless on Thursday afternoon the clouds blackened, and a severe thunder storm raged to the westward, and five loud claps of thunder were heard in this town - *Macclesfield Herald*.

Also (though there be always many disasters at sea in the winter season,) the storms in these three months were uncommonly dreadful; and Lloyd's list of disasters continued to increase in number, from January to the latter end of March. Many ships were driven on shore, and many damaged, many lost, and wrecked, and some of their crews perished. We have noticed upwards of three hundred ships damaged and destroyed.

FOR THE PUBLIC

1827

*A communication given to John Wroe,
Park Bridge, 5th of 1st month, 1827.*

Seal up the testimony; write the words, for it is to none but the sealed. And go and make the people deaf, dumb, and blind, lest they see my testimony, and break my seals, that there be no room in mine house. For I have reserved to myself a hundred and forty-four thousand, who shall see and understand, but the rest shall stumble, be snared, and taken. But if they heard my word, and understood my ways, they would be converted unto me; but the words which I will give thee shall fill their ears full of wax, it shall draw a veil over their eyes - it shall lock their hearts, that they may flee into the clefts of the rocks, and hiding places, that I may then shew my mercy unto them, by making them the tenants to the new world, which I will make.

Then be not afraid of them, seeing that they neither see nor hear, nor understand. Neither be afraid of the wolves that are amongst my sheep; for I will yet make thee a foolish instrument, and I will give thee a cord in thy left hand, and a measuring line in thy right hand; and I will make thee measure the whole house of Israel, and thou shalt draw those out which belong not unto my fold by the words which I will give thee; for I will make my words by thee the snare of a fowler; for as it snared them in the days of Noah, so shall it now snare them, and take them; for as they have been crafty against me, so I will now bring forth my craft against them. For I will cause thee to forsake both wife and children, house and land, and she shall deny her husband; this will I do in the sight of all Israel; and I will make the world acknowledge that my word is as the snare of a fowler, for they shall not see till I have made Israel as myself. I will then draw back the curtains of heaven, and they shall see; but at that day, and hour, my number is made up, find my elect is sealed to myself.

And as I have sent thee forth with my word, to seek my people, I will make their servants come forth to seek them; and

he that will not fall down before me, and submit himself to be a servant unto my brides, he shall die.

Cry aloud, son of man, in the ears of the people, that your Redeemer may be seen in you, and trust to your King, and he shall give you the song of Moses and of me. They shall cry aloud, and cause the heavens to sing; the cherubim shall hear their voices: there shall be heard a mighty rushing of wings: the whole host of heaven shall be seen in the midst of Israel; it shall light upon them as the dew, that mirth may be found in every heart. Sing, O Israel! Cry aloud, ye that were mountains unto us, and has become our valleys, and our refuge, and our song.

Now, son of man, cry aloud to both Hebrew and Gentile, to the whole creation. I will cure all that groan and cry out for me, that take up my cross, and bear the persecution of the world, and trust in me, their bodies will I heal saith the Lord; and those who seek for the salvation of their souls, but despise their bodies, the second death shall have no power over them; and the rest I will cast from me into prison till the final resurrection, seeing they have refused both soul and body.

When the seventh thousand years are expired I will loose the prison doors, and judge between them and the author: I will then heal all but one, and he that is found the author I will cast into a bed of affliction; I will destroy the life of blood, and remove his power - they shall put on incorruption; I will destroy his power from under heaven.

For that heaven which man says he dwells in, and that millennium which he says he enjoys, I will destroy, so that there shall be no place found for him: but he who, during the six thousand years, believed in a new heaven and a new earth, wherein should dwell righteousness, whether his body live or die, him will I accept, and remove the sting of Satan far from him.

I have one church wherein there is no death; one throne which I will dwell in; one temple, yet three; one Spirit, and I will cause it to fill the whole earth. My temple is the man and the woman; it is the workmanship of mine own hands; and I will make them one bride to me, and I their bridegroom. For I will cause man to possess all space, for I will draw all men unto

me, for it is mine own image. So now if Israel will hearken unto this it shall heal their wounds.

I will yet bring twelve rods forth which shall possess the whole house of Israel; I will plant them in good ground, and cause them to take root and blossom, and bear fruit, and the old earth shall see it; and they shall confess one to another that there is no one like my people Israel.

Call out unto the shepherds of Israel, that if they will look unto Abraham their father, and Sarah that bare them, and look unto the prophets which I sent from them, distinct from all the others, there is the shadow of my new creation.

I will now bring forth the scarlet thread, and tie it a second time, and shew it before the whole house of the heathens, that they may hear and understand, for I will dip my mantle in their blood, and cover all my raiment, that they may know me.

Taken from the mouth of John Wroe by William Tillotson, and signed by the four trustees, and sent to the different bodies of friends in different parts of England at the same time.

*A communication given to John Wroe,
Park Bridge, 12th of 1st month, 1827.*

I will now explain to thee the tree of life, and the river which thou saw running between them.

The two trees that thou saw bearing fruit, are the man and the woman, and the rest of the trees are the members of her body. The river is the life of God which dwelt in the temple of Jesus, and the branch of Christ is the life of Israel, their lives being made flesh in him.

Son of man, utter a parable before the house of Israel! A certain man had a river, and he placed a large mountain on each side of it, and called forth labourers to plant their trees, some on this side of the bank, and others on that side of the bank: they came forth, and called to the owner; he says, "Plant where you will, but I call you to plant at the side of Zion." The labourers said, "Where is Zion?" The owner said this river is Zion and without this water ye cannot bring forth your children; ye may travail, but ye never shall be delivered.

The labourer of the vineyard said, "My Lord, let me reason with thee. If I plant between these two mountains it will be

dangerous, and it is narrow: there is the law on one side, and the gospel on the other, and I can keep neither; and if I should break either of them, and they push me into this water, I am drowned; but there is a large piece of ground here on this side of the mountain, cannot I plant here? And if I pass over this gulf, and over the other mountain, there is a large piece of land, I can plant there.”

So the owner of the garden looked upon it, and he saw the whole garden planted with trees; and he said, Son of man, are not these all with young? They cried to be delivered.

Then, son of man, utter these words also: he that can bring forth his children let him bring them forth; for the time is come that every man shall be delivered. So now thou looks round, and sees who bears twain, and thou sees those that dwell between these two mountains at the side of this river look little in the eyes of the other, these have been under the law and the gospel, for I tell thee one tree at the side of the river is the law, the other is the gospel, the water is my word made life in them, and they shall live as I live also.

And every tree which is not planted between these two banks, that the water may cleanse them, shall be destroyed root and branch from the face of the earth. This is my covenant with man; for I will cause four rivers to pass through the whole earth, and they shall water the face of the garden. For I tell thee the whole world is divided into two parts, one dwells on this side of the bank, and the other on that side of the bank; but he that dwells within the banks, so that my river can cleanse him, shall be washed clean; he shall be white - he shall see my kingdom, and his body shall not taste of death; his raiment shall shine whiter than the lily in the valley, for I will crown him with eternal life.

And I will yet cause twelve rods to come forth, and they also shall blossom, and bear fruit; for I will plant them in good ground. I will do this for Israel's sake, for he is my son, the beloved of my bosom, the apple of mine eye, mine angels shall protect him both by day and by night; though he is set as a rock of offence amongst the heathens, yet will I shew them he is my beloved.

I will yet bring thee amongst this people; thy voice shall be heard as a roaring lion: thou shalt cry aloud in the streets; when one master shall train up his servants like soldiers against another master, and they shall seek thee to take thy life, but I will cause thee to pass through them, and they shall not know thee.

Written from the mouth of John Wroe by William Tillotson, and signed by the four trustees, and sent to the different bodies of friends in England at the same time.

*A Prophecy given to John Wroe,
Park Bridge, 15th of 1st month, 1827.*

Now, son of man, prophesy, and say, Blow thou South and west wind upon the trees; I will give them the figure of this when the three months are expired of the months which I spoke of, I will then bring the shadow; I will water them with showers from heaven, so that my garden shall grow.*

Taken from the mouth of John Wroe by William Lees.

*A communication given to John Wroe,
Park Bridge, 27th of 1st month, 1827.*

The words of the Lord came unto me this morning, saying, Rise, and make known the words that I now give thee, in the midst of all Israel; for I will now give them bread to cause them to forget their former bread, so that they shall be drunk with my word; their buildings shall not be able to contain it, neither shall they have room enough. I will open the windows of heaven, and I will rain down my Spirit upon them: the world will say they are drunk; they shall say this people is madder than ever, and more foolish than ever, why do ye hearken unto them? For the words which I will yet give thee shall neither fear king,

* We witnessed the fulfilment the above. Also we copy the following observations from the *Manchester Guardian* newspaper, of April the 7th: "After a very stormy and tempestuous March, the weather, during that portion of the month that has elapsed, has been the most genial and delightful that we recollect to have witnessed at this season of the year, and vegetation has consequently made a very rapid progress, a circumstance which in the present scarcity of fodder is of no small importance."

priest, prophet, nor prophetess; for I will make thee thrash out the chaff from amongst the wheat in the midst of Israel.

Prophesy, son of man, and say thus saith the Lord to the four winds that they may blow, and cause the chaff to go from amongst the wheat, for it is the husks that are amongst my people.

When the chaff is gone from amongst my people I will then make thee take a sieve, for I will yet make thee use seven sieves; seven times shalt thou sift them, till the weed be gone from amongst the wheat. I will then give thee twelve sacks, and thou shalt take a just measure, and put twelve measures in each sack; thou shalt then bear these twelve sacks, one sack at a time, to that piece of ground which I will tell thee of, there they shall be seen clean winnowed wheat.

Now, son of man, stand upon thy feet, and prophesy in the midst of this wheat; say thus saith the Lord: Blow thou south wind upon this wheat, that it may live, and stand upon its feet. Then the world shall gather themselves together, and say, "Every one to the harvest: Israel is in full ear; we will now gather them into our granary."

Then shall the kings and rulers say, "O ye Gentiles! Every one to the spoil."

The kings shall send their decrees out, that that man that will not go to the harvest, and will not reap the Hebrews, "at our return his life shall go for that." So that all nations shall be gathered together against the Hebrews, for it is the battle of the Lord; neither shall there be one like it; there shall be heaps upon heaps, and no man to bury them.

Then sing, O daughter of Zion! Shout, O Israel! And be glad, for the Lord thy God is with thee, and I will get thee honour in all nations wherein thou hast been accused. For thy name shall no more be called Israel, but the redeemed from amongst men; for thou shalt be found a virgin before me, not being defiled with the first Adam's works, for thou shalt be watered day by day from Zion, and every day shall be holy unto thee.

Let the rivers of Zion come forth; for they shall break forth into singing in every quarter; for the turtle dove shall descend and rest in the midst of the Israelites, and there shall his tent be.

Cry aloud to the virgin in Israel, and say, O virgin, hear thy husband's voice! Sing to thy husband with rejoicing, for this night will I make a rejoicing in the midst of Israel, for thou shalt stand in the midst of them and declare my words, that thou may shew forth their deeds.

I will cause seven men to write seven books, they shall be as seven seals, for they shall be sealed unto all mankind: I will fasten seven locks to them, so that the heathen shall not be able to get in. I will bear the key of these seven books, and I will unlock them to every one that asks, but not unto them which cry, "They have done great works in my name; they have cast out devils", and they themselves are full of rottenness. For I will tell thee who I will give the key of David to: I will give thee the words this night: I will cause thy spokesman to write them down, and they shall be sent round the ball. For I declare unto thee that my work shall not cease for a man being unclean, neither shall my Spirit keep silence till Israel be established on his throne.

Let all Israel know that I have made thee a watchman of both houses, and he that petitions me for thee to be removed, I will liken them unto this, unto a foolish virgin. As I live, saith the Lord, I will confound this Spirit, for it is in the midst of Israel, but not in the midst of an Israelite: for where is the man amongst the sons of Jacob to direct me? Where is the man amongst the Gentiles to choose me an instrument?

Let all the sons of Jacob know it is the house of Esau, and his end is death: let all men know this, that I have no honour in death, and I will destroy it, saith the Lord.

I will now prove the four trustees; I will try their work, and I will search their ground-work; I will see if they will search my writings, and prove my work; have I anointed them for a prey for the Gentiles? As I live, saith the Lord, I will make the Gentiles a prey unto me, if they will seek me, but I tell thee they watch thee: will they try to correct thee? Will they try to turn thee from my word? If they will receive the prayer that I will cause thee to utter into their hearts, they shall be able to pick out the beam from their own.

Taken from the mouth of John Wroe by William Lees, and signed by the four trustees, and sent to the different bodies of friends in England.

The Prayer of John Wroe, which is alluded to in the foregoing communication:

Sanctuary, Saturday evening, 27th of 1st month, 1827.

O thou mighty God of Israel, which knoweth the heart of man whom thou hast created, look down upon the race of man, who is fallen by the influence of Satan.

Turn thou unto me, O thou God of Israel, that I may be found an instrument in thine hands. Remember me that I was a little time since but clay, and thou breathed in me the breath of life. Hast thou chosen me an instrument in thine hand to go to the sons of men with a message? How can I go, then, seeing I am like unto one of these men, evil compasseth me on every side.

O God, will not thou then hear my prayer, that my supplications may be granted this night? What will this people say unto me whom thou hast sent unto them? Art thou come to turn us out of the way? Art thou come to direct us, seeing thou also art like unto them?

Remember me, then, O God, and cleanse me, that I may go amongst them, that thy word may take deep root, that they may be cleansed by thy word; thy word is life, upon whom it may fall; thy word is a spirit, which thou wilt cause to become immortal.

Then, O God, remember me this night, that I am amongst ravening wolves to tear me in pieces. Is not all power in thine hands? Then send forth thy word unto me, that all thy decrees may be made known, that I may be found an instrument in thine hand. Hast thou not promised that in flesh we should tread on the works of evil? Enable me to tread it under my feet this night. And hast thou not sent me forth into all the earth? Cleanse me, then, O God of Israel, I beseech thee.

Taken from the mouth of John Wroe by Henry Lees, and signed by the four trustees, and sent to the different bodies of friends in England.

*A communication given to John Wroe,
Street House, 10th of 2nd month, 1827.*

I brought Adam into my garden to dress it; I placed the tree of life before him, and told him it should bear fruit to me one year; I told him he might behold my work, but he should not eat of it, neither should he touch it, if he did he should die in the same year; but I promised him it at the end of the year, that he should eat and live, and it should be purified, and it should be holy to him. But he took of the tree before the year was expired, and tried to bear fruit like unto that which I had made.

Now I will explain unto thee Deuteronomy 23:7, 8: The children that are begotten of the Edomite and the Egyptian shall enter into the congregation of the Lord in their third generation.

If an Edomite or Egyptian renounced their idolatries, and became circumcised, they could not still enter into the congregation of the Lord for the first and second generations, but the third generations of them were permitted to enter in.

The spiritual meaning of the third generation, which were circumcised, is the third day spoken of by Hosea 6:2: *"In the third day he will raise us up, and we shall live in his sight"*; which is the third two thousand years of the world, from the beginning.

So the seed of man are all born of fornication, as Lot's two sons were, and I refuse them because man hearkened unto the woman contrary to my command; and if my Spirit had not come and rested on the seed of the woman there would not have been an heir found. So now, in the third generation, I command man to hearken unto her seed, for here I stand with the woman, and her seed I will possess; and every one who abides in her words and my words are the sons of the free woman, heirs and joint heirs with me of heaven and earth, celestial and terrestrial; and they shall be seen as Jacob's cattle, my mark shall be upon both them and their offspring, blood not being the life of them, but the Spirit (Genesis 30:37-40).

When Jacob put the rods before the sheep and the goats, they came like the rods, and every one of the redeemed shall be like unto me; for I will possess them and their seed, as Jacob possessed the sheep and the goats. But those who hearken not unto the seed of the woman shall not still enter in, though the

third generation be come, for they are the sons of the bondwoman, the sons of Ishmael.

And I will yet fulfil the words of Sarah in Genesis 21:10. The sons of the bond-woman shall not be heir with the sons of the free-woman. But those who have not known the depth of Satan (Revelation 2:24, 25) but hold fast that which they have, I will take servants for my brides out of them, and they shall rejoice to be tenants unto them of the new world, and their blood will be cleansed, and they will live a thousand years in blood without death, by Satan, the author of sin and death, being removed.

And these are the children of Canaan, the son of Ham, the youngest son of Noah, whom Noah cursed (Genesis 9:25). And he said, Cursed be Canaan, a servant of servants shall he be unto his brethren (Genesis 10:15-17). And Canaan begat Sidon his first-born, and Heth, and the Jebusite, and the Amorite, and the Girgasite, and the Hivite. And the Hivites, inhabitants of Gibeon, feigned themselves to be from a far country, and that they were come because of the name of the Lord (Joshua 9:15). And Joshua made peace with them, and made a league with them to let them live. And the princes of the congregation swear unto them (Joshua 9:18). But at the end of three days they heard that they were their neighbours; but they smote them not because they had sworn unto them.

The three days are typical of the three dispensations, and the third day they found them out; and in the third dispensation it shall be found out, that they that come out of the clefts of the rocks (Isaiah 2:19) are of their seed. And Joshua spake unto them, saying, Now ye are cursed, and there shall none of you be freed from being bondmen, and hewers of wood and drawers of water for the house of my God (Joshua 9:23).

*A communication given to John Wroe,
Street House, 24th of 3rd month. 1827.*

The following communication is concerning some pots which his wife had got, which were marked with likenesses of herbs.

I strengthened thee when thou wast weak; mine arm hath upholden thee; I gave thee power to break and destroy. And if thou at any time shall see any thing come within that house where she dwells that has the likeness of anything contrary to my command, thou shalt riot return it, but break and destroy it, whoever owns it, except it be the king's mark, whether it belong to milk-fetchers or thine own parents, or any other person. For thou shalt yet go into inns, and burn and destroy pictures.

I will gather my people in the greatest persecution, for they shall be as though they were running to and fro in the earth like drunkards, seeking where to flee for refuge. And at that day they shall flee unto my people, and say, we believe that the Lord is with you, and we will do all that the Lord shall command us.

Taken from the mouth of John Wroe by William Tillotson, and signed by the four trustees.

*A communication given to John Wroe,
Street House, 14th of 4th month, 1827.*

What hast thou seen this morning? Thou says thou hast seen a great multitude of people in a river, all naked; and thou saw that river empty itself into four rivers? And thou saw a fresh river appear, and these people in it, men, women, and children; and thou saw something appear and descend from heaven in the likeness of a ball of fire, and in the ball of fire the likeness of a dove.

Now rise, and declare these things that thou hast seen, for I will now explain the meaning of them. The Lord's word shall be poured down from heaven upon the hearts of the people, and they shall wander to and fro, as a man in the midst of a fire; and they shall seek for a city to dwell in; and they shall gather themselves together to one place, and enter into a river, as thou saw them; and they shall be naked in the water; and they shall be baptized with the life of heaven in the water; and as thou saw fire descend from heaven in a ball, the fire shall overshadow them in the water; then shall my Spirit be seen upon them as a dove: and the life of this world, which is the blood, shall be made flesh in them: and the water thou saw them stand in shall be taken away with the life of this world, and seen no more.

This is the baptism I spoke of to my disciples when I was with them, that I should be straitened till it was accomplished. This I told them that they should be baptized with; them signifying their seed, for I am the tiller of the ground, the root and the branch made of a woman. I bare the sins of all those that lay down the weapons of this world, and become as a child, and cry out to their father, and I then hear and receive them into mine arms, and graft them unto the life of her that was begotten of me, for my father tilled the ground, and he appointed me the root of it, and I have now brought forth a branch from the root, not of the seed of the woman, but of my seed, which is God; and every one that comes unto me I graft into her, that they may be like us when we are revealed.

Taken from the mouth of John Wroe by William Muff, and signed by the four trustees, and circulated to the different bodies of friends in England.

*A communication given to John Wroe,
Wakefield, 21st of 4th month. 1827.*

I yet will take many children by death after they are circumcised, to prove my words, and to shew that it is the mark of my covenant. For as I offered the blood of the woman's seed for a sacrifice, and a ransom for sin, so shall every male offer his in circumcision. How can I be justified if I bring not this before kings and rulers? Will they not say they have not heard of it? Did not the sound of the ark go round the ball? So I tell you that the sound of circumcision shall go round the ball. Will Henry Lees be afraid? Is he gone into prison without others? I tell thee many shall go,* and it shall be brought into both houses of parliament, that I may confound them.

And at the day when I shall gather you, those which have the mark, but not obeyed the command, I will destroy the last remnant of them, of both Hebrew and Gentile; for as he has agreed to be my son, but not obeyed the command, he shall not be a bone in Israel, nor a servant to them.

* The father of a child who was circumcised by John Bishop in 1858, in America, was held to bail in a heavy amount to appear before the magistrates to answer for any harm that might ensue.

Then I will cause the queen to cry out to the rocks, clefts, caves, pits, wells, and all hiding places: Give up thy sons and daughters, which are earth, and let them come forth before the king, and they shall come forth, and fall down before him; and he shall say, "Ye shall live: my brides take them to you for servants." Then they shall bring forth abundance of children in blood, that the streets may be full of boys and girls, for then there shall not be an old man which hath not filled his days.

And after the thousand years I will draw up my brides from the earth unto me; and I will command Satan to come forth with all his prisoners, and I will judge between him and them, and I will ransom the soul of man, and the Spirit from him, and I will give them a new temple to dwell in, their corruptible bodies shall put on incorruption, and I will be glorified in them, and give them the whole ball for their possession, and cast Satan and his hosts from the race of man.

And from the days of Adam, he that dies the death of repentance, there is mine angels, and my sword to protect him; but he that dies the death of the wicked, there is Satan and his agents to protect him in wickedness; for as he delighted himself in wickedness, so shall it be to him till the final resurrection: and he that delighteth himself in righteousness, so shall it be to him till the first resurrection.

I see many of my sons and daughters praying that all evil temptations may be taken away from them. Do they not want to go to battle with me? Do they refuse being my soldiers? I see them throw down the sword: I see them refuse my arms.

If a man be tempted, has he any occasion to go and put it in force; and if one man meet another, and says go and murder such a man, ought he to do it? Or to say, Satan, the Lord rebuke thee?

I now give a command to all that are joined in the covenant that they pray to reign over sin, that they may be made instruments in mine hands of bruising the head of Satan, like unto a plough, which turneth the earth. Then I will cause my Spirit to draw forth the plough, and it shall turn the earth, so

that he shall be subdued from your earthly temples, that they may be made like mine, which possesses both heaven and earth.

I will make the heads of all nations hang down their heads with blackness to the earth. So that thou and my word shall be hated in all nations, for my word by thee shall be heard in every corner round the ball. And when all my number are sealed, then I will bring forth my wonders on all the earth: I will give power to the four trustees, so that they shall take peace from the earth, and the earth shall not give its increase.

When a man is proud, and rich in his own eye, he is on a large mountain; and he says in his heart, Who shall come up to me? But I will yet bring him down, and I will plead with him in a good pasture; it shall yield honey, balm, and all the choice spice. And he that will not come down I will destroy.

Taken from the mouth of John Wroe by William Tillotson, and sent to the different bodies of friends in various parts of England.

*A communication given to John Wroe,
Street House, 29th of 4th month, 1827.*

I now give command to all that are joined in this covenant to loose all your birds, that they may be no longer confined. I prepared an ark for all the birds, both clean and unclean, to preserve them. Are ye protecting the fowls of the air by confining them? Let them go to their places. He that keeps these things confined, which I have created, he also shall be confined by the power of Satan till the battle be fought.

Taken from the mouth of John Wroe by William Muff, and signed by the four trustees, and sent to the different bodies of friends in England.

*A communication given to John Wroe,
Street House, 7th of 5th month, 1827.*

I will remove the enmity between man and wife. When the man was overcome, he cried it was the woman, and since that day has laid the blame on the woman.

Let no man rail on his wife, but if a man will seek me, and serve me, I will give him power to reign over sin, and he shall reign over it as I reign over them; and the evil that is in the wife shall be subject to the husband, and be seen coming out of man.

Let no man rail against Satan, but ask of me for strength to overcome him. Will Israel provoke me all the day by laying the blame on them that I have given to dwell with them?

They provoke me by the deeds of Adam, their forefather; but he that departs not from it shall become like Adam, his forefather, his body shall go to the ground; for he that knows my will, and does it not, I will destroy.

Was not Satan in the heavens with the angels? Did he not rise in rebellion against me? He cried in the heavens that he was the head. But when the angels looked upon me, and rebuked him in my name, then I gave them power, and they overcame him. I drove him out, and took that power to me, yet does he rail, and present himself day by day before me, and accuses my creation.

When I descended and rested on the woman's seed, blood being the life of him, and commanded Satan to come forth, did he not obey? Is he not a being like unto you? Has he not his portion also?

So now I tell thee, man shall seek me as the angels did in heaven, and shall rebuke Satan in my name, and shall reign over him; and as I reign over the angels in heaven, so shall the husband reign over his wife; and as I overcame the works of Satan, so shall they.

Three years shall they be able to do this, in righteousness and truth, before Satan is cast out.

I tell thee now what Satan will say: Have I only woman to possess? Am I driven out from the man? I tell thee, my seed then shall return unto the woman, and bruise Satan's head: for the wife shall honour the husband as the angels honour me in heaven; for I made man for myself, and the woman for the man; and the husband shall honour me, for I am the Father of them both. And if the wife honour the husband, will not the angels honour them? For the redeemed shall be as gods before the aliens.

I will now shew thee temporal things. If an earthly lord sends his steward to view his estate, and the tenants beat that steward with words of aggravation, or strike or wound him, and he return not unto his master, will not that lord send forth other stewards to see what is done unto that steward? And when he finds what is done, will he not remove those tenants, and bring forth others? I tell thee yea.

Then, ye sons of Jacob hear what the unjust lord has done for the sake of his steward.

Then hear, ye sons of Jacob, again: Ye have gone astray, ye have taken strange wives that belong not to you. Then remember what I did to you when you were in strange lands: I commanded you to bring forth all your strange wives and slay them. But I will now do greater things for you; I will not permit you to slay them, but I will give you power to reign over them.

Jacob had twelve sons, and they obeyed not their father's commandment, neither temporal nor spiritual, and I destroyed their bodies. But are Jacob's seed dead? I tell thee the root is not dead, she shall now put forth her branches, and be seen in all the earth. Though they have cut the tree down, and buried it, but the root now appears, with the boll, and the boll with twelve boughs, which shall root forth a hundred and forty-four thousand branches.

When the Spirit rested on me I called it my father, the husbandman, because he was the root, the tiller of the ground, which bare me from the evil, and when they cut me down, by taking the blood from me, which was the life of the flesh, and cast my body to the ground, the root being holy raised me up, and then shewed me alive, and lifted me up into the heavens.

So now I have put forth a branch, which is Shiloh Immanuel, which shall rest on them, and gather them, and cause them to obey all the laws and commands, and then it shall make their heart of blood flesh, and be the life of them.

There will be a hundred and forty-four thousand grafted unto this branch, bear fruit like unto it, reign over death, hell, sin, and the grave; possess the earth, subdue it, reign over every living creature; queen to the bridegroom; will subdue all things

by my power. These will be all in me, and I in them: these shall reign over the angels in heaven at my appointed time; these shall possess all things for my sake.

But these are not they that are like unto Adam, who rail against their wives; these are not they who rail against their husbands. For did I accuse you to my Father? Or did I pray for him to take your souls from the earth? *“I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil”* John 17:15.

Did I accuse you when I was on the cross, when I gave up the first life for the sake of those that Satan had in possession, that I might redeem them at my appointed time? And I shewed the new body, whereby a man should put on immortality: I ate before them (see Acts 10:41), to shew them the new body, that man should not be begotten of earth, but of God; for he that is begotten of God the evil one cannot conquer him, neither can it touch him (1st John 5:18). And does not an earthly father give his son power over his possession? Then he that is begotten of me shall reign as I reign; but ye must first be born of me, which is my Spirit resting on you and bearing you from evil, and afterwards begotten of me, which is my Spirit dwelling within you, making your blood flesh.

Now, John, this is the truth of my Spirit, neither shall Satan tear one of these words in pieces; for it yet shall bring tears unto many, that they may return unto me, that I may heal them.

Some of those that are joined among you are like the world, for when they have gotten rich by the riches of the world, they then know me not; but when I afflict them, and permit Satan to bring death before them, they will give all that I will restore them; for they will not cry unto me till I afflict them; the gains of the world blind their eyes, harden their heart, so they know not me. Let all my flock sample this that I have given thee with the Scriptures and my writings.

Written from the mouth of John Wroe by William Tillotson, and signed by the four trustees, and sent to the various bodies of friends in England at the same time.

*A communication given to John Wroe,
Street House, 9th of 5th month, 1827.*

I tell thee this is a year of years; it is the month of May, wherein men shall flee into all nations for succour; they shall depart by thousands.

Woe, woe unto England! It is a learned land! My church is surrounded with fire on every side; it is in the midst of hell, but I will pluck it out. I will drive out these people for the sake of my flock, into other countries, and the enemy shall spread my gospel, and shall say, "There is a people that have left off preaching the sufferings of Christ, but they are preaching to bring him down to reign with them."

They shall spread the gospel of redemption far and near. Then I will cause my Spirit to stand in the midst of the people, and prophesy, and say, Rebellion shall rise up in every nation, sword, and distress.* Then I will cause them to seek for the land of Joseph, where milk and honey shall flow both temporally and spiritually. Thousands shall die in the way for hunger before they arrive at it. They shall come in ships, with their instruments in their hands, and my name written in their foreheads. These shall all have their beards on, their temples not being marred.

Taken from the mouth of John Wroe by William Tillotson, and signed by the four trustees.

*A communication given to John Wroe,
Street House, 30th of 6th month, 1827.*

Yet ten days, which stand typical of ten years, and I will drive thee from thine house with a strong arm. And there shall be various reports in papers; for Satan's instruments are near unto thine house, which shall cause many opinions after the marriage.

* Has not this been in a great measure fulfilled, particularly in Europe in 1848, and in nearly every nation on the earth since then, even to the present time? And now in Spain in 1900 the people were "hunting the Jesuits", as was prophesied should be the case in a communication dated 30th of 6th month, 1823.

Three years, each year being typical of ten years, shall those that have been sealed before be warned to come unto the marriage; on the fourth the books shall be shut up, and a seal put on them.

Their names shall be entered into a book, who has been warned and who not. For I have warned the world three generations, so will I warn the sealed three days. And he that appears, and can produce his first and his second seal whole, though he has been asleep in my warning, when I go through my camp the fire of my wrath shall not touch him. But if he has been warned three times, and appears not, on the fourth, the four trustees shall not receive him into the fold.

They shall come at the last with their seals in their hands, but the porter at the gate shall stop them. But he that has not received the third warning, shall be received at the camp at the third day,

My flock shall be born free, not under the law, nor a command; they shall neither fear laws nor commands, but me. For I will yet remove all shame from them, and fear of man, and dread of scorpions.

But I now ask Israel who they are? The flock says, "The world, and they that dwell therein, and not those who have joined the covenant." Is the servant become a scorpion to his master? Nay, I tell thee, the masters have become scorpions one to another. Has the son become a scorpion to his father? I tell you, nay; these are bastards and not sons.

Beware, Israel, who are scorpions and who are not; for I tell thee, O Israel! thou hast no occasion to be afraid of any but those who are joined in the covenant with thee - these are the scorpions.

Let the farmers sign to no leases of their farms, let them prepare to leave them.*

And put thou on old rags and shoes, and stand in the Market-place at Bradford, and drop letters, and tell them as it is with

* Fulfilled, as is well known; many of the farms remaining uncultivated on account of the low price of wheat, etc.

thee so shall it be with them. And every market town that thou enters in thy travel thou shalt put on those old rags and old shoes, without hat, with thy buttocks uncovered, and drop letters - as it is with thee so shall it be with them.

And when thou gets out of this land, England, thou shalt declare it openly; for I will make thy mouth like the mouth of a roaring lion in the midst of the streets.

I will confound both houses of parliament; and I will abolish that law, so that there shall be a measure of wheat for a penny, and two measures of barley for a penny. I tell thee that all nations shall be alike in grain.*

Taken from the mouth of John Wroe by William Tillotson, and signed by the four trustees.

*A communication given to John Wroe,
Street House, 2nd of 7th month, 1827.*

As I was walking in the garden, the Spirit of the Lord fell upon me, as a dove upon my shoulder, and a stroke upon my breast, and I heard these words. I gathered many by my prophetess, and I led them in a straight track; and Satan, and all his hosts, with the world, got to know of my track; and if the child had been born in their manner, the whole world would have believed, and said it was theirs, and not mine, and would have crowned my Son Shiloh King of Satan's kingdom.

I took another instrument to try them by, I brought forth my servant, George Turner, whom I had visited before; I brought him forth as a charmer in the midst of Israel, and my voice by him seemed as a song in the ears of the people. I led them in that day in a straight track, and left many things to fulfil; and they made him their king, and bowed their heads to him, and honoured him with a kiss, and worshipped him, and still wanted to possess Satan's kingdom; so I removed him, to see what

* The corn laws were abolished in the 7th month, 1849, nineteen years after this prophecy was given, since which time corn has been much cheaper, owing to its importation from other countries, whilst the railroads and increased competition amongst the ship owners, has nearly, as above prophesied, made all nations alike in grain.

would come out of her; for he shall rebuke Satan in my name, in whom he will, and it shall be done; and the unclean spirit shall then become of their work, for their whole body fell full of darkness, and the snarer shall snare and take them. So I brought forth another instrument for a few moments, and I saw the committee worship him also; but I removed him to see what would become of them, and they fell full of darkness. So I swore in my wrath that I would slay nine parts of the woman's seed, and a tenth part should come forth as a gleaner.

Thou wants to go to another country to perform these things: I tell thee thou shalt perform it at the going down of the sun. And when thou returns it shall not be fulfilled, then they shall pursue thee to take thy life. They shall say, "Is not this the town that he prophesied lies in?" And they shall tread thee under foot, and after that I will fulfil it. Is the world going to make my words into lies? For at the last they shall acknowledge it as written in the Scriptures, that it is a strange work; for they shall grind with their teeth, and howl like oxen; they shall make every town ring by shouting. This shall be done to fulfil my Scriptures.

When the sealing is ready in heaven it shall be performed upon the earth, and on the fourth they shall be redeemed; and Satan hath no part in the redeemed.

Written from the mouth of John Wroe by William Tillotson, and signed by the four trustees, and sent to the different bodies of friends in England at the same time.

*A communication given to John Wroe,
Street House, 11th of 7th month, 1827.*

These are the words in the letter that ye shall drop. This is the prophecy from heaven, that the judgments of God may come upon earth, to try the landlord and the tenant. A man shall travel through towns and cities ragged and tattered; and as ye see him so shall ye see them. For the landlord shall be like Pharaoh, his heart shall be hardened. The tenant shall cry in the streets, begging bread for his family; for instead of a pound

wages there is five shillings; the horrible state, the cry of poor England.

It shall be reported in many towns that thou shalt walk ragged and tattered before I bring thee into them.

Taken from the mouth of John Wroe by William Tillotson, and signed by the four trustees, and sent to the different bodies of friends in different parts of England at the same time.

On the 12th of the 7th month, 1827, at the setting of the sun, John Wroe dropped a number of letters of prophecies in different places, round the two markets in Bradford.

*A communication given to John Wroe,
Bradford, Yorkshire, 13th of 7th month, 1827.*

At the appointed time thou shalt put on the old clothing, and declare my words then in the ears of the Gentiles, that the Hebrews may appear as naked as the Gentiles. For it is circumcision that makes a man an outward Hebrew; and if he is circumcised without, and circumcised within by my Spirit, he is an Israelite; but he that has only my mark, and not my Spirit on him, is only an Hebrew outwardly, and is called Israel, but is not an Israelite.

For as the Hebrews condemned me, so will I condemn them; and as the Gentiles slew me, so will I slay them; and they shall be like Judas, they shall repent, weep, and mourn like one bereaved in his mind: there shall be no weeping nor lamenting like this, neither before nor after. But that soul that never me will I be glorified in; for he that never heard tell of my word, when he has seen my wonders, and then believes, his soul and body shall come out of the clefts of the rocks.

Taken from the mouth of John Wroe by William Tillotson, and signed by the four trustees, and sent to the different bodies of friends in England.

*A communication given to John Wroe,
Street House, 14th of 7th month, 1827.*

At two o'clock this morning, the word of the Lord came unto me, saying, John, what seest thou? I said I see fowls; I never saw anything the colour of them; I can hardly give it a name, I can compare it to nothing but white, and yet I think it is not white. I saw another number, the colour of which I can compare to nothing but scarlet, yet it is different.

I saw a young man come amongst them; I cannot compare him to anything but a man, yet different; I cannot give a description of his raiment, or the crown of his head.

I heard music, but saw no players; I heard singing of different voices; and I never heard anything like this music and singing before. Then the word of the Lord came to me, and said: As thou sees feather fowl and poultry, of various sizes, so shalt thou see as much difference in the people, they shall be all sizes; and as thou heard the music different from all others, so shall it be in the kingdom. This has been transfigured before thee to shew thee the difference.

Many of my flock shall go to prison for my sake; for many shall rebuke the power of Satan, both in parliament and magistrates.*

The young man whom thou sawest shall spring up in the midst of the people, and they shall know nothing of him till they see him, but the world shall see him revealed in the midst of the flames, and they shall mourn and lament.

So ask me no more concerning the Prince, nor the King, neither let my flock tempt me any more, for they are on the earth with you, and yet in heaven; for they shall know no more of them till power be given.

Taken from the mouth of John Wroe by William Tillotson.

* Fulfilled in many cases, especially by officers and members of the Salvation Army.

This evening John Wroe began his journey to Scotland, and dropped twelve letters of prophecies in Leeds. On Sunday, the 15th, he dropped ten letters at Tadcaster; on Monday, the 16th, he dropped nine letters in York. On the 17th he arrived at Whitby, and in the evening of the 18th, I, William Tillotson, who was with him, spoke at the Cross, to a large congregation; afterwards John Wroe spoke to a number of persons who followed him to his lodgings, most of whom, in about two years after, joined our society.

(Signed) William Tillotson.

*A communication given to John Wroe,
Whitby, Yorkshire, 18th of 7th month, 1827.*

I will mar the Gentile land, for thou shalt plough their ground, so that they shall not be able to sow their own seed; and when the Gentile priests have sown their seed, thou shalt go and plough the ground again: thousands shall rise up against thee and say, "This is he that destroyeth our fruit."

I will now set both Hebrew and Gentile against thee; and the sound of thy name shall be hated in every nation, for my people's sake; for all people shall abhor thee but what are of my fold.

Taken from the mouth of John Wroe by William Tillotson.

On Thursday, the 19th, we arrived at Sunderland, and on Friday evening, the 20th, I spoke to a large congregation on the moor.

*A communication given to John Wroe,
Sunderland, 21st of 7th month, 1827.*

The following vision was shewn to me in the night, and when I came to myself I heard the clock strike four. I had many books thrown open, and shewed to me, like large sheets of paper; and there appeared a young man beside me, clothed in a long raiment, with a sword in his hand; and he said unto me, "Go thou unto the Methodist priests, and their hearers, and tell

them that the Lord will let them look into his fold, and view his work, and give them three years to consider of it; and if they refuse, in the fourth year the Lord will destroy them. Tell them they have had two thousand years without the law, as the Hebrews had two thousand years with the law; and tell them that the Lord is now gathering the law and the gospel into one fold, to make them one sheep, one bride in his hand.”

This young man went with me unto the priests, and to their hearers, and he stood by me with his sword till I uttered these words in their ears. But they refused, but I saw a part of the hearers receive, and I saw war in their churches, and I came to myself.*

In a communication given to John Wroe, dated Ashton, 5th of 12th month, 1824. It is said the priests shall have a visitation, and they shall say they are visited by the Holy Ghost. They shall prophesy, and they shall roar like lions in the streets. ^Σ

Taken from the mouth of John Wroe by William Tillotson.

At five o'clock this morning the words of the Lord came unto me, saying, John, what has thou seen, and what has thou heard?

* See how these words have been fulfilled at various times since they were given, in the wars which have been in different Christian churches; witness the war which took place amongst the Old Connexion of Methodists, at Leeds. Also the war that took place in the society of the Presbyterians in London, about the people who professed to be visited by the Spirit of God to speak in an unknown tongue, which caused them to divide; likewise the various bitter dissensions in the Established Church concerning Puseyite ceremonies, etc.

^Σ We have received a letter from Edinburgh, dated the 20th of 6th month, 1824, in which are the following words. “The communication given to John Wroe, dated 5th of 12th month, 1824, has had its accomplishment in this place to a considerable extent. There is a Mr. Tait, a minister of the Established Church of Scotland, who was turned out of the church on account of being thus visited, the Spirit manifesting itself in his congregation, on various individuals, until they roar like lions in the streets. There is likewise another gentleman that is visited, who was an elder in the church, and preaches daily in the streets, with others. There is likewise in Greenock a company of these prophets; and in Dumfries the Spirit has appeared.” See also the many parties who now claim entire sanctification, and yet continue to die.

And I said I have seen a young man who gave me orders to go unto the priests, but they refused thy word, but a part of their hearers received it.

He answered: Then as thou saw the hearers receive it, go thou forth amongst them, and be not afraid of them; and tell them there is an open vision from heaven that declares the mysteries of heaven.

Twice have I been amongst my people. The first time I appeared among them I appeared without blood, though no man saw my face but in vision. *“And the angel of the Lord appeared unto him in a flume of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush was not consumed”* Exodus 3:2-5. *“And it came to pass on the third day in the morning, that there were thunders and lightnings, and a thick cloud upon the Mount, and the voice of a trumpet exceeding loud, so that all the people that were in the camp trembled. And Moses brought the people out of the camp to meet with God. And Mount Sinai was altogether on a smoke, and the whole Mount quaked greatly. And the voice of the trumpet sounded long, and waxed louder and louder. And the Lord came down upon Mount Sinai, on the top of the Mount”* Exodus 19:16-20. *“And when the people saw it, they removed and stood afar off. And they said unto Moses, Speak thou with us, and we will hear: but let not God speak with us lest we die”* Exodus 20:18, 19.

The second time: Then I overshadowed the woman, and caused her seed to become blood and flesh, and at the age of thirty years I rested on it, that each ten years should stand typical of one generation, that at the expiration of three generations I would turn my hand a second time, and cause my Spirit to rest upon those who enquired to be made true Israelites, that they might be free from guile, by my Spirit bearing them from the evil, that they may do the work that I did, when I abode on the woman's nature.

They saw me, but they believed me not before I had risen, and it was then as the waters of Noah unto them, it was too late, so their bodies have all died down unto this day.

So when I come again, he that knew my word, and did it not, they shall bring him before me, and I will slay him with the wrath of my mouth, for then vengeance shall be mine, and I will repay.

So now declare these words in the ears of the world, that they shall not see my face, nor know of me, till they see me come in my glory, then they shall be afraid, as they were in the days of Moses. And those that knew not my decree shall flee into the rocks and the holes of the earth, and they shall be sheltered from the fire, that my work may be seen.

Sunderland, the 22nd instant, I again preached on the Moor, three times, to large congregations; and John Wroe also spoke to them, and said there would be a church found in this place, which was speedily fulfilled, for about two months after, a preacher named Joseph Vernon, who came out of Cheshire, went there, and was soon joined by a considerable number.

(Signed) William Tillotson

*A communication given to John Wroe,
Sunderland, 23rd of 7th month, 1827.*

When man fell by disobedience, I swear in my wrath that that body, which had become as the animals' body, should not enter into my rest; I fixed a flaming sword to keep the way of the tree of life till the appointed time, lest they should eat before the appointed time. But I made three days, which are three generations, two thousand years in each generation; and I set three open doors before the first Adam's seed, one in each generation, that one should enter in to shew them the way of the tree of life; one door for Moses, one for Elias, and one for Jesus, the woman's seed.

The first door was before the flood (Genesis 4:7) - And God said unto Cain, "*If thou dost well shalt thou not be accepted? And if thou dost not well sin lieth at the door*". Genesis 4:26: "*Then began men to call on the name of the Lord*". And they offered sacrifices: and Enoch entered in, and put on immortality, and then the door was shut till that dispensation

was up; but he that repented, and shewed obedience by sacrifices, his soul was preserved under the altar till the first resurrection, that then he might receive a body as the angels.

The second door was what was given unto Moses; and Elijah entered in, and put on immortality, and then the door was shut; but that he that repented, and shewed obedience by sacrifices, his soul should be preserved under the altar till the first resurrection, that he then might receive a body as the angels.

The third door, the gospel, and the woman's seed, Jesus, entered in, and put on immortality, and then the door was shut; but he that repented, and shewed his obedience by baptism of water, and eating bread and drinking wine, in remembrance of him that shed the blood of the woman's seed, for the remission of the sins of all men, though his body died his soul should be preserved under the altar till the first resurrection, and then he should receive a body as the angels.

"Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost" Matthew 28:19. And whosoever observes and obeys this, the door shall be thrown open to him, and he shall put on immortality.

The 23rd and 29th of the 7th month we visited South and North Shields, Newcastle, and Blyth, and preached in the open air to large congregations.

On Monday morning the 30th, we embarked on board the steam packet for Berwick-upon-Tweed; before we embarked John Wroe told me we should have a very rough voyage, which he had seen in vision, which came to pass accordingly, for the wind being very tempestuous, the sea was very rough. We arrived the same day, and on the day following, Tuesday the 31st, we applied to the mayor, who was in the Town Hall with several others, to give us permission to preach in the street. The mayor asked John many questions, and John told him that he had seen large sheets let down from heaven with parts of Scripture wrote on them, which he read, and was commanded to go forth and preach them.

The mayor requested us first to try if the Methodists would lend us their chapel; John told him he knew they would not; the mayor said, "But I think it is your duty to try them". John said, "It is our duty to try them, and we will try them, but they will not lend us it."

Accordingly we went to them, and found it as John has said, and we applied to the mayor again, and he told us he had no objections to our preaching in the street, if the Vicar had not, to whom he requested us to apply, which we did, and he said he should not hinder us, so we preached on the Town Hall steps to a large congregation.

From thence we went to Dunbar, and preached in the Town Hall by permission of the Provost. On the 3rd instant we arrived at Edinburgh. As soon as we arrived John said that place was as Sodom, and he would rather not stop in it, but go to Leith. I wished to preach in Edinburgh, so we went to the council chambers to ask permission of the Lord Provost to preach in the street, but did not find him. John said he would not go again, but I might if I wished, which I did, but was refused permission to preach, but we afterwards got a room in which we preached three times on Sunday the 5th.

On the 6th we went to Leith, and in the evening preached on the sand, and also the two following evenings. In the second evening John said to the congregation, "If you are desirous that we should stop and preach again, hold up your hands", which the greater part of them did.

On the third evening John said to the congregation, "God will send a messenger to this place, and the ministers will rise up and petition the magistrates to drive him out, then ye will take a place for him, and there will be a church found in this place.* I would not have stopped here to speak again but for what God hath shewn me."

* This was fulfilled in the 12th month, 1827, and the 1st month, 1828. Archibald McPhail went there to preach, in the 9th month, 1827, and the following is an extract of a letter from him, dated 17th of 1st month, 1828. "The priests are against me on both sides of the water. I have been told privately that they are for putting me out of Leith if they can."

Also the people took a place to meet in, and a society was established.

(Signed) William Tillotson.

A communication given to John Wroe, Leith, near Edinburgh, Scotland, 8th of 8th month, 1827.

The words of the Lord came unto me, saying, I created the heavens and the earth in six days. And there was an angel in heaven who presented himself before me, whose delight was to make war; and when he was condemned in heaven to go to the earth, he said, "I will be king of the earth". I placed man the head of my creation, and gave him all things which I had created; I gave him every herb yielding seed for meat; I granted him (whose delight was to make war) to be king of the earth for six thousand years, if he prevailed. And those whom I had made of earth, he should have power to return their bodies to the earth; but those who were earth made heavenly, the blood of their hearts being made flesh, which should cause them to have a new heart, should overcome him, which is promised in Ezekiel 36:26, "*A new heart also will I give you, and a new spirit will I put within you, and I will take away the stony heart out of your flesh, and I will give you a heart of flesh.*"

But if Satan prevailed not, he for whom I had created the earth should receive it. I saw Adam was alone, and I took a rib out of that which was earthly, and made him a helpmate; she being earthly, Satan tempted her with the desire to be wise, and prevailed over the man and the woman.

I then went unto Adam, and asked him what he had done; he said, "The woman whom thou gavest to be with me, she gave to me, and I did eat".

I then went unto the woman, and asked her what she had done; she said, "The serpent beguiled me, and I did eat".

Tell the heathen they are worse than their forefathers, for they saw they were wrong, and tried to return back to their former state, but it was like water spilt on the ground. And I said I will now see the works of man, that my soul may be

satisfied, and I will try him and prove him, and I will rest on the seed of the woman, and become like unto them, and shew them my ways, and lead them in the truth of my holiness; and when Satan has destroyed that which is earthly, which is the life of the world, I will take of the tree of life, and shew it in the sight of all the heathen.

I returned unto Adam and said, O Adam, hear thy sentence; because thou hast hearkened unto thy wife, cursed is the ground for thy sake; thorns, briers, weeds, and insects shall it bring forth, to destroy the works of thine hands; for it is cursed for the sake of thy soul, that it may be preserved.

O woman, hear thy sentence! If thou had hearkened unto my commands till the time that I had finished my work, Satan had had no part in thee: but because thou hast hearkened unto the serpent, and hast let Satan sow his poisonous seed within thy womb. In sorrow shalt thou and thy seed bring forth children till ye have delivered up your seed; for thou art the field, and thy seed are the trees of the field. But because thou hast laid the charge against Satan, this do I promise thee, I will rest on thy seed, and shew all thy children their ways, and teach them my laws, statutes, and judgments, that they shall observe and do.

And after that shall Satan rise up and bruise the heel of thy seed, seeing thou wast taken out of man, which is dust; and I will dwell within thy seed, and make it, my temple, and be the life of it.

And I will yet also return to thee again, and put my seed within thee a second time, and it shall dwell in thy seed, and I will make a new creature in thee, and take it out at thy side; as I took thee out of man, and we will receive it unto us till thou hast given up the rest of thy seed, which are earthly. This did I promise thee at the first, and it was recorded in your Scriptures; but, when I baptized the world with water, I also vanished it from your presence, that I might see what would become of man, but I have now revealed it.

I then turned unto Satan and said: What is this that thou hast done? Because thou hast done this thing I will put enmity between thee and the woman, whom thou hast deceived; thou

shalt bruise the heel of the woman's seed, yet will I put a double enmity between thee and her seed whom I will dwell in. Though thou art more subtle than any beast of the field, and hast power to take all the beasts of the field to work in, yet I will overcome thee by the seed of the woman; for all that have part in thee shall return to the dust, but those that have part in me shall live.

And the instrument that thou hast wrought in, the serpent, I will also shew a temporal resemblance of enmity between them also, for it shall always pursue the woman and her seed, and the name of that bite is death. But as man has power to slay that animal, so shall he that looks unto me have power to overcome thee also, Satan.

Then cursed art thou, O serpent, who went with Satan's words: *"Upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life"* Genesis 3:14.

I then turned unto the tree of life, and said: We will now preserve the tree of life till this woman and her branches have given up the seed of the womb, of that which she fell in: so I fixed a flaming sword round the tree of life, which turned every way, to preserve it till the sixth day.

I gave them three generations, that Satan might try them, to prove their works, and in each generation I have healed one; the fourth generation I reserve for myself, wherein I will prepare a new Eve, which are the bones of the whole house of Israel, which shall ever remain before me.

The life of the first, second, and third worlds is blood, the life of the fourth world is immortality; and I took it with me from the earth, that those that believed in me their lives might be hid with me, that when I return with the tree of life I might give them life.

So though this is the sentence of man, that in the day that he ate his body should die, but yet, if he was able to take of the tree of life, and eat, his body should live to eternity. And I have shewed the tree of life, and those that kept my laws and gospel I have preserved their bodies, that they have not seen corruption. Then at the last day Satan shall be judged; I will then sit as

judge, by the earthly made heavenly, which terrestrial and celestial, whom I have for myself to dwell in; and I will bring forth a jury, which are the angels that kept their first state, and when it is proved by two witnesses, which are those whose bodies are redeemed, and the aliens who have kept all the laws and commands of the redeemed during the seventh thousand years while Satan was bound - it being proved by these two witnesses that the redeemed kept my laws while Satan reigned, and the aliens kept them while he was bound, the angels which kept their first state, shall give a verdict against him; and I will then take his name out of the book of life, and death and him shall be cast. Then the gates of hell shall be unlocked, and death and hell shall deliver up the dead which are in them, which are those whom Satan has robbed of their souls as well as their bodies, and the secret which hath long been hid shall be proclaimed; for did not I permit the blood of the woman's seed, which I rested on, to be shed for man and woman, seeing that Satan had blinded them? Then forgive those that despitefully use you, and inquire of me, and I will forgive you.

Let not Satan blind your eyes, lest you inquire for his kingdom with my kingdom, which is with a view of the riches and honours of your present world: ye must either love the one or despise the other, for he that asketh with a view of these things asketh amiss, and my Spirit shall not draw him; and no man can come unto me unless my Spirit draw him (John 6:44). For my Spirit is as the magnet, and those who inquire for the preserving of their souls, it shall overshadow them, and draw them from the evil, lest the second death should have power over their souls in hell till the final resurrection, which is the seventh thousand years. But those that seek for the life of the body, my Spirit shall sit on them, and it shall prophesy, and shew things in heaven, and things on earth - hidden mysteries before they come to pass. For the life that man shall ask for is more than meat, and that body which he shall seek to be redeemed from death shall be more to him than raiment, for they are the words that I declared unto you, when I rested on the life of the woman's seed (Luke 12:23). And within the sixth thousand it shall renew his body; it shall take away the stony heart, and make his heart of blood a heart of flesh, and in mine

image shall he be created afresh. And as the woman is not the man, but is of the man, so shall Israel not be God, but they shall be of God, for the life of me shall they possess, which is eternal.

I now declare unto the house of Israel that I will work a work which shall be marvellous in the ears of the world, and they shall condemn it, but thou shalt not be defiled; neither shall my sons or daughters be defiled with the old Eve, but they shall be partakers of the life of the new one; these are virgins, espoused to me, waiting for the bridegroom; these are not in the night, but have their lamps full of oil.

Wait, O virgin of the house of Israel! and see the work of the Lord thy God; and be aware that ye say not I delay, lest I delay with you, and ye never inherit my kingdom.

I sent thee out a fishing with thy net; I sent thee out a reaping with thy sickle; I turned thee back to measure with thy line, for thou hast gathered good and bad; I saw the weevils eating the wheat; I have given thee seven sieves to sieve it with; and I will cause the south wind to blow through it, that it may be refined by my Spirit.

Taken from the mouth of John Wroe by William Tillotson, and sent to the different bodies of friends in England at the same time, who are witnesses of it.

*A communication given to John Wroe,
Leith, near Edinburgh, 9th of 8th month, 1827.*

A swift work shall be done in the last watch of the sixth day; and as it is said in the Scriptures, I will cause my servant whom I will put my Spirit on to drop his words here a little and there a little; they shall be like unto a shower of rain; though they have been hid in the meal, or in the earth, they now shall make their appearance, and they shall cause the whole lump of Israel to be leavened, which is a hundred and forty-four thousand, whose bodies shall be redeemed from death by being regenerated.

“With stammering lips and another tongue will I speak to the whole house of Israel” Isaiah 38:11, and I will let the house of Ephraim and the house of Manasseh know that I am the Lord that speaks unto my servant.

And I will shake the old world like a drunkard, and it shall reel to and fro, between the priest and the hearer.

The Established Church shall be against the dissenting church, and the dissenting church against the Established Church, till they throw the Bible in one another's faces;* because they ask amiss, and want to inherit the kingdom of this world with my kingdom.

And thou shalt be unto both houses of Israel as though thou was locked up in a prison, and brought out at certain times for them. And I will bind thee with iron bands to both houses, and the Egyptians shall carry thee where thou would not go; and there I will open thy mouth, and plead with all people, to the heathens.

Thou shalt be a stumbling-block and a laughing-stock to both circumcised and uncircumcised. And the towns shall yet tremble which thou shalt go into, at the words which I will give thee; and man shall bow to thee, but thou shalt rebuke him.

I have sworn unto both houses of Israel, and will not repent; that I will fulfil the last jot of the Scriptures within forty years from the time that I began to set my hand a second time among them to establish my law (Isaiah 11:11). And I will send thunder, fire, and smoke of fire, in the thick and the dark cloudy night, and vapours of fire shall be seen. And many families shall go to bed at night, but when the sun rises in the morning, behold blood! their bodies are laid in ashes.^Σ

Whole cities shall be burnt up like unto Sodom and Gomorrah before that day; and within thirty years of the date of

* This is partly fulfilled by the disputes in various places about Church Rates. In a dispute at St. George's in the East, London, this prophecy was literally fulfilled.

^Σ This has already been fulfilled in various instances. In the latter end of 1833, or the beginning of 1834, was a dreadful earthquake in South America, by which the city of Pasto, and a number of other places, were ruined; the city of Popayon was also utterly destroyed. Also in 1834 Santa Martha was destroyed by an earthquake.

this, cities shall be swallowed up in earthquakes, and thou shalt not be far from it.*

Taken from the mouth of John Wroe by William Tillotson.

WILLIAM TILLOTSON'S JOURNAL CONTINUED

On the 10th instant we arrived at Aberdeen, and on the 11th we applied to the Provost, at the Town Hall, for leave to preach in the open air, in the city, or some piece of ground belonging to it. As we were going, John told me that they would grant us our request. When we got into the Town Hall John stated the object of our application. After some questions and answers, one of the magistrates said, "Why do you not take them abominable beards off?" John answered, "We think the time is now come for the law to be fulfilled; for the same God who gave the gospel gave the law also." The magistrate answered, "Your beards will not do here, it is not the fashion. Take them to the barber and get them shaven."

John answered, "We do not wear them for the honour of man, and we shall not take them off for the honour of man."

The magistrate then rose and left the room, and another of them told us to come again at half-past one o'clock, which we did, and got our request granted, as John had told me.

On Sunday the 12th instant, we preached three times on the race ground. In the forenoon John was very ill, and could not go out, so I went alone. In the afternoon John went also, and had a large congregation. We stood by a dry wall, six or eight feet high, belonging to a garden, and a number of boys got upon it; the owner of the garden, or some one came to drive them off it, upon which about two or three yards in length, to about a yard or more in depth, of that part of it fell; but though the wall fell without any apparent warning, yet we did not hear of any one having the slightest bodily injury.

* On the night of the 16th of 4th month, 1854, the city of San Salvador, Central America, was made a heap of ruins by an earthquake; and John Wroe, on his passage from Australia to England, about two months after, passed within about one hundred miles of it.

In the evening the number of people who attended to hear us being so great, we determined to divide, which we did, and took our stations in different parts of the ground; and both of us had congregations so large, that I judge it would be impossible for them to hear to the outside. John, as I was afterwards informed, was opposed in speaking by the Roman Catholic priest.

On Monday the 13th, we left Aberdeen for Inverness; but on arriving at Huntley a number of men, apparently the heads of the town, solicited us to stop and preach there in the evening, which we did, and they gave notice of it to the town, previously to which we had a good deal of conversation with them, particularly with one, who I was told was a banker. On the following morning we proceeded to Inverness, where we arrived late in the evening.

(Signed) William Tillotson.

A Communication given to John Wroe, Huntley, in the County of Aberdeen, Scotland, 14th of 8th month, 1827.

Call out to both Louses of Israel, that the four beasts may be seen; for I will have a building built with twelve foundations, and a gate for every foundation: the length, the breadth, and the height, are all equal (to the word). And I will have a watchman at every three gates.

Hear, O house of Israel! Ye were all in the womb of the first Eve, Genesis 25:23, "*And the Lord said unto her, Two nations are in thy womb, and two manner of people shall be separated from thy bowels; and the one people shall be stronger than the other people; and the elder shall serve the younger.*" And did not I suffer the woman's seed to have his heel bruised for the transgression of all men that would hearken unto me? And I have come, the first in the last Eve, before ye shall enter in, that I may bruise Satan's head.

I am he who was on earth, and am now in heaven, pleading the cause of man, with the saints at my right hand.

Taken from the mouth of John Wroe by William. Tillotson.

*A communication given to John Wroe,
Inverness, Scotland, 15th of 8th month, 1827.*

I will yet build a city without walls, and I will plant it with the seed of man, and it shall be inhabited with my Spirit, and with all clean cattle, and clean birds, and they shall all sing my songs, for the groves and the woods shall ring at the rising of the sun, and at the setting of the same, but the sun of the Spirit shall never set.

I took the woman's nature and rested on it, and shewed them my ways, but they abhorred me, and my soul loathed them, Zechariah 11:9, "*Then said I, I will not feed you: that that dieth let it die; and that that is to be cut off let it be cut off.*"

On Saturday, the 18th, we arrived at Glasgow, and on Sunday morning, the 19th, John Wroe was very unwell, and had the following communication given.

*A communication given to John Wroe,
Glasgow, Scotland, 19th of 8th month, 1827.*

The words of the Lord came unto me this morning, saying, If thou be in a town where they have the staff of bands, and a synagogue, thou shalt keep my sabbath there, with him that is with thee; for I will there cause thee to rise up like a lion in the midst of them, and thou shalt testify of their ways; for when thou art weakest thou shalt be strongest; for thou shalt yet be borne in my children's arms, and carried into their synagogues.*

Taken from the mouth of John Wroe by William Tillotson.

These words, "I will cause thee to rise up like a lion in the midst of them, (in their synagogue,) and testify of their ways", were in part fulfilled on Saturday, the 21st of 6th month, 1828, at Swansea, where he and William Matthews, of Bristol, attended

* Some years after the date of this prophecy John Wroe was so weak that he had to be carried by two members into the place of meeting, at Glasgow, as testified to by Matthew Fisher, formerly of that place.

the synagogue, and he rose up in the midst of them and spoke, with a loud voice, as a lion roareth.

Continuation of William Tillotson's Journal.

Glasgow, Sunday, the 19th of 8th month, 1827 - John Wroe continued poorly, so I left him at our lodgings, and went on the green and preached according to notice; in the afternoon John preached to a large congregation, after which I also preached, and spoke concerning the beginning of his (John Wroe's) visitation, of his being struck blind and dumb; the commands he had to go into distant nations. I related also some of his prophecies, and their fulfilments, particularly the prophecies given from the type of his going into the fields for fourteen days in 1824. Also his poor state of health frequently appearing like one dying.

While I was speaking, a person came to me and told me that my friend was dying at his lodgings. I concluded and followed him.

I was told, that while I was speaking he walked out of the congregation, and began to be very poorly, and the mistress of the house in which we lodged was there, and noticed him, and she went and took hold of his arm to lead him away, but he soon dropped down; then a man took hold of him on the other side, and they got him to our lodgings, the sign of the *Leopard*, in Gallow-gate, which is about half a mile from Nelson's monument, the place where we preached, and they put him to bed; he appeared quite insensible, and they got a doctor to him; and when the doctor had seen him, he went away to fetch something to give him; but before I got to him, or the doctor returned, he was come to himself again, and the above was told to me. And he said he was seized with a lightness in his head while on the green, and knew nothing after till he found himself in bed.

When the doctor returned he desired him to take what he had brought for him, but he would not; he soon much better, and sat up in the bed, and he and the doctor had a deal of conversation,

and both the doctor and all about him were astonished to see him recover so quickly.

(Signed) William Tillotson.

*A communication given to John Wroe,
Glasgow, 19th of 8th month, 1827.*

Now this thing do I require of thee, John: that thou be not afraid of man, nor the teaching of man, nor their wisdom, nor their books, nor their learning, for the words that I give thee shall cut them. And my children shall see many wear their beards that are not along with you,* but I will bring them into the narrow borders of Zion, and there will I plead with them

Satan will raise up an instrument that will seek thee by day and by night, at Ashton, that he may be a prophet and they shall see it. ^Σ

He that trusts in my word shall be led without the sight of thee. For I will cause my people to do my work; and I will uncover their deeds and they shall loathe them. And many false prophets shall be brought before thee, and they shall be confounded with my word. For mine hand shall be upon thee, that my work may be ended. For I will now see the travail of their souls, and be satisfied in the works of man; for I will carry thee into many nations like a weaver's shuttle, so that it shall cause many to dispute whether thou hast been there or not, thy stoppage being so short.

And Archibald McPhail and Joseph Vernon, they shall go forth as though they were conquering. But I will shew thee things to come concerning them which shall not be read in their hearing till they have fulfilled it. For I tell thee McPhail will become a great man in the eyes of his hearers, and pride will abound much in him, and he will declare how many people he

* Clearly fulfilled, the full beard being now often worn.

^Σ This appears to be fulfilled in George Armitage, a young man at Ashton, who was joined with the people' surnamed Israelites; he set up for a prophet for about two months, in the end of the year 1830, and predicted several things to take place at the beginning of the year 1831, which came contrary to what he predicted.

has gathered by his learning, and the other will continually have the desire for his wife to be with him.

I will yet bring many learned men forward, but the unlearned shall be instruments of gathering more wheat into my granary than the learned: but the learned will appear with many sheaves, yet full of tares. And those that have been instrumental in gathering, the next yearly meeting shall come with their sheaves to the sanctuary; my word, which I have foreshewed thee, will then be fulfilled.

Taken from the mouth of John Wroe by William Tillotson.

On Sunday evening, the 26th instant, John Wroe called a meeting of our friends in the sanctuary at Ashton; Archibald McPhail and Joseph Vernon were present, and John Wroe said, in reference to McPhail, "There is one here who will sit as a little king." And he said to Joseph Vernon, "Thou walks on slippery ground."

The fulfilment of the foregoing prophecies, as pointed out by the standard committee at Ashton-under-Lyne.

Archibald McPhail set off to Edinburgh, and Joseph Vernon to Shields, in the 9th month, 1827, to preach the everlasting gospel, and according to the foregoing prophecy they went forth as conquerors, in confounding by arguments those who rose up against the word which they preached, and in a few months were the instruments, in the hands of God, of establishing bodies of believers in those places, where the visitation of the Lord had scarce been heard of before. In the spring of 1828 Joseph Vernon began to manifest strong desires for his wife to be with him, which appears from his letters to us.

And the following communication was given to John Wroe in answer to him, dated Park Bridge, near Ashton, 29th of 4th month, 1828.

"Let Joseph Vernon's thoughts depart from him concerning his wife, for I see the roaring of his heart, and the craving of his mind; for I tell thee her faith is not on me, but on her husband.

Now if Joseph Vernon will depart from these thoughts, and fight valiantly for my word, his increase shall be great; this will I do for the sake of the whole house of Israel, for I will make my word a swift messenger against the workers of evil.”

Taken from the mouth of John Wroe by Edward Lees.

Before we sent the above to Joseph Vernon we received another letter from him, dated Sunderland, 30th of 4th month, 1828, with the following words: “If you would send her (my wife) to me, I should be much more comfortable: I should be glad to see her here as soon as possible.”

Soon after the above we received a letter from the society at Sunderland, requesting that he, Joseph Vernon, might be allowed to dispense with coming to the yearly meeting, his labour being so much required at that place; and they added, “We think it will greatly add to his comfort if you will send his wife, as he seems very desirous to see her.”

We delivered their petition to John Wroe, which he laid before the Lord, and was answered as follows, dated Park Bridge, near Ashton, 23rd of 5th month, 1828.

“I will answer the Sunderland petition. But why will they doubt in their minds concerning their shepherd? Have not I yet others? But for all this Satan is trying to pluck him out of my hand, by his wife being an instrument in his hands; for she is like the lion roaring in the woods, for she is trying to devour my words, and swallow up my people; but if he will seek me, and try to overcome it, I will be with him.”

Taken from the mouth of John Wroe by William Lees.

We did not send them the above communication immediately, and we shortly received another letter from him (Joseph Vernon) dated Sunderland, 6th of 6th month, and another dated the 16th, written in the most pressing manner for us to send his wife. We then sent him the two communications before inserted, dated 29th of 4th month, and 23rd of 5th month, in answer to which we received another letter from him, dated 23rd

of 6th month, wherein he expressed his desires for his wife to be sent to him stronger than in his former letters if possible.

Before the yearly meeting, which was this year the 28th of June, a communication was given to John Wroe, that none were required to come to Ashton this year, and were therefore left to act as they felt disposed, in consequence of which McPhail and Vernon did not come, yet the fulfilment of the words of the Lord then appeared as respects Vernon, and was read at the meeting.

Seeing he would not be pacified, we sent to him to come to Ashton, and a person to fill his place as a preacher till he should return; and we sent also the prophecy given to John Wroe concerning him, which he had fulfilled, that it might be read to them after his departure. But suspicion fell upon the society that it was our intention not to let him return to them, and prevailed on him not to come, and again sent to us requesting us to send his wife, and the person we sent to fill his place returned; however, on sending for him again he came, and returned with his wife.

According to human judgment, the word respecting the desire for his wife seemed much better to apply to McPhail than Vernon, but the event has proved the contrary.

At the time Joseph Vernon left Ashton for Shields, Sunderland, etc., his wife professed herself a believer, but shortly became a great opposer, which made us unwilling to send her amongst a new body of friends, in the state of mind and conduct she was then in.

She, as well as the rest of the preacher's wives, with their children, was always paid her weekly allowance out of the treasury of the society, as agreed upon by the elders when her husband, Joseph Vernon, left her.

McPhail also became a great man in the eyes of the world, according to the words of the Lord, as appears from the letters which we received from him from time to time.

In the 8th month Archibald McPhail came to Ashton, and when he returned we sent William Muff, of Bradford, back with him, to assist him.

On the 16th of 10th month, 1828, a communication was given to John Wroe, in which were the following words: “And for William Muff and Archibald McPhail, let them establish preachers, and retire from the flock unto other places; let the four trustees send them the copies of the letters of the other preachers, that they may know how one another labours.”

William Matthews had been preaching in Wales, and travelled from South to North, but did not get any person to join him, not stopping a sufficient time at any place, but had received money by collections to the amount of £4 9s. 9d. above his expenses: the letter containing the above account we sent to Muff and McPhail amongst the other letters. McPhail had, since he went to Scotland, been instrumental in gathering and establishing a body, having stopped more in one neighbourhood, and up to the 12th month eighteen were added to the number since he and Muff left Ashton.

When they received the before-mentioned letters and read the account of Matthews having collected £4 9s. 9d. above his expenses; they appeared to think we had sent them the copies of the letters to let them see how much more money Matthews had gathered than they had, as will be seen from the following extract of a letter which we received from McPhail, dated 3rd of 12th month, 1828: “Dear Friends, I wish humbly to ask you one question, and that is this, whether we are sent forth to be instruments in the hands of God in gathering souls and bodies to the treasury of God’s love, that both may be preserved at the day of his coming from the destruction that shall take place upon the world, etc., or to gather money, and boast we have so much in hand at such and such times, while at the same time living upon other people’s property, and put all in our pockets that we can get, etc.? And, dear friends, it is very easy to boast we have so much in hand when there is very little going out. We reckon, or think it far better to have been instruments in the hands of God of adding eighteen souls to the church since we left Ashton the last time, than £4 9s 9d. in hand.”

This is the fulfilment of the prophecy concerning Joseph Vernon and Archibald McPhail.

Signed by Samuel Swire, John Stanley, Henry Lees, and Edward Lees, of Ashton-under-Lyne, Lancashire.

*A communication given to John Wroe,
Stockport, 17th of 9th month, 1827.*

On Sunday thou shalt preach to the world the preaching that I order thee; thou shalt read the words that I give thee in their hearing. Thou shalt take thy Bible and open it, and say "Cursed is the ground, O soul, for thy sake!" O woman, enmity is put between thy seed and the seed of evil, and it shall never cease till it has destroyed it.

Thou shalt shut the Bible, and open it again, and read them my words concerning the leaven which was hid in three measures of meal, till the whole was leavened (Matthew 13:33).

The leaven which was hid in the first measure was Enoch, with my word; they hearkened not unto it, neither did it touch them, so it was hid from their understanding, and I drew it up. *"And Enoch walked with God, and he was not; for God took him"* Genesis 5:24. And I then destroyed them. *"And every living substance was destroyed, which was upon the face of the ground, both man, and cattle, and the fowls of the air: and Noah only remained alive, and they that were with him in the ark"* Genesis 7:23.

I then let down my leaven unto them again, that it might touch them, that they might be leavened. I gave them the law, but they kept it not, neither hearkened unto my commands; and as a witness of my leaven I called Elijah to turn the hearts of the fathers to the children, lest I should destroy the earth. *"And it came to pass at the time of the offering of the evening sacrifice, that Elijah the prophet came near, and said, Lord God of Abraham, Isaac, and of Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word. Hear me, O Lord, hear me, that this people may know that thou art the Lord God, and that thou hast turned their hearts back again. Then the fire of the Lord fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the*

trench. And when all the people saw it they fell on their faces: and they said, The Lord, he is the God; the Lord, he is the God” 1st Kings 18: 36, 39.

I shewed them the leaven, but they hearkened not unto it, neither received thereof, so it was hid from their understanding, and I drew it up; and it was made known to them before he was taken up. *“The sons of the prophets said unto Elisha, Knowest thou that the Lord will take away thy master from thy head to day? And he said, Yea, I know it, hold ye your peace”* 2nd Kings 2: 3, 5.

“And it came to pass, as they still went on, and talked, that there appeared a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven” 2nd Kings 2:11.

I then let down the leaven again, by causing it to overshadow the seed of the woman, that it might bruise the serpent’s head. *“And the angel said unto her, Thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus”* Luke 1:30, 31. *“The Holy Ghost shall come upon thee, and the power of the highest shall overshadow thee; therefore also that holy tiling, which shall be born of thee, shall be called the Son of God”* Luke 1:35. And Luke 20:14, they said, *“This is the heir: come, let us kill him, that the inheritance may be ours.”* *“If we let him thus alone, all men will believe on him: and the Romans shall come, and take away both our place and nation”* John 11:48.

And they destroyed it by bruising the heel; but I then took it again to myself, which is the third measure, and it was still hid, and I returned it into the same measure, that some of the meal might be leavened by it; and I gave them my Spirit by measure, that they might seek for the preserving of their souls till the fullness of times.

Thou shalt shut the book again in the sight of the people: thou shalt say the three measures of meal are three generations: the three days spoken of by the Lord (Luke 13:21) are three generations. The three days spoken of by the Prophet (Hosea 6:2) are three generations. And these are the three times spoken

of by Daniel 12:7: the first time, before the flood of Noah; the second time, from the flood to the time that the Spirit overshadowed the woman to bring forth her seed, which became a temple, and the Spirit abode on it, and afterwards dwelt in it; the third time, the time since the Spirit overshadowed the woman, which we are yet in.

Taken from the mouth of John Wroe by William Tillotson.

*A communication given to John Wroe,
Street House, 2nd of 11th month. 1827.*

I will divide the earth into twelve parts, and I will cause the sea to go back, and the dry land appear. I will have twelve rivers across the planet, which shall divide it into twelve kingdoms: these rivers shall cross the lake, and proceed from the lake. And it shall be that no man can tell summer from winter; there shall be no tossing winds, nor chilling frosts, nor rains, but all things shall be pleasant.

There shall be carriages without horses, and waggons without horses. But those whom I appoint as officers in my kingdom shall have horses and carriages, men-servants and women-servants, to shew what has been done in Satan's kingdom. But for ingenuity, it has not come to its strength, nor never shall until it be given to my chosen, and they shall shew it to their servants, and they shall be able to do it.

Then I see some of my children doubting in their minds concerning this, saying are they like a stone, or iron, or lead?

Prophecy, son of man, and say does stone, iron, or lead live? Are they like man, or is my Spirit within them? I tell thee they grow: they have their manner, which is yet hid from man. Then man says, will there be any virtue if there be no blood? How can they generate? But I say there shall be virtue in them, and they shall generate, for as I overshadowed the woman's seed, so will I overshadow all her branches.

The time is come now that there shall be strange accidents in the land, for I will now destroy the earth with fire, water, and earthquakes.*

And I will shew to this land that it is the land of Joseph, both temporal and spiritual, though they are yet against thee and my word. For there are three kingdoms that there shall be a total famine in, Σ and all other kingdoms shall feel. And by these plagues which I will do in their lands, they shall inquire after my word by thee.

Taken from the mouth of John Wroe by William Tillotson, and signed by the four trustees, and sent to the different bodies of friends in England.

* How many cities, towns, and villages have been wholly or partially destroyed by the above-mentioned causes since the date of this prophecy? These awful events appear to have commenced about the year 1833; for particulars of the same we refer the reader to the following list, in which are given the name of the place at which the occurrence took place, and the date of the newspapers in which it was recorded. Fires; at Tula, in Russia, 10th of 8th month, 1834; at Zell, on the Moselle, 3rd of 9th month, 1848; at Brooklyn, America, 10th month, 1848; at Constantinople, 5th of 11th month, 1848; at Toronto, Canada, 6th of 5th month, 1849; at Lidkoping, 10th of 6th month, 1849; at Plattsburgh, Vermont, U. S. America, 29th of 9th month, 1849; at San Francisco, 10th of 3rd month, 1850; at Rangoon, 9th of 3rd month, 1851. These were all very destructive fires.

Earthquakes, at St. Domingo, in 1842; in New Zealand, 25th of 3rd month, 1849; at Valparaiso, 22nd of 6th month, 1851; at Manilla, 28th of 12th month, 1853; another in Mexico the same date; in Japan, 29th of 9th month, 1855; a very destructive one in Naples, 27th of 12th month, 1857, by which several thousand lives were lost; and besides these, many others have taken place, whilst scarcely a week passes without some great and dreadful accident by fire, shipwreck, or on the railroads, etc., taking place, so that without fear of contradiction we may assert that the above prophecy is being most amply fulfilled.

Σ There was a total famine in France caused by the war with Germany. There was also a total famine in Ireland in 1846. Also a great famine in India in this year. Other nations, particularly Great Britain, had to partially provide food on these occasions, and thus the famine as above prophesied.

*A communication given to John Wroe,
Park Bridge, 13th of 11th month, 1827.*

The words of the Lord came unto me, saying, Prophecy concerning all sects and parties that believe there is a God: these are all counted wheat. But those which believe not, see thou prophesy not concerning them.

Thou shalt say, O shepherds of both Hebrews and Gentiles! Think ye it a small thing to tell your labourers to gather wheat into the Lord's granary? Does a woman take wheat ground, and put leaven in, for the sacrament, to bring to remembrance the Lord's blood, which was shed for many? Ye bring the wheat, ye grind it with the bran, and all manner of weeds in, and ye give it to the people to eat in remembrance of me, and ye say it is leavened with my Spirit.

Written from the mouth of John Wroe by William Lees, and sent to the different bodies of friends in England.

*A communication given to John Wroe,
Park Bridge, 8th of 12th month, 1827.*

Wait thou here till I appoint, for the enemy shall try to overcome thee; for there is a trial before thee and one behind thee; but prepare for thy journey, for I will be with thee for Israel's sake. I am the Lord that has given thee this.

Taken from the mouth of John Wroe by William Lees, and fulfilled by the following circumstances.

On the 18th of 12th month, 1827, John Wroe's servant girl charged her master with having ravished Martha Whitley, the apprentice girl, about twelve years old, and gotten her with child. John Wroe set off to Little Horton, his wife set off after him. Soon after they got to Little Horton, Reuben Fearnley, the man-servant, arrived, and said they were going to search the apprentice girl.

John Wroe sent for John Brunton, constable, of Bradford, to come to him at Little Horton, from whom is the following account.

On the 18th of 12th month, 1827, John Wroe sent for me by Richard Wroe, to come up to Little Horton; when I got there John Wroe had set off for Ashton, with Joseph Wroe. William Muff told me I must go to Street House immediately, for three men had entered the house to search the apprentice girl, to see whether she was with child or not, as she had been to the overseers, and had told them that she was with child by her master.

I went, and there were George Field, a surgeon, Samuel Firth, the overseer of Tong, and Joseph Dennison, the constable. The doctor was washing his hands, for they were covered with blood.

(They had had the girl in a dark room, and George Field had had his hand in her womb, which caused them to be bloody, and the servant-woman before-mentioned held the candle.)

I asked them by what authority they had entered that house? The doctor said he was come by the authority of the overseer and constable; I then asked the overseer and constable by what authority they had entered: the doctor said he would guarantee them; I asked him where his authority was to guarantee them, to which he gave no answer.

I then told him I was certain that they had no authority, and if they did not take themselves away I would let them know by what authority I was acting.

The doctor said, "Be cool, and I will tell you the whole affair if you will go with us to the public house." I said no, I will not.

They then went away, and I sent for Dr. Lister, of Bradford, to examine her; and in going from Street House to the public house, the *Hand and Shuttle*, they met John Wroe's wife, and George Field told her he had been searching the girl, and she was very bad in the bad disorder.

John Wroe's wife said, "Thank God, my husband is clear."

I turned to the servant-woman, and said, "You are the mother of this mischief"; upon which she began to cry, and said she had nothing to do with it.

George Field came again, and told us they were going to take the girl to a magistrate to swear a rape upon John Wroe, but I would not let her go with them till Dr. Lister had examined her, unless they would pay Dr. Lister for coming. The overseer and constable said they would not, and they again left the house.

Afterwards Dr. Lister came and examined her, and he declared she was not with child, neither had she the venereal disease.

I then sent her by Reuben Fearnley to the overseer and constable, whom he found at the *Punch Bowl* public house, near Tong, and he left her with them; and they went to Mr. Hird, a magistrate, and asked him to grant them a warrant for the apprehension of John Wroe for a rape: he said he would not, but would grant them a summons for the parties to appear the next day.

The next day, the 20th, Mary Wroe and myself attended at the New Inn, in Bradford, on behalf of John Wroe; and George Field, Samuel Firth, and Joseph Dennison, and the girl appeared, and the house was crowded.

Mr. Hird, the magistrate, asked if the girl's examination had been taken down; they said it had. He then examined her, which having done he said it could not be called a rape. She swore she was sixteen weeks gone with child. John Wroe not appearing, a warrant was granted for his apprehension, between (?) and the next magistrate's meeting, which would be that day fortnight.

*A communication given to John Wroe,
Park Bridge, 20th of 12th month, 1827.*

Concerning the apprentice girl, I tell thee to tell all Israel thou art free of that thing, of whoredom; it shall never come upon thee. But for all this it shall go into the newspapers: whoredom, drunkenness, and all the abominations that the world is possessed on: this is the battle. The battle is not between Satan and my children, but between Satan and thee; for he enters into the hearts of his instruments, and says thou art the man that does all the wickedness, and they are free.

Now my word shall find out Satan's plans, for I will overthrow him, and set thee free. The servant which Mary Wroe has hired is the tool for all the towns-people, and for magistrates: they shall try to swear ravishment against thee, and to obtain a warrant for a rape, and not be able. But this they will do, they will get her to swear that she is with child by thee, and thy wife's servant shall come a witness against thee, but when I bid thee depart, depart; for they shall drive thee out with a strong hand, and I will bring thee in with a stronger; for I will confound them, and make them ashamed, for they say they will throw down my building, and cast my work asunder.

Taken from the mouth of John Wroe by William Lees, and signed by the four trustees.

*A communication given to John Wroe,
Park Bridge, 22nd of 12th month, 1827.*

Many false witnesses shall come against thee, hired ones, and shall be proved hired. And thou shalt be searched by two doctors concerning this matter which is laid against thee: thou shalt go unto Bradford at this time, and thou shalt enter into John Brunton's house, there thou shalt be examined.*

The case of the apprentice girl continued, by John Brunton.

On the 27th instant we attended the magistrate's meeting again on behalf of John Wroe, the constable not having apprehended him, but he was ready to appear if the magistrates required him.

George Field, Samuel Firth, and Joseph Dennison, attended with the girl. The magistrates got Dr. Illingworth to sit with

* According to this command, John Wroe went to the house of John Brunton, at Bradford, and on the 26th instant was examined by two doctors, who made the following report: "This is to certify, that we have examined Mr. John Wroe, and have no hesitation in declaring him free from the venereal disease, as well as from any marks which might indicate his having had it."

(Signed) William McTurk, MD, Thomas Lister, Surgeon.

them, to examine the girl again; the answers which she gave on a certain point they said were impossible to be true.

The magistrates deemed John Wroe to pay three shillings and sixpence per week for her maintenance, till it were ascertained whether she was with child or not. They proposed to me to advance five pounds to cover the expenses of what had occurred; I said I would not pay one halfpenny for the expenses, but would advance five pounds for the maintenance of the girl, to be paid into the hands of the overseers, if they would give me a note from their hands that it should be returned if the girl did not prove with child; to this proposal they consented, and the next day it was executed. And the magistrates put her in care of a woman of the name of Greenhalgh, that no deceit might be practised, lest the accusers should say she had miscarried when she had not; and a doctor attended her, at times, till the time came that she should have been delivered.

A few days after this, the woman-servant before mentioned told a person that she herself was with child, by a man at her own place, where she came from, which was Barwick, about six miles from Leeds. Mary Wroe sent for the overseer, and told him what she had said, upon which he warned her immediately to quit the township, which she did the next day. It however turned out that she was not with child, but was only a plan to get away from the place, for fear of being called up to give evidence. Before she went I asked her if she would speak the truth if she was called forward to bear testimony of what she knew, which she promised she would.

About five weeks after this we summoned the overseer and constable before the magistrate, to shew cause why the girl still continued an apprentice to John Wroe, and the magistrate ordered she should be no longer his apprentice, so her name was crossed out of the books, and the money was returned by the following overseer.

The woman Greenhalgh, with whom the girl resided, attended, and related to the magistrates what she said the girl had told her during the time she had been with her, after which the magistrates said it was a made up piece.

Communication, 22nd of 12th month, 1827, continued.

I said how hard is it for a rich man to enter my kingdom, for your present world is Satan's. Ask all Israel if more have not died for the honour of Satan's world than for the honour of my world? Small is the number that has died for my world, and small is the number that I will fight the battle with. The world says, what a mighty cutting of beards there is! What a mighty shaving there is! What glorious news this is! He that led the people astray is found out; there will be no law to murder him.*

But tell all Israel, he that cuts his beard for this shall never wear it again in my name, it shall sift him out of my house. Say unto the four trustees, How hard shall ye enter the kingdom.

Written from the mouth of John Wroe by William Lees, and signed by the four trustees.

*A communication given to John Wroe,
Park Bridge, 24th of 12th month, 1827.*

John, go, and pursue on thy journey; though they shall rise against thee, yet will I be with thee. Go thou unto Bradford, and there abide until I order thee to depart, for I will shew thee the way that thou shalt go. For I tell thee thy wife and my children they will condemn thee, and rise up against thee in rebellion; for the sun shall not shine upon them for a time; I will overshadow them with a cloud, that they neither see nor

* This did not take place at that time, only one man cut his beard; but it took place three years after, which was at the end of the year 1830. In consequence of the reports raised against John Wroe by the three female servants, as well as others, a very considerable part of the society gave up their faith in the visitation, and cut off their beards, which caused a great talk in the world, and it was said John Wroe was now found out: and it has been said the magistrates of Ashton-under-Lyne gave the populace leave to do unto John Wroe as they thought proper, when they could meet with him, but not to meddle with any others of the society.

Three of the four trustees, Samuel Swire, Henry Lees, and Edward Lees, were also overcome, and carried away with the reports then in circulation against John Wroe, and the opinions thereon formed, so that they concluded they could not any longer rely on his visitation as a standard of truth; and also in about six months, the commands which were for them being too strong for them, by touching their property, they cut off their beards.

understand for a time. And these words that I have given thee shall not be sent out of thirty weeks from the date of this; and then it shall be seen who is on my side and who is not. For I will take thee in the midst of dangers and I will cause the waves to encompass thee on every side, for thy name shall be in many mouths. And who is as deaf as my committee, and as blind as my elders.

Some likeness of the fulfilment of these words appeared about three years after their date, which was the end of the year 1830; the thirty weeks, which mean thirty months, they expired at midsummer, 1830.

Shortly after that period, namely, the 9th month, 1830, John Wroe was ordered to go into the South and West of England. After his departure, his female servants made accusations against him to the elders, of wicked conduct and words, upon which the elders rose up against him, and summoned him back to Ashton. He received their summons at Bristol, upon which he returned immediately, but went to Bradford, and stopped in the neighbourhood till the time that he was ordered to depart, to go to Ashton to be tried, which was the 24th of 10th month. Then the separation took place in the society, and it was seen who was on the Lord's side by continuing to support his work by John Wroe, and who was not, by forsaking his work: the events took place shortly after the expiration of thirty months from the date of the foregoing prophecy.

FOR THE PUBLIC

1828

*A communication given to John Wroe, Park Bridge,
14th of 1st month, 1828.*

O Edinburgh, I know thy pride! Thou art he that will kick against me; thou wilt call all thy learned men to thee: thou wilt try to stop my messengers on every side; but I will send my law out of Zion, and it shall declare my words to the ends of the earth. I will cause my messengers to travel round my ball with my fiery law, which shall consume both root and branch of wickedness.

O London! What shall I say unto thee? Have I none in thee? Art thou as Sodom to me? Many prophets dwell in thee, but I tell thee they are as the prophets of Baal unto me: they prophesy when they've not heard of me; they declare my word with deceit: they hatch mischief like eggs, and he that eateth of their eggs shall die. But as I live, saith the Lord, I will destroy all her prophets; and I will rend the veil from the rest of the flock, and my tithe I will have.

I now declare unto the whole house of Israel that the government of England, Scotland, and Ireland, will hearken to these false prophets, and they will want to bring forward my writings; but, as I live, I will con-found them, saith the Lord God. For the learned shall now write one to another, and they shall meditate one to another; but I will make them reel to and fro like drunkards; for they will try to bring my kingdom in another manner, contrary to my commands.*

* The fulfilment of this appears to be commencing by certain professors at Oxford publishing that it is not necessary to believe in all the miracles, etc., of Scripture, thus trying to bring in the kingdom by taking from Scripture. And also by some who say that the Sovereign of England is the heir of David, and is to reign in Palestine by the force of arms.

And happy is he or she that obeyeth these commands, for every waiting soul will I satisfy, and every watching eye will I provide for.

Taken from the mouth of John Wroe by William Tillotson.

*A communication given to John Wroe, Park Bridge
17th of 1st month, 1828.*

Unto him who knocks I will open, and give him bread which shall not perish, and water, which is life eternal. *“And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst”* John 6:35.

“In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink” John 7:37.

“He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water” John 7:38.

The bread will be the flesh of his body, and the water life eternal: these are the two things that I gave my body and my blood for. *“Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day”* John 6:54.

“For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him” John 6:55,56.

For the day is now come that my people shall no more live by the produce of the land alone, but by my word, for I will no more give it; for he that labours for it shall eat it, for I will shew to the whole world the measure of iniquity is up, and Zion shall be delivered.

But tell the whole house of Israel, though the gates of the city are open, and though the city shall be inhabited as towns without walls, yet it shall not be inhabited by those who have broken my law with their eyes open, for there are five things which I have told thee of, that those that do them shall not

inherit with my people. The sorcerer, the whoremonger, the murderer, the idolater, and whosoever loveth and maketh a lie (Revelation 22:15).

I will make the law as fire, and I will engrave it upon their hearts. How oft did I tell you when I was with you to keep your garments unspotted, lest I should come in an hour when ye were not aware: he or she who is unclean when I come I will not know them. For many shall there be that shall say, Lord, open to me: but this is my covenant to the whole house of Israel; I will know no one but he who keeps his garment unspotted, for those are they that shall walk in my house, and have a possession in my temple.

Taken from the mouth of John Wroe by Samuel Lees, and signed by the four trustees.

*A communication given to John Wroe, Park Bridge,
2nd of 2nd month, 1828.*

Write thou the vision which I shewed thee this morning, and make it known to the people; for all earthly commands will I have obeyed before I give the spiritual life. And write the chapter down which I transfigured before thee, and the verse. *“The servant abideth not in the house for ever: but the Son abideth ever”* John 8:35.

I have given a command that ye shall cleanse your houses which ye dwell in; and if ye cleanse not your houses in temporal by not obeying my commands, how can ye receive the spiritual? For ye are servants of sin, and sin reigneth over you. But he who is willing to be led by the Son, which shall gather him into my granary, shall abide in my house for ever, that house which I have given him to dwell in, not made with hands: and this is the house which I will sanctify with the life of myself, which is not only earthly, but is also heavenly; he is both terrestrial, which is earthly, and celestial, which is heavenly, which is the perfect image of me, and is immortal. But if a man's body see corruption, though he die the death of the righteous he is not immortal, nor terrestrial, but is only celestial, which is

heavenly, as the angels. But all those who are both earthly and heavenly, all that see them shall acknowledge them that they are as gods; Obadiah 21, “*And saviours shall come upon Mount Zion to judge the Mount of Esau, and the kingdom shall be the Lord’s.*” And the Mount of Esau, which still lives by the life of the blood, shall be their subjects. For I will be in three tabernacles not made with hands, the man and the woman being made complete in me. And it shall be written in a book and preserved, and not burned nor destroyed, that the sons may see what the fathers have suffered by the enemy of the first Adam.

Taken from the mouth of John Wroe by William Tillotson.

*A communication given to John Wroe, Sheffield,
4th of 2nd month, 1828.*

I will provoke the whole world by what I will do unto that house where thou dwells; it shall be a sting to all that hear tell of it; and to all that are joined in my covenant, who are neither hot nor cold: it shall drive hundreds out of my flock: carriages shall stop at that place, and shall hiss at it, and shake their heads: many shall look at it till they fall backward into the ditch; not that it shall be a house different to any other house. And my people shall say, Ah! ah! to see the abominations and falsehoods that there shall be in the papers concerning this house and thee.*

For many false witnesses shall be brought against thee, for thou shalt be tried for life and death, for all things that Israel has been guilty of from their mother’s womb shall be laid against thee, and I will cause thee to bear it: whoredom, drunkenness, lying, murder, ravishment, witchcraft. This has been done ever since the days of Adam.

* See how this has been fulfilled in the abominations which were in the newspapers concerning John Wroe, and the house where he dwelt, in March, 1831, and by the several articles published against him in the “Leeds Times”, June 20th and August 8th, 1857. Also in the “Daily Telegraph” of August 26th, 1896, and in many other newspapers at different times.

So he that is my disciple shall mourn, weep, and lament, and cry out against these abominations, and shall say, Ah! ah! to see the great hatred of the adversary.

And for John Brunton, though he stands valiant, yet will he kick against thee; for I tell thee when he was before the magistrates jealousy encompassed him on every side.*

Taken from the mouth of John Wroe by Thomas Mills.

*A communication given to John Wroe, Street House,
16th of 2nd month, 1828.*

I gathered one tribe by my prophetess, and they all absconded, not one of them stopped. Was not this as the crucifixion to me, because I made the first the last, and the last the first? If I had come in this manner at the first, the Jews had not stumbled; and if I had wrought the works which I now work in the Hebrews' days, they would not have crucified the woman's seed. So as it was with the Hebrews so shall it be with the Gentiles; and I will hedge up the ways of the Gentiles, and the ways of their shepherds. Though it seems foolish to my children now, yet shall it shine bright. The magistrates shall desire to have thee before them; my Spirit shall be put on thee, and declare things which they understand not, for thou shalt receive it the first as long as thou art on the earth.

Taken from the mouth of John Wroe by William Tillotson, and signed by the four trustees, and sent to the different bodies of friends in England.

*A communication given to John Wroe, Street House,
24th of 2nd month, 1828.*

Now all my children shall be taught of me, and no more of their neighbours; for the teaching of man I will make as swine's flesh, or as he that slew a man; for I will make it become a stink

* This concerning John Brunton is fulfilled, as he turned opposer to John Wroe, with others, in the year 1830, and since then has even joined with the world in mocking him.

in their nostrils: neither shall the shepherds of either Hebrew or Gentile be able to contend with the least of my flock.

The world contends with thee concerning the famine. I tell thee I will cause dearth in many nations, and I will fulfil my word which I have spoken by thee, my servant. And the cattle shall be upon their knees, roaring out, with their heads upwards, as thou sawest them. But they shall say, Happy, O England! Who is like unto thee! They shall say England is the land of Joseph, for there is corn, wine, honey, and milk, without money and without price. I will yet give thee many sealed letters.*

* The above words are fulfilled in a remarkable manner, as appears from the following words, copied from the newspapers.

Bavaria, August 13 - The countries of Eastern Europe, Russia, Poland, Hungary, Prussia, Silesia, Bohemia, Moravia, and even Austria, have suffered from extraordinary drought since the commencement of the spring. All the month of May was without rain. The Thermometer (Reaumur) frequently marked 45 deg. of heat. Slight stormy showers fell in the month of June, but the heat continued unabated, with the exception of two or three nights of frost, which occasioned great damage in the low grounds. The husband-men, who expected rain as usual in the summer solstice, saw their hopes frustrated.

July was a disastrous month, rivers, brooks, and springs were dried up; the leaves of the trees became yellow; corn was greatly damaged, and the meadows still more so. The grain was obliged to be carried a great distance to be ground, in consequence of the mills having been stopped for want of water. To heighten the calamity the crops of potatoes also failed. One of the chief results of this state of things is, that the agriculturist is obliged to get rid of a great part of his cattle at any price. In Prussia the best cows sell for 5 or 6 dollars, a good horse for 10 or 15. The governments are put to extraordinary expenses for their cavalry; hay and straw are beyond all price - *Allgemeine Zeitung*.

Famine in the East Indies, February 22nd, 1834 - For some time past the price and scarcity of grain have put it far beyond the reach of the poorer classes. Mothers have been seen to devour their own dead children, and thousands of children have been sold by their parents, and when they cannot find purchasers, the parents collect a few sticks from the jungle, and lighting a fire, burn their children to death.

Distress in Cashmere - Owing to the continuance of famine, it is calculated that upwards of 25,000 individuals have perished. The whole of this subandry(?) appears to be completely depopulated. Parents have sold their offspring to procure a day's subsistence, and in some instances have devoured them. A woman complained to the city Cutwal that she had agreed with another woman, that, in order to save themselves from starvation, that they should feed upon each other's child by turns; she had already sacrificed

The more the nations shall strive for peace the further they shall be from it.* And I will turn war against thee, my servant; and they shall drive thee out of this land by things which thou knowest not of; and the magistrates shall seem to plead for thee, yet their hearts shall be against thee, and the shepherds of both houses will pity my flock, but I will confound them by the words which I will put within thy mouth.

The seventh day is the sabbath for the law, the first day for the gospel, which is the hour after the sun has set on Friday night, and the first hour after the sun has risen on Sunday morning, that I may be glorified in them both, that they may become one. These are the hours which I told you of in my gospel: *"...tarry ye here, and watch with me. And he went a little farther, and fell on his face, and prayed...And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What, could ye not watch with me one hour...He went away again the second time, and prayed...And he came and found them asleep again: for their eyes were heavy. And he left them, and went away again, and prayed the third time...Then cometh he to his disciples, and saith unto them, Sleep on now, and take your rest..."* Matthew 26:38-45. For the sabbath-breaker is still asleep.

And he that keeps the hour on the seventh day, and not on the first, is like the former Hebrew, his body must die: and he that keeps the hour on the first day, and not on the seventh, is like the Gentile, his body must see corruption.

This is the day that I will finish mine house. On the fifth day I came and shewed the builders the corner-stone of mine house, and the foundation, that he that built on it should be able to stand that which he was made on.

her child, on which they had both feasted; and in confirmation of her tale, produced the remains of her infant, and added, that the other had refused to comply with the agreement, and withheld her child.

* We may here notice as a fulfillment of this prophecy, that, shortly after a great meeting amongst the European nations for the promotion of peace, war broke out between England and the Boers of the Transvaal, and also a great war with China.

The fire, the water, the wind, and the earth; though these four elements should rise up against him, yet should it not be able to cast him asunder. But until the sixth day these four elements have destroyed one another; the fire has destroyed the life of man, parted the life from the body; so have the wind, and the water, and the earth: these four matters agree not in one yet, but every one of these require a regular portion, neither can one do without the other, yet they are at war.

Then will man say that Adam was finished at the first? Or the woman finished at the first? If a man makes an article of any kind, he maketh it in the shape for the purpose he wants it for, but when he has made it in the likeness he leaves it, and returns again to finish it, but while he has been absent from it another has lighted on it, and used it, and marred it, so when the owner is returned he sees it is good for nothing but the dunghill.

So I tell thee so it is with man. I formed man in mine own image, in my likeness, a little lower than the angels; and I placed him in the garden, and when I returned Satan had marred him and made him not fit for my word to abide in. So then I pronounced my law against him, but that was the first covenant that I made with man. In the day he eat of that I commanded him not to eat, his body should die, it being a thousand years.

So now I have explained to my children my first covenant which I made with man, that the seed of man should remain upon the earth for six days, and he that ate of that tree should never die: to prove my words true I divided the six days into three generations. The first generation, two thousand years, and I took Enoch, though he was born under the fall; born in sin, shapen in iniquity, born of a vessel of dishonour, and he put forth his hand, and took of the tree of life to live eternally.

The second generation, still vessels of dishonour; Elijah, born under a vessel of dishonour, born in sin, shapen in iniquity, put forth his hand and took of the tree of life to live eternally.

The third generation, still vessels of dishonour; John the Divine, born under a vessel of dishonour, born in sin, shapen in

iniquity, put forth his hand and took of the tree of life to live eternally.*

Now these are the three measures of meal, and the three generations, and the three days which I said I would work in. And now behold the fourth generation, for it is I: I brought forth the seed of the woman, in the likeness of man; and man said it was to dishonour, and they bruised his heel; but I will shew to the whole world I am a vessel of honour, and not of dishonour; for I said I would work six days, which are six thousand years, and on the seventh I would rest.

I will finish the temple of man, and the life of me shall dwell in it, and will make the house of Israel higher than the angels, for she shall judge them, and they shall minister unto me; for I made them for my honour and glory. Who is the shepherd of my flock that tells the people that I have finished man, and made him good and perfect? But on the sixth day I will pronounce her good, and very good, which is within the six thousand years. For when the sun riseth upon the earth the day taketh place for man; so when the five thousand years are accomplished, and the sixth begun, on that day there is the first, the second, and the third watch; so the world shall not know in what watch I will come in this thousand years, but my children shall know the hour. Though this is a parable to them; for within the third watch will I come, and give life to Israel.

Let man divide the last thousand years of the six into parts, as a day is divided into hours and watches; there are twenty-four hours in a day and night, three watches, eight hours in each watch; so the thousand years divided into three equal parts, have three hundred and thirty-three years and four months in each watch; and let them see what part I began to visit the woman in, and in what part I took the life of the last Eve from her side; and if they will find out that I will then expound more to them. For by little and little I will shew them the minute that I will make my appearance unto them; for he that believeth it shall not take as a thief in the night. And he that abideth in the

* This still remains a mystery.

law and the gospel, the same is in the vine, and shall not walk in the night, neither shall the sun withdraw its shining from him.

To shew man the mystery I rested on the seed of the woman, it not being begotten of man, that I might clear her of that which man charged me with, and I condemned sin in the flesh, and signed the writing of the covenant which I had made with man, with the blood of her seed, and I then took her seed for a temple, and dwelt in it, and left them, and ascended into the heavens to my throne, till the time that I should set my hand a second time to redeem the man, which is wrote in Isaiah 11:11, that their mortal bodies should put on immortality, that they might be perfect in mine image, and then I would relieve the life of the nations that should escape for a thousand years. So as the first Adam has dishonoured me, I will make the last Adam a quickening Spirit, to quicken the vessels which I have prepared for honour to dwell in.

So this is the Comforter that I told you of, which should come in my name, and bring all things to your remembrance which I had told you; and he shall shew you things to come; and this is the sixth day; and I will now rest and be glorified in the work of mine own hands.

And I will now set three classes of people before thee; the murderers and the workers of evil, who have died in their sins, and not renewed their souls unto me, and are shut up in prison, and hid from me; but I went down to preach to them, and tell the things that I had for them, these shall not rise at the first resurrection, nor till the sabbath for aliens be over.

Now I will shew thee three sets of people, that shall stand before me when the life of me is revealed on the earth to Israel, at the first resurrection.

The first number shall take hold of the law and the gospel, which shall become life in them. The number of them I have given thee, one hundred and forty-four thousand. The world call these vessels of dishonour, but I will make them vessels of honour; they have sought me for soul and body, and their buildings to be finished: this I will perform in the sight of all the world; and, behold, it is but the sixth day. They shall learn the

song that I have kept hid from others, they shall both marry and be given in marriage; they shall bring forth my likeness, and generate, but not in blood - their buildings shall be finished.

Let all preachers hear these words that I have given, that they say no more man was made perfect at first. Can that which is perfect be marred? Can it be destroyed? I rested on the woman's seed under the fall, that the heel of her seed might be bruised for man. Did not I say unto them in John 2:19, "*Destroy this temple, and in three days I will raise it up?*"

These are the days of man, yet I had six thousand years to perform it in, which I had made unto myself; and when they had bruised the heel of the woman's seed, he told them it was finished; and he gave them his life, that they longed for, and I then took that body for a temple for myself. I said unto them in John 16:7, "*If I go not away the Comforter will not come unto you, but if I depart I will send him unto you.*" Part of John 16:13, 14: "*He will guide you into all truth; for he shall not speak of himself, but whatsoever he shall hear, that shall he speak: and he will shew you things to come...for he shall receive of mine, and shall shew it unto you.*" So now I send him, that he may abide on all that will receive him.

The second number have renewed their souls, that they should put on incorruptible bodies; these shall have bodies as the angels. They shall ascend and descend as thou hast seen them; they shall minister unto me during the whole day of my rest, and to my bride.

So now I will shew thee the third set of people that shall stand before me at that day, and all others I will destroy by the brightness of my coming. There shall be a number of people in the earth which have not known the depths of Satan, "*...as they speak; I will put on you no other burden: but that which ye have already, hold fast, till I come*" Revelation 2:24,25.

And these shall come out and cry to be called after the virgin of Israel, that their lives may be reprieved, and they shall crave to be servants, and it shall be granted them; and they shall live with the life of the blood one day, which is a thousand years, and obey all the laws and commands.

These are the fig tree spoken of in Luke 13:7, "*These three years I come seeking fruit on this fig tree, and find none, cut it down; why cumbereth it the ground?*"

"And the dresser answering, said unto him, Lord, let it alone this year also, till I shall dig about it, and dung it. And if it bear fruit, well: and if not, then after that thou shall cut it down"
Luke 13:8,9.

These three years are the three generations, during which man in blood has borne no immortal fruit; and the dresser petitioning his master to let it alone the fourth year also, is the half-time, which Daniel speaks of in Daniel 12:7, which is the seventh thousand years which John speaks of in Revelation 20:2.

Then Satan shall be loosed out of his prison, and shall try to reign over those who live by the life of the blood, which is the old world, that time which he was cut short of the six thousand, and he shall gather them to battle, and he shall encompass the city of the saints. Can he touch that which is immortal? I say he must serve it. I will then destroy the last enemy, and I will cause him that has the power of death to deliver up the dead; and I will then judge between them and him, and then make a final end of him: he shall no more reign over that which I have made; for I will ransom it out of his hands, and remove his power.

So now I have shewed to my children vessels of honour, and vessels of dishonour, during the day of rest: and I will shew to man that I labour with the vessels of dishonour as well as the vessels of honour. Does not a man take his best clothing to pretend to worship before me? And the six days that he labours the clothing of dishonour?

So I say three days, which are three dispensations, have I chosen me to labour; and, behold, the fourth, which shall be a day of rest to all flesh; one day for every generation, which is two thousand years, which makes six thousand years that I will labour, and the seventh I will rest.

Taken from the mouth of John Wroe by William Tillotson, and sent to the different bodies of friends in England at the same time.

A communication given to John Wroe, 27th of 3rd month, 1828.

The words of the Lord came unto me this morning and yesterday morning, saying, John, hear! that thou mayest understand the words that I now give thee, that man may come to perfection. I spoke, and the earth was formed in its place, and I brought forth the things by my word which are placed on it.

I brought forth man on the sixth day, in his likeness, and I gave him the spirit of man, that within the sixth thousand years he might become my son. I gave a command to him, that he should obey it: Satan I had formed to be the end of death, though he was the author of it; and I said unto man, he might eat of all the trees of the garden, but of the tree in the midst of the garden, which should give its fruit every month, for the fruit of it was evil, and they should not be partakers of it, nor touch it, but that it should return from whence it came, for in the same day they ate of it, or touched it, their bodies should die, which was within the thousand years.

The garden that Adam dwelt in before he fell was the life of him, and in the womb of the woman were the trees whereof he was to eat; but the tree which was in the midst of the garden, whereof he was not to eat, was the tree that cast its fruit monthly, which the fruit of it was the blood.

Now I told the man and the woman that the tree was both good and evil; for if he eat of it in its clean state it was knowledge to him, and they should bring forth their likeness without death, till the six thousand years should be up, and then I would finish the building which they dwelt in; but if they ate of it when it was unclean, it was evil, and their bodies should die; and he should not come to his fullness of three generations, and that I would hide myself from him, and put a veil between him and me; and blood should be his life, and the fruit which

proceeded from the tree, by their eating, should go to corruption, and should be kept from me, until my appointed time, that it might put on incorruption at the resurrection.

Now the Prince of this world had also a charge, that if man should break my commands he should be king over them, but over him that brake it not he should not be king. So I left man by my invisible Spirit, and Satan went forth by the serpent, to try to persuade him to eat of that of which I had commanded him not to eat, and said, Yea, doth God say that if ye eat of this tree, or touch it, ye will die? Ye shall not surely die; for God knoweth that in the day ye eat thereof your eyes shall be opened, and ye shall be as gods knowing good and evil.

Now the man and the woman had a desire, by the influence of Satan, to be wise before the time of the six days, which are as years, so they touched the unclean tree, and ate thereof, and brought forth their own likeness, which were diseased, and murderers; they saw them and their posterity, that the tree was both good and evil. And the woman brought forth two sons, one begotten in her uncleanness, and the other in her cleanness; and I said unto them, if their offerings were good I would accept them, but their bodies should die.

They brought their offerings before me: the offerings of him who was begotten in cleanness I accepted, and the other I accepted not. Satan brought forth envy in that which I accepted not, and he destroyed the body of that which I accepted.

Then the man's blood came up before me, and I said unto Cain, What hast thou done, for thy brother's blood has come up before me? Now art thou cursed for the sake of thy brother's blood. Then Satan presented himself before him, and told him he must die, and that he had power to kill him immediately.

I said then unto Cain, I will set a mark upon thee, lest any of the legions meet thee and kill thee, as thou hast killed thy brother, that thou mayest have thy appointed time, and that the end of thy body may be death.

I then gave Adam another son; him and his offering did I accept.

Here are the clean and the unclean under the sentence of Adam, for the saving of the soul. I said to the clean that they should not be partakers of the unclean; neither should they marry them, nor touch them. Then Satan, seeing that his power had weakened, that the unclean I had placed my mark upon, he should not destroy them from the face of the earth till the seventh thousand years; for I said unto the clean, though they were under the sentence of death through their father, yet if they would keep their vessels in their cleanness, and were not partakers with the unclean, though their bodies should die their souls should live, and at the end of the six days, which are six thousand years, I would give them another body as the angels, instead of that which I had cursed, and to their seed I would give the tree of life, and their mortal bodies should put on immortality, but they hearkened not unto me; but Satan wrought by his wicked craft, and the clean married with the unclean, instead of waiting my appointed time: and this is the battle between the people and me, by the influence of the Prince of the old world; and he said his power was to destroy. And as I said I set my mark upon the unclean, he should not destroy the remnant of him, that he that would cleanse his vessel for the preserving of the soul might; but the clean, he that would seek for his body also to be cleansed, should put on immortality.

Satan says I had no right to put my mark upon them, because they were unclean, they belonged unto him.

Now then, how will Satan do when I place my mark upon the clean vessels? Will he say he has a right to these?

Now, son of man, prophesy in the midst of the house of Israel, and say, Thus saith the Lord: I will place my mark in your flesh, which is my covenant, that your vessels may be clean, that they may receive of the branch that is of me.

Now, son of man, go and cut off a twig from an apple tree that beareth good apples, and graft it in a thorn, and ask the house of Israel whether it will bear apples or haws; but man is worse than this, for man seeketh unto that which is of a worse graft than himself, which is the devil.

Now, son of man, prophesy in the midst of the house of Israel, and say, Thus saith the Lord: If my people will marry with the unclean, they shall die with them; for why will a man go and graft a thorn into an apple tree? My people are as the apple, but the unclean as the thorn.

John, prophesy again: Tell the house of Israel to go and get the graft of a thorn, and put it into an apple tree, and see if it will bear apples; and if the thorn above the graft bear apples, then those that have signed my covenant may marry with the world; this is the sign that I have given them.

My Spirit is as the apple of mine eye, and he that seeks unto the thorn to be grafted unto my Spirit, it shall destroy; but he that seeks for the apple to be grafted to the thorn shall live.

I will now come and view my garden, and all the apple trees, and my Spirit shall dwell in the midst of them, and my fair one shall no more come away from them; all the apple trees that have false grafts in shall die. The apple tree which has received the graft of thorns, and bears haws, his body shall die: this is my covenant with all the earth. Did not I plant them all apple trees at the first? And I have given a command to the cherubim, that the swords should turn every way to keep the tree of life for the three generations.

Now I will tell thee what I will do unto the apple trees: I will cut off the top of the apple tree, and put the branch of the vine therein, and Satan and all his hosts shall not remove it, for I am the Lord that has given thee this.

These are my branches, the planting of mine hands, with their buildings finished, and the work ended.

Now I will unfold the apple tree to thee: my body was the apple tree, my Spirit that lifted me up was the vine, and at the appointed time it came and dwelt a second time in the woman's seed; and at the appointed time I took it from the side of the woman, as the woman was taken from the side of the man, that I might give it to the man, that I might complete the happiness of man by the seed of the last Adam.

Now the woman has brought forth the last branch. So every man must now be born of the branch, which is the Spirit. This is the thing that I said, the woman should complete the happiness of man. What will man now say? She handed the evil fruit, now I have caused her to hand forth the good fruit, that Satan's head may be bruised. He that receives not the seed of the branch at the hands of the woman shall be accursed, and his body shall go to the dust from whence it came.

Now I will explain to thee concerning the balls and the heavens: I tell thee the earth which ye dwell on, ever since I put man upon it, I have been preparing it for my glory, and making it; and I will now explain to thee what I have not explained to man before: the whole earth I have caused to grow, that it might become its perfect size.

Now, son of man, declare the hidden mysteries, and be not afraid of them, for I will be with thee; for I tell thee coal, iron, wood, stone, water, earth, and the fire, and all things therein, have I caused to grow, by my word being made life in them. And by fire will I plead with all flesh.

Now let the astrologers try to find out this which I have now shewed thee. I tell thee the earth is in its place, and all the planets are in their places, where I first placed them. For I will make thee sound the trumpet from shore to shore, till the people say thou hast turned the world upside down, and my word by thee shall kindle a fire in every city where it reacheth.

I will now explain unto thee the wide road and the straight one: the wide road is the grave, the straight one is those that are begotten of me.

Taken from the mouth of John Wroe by William Tillotson.

*A communication given to John Wroe, Park Bridge,
17th of 4th month, 1828.*

He or she who has not a living seal, and a wedding garment, shall never enter into my house. Many shall have seals, and be like the world; though they say they live, yet shall they be dead.

I spoke of the ten virgins all having lamps, and they were all numbered in Israel, five wise and five foolish; the wise having oil, but the foolish without oil.

The seals are the lamps, and the words of the visitation to lead Israel is the oil; and he that abides in my word, as the Scriptures have said, shall never be without oil, neither shall his oil stay, though he borrow many vessels, yet shall it run: and this is the living water that I said should flow out of his belly. For those that have living seals shall know the time and the season, for when the enemy shall come to destroy them they shall then be found awake, and not asleep.

And I will take thee and carry thee round the ball, and shew thee the earth and all things therein; the minerals, and the stores that I have hid; and I will bare it by my word.*

Solomon was called the wisest, and the most understanding in arts and sciences, herbs and medicines, but yet thou shalt have greater than this shewn, so that I will make one of the least of the flock chase a thousand, that the shepherds of the Hebrews and Gentiles shall not be able to stand before them.

Written from the mouth of John Wroe by Samuel Lees, and signed by the four trustees.

*A communication given to John Wroe, Park Bridge,
18th of 4th month, 1828.*

This ball shall be divided into twenty-four parts; I will then divide the twenty-four parts into twelve parts, and the twelve parts into four parts; and I will have heads over all these parts, and every man that is redeemed shall be a king and a priest. For the first it is wrote of me that I am a priest, after that king. So the priests of the teachers of the Hebrews and Gentiles are a resemblance of the flock that shall be redeemed; and the earthly kings are a resemblance of me being put to death; for they shall put one another to death, as they also put me to death.

* Fulfilled in part in Australia, where John Wroe pointed out the places in which gold was afterwards found.

After this I am called King of Peace; so shall all my people after they are redeemed, be called Queens of Peace.

The aliens have I given to them for men-servants and maid-servants, to prune their trees and dress their gardens; but those whose mortal bodies have put on immortality shall toil no more. And their days shall be one eternal day, for the substance of the seed is within him.

Taken from the mouth of John Wroe by William Lees, and signed by the four trustees.

*A communication given to John Wroe, Park Bridge,
23rd of 5th month, 1828.*

The words of the Lord came unto me, saying, I appear before thee as though I appeared in a bodily shape, and thou doubtest in thy mind whether I am a Spirit or not. And thou inquirest of me concerning Nunn, the church minister, concerning the resurrection.

When I arose, he tells thee that many were seen at Jerusalem walking and talking; but I tell thee that no one of Adam's seed has yet put on incorruption, but they are waiting till times are up. For I tell thee hundreds of the house of Israel shall see many spirits walking and they shall be seen round the borders of the boundaries of Jerusalem, and they shall go and tell it to the elders of the house of Israel, and the heads; and some of the heads shall condemn them, and say they are deranged.

But I tell thee, for all this they have not put on incorruption. Thou shalt hear my voice, which shall lead my people Israel, when thy brethren are around thee: they shall hear it thunder, and I will give thee directions; they shall see whirlwinds, such like as have never been, and they shall say we have heard a voice: neither shall they understand, but thou shalt understand. They shall see vapours of fire both out of the earth and descend from the elements. For they turn my Scripture into another meaning, but I will now make my Scripture meat for Israel.

They say the bread that I am giving to my children is without salt; but I will show to both Hebrew and Gentile that my word

has not lost its savour, for I will cause thee to open thy mouth, and utter words that they cannot understand.

I will now work, and no man shall hinder me, for it is the sixth day, and I see all my servants waiting for their wages, and the day is far spent, and in the third watch.

But who are these that shall receive the reward? Who are these that I shall make stewards over all my affairs? Is it those that have stopped at the law, and not obeyed it? Is it those that have stopped at the gospel, and not done as the gospel has said? No, their bodies shall return to dust. But he that has my Spirit, will do as the Spirit gave to the prophets; if not my kingdom would be divided.

Thou young man, hearken! For I now command thee to take forth the sword of the house of Manasseh, and take it in thy right hand, and go to the grinder, and ask him to grind thee thy sword, and he shall say what to do with? And thou shalt say to cut off the trees that are under the law; for the Lord will cut off their roots, and the branches he will graft to his branch. He shall ask thee for money; thou shalt say it shall be without money and without price.

I tell thee the grinder will refuse; but I will destroy him, and make bare the stone, and the word shall grind thereon, and cut down the trees, and I will destroy the roots.

Then thou shalt take the sword of the house of Ephraim, and thou shalt go unto the grinders of the house of the Gentiles, and the grinders shall take thee to the shepherds, and the shepherds shall take thee to the magistrates, and the magistrates shall say, How are ye entered into other people's woods, to devour their trees? And thou shalt say thou has not devoured the trees, but the trees bended unto the words which the Lord thy God gave thee.

And the shepherds shall say, This man hath entered into other people's woods and vineyards, and has destroyed their fruit these years, and has set all the trees at war, and defied all our leaders, and blasphemed God and the king: this is the sentence that shall be pronounced against the young man, and he shall go

to prison; but the sword of the house of Ephraim and of Manasseh shall cut their sword out of their right hand, and their bow out of their left.

Taken from the mouth of John Wroe by William Lees, and finned by the four trustees.

*A communication given to John Wroe, Park Bridge,
3rd of 6th month, 1828.*

I will now show thee who shall be the greatest in my kingdom on earth: he that can bear the riches of the world; he that can endure being made the head of my church; he that can bear the crown of the whole house of Israel.

Now if they can endure all this, and yet be the humblest in the house of Israel, they shall be the greatest in my kingdom. These will not use rash words one to another; they will condemn no one by hearing another's voice till it be proved; but they will pray to their Father who is in heaven, that he may give them the spirit of the last Adam, that they may give true judgment. They will have a just weight and a just measure; though they hear a lie, yet will they not condemn it till they have proved it; but they will seek to be fed with that inward spirit, that they may have an inward sight, and not an outward one. Whosoever seeks for this shall possess charity without measure. It sees invisible things, and proveth all things; it shineth in dark places, and breaketh the flinty rocks; it unfoldeth secrets; lies and wickedness are not able to stand before it; it treadeth on the mountains, and dethroneth kings; it establishes righteousness where it listeth.

Oh that Israel would know me, and return at my reproof, that I might preserve them! Oh that Israel would seek me with their whole hearts, to rend the veil of their own deeds, that they might see them; for I now call unto all my chosen people, that they seek me with their hearts, that they may see their own wickedness rather than the wickedness of their brethren.

I give commands to those that have signed my covenant; but who obeys? I speak, but who hears? I send, but who runs? He

that signs, and obeys not, I will destroy. The Spirit is the bridegroom, and he that receives it is the bride.

Taken from the mouth of John Wroe by William Lees, and signed by the four trustees, and sent to the different bodies of friends in England.

*A communication given to John Wroe, Park Bridge,
5th of 6th month, 1828.*

The Spirit of the Lord is upon me to shew me the things that were shewn to me this morning, saying, John, hear now the words that I now give thee: go and tell the wives of the house of Israel that the husband is returned, and that he looks for a change of linen, and gives a command to the whole house of Israel that they go unto the waters of Zion, and wash their linen, that it appear white, as I also am white. And tell the wives of the house of Israel to prepare their books, and set their houses in order; for this do I require at their hands, that they shall meet me with all their goods, and all their cattle, and all their silver, and all their gold, and all their linen. And this day I give command to the whole house of Israel to sell their possessions; for he that has as much land as he can set his foot on is not of my sheep, for the land whereon ye now tread is the house of the Gentiles; he is the king of it, for ye are under his laws till he be dethroned, and he that obeys my laws shall overcome their laws.

I have heard thy mourning and groaning: thou wishest that thou wert like a beast, that thou hadst no soul, that thou might have a final end. Thou sayest that I have sent thee to a man and his wife, to set them at war. Hearken, O house of Israel! Have I not sent thee to declare unto the earthly husband the mysteries of the wife, that the wife may prepare to meet her heavenly husband? Why dost thou doubt in thy mind, saying, I have sent thee to make war? Thou sayest they will not obey my commands, nor observe my laws: but, I tell thee, that Israel will; they will both obey my commands, and observe my law, and obey it.

Now I will tell thee what they will do unto thee. Thy wife shall rise in rebellion against thee, and many shall join her: Israel shall stone thee, and drive thee from this land England;* because thou hast refused to deliver my commands; thou shalt seek death, and it shall flee from thee; thou shalt wander in desolate places, and try to abscond from me, for it shall be as I have shewed thee.

My Spirit shall appear as a ball of fire, and I will carry it by the four winds here and there; and it shall rest on them; it shall not depart out of their mouth, nor out of their seed's mouth, for eternity.

My Spirit shall go as a ball of fire before thee into many nations; many shall sing for gladness of heart; many shall be made drunk and rise no more. For the commands and precepts that thou shalt bring unto the house of Israel, they will render evil unto thee till the end.

I tell thee my Spirit shall pursue thee from nation to nation; if thou execute it not it shall burn up root and branch of thee.

There are many mansions, and every one to his mansion; for they shall see their father shine glorious in my kingdom, but cannot possess it, for it is a kingdom of immortality, and the (in)corruptible bodies shall see them.

Who will hear, that they may understand? I will yet shew from whence the wind cometh, and where it listeth; and how the coal groweth, and what feeds it, and the nature of it; and the stone, and the nature of it; and all manners of metal. And I will take thee in spirit through the body of the earth, and shew thee her veins, and what feeds her; and thou shalt shew Israel the things, and unfold the mysteries that are therein; this I tell them before I bring it to pass, for I will do nothing on the earth but what I will make known before it come to pass. I will shew to the sons of men that I will put my Spirit within them; but down unto this day it has but overshadowed them; it shall first rest on them, and overcome the world, and throw unbelief to the

* This is fulfilled except his being driven out of England – signed William Tillotson.

ground; and the Spirit shall feed them as the water feedeth the lily and the willows by the water side. Afterwards it shall be put within them, and reign and rule in them, and take away the stony heart, which is the heart of blood, out of their body, and give them a new heart, a heart of flesh (Ezekiel 36:26). For blood cannot inherit the kingdom of God.

Taken from the mouth of John Wroe by Edward Lees, and signed by the four trustees.

*A communication given to John Wroe, Park Bridge,
5th of 6th month, 1828.*

I demand of thee, John, to declare unto the people what thou hast seen, and what thou hast heard. Thou sayest thou hast seen a man holding the four winds in the heavens, with a presser in his right hand; and when he pressed down the air, it being confined, it beat and burned terribly on the earth; and the clouds gave their rain, mingled with fire, by the press of the mountains meeting the clouds.

Prophecy now, and say thus saith the Lord to the man who holds the four winds in his right hand: Draw back thine hand, that the winds may have their full space; that the clouds may rise, that they give not their rain; and say thus saith the Lord: There shall be a dearth over the whole land, missing the land where thou now dwellest, and the place where my people shall be gathered; for I will destroy their crops with fire, rain, wind, and drought; but upon the land England my blessing shall flow, that the Gentiles in that land may boast, that they may come out of all nations to receive both spiritual and temporal.*

Taken from the mouth of John Wroe by Edward Lees, and signed by the four trustees.

* This prophecy was in part fulfilled in 1828, by the rains and winds which came in the seventh month, as well as the two following years; and in 1833, when the fruit crops and hops were destroyed in part by the winds and rains which came in the latter part of the summer. And in 1834 by the dry weather, which caused the hay crop to be very small, and the crops of different kinds of grain materially short of their usual quantity. This is the case with the harvest in many nations, which has been collected from various newspapers.

*A communication given to John Wroe, Park Bridge,
6th of 6th month, 1828.*

I see those who are not of my sheep enter into mine house: I will make thee a sharp thrashing instrument, so that the words that I give thee shall beat their works into dust, for they are not all Israel that are of Israel; for they say, Lo, I come this year, and I come that year; they observe the times and the seasons, but the season of their own hearts, or the times of their own ways, will they not observe.

Now if Israel will seek for the veil to be rent, and the darkness that is between them and me put away, they shall see my kingdom, and they shall judge the adversary; they shall know the meaning of the adversary between them and me. He that calls himself Israel, but is not of Israel, knows every man's ways but his own; but this shall not be Israel's ways, he shall return from it. I will shew them the mysteries of their own hearts, which has not been unfolded since the days that Adam hid himself behind the trees; for I will take skins, and cover man's nakedness; not the skins of animals, for I will put man and woman in one; one spirit, one likeness, one skin will I cover them with: immortality will I crown them with. The kingdom of heaven I will put within the heart of man, and I will put the dread of the man and the woman upon all the animals; they shall not be able to hurt nor devour in all my holy mountain.

Taken from the mouth of John Wroe by William Lees, and signed by the four trustees.

*A communication given to John Wroe, Bristol,
17th of 6th month, 1828.*

The words of the Lord came unto me, saying, He that vows a vow will he not perform it, if it be unto good? But if it be unto evil let him not perform it. Was not the head of John the Baptist taken off for the sake of the oath which was unto evil? But I say now, resist the evil, and do it not, though you may have vowed a vow. Though John was a prophet, yet was the

enemy permitted, that it might be a light to others. One of the greatest of prophets suffered the vengeance of the wrath of the enemy, and yet (I tell thee and all Israel) he is one of the greatest in the resurrection, and yet less than the least in the kingdom of immortality; for the least that puts on immortality shall be greater than the greatest of those that put on incorruption, for they must minister to them; and he that endureth to the end the same shall put on immortality.

Devils and all animals shall be subject to Israel; the angels shall be subject to immortality; incorruption shall be subject, and all the angels shall bow unto the bride and bridegroom; their bodies being terrestrial, which is earthly; and the life of them celestial, which is heavenly; for they are as I am, as gods, having dominion of the heavens and the earth; and all the planets are subject to them; there is nothing hid from them: and this shall in part shine in their inward parts while they now dwell in blood.

Taken from the mouth of John Wroe by William Lees, and signed by the four trustees.

*A communication given to John Wroe, Bristol,
19th of 6th month, 1828.*

The crops of many nations will I destroy a third part; for I will send thunder, fire, storms, and pestilence; and England shall receive the shadow this year and the next, and the year following, for my elect's sake, whom I have chosen out. I will take thee into nations where thou shalt see earthquakes, and feel them, for I will do nothing but I will shew it unto Israel.*

* See how this prophecy was fulfilled touching the crops of 1828, and the two following years. In the 7th month, 1828, there were such strong winds, and heavy rains, that in many parts of England the whole land was laid under water, and the flood swept away whole fields of hay, and the rain beat down much corn. In the year 1829 also the shadow appeared, as see the following words, copied from the newspapers, Jul 11 – Violent storms and floods at Leeds and Halifax, doing much damage, particularly to the crops in these neighbourhoods. Also in the year 1830, as see the following extract which we copy from a newspaper of the 6th month – The heavy and almost incessant rain which fell a few weeks back, has caused much damage in different parts

Taken from the mouth of John Wroe by William Lees, and signed by the four trustees.

The following is from the Journal of William Matthews, of Bristol.

On Friday, the 20th of 6th month, 1828, John Wroe and myself left Bristol, and went to Swansea, in South Wales, by the steam packet. John said to me that the sea would be very rough towards the end of the passage, which was so, for it swelled exceedingly, and rolled the packet like a cradle.

Swansea, Saturday, 21st instant - We went to the Hebrew's synagogue; and John said to them that stood by him, that he

of the country. Considerable damage has been done to the low lands about Didsbury, Flixton, and the neighbourhood, by the river Mersey breaking down its banks, and overflowing a great extent of land, and doing injury to the crops growing upon those lands, particularly the hay-grass. This is the third year in succession that the farmers in that neighbourhood have had their land overflowed when their crops were on the ground.

We have also collected a few particulars, showing that in fulfilment of the first part of the above prophecy, great destruction has already taken place in the crops of many nations. In the "*Daily News*" of the 16th of 11th month, 1851, was an account of a hurricane in Sicily, by which more than 500 persons were destroyed, and a large tract of country laid waste. In the "*News of the World*", under date of the 17th of 9th month, 1854, we were informed of a most calamitous flood in Prussia, by which produce of the value of twenty five million thalers was swept away. The "*New York Tribune*", of the 27th of 3rd month, 1851, gives an account of a dreadful fire in China, which burst out (during a violent hurricane) amongst the crowded shipping along the banks of the river Ki-ang. These vessels were laden with produce from many provinces, and above 3,000 of them were destroyed by the fire, or sunk by the storm, and about 60,000 persons perished, which large number was owing to the fact of the Chinese captains always having their families on board with them. The same paper, in August, 1853, also mentions much damage being done to the tobacco crops, etc., in Connecticut, United States, by a violent hail storm. We may also mention the partial failures of the silk crop in Italy, and of the grape vintage, which took place within the last few years. And also the great storm in the year 1859k, October 25th and 26th, which was generally stated to have been the most violent and destructive that has occurred in the present century.

The prophecy as to the pestilence taking place, has been fulfilled in many nations by the cholera, particularly in Paris in 1849, and amongst the allied troops in the Crimean war.

wished to say a few words to them after the conclusion of their service, and told them that the Lord was visiting the earth by his Spirit to collect Israel together; and as they were brought together at the first in the land of Egypt, preparative to their entering the land promised to Abraham and his seed for ever, so would they be brought together in this land England to be a people, before they enjoyed a fulfilment of that promise to be brought back to their promised inheritance, the possession of the land of Israel with Jerusalem.

At the conclusion of the service he desired to speak; when one of the Hebrews said they did not allow any one to speak in their synagogue, but John could not hold his tongue; he was more like a lion than a man, his voice roared in their ears, and he said, "As Moses had the likeness of the tabernacles transfigured before him in the wilderness; and as Solomon built the Lord a house; so likewise God had shewn in the Scriptures that he dwelleth not in tabernacles made with hands, but in man, who is to become a living tabernacle, for the living God to dwell in. The Spirit rested on Jesus, who was flesh and blood, and prepared him to be a living tabernacle, and his body never saw corruption, but put on immortality; and as he was the first that fulfilled the law and the gospel, he was the Son of God, and the Spirit of God then dwelt in him.

The Spirit of God is visiting the earth now at this time, to collect his people Israel together; and if ye will receive this Spirit ye will become the Israel of God, and put on immortality; but if ye refuse ye will not. I am sent to you this morning to declare these words in your hearing, whether you will hear, or whether you will forbear.

He also told them of his former travels amongst both Hebrews and Gentiles, in many nations, and told them the times that we kept the sabbath, and that the seventh day was a type of the millennium.

Sunday morning, the 22nd instant, we walked out, and met a church clergyman, who spoke to John, and asked some questions, such as what countrymen we were, and what we called ourselves. John said our people call themselves

Israelites. The clergyman turned upon the law, which he said was abrogated. John reminded him of the second commandment, and shewed him that they did not keep what they acknowledged, as they filled their churches with likenesses. The clergyman observed that Solomon was commanded to make likenesses, and put them in the temple, such as cherubim and oxen. John replied, Did he command others to make them?

He did not stay with us long, as he said some persons were waiting for him.

At two o'clock in the afternoon John preached on the sands to about 3,000 people, who stood on the shore, and again at six in the evening to about 2,000; and he declared many things as revealed to him in communications, and he said, "God shall send a servant into this town, and he shall preach this doctrine, and a remnant shall come forth from the Methodists and other sects."

There were many debates amongst the people after the meeting; and several came to me and asked me questions about the visitation of the woman in 1814, and as well as I could, I shewed them how it stood; and they marvelled, and said, "We were a different kind of people to what they had heard reported of us", and said, "They never heard the Scriptures explained so clear before."

On Monday, the 23rd instant, John met an Unitarian, with whom he entered into conversation, and John said that Jesus was begotten of God, and not of man; and we must believe this if we believe the Scriptures. We were not with him many minutes.

*A communication given to John Wroe, Swansea, South Wales,
23rd of 6th month, 1828.*

The words of the Lord came unto me this morning, saying, I will now make the world rage; their voices shall roar like the sea. I have sent thee forth amongst the sons of men, with a torch in thy hand, to set them on fire. The Unitarians and the

Methodists are at war against one another: the Baptists say, "Thou art neither a Methodist nor a Unitarian, and thou holds nothing of the Protestant religion." The Protestants say, "Thou art an enemy; thou art one of Joanna Southcott's, and thou ought to be stopped, and thou hast read her writings, and thou art trained by her works." Others say, "Never man spake like this, and never did such a light shine on the Scriptures since the foundation of the world." Others say, "Thou art a learned man, and of great understanding."

Then seeing that thou hast set their works on fire abscond; and I will send forth another in my name, and it shall burn up root and branch of the clergy, by the words which I will give thee. And the book shall now be printed and sent into all nations.

The Hebrews say thou hast set the Gentiles on fire, and they will stand still and watch: tell them he that stands still shall fall; for the words that I give thee shall confound the whole world by them that I send with it; for the remnant of Israel shall be leavened by my Spirit, which is in England, Ireland, Scotland, and Wales, then thou shalt go forth into other nations. Will Israel send thee into other nations before I command thee? He that does it the sword shall turn against him.

My children say they want to see the judgments, and that my people never will be gathered till judgments are come. I now tell thee, both the earth and the vines shall in part give their increase, till all Israel be gathered as one man, and grafted, and sealed, and married unto me; then I will shake the earth, and bring forth leanness.

Wilt thou say thou art a servant to the four trustees? If thou art, go and see what they will do for thee; they will do as their fathers did to me, for Satan says, "He will bring them to the ground; he will shake the four pillars of the house:" he says, "He will go forth, and will be a lying spirit in the mouth of all Israel." But I tell thee I am the building, they are the branches: he will work and try them till I take him out of the way, that the house of Israel may know me.

Taken from the mouth of John Wroe by William Matthews, and signed by the four trustees.

William Matthews' Journal continued.

On Tuesday, the 24th instant, we left Swansea by the packet, and went to Ilfracombe. We met with much opposition on board the packet, by a man who was said to be a Presbyterian minister.

On Wednesday, the 25th, John Wroe preached at Ilfracombe, in the open air, the congregation manifesting much opposition.

On Sunday afternoon, the 28th instant, John Wroe again preached at Ilfracombe, and met with much opposition.

*A communication given to John Wroe, Ilfracombe,
29th of 6th month, 1828.*

When I began to shew thee my work, thy father wanted thee to sell it, and said thou might get a thousand pounds by it; but I have withholden thee, for my work shall not be sold, neither shall the heathens reign over it. And the seven books shall be printed, and these books shall be bound in seven volumes, and the unlearned man shall be the strongest, and he which is blind shall be the greatest, for he shall see.

I have caused thee to be weak for the sake of the house of Israel, for the time shall come that thou shalt be borne between two men.

Thou shall yet seem more foolish than ever to my chosen, for I permit it, that they worship thee not. I will provoke the clergy of the heathens till they foam like the sea: they shall say read the Scriptures, and see if you can see this work. It shall appear at times as though the whole world would receive my word; then Satan shall go forth and harden their hearts again, that my people may be tried, that I may give them the white stone, as the engraving of a Signet.

And the priest that has risen up against thee will I set for a sign for all nations. Though he says he is a "High Calvinist,

and my prophetess is in hell, and her followers will all go there too, except they return”: and he calls out to the church minister, “Come thou good man, and take thy sheep, and go to thy church, and I will come with this man which speaks blasphemy.” But I tell thee, the very chapters and verses that he has quoted shall fall upon him; for I will execute it, as I live, saith the Lord.

I gave a command to the number twelve, that they should bring forth a resemblance of my body and blood, by eating of bread and drinking of wine, till I turned my hand a second time to gather together the dispersed of Judah: this was to be done as a resemblance, till I began to visit. And now when I visit, the word is that bread of the sacrifice, and he that eateth the word eateth my body; and he that obeyeth my commands is washed by that blood which I shed upon the cross, and happy shall he be that obeys it; his kingdom shall be to all eternity; the fruits of his body shall possess the heaven and the earth; but until that day he shall seem to the world as an ox driven to the slaughter, and as a deceiver, and as one being deceived.

The Scriptures I have fulfilled in myself, and will fulfil them in my people Israel; they shall do greater works than I did; they shall cast out devils, and tread serpents under their feet: I performed all my works to shew that Israel should do the same. Pursue thou on thy road, and go to all places that I command thee: fear them not, for I will be with thee. I am the Lord.

Taken from the mouth of John Wroe by William Tillotson, and signed by the four trustees.

*A communication given to John Wroe, Swansea, South Wales,
2nd of 7th month, 1828.*

I have a few of the seed of Israel in England which are gathered; and I have a few in Scotland, and I will now gather Wales; and I will cause these three kingdoms to become one kingdom, one nation: then my word shall go into Ireland, and

from there to America; for a great multitude shall come out of that nation.*

And for thee, John, let thy voice be no more heard in Wales, for I see they will worship thee instead of me. And see that thou abscond from the Hebrews; come not near them, for they shall seek thee and not find thee; for thou shalt but go once into one synagogue at one time going into that country. I tell thee many of them rejoice, and are glad in their hearts; they leap as though new wine were in them.

Thou shalt go again a second time, and thou shalt go eastward, southward, westward, and into Ireland; but thou shalt not tread within the borders of Wales. And for thy license, and thy book, meditate not in thy mind, for thou shalt lose them often, and the things therein, and by this shall the world boast, for my Spirit is too strong for thee, for it shall lift thee up above the people. And the parsons shall keep the books that thou loses, in reserve, as a witness against thee, but it shall turn against them.

Taken from the mouth of John Wroe by William Tillotson, and signed by the four trustees.

A communication given to John Wroe, Swansea, South Wales, 2nd of 7th month, 1828.

Compare all the churches round the planet unto seven churches; and that which I caused to be wrote of the seven churches in Asia were to be a resemblance of seven religious sects which said, "They held the lamps of God." All these say, "They have oil, and their lamps burn bright, and they are all on their journey."

Prophesy, son of man, and say thus saith the Lord, unto the angel that holds the golden vial, with the virtue of the oil, Stop thy hand, O angel! feed their lamps no longer; let their lamps dry out till they wither away upon the face of the earth.

* Now partly fulfilled, as nearly 200 new members have lately joined the church in the United States and Canada.

Prophesy again, son of man, and say thus saith the Lord: Thou that holds the golden vial, thou shalt feed no one but him that walks in the path; for this lamp shall burn up all their oil, which shall put out all their lights; it shall possess both the law and the gospel.

And within forty and two years will I perform all things that I have declared, of the branch proceeding from me; and within three years of this shall they keep my laws and statutes within their inward parts; there shall not be one jot nor tittle of the Scriptures fail of them; and within seven years of the forty-two years, shall they encamp seven years round the city of Jerusalem, and the temporal buildings shall they see with their eyes, built in their sight.

And I am the builder of the temporal building, that is their bodies, and there will I put the life of the last Adam, and it shall possess all my glory.

Now I have something against thee: thou hast denied being a prophet for the fear of the world, and the world shall say of thee, "Thou art a dreamer of visions", and "Here comes the dreamer." But if thou be ashamed of me and my ways, when I appear thou wilt only appear in incorruption.

Taken from the mouth of John Wroe by William Tillotson, and signed by the four trustees.

*A vision and communication given to John Wroe, Swansea,
South Wales, 3rd of 7th month, 1828,
at two o'clock in the morning.*

This morning I had a large number of cattle transfigured before me, all sorts of four-footed animals; and I saw them all looking upwards, as though they were hungry. And I saw a large city, and there came a person unto me and said, "These cattle had got out of the city, but they had got into another man's cattle, and they were all blended together"; but this person said, "The cattle had been a long time out of the city, and they had great acquaintance with the other cattle"; but the man said unto me, "Go thou and call out unto the cattle which

belong unto the city; but the cattle which belong not unto the city, call not unto them, neither come near them, nor touch them; but these which belong unto the city have the city mark upon them; and thou may know them, for they do the work of the city.” And the man left me, and I called out unto the man, and wanted to know his name, or who he were that had given me that command, and he said, “The master of the city has sent me unto thee, that thou may go and gather the cattle; but if thou bring any other in, thou wilt be accountable for them as stolen goods.”

I went out into the fields to gather the cattle, and I called by the voice which was given unto me, and I saw a mark on them, different from the other, and when I called they all lifted up their heads, and heard my voice; and they galloped round me like cattle that were hungry for want of fodder; so I began to give them provisions.

Other cattle came, and they galloped round me, and they pushed me over, and trampled me under their feet, and some ran their horns in my side, till the blood came out. And there came other men and asked me what I was doing with the cattle; and they said, “There were their cattle also among them.” I desired them to take their cattle out from amongst my master’s cattle; that they said they would not do, for the land was their own, and the cattle were in their own land, but I might take my cattle out if I could get them.

I tried from the rising of the sun to the setting of the same, and I could not get them out, and I found out that these other men were shepherds, and they laughed at me, and made game of me, and said thy cattle has been too long amongst ours for thee to take them out.

At all times when I had gotten the cattle of the city assembled together, the other cattle came and pushed them, and galloped amongst them, and would not let them go; and the longer I tarried the further I got from the city; but at the rising of the sun the day following, I got them near unto a large wood; and the shepherds saw me, and they set their dogs at me, and squandered all the cattle amongst the Gentiles.

Then I laid me down, and fainted, and became weary, so that I could not follow them, and thought my sickness was unto death. Then I saw the man that came at first to me, and perceived that he was an angel sent from heaven; and he poured something into me, and set me upon my feet; and he said unto me, John, thou must not faint; but thou must go and gather the cattle. I said how could I go, when the shepherds kept letting their dogs out and squandering the cattle?

He said thou must go again a second time and gather them, and see thou gather none of theirs; but I said I could not gather them, for their cattle would be continually amongst them, therefore I refused to go.

The angel said, "If thou go not thy body must die, for why wilt thou seek things which thy body is made of?"

Now, if thou wilt go, I will give thee this sign, thou shalt meet a lion, and when thou sees the lion thou shalt call out unto the cattle of the city, and the cattle shall hear thy voice, and follow thee; and the lion shall be so fierce that the cattle which belong not unto the city will not come near, for they will be afraid of him; and by this thou shalt gain the cattle of the city.

So I went according to the angel's word, and I saw a lion as though it had risen up out of the earth, or out of a wood; and I called unto the cattle, and I saw the shepherds were all dead asleep; and the lion went with me, and the sheep all came forth, and I got the cattle within the gates; and the lion shut the gates. Then I saw the shepherds wake, and they came to the gates, and the cattle also came; and of all the roaring and howling of oxen, sheep, and all kinds of cattle that ever I heard, it exceeded. They climbed up the gates, up the walls, and the shepherds drove them back. I then came to myself, and I have been very faint all this day, and very sickly, through the sight that I saw in the morning.

At four o'clock this afternoon the words of the Lord came unto me, saying, Son of man, cause all things to be written that thou hast seen and heard. Do not my laws say I require every one that openeth the womb? But they redeemed it with their cattle, with slain beasts - unclean beasts, unclean works; so I

delighted no more in their sacrifices, and their offering unclean beasts; but I came myself, and rested on the seed of the woman, whose tree was clean, it being purified from the seed of Satan. If it had been begotten of the seed of man it would have been inoculated with the seed of the first Adam, which he received from Eve in her uncleanness; and I gave the life of the woman the firstborn of my kingdom, wherein Satan was not permitted to sow his seed, instead of their firstborn, that he who did the work should live by it. So he that does the works of the law is not under the law; and he that does the works of the gospel is not under the gospel, but has overcome the sentence of it.

So he that obeyeth my commands, and observeth my sayings, the same is neither under the law nor the gospel; I fulfilled the law, though they condemned me contrary to the law; and I underwent the sentence of the law, and suffered death for the transgressors of those that died justly under the law and gospel, which are the two covenants, yet I overcame it after death. And as they condemned me, so shall they condemn all Israel.

Now John, I will shew thee the meaning of what thou saw this morning. The cattle which had gone out of the city they wandered for hunger, and my shepherds that I had set over them fed them not, but fed themselves: and my prophets which I sent among them were afraid of the shepherds, so that they held back my word. So now I tell thee my children are gone away out of the city, and are squandered amongst the world, and have gotten acquainted with them.

My cattle are my children, and the other cattle are the people of the world which are at the outside of the city; the city is my commands, laws, statutes, and judgments, which I will set in the midst of them: the shepherds are those that are set over Israel, which are like the shepherds of the Hebrews and Gentiles: the dogs are the drunken people that they shall set to stone thee and beat thee, and tread thee under their feet; the lion is the angel that shall stand up for my people, and assist thee to gather them into the city; and the roaring of them when thou saw the gates shut are the clergy petitioning the government, and gathering their army together, to encamp against my city: fire then shall

descend and destroy them, and thou and my children shall see my city built; and this is the interpretation of the vision which thou this morning hast seen.*

Seven books, seven writers will I perform; seven virgins, temporal and spiritual, will I have, and until seven be found I will not cease of my work.

Let my children look in Genesis 9:26.

“And he said, Blessed be the Lord God of Shem; and Canaan shall be his servant. God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant” Genesis 9:26,27.

For I will now explain it, for I will shew thee who is an Israelite in whom there is no guile, which is set typical of the kingdom; the seed of Shem shall inherit my kingdom, for he is of the root of me, the branch of my planting, my Spirit shall be put within him, and he shall live for eternity; for he will do all my work, and perform my law; and the seed of Canaan shall be his servant, and shall serve him for a thousand years in righteousness.

And have I not enlarged Japheth, who is of the Gentiles, who are holding the temporal sceptre over the Hebrews? And is he not dwelling in the tents of Shem? But I will now drive him out and destroy his root, and his branch shall be seen no more. *“The lion is come up from his thicket, and the destroyer of the Gentiles is on his way: thy cities shall be laid waste without an inhabitant”* Jeremiah 4:7.

For he is of the seed of the Gentiles, and his rest has been glorious, and he has ruled over his brethren with a grievous ruling; and has not the seed of Canaan been a servant to them both? He neither knows my way nor understands it, but has

* See how this has been fulfilled in part by the shepherds of the house of Israel agreeing to accuse John Wroe of such and such things, in the 10th month, 1830, which caused many of the flock who were then gathered to be scattered again. And on the 11th of the 4th month 1831, at Bradford, when he was trodden under foot, and had three of his ribs dislocated, which is the likeness of the cattle running their horns into his side, for an account of which see a former page of this book.

been grievously oppressed by them both; but I will now enlarge the borders of Canaan, and he shall live a thousand years without death, through the hard bondage wherewith he has been made to serve, though he were a murderer at the first; though the blood of his brother has been upon him for six thousand years, which is set typical of those that have died under the sentence of the second death, will I not remember him after the seventh thousand? Will I not seek out the author of that murder? Will I not drive out that spirit, and destroy all his works, and fasten him in hell for eternity?

This is the explanation of Genesis 9:26,27. And this is their end: the one brother is life, and the other is death; and the life of the seed of him that was cursed from both his brethren, does not the promise exceed the life of the former brothers, because he lives a thousand years? Now I tell thee, the seed of him who slew his brother at first shall live a thousand years, though he is a servant to my chosen yet will I perform this.

Now I will shew thee who is of the seed of Shem; he that has my laws and commands written on his heart and mind, and obeys them, for it is he who loveth me; he shall be an Israelite unto me without fault, his former sins I will bury in the deep.

I have now set three sorts of people before thee; two brothers have I given incorruption to, Shem and Japheth, Hebrew and Gentile, and life have I taken out of Seth for my kingdom: these two brothers have received incorruption during the six thousand years, the other has been hid from mine eyes - Canaan, the works of all wickedness; and I will bind Satan a thousand years from him, and after that I will try him: here I have shewed thee incorruption, immortality, and death.

Taken from the mouth of John Wroe by William Tillotson, and signed by the four trustees.

*A communication given to John Wroe, Park Bridge,
11th of 7th month, 1828.*

The words of the Lord came unto me, saying, John, hear! that understanding may be given thee, that my word may judge my

people. He that trusteth unto man, or the wisdom of man, shall fall; but he that relies on the word, and is fed with it, shall live, and not die, neither shall his body see corruption; these words have been handed forth unto man ever since the days of Adam, but now my word shall be made life in them; and, I tell thee, they are born of women who shall see my kingdom, and their bodies not see corruption. These are my children, they are all the children of one woman, Zion, and a graft of mine taken from the side of the woman put within them, which shall live, and not die. But the mother is dead, she has seen corruption; but the branch liveth, and it shall live in them; the twelve stars, and her twelve witnesses are also dead, their bodies are gone to dust; they are all of the seed of corruption, and they shall put on incorruption; and the branch which was taken from her shall put on immortality in my people Israel. Preaching shall be as swine's flesh to all my chosen, for it is the wisdom of man, and the world are all asleep, lying in darkness to this visitation; and I give a command to the shepherds of the house of Israel to awaken them out of their sleep; and they shall awaken those that are prepared for the mark, but those of the world they shall not awaken.

But I tell thee Satan will bring forth many instruments, which will say they will wear my mark, and they will say they will keep my law, but I tell thee they will be like the Hebrews and the Gentiles, their bodies shall go to corruption.

Awake, O house of Israel! and put on thy strength, O Jerusalem! for Zion has brought forth a daughter, and she is married to the branch, and the branch unto her, and they live, and they have become the wife of the living God of the house of Israel, and they live and grow amongst the trees, and are in the chosen garden of the house of the Lord.

Sing, O daughter! Thou which was barren, and is not, and is become the fruitful hill of the house of Zion!

O Jacob, thou hast been trodden under foot as mire, but I have now remembered thee; thou art the seed of him whom I said should live: thou art of the seed of Seth, which was given in exchange of him that was slain; and of the seed of Noah, and

of the seed of Enoch, and Elijah, and of the seed of them I have preserved this seed as a renowned seed unto myself, who is to be married unto me, and to become my wife, and me their husband; for righteousness shall be the girdle of their loins, and they shall be shod with redemption; I will bless these in all nations where they are.

And faint thou not, John, under this; for thou cries out, Ah, Lord, this is a great way off! I liken thee to the world, for I tell thee the house of Israel shall have but time to dress themselves before I permit it; for I tell thee my word shall scarcely be gone over the city before I be revealed; for I tell thee Israel will scarcely have time to shake off the dust of their shoes as a witness against the world.

Taken from the mouth of John Wroe by William Tillotson, and signed by the four trustees.

*A communication given to John Wroe, Dean Cottage,
19th of 7th month, 1828, At one o'clock in the morning.*

Asriel, the firstborn of the house of Manasseh, shall inherit the birthright of Joseph, which is the blessing that his father blessed (Genesis 48:22), which he took with the sword, and with the bow, and is given unto Manasseh, and he shall rule; for the branch is out of him, and him out of Joseph, and Joseph out of Jacob, and Jacob out of Isaac, and Isaac out of Abraham, and Abraham out of Shem, and Shem out of Noah, and Noah out of Enoch, and Enoch out of Seth. These are the heirs of the promise, and this is the seed which is taken out of every generation; Enoch, Elijah, Jesus, and Shiloh the Branch, which is preserved for man, that I might put it within man; for it is the leaven of my Spirit, which are the four generations, which are redeemed, and by the rod will I redeem them, that they may become the seed of immortality.

Before the woman was taken out of man he was just, holy, and good; so now I have taken the branch of the man from the woman, and it shall dwell in the man and in the woman; for in the first Adam the woman dwelt in the man, and not the man in

the woman; and before man can be redeemed he must dwell in the woman, for it is the seed of immortality, and the woman in me, for she is become my bride, the wife of my youth.

Taken from the mouth of John Wroe by William Tillotson, and signed by the four trustees.

*A communication given to John Wroe, Park Bridge,
22nd of 7th month, 1828.*

I will bring nothing upon my people or the world but I will bring it upon thee the first, and thou shalt bear it both for the world and my people; famine and pestilence shall touch thee, hunger and thirst shall compass thee, and all manner of lies shall be told of thee, though thou be ragged and tattered; and for the sake of my people Israel thou shalt bear the smart, for the evil shall bruise thy body.

Taken from the mouth of John Wroe by William Tillotson, and signed by the four trustees.

*A communication given to John Wroe, Park Bridge,
23rd of 7th month, 1828.*

I have set the four living creatures as four lamps among the house of Israel, and they shall judge my people; and there shall be no oil given to the house of Israel but what shall come from under the hands of them. This is the light that I have shewn to the house of Israel, and by these four will I plead with the whole world.

And I will take away every tenth of every male and every female, and they shall say, "This is for the house of Israel, it is a born eunuch."

Two of every sort will I take, and after that will I have every seventh, male and female; these are born in flesh and blood, as the temple which I rested on was; and as I was a servant to the twelve tribes of Israel, so shall these be servants to my chosen; they shall nourish my children, and feed their little ones, and

their desire shall be to serve them, for my people shall be to them as gods, and they as sons to them.

Written from the mouth of John Wroe by William Tillotson, and signed by the four trustees.

*A communication given to John Wroe, Park Bridge,
11th of 8th month, 1828.*

I was wandering to and fro in the fields, and lost, to my thinking, the words of the Lord came to me, saying, Hear now the words that I give thee, and let them go to writing, for I will drive many of the house of Israel, as I have driven thee from thy rest: they shall join my covenant and then depart, and wander as thou wanders. Some shall be driven away by their wives, and some by their husbands, till they forsake my people; and when they return back to their wives and their husbands the enemy shall have sold them up so that they shall be without home, without habitation and then they shall return to my people and serve me. I bring these things upon thee, that they may be a resemblance of my people.

Taken from the mouth of John Wroe by Samuel Lees, and signed by the four trustees.

*A communication given to John Wroe, Park Bridge,
30th of 8th month, 1828, At two o'clock in the morning.*

The words of the Lord came unto me, saying, Cause these words that I now give thee to go to writing, that the whole house of Israel may see, that my word may be eaten in due season, and that the committees may read it in season, and bring it out, and hand it unto my people a second time when I have fulfilled it, that the world may see.

But I will now shew thee what the committees are like; I liken them unto a mistress which is set over the household; they provide much dinner, as much as will serve them for a month, and they bring it out to their servants, all kinds of baken meat, and baken bread, and when the dinner is over they order it to be carried away into the cellars, or into the places they have

prepared; the day following they provide more meat; day by day do they keep providing fresh meat,

At last there is a cry of the mistress, "Bring out that which was carried the first." The servant says, "There is much meat, I'll not eat the old meat." The mistress hearing this, says she insists on the meat being brought out.

The servants bring out the meat, and one says, "It is sour"; another says, "It is mouldy"; another says, "The animal food is full of all kinds of living things"; another says, "I will shew my mistress that this pudding is sour."

At last she carries it to her mistress; the mistress tastes of the pudding, and says, "Oh dear! It is sour." The master hearing tell of it, says, "Let it go the right way." So it is cast to the dogs: the swinish multitude hearing tell of it, they have taken it from the dogs.

So the master seeing this, crieth to the mistress, and says: A little while back and it was not so with thee: thou took care, and thou ate that which was good the first; but now thou has much fruit laid up by thee for many days; thou has many servants and much meat, and thou art provided with much clothing, neither does thou know how to wear it, for thou puts on thy best clothing to do thy worst work in, that thou may be seen, and that the cattle of the earth may glorify thee.

When thou had little clothing thou then served me; when thou had little meat thou knew which to eat the first, thou ate it then before it was sour; when thou had no servant thou knew what to put on that thou might do thy work.

Now, John, I have given thee a true token; my committees are like this, when I have fulfilled my word they keep that fulfilment back till it becomes sour, full of all insects, not fit for the people to eat. Then the people cry out against them; they begin to sort my word then, and they bring out that which is sour, and not good, neither has it been salted.

If a mistress know how to order her household, I'll tell thee what she must do, she will know how to bring out her meat, and which will keep, and which will not keep, though she has much

cooked and made ready for the table, and much clothing provided, she will know what part to put on. Will she put on her silk gown to go and feed the cattle in, or clean out the cow-houses? Yes, I tell thee they do, till the cows has lashed them to and fro, and so it is with all my committees, but I will bring them back unto their former state, and I will uncover their nakedness, by pulling off these silk robes, and I will make them remember their former days, and their former power, for my committees do the work I have ordered them not to do, they keep back the meat till it stinks, and is good for nothing but the dunghill, and they hand forth that which I have new given to the people, and they say, "We have plenty of new baken meat, we will now eat this the first."

I have much people in the house of Israel which has not heard my word, neither understood my ways; their ears are full of wax, and their hearts of no understanding; and they have eyes, but they see not, because of the veil; and I have set these committees as fishermen with fish-hooks, to fish them out, and they put the meat into their fishing hooks which I have not bidden them, and they bring the net to shore, and they cry out to the fish, "Look, and understand, and know, that the Lord is gathering his people out of all nations."

And the fishes say, "Let us see your proofs and your ways, and if we see not, draw back the veil from our eyes; if we hear not, draw the wax that we may hear; if we understand not, shew us the way that God has shewn you, that we may understand, and see, and hear, and know his ways."

But, behold! alas! what? The fishermen are drunk! They are laid at their inns with my mark upon them in their filthy state, and they say my mark is engraved upon them. They say it is in their flesh, so that man cannot remove it; they say they are Hebrews, but I will make them of the synagogue of Satan; I will cut off their beards and hair from their heads, and I will burn their flesh, which they say my mark is upon.

When the cry is for the shepherds to go out to catch fish, behold! They are laid some with two wives, one on each side of them; and they say, "We shall have two wives in the kingdom."

Now go thou out, and leave these men behind, in their drunken state, and at thy return thou shalt find these men dead in their drunken state.

And these who have cooked my meat, by placing it to their own condemnation; I tell thee that these men put out the light of Israel; so that when my word goes forth amongst my people in the world, and know that my coming is near, they cannot see for these drunkards.

And for those that put on false garments, and for those that go into the cowhouses, and amongst the cattle to feed them, till the cattle has made them the colour of their dung, these put out the light of the house of Israel.

I will make thee take a barber's razor, and a sharp knife, and I will make thee cut off these silk gowns, and robes, by that knife; and I will make thee take the barber's razor in thy right hand, and cut off these long beards and I will make thee take a pan in thy right hand also, full of fat and pitch, and thou shalt burn out with the pitch that part where my mark is in their flesh, till they all be destroyed.

And I will raise up others in their places which shall hand forth my word faithfully; and she shall cry unto her servants, 'Bring out the meat fit for the dinner.' She shall say, 'Bring out the Book of Records, that I may see what is prepared for to do.' And she shall then see written therein what is prepared for the dinner.

Then the fishermen shall go out and catch fish, and bring them from the four quarters to the dinner; and I tell thee they shall come to the marriage, and they shall sit down by fifties, and by hundreds, and by thousands, and by tens of thousands;* and the world shall know that they are my sheep, and of my pasture, for there shall be no fragments remaining of this dinner, nor any more thrown to the dunghill; for the birds of the air, and

* Fulfilled in part in 1857, when many members of the society were gathered together on Whit-Sunday, at Melbourne House, near Wakefield, the residence of John Wroe, some of whom came from America, and others from Ireland, Scotland, etc., of which accounts appeared in the newspapers at the time.

the wild beasts, shall eat of their own, and not eat of that which is prepared for man. For my sheep will eat my meat with a smiling countenance, and a heavenly appearance will I put upon them, and I will clothe them with a change of raiment, neither shall the smell of earthly things come any more upon them.

And I will put pure stones in their ears, and a chain of pure gold on their necks, and a ring on their fingers, and they shall stand for a memorial between them and me in eternity. For unto those that serve me I will give carriages, plated with silver, and paved with yellow gold.

But for thee, thou shalt go out into the world, with my word, as a sword, to the whole house of Israel, and not unto the world; and it shall gather my sheep, and my mark shall be engraved upon them, within and without.

And thou shalt stand before the world boldly, and thou shalt, be drawn by a mule; and thou shalt stand up in that carriage, and preach to large multitudes of the house of Israel, in the midst of the world. This carriage shall save thee from being trodden under the foot of man.

And I will put my Spirit upon thee there, and thou shalt declare hidden mysteries, and declare the interpretation of the Scriptures, till the priests of the land of the Gentiles shall foam; and the Rabbis of the Hebrews shall rage, and join the Gentiles; so that Hebrews and Gentiles shall become one tribe of people against my word.

But, O thou daughter of the house of Israel, if thou still appear little in the sight of Hebrew and Gentile, out of thee shall come him that shall have the dominion, and he shall subdue thine enemy under thy feet, and set a crown upon thy head, and call thee his virgin, seeing thou art not defiled with man.

But the man was defiled at first by the evil that Satan sowed in the woman when she was giving her flowers, she being the tree which brought forth knowledge of good and evil: evil when she was giving her flowers, and good when she had cast her flowers, and was giving her seed, it being then purified from the tares that Satan had sown.

And she, holding forth her flowers to the man by the temptation of Satan; and the man, not being willing to wait till the tree was purified, took of it, which gave him a heart of blood, which brought forth sin, and sin brought forth death of the body of man and his seed for seven thousand years, which the seven stars in the firmament are set typical of, but Satan to be bound one thousand out of the seven, so that he cannot sow the tares, and by it shall death be removed.

And the sun in the firmament which rules the light of the day is set typical of my gracious throne, which rules the light of life, and gives immortality to those that are prepared for it.

And the moon in the firmament, which is set for a light by night, being set typical of the seat of Satan, which is the woman in her uncleanness; for in that state he sows his poisonous seed in her (Matthew 13:28). "An enemy has done this."

And the night is set typical of the old world, and the moon giving light by night, but being only an inferior light, is set typical of the three dispensations to the old world, they being that which is in part (1st Corinthians 13:9-12). But as the light which is given by the sun swallows up the light of the moon, so will that which is perfect swallow up that which is in part, and mortality be swallowed up of life (2nd Corinthians 5:4).

But the seed of the woman was still good when she was not in her flowers, but the man being inoculated with the poison which he received from her in her flowers, afterwards inoculated her seed with the same poison when she was not in her flowers; so that all which are born of her, by being begotten of man, are born in fornication, till the blood be washed away from them (Ezekiel 16:9).

So that every one that is begotten in the uncleanness of the woman is doubly poisoned, which are become murderers, liars, and thieves, whose bodies are full of corruption; because the man is always unclean by being inoculated by the uncleanness of the tree in the beginning.

So now the last Eve has made her appearance, and she has handed forth the seed of the last Adam, not being defiled with

the serpent. These are true sayings to him that will receive them.

I will yet shew new things, and the things which are old will I bring to pass; and the things which were, and are not, shall be performed; and the things which have been long sealed shall burst out as a clear light, so that it shall be neither day nor night.

And for thee, wilt thou doubt in thy mind? If thou doest well wilt thou not be accepted, and thy work glorious? For I tell thee in the kingdom ye shall all differ as the stars in the firmament, and there shall be of you many mansions. Will not the true preacher receive his reward who has done it faithfully unto me? I tell thee he will shine; he will not lose his reward, and this gift is to all that will seek it.

But my kingdom, and the kingdom of the world, are at war, and they shall fight; for the kingdom of the world shall seek hire one of another; but those of my kingdom shall not receive hire one of another; but I will give them my reward when I come. The hireling careth not for the sheep, but he lets the wolf, by his gains, devour the sheep.

But if he be a shepherd of my kingdom he will seek for no reward of man, and I will appear to his glory; no more will I be invisible, but I will be openly with him, and shew him my ways, and unfold my mystery to him.

I will shew the tokens of the seven churches and their fullness.

The six churches are vessels of dishonour, through the evil that Adam was commanded not to touch, that if he eat of it his posterity should die for six thousand years, that their vessels might be broken, as a potter's vessel (Romans 9:21). Though it was a temple of my building, yet the enemy has marred it, and thrown it down to the dust from whence it came.

But the soul he cannot destroy - it is mine, whose seed of its substance is in itself: it is the part which contains all the faculties, and the works that he has done. The flesh and the bone is the outward shell; and the blood, receiving attraction, through my Spirit, it worketh the members of the body.

And when I draw my Spirit from attracting that body the members cease, and the outward shell of the soul returns to corruption, and if the soul has repented it sleeps in happiness, but if it has not repented it sleeps in torments, and neither man, angels, nor devils can destroy it; it still remains, though the shell return to dust. And if man let the shell remain where it is placed, when dead, then the soul remains with the dust of which the shell was made till the resurrection, which may be likened unto stone fruit; before it can bring forth a tree it is sown in the earth, and the fruit perishes, but the stone remains till the seed of the substance has struck, and brings forth a tree like unto that which it springs from; so the soul remaineth, it is the seed of the man, and puts on an incorruptible body, and at the appointed minute it shall come forth, whether it be in the earth or the water; to those that are in the graves, the graves shall fly open, and it shall come forth with an incorruptible body.

“And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt” Daniel 12:2.

All that are dead, their souls will rise at the first resurrection, within the six thousand years; and those who have repented will receive incorruptible bodies as the angels. But those who have done evil, and not repented of it before their bodies died, will not receive incorruptible bodies; but the soul will give account of the deeds which they did while they were in their bodies, and then return into hell, which is in the earth, and there remain in punishment till the end of the seventh thousand years. Then on the eighth they will receive incorruptible bodies, which can never die, which circumcision on the eighth day is set typical of, of Satan’s kingdom being cut from them.

“It is sown in weakness, it is raised in power: it is sown a natural body, it is raised a spiritual body” 1st Corinthians 15:43,44.

Adam being a partaker of the tree of the woman in its uncleanness, his seed became weak, and the seed of his posterity, and she brought forth a son in fornication, and called his name Cain; and the seed of him still remained born of

fornication, and are called Gentiles; and though they repent, the wages of that fornication is the death of the body; their bodies are laid in the grave a natural body, but in the resurrection it shall be raised a spiritual body; it is sown a corruptible body, it is raised an incorruptible body as the angels (Matthew 22:30), they being the children of the first resurrection. But if they repent not before the death of their bodies, they will be the children of the final resurrection.

But Adam's eyes being a part opened, he took of the tree in its cleanness, and she brought forth another son, and called his name Seth; and the seed of him began to call upon me, and unto them is the promise. Though they were sown in weakness in the womb, yet when mortal puts on immortality they shall be raised in power higher than the angels, which promise has been kept renewed from time to time by Enoch, Noah, Abraham, Isaac, Jacob, Joseph, David, Solomon, and Joseph, who through the promise was made the adopted father of the woman's seed.

Yet that promise remains for all those that seek me to take away sin from them: as it is written in Ezekiel 36:37, 26, "*I will yet be inquired of by the house of Israel to do these things for them...A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your body, and I will give you an heart of flesh*". And I will write my law therein.

I will put the fullness of my Spirit upon them, and they shall know me that I am the Lord, and they shall do the work that the woman's seed was the pattern of.

But the woman's seed, Jesus, not being the seed of man, was born without sin, not being a partaker of that poison which man inoculates the woman with; and man must seek me to have it taken from him before my Spirit can sit on him.

The six churches are six thousand years, wherein man shall bring forth his own likeness under the curse; not willingly, but in hope, and he that looks unto me, that hath all power, that I will raise him at the first resurrection, with an incorruptible body as the angels.

Two churches have I given to every generation; one to the Hebrew, and another to the Gentile. The church of the Hebrews being the seed of Seth, who was begotten after the tree had cast its flower, and giving pure seed. But the Gentile church being the seed of him who was begotten while the tree was in its flowers, and was giving forth the poisonous seed of Satan, which was fornication.

But those who have died, and their hope not in me, they shall not see my face till the seventh church has done its work, and my sabbath ended.

And these are the mysteries of the seven seals, that no one but the lion of the tribe of Judah could unfold. I am the lion of the tribe of Judah which has given thee this.

Is it not written that the Holy One shall not see corruption, nor a bone of him be broken? Is it not written in John 15:5,6, "*I am the vine, and ye are the branches. If a man abide not in me, he is a branch cast forth and withered, and men gather them and cast them into the fire, and they are burned.*"

The six churches were branches of the vine, but were cut off by the death of their bodies, and were cast into the earth, which spiritually is fire; but the seventh church will abide in me, and their bodies will not die; for as the Holy One, who was the vine, saw not corruption, neither will his branches, who abide in him.

And they shall remember no more their sorrow, but they shall rejoice in me, and I in them.

Taken from the mouth of John Wroe by William Tillotson, and signed by the four trustees.

On the 3rd of the 9th month, 1828, about half-past nine o'clock in the evening, one of our society at Ashton, Mary Broadbent, wife of Joseph Broadbent, said to her husband she felt very poorly, and said she would go out for a little wine; she went, and stopped away till about half-past eleven, when she was brought in dead.

It has since been proved that she had been carrying on an adulterous correspondence with another man than her husband, and also that she was with the man when she died.

Jealousy of her criminality with this man had for some time existed in the minds of some friends. He was called forward at the inquest, and acknowledged to the substance of the above.

John Wroe had declared in the sanctuary, before this took place, that there was whoredom in that body of people.

*A communication given to John Wroe, Ashton,
4th of 9th month, 1828.*

Thou shalt yet see thousands in the water baptizing. To those that wait on me I will send forth my Spirit, and I will renew their strength; and I will renew the face of the earth with a fresh covering, and I will put the planets in their places, like a woman putting on her beautiful raiment that her glory may be seen.

Taken from the mouth of John Wroe by William Tillotson, and signed by the four trustees.

*A communication given to John Wroe, Ashton,
12th of 9th month, 1828.*

Concerning William Muff going to Ireland with Archibald McPhail - I tell thee his works will be like a tub without a bottom; I have sent him that one might declare of the other, that their works might come before the anointed: and I tell thee that which has been long hid shall come before the four trustees.*

Taken from the mouth of John Wroe by Henry Lees, and signed by the four trustees.

* This was clearly fulfilled the following year, when the person above-mentioned found out some of McPhail's crimes, and wrote many letters to the four trustees concerning him; but afterward it was proved that he also was a guilty party in the evil which then existed in the body of friends at Edinburgh.

*A communication given to John Wroe, Park Bridge,
16th of 10th month, 1828.*

From one to three o'clock this morning the words of the Lord came unto me, saying, John, speak thou to the house of Israel, saying, Hear, O house of Israel, and hearken unto the day of thy visitation, for I will destroy thy foes out of thee, and make an end of that which bruise the heel of man; for I have tasted of the affliction of man.

Awake, O Scotland! for thy visitor is come unto thee; for thy shepherds which dwell in thee will I make desolate; for thy wells shall no more water thee, for I will cause a drought to come upon thee.

O Ireland, quake thou! for thy affliction is coming unto thee; for thy priests which dwell in thee are like thine images. Thy likenesses and thy pictures will I break in pieces; distress and anguish of heart shall cover thee;* and thy learned men will I confound by that which is not learned, and he shall pull thy skirt from thee.

O Wales! have I not visited thee? Let him that is sent unto thee make bare the arm of my strength; for I will cause him to gather together these little ones, and he shall establish my word amongst my branches.

O thou Turkish land! thou boastest, and has become fat; and all nations are watching thee, and beholding thy work: thou hast squandered my people, and shewed no pity. For now thy days are come that I will destroy thee; and as thou hired nations, and scattered my people over the earth, and had no pity, so shall now the nations do unto thee; for I will not visit thee, nor heal up thy wounds, for I will send a famine unto thee, pestilence and distress, as well as other nations.^Σ For my servant John

* See accounts of the awful famine in Ireland in 1847.

^Σ Now clearly fulfilled in a great measure. That part as to pestilence was fulfilled in 1836, when whole villages in Asia Minor and European Turkey were depopulated by the plague; and at Adrianople half the inhabitants cut off by the plague – see “*Bell's Life*”, 27th of 11th month, 1836.

shall go through thy land, and my word shall make thy land desolate.*

O France, thy pictures, and images, and likenesses will I destroy! For thou thinkest to go to war; but I will send one who is not a king, and yet a king; for my servant John shall pour oil upon his head, and he shall make thy land desolate, and thou wilt seek unto England for thy bread; but if England succour thee he shall smart; for he has once covered thee under his wings, and thou hast not repented. Thy priests and thy king will I destroy with famine and swords.^Σ

Russia, thou boastest, and are not like him that putteth off the armour; thou shall seek unto the nations to assist thee, for I have something against thee, and I will send men unto thee, and sift thee, and thy priests will I confound by another tongue; and famine shall cover thee also for three years, till thy little ones die by it.^μ

* In 1860 John Wroe returned from Australia by the Red Sea and Suez Canal, which, being part of the Turkish Empire, partly fulfilled the above prophecy.

^Σ A shadow only of the fulfilment of this occurred at the French Revolution in 1830, when Charles the tenth was dethroned and Louis Phillippe crowned king.

^μ Some circumstances have occurred which appear in part a fulfilment of this prophecy, which we copy from the public prints. In 1833, in the south of Russia, instead of exporting corn they were obliged to import from abroad for their own subsistence.

February 1st, 1834 – The general dearth in the southern provinces of Russia has become very alarming, and every article that forms the food of man is daily becoming scarcer and dearer. Meat alone is cheap, and that is because the graziers are obliged to kill their cattle for want of fodder. There are whole villages that are entirely deserted, the inhabitants having left them in hopes of finding bread elsewhere. The sea of Azoff is no longer navigable, so that we have no chance of receiving supplies from the opposite shores. The famine has already caused some deplorable disasters – “*Suabian Mercury*”. And whilst this book is in the press the newspapers report a very serious famine in the South West of Russia.

We may also add that the expedition by England and France against Sebastopol, by which that city was entirely ruined, and the Russians defeated in every battle, was a literal fulfilment of one part of the above prediction. And in the present year great disturbances have taken place in Russia, owing

O America, I will divide thee into many nations, and appoint many kings over thee,* for thou knowest not that I am visiting the nations, and will confound them, with thee, till thou seekest unto England for the truth of my word; for I have now drawn out my sword, which shall cause one nation to overthrow another, till they know that I am visiting England; and the great and learned men shall know it.

And I will shake the sea by a terrible wind, that their shipping shall fall with them,^Σ and the earth by an earthquake. For Israel shall be visited in a dark and cloudy day, and they shall seek me as a shepherd seeketh his flock in a fog, and their bread, and as their day is shall their strength be.

Taken from the mouth of John Wroe by Samuel Swire, junior, and signed by the four trustees.

*A communication given to John Wroe, Park Bridge,
22nd of 10th month, 1828.*

Prophesy, O thou son of man, that thou may be found my servant, for I have chosen thee an instrument in my hand to gather together the bones of the whole house of Israel; and thou shall draw them heaps upon heaps by that word which I will give thee. And then I will cause thee, by my word, to take carriages, and carry these bones together; and thou shall draw them together all upon one heap; and thou shall prophesy upon them, and they shall come together, bone to bone; and I will clothe her with a beautiful skin.

Four members will I give her, the two hands and the two legs, which are the four heads. And twelve members, and a hundred and forty-four thousand bones : these are the bones of the whole house of Israel, and she is a virgin prepared for my son.

to Nihilist plots – 600 arrests being made in one day in Russian Poland, and lives were lost in St. Petersburg.

* Are not the great combinations of wealthy men in America, with a view to securing monopolies in various trades, a partial fulfilment of this?

^Σ There have been many partial fulfilments of this.

And I set the resemblance of me in Abraham, and I gave the life of the woman which I called my Son, and returned it a second time to the woman, and took it again.

Now if these bones refuse to come, thou shalt be clear of this that thou hast sworn unto me; but if thou go not thou shalt be guilty of this oath, and the two swords shall destroy thee.

Taken from the mouth of John Wroe by Samuel Swire, junior, and signed by the four trustees.

*A communication given to John Wroe, Street House,
1st of 11th month, 1828.*

At two o'clock until five this morning the word of the Lord came unto me, saying, John, hear all the words that I command thee to the house of Israel, that the house of Israel may fear me, and hearken unto my words, that it may be written upon their hearts, for a new law and a new covenant will I make with the whole house of Israel, which Hebrew and Gentile shall say is contrary to the Scriptures - contrary to the learning of man. And the Scriptures shall be the ground work of it, though they know it not. Does not the last chapter in the Old Testament say, "Remember ye the laws which were given unto Moses?" That is the ground work. I came and laid another by building upon the former, and not making it void, that it might be established when I called forth the builders.

And for thee, John, if thou endures I will make thee an instrument in my hand of handing forth the cut stone, which is cut out of the mountain; and if a builder take up a tool to polish it, he shall be worse than he that throws it down; for if it be thrown down there is a possibility that it be not broke, but he that takes the tool to polish my word, and says the stone will not fit the place that it is for, but will take the chisel and the hammer, and will mar it. For have not I said my house shall be built without a tool being laid upon it?

I will cut the stones out of the mountain; and if the house of Israel will take them, and build with them the law and the gospel shall be their foundation, and obeying my word shall be

the walls of the building; and by obeying them I will give them my Spirit, and they shall no more look through a glass, neither through a window, for the sun of the Spirit shall shine within them, which has spiritual eyes, spiritual discernment, views the heavens, has a possession in the creation.

But he who will not hearken unto my command, nor obey my call, all the stones that has been given unto him shall lie heaps upon heaps when I come; so that he shall not have to say that he has had no stones to build with; for all that have left their names shall see that they have had meat alike, and raiments, but they refused to wear them.

*A communication given to John Wroe, Ashton,
11th of 12th month, 1828.*

At two o'clock this morning the words of the Lord came unto me, saying, Rise, John, and cause these words to be written, and afterwards printed to the heathens, that know not my ways; that my hidden mysteries may be proclaimed upon the house top, and what I told them before I rested in the woman's seed, it have I given for the ransom of man, that a helpmate may be found for the man. For I am become the God-man, and will put on the Godhead, and who shall hinder me?

I will make bare mine arm, and the honour of man will I take to myself, and not give it to another, seeing that the first Adam is imperfect, and I have made a new Adam, wherein righteousness shall dwell. And he is without a wife; but a virgin must be given unto him for a wife, she is without fault before the throne; no blemish is there in the flesh, nor in the eye, nor in the bone, nor in the life.

I have set four heads over her. Now, set down Zechariah 6. Let the learned world read it, and understand it, for I will now bring forth four chariots, the heads of the virgin. These four chariots are the four dispensations which I have shewed unto man by the revelation of my Spirit; one before the flood, in the time, two in the times: and I have turned the spirit of the virgin to the whole house of Israel, which is for the half-time, and she

also has become a mountain; these are the four to gather together by the commands of twelve members, which are the twelve tribes of the house of Israel. These shall never rest day nor night, till all the bones of the virgin of the house of Israel be gathered: in each member she hath twelve thousand, and the whole of her bones are one hundred and forty-four thousand: this is the virgin that is given to the last Adam, married to the Son.

Now these four heads that are the spirits of the four dispensations, these are coming from under the law, for whosoever hath fulfilled it has come from under it, for he is the end of it.

These four are coming from under the gospel, for by being the end of it, it is overcome. I am the end of the law and the gospel, and he that believeth in me shall be saved. The law is the mountain to the Gentile, the gospel is the mountain to the Hebrew.

I call to my people Israel to come from under these two mountains, for he that will not come from under them, they shall grind him to powder.

This is the interpretation of the prophecy of Zechariah, that I would send forth four spirits from heaven, and each should sit upon a man till my work were finished.

The first man should sit in a chariot, and be drawn by red horses, and go to and fro, till all the bones of the house of Israel be gathered.

The second chariot, black horses, that he that believeth not his word which I would give, his end should be death.

And the third chariot, a man who should be drawn by white horses, and go to and fro till the whole bones of the whole house of Israel should be gathered.

The fourth, a man who should sit in a chariot, who should be drawn by grizzled and bay horses.

These are the four dispensations of the heavens, which go forth from standing before the Lord of all. And they returned unto me, and said the world was at ease.

Now I will shew the mystery: the five crowns will I shew thee, and they shall be put upon the head of the branch. Four of them shall be taken and given; for they are unto them who have been as mountains to all the four dispensations, and they shall be put upon their heads for a memorial in the temple of their God.

And they that are afar off shall come and build in the temple of their God; and all the world shall know that I am with them.

Now I shewed the shadow unto Zechariah, that Joshua, the High Priest, was the shadow of the branch, and of me: and the four crowns, Helem, and Tobijah, and Jedaiah, and Hen, for a memorial (Zechariah 6:14). This did they receive as a shadow, but not the substance; for the substance was for the four dispensations, that they might come forth at their appointed time.

I have caused them to be anointed in my name, and to do my will; and their bones which is divided will I graft together; and great will be the peace of their houses, for great is the work.

Thou shalt set down Revelation, 6th chapter. These four living creatures are the four dispensations; and the seven seals, that every bone that was gathered might be sealed. The seven seals are to seal them from the world; for it is the strong angel proclaiming, with a loud voice, Who is worthy to open the seal? The king of the heathens was not able to prevail, neither was any man in heaven, nor on the earth, able to prevail; but the lion of the tribe of Judah, the woman's seed, was found able to prevail to open the seals, for he opened the heavens, and poured his vengeance on those that would not believe; he then sealed the bones of the house of Israel by seven seals to himself, till the time that he set his hand a second time to reveal his revelation.

O woman! Who is like unto thee! The God-man hath prevailed for thee, for happy is thy end, O thou virgin of the house of Israel! I am thy God, thy Saviour, thy Redeemer, the Holy one of the house of Israel.

Taken from the mouth of John Wroe by William Tillotson, and signed by the four trustees.

*A communication given to John Wroe, Ashton,
15th of 12th month, 1828.*

From twelve to two o'clock in the morning these words came in my hearing: Thou watchman of the house of Israel, these are the cattle that I caused thee to travel amongst: as thou hast seen them lie down. harmless, so shall it be; these are mine. And as thou saw the kings of the earth looking downwards with Satan and his beasts, so will I cause thee to travel amongst the clean cattle and the unclean, and they shall have no power till my word be executed.

Taken from the mouth of John Wroe by William Tillotson, and signed by the four trustees.

*A communication given to John Wroe, Ashton,
31st of 12th month, 1828.*

From twelve to four o'clock this morning I was heavily afflicted, as though I had a hot girdle round my loins, and the words of the Lord came unto me, saying, Son of man, set up an ensign in the open streets, for I will set thee as a sign to both Hebrew and Gentile; for at times it shall come to pass that thou has neither clothing, but to gather thy bread out of desolate places.

Thou shalt be borne by the hands of the world through the press of the people; and I will cause thy voice to roar as though the voice of a lioness, that the ears of the house of Israel may be unstopped, and they shall hear and understand, and know that it is as the ensign of the house of Israel.

For there shall be a great rushing of the people: they shall rush like many waters. And this thing will the government do, and the magistrates, and the officers; they will try to stop thee from entering into their towns; but I tell thee thou shalt enter with my word, and deliver it in their hearing, and by thee shall my word prevail.

And when thou returns my children shall weep for thee; for to see the rushing of the people, it is like the waters upon the damstones: when the damstones are prepared is the water drawn back?

Then hear, O ye four chariots! Prepare ye the damstones, that the waters may run. I will stay the waters, and if the damstones are not made secure, the waters shall take the chariots away, and they shall be seen no more, and fresh ones shall be prepared.

Then hear, O ye chariots of the house of Israel! The horses and the riders thereon I called out for the damstones to be made secure; I stayed the waters by drawing back the people, and the chariots of Israel fed themselves, and prepared not the damstones, so I let go the water, it carried them away, and they are seen no more.*

Taken from the mouth of John Wroe by William Tillotson, and signed by the four trustees.

* This prophecy was fulfilled in autumn, 1830, two years after it was given; as the waters carry away the damstones which are not made secure, so did the water-floods of false reports, which came out of the mouths of the people against John Wroe, carry away the four trustees.

FOR THE PUBLIC

1829

A communication given to John Wroe, 1st of 1st month, 1829.

The house of Israel shall smile at the world, at their pictures, and their likenesses, and their gods; and by the house of Israel will I destroy them, that I may make a full end of sin in the flesh; for as the tree of the woman purified itself, so will I purify the blood for a thousand years, for the sake of the servants; that the enemy may be tried when he is chained from the life of the blood; that the people say not, If we had not had blood we had not sinned; but this shall prove Satan and the first Adam, and this shall shew that he was not willing to wait till the tree was purified; so the life of the blood shall go for the offering of sin, that all flesh may live unto me; for flesh, and the blood within it, cannot inherit the kingdom, but be made to serve it.

So stand thou boldly before the world, and tell them that flesh and bone, and the life of the branch, shall live unto their God in the kingdom. So the whole house of Israel shall possess the life of the last Eve, married unto the last Adam, which is the father of all; and all that liveth shall know her; and the fish of the sea, and the beasts of the earth, and the fowls of the air shall know, and the unclean shall be destroyed.

Taken from the mouth of John Wroe by William Tillotson.

A communication given to John Wroe, 2nd of 1st month, 1829.

If thou art taken from the house of Israel before they are gathered, they shall break open the sealed writings; for there shall be contained in those writings what they shall not see till that time, nor hear, nor understand; neither shall he know who writes it. Then they shall say, as the disciples said of me, when I rose; for then the mysteries shall be unfolded, and

understanding will be given them; then shall all Israel see for themselves, and not for another.

The priests shall not be able to ask them one word, of Hebrew or Gentile; and I will make their mouth as my mouth, their heart as my heart, their understanding as my understanding: and the breath that proceeds from them shall be of me; and a bruised reed shall they not heal, neither put out the fire till it has executed my will on that which dwelleth on the planet.

When I have subdued the evil, by them being instruments in my hands, my peace shall rest, for my daughters shall have full power; and my son, the graft of me, shall be married unto them, for the reign is the woman's seed.

Taken from the mouth of John Wroe by Edward Lees.

*A communication given to John Wroe,
Ashton, 6th of 1st month, 1829.*

These words were shewn unto me this morning, saying, Son of man, hear the words that I now give thee, and carry them unto the children of the whole house of Israel; for if the children will hearken to what the father says, the father's inheritance shall be sure unto them, and it shall be divided amongst them, and it shall be divided amongst their offsprings. But if they hearken not unto the words of the father, when the father comes to claim his kingdom they shall have no part in it.

For I was a father unto Adam, and I gave him my commands, and he hearkened not unto them, neither obeyed them. I swore in my wrath he should not enter into my kingdom; and I laid my statutes and judgments before him, that he might hand them unto his branches, and if they obeyed them I might shew mercy, but instead of obeying they have disobeyed; instead of increasing in age they have decreased; instead of getting higher in stature they have fallen in stature; they have all gone out of the way, and behold the sixth day, and yet the third generation; but behold the fourth, but unto the fourth of the seventh church I now turn, and give them a new command: instead of disobeying they shall obey; instead of getting less in stature

they shall get higher; instead of decreasing in age there shall be no end of their age. For I tell thee they are now on the earth who shall not see death, nor their bodies see corruption, nor a bone of them be broken.

Then carry these words to the children of the whole house of Israel, for they are the commands that they shall live by, and not die.

Taken from the mouth of John Wroe by William Tillotson.

A communication given to John Wroe, 9th of 1st month, 1829.

He that is willing to obey my command, by that office which I have appointed to him, his seed shall be of honour; but he that craves an office without performing the other, is like the Hebrew that says he believes the law, and performs it not, the end of his body is death, and it is without honour.

Then I ask the house of Israel by my name, how can he believe the gospel till he have performed the first works of the law? If a master has a servant, will he promote him to a greater office than that which he has, if he have not performed the first works? But if he have performed his first office he is promoted to a greater.

Then I tell thee, if the ten tribes of Israel had not turned back to the law, they had not been able to perform the works of the gospel.

So now I tell thee that the law and gospel are become one, one branch in one vine, with twelve boughs, which shall bear the whole house of Israel.

And for thee, if thou say thou believes my word, and art afraid of my people, and holds back my word, thou art like the Hebrew and Gentile - faith but no works; for I tell thee it is neither Hebrew nor Gentile that will inherit my kingdom, but he that is found an Israelite without guile.

Taken from the mouth of John Wroe by William Tillotson.

*A communication given to John Wroe,
Street House, 20th of 1st month, 1829.*

The words of the Lord came unto me, saying. Hear the words which are for the whole house of Israel; for Israel is my inheritance, and Judah is my beginning, for my flesh was in the loins of Abraham. When I made the covenant with him I promised it to Jacob, and with Isaac was my covenant, and with Jacob did I establish it, and they obtained not; and with David, I promised him to be a man after my own heart, though he were a murderer, and took other men's wives to be his wife; though I was a husband unto him, yet of the seed of his flesh did I come, and shewed myself a man after my own heart, that whosoever should walk in the way of my heart should live, and not die; neither should his body see corruption, nor a bone of him be broken.

Now I tell thee the twelve Patriarchs did not obtain this, nor the twelve disciples, though they were my witnesses; for I tell thee it has lighted on the house of Israel, and they shall obtain, whose bodies have not seen corruption, nor a bone of their little ones broken; for this is my covenant with the house of Israel, when I shall take away their sin; that whosoever is found a man after my own heart, the same is one of the bones of the house of Israel; for he that walks in my way in the flesh of the seed of David, their bodies shall live, and not see corruption.

He that sought for my Spirit to be put within him, the same shall be found after my own heart, the same is helper with me to make the bone of the virgin, for she is the helpmate that is given unto man. All Israel shall sign this covenant; it is the last covenant that I will make with the house of Israel. He that walks in the same commands that I walked in Jesus, his body shall not see corruption; for I was the first, and the way-mark for the whole house of Israel; and he that seeks to do this, the branch of my Spirit shall be put within him, and it shall perform the work.

I have set Benson, of Sheffield, Entwistle, of Ashton, William Twigg, of Macclesfield, as signs to the whole house of Israel, that whosoever were partakers of their ways, their bodies should return to dust; for I tell the house of Israel that these

three shall not be partakers of the kingdom, nor heirs with my children; sentence is passed on their bodies, their offsprings shall die with them.

While I rested on the flesh and blood of the world, I ministered; but I have lead captivity, and I have received the gift for man, that the man who ministered unto me, the same should become a bone of the virgin, for I will now be ministered to: and he that ministers not, his body shall return from whence it came.

My children will not serve me till they see themselves fast, and then they will return, seeing that evil surrounds them on every side.

Now if the committees will walk in my ways, and be taught by my word, I will be with them.

Taken from the mouth of John Wroe by Samuel Swire, junior, and signed by the four trustees.

*A communication given to John Wroe, Ashton,
30th of 1st month, 1829.*

From two o'clock this morning to four I had many things transfigured before me, ie. buildings, and the ark, and the bearers of the ark, and the horses that it was drawn with, twelve different colours, four horses in breadth.

The horse on the right side was a white one: the next to him, in breast, a red one: the next to him a grizzled one; the next to him a black one; the black one on the left side. I saw also a distinct number of horses, beside these four.

And the Spirit is upon me to shew what I heard and what I saw. And I saw these horses loosed off.

And I saw a beautiful young woman that was girded with a linen girdle; and she appeared as though she were naked; and she had as though a scarf across each shoulder.

Her hair was long, and the locks thereof laid upon her shoulders.

Her eyes were large, and glittered, and shone beautifully; the sight thereof was very black, and round; and round the eye as though a circle of glittering white, and blue round that circle; I have not seen one to equal her with my natural eye for beauty.

Her nose appeared thin and fine: her lips were thin; her face round, and appeared very youthful: her cheeks appeared more like a rose than anything I can compare them to: her neck was small and fair, and beautiful to look on.

Her breasts appeared as if suck were in them; at the ends they resembled a rose.

Her body was small, and her two thighs appeared as the thickness of her body; and the two legs appeared as the thickness of one thigh; I tried to reach her, but I could not reach the top of her. She appeared as though she were seven or eight feet in height.

Then I heard the words of the Lord, saying, Hear thou, and understand, that thou mayest bear the words to the whole house of Israel; for I send thee unto the four with my word, which shall live in the twelve.

The ark is my covenant, and the persons that bear the covenant, and the covenant not them, shall bear the ark; their flesh shall not see corruption, their bones shall not be broken, nor separated, for they are bones of the virgin.

But if the ark bear them, it shall grind their bones and flesh to dust, for the blood of the life of the world shall devour them.

This is the covenant that I made with Abraham, Isaac, and Jacob, and they departed from it, and it abode not with them. And I gave them up till my Spirit had travailed in the womb of the woman, and had returned to me to give unto man.

Now this Spirit that has returned unto me to give unto the man, is put within the woman whom thou sawest, and this woman is given unto me. She is the last Eve, and I am her husband.

So the man and the woman are finished; the bride and the bridegroom of heaven and earth. And this has been shewn unto thee, that thou mayest shew it unto the house of Israel.

All people that are joined, and have signed for the destruction of Satan, shall join the first covenant which I will give unto thee. Man must first be married, sealed, baptized, and anointed; then he shall sign the covenant of the first, that the hand may guide the heart, and the heart the tongue. Now this is to thee as well as to them.

But who are the shepherds? Thou wantest learned men to go out, men of learning and understanding; and thou inquirest of me that the Gentile priests and Rabbis should be brought in. Will the house of Israel yet want to choose me instruments? Are the shepherds of Hebrew and Gentile to say that they have gained the kingdom by their wisdom and their preaching? Woe unto these idle shepherds, yet by thy hands will I make them labour when they know it not.

I have chosen four, but they have not chosen me; and I will bring the wickedness, and the filth of the whole house of Israel before their eyes, and the blood; and they shall pour it upon the earth, that it may receive it, that the grave may have enough, and that hell may shut its mouth. For I will make them tread on the evil of the whole house of Israel. I will engrave them full of eyes and full of ears, and hearts of discernment; and I will give them no rest, day nor night, till it be performed.

And for thee, I will give thee the plummet and the measuring line, and I will make thee measure the city, and the whole house of Israel; and I will bind thee as a prisoner, and I will afflict thee, and carry thee whither thou wouldst not go.

And I will make the clergy afraid of thee, of both Hebrew and Gentile. But if they were afraid, and trembled at my word, I would heal them, but they are afraid of thee, and not of me.

Written from the mouth of John Wroe by William Tillotson, and signed by the four trustees.

*A communication given to John Wroe,
Ashton, 1st of 2nd month, 1829.*

From one o'clock to three I was awaked out of my sleep as though by a hand touching me, and a voice saying, Arise! And I felt myself heavily afflicted in my breathing, and by a pain in

my side. And I sat up, and the Spirit of the Lord fell upon me, and said, Discern thou between the clean and the unclean. As they went into the ark by two and two of the unclean, and by seven of the clean: this is man who dwelleth on the earth; and as it was in the day of Noah, so shall the end of all flesh be. For two who put on immortality that their flesh live, fourteen who dwell in blood shall be preserved in the holes of the earth.

Now, in thy body shalt thou bear the resemblance, in thy raiment, clean and unclean, sitting on an unclean thing, dwelling in the midst of a people of unclean lips.

As the law came to its fullness, so is the gospel. When I brought the law to perfection, then the stone that was cut out of the mountain of the law became a light to those who said they believed; and they said it had become the corner-stone, and brought it forth with a shout and a cry.

Now those who said they believed, said they thought they had done; and they say they are born of me, and they are fed by living water. Are they more fed than Abraham, Isaac, or Jacob, and the children of old?

By the fulfilment of the law I conquered and overcame death; then if my fulfilling the law be the waymark, and the guide for the whole house of Israel, why does their flesh live not by the Spirit, but yet liveth by the blood? As it is with the Hebrew, so is it with the Gentile.

All that obey not my word, I will make them as the unclean animals: their flesh shall not live unto me by the Spirit, which is the kingdom, which I will put within man. This is the gate that they are not able to enter; unbelief has hedged up their way with thorns and briers.

Horses have I made for man; and the horse that has not a hair plucked from him, nor has his flesh cut, but is sound according to my word, shall be clean for the use of man.

But of all the unclean animals, none shall enter into the millennium year but that which is for the use of man; such I will cleanse for the use of the kingdom, and nothing shall die of them to the end of my sabbath. The milk of the animal which divideth the hoof, and cheweth the cud, have I given for man.

The eggs of the fowls of the air, and of all feathered fowls, have I given for the use of man. The labour of the bees of the earth shall be for the use of man, that he may eat the honey; the sting of the bee will I destroy; nothing shall hurt nor destroy in all my holy mountain: nothing shall live that eats another thing that lives; for nothing that is permitted to live shall devour. The earth shall give its full increase for the use of man.

Then shall man understand the oils, the wines, and the lees of them; then shall it be seen for what purpose they are. And all things in heaven, and on earth, shall be subject to the redeemed. For the God-man has prevailed, and has conquered all things for the use of man, and has finished all things which he promised for man; and all the vessels of dishonour has he cast from him, for they are as drops of water which the ground has received. For Jesus Christ is the God-man, and all things are made for his use; and the house of Israel is the wo-man for the God-man.

Taken from the mouth of John Wroe by William Tillotson, and signed by the four trustees.

*A communication given to John Wroe,
Ashton, 2nd of 2nd month, 1829.*

Tell the messengers who eat at my table, when they go out to preach to the world, let them not ask for my Spirit to fall upon them, and to teach them only, but to overshadow the people also, as it was in the day of Pentecost, that the ears of the house of Israel may be unstopped, and that my word may have root in them.

Will a man sit down to a dinner, and see men who have been travelling a long journey, sitting in the room, and not ask them to eat with them? He that gives liberally I will give unto him in abundance.

In Israel and Judah have I found the twelve tribes. Joseph and Benjamin have I called the beginning of my youth, the possessors of my inheritance. For in Judah will I execute the wrath of the law upon Hebrew and Gentile. But in Joseph's two sons, Ephraim and Manasseh, by the names of the families of their twelve sons will I be named; as I named the twelve tribes

by the sons of Israel, so have I appointed myself twelve families and twelve tribes. And this is the new name which I have given to the whole house of Israel, which is my bride, for it is the time of my love unto her, and by no other name shall they be named; for I blessed them, and called them mine; and I said, "Let my name be named upon the lads", the name of Israel in whom there shall be no guile; and by the name of Israel shall I be named throughout all generations; and a thousand generations shall serve me from lake to lake, one year being for a generation.

For in Joseph's two sons have I found two houses, and I will dwell in them both; two rods of people are they; Manasseh for Judah, and Ephraim for Joseph, in whom there shall be no guile, for the fruits of them shall be the fruits of the God of Israel. The smell of them is as the smell of the whole ball; and by this smell will I gather them out of all nations.

Seven bright lamps shall be seen in the heavens, and the learned men shall not be able to find them out.

And for thee, thou shalt wander to and fro, like a man seeking rest; so shall the house of Israel that have not heard my word, nor understood it.

Taken from the mouth of John Wroe by William Tillotson, and signed by the four trustees.

*A communication given to John Wroe,
Ashton, 6th of 3rd month, 1829.*

The words of the Lord are come unto me, that the house of Israel may hear and understand, that the time is at hand, that all the cattle shall be gathered, and all the birds. All birds which were commanded by Moses, my servant, to be eaten, shall live; they shall be no more meat for the sons of men. But the eggs and the milk shall be for the sons of God; and the wool for the sons of men.

*A communication given to John Wroe,
Park Bridge, 7th of 3rd month, 1829.*

At two o'clock this morning the words of the Lord came unto me, saying, Hear, O messenger! And hearken, O Israel, to your father that begat you!

The time is come that my kingdom shall be sure to those that are prepared for it. Neither shall there be an infant of days in it, but to eternity shall it be established. But they ask for my kingdom before they have sought to be prepared, like a man who sows seed before the land is cultivated.

I am Israel's God, and the Saviour of all mankind; but those that serve me the first.

*A communication given to John Wroe,
Park Bridge, 10th of 3rd month, 1829.*

Thou shalt be hated in this land, England, and I will hide thee from them; but in other nations I will shew thee openly.* But in this land England thou shalt have to travel in the night-time. And the clergy shall hate thee with a hatred; for the word that I will give thee shall be against the doctor, the lawyer, and the parson, and it shall testify of their ways.

For I have set them over the negroes, as Satan is over the whole earth; for the whole world lieth in the hands of the wicked one, and Satan is the king over them; but I have set the doctor, the lawyer, and the parson, as three lights, which should shine in a dark place: that they should shew them the difference between serving Satan and serving me, that the clergy should teach them that if they would seek unto me, their souls should be preserved from the second death, till the fullness of times, that life should be granted unto their bodies. And that the lawyer should withstand those that served Satan; and the doctor, that he should bring out the healing herb; heal up the wounds, and knit the broken bone.

These three characters are linked in one; instead of setting forth my light they become Satan's subjects; they say, and do not; and the bodies of my children have become as meat to

* John Wroe has been well received both in America and Australia, but much despised and reproached in England.

them; and they tempt the fathers to sell the children, and the husband the wife; and they tempt men, while they are living, to give or sell their bodies unto them at their death, that they may have the honour of the world, and at their death they claim them of those in whose hands they are by the laws of their country. And my children have become a prey unto them; and they make merchandise of their bodies one to another, and they cut up their bodies as meat is cut up in the slaughter-house. Nay, they even hire men to enter into secret places while they are living, to lay wait to kill them, that they may have gains of them, and make use of them for medicines, instead of the herbs which the earth produces.

Cursed shall his body be that lays a tool upon my work to mend it; for I tell thee the first Adam is cursed with a grievous curse, for their bodies are the ground, and are but earth.

But I will now turn to the ground, and I will fallow it, and gather out the stones, and put a heart of flesh in it. And I will sow that seed which I took up with me to heaven; and I will put it within the heart of man, and redeem the seed of man, as I redeemed the woman's seed, it shall bear fruit of me, and take of mine, and shew it openly in the sight of both Hebrew and Gentile, for it is the seed which I put within Johanna Southcott, which caused her to appear pregnant, with her breast full of milk; so that which was within her is the life of the virgin of the house of Israel which consists of one hundred and forty-four thousand members, twelve branches, and four heads over her, being made one body.*

He that hath ears shall hear, and he that hath eyes shall see; and he that hath a heart shall understand; for the time is come that the mysteries shall be unfolded, till Israel be made perfect God and man, three in one, and one in three. For while I abode on the woman's seed, her seed bare witness of me.

The blood is for the earth, for dust it is, and to dust it must return. But the body is for the spirit, and the spirit for the body.

* Johanna travailed as one about to bring forth, as was testified by her medical attendants. See Isaiah 13:8 and Jeremiah 6.

O thou vain man, will thou always look for corruption, and deadly things? Thou discernest the light of the moon in the night by the eye that is in thine head: so I tell thee he that seeks for the salvation of the soul, for his corruptible body to put on incorruption, is like him that looketh at the moon. But the new birth of immortality is that which has been hid in the three measures of meal, that man might seek till the cup of the iniquity of the Gentiles be full, that the mysteries may be finished.

So now the light of the Spirit shall shine as the sun in the firmament, which puts out all other lights. For I tell thee, he that puts on incorruption is as the angels, but he that puts on immortality is of God. They shall see their offspring round their table, which can never die, nor change; to eternity shall it be established. This is my covenant with all that seek the new birth. And for all this will the house of Israel rise up against thee, but in distress they shall seek my word by thee.

Taken from the mouth of John Wroe by William Tillotson, and signed by the four trustees.

*A communication given to John Wroe,
Park Bridge, 25th of 3rd month, 1829.*

With the World, and with those that have been in, and have departed out of the covenant, the road shall seem to get narrower, but with my people a wide open valley.

Taken from the mouth of John Wroe by William Tillotson, and signed by the four trustees.

*A communication given to John Wroe,
Park Bridge, 5th of 4th month, 1829.*

Seven nations shall nourish thee for a time, and then thou shalt be taken from them; for seven will I bring into my house: * they are seven lights which will lighten the whole world, a

* The word given to John Wroe has drawn some from England, Scotland, Ireland, America, Germany, the Dutch (in the Cape of Good Hope), and Wales.

candle which cannot be put out. The more they shall try to put them out the brighter shall they burn: and the kings of the nations shall wonder after it.

And, behold, an infant shall teach the house of Israel and appoint them to their tribes; for she shall be found a mother in the house of Israel. She is little in the eyes of the world, but I will make her great in the house of Israel, and they shall wonder at her.

Taken from the mouth of John Wroe by Samuel Lees, and signed by the four trustees.

*A communication given to John Wroe,
Ashton, 6th of 4th month, 1829.*

The Spirit of the Lord is upon me, to utter the commands to the whole house of Israel that they may come out of other nations. For petitions out of other nations shall appear. The battle has begun, and woe to my servant: it shall be with both priest and prophet, buyer and seller, giver of usury and receiver of usury, for the words that I will give to my servant, shall be against every man, and every man against it, to destroy him from the land of the living.

The kings of the earth shall rise up against him, and seek to bind him, but I will break the bands. For he shall labour, and another shall inherit; he shall plough the ground, and another shall sow; and the words that I will give shall draw out the tares, and bind them in bundles, and the fire shall destroy them.

For I will dash them in pieces, and great shall be the fall when the assembly shall meet, and many rich shall meet with them, and fall with them. I will do this in this land England. And I will cause the sea to overflow the land, and it shall destroy man, woman, and suckling, and beast, and cities. I will do it within the borders of England; and the wind will roar, and pull down churches, and unroof others;* and a great roaring

* In subsequent year, the 11th and 12th of 6th month, a dreadful storm occurred, the country about Blackpool was overflowed, the shore for miles was covered with pieces of vessels, the crews of which had perished. In the 2nd month, 1836, a storm occurred, the effects of which were more or less

shall there be in London, one against another;^Σ for I will make every religion find its own level. I will scatter their opinions as I scattered those who built Babel.

Taken from the mouth of John Wroe by William Tillotson, and signed by the four trustees.

*A communication given to John Wroe,
Islington, London, 9th of 4th month, 1829.*

When I cast Satan out of heaven I promised to finish man within six thousand years, that he might shew his power during that time, with all these planets that fell with him. Then shall the angels that shall minister on these planets see my justice, and behold my power. For I designed every ball which I fixed in the midst of the heavens for the angels. And I said I will make man within six thousand years on the ball; but first, within six days, I will bring the form of man on these balls which fell with Satan from heaven, that he should be permitted to mar man in the making, on those which fell to prove the creation. So it was not man that fell wilfully, but being made subject to the fall that I might shew my power.

So I tell thee, and the whole house of Israel, that he has power on all planets, which he took for instruments to make war in heaven: so the planets that fell not are for the whole creation, with the angels. I tell thee, with the house of Israel, these are my heavens, and the thrones of mine inheritance.

So man, being made subject to vanity, not willingly, and Satan being stronger than they, it was needful that I should overshadow a part of the people, and make them prophets. And Satan, by his power, has come forth with the same likeness as

similar to the above, on the east, south, and west of England, destroying man and beast. By a storm in the 12th month, 1836, several houses and churches in the Isle of Wight were unroofed. At Lewes, St. Anne's was partly unroofed. And a storm of wind on the 7th of 1st month, 1839, occasioned great destruction to many churches in both England and Ireland, some being blown down, and others unroofed.

^Σ Partly fulfilled by Mr. Kersit and his party opposing ritualism in the Church of England, and particularly in his opposition to the election of the Bishop of London in the 5th month, 1901.

this to deceive, that he may make all my work void, and throw the truth to the ground.

In every generation have I drawn up one to heaven, for a sign to them that were left, that man should live with a natural body, as well as those by a spiritual body: and that they should be three distinct persons, yet one. The man and the woman two, yet one; my Spirit being put within them, they should see my Spirit, which is I; yet have I a body. I am God, and beside me there is no other.

For the people that dwell on the planets of Satan are influenced by the power of Satan, and he is stronger than they, so that he causeth their fall. But now the time is come that I will ransom the planets out of his hand; so that every one that heareth my voice and my word, and abideth in them, they shall be my people, and I will be their God.

And the planets shall become as the heavens wherein righteousness shall dwell; for now the time is come that I will open the tabernacles of heaven, and I will shew the works of man.

Hear, O Israel! I have shewn thee things which have not been shewn thee before; for I will open thine ears, and thou shalt hear; I will open thine eyes, and thou shalt see; and give thee a heart to understand with; so that thou shalt know both the day and the hour that I will finish thee; for I will bless thee with the blessing of eternity, so that thou shalt become my son, and know me in all things, for he that doth my will shall be a branch of me, and as I live so shall he.

For within all mine house shall there not be a crooked person; within all my ground shall my trees bear fruit; there shall not be one barren amongst them.

Taken from the mouth of John Wroe by William Lees, and signed by the four trustees.

*A communication given to John Wroe,
Park Bridge, 25th of 4th month, 1829.*

And for thee, all nations shall gather themselves together against my word, which shall be given through thee. And all the officers of the king shall try to overcome thee: they shall seek to ensnare thee, and to entangle thee in thy discourse, to break the laws of the land.

And they shall say, "We pity those that call themselves the house of Israel, but this man we will burn with fire." They shall no more say they are Joannas, but they shall say they name themselves by the house of Israel; but we call them the deluded people, led away by this man, yet the laws of the land cannot get hold of him.

And the seven nations shall nourish thee, and minister to thee. When a man becomes a prisoner is he not guarded by him into whose hands he is committed, lest the world should slay him? Then, I tell thee, thou hast become a prisoner to my word, and my word shall protect thee; and that person into whose hands thou art committed (male or female), if they look to the word, the word shall overcome for them; but he that looks not to the word shall fall; and the fall of him shall be the rise of him that shall look to the word.

The word is life; and my word abideth not in the world, because I condemned it. And he that testifieth against the world testifieth of me.

But for thee, the serpent will enter into all the world to destroy thy body, that it might become a prey in the sight of all his followers.

The trial of thee shall be greater than all that has been before thee; for upon thee will I lay the reproach of the whole house of Israel.

I will sort all religions, and give liberty to all religions to worship whom they will. I will break the bands of all empires, so that every king's subjects shall worship whom he pleaseth, so that no man shall say, "I have had a tie by the laws of our land, that I could not serve the living God." As I have broken the tie of the Romans, so will I break the tie of the Turks, and

all other nations, so that every religion shall be free round the whole ball.*

Hearken, then, O house of Israel, and return unto thy first love, unto her who proved her love to thee; that shed his natural life that thou might receive the spiritual life.

Thou hast been rejected and despised of man, yet for all this will I marry thee; for I have begotten thee, so that thou hast become my daughter. Thy first love is that which I shewed upon the cross; except thou have more love for the spiritual husband than thou hast for the natural one, thou shalt not partake of the spiritual one.

She shall exceed: the seed remaineth in her, and shall appear; it shall remove the dark veil that Satan hath cast over the whole ball. And as the first Adam was brought forth lower than the angels, the seed of the latter shall be higher than the angels that overcame Satan and the hosts of him. It shall overcome the tempter of all evil, so that my word shall abide in him who seeketh, and they shall appear like unto me in all glory.

Taken from the mouth of John Wroe by William Lees, and signed by the four trustees.

*A communication given to John Wroe,
Park Bridge, 29th of 4th month, 1829.*

I was crucified for men, that by faith in that they should preserve their souls; but he that seeks to be born of me must do the works of me; and my Spirit, which I give to the womb of the woman, is reserved at the right hand in heaven, to give to those that do the works. Ask the womb of a woman if man can hinder that being delivered up which is within the womb. Then the evil which dwelleth in the former Eve shall she deliver up, and that which is taken from the latter shall be put within her.

* This is in a great measure fulfilled by equal rights being given to both Protestants and Roman Catholics. And under the present Sultan of Turkey very great concessions have been made to his Christian and other subjects of different religions. Also by the admission of the Jews to the House of Commons, and the various privileges extended to them in many nations of late years.

Taken from the mouth of John Wroe by William Lees.

*A communication given to John Wroe,
Park Bridge, 5th of 6th month, 1829.*

Hearken, O my people that have in your hearts to do the things that are right! And give ear, O my nation! For a law shall proceed from me which, shall rest upon you for a light unto my people; so that it shall be said in other nations, "Where is there a people like unto this people that are called Israel?"

I will lay weight to the plummet; and I will breathe upon my people, and water them with the dew from heaven, and give thee sure bread and sure water for them; and my new covenant which I have made with them I will have always before mine eyes. I will command the hosts of heaven to draw forth their swords; I will give a command, and they shall serve my sons and daughters.

I have given incorruption to be servants to immortality, and not immortality to be servants to incorruption.

Then awake, awake, my people! For the types and shadows which I have done of old, the substance will I perform in this generation.

Then lift up your eyes, my beloved; for the earthly bodies shall vanish away as wax in the fire before me, and my chosen shall see it: and these are my chosen who walk in my commands.

Taken from the mouth of John Wroe by William Tillotson, and signed by the four trustees.

*A communication given to John Wroe,
Edinburgh, 3rd of 8th month, 1829.*

I am the bridegroom, undefiled; my bride is one, she is a virgin, and wickedness will not dwell in her. Her breasts are comely, they are like the tower of Lebanon; all her bones shall suck of her and be satisfied. I will make all the six churches tremble before the seventh, and she shall overcome: they shall come and worship at her feet, and acknowledge that I have

loved her, and that she is mine, and I am hers; and besides me there is no God.

I tell thee I will make my word plain before all nations; and that which is washed from the bones of the branches shall enter into the world, and come strongly against my chosen, but my chosen shall overcome them, for I will overthrow the world for her sake, because she is of me, and the bones of the whole house of Israel are contained in her body, and I dwell in her, and the graft of me shall be in her temple.

She needeth not the light of the sun, nor the moon, for the moon is the resemblance of the earthly bodies, and the sun is the resemblance of those that say they are born of me, and do lie; but their sun shall be darkened, and the moon withdraw its shining, for the body shall no more go to the grave - I will be its plague. The sun being darkened is those who say they die the death of the righteous, and go to heaven. They shall bow, and acknowledge that the bride is mine, and I am hers.

For every tree of her shall bear fruit of me: there shall not be one bone of her cast off; for every bone of her is a king and queen unto me, and as a priest upon my throne, and my name written upon her thigh, and in her forehead; and her breasts will I uncover, that all her little ones may suck. She shall carry the fruits of her body, and dandle them upon her knee, and her wings shall cover her fruit as the hen covereth her brood. I will stand by her till her little ones be gathered; for the swords are drawn which shall not return into their sheaths till I have covered her feathers with silver and yellow gold.

And what will ye if a sword pierce through every soul till the feathers be grown? But for thee, and for the house of Israel, I would cut off those that are gathered, and gather me other bones; but the resemblance of the cry of the virgin has reached me, and I will grant her her request.

Men petition me for offices before they have given me their heart: I grant them their petition to pull down their pride, and to shew them that they are like David, armed with the armour of an earthly king. But for thee, I will make thee stand before the great men and noble of many nations: and I will do to thee that

which I have not done; for as the virgin will carry the children of Israel under her arms, so will my children carry thee. A rough garment and a false girdle shall thou not put on; but the word that I will give thee will deceive, and take, and ensnare them in their own works.

And thou shalt tell the children at Edinburgh when thou returnest to thine home; I will water the earth, and pull down their boasting, and mar their crops: this shall be a sign to that place; for three nations shall be marred.* And my word shall confound their wisdom. Now, John, return, lest the rain stop thee.^Σ

Taken from the mouth of John Wroe by Robert Stewart, of Edinburgh.

*A communication given to John Wroe,
North Shields, 6th of 8th month, 1829.*

Hearken, O house of Israel! Ye ten tribes of the family of Ephraim! If ye keep my secrets ye shall live, ye shall not die; neither shall a bone of you be broken, nor your bodies see corruption, neither shall a hair of you perish.

Ye tribes of Ephraim, ye are they whom the Lord hath blessed; for my secret must be found with you, and if not ye must die as the first Adam. My Spirit now swears unto thee, and to the whole house of Israel, he that keeps it shall live, for it is the seed that has been in the first Eve, and it has been revealed by the latter Adam.

I call unto all nations as I called unto Samson, he that keeps it shall find eternal life. I opened the eyes of the blind, I raised the dead, I healed him that was diseased; I said tell no man, but they were all as Samson, and by it did they fall. Mine angel

* See Page 19 of this book.

^Σ This prophecy was fulfilled, John Wroe returned home immediately, and then the rain began to come; and the following account appeared in the newspaper of August, 1829: "There have been violent storms and heavy floods in several districts of Scotland, early in this month, which have done great damage to the crops, particularly in the neighbourhood of Aberdeen and Kelso."

told the mother of Samson, as long as he kept my commands no man should know his power: he broke my command, and he fell like all other men.

So now I will unfold to the sons of men my secret: he that seeks me for the branch of me to dwell in him, the same shall be able to hold my word, and obey my command; the spirit shall quicken the flesh and the bones, and keep soul and body united together, and blood shall not be the life of them, and overcome the life of both Hebrew and Gentile. Though it is hid in mortal, yet it shall claim immortality; though it is flesh and bone, yet it has gained eternal life; though it has been hid four thousand years in a strange land and a desert, then should the mystery be unfolded; strength should be given to the wheels, and every man should set his shoulder, and become a bearer thereto; for every branch of me is life, and he that asketh of me shall receive.

The bread which is prepared for the children they give to the swinish multitude of both Hebrew and Gentile: as I live, saith the Lord, it shall choke them as it choked the swine in the sea.

For within six thousand years will I call the earth to earth; and I will fasten the wicked in the bowels of the earth till the eighth thousand, that that which is of the earth shall the chain bind in the bowels of the earth, for it is the dust which is for Satan's meat for one thousand years, and it shall be under the feet of Israel.

My light shall now shine even to the ends of the earth, and round the ball - bring me a nation which has not heard of it. As the sun riseth from the east and shineth to the west upon this earthly ball, so shall my Spirit shine upon the bones of the house of Israel.

She is a virgin unto me, undefined, she shall sing the song of the turtle dove, in every land shall she be heard; in her arms she hath the children of Zion, her wings reach to heaven, and under them is her beloved for who are like unto her? Are those that die the death of the righteous her children? Are those that are given as servants to her? No, I tell you, neither are the angels that minister to her; these are they that are given unto me, of

whom I have lost none; for my left arm has borne them up, and in my right the sceptre to give unto them,

And I will now unfold my secrets to the sons of men; he that obeys my commands, the same is a branch that I have planted, which Satan cannot root up.

Taken from the mouth of John Wroe by Robert Stewart, of Edinburgh.

*A communication given to John Wroe,
Bradford, 10th of 10th month, 1829.*

They say there is peace, but I say there is yet war, for I have seen six men ready to enter into battle, which are six nations; they fight till they dethrone one another. And Turkey shall be divided as a man cuts a piece of bread.*

Taken from the mouth of John Wroe by Sarah Pile, of Ilfracombe, and signed by the four trustees.

*A communication given to John Wroe,
Ashton, 5th of 12th month, 1829.*

I am the last Adam, the creator of heaven and earth, the king of the Hebrews, whom they nailed to the cross, till I gave up their life; that whosoever believes in me, and does my work, the same is the Prince's daughter, and I will gather all her bones, and make of her a new Eve, wherein righteousness shall dwell; for I call her Sarahai, Princess of Life, who bare Joseph twelve sons, from the loins of them that Jacob claimed; these sons are squandered on the whole earth, that they may become one daughter, the mother of the new creation, in whom there shall be no guile.

She is the seventh church, which is not born in fornication, but by the sin of Adam; for whosoever is born of fornication is of the Gentiles, and Cain was the figure of them, for he was begotten in the tree's uncleanness, but Seth not in the

* This has been partly fulfilled so far as regards the division of Turkey, by the separation of the Principalities from that power. And also the dethronement of Napoleon III., by his war with Germany.

uncleanness of the tree; and unto his seed is the promise, that within six thousand years I would take away that sin which they received from Adam their father; then shall the life of the woman, which is the blood, be changed into flesh, and I will put my Spirit within it.

And until then they shall confess their sins, and ask for forgiveness of them, and offer sacrifices.

And I have a hundred and forty-four thousand, which are not born in the uncleanness of the tree, which is the woman, neither they nor their forefathers, from the days of Adam; and the virgin of the house of Israel is the offspring of them.

For I will now remember the bones of Joseph which I took out of Egypt; they are the type and the shadow of the gathering together again, that a helpmate may be found for the last Adam, for she is a king's daughter, and now is given in marriage, that the bridegroom may rejoice over her; for I will cover her covering with silver and yellow gold: and as I shewed her unto thee, so shall it come to pass; and as thou hid thy face from her, and was not able to look upon her beauty, so shall the house of Israel till they be glorified.

For the whole earth shall have a sabbath wherein there shall be neither hay-time nor harvest. And the cattle shall roar on the mountains like stags without an owner.

Taken from the mouth of John Wroe by Samuel Swire, junior, and signed by the four trustees.

*A communication given to John Wroe,
Ashton, 8th of 12th month, 1829.*

As the Scriptures say, so shall it be; for the preachers of both Hebrew and Gentile will try to deceive those whom I have elected out from amongst them; they are shepherds who have no understanding; they come unto my children in sheep's clothing, but inwardly they are ravening wolves, full of deceit; and my children will try to turn thee from my word by hearkening unto these wolves, that the Scriptures may have their fulfilment: they shall make plans, and draw plots, and fall into them.

I said thou might go unto Ashton, but not to say anything to him, till my Spirit was upon thee; but I will yet confound them, and make them ashamed. And this is the battle which is begun: Satan shall enter into them; and behold the newspapers, they are full of deadly wounds, and they say they live; and the trustees shall be smothered with the stink, and it shall cover the camp of the house of Israel for a time.*

When the seventy days are determined on my people Israel, and the years expired, they who say they are born again, and are healed of their deadly wounds, they shall die.

Taken from the mouth of John Wroe by Samuel Swire, junior, and signed by the four trustees.

* This was fulfilled in the latter end of 1830, and the beginning of 1831, in Samuel Walker, of Ashton, who began a conspiracy against John Wroe; and in William Masterman and Thomas Spencer, who caused the newspapers to be filled with abominations; and those who were then the trustees were carried away with them.

FOR THE PUBLIC

1830

*A communication given to John Wroe,
Ashton, 25th of 1st month, 1830.*

The words of the Lord came unto me this morning, saying, The words that I send unto thee to send to the house of Israel, shall be like seed sown in the earth, it shall seem to disappear - it shall seem to fail, even to those that it is sent to, through the rebellion of their hearts; for evil will rise up as the weed in a field that wants fallowing. When the master of the field appears, will he not say to the reapers, Go out into the field, for that wants fallowing? Though it brought forth souls six days, to be for the seventh, yet it wants fallowing.

My word shall send forth reapers to go into the field, like going into a wood that is full of trees and boughs, so that every branch be counted, so that he may cut off one branch, though there be a thousand trees there; and that corn on the top of that tree, even that corn sown in fresh ground, shall bring forth living trees of immortality.

I will liken my word to this: I will say to the reaper, Go into the field that has borne six crops, that requires to be fallowed, and put forth thy sickle, and take me one ear, though there be many crops in it, I tell thee it is but one bone.

I liken my word to another thing: I say to the reaper, Bring me with thy sickle one hundred and forty-four thousand choice ears; for out of these ears I will cover the face of the whole earth with them; I will take that field with the weed that grows therein, with the stubble (which is man's body), and burn it up with fire that none can put out; there shall not be one evil branch left, nor a weed that is not burnt up, nor a ravenous bird left, nor a beast which devoureth, but that which is left shall minister to that seed which shall be sown in it.

I tell thee even those that are gathered, even to officers, they say, "It is of no use going any further; I may as well stand still

at first, for the things are contrary to nature, and are not like the former word.”

Now let that man get clothing according to his own ways, though he says he believes in the God of the living, and that he will not act contrary to nature, but will provide for his children according as nature has formed them.

Now I will tell thee what that man is like; he is like unto an ear of wheat which bare not the stalk, so the weight of the ear brake off the stalk; so when the reaper came he cut off the ear (which was the soul of man), and the ears were laid up, some for the first resurrection and some for the second; and the stalk which should have borne the ear, which was broken down, was the man's body, which returned to dust, which is like the stubble that the plow turneth into the earth; so has it been with man's body six days. But the ear which receiveth my word, and in which it abideth, the stalk is gathered up with it; and the roots which were in the earth, which are the evil branches, are cut off and burnt with the earth; so that the straw is preserved in the granary with the ear. So when that ear is sown with the straw, where are the evil roots? Are they not cut off? So is my word with him that believeth, and letteth it rest in him. This is the battle.

The more I shew to him that lets my word abide with him, the more misery shall he be in till he be delivered.

When a woman knows that her pains are come to be delivered, does she not cry out to be delivered? If she has become a dry tree, and her pain has left her, how is she to be delivered? Whether she has two or three stalks in her they must perish together, and the ears must be preserved in the granary.

Well might Solomon say the more knowledge was gotten the more misery he was in, seeing that the time of his deliverance was not come. Much study brought forth heaviness. Then how can those whose deliverance is come - how can they rest? Tell the house of Israel that the earth cannot hold them.

I will compare my word to another thing: As the earth feeds the things which are sown in it, so does the blood feed the body

of man, till it come to be ripe, it then fadeth, and returneth back again.

I commanded the angels to preserve the seed by the two swords which turned ever way, that the body and the life which should quicken the flesh and the bone should be preserved; so that when the field was fallowed, and the weed burnt up, and he that gave the increase to the weed should be taken away, then should the seed of immortality be sown.

I will now liken my word to another thing, to an ear of corn; if the ear become ripe, so that it loses some of the corns, and those corns have taken root, and grown, and the ear which was ripe be preserved with the stalk. Ask the house of Israel if the corns which were lost from the ear belong not unto the ear which they fell from? If the corn be under the age of fourteen, and has not taken hold of the knowledge, the ear shall claim it; but if the corn which fell from the ear be above age, and has not taken hold of the knowledge of the graft, it shall perish with the earth.

The ear is the woman, and if she has lost some of the fruit of her body, and she be preserved, all the seed that she has shall be preserved with her.

I will liken my word to another thing: If an ear be cut off without the straw, which is the body, all the fruits of the body shall die with the stalk, because the body was not preserved.

I will liken my word to another thing: Shewing mercy to thousands and tens of thousands which hated me, that if they would even come within the third generation, I would preserve soul and body to me, and make them in my image.

I will liken my word to another thing: The ear which contains the corn, is the man and the woman, the seed which is within them is the corn which is contained in the ear. The one hundred and forty-four thousand ears are one bride, which is one woman; then how can this woman bring forth fruit of herself, except she has a husband?

Learn ye righteous judgment, O house of Israel, and be not always unbelieving! How long must my word be with you, and yet refuse me, your husband?

I will liken my word to another thing: Does not a man and a woman marry before they bring forth their own image? Will ye always play the harlot? Ye can no more bring forth mine image than a woman can bring forth her own likeness without a man.

The spirit of the last Eve is brought forth, and the last Adam hath married her, and is seeking whom he may dwell in. The marriage in heaven is celebrated, and the angels in heaven were bidden to it; and they have ministered, and they have received a command from the husband to go forth to set the mark on the bones that are to be grafted to her.

Then thou, my servant, though thou art infirm, my word shall go by thee conquering and to conquer, and the gates of hell shall not prevail against it; I will make the enemies of my word ashamed, and droop downwards, and return to the earth.

I have taken thee from thy wife, she has become a widow to prove the house of Israel and confound the world; and Satan is permitted for a time, but his chain is bound, so that he hath but one length to go to; and when I have shewed the thing plain, all that have risen against her shall be ashamed, and Satan shall be permitted upon them, so that boasting may cease, and charity be found; for I will cause it to rest upon my people Israel, and I will make her sing for gladness of heart, and all her bones shall flourish.

Now the Spirit that overshadowed thee saith, sign thou the Lord's name; I Am that I Am hath sent thee to the house of Israel, and by this name will I be known to the whole house of Israel; for he that loveth my word shall love him that I send with my word, and remember all my commands, for the workman shall be worthy of his hire.

Taken from the mouth of John Wroe by William Tillotson, and signed by the four trustees.

*A communication given to John Wroe,
Ashton, 30th of 1st month, 1830.*

From two o'clock to five: I had many things shewn during this time; and the Spirit of the Lord is now upon me, to shew to the house of Israel the way wherein they should walk, and that the law should be written in their inward part; and I, the Lord of the hosts, the husband of them, will do this for them, which came and took their fallen nature upon him, and resisted the blood which the man and woman fell in by disobeying the command. The taking of the tree in its uncleanness brought forth death, he not being willing to wait till the tree was purified; and the sting of death is the wages of sin.

Now then, ye sons of the house of Israel, resist ye blood while ye dwell in the life which is contained in the blood.

Adam and Eve, your first parents, were made a little lower than the angels that my works might be made manifest before the angels and devils. And he tried to overcome the angels; but I put forth my hand by assisting the angels, and overcame him, and drove him out. He then went to view the creation of the planets, so those which fell were driven with him, so that they were subject to that which the planets were fallen in; but the man and the woman whom I had placed there had not fallen before Satan came to them; but they were lower than the angels, and the enemy turned them from the command which I had given them; then I was hid from their presence, and they heard my voice in the garden, and I talked to them through the veil.

I have overcome for you, I have fought the battle, gained the victory, and he that walks in the ways that I command him shall resist the fallen nature, and he shall say, "O Father, my God, my husband; thou knowest that I seek not to do mine own will; but give me strength to do thy will. Abolish from me boasting, for if thou give me it not where is my strength? And if I boast, the boasting beareth me up, and not thy word, and it will grind the temple that thou hast given me to powder."

I ask you, O house of Joseph, will ye rob God? Nay, the boaster robbeth me; he is like unto Moses, when he said, "Hear now, ye rebels: must we fetch you water out of this rock?"

Nay, the boaster pleadeth for himself, and calling himself a god, and my children he calleth rebels, and despiseth them: he saith unto the poor, "Stand there, and I will shew you my power, and what I can do."

Hear, O ye desolate children, to whom the god of the world has said, "Stand ye there while I shew my power"; though ye be sucking babes, and cry for milk, the wings of charity shall cover you in the day of the tempest; a hiding place have I found for you in my bosom. Though they say I have no breasts for you to suck, the day shall come that they shall see my breasts are sufficient for my little ones, so that every little one shall become like the sand of the sea, uncountable by the sons of God; and my breasts, which they said have no milk, have fed them all; and they which said they were barren bear fruit upwards, till they have filled the ball of the planet; and their breasts which they fed on are the tower of Lebanon, and it shall destroy the life of the blood and the author of the fall.

Hearken, then, O ye little children, the milk that I give shall nourish you till your bones flourish like the trees of Lebanon. I have sealed you by my blood - I have begotten you an habitation for the Spirit which is married unto me, and become the Lamb's wife, which was preserved before the foundation of the world was laid.

Now, O ye children of the house of Judah, I will shew you the thing that was spoken of in parable to Isaiah the prophet. I said, *"This shall be a sign unto thee, Ye shall eat this year such as groweth of itself; and the second year that which springeth from the same: and in the third year sow ye, and reap, and plant vineyards, and eat the fruit thereof. And the remnant that is escaped of the house of Judah shall again take root downward, and bear fruit upward: for out of Jerusalem shall go forth a remnant, and they that escape out of mount Zion: the zeal of the Lord of hosts shall do this"* Isaiah 37:30-32.

Now ye children, let me turn you back to Adam your father: the three years are three generations.

Man eat the first year of such as he fell in; he earned his bread by the sweat of his brow; his sons became murderers, and

this was of that which grew of itself. I overthrew that generation, but preserved Noah and his sons in the ark, and began the second year and that which sprang of the same did they still eat.

Though I came in the volume of the book, as it was written of me, I would have married them, and been a husband unto them, but they refused, though they were harlots; and they denied being my wife, and weighed thirty pieces, seeing I was the heir of the kingdom by being the king's son.

They then turned to that which sprung from the same, and bear witness, being hired with thirty pieces, that they might destroy the heir of the inheritance of the house of Israel, and took the life of the fallen nature that dwell in the blood.

I then rent the vail, and showed them the figure, that within the third year, which is the third generation, I would return, and visit their transgressions, and gather my people, those who sought me, to resist the blood of the fallen nature.

So now the time is come of the visitation; though the messenger be a fool to you, though he be hated in the house of your gods, my word by him shall be the snare of a fowler unto all nations; and I will visit their transgressions upon their own heads.

And the bones of the house of Joseph will I gather, whithersoever the enemy has driven them.

I have now turned to the house of Joseph, and I will visit them, and the light that I will cause to shine in the midst of them, shall be as a city set on a high hill: though it burn, yet they shall not be able to come near it; it shall be as fire to the world, and it shall devour the remnant of them. It is the mount of the throne of God, and it shall be to them as it was to the children of Israel of old; if they come near the mount it shall burn them.

And these are they that shall dwell in the mount, those that endure the chastening of my rod; but they who are without chastisement are bastards, and not sons, and are of that which

grew of itself at the first, and not of that which was sown at the last, which shall take root downwards, and bear fruit upwards.

I am the root, and the bright morning star, saith the Spirit that sitteth on thee; and the branch which is taken from me shall take root downwards, and by the law and the gospel bear fruit upwards in them; these are of the remnant of the house of Zion, who have escaped.

And within this day and hour, which I now visit the remnant (though it be the eleventh hour), my law and gospel, and the command of the graft, will I put within them, and they shall know my will, for they are my children.

Hearken, then, and see thou be not afraid of them; my Spirit shall sit upon thee, and I will open wide thy mouth, and I will touch thy tongue by the coals of fire, that thou mayest utter many parables in their ears; for as I confounded the language, so will I confound them, by my words being put within thy mouth.

I will shew them that I am visiting the house of Israel, and he that eateth my word, and doeth my work, I will shew in the midst of them; he shall live by my life, and not by their life, and in my image shall she appear, for she is the Lamb's wife.

For the Spirit that dwelleth in her I have given her, finding she is the bones of the house of Joseph. I, who have given thee this, am he who was slain, but now live, to remove the transgressor.

Taken from the mouth of John Wroe by William Tillotson, and signed by the four trustees.

*A communication given to John Wroe,
Ashton, 31st of 1st month, 1830.*

*I now unto my soldiers call,
Prepare for battle, one and all;
Take in their hand my Spirit's sword,
The word reveal'd by me their Lord.*

*But if a soldier fail in heart,
Then let him from the field depart;
Let him who has espous'd a wife
Depart, lest he should lose his life.*

*The woman who is given to man,
And is afraid of being slain,
Back from the battle let her go,
She is not fit to face the foe.*

*If one has purchas'd land or house,
And fears lest he is life should lose;
And to his wealth his heart doth cleave,
Let him the field of battle leave.*

*For all who their relations love,
More than their Lord who dwells above,
Are never fit to fight with me.
Nor of my army for to be.*

*And all who love their house or land,
Above the things which I command;
They like the devil cowards be,
For he's a coward all will see.*

*For though he says he'll fight, he'll run
When I descend to claim mine own,
And turn their hearts of blood to flesh,
And build their earthly house afresh.*

*And all of Adam's race I claim,
Who rest upon my holy name,
And seek to do my holy will,
I with my Spirit them will fill.*

*'Tis such whom I surname my sheep,
Who in my pasture eat and sleep;
'Tis he who shall my mark possess,*

Who walketh in my perfect ways.

*If I were not to mark mine own,
Their enemy would cut them down,
As the first-born in Egypt's land
Did perish by the angel's hand.*

*Though I on him in anger break,
And seventy-seven-fold vengeance take;
Yet is he suffered to prevail,
On those who've not my mark and seal.*

*My soldiers to the world appear
As soldiers overcome with fear;
A cowardly and a heartless crew,
They seem unto the human view.*

*But when I come in open sight,
They shall perform a great exploit;
They o'er the devil shall prevail,
And tread upon both death and hell.*

*My heav'nly word they all shall bear,
Possess the prize when I appear;
The pearl is sure to those that fight,
They shall possess the stone that's white.*

*They all shall bear my heav'nly word,
Receive the prize from me their Lord;
Though they appear a cowardly crew,
By them I will hell's hosts subdue.*

*For in the end it will be seen,
That Paul, and all such like, have been
A set of cowards—fearful men;
But those who fight the prize shall gain.*

Those who are willing for to fight,

*Shall all be clothed in armour bright,
And shall be lifted up on high,
And shall my standard-bearers be.*

*They in my offices shall stand,
They shall my chosen men command;
Array'd in clothes of scarlet bright -
Array'd in robes of snowy white.*

*They then in songs of grace shall break,
And in sweet heav'nly raptures speak;
My heav'nly rapturous joys divine,
Shall in their eyes and faces shine.*

*The heav'nly songs which I will send,
They all shall sing till time shall end;
Their charms can ne'er be known or told,
Till all eternity unfold.*

*The rights of those of heav'nly birth,
Are more than men who're born of earth:
Turn back and see the shadows clear -
The end of shadows now is here.*

*The heav'nly substance, shining bright,
Appears in raiment clean and white;
The types and shadows first appear,
But sing! the substance now is near.*

*For I, the virgin, cloth'd in white,
Must bring unto her perfect sight,
Her heav'nly husband for to view,
Array'd in white and scarlet hue.*

*The saints her beaut'ous form behold,
And all their rapturous joys unfold;
The nature of her bones admire,
Her flesh which doth her bones attire.*

*Her flesh appears a glittering white,
 Resembling the celestial light;
 And as on pinions of a dove,
 She flies on wings of heav'nly love.*

*A communication given to John Wroe,
 Ashton, 1st of 2nd month, 1830.*

When a sower goes out to sow seed, if he has no faith in it that it will grow, why does he sow it? If he sows it, and it grows, and he has no faith in it, it is given unto strangers at the reaping thereof, because he had no faith when he sowed it. But when the stranger comes forth to reap it the children rise up and say, "It is our father's inheritance, and we will possess it." And I, the Lord, answer the children. The strangers shall not inhabit it; for the Spirit, which the fathers refused, shall live within the children, and they shall inherit it. These are the bones of the virgin, who was dead in the eyes of the world, but now liveth.

Taken from the mouth of John Wroe by William Tillotson, and signed by the four trustees.

*A communication given to John Wroe,
 Ashton, 28th of 3rd month, 1830.*

Let no man have a dead stock, for a great change of times and seasons is commencing: changes in parliament houses; tumults in many nations; boils breaking out in both man and beast, till man cry out, "I will go into that happy land, England".*

England, who is like unto thee? Thou art like unto Jerusalem; thy law which has been given has protected thee; thou hast been like a city inhabited without walls: thou hast

* This is fulfilled in a great measure, as witness the various changes which have taken place in the governments of France and various other nations, and the tumults since the time that this prophecy was given, more particularly in 1848.

prepared shipping to send the gospel-light abroad, but the gospel of redemption hast thou not known - it has been hid from thine eyes, because of thy works.

And thou art accursed above all that has been before thee. If the gospel of the kingdom of redemption had been preached unto them, they had repented. Thy wickedness is above the days of those which rose up against my word; or of the people of Sodom and Gomorrah, or Nineveh, or Jerusalem. And now Jerusalem is revealed from heaven, and thou refusest it.

And the people that were before thee I said I would give up, until the time that the woman had travailed with the spiritual child. Now the Spirit is taken from her that travailed, and the name of him is Shiloh, and unto him is the gathering of the people (Genesis 49:10), the Mighty Prince, which shall fill the virgin with the Spirit, which shall quicken the bones and flesh, and make her a princess.

There shall be a hundred, forty and four thousand bones, and all the bones shall dwell in one, and become one woman. Then if I said, I and my Father were equal, and the branch which was taken out of us should be put within you, and ye then should discern righteous judgment, O ye of the house of Israel. Am I not one Spirit, and yet three persons? And if the branch, which is taken out of them make the number of twice a hundred and forty-four thousand, and yet all the Spirit of one perfect woman. Then how is it that all the number can be called one church, and one woman, and one member; and ye not admit my Spirit, as in the Father, the Son, and the Holy Spirit; three distinct persons, and yet one God?

Then remember, did I not say the man is become as one of us? Did I not say I will make a helpmate for him? And in the fifth day I made a God-prevailing man, which prevailed over the whole creation. Was not the earth subject to him? Was not the sea, and the waves thereof subject to him? Were not the fish subject to him when they brought forth the money at his command? And now in the sixth day a helpmate will be found for him, and he will give her his creation, and they will be subject unto her, as they were unto the husband.

Taken from the mouth of John Wroe by William Tillotson, and signed by the four trustees.

*A communication given to John Wroe,
Ashton, 30th of 3rd month, 1830.*

John, be not afraid of these evil workers, for they will yet do greater things to thee than they have done. They will fight concerning thee; some for thee and some against thee. But who is he that is for my word, the same shall live by it, and know that it is I that have spoken to thee, that he might live.*

England, England, awake! For the day of thy visitation is come, and thy children shall know it. I have caused a deep sleep to fall upon thee; I have bound thee with iron bands, by establishing a law, till all the bones of the house of Israel be gathered, and the virgin's bones knitted.

My word shall go from nation to nation, both in newspapers and books.

Taken from the mouth of John Wroe by William Tillotson.

*A communication given to John Wroe,
Ashton, 9th of 4th month, 1830.*

Ethiopia shall soon know me^Σ and I will make her soon stretch out her arms to receive my word, even by thee. I must draw thee near unto Jerusalem, there shall my Spirit plead between them and thee; for I will put the two swords between the enemy and thee in that land, that they may appear as dead men before my word.

* This was fulfilled in the 10th month of the same year, when a part of the society surnamed Israelites, accusing John Wroe of wicked conduct, turned against him, and against those who believed him to be innocent, and fought, not only with words, but the disputes rose so high that blows were given; and some of the one party put some of the other party out of doors, at the house where they were met to try the case.

^Σ This is partly fulfilled, as several nations in Africa, whose existence was unknown at the time of this prophecy, have had the common salvation now made known to them.

And the poor, and the afflicted, and the halt, and the lame, of those who are called Hebrews, shall know that it is my word. And my word shall knock down one here and one there, as though one were knocked down in every quarter, of those who possess property, so that my work is but just carried on.

And all nations shall have a desire to trade with my people; for those who are not my people, whom my word has cast out, the world shall know: liars, whore-mongers, cheaters, defrauders, and thieves, till the world say, "We see they will not have these amongst them; and where can we find another such a people?"

For a new Spirit will I give to the whole house of Israel, even that which was lost at the first. It will work my work, and do my will, and say that I am her Father and Bridegroom. For I am he that was before this world, who hid mine eyes a little from her, till the indignation of the enemy had gone over.

Taken from the mouth of John Wroe by William Tillotson, and signed by the four trustees.

*A communication given to John Wroe,
Ashton, 19th of 6th month, 1830.*

"That which the palmerworm hath left hath the locust eaten; and that which the locust hath left hath the cankerworm eaten; and that which the cankerworm hath left hath the caterpillar eaten" Joel 1:4.

The canker-worm is the doctor, the physician of the earth; the caterpillar is the lawyer; the locust, the priests of both the Hebrew and the Gentile.

The parson puts on the crown, and clothes himself in a beautiful garment, and says, "I have begotten myself a king; and I and my king will eat the fruit, and what we leave the lawyer shall eat."

The lawyer comes forth, and eats that which is left, the leaves of the tree.

The doctor then comes forth, and finding the leaves gone, he cuts down the boughs; the arm and the leg, and maketh

merchandise of them. If he sees there is no virtue of either silver or gold, he pursues the body, and brings it out of the grave, and makes merchandise of it.

Are all these things hid from mine eyes? Now is the travail of my soul; I am satisfied, the cup runs over, and I will destroy. Israel shall no more become a prey, nor a proverb, in the house of either Hebrew or Gentile.

The devils shall be commanded to come out of the people; but before the appointed time for them to come out many will they destroy, because they know that their time is come.

Written from the mouth of John Wroe by William Tillotson, and signed by the four trustees.

*A communication given to John Wroe,
Ashton, 26th of 7th month, 1830.*

This year shall be a year of great trouble to many, for the refining is as fire, and the purifying is the purging of the blood, and the stripes are the bruising of Satan's head; and the commands are the measuring line that shall go over the whole house of Israel.*

Taken from the mouth of John Wroe by William Tillotson, and read to the congregation at Ashton.

*A communication given to John Wroe,
Ashton, 2nd of 9th month, 1830.*

My children are like those who were in the days of old; the time is come that they shall stone thee, and say my word delayeth, there is no matter in it. They say they believe, but they wait not for that which they believe, and my words are dried up in them, and blindness has fallen upon them, because

* This prophecy was speedily fulfilled: the event of the trial of John Wroe, which took place about three months after this was given, was a great trouble, and refining of those who professed to believe in his visitation.

they said they saw when they saw not, and heard when they heard not.*

The hearts of the world shall now be against thee for a time, because of their nakedness, which I have discovered in my secret chamber. My Spirit shall now fight with those that have fought against me, because of my word being dead to their understanding. But will my word fight with the dead? Nay, but because they say they live, and are not dead.

So now it shall be proved, whether is it my word or them that lives: their weapons will I burn and destroy.

Taken from the mouth of John Wroe by William Tillotson.

*A communication given to John Wroe,
Ashton, 4th of 9th month, 1830.*

I will not mourn till I have driven those out which mourn in the wrath of their hearts; who are lukewarm, but will yet fight. When the day appeared they refused to see the sun, and my word became no proof unto them because of their properties, because it was their god, lest they should be brought to desolation.

Taken from the mouth of John Wroe by William Tillotson, and read to the congregation at Ashton.

*A communication given to John Wroe,
Gravesend, 20th of 9th month, 1830.*

Hear, O house of Israel! I am visiting thee, if thou wilt take such as I hand down unto thee, but if thou refuseth it there is the prophets of the Gentiles, and of the Hebrews, which are Balak's prophets.

Taken from the mouth of John Wroe by John Taylor, of Gravesend.

* This prophecy was also fulfilled within two months after, by things taking place which were then unthought of. Many of the professed believers in the visitation of John Wroe became his public opposers.

*A communication given to John Wroe,
Gravesend, 24th of 9th month, 1830.*

I, the Lord, have chosen seven nations to gather the bones out of, to make a new Eve, and these bones shall do the work that I did; they shall bear lies, theft, murder, and whoredom, falsely, for my sake; and all manners of evil shall be spoken of them falsely, and they shall be able to bear it; and they that are not able to bear it, the graft of me shall not draw them.

I have set the world to judge my children and to try their works; and Satan is the king of the world. Thou shalt love those that rail on thee, and do good to them, so that there be no revenge with thee, nor the sting of the serpent.

Taken from the mouth of John Wroe by John Taylor.

*A communication given to John Wroe,
Ashton, 26th of 9th month, 1829.*

Spoken to the people surnamed Israelites, at Ashton. Ye are too many at present, for the Lord will fight the battle with a smaller number; for there is among you that belong to the world, and there is no rest till they are driven out.*

Taken from the mouth of John Wroe by Henry Lees.

*A communication given to John Wroe,
Devonport, 3rd of 10th month, 1830*

The Spirit, which is the graft from me, shall swim within the one hundred, forty and four thousand, which are the bones of the whole house of Israel; they shall walk upon the seas - ride upon the storms; they shall lift up their bodies by the Spirit to what height they choose; for as the dove lifteth up its body by its wings, so shall they by the power of the new creation. And they shall bring forth their own image for a thousand years to come, and that is that power which the angels have not, neither shall have.

* See the fulfilment of this in the separation which took place in the society in autumn, 1830, when a part of them joined the world.

Taken from the mouth of John Wroe by John Taylor.

*A communication given to John Wroe,
Bristol, 13th of 10th month, 1830.*

The more my word is fulfilled the more shall it drive out those who are not of the household of Joseph. When my Spirit is going over the house of Israel it overshadoweth many, and attracts many, so that many will join who are not of my household; and nothing can drive them out but the fulfilment of my word.

And for Samuel Walker, I have heard the whispering of his heart, and the discourse with Mary Quance, and their plans, but I will overthrow them. Satan has chosen her to prove thee by, and Samuel Walker is co-worker with her. He has done more evil than her because of his temptation, and the craft of Satan being with him.

Taken from the mouth of John Wroe by William Tillotson.

*A communication given to John Wroe,
Bath, 16th of 10th month, 1830.*

This morning, in bed, the word of the Lord came unto me, saying, Go and stand in the midst of the sanctuary, and they shall follow thee; for my Spirit that is upon thee shall be as the loadstone is unto the iron; it shall attract all men, and many shall follow; and the words that thou shalt speak shall be life unto them. The Scriptures thou shalt unfold to them, and their dark sayings, and they shall not be able to answer thee.

I went into the synagogue of the Hebrews, and afterwards they followed me to the inn, and the Spirit of the Lord was upon me, and said, Hear, O Hebrews, that the branch of the root of Jesse may lead you into eternal life; this day your mortal bodies shall put on immortality. Do not your Scriptures tell you in Isaiah 11:1 that "*There should come forth a rod out of the stem of Jesse, and a branch should grow out of his roots?*"

And Micah 5:3 that *"He would give you up, until she which travailed had brought forth."*

And Isaiah 59:20 that, *"The Redeemer should come out of Zion, and unto them that turned from transgression in Jacob."*

Now is not this fulfilled? Rejoice, ye Hebrews, that ye are preserved for the last days.

This branch will not dwell in your blood, but rest upon your shoulders, as it did upon the prophets in the days of old; and ye will fulfil the law and the gospel without sacrifices of beasts or birds.

And consider the words of Solomon, your king in Ecclesiastes 4:15 that *"He considered all the living that walked under the sun, with the second child that should stand up in his stead."* Meaning the branch, which should stand up in the stead of the root.

Now this root ye believed not in, even him who did the work to gain eternal life; the just, who suffered for the unjust.

For it is written in Psalm 40:6-8, *"Sacrifice and offering thou didst not desire; sin-offering hast thou not required. Then said I, Lo, I come: in the volume of the book it is written of me; I delight to do thy will, O my God."* Which meant, that he should die to take away sacrifices and sin-offerings.

Then a certain Hebrew stood up against thee, and said, "Who is this root that you say was lifted up?" Thou replied, "Jesus." After the Spirit which had abode on him had given the life which dwells in us, which is the blood, that Spirit raised that body again, and dwelt within it, that Spirit being one God.

The Hebrew answered, "God is not divided, neither is he three; he is one God, one Spirit, and by him shall come the Deliverer."

Thou replied, "True, God is one, and one Spirit: the heaven of heavens cannot contain him; he fills all space. And sat upon the man, even Jesus, till he did that work which Adam was commanded to do to gain eternal life."

And after he had done the work the Gentiles took the life of that body upon which he abode; and within the third day, which is the type of the third generation, he again quickened the same body, and it became the temple of God.

Now, ye have been given up not to believe this, till Zion had travailed, and brought forth the branch of that root.

Then the Hebrew said unto thee, "I will ask you one question, answer me it: Was that wicked Haman, who was hanged on the tree, lifted up into heaven?"

Then my Spirit being upon thee, said to the Hebrew, "I will ask you one question, answer me it. Did the followers of that wicked Haman prosper like those that were followers of the root? Have they put crowns on kings? Have they had dominion over the people?"

Then that Hebrew was speechless, and they that were with him.

Another Hebrew asked thee how it was that ye did not keep the sabbath? But thou said, "Answer me this question: How is it that ye cut one hair from your head, or your beard? Was not Samson to be the way-mark and the guide for you?"

Another Hebrew said, "I suppose they do keep it as well as they can; they are poor people, in bondage, and cannot keep it, as we are in regard to our beards. They believe, and so do we."

My Spirit being still upon thee, said, "Hear, ye Hebrews! The branch of the root, which will not dwell in blood, will sit upon each of you, till ye have fulfilled the law and the testimony, without sacrifice, which is the Spirit of prophecy, revealed from heaven.

And ye shall all prophesy, and know the mysteries which have been long hid, and the key of the Scriptures shall be given to you, so that no one shall be able to stand before you but he to whom it is given.

And one portion above your brethren is given to you, ye being the eldest son, ie., that which Jacob got (Genesis 48:22), which he gave unto Joseph, his son, and which Joseph gave unto Manasseh. Joseph had two sons, Ephraim and Manasseh,

and Jacob blessed them; but the blessing to Ephraim was ten times more than the blessing to Manasseh. Here stood the type, Ephraim had ten sons, and Manasseh two, but the first of Ephraim were slain, after that he had others.

Now two tribes must come out of you, and must be appointed to the families of Manasseh's two sons; and the dispersed, which are over the whole face of the earth; ten tribes must come out of them, and be appointed to the families of Ephraim's ten sons.

This is the beginning of the new creation, which will not dwell in blood, but in flesh, in bone, and spirit, that spirit which is the branch of the root, even Christ, the Spirit of one God, which shall descend from heaven, and fulfil the words of the prophet Obadiah in verse 21: "*Saviours shall come upon Mount Zion to judge the mount of Esau; and the kingdom shall be the Lord's.*"

I will yet print a book, and send to every Hebrew; and it shall have the key, and unlock the Scriptures, and none shall shut.

Now, ye Hebrews, to whom do you impute that prophecy in Isaiah 9:6: "*Unto us a child is born, and his name shall be called The Mighty God.*"

And in Psalm 45:6,7, "*Thy throne, O God, is for ever and ever; God hath anointed thee with the oil of gladness above thy fellows.*"

This is that root, which called himself the Son; and that branch which proceeds from the root, shall give you immortality, and make you as gods, knowing good and evil.

Taken from the mouth of John Wroe by William Tillotson.

*A communication given to John Wroe,
Bristol, 16th of 10th month, 1830.*

Thus saith the Lord: As thy hair grows in length thou shalt increase in strength. And my key of the Scriptures shall be given to thee, and thou shalt lock from both Hebrew and Gentile, and neither men nor devils shall open; and thou shalt open, and they shall not shut, nor destroy. And as Ephraim's

sons were slain, so shall those that call themselves Israelites, and are not.

And Satan has got permission to go forth amongst all the bodies, and to make war amongst them, and war in their houses; but the word by my Spirit shall subdue him, and he shall go back, and my people shall be ashamed.

And he that pulleth my word in pieces shall become like the fig-tree; and he that setteth my time at a distance, lo, when I come in the flames, claiming mine own, though he was once clean, he shall still be without a wedding garment, and my blood shall be upon him. This is the day, if ye will hear my voice.

And the canals shall become railroads, and the new roads grass;* and my people shall fly in chariots round the mountains by the railroads, and they shall flourish as the trees of Lebanon.

As I drew back the clouds when I took thee to thy journey, so when I return thee I will cause them to give their rain.^Σ And thou shalt hide thee a little season, for they will say they stone thee, but not my word.

Taken from the mouth of John Wroe by William Tillotson.

From the Journal of William Tillotson.

On Sunday, the 17th of the 10th month, 1830, at Bristol, John Wroe received a letter from the committee at Ashton, requesting him immediately to return, for there were certain charges of lying laid against him, which could not be cleared up unless he returned, which he determined to do next morning, unless he had contrary orders before, though he had intended immediately to have sailed for Ireland.

He said, "Samuel Walker (one of the committee at Ashton) has got Sarah Pile and Ann Hall to say things which are not

* In many cases already fulfilled

^Σ The weather continued fine for travelling till the 21st instant, when he drew near home, and then the wind rose, with rain; but the following week much rain came, with strong wind.

true. He has gone from house to house, and also to the world." Sarah Pile and Ann Hall both having been servants to John Wroe, as well as Mary Quance, before mentioned.

On Monday morning, the 18th instant, we accordingly left Bristol for Ashton. On our arrival at Gloucester, John Wroe said to me, "It may be their day at Ashton to-day, and mine to-morrow; they'll both overcome me at first, and condemn me."

On the 19th instant we arrived at Sheffield, and John Wroe had a meeting of the friends, and spoke of his trial which was about to take place, and said, "While I was on my journey on the Lord's errand, a warrant came that I should return a prisoner. And they will do to me as they did to Susanna. The two who accused her lodged at her house, and ate the best at her table; and two of the twelve at Ashton are risen against me. In the first view they'll condemn me, but God shall bring deliverance."

It was said to me at Ilfracombe that Mary Quance would follow, which she did, though there was no matter in her; and now she is bringing such and such things against me; she might as well bring them against one of them children, and they will even bring the world in against me.

Wednesday the 20th instant - John Wroe ordered me to lot whether we should go to Barnsley or Doncaster, on our way to Leeds, and the lot came for Doncaster. Mary Naylor came into the house where we were, ie. William Windle's, and said Ann Hall had been at her house the day before, on her way home to Doncaster, she having determined to leave Ashton, she being one of those who had been servants to John Wroe. She said, among other things, "If John Wroe had been at Ashton that morning, she would have been ready to stone him. She had lived at Samuel Walker's a fortnight, and he had told her what to say, if any one asked her any questions."

The same day we arrived at Doncaster, and Ann Hall promiscuously came into Benjamin Watson's house, where we were stopping. John Wroe said to her, "Well, Ann; I suppose thou hast said thou wouldst stone me?" She answered, "Yes, I have said so." He asked her for what? She answered she would

not tell then, but said she had had lies told on her. John Wroe said, "Thou hast rewarded me evil for good."

I told her the particulars of our journey. I said John Wroe told me, as we were coming out of Bristol, that Samuel Walker had gotten thee and Sarah Pile to tell lies. She answered, "I have told no lies."

She said, in allusion to lies that had been told concerning her, that John Wroe's son had said she had stolen preserves. I also said to her, "John Wroe told me, as we came out of Bristol, that Ann Lees and Elizabeth Swire were the worst, and that Ann Lees had told you to mind and stick to what you had said." She said, "Ann has told us so."

In the evening John Wroe spoke to a number of friends, amongst whom was Hannah Hall, the mother of Ann Hall above mentioned. John Wroe said to her, "Her daughter had not done anything amiss, but others had put words into her." She said, "Yes, I believe it."

On Sunday, the 24th of 10th month, 1830, at two o'clock, the people assembled at the house of a friend, east of Ashton, for the purpose of trying John Wroe, about which time he arrived from Bradford.

On entering the house he addressed them as gentlemen, instead of friends, or brethren, his reason for which was, that he knew that some of them did not belong to the house of Israel, but to the world, though they wore the mark and dress of the house of Israel. He said he was come in the name of the Lord Jesus Christ, to suffer the sentence they should pass on him.

A chairman and jury being appointed, one of them, ie., the Rev. James Smith, late of Edinburgh, proceeded to read the written statements of Mary Quance and Sarah Pile. They brought forth several charges of lying against him, and some other things, which are not fit to be published, but were speedily verbally published, with many additions. All the servants, however, denied that he had had knowledge of them as man with woman, though such a report was circulated.

John Wroe then most solemnly declared that he had not done the things laid to his charge. The meeting soon became a scene of the greatest confusion, and no conclusion could be come to, so the proceedings were adjourned to two o'clock the following day.

In the evening John Wroe said, in the presence of a number of friends, "The Lord shall return to Samuel Walker his master's spirit."*

On Monday, the 25th instant, at two o'clock, the people re-assembled. Two of the jury, James Smith and William C. Masterman, having and being determined to act contrary to the rules of the court, two others were chosen in their places. Still nothing was done; they were almost at fighting, and one put another out of doors, and others attempted at the same. John Wroe was present, and an observation was made that great extravagancies had been practised at his house, and much wine had been drank.

John Wroe, in answer, said to Samuel Swire that "He had not been extravagant; and if there had been any extravagancies there, they (the trustees) and the twelve were the men, for they were the persons who had drank the wine; for when they sent him the wine he knew that they were about to follow it."

It was then agreed that the chairman and jury should meet the next morning, and admit none but witnesses, and this agreement was acted upon, and they sat Tuesday, Wednesday, Thursday, and Friday, from morning till evening, hearing evidence for and against.

The following are parts of the testimonies of several of the witnesses concerning the before-mentioned servant girls, in

* This was fulfilled within three years after it was spoken. Samuel Walker's master was Stephen Ambler, of Bradford, by whom he (Samuel) was employed before he came to reside at Ashton, which was in summer, 1824. Stephen Ambler went after another woman besides his wife, and she had a child by him. Within the above-mentioned period Samuel Walker did the same; he committed whoredom with a woman at Ashton, and she brought him forth a child.

regard to expressions which the said witnesses heard them use, some time before the trial.

An extract from the evidence of Samuel Walker: "After I had told Mary Quance the character John Wroe had given her she seemed greatly enraged."

Extract from the evidence of Betty Walker: "Mary Quance said to me in her passion, she would neither regard his character nor her own."

Extract from the evidence of Margaret Levering: "About a month ago I heard Sarah Pile say that she never saw any harm, either by John Wroe or his wife; and that she loved them as her father and mother."

When Ann Hall was going to leave the house of John Wroe, I spoke to her on the impropriety of leaving before the master and mistress returned, they being then from home. She said she was advised to do it.

Extract from the evidence of Sarah Wroe, of Little Horton, near Bradford: "About a year ago, ie., 10th month, 1829, some jealousy being said to exist on the part of John Wroe's wife, in regard to her husband and the two servants, Sarah Pile and Ann Hall, I, with William Muff, of Bradford, examined the said servants. They told us they had never seen anything wrong of John Wroe since they came to that house."

John Wroe said, at the same time, that either his wife or the child, with which she was then pregnant, would die, for his wife's rebellion. The child died at the age of six weeks, in the 2nd month, 1830.

Extract of the evidence of Ann Burnley: "She knew of the above examination at Bradford; Sarah Pile said that John Wroe never laid hands on her in an unbecoming way, and to the best of her knowledge she was clear of him in all respects."

From William Muff's evidence: "I have travelled with John Wroe, and known him from the year 1822, and I never saw him behave any way improper towards women. I knew of his wife's jealousy; I was there at the time of the disturbance, the same night that they were going to Whitby. Sarah Pile and Ann Hall

were brought into the room and examined in my presence, if John Wroe had done such and such things? They answered, 'No; and they were ready to take oath that they never saw him in any improper posture whatever.' This they both affirmed many times.

From Mary Bullough's evidence: "I have lived with John Wroe and family, at Street House, near Bradford, a considerable time, as servant; Sarah Pile was there part of the time; I never saw anything improper between them."

From Sarah Masterman's evidence, who had also lived with him as a servant at Street House: "I have seen nothing improper in his conduct whilst living with him."

From Ann Garland's evidence: "I have been with him both by day and by night, and never saw anything amiss by him."

From Nancy Knowlson's evidence: "I was with John Wroe and his wife as a servant about five weeks; I never saw anything amiss in him, nor knew him to tell lies."

From Robert Stewart's evidence: "I have travelled with John Wroe, both in England and Scotland, and never saw anything in him but what became a man of God."

From Esther Lee's evidence: "About seven years ago I waited on John Wroe six weeks at Idle; he always conducted himself as a man of God."

From William Lees' (senior) evidence: "I have travelled with John Wroe in this and in foreign lands, I never saw anything improper in his conduct; have thought, his conversation rather light at times, but I never saw nor had any suspicion of improper conduct or inclinations towards women."

The jury, whose names are hereunto subscribed, after hearing all the evidence, concluded that they could not condemn him, and therefore agreed to acquit him; and the chairman said, "I say as Pilate said to the Jews of old, when our Lord was before him: I wash my hands from the blood of this man."

DAVID BRUMMIT, of Leeds,

AARON WOOLLACOTT, of Ashton-under-Lyne,

JOSEPH OGDEN, of Ashton-under-Lyne,
 JAMES BRADBURY, of Staley Bridge,
 JOSEPH SHAW, of Ashton-under-Lyne,
 JOSEPH BILLINGTON, of Ashton-under-Lyne,
 WILLIAM SKIN, of Ashton-under-Lyne,
 JOHN SHAW, of Sheffield,
 THOMAS CRAVEN, of Wakefield,
 WILLIAM WINDLE, Scotland Street, Sheffield,
 JOHN HAGUE, of Sheffield,
 JOHN STANLEY, of Ashton-under-Lyne,

ROBERT BLACKWELL, Chairman.

The same evening John Wroe departed for Huddersfield. A part of the jury did not stop the whole of the time; but those parts of the examinations which they had not heard were afterwards sent to them, so that he was not acquitted immediately, as will be seen from certain parts of the following communications, yet the communications testify that they would acquit him, as they afterwards did.

*A communication given to John Wroe,
 Huddersfield, 30th of 10th month, 1830.*

He who says thou art visited by two spirits, and the one from Satan, to lead the house of Israel astray, shall not be gathered to my people in my granary, nor come within my vineyard, even to him that sorts my word, as the heathens of the Hebrews and Gentiles do.

Have not I chosen a committee called twelve? And did I not say one of them was a devil, and that the spirit of the devil should come forth and make himself manifest, and take his own? I will take thee and hide thee till the time that his own be sorted; and I will get me a fresh committee, and four fresh trustees, yet they shall come forth from under the same two mountains, bearing the law and the testimony.

For they have lied of my servant which I have sent unto them; they heap up lies, and others set them on fire. They brought forth a jury that was full of guile; I confounded that jury, and brought forth another, which shall not be able to condemn thee. For I have appointed the angels to bear thee up, lest men should trample thee under their feet.

Will Israel say that thou hast known seven women? Will they condemn the innocent and let the guilty go free, which are filled with lust? For I have permitted Satan to come that thou should be tempted, that the cup of the world and of the unbelievers might be filled up.

Can the world or the unbelievers condemn thee? I free thee, for I am the living-judge, who will plead the cause of the innocent, and condemn the guilty.

They that testify against my servant, either by word or deed, or can say that his word agreeth not with the Scriptures, let them condemn him, and set themselves free; but no man shall go by report, but by his own heart.

They have the heart of Haman given them; they have possessed no greater love to thee: they cried, "Throw him out of doors, and bolt the door, lest any man should come unto him."

Thy wife striveth and contendeth with thee; and her striving and contending is as with the sea, lest it should cast out its flood. The four trustees contend with thee, but it shall be as though they contended with the sea, that the tide should not appear. The clergy of Hebrew and Gentile will contend, but it shall be as though they contended with the sea, and the flood shall swallow them up.

For the things which I have spoken shall now be fulfilled, and the man of sin revealed.

The pastors of Huddersfield shall send this unto the people, and in their name shall it go. And a cry shall be heard in the papers, "Where is the mother and the fatherless children?" For those that have risen up against my word shall lament; for it shall be as the waters of Noah unto them. For Huddersfield shall bear witness of my word in many nations.

Taken from the month of John Wroe by William Barraclough.

On the same day, John Wroe, being just come from Ashton, he asked me if I would receive him into our meeting? I said I would. Being going to the meeting, he said, "Thou shalt now have a sign: As thou now seest me without a house, or a bed to lay me down on, so shall Samuel Walker be."*

Signed, THOMAS MORT.

At a meeting of friends at Wakefield, on the 13th of 11th month, 1830, John Wroe said: Ye may think it strange that these things should be permitted to drive me out. Can I go before I am sent, or shall I run away like a thief?

The Spirit is upon me to tell you, that those men who have risen up shall die; at the end they will be found in blood, so that ye may remember at the end that it was commanded that they should die.

*A communication given to John Wroe,
Sandal, near Wakefield. 19th of 11th month, 1830.*

The word of the Lord came unto me this morning, and now the Spirit is upon me to lead and direct, and to draw out the cattle from the cattle of the world.

Thou faintest and mournest, seeing thou art not able to separate them: I am now come to assist thee, and the words that I give thee shall be the grinding stone; and he that refuseth to be ground thereon shall be singled from my flock, neither shall he be a partaker of my vineyard.

And as the sun shineth from the east to the west, so shall Shiloh come unto that man that has done the work that I

* 1835: The above is now fulfilled: Samuel Walker, from being in debt, is now not able to keep a house. He for some time dwelt in an upper room in another person's Louse at Ashton, and is now residing in Bradford.

commanded him. And he that stands at that day shall be as a prince.

And for the standard of the house of Israel, who beareth my word to the people, I will take him and hide him from Israel till they seek him, and that shall prove who is Israel and who is not.

Though many shall call themselves Christ, and Shiloh, and Israel, but he that goes after my word will I make an Israelite, in whom there shall be no guile. And even those who are led by false prophets, if their hearts be towards me, and if what they have done be in a view to obey my word, I will rend the veil from them. And they shall flock in by hundreds, and sign hand and heart for circumcision, and swear to me that a tool never more shall go upon them to mar them, and that they will not be marred by the precepts of men. And this is the way in which Israel shall be gathered.

There was a certain way-faring man, who travelled by sea and land, and he called by chance at an inn, which was kept by three daughters, and he lodged there, and there was no one there to bear witness between him and them.

This way-faring man had among his servants a man who had been a soldier, and after he had been in a battle, and a treaty of peace had been agreed to between the two powers, he entered into a man's house, and demanded the silver and the gold that was in it; and the man answered, "There had been others before, who had taken all they could find; but if he (the said soldier) could find anything more, he (the man) would freely give it him." The soldier then drew his sword out of its sheath and slew the man, who was more righteous than himself.

This same slayer entered into the house of these three daughters, and fell into discourse with them, and railed on the way-faring man who had lodged there, with all sorts of lying wonders, and drew them all into one cord, to lift them up against the way-faring man, to destroy him. And when his wicked plans came before the house of Israel, twelve men were chosen to sit in judgment between the way-faring man and the three daughters.

Now let the twelve observe, that the first sware at Bradford before five women as well as men, that the way-faring man never offered to lay hands on them at any time in an unbecoming manner; though this wicked Haman said, "Say on this wise, that he counselled you to say so."

Let them look in 1st Kings 3, the two harlots and the dead child, and they both declared that they had not killed it. And these women abode with the way-faring man, and before this wicked Haman had conversed with them it was well with them, but after he had conversed with them it was evil with them, and the way-faring man had acted wickedly with them.

Now let the twelve observe this. And, behold, there was a conspiracy against the way-faring man. And this I have permitted, that those who are not of the household of faith may go out. This is the resemblance of the priests that shall rise up in these nations, to gather my children back again into their former fold; my two swords shall divide the living from the dead.

Taken from the mouth of John Wroe by William Tillotson.

*A communication given to John Wroe,
Wakefield, 11th of 12th month, 1830.*

The son of perdition is now revealed; and as my Spirit sat upon the woman's seed till he fulfilled the law and gospel, so is the spirit of the devil now sitting upon one man, shewing himself that he is the very God that gives all life, going in the name of Shiloh.

He will work and gather many, for Satan will gather his part for his kingdom, and I will gather my part for my kingdom; and he will put his mark upon his, and I will put my mark upon mine; his spirit will sit upon his till the cup of iniquity be full; and my Spirit will sit upon mine till the law and gospel be fulfilled, as I fulfilled it.

There are three witnesses against one, who have all agreed, as the two witnesses against Susanna agreed, to destroy the Spirit that visits Israel, and the instrument also. The instrument

is dead in their eyes, and in their hearts they have slain him, and now they are seeking to destroy the Spirit, but the Spirit is alive, and shall confound them.

Hear, O house of Israel! And discern righteousness! Out of all these three false witnesses, there is not one of them can bring a witness to prove that my servant laid hands on them, or walked, or talked contrary to my law or gospel. Though this malicious wicked Haman has trained them by his wicked craft, yet shall he come short. Then is not the evidence of my servant as strong as your false evidence?

Taken from the mouth of John Wroe by William Tillotson.

*A communication given to John Wroe,
Sheffield, 11th of 12th month, 1830.*

I will remove all stumbling blocks, and be free of all men, that all Israel may know me, till they become as little children. And a child of a year old shall rise up and declare against the father, brother, and sister, that break my covenant.

I will raise thee up again to stand against those shepherds that have squandered the sheep that have the city mark on.

And this is the explanation of the vision shewn at Swansea, on the 3rd of the 7th month, 1828. The shepherds who squandered the sheep which had the city mark on, are the committees of the house of Israel, and the twelve, and the four. The shepherds' dogs which thou sawest let loose, are the lies which they send forth among my children. I will raise thee up again, and go with thee into Ashton, and thou shalt stand before those shepherds.

Taken from the mouth of John Wroe by John Shaw, of Sheffield.

*A communication given to John Wroe,
Sheffield, 12th of 12th month, 1830.*

I will make thy head strong against those who are not of the house of Israel.

Hearken, O living bones of the house of Israel! No weapon that is raised against thee shall prosper, neither can a thief or a murderer dwell in thee; and for a liar, it shall burn up all his works.

Wars and tumults on every side - nations shall dethrone one another - no hire for the beast - all nations flowing to England, yet when the end comes, all nations rising to condemn those that dwell therein, for the wrath of the Almighty is coming upon them.

Satan has been permitted to look into mine house, and make war; and he shall go into the nations to break their alliance. They call it a holy alliance, but it is but a deceitful one.*

Every law that was given by my prophets shall now come upon thee, and sit upon the bones of Israel, and by me shall be obeyed, for I will do it for them. My law shall be honourable in the sight of my people; it shall glorify and worship me; they shall not be drunk by it, nor stagger, neither by day nor night.

How could my Scriptures be fulfilled, if Satan did not appear in man, claiming my children, and training them as soldiers? Then shall the battle begin, the breath of my commands shall destroy him, neither shall his followers be able to stand before my chosen.

And I will give to every man a key, and he shall open, and none shall shut; Satan may stand at the door, but he shall not enter, neither shall he understand; all shall be parables but unto Israel.

This shall be a sign unto Israel: Cursed shall every weapon be that riseth against them.

Taken from the mouth of John Wroe by John Shaw, of Sheffield.

*A Communication given to John Wroe,
Sandal, near Wakefield, 4th of 12th month, 1830.*

* Witness the great Peace Conference at the Hague after which came several wars.

The devil is come down from on high upon your planet, and his works now will appear, even the substance, and his agents with him; and they will be as though they were going to take possession of the planet. The deists and atheists will be at the head of them, shewing that there is no God but them.

And James Smith, of Edinburgh, has been to inquire at their hand, and not at mine; for I shewed thee at Edinburgh how he would roar like a lion in the street for madness, that he could not get his gain. But they shall have their time, and I will then have my time of sacrifice upon them; for they have in their hearts to made a prey of mine instruments, but they shall be confounded.*

Taken from the mouth of John Wroe by William Tillotson.

* James Smith here mentioned is now dead.

FOR THE PUBLIC

1831

*A communication given to John Wroe,
Wakefield, 14th of 1st month, 1831.*

Stop thou out of Ashton till the indictment be removed; for within it dwell thieves, whoremongers, and murderers, and gods that are given over to be worshipped by man, but my Spirit shall overthrow them; but the evil is not over in that place. He that is out of it let him not enter in, and he that is in it let him flee out of it.

Taken from the mouth of John Wroe by James Shand.

*A communication given to John Wroe,
Sandal, near Wakefield, 18th of 1st month, 1831.*

At one o'clock this morning the word of the Lord came unto me, saying, Son of man, thou shalt set up an iron battery, and thou shalt set one point against Ashton; and thou shalt lay siege thirty-nine days, and on the fortieth day I will turn the corner of the city, till every stone be blown down, so that there is not left one stone upon another in that bloody city; for in it they slew a man, for the life of my servant, and the name of that city shall be called blood.

So that Israel shall worship three and thirty days in that city in blood, which is your present bodies; and I will build another city without blood, with four horns, as the horns of a unicorn; and out of these four horns shall grow twelve branches, whose motion shall be swifter than the stag or the eagle - stronger than the elephant - fiercer than the lion, whose dwellings shall be in the tops of the mountains. And the heavens shall drop down new wine, and the high hills shall give their increase, when I have gathered them.

But until that day they must stand and feed in the midst of the Gentiles, a stiff-necked and rebellious house. And he who has

not entered into my covenant feedeth not on my Spirit, his body must die in that rebellious house; and he who has condemned my Spirit after he has believed it, his soul and body shall be hid from this planet, and from that city which I will build, which is new Jerusalem, which is the body of the new creation - woman, which is the virgin of the new creation.

Taken from the mouth of John Wroe by William Muff, of Bradford.

A communication given to John Wroe, Sandal, near Wakefield, 25th of 1st month, 1831.

At two o'clock this morning the Spirit was upon me, and said, I will now answer the inquiry that is come to thee. Why do they mourn and rage? Is it not needful that I should separate the wheat from the tares?

I have permitted Satan to smite the house of the six churches, and divide it in two, that the seventh might appear, to make a new Eve. And of her branches she has lost none. But the shepherds of the house of Israel have set their dogs at the people that had the city mark on, and they have squandered the sheep, that they might labour for themselves, rather than take of their property to feed them.

When the indictment is removed thou shalt go; and those that have not condemned the Spirit that visits thee, to give directions to the house of Israel, they shall be admitted, and thou shalt stand in the midst of them, and declare my word, that they may be restored.

Written from the mouth of John Wroe by James Shand.

A communication given to John Wroe, Sandal, near Wakefield, 1st of 2nd month, 1831.

Let all flesh be silent before me, as touching evil works; for if they will forsake them, and turn unto me, I will turn unto them by my Spirit.

And I will give them a new law within their heart; and my Spirit shall rest upon Israel both by day and night: and they shall say, "It is my Spirit that sits upon them, that will fulfil the law and the gospel"; so that the natural man will cease boasting, and the spiritual man perform my work.

And the world shall see that my Spirit is upon little children, but they will say they are drunk with either wine, beer, or spirits.

Taken from the mouth of John Wroe by James Shand.

*A communication given to John Wroe, Sandal, near
Wakefield, 5th of 2nd month, 1831.*

This morning a voice cried in mine hearing, saying, Hear, O John! If thou goest not with my word, thou shalt be as one of the rebellious house of Israel; though I sent thee unto a people uncircumcised, either in flesh or heart, eating swine's flesh, art thou any more unto me than Moses was? Read Genesis 9:3; there it is said all things are clean unto the Gentiles, even as the green herb. Had not Moses the same things to contend with? And did not my Spirit overcome, and turn the children of Israel from eating swine's flesh, yet they gained not the inheritance?

Thinkest thou that all upon whom my Spirit shineth are Israel? But whom my Spirit attracts it shall gather; but that bone upon whom it rests shall fulfil the law and gospel.

Behold the trees, which are laden with shell fruit : gather the fruit, and put it under a press, that the substance may appear; and thou shalt say, though they seem to be all fruit, there is but few kernels: so will Israel be in the end. Go thou into a corn field that is ready for the sickle; but when thou comest to reap it, it is blasted: so shall Israel seem in the eyes of the world; but as they know not what is within, so shall they not know my people Israel.

My Spirit rested on the seed of the woman, and fulfilled the law and gospel, and I withdrew my Spirit for a moment, and they nailed him to the cross, but they still believed not; then was

fulfilled Micah 5:3: *"Therefore will he give them up, until the time that she which travaileth hath brought forth."*

Is it not needful that these Scriptures should be fulfilled? I tell thee it is fulfilled; Zion hath brought forth the Spiritual child, and it shall never leave Israel till they be gathered. And no weapon that is raised up against my people shall prosper.

Thou hast laid before me Colossians 2:14: *"Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross."*

I now answer thee: Was it not needful when I had fulfilled the law and gospel, and no one believed, that I should fulfil that Scripture (Isaiah 45:1), that I would shew myself unto a people that was not called by my name? And I took the things which were against the Gentiles, ie., ordinances, long hair, beards, and circumcision, and nailed them to the cross, lest they should be laid to their charge.

And I told them in Acts 15:29, If they would keep from things strangled, and from fornication, and from blood, and would do with their heart the things which I commanded, which was the law of the gospel, they should have an inheritance with those who were sanctified with the law, they should receive the salvation of their souls, and at the first resurrection they should receive incorruptible bodies, and be made as the angels.

And as the Hebrews had two thousand years with the law, so should the Gentiles have two thousand years without the law. And then the gospel of the kingdom should be preached in all nations, that there was a spiritual child born, which should rest upon the bones of the house of Israel. Neither has this Spirit a temple to dwell in, until every bone of the house of Israel be gathered, and purged from the blood.

And they shall no more ask for the forgiveness of their sins, for as the handwriting of outward ordinances was taken away from those who then believed, so shall sin be taken away from those who now believe.

But where and who is he that Satan has sent forth with his spirit upon, shewing that he is God, and claiming all my offices since the fall; that those who will not believe the truth might believe a lie, and be damned? For every one that riseth against my word, and setteth up a standard in Israel, and turneth them from these laws and commands which I give thee, I will make of the synagogue of Satan for a thousand years to come: where he is there shall they be.

Taken from the mouth of John Wroe by James Shand.

*A communication given to John Wroe,
Sandal, near Wakefield, 16th of 2nd month, 1831.*

The following communication is concerning a circular which those who had lately been the trustees of the people surnamed Israelites had sent to the different bodies of friends, who still remained in the belief that John Wroe was the Lord's instrument. The said circular contained, among other things, the accusations of the three women, wherewith they accused him. Here follows the communication -

This morning the Spirit of the Lord fell upon me, and I heard the following words: Hear and understand the words I now give thee! Hast thou beheld the shepherd's dogs of the four trustees, which they have sent out to squander the sheep that have the city mark on? Thou pantest, and strugglest to get free of gathering those sheep which they have squandered.

I will cause a dead sleep to fall upon those shepherds' dogs: and I will rise up as a lion to assist thee, and thou shalt go and gather these sheep by my word, which they have chased round the mountain: and they shall be hungry, and the shepherds shall not be able to feed them, till they flee from Ashton to other places to be fed. For distress and anguish shall come on every side. And I will plead with that place with death, and a grievous fever. And James Rusher shall be a sign and example

for them, because of their dogs, for they seek to destroy my house, and eat up my people.*

As I live, a dearth shall come over seven nations, and these years have been the shadow of the substance that I will bring over the face of the whole earth, excepting one nation. And at that day it shall be said, "Where are those that have lifted up their hand against the Lord's servant, and the anointed ones?" Others shall say, "Their bodies are in the bowels of the earth." As I live I will certainly bring a plague upon that place where they dwell, that I may have mercy upon their offspring.

Taken from the mouth of John Wroe by James Shand.

*A communication given to John Wroe, Sandal, near Wakefield,
22nd of 2nd month, 1831.*

This morning I saw the jury of the trial gathered together, and the words of the Lord came unto me, saying, Why will ye let the parts go out that are against my servant, and not send the parts which are for my servant? As you have removed the indictment I will now make you remove the abomination which they set up for desolation. I now command them to meet together, and send out the parts that are in behalf of my servant.

Taken from the mouth of John Wroe by James Shand.

On Saturday, the 26th of 2nd month, 1831, about noon, John Wroe arrived at Ashton by the coach from Wakefield, accompanied by James Shand, and on Sunday forenoon, the 27th, he spoke in the sanctuary to the friends, and also to as many of those who had withdrawn from meeting as went to hear him, who had the city mark, ie., the beard, according to the foregoing communications. The following extracts are made from what he said.

* James Rusher, woolstapler, late of Wakefield (see a former page of this book), went to law with John Wroe for another man's debt, and put him to much expense. John Wroe told him that all his wealth would be taken from him, which some years after took place.

Ye cannot receive the commandments, but ye can receive every lie that is told against the messenger. He who calls himself Shiloh, his deeds will shortly be made manifest, but his cup is not yet full; he has not gathered his number; it is a greater number than the house of Israel. I am sent to gather the sheep that have the city mark, but not those who have said they will have no more of "Thus saith the Lord"; nor those that have said it is from Satan. Though there may seem few in number, I tell you there is not twenty gone away; they will return at the appointed time. These things are permitted to try who are Israel and who are not.

In all ages they have trusted unto the heads, so has it been now; they have asked, "Are the names of the four to it?" Now the shepherds' dogs will go to the world, among the rich and great. Is it not written, Behold your newspapers? What a mighty cutting of beards there is! He that is going forth in his own name, there shall be war between him and the Gentile, and between him and the Hebrew.*

In the afternoon he spoke to the public in the sanctuary, according to notice to that effect, given in the preceding week by hand bills. Bills had also been issued out, signed William C. Masterman and Samuel Walker, lately believers in J. W.'s visitation, stating that John Wroe stood convicted of lying, perjury, and self-pollution, on the evidence of three respectable young females, to which charges he had invariably refused to give any explanation; they (the persons signing the bill) would therefore at the conclusion of his preaching read a catalogue of his crimes and impositions, and call upon him to answer them, and invited the public to attend to hear them. The place was therefore crowded to excess with people of all ranks, amongst whom were Astley, of Dukinfield, one of the magistrates; and Southam, a cotton manufacturer, of Ashton, and many other leading men of the town of Ashton; also soldiers.

* In addition to this prophecy concerning John Ward, who assumes the character of Shiloh; another was given, dated the 20th of 7th month, 1831, and was fulfilled in 1832, the year following. He, with the man who travelled with him, were imprisoned for eighteen months for alleged blasphemy.

John Wroe having concluded speaking, went down out of the pulpit, upon which Thomas Spencer, another of those who had been believers, called out, "What, are you running away?" upon which the body of the people rushed towards him, evidently with the intention of doing him harm, and preventing his departure. Some of the friends, seeing the violent intentions of the people assembled, stood between them and him, and he went out of the place unobserved, in the manner described in a former page.

Then the opposing party took the sanctuary into their own hands by force, and W. C. Masterman, before mentioned, proceeded to read his catalogue of crimes, etc., some of John Wroe's friends attempting to interrupt him, as he was reading lies. Southam interfered to stop them.

Several others of the opposing party made speeches, and the scene which ensued is indescribable; and damage was done to a considerable amount, by breaking of pews, doors, and windows.*

*A communication given to John Wroe,
Sheffield, 6th of 3rd month, 1831.*

* The whole of the lies and abominations which, Masterman read, with other things, were the following week published in a Manchester newspaper, called the "Voice of the People"; previously to which, bills were circulated, and stuck up all over Ashton, giving notice of the same; but when John Wroe's friends applied to have their answers inserted in the said paper they were refused. Near two years after, the two printers of the paper, the one whose name was Hampson, dropped down dead in the street; and the other, whose name was Hadfield, put an end to his existence by hanging himself.

In regard to Thomas Spencer, long before he left London, which was in 1829, John Wroe declared what he would do; and also after he came to Ashton John Wroe told him, in the presence of a number of friends, on the 18th of 8th month, 1830, in the name of the Lord, that he would never pay his creditors 20s. in the pound. He appeared at first anxious to avert the threatened evil, and seemed prosperous in business; but some time after his rebellion he again went to London, and entered into business there, and contracted debts to the amount of £1500, and was made bankrupt about the beginning of the year 1835.

The Spirit of the Lord is upon me, to cause the things to be written which have been shewn unto me, that Israel may be led by his word, in the midst of mockery and perils.

The world must advertise first, and bring forth all lies and abominations, that desolation may be amongst them. And I now command the twelve to advertise their evidence, and that there is not a witness against my servant. For the time is come that I will gather by the newspaper, and Israel shall know that it is I.

My people have worshipped the houses, and the sanctuary, and they have been their gods; but I will destroy all gods that are made by the hands of man. And they have looked on the four trustees as four gods, and worshipped them.

Taken from the mouth of John Wroe by Robert Blackwell.

The men who sat as the jury in the late trial of John Wroe, believing the foregoing command to proceed from the holy Spirit of God, in obedience to the same, gathered themselves at Sheffield, and read the various reports published in the newspapers, and agreed to answer them by the same means; and also to publish in the newspaper the parts of the evidences of the persons examined at the trial, which were in favour of the accused, which the opposing party had omitted, they consequently drew up a form of an address to the public, which, according to their agreement, they caused to be published in the *Sheffield Courant*, dated March 25th, 1831.

We here insert the parts which are in answer to the reports, but the parts which consist of the evidences of the witnesses we omit, having inserted them before. The following is in part the copy of the jury's address alluded to above.

TO THE PUBLIC

As certain persons who were lately professed believers in the visitation of John Wroe as being of God, and also public advocates of the same, have, through blindness and disappointment in their expectations, become apostates to their late professed religion; and have also, through the enemy of

mankind, Satan, taking advantage of them, and turning them into the gall of bitterness, dared to publicly defame and wantonly reprobate John Wroe's character.

And as we, who have hereunto signed our names, have also seen many false accusations, and most abominable lies, and misrepresentations of, concerning John Wroe, in various newspapers, deem it our duty to come forward and publicly contradict them, that the public may not be thus imposed upon.

We, being the jury at the late trial, shall also here bring forth to the public those parts of the evidences which his enemies kept back, it being our indispensable duty so to do, that the public may judge for themselves, and not be cheated by lies and misrepresentations of persecutors, who have only published the things which the three females accused him with, though the same females had no witness to prove the things that they declared.*

The *Sheffield Courant* says: "Evidence has been given of the three females being in a state to bring forth three Shiloh's instead of one, which the prophet declared would soon be on earth." This is a gross violation of truth, for no evidence of any such thing has been given, unless we call lies evidence.Σ

Bell's Life in London, 13th of March, 1831, declares similar things, and also adds, that "He was found guilty by two juries, and was expelled from the society. He gave notice that he would preach and make his justification, on Sunday, the 27th of February, 1831." The above statements are abominable

* None of these females could bring any witnesses to prove any of the things they declared, but were each their own witness; and there are witnesses that they declared things which they had before denied upon oath, and had signed their names to.

Σ It has already been stated that all those females positively denied having knowledge of John Wroe as man with woman. And that John Wroe declared that any Shiloh would soon be on earth in the way held forth by this report, is totally untrue; for the visitation of John Wroe holds forth Shiloh as a spiritual man-child; that Spirit of truth which is promised shall come, and lead into all truth, and rest on all those who receive him, till they have fulfilled the law and gospel, and afterwards dwell within them, and make their vile bodies as the glorious body of Jesus.

falsehoods. He was not, neither is he expelled from the society, nor did he ever give notice that he would make his justification.[∞]

The Manchester newspaper, called the "*Voice of the People*," says, "John Wroe was sitting up one night with one of those females, when they were suddenly surprised by the entrance of his wife into the room. At this moment he said to the female, "Date it," thinking to deceive his wife, by pretending he was giving a communication from God, which she had been in the habit of writing down: his wife flew into a great passion, and severely abused him, saying that she was not jealous of him without cause, as he had some time before been publicly charged with having forced a child between twelve and fourteen years old. The truth of this statement we had from the wife herself. And adds, that at the end of the examination he still protested his innocence, when ten out of the twelve jurymen were decidedly convinced of his guilt.

John Wroe's wife being examined, she declared she knew nothing of such words being said as "Date it", but said, "She had seen a thing she did not like, neither would she bear it"; it is as follows, in her own words. "I told her (Sarah Pile) of getting up before the rest, and part dressing herself before him (ie. John Wroe)".

And with respect to his having forced a girl of twelve or fourteen years of age, is a lie of the worst kind possible to be made, seeing it is utterly false, as has been proved by Dr. Illingworth and a bench of magistrates at Bradford. And the assertion that such things have been elicited from his wife is a most wicked one, of which we are witnesses; for at her examination the question was put to her if she had any real cause to be jealous of her husband? Her answer was to this

[∞] It has already been stated that a part of the jury who sat at the beginning of the trial acted contrary to the rules of the court, but these sat only one day, and were struck off, and another appointed to fill their places, and it is perhaps in reference to this circumstance that mention is made of them as two juries, and when they gave the verdict it was in the accused's favour. And in regard to making his justification he has repeatedly declared that he was innocent of the things wherewith he was charged.

purpose, that she never had any proof of his being guilty of anything of the kind since she was his wife.*

But that he protested his innocence is true, and further said that "He came in the name of Jesus Christ, to stand his trial." But that ten of the jury were convinced of his guilt is an atrocious falsehood, for not one appeared willing to condemn him.

The *Manchester Times*, dated 5th of March, also contains things equally false.

The jury next bring forward the parts of evidences of different witnesses who attended the trial, which are before inserted in this book.

Testimony of William Tillotson concerning John Wroe, dated 16th of 3rd month, 1831: "I have been much in the company of John Wroe, both publicly and privately, since the 15th of December, 1822; have travelled with him in England, Scotland, and Wales; have lived in his house for weeks and months together, and have never to my knowledge seen anything in his conduct contrary to his profession or writings. I have always admired his integrity, and thought it particular in regard to women, as well as eating and drinking; and remarkable in his attention to a commandment which he said he had received from God, that he should not either handle or touch money."

After the evidences were taken, we, the chairman and jury, taking them into consideration, concluded that we could not condemn the man, seeing that his accusers have no witness to prove their assertions; neither can we by any means participate with them in their views. But rather rejoice with the accused, that we are counted worthy of being reproached for the sake of the glorious cause of that God who is the author of our being, and has taken John Wroe as an instrument in his hand.

Signed by the JURY and CHAIRMAN.

* With regard to the jealousy of his wife, without proof or cause, we would refer the reader to the communication dated 30th of 10th month, 1830, in which are these words: "Thy wife striveth and contendeth with thee, and her striving and contending is as with the sea."

*A communication given to John Wroe,
Wakefield, 24th of 3rd month, 1831.*

I answer Israel by thee concerning John Ward - Has not Israel been warned of this character many years? Ought they not to have been prepared? I tell thee they are prepared, and will fight my battle. I will bring thee before him, and my word shall put him to flight, and he shall eat the things that he has prepared for Israel to eat. For my word has attracted many who are not of the house of Israel - they are amongst my sheep.

Taken from the mouth of John Wroe by James Shand.

*A communication given to John Wroe,
Wakefield, 27th of 3rd month, 1831.*

The time is come that my children shall publish in the papers, and the opposite party shall publish, and the aliens shall stand and see the battle.

The heads of the house of Israel have already sought thy life, and their armour bearers have watched their motions; for as the army watcheth the fuge-man, so have they watched the four trustees; they are seeking daily to eat up my house. But as they seek to eat up my house, so shall my word eat them up.

I will cause my servant to be as though he was asleep till they have advertised, for they must bring out the old meat, as they said it was good for nothing, and I will make them eat it as manna from heaven. For I will give every man space to repent; for I call unto all the world, shorn or not shorn, till my word be expounded unto them. But those who say, "The Spirit that is gathering Israel, and that wherewith I am feeding Israel is of Satan", they shall not feed on it.

And let my children preserve the papers; and let the things that the papers contain be entered into a book, and preserved for a witness against the rebellious of the house of Israel.

Taken from the mouth of John Wroe by James Shand.

A communication given to John Wroe,

Sheffield, 1st of 4th month, 1831.

Last night, or early this morning, I had a vision - I saw a large number of cattle in a field, and the keeper of them was gone on a journey. And I saw four men and four women, and they had an animal with them, which appeared different to all other animals; its head and face was as the head and face of a man, and when it walked upon its four legs, its body appeared as that of a beast, but when it walked on its hinder feet, its appearance was like that of a man; it had a tail, as the tail of a lion, or something larger.

These four men and women turned this animal in among the other animals. I saw thousands of spectators, and the shouts and laughter exceeded all I ever heard. This animal galloped among the other animals; it ground with its teeth, and tare with its claws; and every one that was struck with its tail was wounded, and the wound was incurable.

These four men and women, being standing alone, well pleased, sent to the shepherd to come, for his master's cattle were ail slain. The shepherd returned with sorrow, afraid of his master.

When the shepherd returned, the beast which had done the damage left the cattle; passing by the four in a rage, he struck them with his tail, but the good that they had received before overcame the stroke, so they still bore with the beast.

The shepherd asked these four persons why they had done it? They said they had not done it, for they said, "Thou leftest the gate open, and the fences were down, and thinkest thou to bring this burden upon us?" I saw the shepherd in great agonies, and afraid of his master, for they laughed at him, and said, "Thou hast done, for thy master will employ thee no more."

I saw thousands and tens of thousands join them, and this beast became a man. And I came to myself, and said, "Have I been asleep, or how have I been? And how can I have been asleep, seeing my eyes have been open, and I have conversed with the people?" But while I was musing in my mind on what

I had seen, the Spirit of the Lord fell upon me, as though it was in me, and I heard a voice saying unto me -

I will now shew thee the interpretation of the vision: It is for three hours and many minutes. The hours I will shew thee, but the minutes must be prolonged till the people be prepared, till those are sorted out who establish their own righteousness.

They gather themselves together as committees, and as great men, as the house of Israel, and say, "Let us consult together, and take advice, for we see such and such evils in the house of Israel; let us try to stop them, and let us make a law to bind the enemy."

They then write a petition, and call me Most Holy and Righteous Father, their everlasting Counsellor and Prince. Thou receivest this at their hands; thou bringest it before me, and I know their hearts, and the depth of the wicked one, and their craft, that their fine language may be seen, and honoured among their brethren. I grant them their petition.

I will now tell the house of Israel what they are like: they are like men who are shepherds of many cattle, and they said, "We will increase our number; they are all with young, and we know not the time when they gendered; we will now speak unto our keepers; we will give them a medicine to help them to deliver their young, that our flock may increase."

So the committee brought forth their medicine, which was the law, which their masters had prepared. When the cattle delivered up their young they were all dead, there was not one living calf amongst them. So is the wisdom of the heads of the house of Israel. They make laws, they plan plans, and establish acts, that their righteousness may be seen one of another; and they tempt me to grant them those things which they understand not.

Now I will shew thee Israel and their seed, and their followers. When I send my word or laws unto them, and they understand not the meaning of it; they will come unto my servant, and say, "There is such a law that we understand not the meaning of. We hope the Lord will give us power to reign

over them, and not they reign over us. Though we have been a servant unto them, yet we believe a time will come when they will serve us; for the graft of our husband, whom we serve, has overcome, and made a show of them openly, and will overcome in us; and make a show a second time openly to the whole world. We will not tempt the Lord for his laws before we be prepared." This shall be the language of all committees, and of all the heads of Israel.

These will grow as the willows by the water-course; their linen fairer than the lily in the valley; the smell of them as the new creation; not one barren, neither one that bringeth forth a dead carcass; the fruit in the womb is the substance of the tree. O John! I will enter into a new covenant with thee, and establish my firm decree, which I will not alter nor depart from so long as thy body is on the earth.

And for the vision which thou sawest, the cattle are the children of the house of Israel; the four men and women are they who were ordered to ride the four chariots - chariots which appeared as fire to the old world, though they were made of the four elements, coming out from between the two mountains of brass, which are the law and the gospel.

These four riders were called the heads of the house of Israel; they refused to ride the chariots, and to go and deliver the little books, which the children were to eat, which were to be sweet in their mouth, but as gall in their belly, through the persecution of the old world.

Now the shepherd of the sheep had a command of the Lord to give to them, that they should look into the book, and prepare the treasury, that the pastures of the cattle might be paid for; that the gospel of the kingdom might be carried into all nations, lest the law should condemn them; for the obeying of the law is the righteousness of the law, which is the end of it, which brings them from under the two mountains.

And the four men who were ordered to ride the four chariots were to redeem themselves the first. One says, "If I was sold up I could not do it." Another says, "We have entered our property more than we have, and how can we pay for that we have not?"

Another says, in the midst of the people, "How is it that the people have not paid theirs?" The treasurer says, "It is demanded of you the first, and then of the people." They often gathered themselves together, and refused the chariots.

The shepherd left them, and went with the man with whom he was sent, and the man was returned, and he had gotten the heart of a wild beast, as though he roared in the forest, and the serpent's sting in his tail.

The four being weary, hearing of this, made application to him, and he told them he had been with the females who had been servants to the shepherd, and had heard such and such things between the shepherd and the servants, and that the shepherd had railed on these riders, and that he had had dealings with the servants, but these were lies, which he had put within their mouth.

They said, "Now we will draw these females together, and examine them, while the shepherd is away." And they gathered them together, and said, "Be not afraid of the prophet, nor the people, but hearken unto us; didst thou not say so and so unto Samuel Walker?" They then summoned the shepherd back.*

* Mary Wroe, the wife of John Wroe, was at this time from home as well as her husband, but returned to Ashton between one and two weeks before her husband. Before going home to the house which she occupied at Shepley, she went to a friend's house at Ashton; Robert Blackwell told her Ann Lees wanted her; she therefore went to Ann Lees. After stopping some time, not knowing what she was come for, Robert Blackwell sent a message to her that she was to stop till he come. She stopped two or three hours, and Robert's wife came and said her husband could not come. Mary Wroe remarked to Ann Lees, that Robert had told her she wanted her. Ann said she did not want her particularly, but she had something to tell her. She then began to tell her what Mary Quance, Sarah Pile, and Ann Hall had said, and told her that Samuel Walker was at the house at Shepley, and was sending away her servant, Ann Hall. Samuel Swire being present, said to Mary Wroe he supposed she would have no objection to deliver up the things which had been given to her? She answered, if she had broken the law she had no objection, but she did not know that she had; she was not guilty of the things of which they had spoken of her husband. Ann Lees said, "Her hands should not be defiled with taking back or touching that which had been given." Henry Lees and Samuel Swire said that Samuel Walker was taking them. Ann said, "He had no business with them, and those who were taking them never contributed

Taken from the mouth of John Wroe by Robert Blackwell.

Another communication given to John Wroe, in the congregation of the friends at Sheffield, on Friday evening, the 1st of 4th month, 1831.

The Spirit of the Lord is upon me to cause these words to be written: The world shall neither see nor understand, and this world will rise up and condemn thee, and hunt thee, as though they hunted a fox in the woods; it shall appear in the newspaper, because they are mocked in the seeking of thee. And as they have mocked my word, my word shall mock them.*

anything towards the purchase of them.” When Mary Wroe got to Shepley, she found they had taken all which was valuable and easy to be moved, even the silver plate, which belonged to her husband's father, and had their mark on. They had searched the house, opened every drawer and box, and places they had not keys for they broke open; and to prevent Mary Wroe from taking away the gig they took one of the wheels off. Robert Blackwell afterwards took back the said silver plate, but Mary Wroe said she could not consistently with our laws receive them, as they were stolen. Samuel Swire told Robert he might do what he would with them, for he would have nothing to do with them. Afterwards Robert Blackwell went again with John Stanley, on the same business, but she could not as yet feel justified in saying anything different to what she had said before. But afterwards John Stanley, going again, and saying he would give her them, she was induced to receive them. The reader will see from the above that the heads of the society at Ashton deceived Mary Wroe, by trying to keep her from her residence till they had finished breaking and destroying.

* This was fulfilled in the latter end of the same year, and former part of the following one, when the friends at Ashton who kept the drapers' shop, from not being able to turn their goods into money, were broken in upon by their creditors, and had their goods sold to a very great disadvantage; whereas, if they had had time to sell their goods they could have both paid their debts, and had sufficient of money left to carry on their business. Their creditors put them to much unnecessary expense, insomuch that the whole of what they paid was about 30s. in the pound to their debts. It was agreed to by the whole society that John Wroe should be clothed at the expense of the said society's treasury, the treasurers of whom were the shop company, and therefore provided him out of their own stock; but in entering the clothing in their books, instead of charging it to the treasury they charged it to John Wroe, in his own name, as debtor, for which they had as great a right to make the King of England debtor. The creditors of the shop company discovering this, sent persons from place to place to seek John Wroe, for the purpose, as they

But be thou aware of those that refused to ride in the chariots; they are they that will seek thy life when thou enterest into this land England: the people will tremble at thy coming in; and the alarm will be in the newspapers, till the readers of the newspapers say, "Is there anything about the cursed people?" Because I will send thee into many countries and my word shall kindle a fire in every city, and shall set every man at work.

And Satan will go forth in all his instruments, and will watch thee and my children: I will cause thee to prophesy, and Satan to fulfil it: they will say, "It appears foolish, but we cannot stand against the word."

The kings, the heads of the land, are seeking thee, and thou must flee out of this land, that thy dwelling place may be in the woods; yet Israel shall seek thee, and find my word by thee.

Taken from the mouth of John Wroe by John Shaw, of Sheffield.

From William Tillotson's Journal.

On Easter Sunday, the 3rd of 4th month, 1831, John Wroe visited Ashton again, and preached in the sanctuary in the afternoon. When it was known without, a number of people, apparently intending to proceed to acts of violence, attempted to come in, but were prevented: the town appeared in uproar concerning him, but he left the place without being observed.

On Monday morning, a number of the society belonging to Ashton, and other bodies, who were come there for the purpose, amongst whom were a band of musicians, left Ashton with the printing press, which was drawn by four beautiful black horses,

alleged, of making him answerable for the said debts; and one of them, who was a Quaker, residing in Manchester, went to Gravesend, and declared they would find him if he was in England, and above ground. He was often within a few yards of them when they were seeking him, and was as though he taunted them. He preached publicly at Leeds when they were seeking him in Wakefield. They had many men in Wakefield to watch him; and they also searched his house, and they turned over the coals, as though they suspected he might be hid under them.

with their manes and tails uncut, the property of John Stanley, of Ashton-under-Lyne.

We commenced our journey some time before sunrising, before which we repeated the Lord's Prayer in the Hebrew language in the street, and sung or chanted a chant, accompanied by playing.

We were directed through John Wroe to be at the gates of the house where his trial took place when the sun rose; but as we got out of the town we were obliged to stop for some time to reload the carts conveying the press, etc., which caused us to be considerably too late, as we thought; but when we arrived at the place we were led to observe, that though the time of the sun-rising had passed some time before, yet it was only just then rising at that place, on account of the top of a mountain intervening; a thick fog covered the town of Ashton during the day.

William Skin gives the following evidence: John Wroe was at my house the night before the press was removed, and he told as a sign that the moon would shine very clear, without cloud, before the sun rose, and the sun would shine very clear, without a cloud, till after the middle of the day, which was the case, for there was no cloud appeared till the setting of the sun. These things were declared unto many, who observed it as well as I.

John Wroe and myself set off from Ashton some time before the sun rose, and before the press; and as we were going alone, I looked, and saw at some distance four or five persons following us, amongst whom were Masterman and Spencer, J. W.'s enemies, which I told to him. He said, "Never mind, they'll not be permitted to hurt me at this time, but beware of the next."

Which was fulfilled at Bradford six days after, ie. the 10th instant, when John Wroe was trodden under foot, the full account of which is inserted in this book.

They overtook us, and Masterman seized John Wroe by the collar, and asked him if he had not received a letter from him, ordering him to appear on such a day before John Ward, whom he called Shiloh, to answer such questions as might be put to

him, and if he would tell him the truth why he had not appeared accordingly.

John Wroe answered that a letter had been brought to him, but he did not take it in, and it was gone to the general post office, and he (Masterman) would receive it again.

Another of them, whom I did not know, told Masterman to knock John Wroe's head off. John Wroe asked what good it would do him if he were to do so? Presently several of the men who were with the press arrived, with their coats and handkerchiefs off, having been running to overtake us, expecting that the enemies before mentioned would use violence to John Wroe. By this time the inhabitants had begun to rise from their beds, and came out of the houses, and gathered round us, and John Wroe stood up on a heap of stones and preached to them; the enemies then turned back ashamed.

We passed through Huddersfield, Wakefield, Barnsley, and the intermediate villages; and the horses, as well as the music, were greatly admired by the spectators, people coming out of their houses as we passed along rejoicing and dancing.

The musicians played at each town and village we passed through, and John Wroe at some places stopped and spoke to the spectators, warning them of the events which were before them. The same night we arrived at Wakefield, where we lodged, and the night following we arrived at Sheffield, our destined place for that time. The two days we were travelling the weather was as fine as possible for the purpose.

*A communication given to John Wroe,
Wakefield, 6th of 4th month, 1831.*

The people saw not the Spirit which abode upon the body of Jesus, which the woman brought forth, nor understood. So were the twelve elders at this day; they wanted to separate my word; one part they called good, the other not good. But I have not suffered them, but broken their bands.

They are like a man that would run into another country for fear of the reproach; they say, "We would go, but no one would

give us anything for our estate, and if we leave it we lose all, and if we tarry we must bear the burden. Let us consult what we must do." This is to the very chiefest of them.

And for the four trustees, they have eaten them up, while they have been asleep; they have sent the enemy to break down the walls of the city they dwelt in. Why did not the twelve go and look at the dam-stones that the four were ordered to repair? If they had repaired them the floods had gone over them, and returned upon the heads of the four, but now it has carried them all away; there is not one that has not doubted, even the very chiefest of them. But every one that possesses Peter's spirit will I bring on this rock, a rock that standeth in the water and out of the water, with a devouring fire round it, which is the earth, the body of man.

As the world could not see my Spirit sit upon the body of the seed of the woman: so now they shall not see the Spirit that the woman has brought forth to sit upon man, to redeem him from the fall.

And for Anne Lees, her boasting shall bring forth trembling, for the office bore her, but while she bore the office none stood like her; but Satan desired to sift her, and she forgot my word - she remembered not the league between Samuel Walker and Mary Quance, and that when the wickedness began to shine between them, he went forth unto his wife, to encompass the three females.*

So now the spirit of Satan is sent forth in the man, that they might believe a lie, and be damned; he shall take every man out

* Some time before the conspiracy broke out between Samuel Walker and the three females, Mary Quance was servant at John Garland's, about a mile out of the town of Ashton, and she had also previously lived with Samuel Walker, in Ashton. While she was at John Garland's, Samuel Walker frequently went to her at untimely hours in the mornings, which was observed by the neighbours, who told the same to Ann Garland, the wife of John Garland. One Monday morning, Ann Garland got up soon, and found Samuel Walker with Mary Quance; it was between three and four o'clock. Ann said, "Samuel, what art thou doing here so soon this morning?" He answered, "Oh, I am not like you great sleepy hogs, I have been taking a walk."

that is learned by his own wisdom, and shall part their soul from their body, that their body may return to the earth.

I have caused the scale to be drawn to the balance, that Israel might be put in one end, and those who should have borne the offices in the other. And I require of him that putteth the scale to the balance, whether he has found wanting, that I may know what to do to those that should have borne the offices; for those that are found wanting shall be stripped naked; and the thistles shall thistle them, and the nettles shall nettle them, and the thorn hedge shall tear their flesh, that the horseleech may drink of their blood, and if they endure this, and repent, they shall preserve their souls alive. A few seconds are given to them to repent.

Taken from the mouth of John Wroe by James Shand.

*A communication given to John Wroe,
Wakefield, 7th of 4th month, 1831.*

The Spirit of the Lord is upon me: I shew thee this in a dark and cloudy day to the world, but unto Israel it shall be a bright and glorious day; for Satan will harden the hearts of the unbelievers. And who are unbelievers? Those that had joined my covenant, and walked in my house, and my word abideth not in them. I now command the remnant of the flock of the city to depart from them; for the world will do you no harm, but those will be scorpions unto you.

Your greatest enemies are they of your own houses, and your own churches. The world know not of my visitation; but those that have become thieves and robbers in my house, at the end it shall be unto them as the fire was unto Sodom.

I command all my preachers to cease contending with them, that I may destroy them. He that receiveth them into his house receiveth my enemy; he that feedeth them in my name feedeth my enemy; he that clotheth them clotheth my enemy, and the enemy and they shall fall together.

Written from the mouth of John Wroe by James Shand.

On the 10th instant John Wroe went to Bradford, and the scene which took place there is related in a former page of this book.

*A communication given to John Wroe,
Wakefield, 25th of 4th month, 1831.*

Before thou be taken, every vein in the house of Israel shall be tried and proved. For hell, and the synagogue of the Hebrews, which say they are Hebrews, and are not, I must overthrow with Satan, as I overthrew Sodom. For one bone of Israel are they not able to break, nor one link to destroy. In this matter will I be honoured that I may overthrow them.

As I was honoured upon Pharaoh, so will I be honoured upon this anti-Christ, and his followers. And every one that has Peter's spirit, shall return to eat my word again. For the fire will yet be heated hotter than ever, and the house of Israel walk through it, and not one hair of them be singed, nor fall to the ground.

I will hold out the offices to the four till they have passed the day of grace, but the battle I will fight with a small number, and Israel shall rush in all at once, and their false prophets shall be ashamed.

Taken from the mouth of John Wroe by James Shand.

*A communication given to John Wroe,
Sheffield, 26th of 4th month, 1831.*

When the flesh and bone of Israel shall live by the Spirit, they shall eat and drink the fruit and the water which the earth produces; they shall not have water in their veins as though they had blood; the Spirit shall give them the virtue of the water within them; neither shall there be a stink or loathsome smell amongst them; they shall be to the aliens as the smell of a large field of flowers or spices.

For the smell of me is as the smell of Lebanon, and they are of me, and shall take of mine. Let not my children meditate in their hearts what life it is, and how they will live; for all will be

explained to them if they will wait and watch. He that is attracted by my Spirit, and pursues on, shall gain my Spirit to sit on him, which is eternal life.

I will explain to the house of Israel the new heaven and new earth, which were shewn unto John in vision, in Revelation 21, and which was shewn unto Isaiah in Isaiah 45. The old earth is the earth of the fall, which is your bodies, which remain in blood; the new earth is the bodies of the aliens, when their blood is cleansed, as it was spoken unto Joel 3:21, by Satan, the author of evil, sin and death being taken away; and they shall be subject unto the new heaven. The new heaven I will make out of the Lamb's wife, which is new Jerusalem descending from God, which shall change their mortal bodies to immortality, and make them in the image of me.

Taken from the mouth of John Wroe by William Tillotson.

*A communication given to John Wroe,
Sheffield, 29th of 4th month, 1831.*

This morning the word of the Lord came unto me, saying, John, hear and understand with the house of Israel, for my Spirit shall teach you and lead you to streams of living water; for he that setteth his hand to the word, and draweth not back, shall receive eternal life. Believest thou this? For I will try thee and prove thee in all matters. And thou must suffer wrong things, so that the followers of my word shall be deceived as Peter was. But he that possesseth Peter's faith, the same shall also possess eternal life.

On thy body, the flesh and bone of thee, shall hang all the laws, commands, statutes, and judgments: and the graft of me shall quicken them together, with the law and ordinance hung thereon.

Taken from the mouth of John Wroe by William Tillotson.

*A communication given to John Wroe,
Sheffield, 1st of 5th month, 1831.*

The following communication was given in the congregation of the friends: The Spirit of the Lord is upon me: This year shall he a year of great plenty. This shall be sent unto all places, that every one may be a witness in all places. For it is the tenth year; nine years have been failing in crops, and three years of great plenty throughout the whole land.*

Thus saith the Lord: The King will sweep both houses of parliament again, as a man sweeps his yard with a besom.^Σ The parliament will be one against another, and fight.^μ The parliament shall go well to bed, and in the morning their houses shall be in ashes. This shall be in many nations.[∞]

Taken from the mouth of John Wroe by John Shaw, of Sheffield.

* This prophecy was fulfilled in the three years, 1831, 1832, 1833, the harvests of which were very abundant ones. On the 30th of 10th month, the first year being nearly past, John Wroe was preaching at Whitby, and uttered the following words: "There shall be three years of great plenty through the whole earth, but the two latter years the greater."

The harvest of the two following years, ie. 1832 and 1833 were more plentiful than that of 1831. In a communication given to John Wroe, dated Devonport, 10th of 6th month, 1832, are these words: "Hear, O Israel! This year shall he a year lo be wondered at." Written by Robert Wallace, 68 Navy Row, Morrice Town, Devonport, and read to the congregation at the same time, and sent to various places in England and Scotland. And about seven weeks after, ie. the 31st of 7th month, the following words appeared in the newspaper. "All is rich and abundant, as respects the coming harvest; no grubs this year, no smut, no fly, nothing of corruption; really this is a wonderful year".

^Σ This was fulfilled in the 12th month, 1834, three years and a half after it was given, when the King turned out the ministers and the commons.

^μ As a part fulfilment of this, we refer the reader to the duel fought between Morgan O'Connell, on account of his father, with Alvanley. O'Connell having spoken in disrespectful language concerning Alvanley, he in revenge endeavoured to get O'Connell expelled from a certain club (see "*Bell's Messenger*" for May 4th, 1835).

[∞] This also was fulfilled three years and a half after it was given, by the destruction by fire of the two British houses of parliament, in autumn, 1834, since which the parliament houses in Canada have also been burnt down.

*A communication given to John Wroe,
Sheffield, 13th of 5th month, 1831.*

This shall be a year of great trouble, from the lowest subject to the king on the earthly throne. One duke shall be against another; one lord against another, each raising their forces; magistrates standing in fear of what may be the consequence of it, and not knowing how to act. And plentiful crops trodden under the foot of man and animals; farms untenanted, the fruit hanging for strangers to gather.*

Taken from the mouth of John Wroe by William Tillotson.

*A communication given to John Wroe,
Devonport, 20th of 6th month, 1831.*

The key of the Scriptures have I given to the bones of the last Eve; and she shall be as though she threw a handful of dust in every man's face, as he passed by, for every man who says he sees they shall blind; and every man that acknowledges he is blind, they shall be instruments in my hands of opening his eyes.

I took a temple, and became a husband on the fifth day; and I was as though I was asleep till the graft was taken out of me; and by the graft will I gather the bones; and I will then arise like a man out of sleep, and shew the fallen angels and devils that I am the husband of these bones, and will prove unto them that I made man in mine image.

Taken from the mouth of John Wroe by Robert Wallace.

*A communication given to John Wroe,
Wakefield, 7th of 8th month, 1831.*

* This was fulfilled, as see the war in the minds of people of all ranks concerning reform: and the disturbances which took place at Bristol, in the 10th month, which originated from the same thing; the mob gained power to such a pitch that the magistrates durst not act, and they not only broke into houses in open daylight, and took away property by wagon loads, but burnt down whole streets, and numbers lost their lives; and Sir Charles Wetherell, who was there, and was against reform, and on whose account the disturbance was said to begin, absconded in disguise.

The word of the Lord came unto me, saying: Why art thou grieved and wounded in thy heart for the house of Israel? Am not I able to do the things for which I call out? I tell thee flesh and blood cannot view my kingdom but as a picture.

Does not my word, which has been shewn to Israel, say: That if there was one with thee who was not of the house of Israel, he should be as stolen goods? My Spirit has pursued after thee, and Satan is the bailiff who has stopped thee; and thou shalt be bound, till those have departed from Israel who are not of Israel.

And many will go out with them, who are of Israel; then I will send thee with my word, and thou shalt claim those with my mark, and bring them back into my fold. For my word by thee shall drive them into the city, a city which is not of blood, but of bone and flesh, lighted with the life of heaven.

My word shall meet the priests and the corpse, and it shall say to the priest, "Why will ye bury the living among the dead?" And it shall say to the living, "Rise out of thy sleep, and shame thy priest, who is going to bury thee amongst the dead." Then they shall awake out of their sleep, and say unto the priest, "Is this the way thou intendest to do with the house of Israel? O thou priest, cease from these ways!" The priest shall shame, and look downwards, and steal away as a man when he stealeth goods. He shall then gather together all the learned against my word, for their hearts will be hardened, for they will not believe, that they may fall.

The stones of the house of Israel I must roll to and fro till the water has purified them, and the air of life made their blood flesh, that the Spirit, which is the life, may dwell in the flesh, that the bone may live by it.

Reproach and mockery must come upon the house of Israel to keep back those who are not of Israel. Then see that thou fear none of these reproaches; for they must first mock, and swell, and rage, and all must seem to fail to the house of Israel, and it must appear as though there was not one man standing by the word.

Taken from the mouth of John Wroe by Joseph Smith.

*A communication given to John Wroe,
Sheffield, 13th of 8th month, 1831.*

John, be thou faithful unto the law, and the things that are committed to thee, to deliver to the house of Israel, for broils will break out till all the corruption be purified from the flesh and the bone. Therefore, if thou endure, and bear those things, thy name shall be written in the book of records in heaven, and the book on earth; but if corruptible things shall snatch these things from thee, so that thy name is not written in the book of life, where is the fruit that thou hast to render for that which God has committed to thee?

For when the first resurrection shall take place, that corruption has put on incorruption, the book of records for them shall be brought out, and every man shall be placed as he is recorded in his office in heaven; and those who at that time receive not bodies as the angels, their rising shall be to everlasting contempt, which is till the final resurrection, when God shall judge between Satan and them.

For every servant whom Satan has made to serve shall be free of him at that day, for as I raise the righteous from corruption to incorruption, at the first resurrection, so will I at the final resurrection raise the wicked from Satan's power, so that they shall no more be servants unto dead things, but to living; they shall be servants to all the angels, and to every creature in heaven and on earth, shall they be subject.

"He hath poured out his soul unto death" Isaiah 53:12.

I caused the seed of the woman to become a living soul within her, the soul of the woman, wrapt in blood; then I gave it not the spirit of a man, but that the soul might become a living sacrifice, with the life of the woman, which was taken from man, which was his fall, that out of that which was his fall I might shew him his glory, the good part of that from which he was made.

Though he was made in mine image, as the picture is made in the likeness of man, yet he knew not my creation, for he was made lower than the angels.

So the woman's seed has now become the tabernacle of the living God, that out of the Son there should he a rib taken, and an Eve made, above the transgressor, that she might be like unto the Son. So that all in heaven and on earth, and in the waters that are under the earth, and those that are in the grave, might worship the Son, and her who was made like the Son, which is the Lamb's wife.

This is the celebration of the marriage, for the firstborn of the new creation; and this planet shall be given unto them, they being the last Adam and the last Eve, the complete work of God, wherein he will be glorified.

So that which man said became his fall, has become the top-stone, which shall be brought forth with a shout of a king.

The man and the woman could not be finished, unless the soul of the woman's seed had been offered for a sacrifice: for if only the blood of animals had been offered, man would not be finished, neither would there be an Adam or an Eve, but under the transgression. But by the blood of the woman's seed being poured out unto death, death shall be destroyed, and the flesh quickened, and the flesh and bone be the complete image of God.

He that hath ears to hear, let him hear what the Spirit says unto the seventh church; for unto that church is given to know the mysteries of God, but unto the world it is not. For the seventh church shall hold the keys of both heaven and earth, for they shall open, and no man shall be able to shut; and they shall shut against the enemy, and he shall not be able to open.

Now if thou goest not and set a mark upon the virgin, thy body shall die; and instead of seeing the glory of the new creation, it shall see corruption. O death, thou lovest corruption, and corruption loveth thee! I have once conquered thee, and I will conquer thee again, in the bones that I have

chosen for the wife of my youth; for what I have begun will I finish.

Now, O man! Seek out for thy peace, that thou mayest be made a woman, in the image of thine husband.

Taken from the mouth of John Wroe by William Tillotson.

*A communication given to John Wroe,
27th of 8th month, 1831.*

Now I will answer the rebellious house, which has refused my commandments, and trodden them under their feet. Those who would have me to reign over them must smart till the others be divided; but when I appear, will it not be to their joy?

I will now heal up every wound of every one of the house of Israel, all who confess to their works being evil, and they have hearkened to those that were against me. But he or she who will not give up the battle shall still go on; for I will command the sword that is drawn out of its sheath to pursue them, till their houses be left desolate, and their children to the ravenous birds on the mountains: they shall then cry out, but I will not hear; for the wild beasts of the earth shall devour their offsprings, that their souls may be preserved alive at the resurrection.

All arrows are shot at the messenger, for the time is come that rich and poor shall shoot at him,* and every man's heart shall be shut against him, that the words which I have sent unto the whole house of Israel may be proved.

They tell tales one of another, and they add, and not diminish, but the evil pains shall cease.

Taken from the mouth of John Wroe by Ishmael Young.

*A communication given to John Wroe,
Wakefield, 28th of 9th month, 1831.*

* This was fulfilled four or five months after, when he was hunted by the creditors of the shop company before mentioned, who laid on him the blame of all things.

The words of the Lord came unto me: *“If a man also strive for masteries, yet is he not crowned, except he strive lawfully”* 2nd Timothy 2:5.

Many will strive to be crowned, but except they strive lawfully, according to my word, they shall not be crowned, neither shall they enter.

Then hear, O house of Israel! My word is the way and the light; and if any man be enlightened by any other light he shall suffer loss, and his body shall see corruption, though he has joined my visitation, and signed against Satan, and though he rise at the first resurrection, the words spoken to Daniel shall be fulfilled on him, he shall rise to contempt and shame. Daniel 12:2, *“And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.”* For I told you in my Father's house were many mansions (John 14:2).

“The earth also shall disclose her blood, and shall kill no more cover her slain” Isaiah 26:21. Of the earth I formed a vessel, and it became a living soul, I laid it down, and it became a vessel of dishonour to me, and in the fifth thousand years I made it a vessel of honour. I poured out the soul, even unto death, and I paid the ransom with the life of the woman, that at my return the earth might disclose her blood, that it might become flesh, made meet for a tabernacle, for the life of the virgin to dwell in.

Hearken, O honours of the virgin! I must gather thee two out of a family, and one out of a city, that thy gleanings may be pure and holy, made meet for the husbandry.

Now, O Israel! Thou shalt see the priests in many nations gather themselves together like bands of soldiers, and fill the country as locusts; yet they will neither see nor hear, nor understand, because of my covenant; for the graft of me Shiloh shall be sure unto Israel – it shall gather them out of all nations. If learned men gather them, will it not be contrary to my Scriptures? I tell thee, O Israel, the Comforter is come unto thee, and shall do the work for thee that I have told thee of.

As the sun in the firmament shines in at the windows of a man's house, so shall my Spirit shine within every man; for I must give my word over and over, that it may be engraved. This I speak to the world.

O man! Hast thou beholden the bite or the sting of a serpent how it affects the whole body? Hast thou beholden the bite of a dog when he is mad how it affects the whole body? Hast thou beholden the air in the room of those that lie in a fever how it affects the whole of their bodies? Hast thou beholden him that eateth of poison how it affects the whole of his body? Hast thou beholden the pox, if it touch the blood, that the smallest part of it bringeth forth the likeness?

O man! Thou wast made good, and very good, at the first, lower than the angels, without blood, and thy spirit dwelt in the flesh, and thou slept, and I took a part out of thee and made a woman, that of her seed thou mightest be completed in mine image, above the angels, that as the woman is the glory of the man, so might the wo-man be the glory of the Creator; for shall the Creator worship that which he has made, or is the former to worship that which he has formed, or the thing that is formed worship its former? The woman being taken out of the man was appointed to be subject to man, out of whom she was taken, and to honour the man while she was under the fall.

Woman was made subject to the fall, clothed in blood; and was the field, which is the world, where Satan sowed his tares; and I warned the man before that part was taken out of him, that he might freely eat of all the trees of the garden but of the tree of knowledge of good and evil; of the evil he should not eat, nor touch, but he might eat of it when it was not in its flowers. But Satan tempted her to hand his fruit to the man, and blood became the life of the soul, and their offsprings became murderers, adulterers, thieves, and liars, and sentence of death was passed on them and their posterity for six days, which is typical of six thousand years; an enmity then was between the seed of the man and the seed of the woman, that he should bruise the heel of her seed, and her seed should bruise his head. So in the fifth thousand years the heel of the woman's seed was

bruised; so within the sixth thousand the head of the serpent shall be bruised, which is the evil which dwelleth in man; and the earthly tabernacle shall disclose her blood, then it shall become the tabernacle of the virgin who was taken out of the man before he fell, and cherubim, and a flaming sword set to guard it, that it might be hid from all men till the appointed time, that it should be taken from the woman's seed, and put within man. So in the fifth thousand years it rested upon the seed of the woman, wherein Satan had not sown his seed, it not being the seed of the man, but of the woman's cleanness; and I fulfilled the law and the gospel, which is the work; I leavened his tabernacle by fulfilling the things that I had commanded man to do, to see if they would ask how, or in what manner I did it, whether it was done by the spirit of man or the Spirit of God - still they asked for nothing; but now the time is come that they shall ask and receive, knock and it shall be opened to them, in a way and manner that those that are after the world knoweth not.

And for the messenger who is sent to Israel, there shall be a cry in the streets, "I have seen the Lord's prophet!"* Others

* We give the following from the "Melbourne Argus", dated the 15th of 9th month, 1850.

John Wroe: A higher honour has been conferred on Victoria than any other British colony can boast of, ie. the visit of a real prophet, John Wroe, the founder of the sect known as the Israelites, who arrived by the ship "Digby" last Friday, having in one of those visions by which the Spirit is pleased to hold communication with him, been directed to undertake a mission to Victoria, Van Diemen's Land, Sydney, and a particular part of China, at which latter place he is to remain until further ordered how and where to direct his steps. The prophet states that the Australian colonies will occupy a distinguished position in opening up the way for the gathering of the elect on the advent millennium, and that in this great work the colony of Victoria will be beyond all the others pre-eminently conspicuous; but before any attempts can be successfully made, the Australian group of colonies must be formed into seven distinct and separate governments, which are in process of time to become united, and then the struggle will be commenced which is destined to end so gloriously. The prophet was born at Bradford, in Yorkshire, in 1782, and must therefore be sixty-eight years of age. Two Catholic priests were among his fellow-passengers in the "Digby", and notwithstanding the wide difference in their religious opinions, it is said the greatest cordiality and good

shall cry, "We have seen the deceiver!" So that it become a proverb, for seldom shall he be known in public.

Taken from the mouth of John Wroe by William Tillotson.

Extract of a letter from Whitby - On Sunday, the 30th of 10th month, at two o'clock, John Wroe preached to the public, in Boulby Bank Warehouse, Whitby, and was obliged to have a constable to keep the peace.

John Wroe said in his preaching: Ye think that the Reform Bill will pass at this time, but I tell you, in the name of God, it will not pass, but will be rejected, both by the House of Commons and the House of Lords, and the King; afterwards I tell you it will pass.* But before the bill pass many will lose their lives. I have been obliged to travel in the night for fear of my life; so shall the parliament, for some of them shall narrowly escape.

And you will have a railway between York and Whitby.^Σ

And for that which they call the cholera in other nations, it shall go through this land England, and take every tenth, and will not stop till every town say to another, "Has it gone through thee?" For it shall go fro; the north to the south, and from the east to the west, till every nation be visited.^μ

feeling existed between them. He was to have occupied the preaching ground of Mr. Cartwright, near the court-house, on Sunday afternoon, but the rain prevented him from carrying that arrangement into effect. However he preached twice in the Tabernacle at Collingwood to select and attentive congregations.

* The Reform Bill, which was then expected to pass, was rejected; at the latter end of the 5th month, 1832, when the Reform Bill had passed the House of Commons, John Wroe prophesied in the presence of the friends of Devonport, that it would not yet pass the House of Lords, neither did it, but it passed soon after, ie. the 7th of 6th month. In winter 1831, John Wroe, who was then residing at Sandal, signed the petitions for reform, being assured from revelations given to him, that a bill for that purpose would be both brought forward and pass.

^Σ This is now made.

^μ It is said further, in a communication dated Whitby, 7th of 11th month, 1831: "The plague, which they call the cholera, the same is with thee, and it

And the sword of the Lord is drawn out of its sheath, and shall never return till the king of the Turks be dethroned out of Jerusalem. For the sixth seal is broken open, which is written of in Revelation 16:12; which is that a way will be made in the great river Euphrates, to prepare a way for the kings of the east, for all nations shall go against it.

And ye think ye have peace at home, but I tell ye nay; one magistrate against another, and one minister in parliament against another; for as it has been between the master and the servant, so will it be with the heads of the nation. I could rise high, but dare not trust my wings.

These things we heard with our ears.

Another prophecy was given to John Wroe, at James Johnson's. When the bellman was going out of the house, John Wroe said to Margaret Johnson, "Thou will see this man change his clothes, and get another office."*

Signed William Fortune, John Fortune, and James Johnson.

shall go through the land, and sweep the rich as well as the poor." 8th instant. – "And for thee, thou shalt recover, and I will perform the things I have declared by thy mouth." Taken from the mouth of John Wroe by William Fortune, of Whitby.

The prophecy of the cholera was given before the cholera had made its appearance in England; and when the latter prophecy was given, John Wroe himself was very ill, which illness, he was told by the Spirit, was the cholera, fulfilling a communication given to him in 1824: "I will bring nothing upon either my children or the world but I will bring it on thee the first."

About the same time it appeared at Sunderland, which is on the north east coast of England, and from thence passed westward and southward, and made great ravages in many parts of England, according to the prophecy, which says, "It shall go from north to south, and from east to west." And about the end of the 7th month, 1832, it was published that the cholera, which had before been judged to be confined to the lower classes of society, had begun to take effect among the rich as well as the poor. The last account of which we know of the number of cases in Great Britain, up to the end of 1832, was 57,927; of these 24,817 proved fatal.

* In May following it was fulfilled; the bellman, whose name is John Grange, who was at that time a shoemaker, got made beadle of the town, and got a livery, and hat trimmed with gold lace, which is the first beadle who was in Whitby.

*A communication given to John Wroe,
Whitby, 7th of 11th month, 1831.*

From two to nine o'clock this morning I had many things shewn unto me; and many towns, and many parts laid in ashes: and the word of the Lord came unto me, and the Spirit of the Lord is upon me, so that I may hear and understand.

Manchester shall quake as a goose that has lost all its companions; and many shall fly for hiding places: and as they hunted thee at Ashton, so shall they hunt one another. O Manchester! If thou didst know thy visitation thou wouldst repent, but it shall be hid from thy eyes, that thou mayest perish.*

And now to your bishops; your land shall see her destiny and outrage; in many counties shall it be.

O Ashton! Now is thy plague: what thou didst unto my servant whom I sent unto thee, the same shall they do one to

* The "Liverpool Mercury", of April 21st, 1837, states that the commercial embarrassments to which Manchester has lately been so largely subjected, have unhappily at length extended to the working classes, and driven large bodies of them to acts of violence and depredation. The prospects of trade are gloomy in the extreme, as it is the opinion of the best informed on the subject, that we are yet a long way from the worst situation to which we must come at last.

The "Birmingham Journal", of October 23rd, 1847, states that the number of unemployed persons in Manchester is 10,341, and is expected to be greatly increased before the end of the year.

But this prophecy was more fully fulfilled at the time of the Cotton Famine, caused by the civil war in the United States, which stopped supply of cotton to the Manchester mills, and caused great suffering amongst the mill hands. Manchester thus "lost its companions" in its chief trade.

another.* It shall come to pass that they shall be weary of burying their dead in that place.^Σ

And London, what have I to say concerning thee? The traitor to the king is in thee; a great man, a learned man, a man of high renown. Thou shall be smooth; thy tongue shall be as oil, and full of flattery; thy speech shall be fair, and thy company that are linked with thee shall be permitted, that thou mayest do it quickly, seeing there is no sword in the hand of the other.

These thirty years have I nourished thee, O England! I have sent my prophetess and my prophets; they have warned thee, even in the newspapers, and thou refusedst to take it; that ye may destroy one another, and eat one another up with sword, fire, and pestilence.[∞]

But yet, for all this, thou art the land I have chosen for my granary, that I may gather my children out of all nations, and put them within thy borders, then shall all nations know that I have chosen thee, till the time that I have taken my people from thee, that thy land may then have rest.

And as thou hast travelled in the night so shall the parliament:^μ as the constable of Bradford intended to put

* This was fulfilled in the summer of 1834. As John Wroe was driven away from Ashton in 1831, so in 1834 was one of the Methodist preachers at Ashton, ie. J. B. Stephens, turned out of his place as a preacher, for holding opinions not agreeable to those of the heads of the district meeting.

^Σ It was revealed to John Wroe before the press was taken away from Ashton, that after it was gone a grievous plague would fall on the place, and this he declared to the congregation on Sunday forenoon, the 27th of 2nd month, 1831, the day on which the disturbance was in the sanctuary, which was eight months before the cholera appeared in England. In summer, 1832, it appeared at Ashton, and the very house where John Wroe's trial took place was taken for the cholera hospital; and the ground belonging to it was taken for a burying place of those who died of the cholera, which was most of a year after the latter of these prophecies was given.

[∞] Partly fulfilled by the Boer war, when England was much divided in opinion as to its justice. The party in power, however, prevailed, and many were destroyed by war and pestilence. It was said at the time that there were few families not in mourning for relatives.

^μ Partly fulfilled, when the bill to close the public houses on Sunday was brought in by Lord R. Grosvenor, and passed, when those members of

females' clothing upon thee, that they might discover thee in the crowd, so shall many in this land England. Neither shall they know the time of their visitation, but Israel shall know it.

See that thou hearken not to the astrologers, for many of them shall combine together; for thou shalt yet stand before many of them, and my word shall confound them. But for Raphael, who calls himself the astrologer of the nineteenth century, and says he is the ground-work of all messengers; and says, "If you be a Christian minister my invitation will not be refused." Though this be the second invitation, thou shalt not go until my appointed time.

Taken from the mouth of John Wroe by William Fortune.

*A communication given to John Wroe,
Whitby, 8th of 11th month, 1831.*

When I have taken thee out of this land England, those who are left in the covenant shall be as bold as lions, and fiercer than tigers, and the priests shall not be able to stand before them; their own congregation shall hunt them as they hunted me.

But no foreign nation shall be permitted to enter thy borders, O England! I will awake thee out of thy sleep by those things which I will bring upon thee.

And every fresh law which is made, in all parliament houses round the planet, shall be made in behalf of the house of Israel, though they know it not; for my people shall have protection, even by the laws of the land.

And every man who has joined the second covenant, which makes the law and gospel one, that bands may become a beautiful garment; these are the two staves, which shall become one staff in the house of Israel; they shall be bound and sealed from the world, and the bonds and the seal shall be thrown open to the house of Israel, and they shall go in and out and find pasture; it shall be as a well of water continually, and no man shall be able to drink of this water but he to whom it is given.

parliament who were known to be favourable to it had to avoid the mob as they best could.

Taken from the mouth of John "Wroe by William Fortune.

In the 10th month, 1831, John Wroe went to Whitby by the coach. Matthew Shaw paid his coach fare at the Bull and Mouth, Leeds, to York, and gave money to the guard to pay his coach-fare forward to Whitby. As the coach from York to Whitby did not go from the same office that the Leeds coach came to, the guard before named left the money at the tavern where his coach arrived, and the porter went with it to the Black Swan, where the coach from Whitby went from.

John Wroe, in the time he stopped at York, called at the house of one Charles Lyon, staymaker, Minster Gate. After he was gone, Charles Lyon having heard that John Wroe was commanded never to carry any money, sent his wife to the Black Swan coach office, and inquired of the bookkeeper who paid his coach-fare to Whitby, who answered him that he paid it himself. When John Wroe returned, John Fortune, shoemaker, Whitby, paid his coach-fare to York, and sent a parcel to Charles Lyon, with money in it to pay his coach-fare forward to Leeds. When John arrived at York, the porter took the parcel containing the money, and went with it along with John Wroe to the said Charles Lyon's.

Charles' wife, on seeing the parcel, and John Wroe, said, "We'll have nothing to do neither with this man nor his parcel."

Charles then charged him with lying, in saying he never carried any money. John said to him, "Will you go with me to the coach office?" Charles answered, "Yes." So they went to the Black Swan, and John Wroe said to the bookkeeper, "Who paid my coach-fare to Whitby?" He answered, "You paid it yourself." John then asked Charles to go with him to the tavern that he came to by the Leeds coach, and he went, and accused John Wroe with lying, though he professed to be a prophet of the Lord.

John Wroe asked the bookkeeper who paid his coach-fare to Whitby? He answered, "Our porter." The proprietor, being in the office, said to the porter, "Go along with the man, and speak

the truth." The porter accordingly went with him, and said to the bookkeeper, "Who paid this man's coach-fare to Whitby?" He answered, "He paid it himself."

John Wroe said to him, "You are a liar, and you know you are." The bookkeeper, pretending to be angry, threatened to send for a constable to take him, for assaulting him. John Wroe repeated his words: presently a mob gathered at the door. The porter said, "Then if this man paid his coach-fare himself you have been paid twice, for I paid you it; I gave you half-a-sovereign, return me my money back again." Here the bookkeeper being proved in a lie, did not know what to answer, but thought he could overcome by swearing.

John Wroe then accompanied Charles Lyon back to his house, and the parcel containing the money to pay his coach-fare to Leeds was opened, and for some time was left open on the counter. By and by Charles or his wife said there was half-a-crown gone from it. John Wroe said, "Well, you surely do not think that I have taken it?" Charles said, "I doubt that." John Wroe said, "Then you shall search me."

Charles then searched all his pockets; he then fetched his top-coat and luggage, and searched them, but found no money.

John then said, "As you have searched me, I will have you searched", and at the same time went out of doors to fetch a policeman. Charles' wife immediately called after him, and said she had found it; her son had taken it up, and had been playing with it in the yard. John Wroe stopped all night at the same house, as he said full of sorrow, yet glad that he had gained the victory over his enemies.

*A communication given to John Wroe,
Wakefield, 21st of 11th month, 1831.*

The word of the Lord is come unto me, saying, I will cause the bones of the last Eve to gather themselves together out of all nations; and they shall come and serve my word: as the ox feedeth upon the grass, so sure shall they feed upon my word.

Taken from the mouth of John Wroe by James Shand.

*A communication given to John Wroe,
Wakefield, 23rd of 11th month, 1831.*

The Spirit shall bring back the inheritance to the ten tribes of the house of Israel, and give them eternal life; my word shall make their bodies flesh and bone, and they shall live in mine image, with the life that was from eternity, and shall be given to them to eternity.

Now I will bring my word to the former Hebrews, to a house that is full of superstition, and would not have that to reign over them which would have brought them to the end of the law, which is the substance of charity, which is full of love, grace, and patience, and believeth that I am able to fulfil that which appears; for why will a man hope for that of which he is in possession, but for that which is promised?

If it had not come upon the woman's seed, and done the work, how could it have been the guide or light of the world which was to appear? Now the time is come that I have set my hand a second time, and will pour my Spirit upon the seed of man, as I caused it to rest on the seed of the woman; if they believe that I have rested upon the woman's seed, and that my light shined upon their dark world, and the world comprehended it not, because the time was not come that Zion should deliver up her children, but should be to them that should look unto me, free of sin unto salvation, that I would give them my Spirit to sit upon the stones of their building, which is new Jerusalem, even the Spirit which appeared on the woman's seed in the likeness of a dove, which shall gather the bones of Israel, and make a new Eve; and I, the Almighty, will be her husband.

And thee, my servant, my elect, whom I have elected out of thy father's family amongst the prophets, have I appointed as a standard to the whole planet; unto thee the keys are given, for by thy mouth will I open the woman's writings. Many prophets are on the earth, all holding bunches of keys, and they say they have the key of knowledge of good and evil; they open, and the wicked one cannot shut.

But they who seek only for the preserving of the soul, lest the second death should reign over it, only seek for the key of the six churches, the life of which is the life of the kingdom of heaven, to receive incorruptible bodies as the angels, at the first resurrection.

But those who seek for the preserving of their soul and body, seek for the key of the seventh church, the life of which is the kingdom of God, to have immortal bodies in the image of my own eternity.

I said unto Martha in John 11:40, 23, 24: *"Said I not unto thee, that if thou wouldst believe, thou shouldst see the glory of God? Thy brother shall rise again. Martha saith, I know that he shall rise again in the resurrection at the last day."* My Spirit that sat on the woman's seed is the resurrection, and shall change their corruptible bodies, like unto the glorious body of the angels, which is the glory of heaven. These are they that have died the death of the righteous in the three dispensations.

But did not I, the Spirit that sat on the woman's seed, which was the body of Jesus, say in John 14:12, *"He that believeth on me, the works that I do shall he do also; and greater works than these shall he do?"* His body shall never die; the law and the gospel shall be joined together in them; the gospel shall be a light to the law, and the law shall bind the light upon their bodies, so that the light shall never set, nor withdraw its shining from them.

This is the branch which is spoken of in Isaiah 11:1, which was to proceed from the stem of Jesse. It is the stone which the builders of the old world will reject; they will set it at nought, and it will be spoken against every where. *"And Simeon said, Behold, this child is set for the fall and rising again of many in Israel, and for a sign which shall be spoken against"* Luke 2:34.

The first time it appeared on the woman's seed, it was the fall of the builders of the Hebrews, and squandered them; and when the Gentiles saw them squandered, and their opinions not agree, they then began to seek unto the light, and they became builders of the common salvation - the remission of their sins. And in their fullness they will be foiled in their judgment, as the

Hebrews were; for their learning refuseth my Spirit that it should reign over them, and the house of Israel shall see that their opinions agree not with my Scriptures. And unless they seek for sin to be taken away, my Spirit shall not sit upon them, neither shall it be the end of the law, but it shall shut the door of the light of immortality against them.

Taken from the mouth of John Wroe by James Shane.

*A communication given to John Wroe,
Hull, 25th of 11th month, 1831.*

He who will not enter himself, nor let others enter, that body shall be destroyed, and his soul hid from my presence, till the final resurrection. For every officer to his office, and Israel to their tents, and the world to their hiding places.

The next year, according to the years of the world, shall be a year of trouble and sorrow to those that still go on in their madness.*

And woe unto thee, my servant, whom I have sent unto Israel; it will be a year of years unto thee, for every instrument will be lifted up against thy heel to bruise it.^Σ

But the words which my Spirit shall give thee shall bruise the head of the adversary in the house of Israel, then they shall be able to do my work, and sing of my glory; for the task-master shall be removed out of the house of Israel. And the world will say it is thee that destroyest the people's properties; but I have prepared hiding places for thee, that my word may mock them.

Taken from the mouth of John Wroe by James Shand.

* This was fulfilled; the year 1832 was a year of great trouble and sorrow, on account of the cholera, which passed through the land; and to those who went on in their madness, the passing of the Reform Bill was a cause of great trouble and sorrow to those who were adverse to it.

^Σ This also was fulfilled, which began soon after it was given by the creditors of the shop company before mentioned, as well as others attempting to make John Wroe responsible for all the misfortunes which the said shop company had met with.

*A communication given to John Wroe,
Wakefield, 5th of 12th month, 1831.*

This morning the word of the Lord came unto me, saying, Hear and understand, and fear not the world nor those that gather themselves together against my word; though they be in number as the sands on the sea-shore, I will overcome them.

And the law that I have revealed to thee by little and little, I will tie it round their neck, and it shall hang as a seal upon their heart, and be a living covenant between them and the graft of my Spirit, that shall sit on them, to do the work that I did, that they may enlighten the world afresh, that darkness may sink under it.

Then, my servant, fear thou not any of their letters, or threatenings; for if thou deliverest the butter, the milk, and the honey, the kingdom is prepared for thee, and those bones that are to be joined to thee.

Many prophets will explain the Scriptures their way, taking a part out of my word which I have revealed unto my former servants; but I will make thee go and stand before them; and I will put my Spirit upon thee, and pull their explanations in pieces by thee before their faces, because they call themselves sons of God, but they marry with the sons of men. Wilt thou go after them? My Spirit which sitteth upon thee liveth and shall slay them.

Then, my servant, be valiant to the law, deliver it to the people, for Israel will obey it; for I will hedge them in on every side; for men shall worship me, and seek to glorify me; and the woman, which is the whole house of Israel, shall seek to be the beauty of me, the God-man: for these two are one.

Taken from the mouth of John Wroe by James Shand.

*A communication given to John Wroe,
Gravesend, 30th of 12th month, 1831.*

Though a man be circumcised, if he will not give up the first pearl, which is the honour of the world, and the gain, the same is not an Israelite. For the Hebrews were by letter, and not by

works; theirs was the circumcision of the flesh, but not of the Spirit. For Moses said, "*The Lord hath not given you a heart to perceive, and eyes to see, and ears to hear, unto this day*" Deuteronomy 29:4.

I have many things to say unto Israel yet: as I have given the law here a little and there a little, so will I give a light to shine upon the Scriptures by little and little, till every mystery be unfolded to those that have my Spirit, and they shall hand it out to the world.

I will bring them to the Scriptures when the world was drowned: I caused the waters to flow out of the hollow of the planet, by the north and south poles, till the waters prevailed fifteen cubits high round the planet, and it destroyed all things wherein was the breath of life, but those which were in the ark, and when I had destroyed them, I caused the hollow in the inside of the planet, to receive a part of the waters back, that the dry land might appear; but that there might be many seas, that I might bring all my wonders upon the seas, as well as the land (Genesis 7, 8).

And I will come upon the seas as a thief in the night. For as they go from nation to nation by their engines, which they say they have found out, which go where they list, though they go without coal, and are adding invention to invention, as they add silver to gold, and seek not my word; I will cause the seas to return into the hollow of the planet, and their shipping shall rest in the mud, and the sand, and on the rocks, as towns and country villages; so that it shall become fuel for the seed of Canaan, the son of Noah, who has been a servant of servants to the churches of Jew and Gentile. For where the sea is shall be high roads, for carriages to go where they list, and fields for cattle to graze in, and to bring forth seed to the sower, and bread and fruit to the eater. Then shall they know that I am the Lord, and they my servants: and the carriages shall be swifter than eagles, and stronger than lions.

As a boy getteth a bladder of an animal, and bloweth it to its full size, so will I call to the four winds, and will say, East by north, and west by north, blow ye in at the north tunnel, and

cause your waters to return; and west by south, and east by south, blow ye also, and let your waters return, that your land may become dry. And the waters that rest in the hollow of the planet shall feed the things that are planted and sown on the planet, that the vegetables, and the corn, and the wine, and the fruit, may be sufficient for my people.

I will yet make known the whole of the planets and their courses. So that I cause every planet to give its increase, one with the attraction of another, that they may rest (at) on the (end of the) sixth day.

For I will draw back the seas till they become two lakes, and they shall feed the veins of the earth, that their springs may overflow, that the earth may sweat. For in the seventh day no clouds shall there be seen to cover the face of the sun which is set in the firmament, the air shall be mild, the winds shall cease to blow, the earth shall give its increase, the devourer shall not live; but the whole earth shall be holy to me the Lord, and my anointed ones.

Taken from the mouth of John Wroe by William Tillotson.

FOR THE PUBLIC

1832

*A communication given to John Wroe, Trosley,
13th of 2nd month, 1832.*

I will work when the hope of Israel is gone in the eyes of man, when those who have denied my Spirit shall weep, mourn, and lament. For will the plowman plow all day and not sow? I have set an open door before thee, O Israel, and the gates of hell shall not prevail against it, neither shall those who have denied my Spirit be able to shut it.

I sent the prophets with the law, and it was preached to them, that their souls might be preserved by offering sacrifices in obedience thereto, until John the Baptist preached that they should all repent, for the kingdom of me was prepared for them if they would receive it; and that they should be baptized, that they might receive the baptism of fire, which is by the Spirit (Matthew 3:2-11), not of blood, nor of the will of man, but of him who should give them the kingdom of me, which is the eternal life of their bodies, which life has no beginning nor ending.

And I commanded that no man should go in the way of the Gentiles (Matthew 10:5,6); this was till Israel had been proved, that the kingdom of me should be preached to Israel the first; that their bread should not be given to the dogs (Matthew 7:6; 15:24-26). And if they refused still, and took the life of the woman's seed, the law with the ordinances should be nailed to the cross (Colossians 2:14), and then it should be a light to enlighten the Gentiles (Luke 2:32; Romans 11:11), and the gospel of the saving of the soul should then be preached unto them (Mark 16:15,16). Ask either Jew or Gentile if the common salvation was preached in the days of John the Baptist to the sufferings on the cross, but the kingdom of God till they refused. And now the common salvation has been preached till the gathering of Israel, which is the fullness of the Gentiles.

Taken from the mouth of John Wroe by William Tillotson.

Trosley, 2nd month, 1832.

These are the eleven sons of Jacob, Dan being taken out, and Manasseh being put in his place (Revelation 7: 6).

These are the sons of Israel, Reuben, Simeon, Levi, and Judah; Issachar and Zebulun; Dan, Joseph, and Benjamin; Naphtali, Gad, and Asher (1st Chronicles 2:1,2).

And Manasseh being the firstborn of Joseph, the firstborn of Rachel, the lawful wife of Jacob, is placed the head of all the twelve.

"And Jacob loved Rachel; and said, I will serve thee seven years for Rachel thy younger daughter. And Laban said, It is better that I give her to thee, than that I should give her to another man: abide with me. And Jacob served seven years for Rachel; and they seemed unto him but a few days, for the love he had to her. And Jacob said unto Laban, Give me my wife, for my days are fulfilled, that I may go in unto her. And Laban gathered together all the men of the place, and made a feast. And it came to pass in the evening, that he took Leah his daughter, and brought her to him; and he went in unto her...And it came to pass, that in the morning, behold, it was Leah: and he said to Laban, What is this thou hast done unto me? did not I serve with thee for Rachel? wherefore then hast thou beguiled me? And Laban said, It must not be so done in our country, to give the younger before the firstborn. Fulfil her week, and we will give thee this also for the service which thou shalt serve with me yet seven other years. And Jacob did so, and fulfilled her week: and he gave him Rachel his daughter to wife also...And Leah conceived, and bare a son, and she called his name Reuben" Genesis 29:18-28, 32.

"And God remembered Rachel, and God hearkened to her, and opened her womb. And she conceived, and bare a son; and said, God hath taken away my reproach: and she called his name Joseph" Genesis 30:22-24.

"And it came to pass, when Israel dwelt in that land, that Reuben went and lay with Bilhah, his father's concubine: and Israel heard it" Genesis 35:22.

*"Now the sons of Reuben, the firstborn of Israel, (for he was the firstborn; but, forasmuch as he defiled his father's bed, his birthright was given unto the sons of Joseph * the son of Israel: and the genealogy is not to be reckoned after the birthright. For Judah prevailed above his brethren, and of him came the chief ruler; but the birthright was Joseph's" 1st Chronicles 5:1, 2.*

And after Manasseh is Joseph and Benjamin, the two sons of Rachel; and after them are Reuben, Simeon, and Levi; Judah, Issachar, and Zebulun, the six sons of Leah; and after them are Naphtali, Gad, and Asher, the three sons of the bond-women.

And the names of Jacob's sons are named on the names of the issues of the sons of Joseph; Manasseh's two sons and Ephraim's ten sons.

And Joseph took them both, Ephraim in his right hand towards Israel's left hand, and Manasseh in his left hand towards Israel's right hand, and brought them near unto him. And Israel stretched out his right hand, and laid it upon Ephraim's head, who was the younger, and his left hand upon Manasseh's head, guiding his hands wittingly, for Manasseh was the firstborn. And he blessed Joseph, and said, God, before whom my fathers Abraham and Isaac did walk, the God which fed me all my life long unto this day, the Angel which redeemed me from all evil bless the lads: and let my name be named on them, and the name of my fathers Abraham and Isaac; and let them grow into a multitude in the midst of the earth (Genesis 48:13-16).

And he afterwards blessed the twelve tribes (Genesis 49) and Moses blessed them (Deuteronomy 33).

And these are the names of the sons of Manasseh and Ephraim.

* Ephraim and Manasseh, they being the two houses of Israel when they shall be gathered.

1. The sons of Manasseh; Ashriel, whom she bare: but his concubine, the Aramitess bare Machir the father of Gilead. (1st Chronicles 7:14, 23-27).

The sons of Ephraim; Beriah, and Rephah was his son, also Resheph, and Telah his son, and Tahan his son, Laadan his son, Ammihud his son, Elishama his son, Non his son, Jehoshua his son.

And the twelve tribes I have divided into two houses, and four quarters; and the two houses I have named after the two sons of Joseph, Manasseh and Ephraim: the one house is the Hebrews, who are called Jews under the gospel, who would go no farther than the law of Moses, but I will bring them back unto me by faith, which shall perform my work, and will appoint them to Joseph and Benjamin, whose names are named on the two sons of Manasseh. The other house is the ten tribes, who are lost among the Gentiles; I will bring them unto me by faith, and prove them by works, and appoint them to the ten tribes, whose names are to be named on the ten sons of Ephraim.

And the east, which is the first quarter, and the north, which is the third quarter, is the one house, which is Manasseh. And the west, which is the second quarter, and the south, which is the fourth quarter, is the other house, which is Ephraim.

See also Zechariah 6:6,7. The black horses which are therein go forth into the north country, and the white go forth after them, and the grizzled go forth toward the south country; and the bay went forth, and sought to go that they might walk to and fro through the earth.

And now the black horses are appointed to the north, which is the third quarter; and the white horses are appointed to the east, which is the first quarter, the east and the north being one house. And the grizzled are appointed to the south, which is the fourth quarter; and the bay to the west, which is the second quarter; the west and the south being one house.

And in Revelation 6:2-8, the white horse is the first; the red, which is the bay, is the second; the black is the third; and the pale, which is the grizzled, is the fourth.

Taken from the mouth of John Wroe by William, Tillotson.

*A communication given to John Wroe,
Trosley, 2nd month, 1832.*

At two o'clock this morning the words of the Lord came unto me, saying, This May shall be a fatal May for many; and those that try to withstand my word, I will make it like three breaches to them.

Simeon and Levi sought revenge (Genesis 34:25,26), and revenge divided them in Jacob, and scattered them in Israel (Genesis 49:5,6,7).

The second breach. I held out the sceptre of mercy, I spread out mine arms in mercy, as a man spreadeth out his arms in the rivers when he swimmeth (Matthew 23:36-38). I caused them to build a temple, made of hewn stone, as a shadow and a resemblance of a thing to come: I caused the prophets to prophesy, that within seventy weeks I would come to the temple: the weeks I turned into years.

"Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy. Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times. And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined. And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the

sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate" Daniel 9: 24-27.

2. This period, seventy weeks, being a day for a year, was the time that passed from the going forth of the decree to build the city (which was the twentieth year of Artaxerxes – Nehemiah 2), to the death of the woman's seed. And the street and wall were built in troublous times, which is recorded in the same book. At the end of seven weeks and sixty-two weeks, which is four hundred and eighty-three years, Jesus began his ministry; and in the fourth year, or middle of the last week, he was put to death, and caused the sacrifice and the oblation to cease, by the sacrifice of himself. This is as it is recorded by man.

I fulfilled it before their eyes; instead of revenge I offered life and mercy to them, they refused it, and they liberated the murderer; and they took the life of my body, who offered mercy and life (Luke 23:18-25). I then shewed to them that I had come to the temple that they had destroyed, and I reared it within three days; though they built a temple of stone to my coming, but I came not to a temple made with hands, but to a temple not made with hands. And I then shewed them revenge was mine, and I destroyed that temple of hewn stone which they had built to my coming. I then let loose my hand, and made a breach amongst them, and instead of the lion of the tribe of Judah giving them life, I gave them that which they desired, that the blood which they had shed, and which they cried to be upon them and their children (Matthew 27:25), that they should murder and destroy one another, and eat one another's flesh, and make merchandise of the living, and then murder them, and deliver their bodies which they had sold while they were living.

3. The third breach. I remembered my loving kindness, that the sceptre should not depart from Judah, nor a lawgiver from between his feet, until he came whose right it should be (Genesis 49:10). I then took the tribe of Dan out from amongst my children, that he should judge the Gentiles, till the seed of

Jacob and Joseph, the house of Ephraim and Manasseh, should be gathered; and that he should be as an adder in the way to them, that biteth the horses' heels till the rider fall backward (Genesis 49:16-18). And by this way and manner shall their learning fall to the ground, till the parable of Daniel the prophet - the seventy weeks be fulfilled. For if Dan had not been given unto the Gentiles, how would Israel have been gathered? For in the tribe of Judah was the sceptre of mercy, but Dan an adder that biteth the horses' heels that the rider falleth backward.

Now the riders of the Jew and Gentile say, We hold the sceptre; we ride horses like mighty men, even the horses which John foretold in Revelation; for all things will continue as they are, and we and our children will ride them for ever.

4. Now I tell thee and the house of Israel, that the tribe of Dan shall be to them as a serpent covered with grass; he shall put out his head at a day when they are not aware, when Jew and Gentile are riding like mighty men, like men of renown, men of war, every man his sword glittering in his hand, even the number of kings, which is the number of men. This number being also gathered together against my anointed ones, have crowns upon their heads, stars upon their breasts; the tribe of Dan shall leap from Bashan (Deuteronomy 33:22); he shall bite their horses' heels; every man shall fall backward.

This is the sacrifice that I will have upon the whole earth; for I have called all the birds of the air, and the wild beasts of the earth, to this sacrifice, that they may eat the flesh of kings, and of mighty men (Revelation 19 and Ezekiel 39). For as the tribe of Dan is given into the hands of the Gentiles, so has the enemy been permitted to come into the house of Israel, but he shall not fall in the house of Israel, but be cast out; but with the Gentiles he shall fall, for the bodies of the righteous and the wicked shall perish together at that day.

5. For Dan was the father of Samson (Judges 13) and as Samson fell with his enemy (Judges 16:28-30), so shall the tribe of Dan fall with the Gentiles, and the dust of the earth shall be their meat. And he is judge in the house of the Gentiles, and rules, and has dominion, till the appointed time. And as

Samson was to the Philistines, so shall Dan be to the Gentiles; for the Philistines put out the eyes of Samson (Judges 16:21), because he disobeyed the words of the Lord, but for all that he was an adder, that bit their horses' heels, that they fell backward. And I came in the woman's seed to heal up the breach, and they refused; so I have given them the tribe of Dan to judge them, till Israel should be gathered; and if they still refuse to join my people Israel, that he should bite the horses' heels, and fall with them. This is the true interpretation of the parable of the tribe of Dan.

6. For the Scriptures cannot be broken, neither shall he be brought back into his tribe. For the house of Manasseh, the firstborn, shall be the head of the bride, which is the whole house of Israel, and the mother of the new creation. And of Judah is the bridegroom, they being grafted together. He that hath ears to hear, let him hear what the Spirit saith unto the seventh church, for I will overthrow the evil.

7. And I will now explain to thee the seventy weeks. The thirty weeks began that day that the prophetess began to write, and that Israel began to gather themselves together a second time. The forty weeks began when I sent my servant unto Israel, with the law in his right hand and the gospel in his left, which shall bring the Spirit of life to the temple, which is the body of the last Eve. When the seventy weeks are up she shall be seated on my right hand on my holy throne, her husband, with a life not of blood, but with the life of the graft of me. These are true sayings which I have shewed to my servant, and to all that can receive it. The seventy weeks that I shewed Daniel, that when my children began to prepare a temple for me to come to, that is the beginning of the weeks. But they made it of hewn stone, but I made it of flesh and bone, and it lives, and is the last Adam, even the husband of the last Eve.

8. So tell the house of Israel, from the very day that my prophetess began to put her hand to the work, it was the beginning of the weeks, and after thirty weeks it appeared to cease, and an end appeared to all; faith waxed cold - the coal burned - my wrath kindled, and brought forth the law. And I

now swear to the bones of the whole house of Israel, within forty weeks of the law going forth, I will seat her under the crown, on the right hand of her husband, and who will hinder me? I caused the kings of the earth to gather themselves together, to build a house of hewn stone, and they thought that I dwelt in it, and there they fled for succour, but in it did I burn them up. And in the same manner will I burn up the houses at Ashton, and destroy them. Now to all that can receive it I will unfold the riddle; from the day that my prophetess set her hand to the work, to the time of my servant bringing the law, is thirty weeks, which is thirty years; and from the time of the law to the time of the virgin being seated on the place of the holy of holies, on this planet, is forty weeks, which are forty years.

9. Within these seventy years Satan shall be chained from the whole race of man, even the aliens, who shall dwell in blood during the thousand years. So then will Shiloh be crowned and an Eve found, sitting clothed on the right hand of her husband. He that hath ears to hear, let him hear what the Spirit says to the seventh church. For my Spirit shall bring them all from under the law and gospel into the law of liberty; for he that believeth, the Spirit shall do the work for him. And these are they whom John saw in vision, in Revelation 7 of my Spirit, who were sealed to the Lamb, and became the Lamb's wife, and had made herself ready by seeking to my Spirit to abide on her, to do my will (Revelation 19:7). He that hath patience to hear let him hear what the Spirit says to the bones of the whole house of Israel. For I will now bring the virtue of my Spirit into their bones; and I will breathe the virtue of my Spirit into their nostrils, and as the bridegroom liveth so shall the bride; this is my last covenant which I will make with the bones of the whole house of Israel.

Taken from the mouth of John Wroe by William Tillotson.

*A communication given to John Wroe,
Trosley, 12th of 3rd month, 1832.*

The Spirit of the Lord is upon me, to cause this to be written: My Spirit is the graft of the mighty God of Jacob, and is as the

lily of the valley, for smell and for fairness, of the mother of the bones of the house of Zion. She is no harlot, nor the seed of the bond-woman; she is born free, of the water and the Spirit; by it she doth live, and by it she doth fly, and by it she is seated on her husband's throne; not of blood nor of mammon. The children saw her, and they bowed to her; the heavens beheld her, and they gave way to her; the angels saw her and they ministered to her; wherever she went, or wherever she flew, there was her husband; her seed, which blood could not number, which she carried under her wings, which became the fruits of her body, by her husband.

Then did the husband gather together all the bones of the children, and made a temple, and he called that temple the new Eve, wherein perfect life dwells; and he watered that life, and set a river on each side, and he became a husband, and she brought forth twain, and the angels beheld the twain, and they ministered to them, and they became tall as Lebanon, and they shot up as a willow in a watercourse; and their clothing appeared as the lily in the open valley for fairness, and the smell of them as the garden of Paradise. And there was a thousand years set before their creation, that the children of twain should every one bring forth twain, till twain had covered twain.

Now let man, by the life of the blood, number me the seed of Zion; it is the seed of the new creation. Now let the seed of the house of Israel hear what the Spirit says to the seventh church, for it is the number of the children that shall be born of the twain, which are the bride and bridegroom that shall be born, not of blood, but of the Spirit. These shall all proceed from the twain, which the last Adam and the last Eve have brought forth. Thou criest how is this number to be numbered? I tell thee Israel will know the number, which the first earthly Adam knew not, nor his wife, because they were earthly, not being finished. Yet I had created them good in my sight, and when I drew my Spirit from them they became servants unto mammon, and all that were born of them, they were under the hands of mammon.

And those that cried unto me did I not preserve their souls? And their temples of their body were cursed, because I had

formed them out of the earth; that at the expiration of the six thousand years I might remember that which was cursed, that I might bring forth an Adam in the fifth day, which had taken the same nature, and to make atonement for the sins, that those which had died under the sin might be brought forth at the final resurrection; and that those that had cried unto me for their souls to be preserved, might be brought from under the altar at the first resurrection, and have temples given unto them as the angels; and that those whose bodies had died, holding the faith, which was delivered unto the saints, these shall come with the bridegroom, and they shall have white robes given unto them, and they shall receive palms in their hands, they shall celebrate the bride and the bridegroom, and minister to the twain, till the twain has brought forth all her seed.

And she brought forth; and from twain were all to the age of fourteen, they be twain at the age of fifteen, one flesh; at that age they shall be numbered. I call again to the bones of Israel, to return me this number within thirty days, each day being for one year; for they shall have no parables, nor a mystery, which shall not be unfolded; parables and mysteries are for the bond-woman and the harlot.

They love flagons of wine; they have become gluttons, and all things are become meat unto them but my ways; they build high places, they make groves, and they eat swine's flesh in them, and they fill their bowls with the blood of swine, and all unclean beasts. And they bring forth their lawyers to plead against my word; and lawyer stands with the doctor, who has hired the murderer, who has murdered the living, and has hired him to say he found them dead, that they might make merchandise of them, and they cut up their bodies as the bodies of animals. And the tribe of Dan, which holds the sceptre of the Gentiles, sends out his word, and brings them before him.

Then comes the lawyer and the doctor with the prisoner, which murdered the living, and said he found him dead; but the sceptre finding him guilty, gave sentence against him. Though the lawyer then pleads for the doctor, that they must have bodies granted - the parson cries they are but earth; he bringeth

forth the Scriptures, he cleareth the road, he maketh the light to shine bright before them, and it pleaseth them. The lawyer, the doctor, and the parson cry unto the sceptre for the tithes of their right; the lawyer for an amendment for the act, and the parson for an amendment for his act, for all their subjects will refuse to pay their tithes. The tribe of Dan, which leaped from Israel to the Gentiles, he will smile behind the veil, and the stone of Israel will give him the lion's whelp, to bite the horses' heels of their riders, and they shall all fall backward and be slain; and the wild beasts and the birds shall be called to the sacrifice.

Taken from the mouth of John Wroe by Martha Cambell, of Trosley.

*A communication given to John Wroe,
Trosley, 22nd of 3rd month, 1832.*

Now I call to the whole house of Israel, that they may hear what the Spirit and the bride says to the seventh church, for my measuring line and plummet is gone forth, and shall measure the city of the whole house of Israel, for my two-edged sword shall prepare the way for it, it shall not return void. For as thou sawest the scales set to the balance, and in the right end of the scales thou sawest the righteousness of Jew and Gentile, which are the six churches; and as thou sawest the deeds of the wickedness of Jew and Gentile put into the scale at the left hand, and the scale-beam put to balance by the hands of the measuring line and the plummet, and the left hand scale overbalancing the right hand scale, which is the fullness of the Gentiles; so those in the scale of the right hand, which were overbalanced, their souls were preserved, and their bodies saw corruption; and those that were in the scale of the left hand, their souls remain under the sentence of the second death, till the final resurrection. So my people were neither in the left hand nor the right hand of the scale, but are as Lot in Sodom and Gomorrah, and as Shadrach, Meshach, and Abednego were in the fiery furnace; not one hair of their head being singed, nor the smell of fire on their raiment; but their mortal lives swallowed up by the life of immortality, by their blood being

made flesh, and the Spirit dwelling in the flesh. These have entered into the kingdom of me. They were separated from both parties, and covered under the skirt of my mantle, for I have placed them on holy ground, until I have destroyed the righteous and the wicked from my creation.

"Say to the land of Israel, Thus saith the Lord; Behold, I am against thee, and will draw forth my sword out of his sheath, and will cut off from thee both the righteous and the wicked" Ezekiel 21:3.

"Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie" Revelation 3:9.

"And that servant, which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes... For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more" Luke 12:47, 48.

But the aliens, or tenants to the redeemed, are those who never knew my Scriptures, and call themselves of no religion.

"As many as have not this doctrine, and which have not known the depths of Satan, as they speak; I will put upon you none other burden. But that which ye have already hold fast till I come" Revelation 2:24, 25.

"But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes" Luke 12:48.

For Satan has contended against thee, and the whole legions of hell have been at work to snatch thee from the house of Israel, that thy spirit might depart from the earthly tabernacle; I have sent forth my angel, and he has withstood Satan, and overcome him; and the breach shall be healed, and the house of Israel shall return.

And I will chase Satan out of the house of Israel, and drive him into the people of the world, then I will take a remnant of the world, and I will hide them in the clefts of the rocks, and the holes of the earth, and he shall not be able to pluck them out of my hands; and him, with the bodies of the world, I will bind in hell, and set a seal upon him, that he shall not touch even these

that are hid in the clefts of the rocks, neither them nor their children, till the thousand years be over.

Taken from the mouth of John Wroe by Martha Cambell, of Trosley.

*A communication given to John Wroe,
Devonport, 20th of 4th month, 1832.*

The word of the Lord came unto me, saying, I see the children pursuing after the instrument more than the word; some inquire with deceit, and deceit shall eat them up.

But why art thou fainting, and why mournest thou? If they be able to destroy thee, they are not able to destroy my word. Keep my commandments, and they shall not be able to pluck thee out of my hand.

And ask the house of Israel, If a man build a house of hewn stone, if he and his sons finish it, or he calleth for other labourers, which are not of his household? Then tell the house of Israel so it is with them; for some shall sow and some reap; some shall preach and some shall pull down, and some shall destroy.

For unto Satan have I given a warrant for those that have called themselves of the house of Israel, and their works are not the works of the house of Israel, but have done the things with their eyes open.

"And ye shall leave your name for a curse unto my chosen: for the Lord God shall slay thee, and call his servants by another name" Isaiah 65:15.

Satan shall work all manner of deceit by them, and it shall spread my word everywhere, being instruments in his hands; for his fury shall be seen in all nations; but the produce of the land, which is for my children, he shall not destroy till they be sealed.

All manners of sin shall be forgiven wherewith the sons of men have blasphemed one against another; but he who has once said he believed this work to be of me, and has afterwards denied, and said the same was from Satan, his temple shall see

corruption. But let not my children accuse those who have done it till my appointed time. For any one that has been numbered in the house of Israel, and joined in my covenant, and becometh an unbeliever, and denieth this doctrine, receive him not into your house, neither bid him God speed, for he that biddeth him God speed is partaker of his evil deeds (2nd John 10).

"For, lo, I will raise up a shepherd in the land, which shall not visit those that be cut off, neither shall seek the young one, nor heal that that is broken, nor feed that that standeth still: but he shall eat the flesh of the fat, and tear their claws in pieces" Zechariah 11:16.

"Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions: for my name is in him" Exodus 23:20, 21.

I am straitened till my children have received the baptism of fire. And in that baptism the blood, which corrupteth the temple, shall become flesh: then my son Shiloh, who is spirit and life, shall dwell in their temple.

Taken from the mouth of John Wroe by Robert Wallace.

*A communication given to John Wroe,
Devonport, 25th of 4th month, 1832.*

As the woman handed the evil to the man, and he refused not, but took it, so will I drive the evil which he took by the hands of the woman. For by my first coming I freed the woman, by giving her blood as a sacrifice for her, so now I have sent a second time the branch of the woman's seed, that she should hand it unto man, and that that seed should drive that evil from him, which he first took from the woman, and should cleanse his temple of all the evil which had been handed by the hands of the woman; for the graft of me is stronger than the graft of Satan, which she handed to the man.

Taken from the mouth of John Wroe by Robert Wallace.

*A communication given to John Wroe,
Devonport, 27th of 4th month, 1832.*

I will now shew Israel the interpretation of Ezekiel 47, beginning at Ezekiel 47:8, wherein it is said the waters shall be healed.

“Then said he unto me, These waters issue out toward the east country, and go down into the desert, and go into the sea: which being brought forth into the sea, the waters shall be healed.”

The water is my Spirit, which shall run as water; and as the earth drinketh up the rain, which man cannot gather, so shall Israel drink this water, so that those that are of the world shall not be able to take this Spirit from them, no more than they shall be able to gather up the water that is spilled on the ground.

Ezekiel 47:1-5: "Afterward he brought me again unto the door of the house; and, behold, waters issued out from under the threshold of the house eastward: for the forefront of the house stood toward the east, and the waters came down from under from the right side of the house, at the south side of the altar. Then brought he me out of the way of the gate northward, and led me about the way without unto the utter gate by the way that looketh eastward; and, behold, there ran out waters on the right side. And when the man that had the line in his hand went forth eastward, he measured a thousand cubits, and he brought me through the waters; the waters were to the ancles. Again he measured a thousand, and brought me through the waters; the waters were to the knees. Again he measured a thousand, and brought me through; the waters were to the loins. Afterward he measured a thousand; and it was a river that I could not pass over: for the waters were risen, waters to swim in, a river that could not be passed over."

It shall first come to the ankle joint, and that shall be healed, and shame banished. Then to the knee joint, and that shame banished. Then to the loins, there I will stop, and plead with them, and I will banish that shame. And I will put the scale to the balance.

One end of the scale is the law, wherein the weights shall be put, wherein his righteousness shall be put; and the graft of me shall hold the scale; and if his works be found right, that it covereth the law, he plucketh away the weights, and he swimmeth out of the scale into this river, and he is healed, from mortal to immortality.

Ezekiel 47:10: *“And it shall come to pass, that the fishers shall stand upon it from Engedi even unto Eneglaim; they shall be a place to spread forth nets; their fish shall be according to their kinds, as the fish of the great sea, exceeding many.”*

The fish which they catch are healed men, they shall be according to their kind, male and female, the bones of the whole house of Israel.

Ezekiel 47:11: *“But the miry places thereof and the marishes thereof shall not be healed; they shall be given to salt.”*

The marishes are the aliens, in whom the water of life will not come, so their blood will not be made flesh, they will not be changed to the image of me, but will still live by the life of the blood, and remain the sons of men, yet their blood will be cleansed for a thousand years by Satan being removed.

Ezekiel 47:12: *“And by the river upon the bank thereof, on this side and on that side, shall grow all trees for meat, whose leaf shall not fade, neither shall the fruit thereof be consumed: it shall bring forth new fruit according to his months, because their waters they issued out of the sanctuary: and the fruit thereof shall be for meat, and the leaf thereof for medicine.”*

The fruit of the trees upon the banks of the rivers is the word, revealed from the kingdom of God, and he that receiveth it is a tree; and on him shall rest the medicine, which is my Spirit, and shall heal him. And the spirit in him shall cry to others, Come and see the fruit, and the leaves of the trees, for they are many.

Ezekiel 47:13: *“Thus saith the Lord God; This shall be the border, whereby ye shall inherit the land according to the twelve tribes of Israel: Joseph shall have two portions.”*

Joseph having two portions is the two houses, being the house of Ephraim and Manasseh, his two sons; his father

claiming his two sons - blessing them, they being the third generation. They were two houses, Joseph claiming the children after them, which is the fourth generation, and yet his father's inheritance.

For how can a man claim the inheritance till the testator be dead (Hebrews 9:16, 17)? Now I, Jesus, who am the father of all, being dead by giving the life of the woman, will now claim the inheritance by the widow, which is left; her husband being dead, the widow's seed shall claim their father's inheritance, as Joseph claimed the children of his father, being the third generation.

So Joseph gave his inheritance to Manasseh, as I, Jesus, give my inheritance to the branch: yet I am the husband, and she is my wife: so Benjamin shall hold the birthright of Ephraim, which is one house, which are the ten tribes of Israel.

And Joseph the birthright of Manasseh, the other house, which is the two tribes, the inheritance, they being the bones of the whole house of Joseph, wherein is contained the twelve families of the new house.

Ezekiel 47:22: *"And it shall come to pass, that ye shall divide it by lot for an inheritance unto you, and to the strangers that sojourn among you, which shall beget children among you: and they shall be unto you as born in the country among the children of Israel; they shall have inheritance with you among the tribes of Israel."*

The strangers are the ten tribes, they being counted as strangers to the two tribes, being scattered amongst the Gentiles, Micah 5:8, *"And the remnant of Jacob shall be amongst the Gentiles in the midst of many people as the lion amongst the beasts of the forest."*

Because they knew not their brethren, neither would they acknowledge them. Benjamin, which dwelleth between the breasts of Joseph and his son (Deuteronomy 33:9-12), which was the type of the Spirit which dwelt between me, Jesus, when I abode on the nature of the seed of the woman, and my father which was in the kingdom of God, which was to be preserved

till the end of the first world, that there might be a new world made, the bone and the flesh being of the old world; and the Spirit, which is life, given to the tribes, which are twelve members of the life of the woman.

So how can I be finished, or how can the new world appear, without the Eve? I will give my Spirit no rest till all her bones be gathered; then I will be glorified, with the wife of my youth, for I am the husband of the new creation.

And as my father conquered for me, when I rested on the woman's seed, so will I now conquer for Israel, because she has man's nature on her. For with types and shadows I began, and with types and shadows I will go on, till every bone put on immortality.

Ezekiel 47:3: "And it shall come to pass, that in what tribe the stranger sojourneth, there shall ye give him his inheritance, saith the Lord God."

This is the explanation: In what nation soever that stranger shall be, he shall be appointed to his tribe by my Spirit; and his father's family and his inheritance shall be as one in Israel.

For though Benjamin was brought forth when the womb was weak, because her strength was gone (Genesis 35:16-19), yet in the beginning he shall be stronger than all the ten tribes; his ending of the old world was little, but the beginning of the new world much.

Therefore in the morning he shall rise as a wolf, and in the evening he shall divide the spoil with the ten tribes, his brethren (Genesis 49:27).

So let the house of Israel know that Rachel and Leah's bond-servants, their children which shared a temporal inheritance with the children of Rachel and Leah, are the type of those which are taking hold of the visitation, out of ten languages, which are the ten tribes, being mixed by marriage, and being carried captive into many nations; so were the seed of Jacob mixed with the bond, and my Spirit shall sort them out. So he that seeketh for my Spirit, it shall do the work of me for him.

Taken from the mouth of John Wroe by William Stivey, of Devonport.

*A communication given to John Wroe,
Devonport, 22nd of 5th month, 1832.*

My law shall divide the people; it shall be found as a burning fiery mountain to the wicked; but Israel will not be burnt, nor the smell of fire on their raiment, which shall appear brighter than gold seven times purified. For the world shall be as servants in assisting to build this building, but the fire shall destroy them.

And the world shall even thrust Israel out, for the camp of them must be seen, as the clouds are seen in the firmament. And I will bring clouds of fish, even to the shores of the seas, to feed Israel with, and they shall have a measure of wheat for a penny, and they shall grind their own corn in the camp; and fruit shall hang in the hedges, and no strangers to pluck it; and the whole earth shall stink with dead men's bodies, because of the buriers not being able to bury them.

Taken from the mouth of John Wroe by Robert Wallace.

*A communication given to John Wroe,
Devonport, 23rd of 5th month, 1832.*

I will shew the Trinity in many forms. The father of Israel is God; the man and the woman who has done the work is as the son, which is the bride; the Spirit is the life of them: these three are one, which are as the Trinity, and the children that are born of them are the children of the Trinity, who never saw nor knew evil.

Tens of thousands shall be labourers in the rearing of the building, and the raising of the walls, and yet for all this shall not inherit it, because they say the road is too narrow.

Taken from the mouth of John Wroe by Robert Wallace.

A communication given to John Wroe,

Devonport, 29th of 5th month, 1832.

I will set my face against all farmers; their cattle shall die in great abundance, because they shew no pity to their servants.* And in some parts there shall be double crops, and in some treble, and in others seven-fold, and still they shall not be able to pay their rents. And all their great men shall fall, and the mighty.

Taken from the mouth of John Wroe by Robert Wallace.

*A communication given to John Wroe,
Exeter, 31st of 5th month, 1832.*

I will be glorified in all the planets, for I will drive Satan from every planet to the place I appoint him, which is hell. On every planet there is the bones of Israel, who are my brides, and each of these brides contain a hundred, forty and four thousand bones, and each of these bones shall bear twain.

"Thy dead men shall live, together with my dead body shall they arise" Isaiah 26:19.

Now the tree of life shall open the eyes of the blind, who acknowledge they have been dead to knowledge, and they shall live with the dead bodies of those who confessed before their bodies died; they shall live together, and the dead bodies which are mouldering in the dust shall appear with bodies as the angels; but the dead men who have confessed they were dead to knowledge shall appear with flesh and bone, and the tree of life

* In accounts received from Buenos Ayres, up to the 22nd of the 4th month, 1833, it is declared that two millions of cattle have been destroyed by the drought.

In accounts received from Rome up to the 28th of the 10th month, 1834, is stated that an epidemic had broken out amongst the cattle in the Papal States, in consequence of the excessive heat of the weather, and that it had begun to extend itself to the pigs. Accounts received up to the 3rd month, 1835, state that the murrain has now penetrated into some parts of Hungary, and has extended not only to the horned cattle, but to the horses. Also in the year 1843, the murrain was so prevalent through England, that a very few cattle, if any, escaped; for the horses, cows, sheep, pigs, and poultry were afflicted with it in such a degree that a great number died.

within it, being the life of their temple, in mine image. These are the two churches which shall appear together on every planet, one with incorruptible bodies, and the other immortal bodies.

Israel will shake off the ways of the world, as the wind shakes off the leaves of the trees, they will shake off all idle ceremonies.

Taken from the mouth of John Wroe by Henry Brown, of Exeter.

In the 6th month, 1832, the cholera being greatly raging in Plymouth and many dying daily, and many left the town for fear, but died on the road; John Wroe publicly declared, in the name of God, at Devonport, which is only two miles from Plymouth, "That the plague would not touch that town while he remained in it, but that after he was gone it would make its appearance."*

Witness, William Churchward, No.12 Waterloo Street, Stoke, Devonport.

* John continued his stay at Devonport for more than a month, and after departed on the 3rd of the 8th month, up to which time a single case did not occur.

The following is an extract of a letter from William Churchward, dated Devonport, 15th of 8th month, 1832. "Up to the 1st instant, I put the question to one of the doctors, and he informed me that the town had not been so healthy for forty years. The disease has now made its appearance". Being twelve days since he left.

An extract of a letter from the same, dated 17th of 9th month, 1832. "The cholera is still raging at Devonport: the total number since the commencement 335 cases, 198 deaths. John Wroe declared also before he left Devonport, that it would appear as if a whole street was going to be carried off, and just so it has happened. In Lower Garden Street, Plymouth, it was expected all would die, and a council was held by the medical men to see what could be done with it, and they endeavoured to get the inhabitants out who were left; the following day it left the street. A similar case has happened at Devonport, Cherry Garden Street appeared at one time as if the whole inhabitants would die."

*A communication given to John Wroe,
Devonport, 10th of 6th month, 1832.*

As many instruments as I have had since my prophetsess, so many shall there be that call themselves believers in one house against each other. Those who call themselves believers, but are not doers, are the scorpions, neither hot nor cold, for they are neither workers nor believers. The five wise and the five foolish virgins must appear in the house of Israel, for they once had lamps, but they are now seeking to devour those that have oil.

Let not my children interfere with the concerns of the nations, for the land that I will gather Israel in is divided into three parts; and the manufacturers of all branches shall be against the land-owners, and the land-owners against them, and they that are of Israel will not interfere with them.

One nation shall devour another, and those nations that never received the gospel shall rise up and dethrone those that knew the gospel, and did not the work. For I will now punish those that stand still, for have not I a right to bring them to death in what manner I will? Afterwards I will turn their hands, and I will destroy those who never received the gospel.

Many shall see visions and dream dreams, but they shall have no interpretations, because they refused my visitation. And in Scotland I will gather many.

Taken from the mouth of John Wroe by Robert Wallace.

*A communication given to John Wroe,
Devonport, 19th of 6th month, 1832.*

"If there be a messenger with him, an interpreter, one amongst a thousand, to shew unto man his uprightness: then he is gracious unto him, and saith, Deliver him from going down into the pit, I have found a ransom" Job 33:23, 24.

The Spirit of the Lord being upon me, I heard the following words: The ransom is the pearl, and now the time is come that it shall be purchased (Matthew 13:45,46). He that comes out from the world, and the ways of the world, and seeks my Spirit,

that it should reign over him, it shall teach him the righteousness of the law and the gospel; their flesh shall become fresher than a child, and their skins fairer than the lily; they shall be returned to the days of their youth; their bones straighter than the willow in the watercourse (Isaiah 44:4).

Taken from the mouth of John Wroe by Joseph Churchward.

*A communication given to John Wroe,
Devonport, 24th of 6th month, 1832.*

Thou canst not leave this land till peace be established: thou must yet stand before those that were once joined in my covenant, and deliver my words.

Written from the mouth of John Wroe by Joseph Churchward.

*A communication given to John Wroe,
Devonport, 27th of 6th month, 1832.*

All visions and dreams are but as shadows, and troubleth the heart of man, without an interpreter. I will have but one standard, and I will have only one at once on the earth, and he shall stand before ten thousand, for he shall be the choicest of ten thousand; but if he should break my covenant, his body then shall see corruption.

Taken from the mouth of John Wroe by Robert Wallace.

*A communication given to John Wroe,
Devonport, 28th of 6th month, 1832.*

Those that choose me to be their King of kings, and Lord of Lords, Satan shall bow down to serve that graft which I will put upon them. Why will a man ask for that which he believes will not be given to him? But he that asks as though he were in possession of it shall possess it. He that comes with my Spirit to the door, the door shall fly open to him.

Taken from the mouth of John Wroe by Joseph Churchward.

*A communication given to John Wroe,
Devonport, 7th of 7th month, 1832.*

Those upon whom is the mark of Israel, the destroying angel shall not touch, that the same death may take those away who have not my mark, that refuse to walk in my law, that death which is not common amongst men.

Taken from the mouth of John Wroe by Robert Wallace.

*A communication given to John Wroe,
Devonport, 17th of 7th month, 1832.*

I will make the world acknowledge that I am with Israel, by the plague that I have sent amongst them, neither shalt thou pray for them, nor ask for the plague to be stayed. For nine parts of man shall be destroyed, and I will take Israel out of the tenth part; and the remnant of the tenth part, which are over and above the house of Israel, shall come out of the clefts of the rocks, and serve them.

And when the world acknowledges that there is not a town nor a city but what it has visited, I will stop the destroying angel; and they upon whom is not my mark shall be subject to it, as man was subject to the fall after he had touched the uncleanness of the woman; so that the world shall crave after my mark, and not be able to obtain it.

Taken from the mouth of John Wroe by Joseph Churchward.

*A communication given to John Wroe,
Devonport, 26th of 7th month, 1832.*

I gave the man and the woman a sign when they should not eat of the tree, which should be every month, and the sign was the blood that the tree should be sprinkled with, that he might know it. The man being asleep, ate of it; and then cast the blame upon me, that the woman had given him of the meat. I then looked down upon the woman, and said to her, I will put enmity between that seed which thou shouldest have given to man, and that seed which thou didst give; for that seed which thou gavest shall bruise the heel of that which thou shouldest

have given; and that seed which thou shouldest have given shall bruise the head of that which thou didst give unto man.

Now the good part that I will give thee shall overcome the evil part, and within the six days thou shalt be the glory of the man, and the man the glory of me. I in you and you in me, being three persons, yet one (John 14:20; 17:21).

Bradford is a stiffnecked rebellious house, and I will plead with that place with pestilence; and in the same place where they trod my Messenger under foot, shall they fall with the sun up, that others may see that they are corpses; and others shall be afraid of gathering them up to bury them. And death shall take hold of those that deny that they are thy temporal brothers; others shall seek thee, that thou mayest cause them to be buried.

Awake! awake! O sword of death! Execute my wrath before thou return to thy sheath; for upon these places shalt thou execute where they have persecuted my word, in this land England; and where they have smote my servant, though they be the least, they shall be smote the greatest.

And, O America! After I have smote thee; the remnant of thee shall rejoice to receive my word. And, O Satan! Wilt thou refuse to slay those thy prophets? See thou take nine out of ten, that my word may prove the tenth part; for I will now make all nations quake and fear before me.

For the next year, 1833, I will destroy many by heat; and I will plead with many towns and cities by fire;* and I will open the sea upon many places;^Σ and the doctor, the lawyer, and the

* 4th month, 1833: The German papers give an account of a dreadful fire at Jassey, which has destroyed one half of the city.

Accounts from Constantinople to the 4th of 9th month, 1833, shew that there has been a dreadful fire in that capital; 16,000 houses, at least one fifth of the city, had been destroyed.

And in many instances was this prophecy verified by the lightning in the same year, in events of an unusual kind, the wondrous working of the Lord.

^Σ And it was said to John Wroe by the Spirit, in a communication given to him dated Wakefield, 3rd of 12th month, 1832, "There shall be winds and thunder-storms, mingled with fire; it shall destroy one part of the fruit next

priest that have agreed together, this pestilence shall destroy them. And though the rich flee from one city to another, it shall meet them by the way side, till strangers pass by their dead bodies; for now the time is come that I will chain Satan down from Israel the first.

And woe unto the farmer that is over the cattle, for the earth shall bring forth her increase, his goods shall be to the lawyer

year, and destroy the cedars, though the crops be in great abundance. The rivers of the sea shall overflow their banks, and many shall perish by water."

In a communication dated the 17th of the same month and year, we were commanded to "mark the back end of the year." In another communication, dated the 7th of 4th month, 1833, we are commanded to "mark August." It is said also in a communication given to John Wroe at Sheffield, 19th of 5th month, 1833, "A year of great plenty this year, but yet great destruction." In August, to the end of the year 1833, were these prophecies fulfilled.

In August was a most dreadful gale, and overflowing of the sea, which caused great destruction in houses, gardens, orchards, hop-grounds, etc. to an incalculable degree; many timber trees torn up by the roots, and much corn destroyed. Also much shipping destroyed.

In the 5th month, 1833, the sea overflowed at Diamond Harbour, and when the water returned it left the land covered with dead bodies of men, women, children, and cattle. The houses in Kidgerree and Higdalee, on Sauger Island, were destroyed; the country was completely inundated for several miles; out of seven thousand individuals not more than 1,200 survived. In the latter end of the year accounts were received that the season of the monsoons had been severely felt throughout all India; the fall of rain had been greater than for many years; the country round Meerut was completely under water. In China the rivers had risen, whole villages had been swept away, and many thousands of inhabitants drowned. Also the different rivers of England, Scotland, Ireland, and France, rose to an unusual height.

It was said to John Wroe, in a communication dated Ashton, 16th of 10th month, 1828, which is before inserted. "I will shake the sea by a terrible wind, and their shipping shall fall with them."

The 12th month, 1833: "The late losses during the gales excite much attention, since it appears that the past stormy year has proved very disastrous to our shipping interest. Losses already amount to ninety thousand tons of shipping."

and the parson; and the doctor shall make merchandise of his body; and this shall come to pass that they may know that I have sent my servant among them.

For those which are neither hot nor cold, though they be in the covenant, and though they approach the city gates, they shall see they are unclothed, and before they reach the rocks the pestilence shall take them.

O England, awake! Pestilence is within thee; the sword is round thy borders, ready to creep in; and if thou still refusest, thy branches shall other distant powers take from thee; and I will shorten thy wings, and thy feathers shall moult within thee, and thy great men shall fall who have led thee astray; then thou shalt know I visited thee, and thou didst refuse.

Taken from the mouth of John Wroe by Joseph Churchward.

*A communication given to John Wroe,
Devonport, 27th of 7th month, 1832.*

O Scotland! Scotland! Behold thy borders, for they shall be too narrow for thee, and thy bed shall be shorter than thou canst stretch thyself; for those that have my mark on, which is within thy borders, shall teach thee wisdom, and shall instruct thee, till I have gathered my children out of thee.

Then will I pull thy skirt off, and thou shalt see thy shame, till mountain teach mountain; and thy hills shall echo, till other nations hear thee mourn; for a remnant I must have out of thee before I shew thee thy nakedness.

And for Ashton, I will shew it its nakedness; and those that have risen up against my word there, that where they have tried to slay my messenger, may be a place for their dead bodies to lay in, for I will not own them again until the resurrection, neither shall they be called after my name, but after the name of the dead; for my servant shall lodge no more within them borders.*

* This alludes to the place where John Wroe's trial took place, and where Silas Lees and his company sought to slay him. After the giving of this prophecy, the cholera entered Ashton, and the same house which is now a

Taken from the mouth of John Wroe by Joseph Churchward.

*A communication given to John Wroe,
Devonport, 1st of 8th month, 1832.*

I came and rested on the woman's seed, and I did without the doctor, the lawyer, and the parson. Now my Spirit shall not sit upon these characters, and those that go unto them shall stand in great need; death shall be their end, because they refuse that my Spirit should sit on them, and reign over them.

He that has my Spirit will not rest till my name be written in his forehead, and on his heart. Though Satan will come forth with his mark, yet can he not do the work; the work shall prove whether they be mine or Satan's; for if the body die they are not for the kingdom on this planet, and still has come short of the glory of me. Jerusalem is for those that do the work, then they have entered into the sabbath of eternity.

Taken from the mouth of John Wroe by Joseph Churchward.

*A communication given to John Wroe,
Devonport, 2nd of 8th month, 1832.*

"And he (the thief) said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise" Luke 23:42,43.

Now I answer. He has not yet entered into paradise, neither am I yet glorified; parables and mysteries are for the world, but Israel an open door. There are but three days and a half in the whole race of man, which is the life of the blood; and there are two thousand years in each day, which is one generation. Then it is not two thousand years since I rose from the sepulchre; then within this day, which is two thousand years, those that did

public house, and called by the name of the "Odd Whim", was made a hospital for those who were affected by the cholera; and the ground which surrounds that house was made a burying ground for those who died of that dreadful disease.

believe in the saving of the soul, whose bodies are dead, they shall have bodies as the angels.

But those who live and believe, and do the work, shall have the life of eternity within this day, and in the half day they shall generate, and bring forth my image, without blood, and glorify me, being one with me. And within the fourth day I will rest, which is yet the seventh.

Taken from the mouth of John Wroe by Joseph Churchward.

*A communication given to John Wroe,
Devonport, 3rd of 8th month, 1832.*

When the wind is in the south thou shalt leave the people and abscond.*

Taken from the mouth of John Wroe by Joseph Churchward.

On the same day, John Wroe being at Nancy Anning's and Mary Rich's house, about to embark for Gravesend, Ann Day came there amongst others to take her farewell of him; as he had hold of Ann Day's hand, he said, "Ann, I shall never see thy face again after I leave this place." She answered, "Yes, the Lord will bring thee back again." John answered, "Nay, but I shall never see thee again."

She then went home, and John Wroe said to the rest, "I must go and see Ann again." He went with Joseph Churchward and William Deacon to William Day's house, and he again took hold of Ann Day's hand, and said, "Farewell, for I must never see thy face again."

He then set off with the two above-named to the sea, but he turned back a second time, and a third time, and uttered the former words, and they both wept. John then went upon the boat, and went on board the ship.

* The same day the wind was in the south, about which William Churchward sent word to John Wroe from the dock yard, and that the ship was just for going. John Wroe embarked accordingly, and the wind never changed till the ship got into London river.

Witnesses, William Deacon, 14, opposite the Pig Market, Devonport; Joseph Churchward, 12, Waterloo Street, Devonport; John Bishop, and others.

Some time before the foregoing took place John Wroe was at a meeting at Devonport, in which were many of the females of that body, and he was commanded to declare in the name of the Lord that a female in that body should die of that which they called the cholera, for a sign for the house of Israel, because they had tried to deceive him.*

*A communication given to John Wroe,
Gravesend, 22nd of 8th month, 1832.*

Every tongue and every knee shall bow and swear to serve me in truth and righteousness (Isaiah 45:23). That soul that refuseth his body shall die, it shall not possess the kingdom of God on this planet; it shall not put on immortality; that tree shall not see my glory, neither shall it be a bone of my bride, nor appear in my image, or be married or sealed to me, but has come short of my glory because they have refused that my Spirit should reign over them, and have chosen the evil workings of Satan. And such like as are still in the house of Israel shall weary themselves to get out.

Taken from the mouth of John Wroe by John Taylor, of Gravesend.

*A communication given to John Wroe,
Edinburgh, 29th of 9th month, 1832.*

I have brought one forth out of Zion, who is mighty, who is of me, I have brought him out of my mother's secret chamber,

* Ann Day died on the 21st of the 10th month, same year, which was near three months after John Wroe left Devonport; the illness by which she died was cholera; she did not live more than twelve hours after she was seized. She was quite resigned, and said she should die, and was going to change for a better country. This was received in a letter from William Churchward, of Stoke, Devonport, dated 25th of 10th month, 1832.

the world seeth him not, heareth him not, nor handleth him; for if they had been permitted to handle him they would have sought to bruise his heel the second time. So now I have sent him whom I shewed you to rest on Israel, whom John wrote of in the John 16:8, "*He will reprove the world of sin, and of righteousness.*" Because I have sent him that he may rest on the bones of the whole house of Israel, and do my will, and make their blood flesh, and be the life of that flesh, who is one virgin, the mother of the new creation, and I, the Almighty, her husband.

This I shewed to Solomon in the life of the latter Eve. "*And he had seven hundred wives, princesses, and three hundred concubines*" 1st Kings 11:3. These seven hundred being crowned as one queen, which is a parable to the world, and a type to Israel, of the hundred and forty-four thousand princesses, which are the bones of the whole house of Israel, being one virgin, being the Lamb's wife, the mother of the new creation.

And the three hundred concubines, the type of Israel's servants, which are the aliens.

Let the bones look into the Song of Solomon 6:8, "*There are threescore queens, and fourscore concubines, and virgins without number.*" These threescore queens being a type of the bones of the virgin, and the fourscore concubines a type of the aliens, their number being greater than the bones of Israel.

Let the bones look into Isaiah 7:16, "*For before the child shall know to refuse the evil, and choose the good, the land that thou abhorrest shall be forsaken of both her kings.*" These kings are the kings of the Jew and Gentile, who must be taken out of the way, but shall rule till Israel do the same work that I did when I rested on their nature, the woman's seed, for the world refuse that my Spirit should reign over them.

The ark of my covenant shall be seen in heaven and in the earth, for it shall run before the people, and the four winds shall blow upon the stringed instrument, and the ark shall play before the people by the four winds blowing upon its strings; for the ark shall print the letter, and the word shall speak to Israel.

Many will try to set up standards, and be prophets, but they will not agree, for their houses will be divided one against another. And he that taketh the sacrament after he has joined my covenant shall be as the former Hebrews; for they think in the gospel they have safety, and in it is wrote the things which shall condemn them, for in it is wrote the Comforter shall come and reprove them, because they believed not my word.

By the law of Moses they sacrificed beasts and fowls, but instead thereof they took the life of the woman's seed, that whomsoever should eat the bread and drink the water that I should give, instead of the flesh of animals, it should be as my body and blood, for the life of Israel, and they should receive incorruptible bodies at the first resurrection.

I have set four males and four females to bring the people from under the mountains, which is the curse of the law and gospel, which should go over the face of the whole earth; and the remnant of Israel who are left, I will let go my Spirit, which is life, and create them afresh, lest the Scriptures should pass unfulfilled.

Taken from the mouth of John Wroe by James Bruce, of Edinburgh.

Extract of a letter from Edinburgh - John Wroe left us on the 29th of 9th month, 1832, and he told us that when he was gone the plague would make its appearance more than it had before.*

* The same persons also declare in their letter dated 7th of 10th month - "And this we ascertain from the newspaper this morning. It declares there has not been so much distress as there has been from the 29th of September to the 6th of October. While John Wroe was here it was hardly spoken of, but the same day he went away there was seventeen deaths, and with that number to the last night there is not less than 218 cases, and 111 deaths, this last eight days, the like of which has never been here before, and it was told us in this place by John Wroe that this would be the case."

About the middle of the 6th month, 1832, John Wroe was traveling between Beer Ferries and Devonport, he said he was ordered to go to Plymouth, but did not know for what purpose; he accordingly went, and entered into the house of Julia Davidson; seeing it in confusion he inquired what was the matter, she answered her daughter was very ill of the cholera. John answered there was

Signed James Bruce, Peter Purris and George Spalding of 23, India Place, Stockbridge, Edinburgh.

*A communication given to John Wroe,
Sunderland, 9th of 10th month, 1832.*

I will permit Satan to set all the congregations against their shepherds, to see if they will search for the truth of my Scriptures; and as the children lock their tutors out of the schools, and burn and destroy their weapons, that they may have their day of rest and play, so will the congregations turn their preachers out of their churches and chapels, and I will open the eyes of a part of their hearers, so that they shall see the truth of my visitation.

For the year of jubilee of my visitation is come, and Israel knows it. *"The days of visitation are come, the days of recompence are come; Israel shall know it: the prophet is a fool, the spiritual man is mad, for the multitude of thine iniquity, and the great hatred...but the prophet is a snare of a fowler in all his ways, and hatred in the house of his God"* Hosea 9:7,8.

I will recompense the iniquity of both Jew and Gentile upon their own head; for the prophet shall appear as a fool unto them, and Israel as madmen, because they turn my Scriptures to their own ways.

"A sower went forth to sow; and when he sowed, some seeds fell by the way side...but other fell into good ground, and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold" Matthew 13:3,4,8. All these are the different mansions which bear different fruits; the hundred-fold those that put on immortality, who will be changed into mine own

no death in that house, but they should throw away all their medicines, and all extra clothing and coverings, which was done, and the next day she was much recovered, and by the Sunday following was quite well.

When John Wroe was got on board the packet to leave Plymouth, he told William Deacon he would have cause to know that the cholera was in Devonport within twenty-four hours, and within that period his daughter was taken with the cholera, and was very ill, but recovered.

image without their bodies dying, which are Israelites indeed, who do not lie (Revelation 3:9), which are called the church of God (1st Corinthians 10:32). The sixty-fold, those that put on incorruptible bodies at the first resurrection, who will be as the angels, and can die no more; the thirty-fold are the aliens, who will obey the law and gospel during the thousand years that Satan is bound, and be as tenants to the redeemed.

The first son of Adam was begotten in the uncleanness of both his father and mother, wherein Satan had sown his tares (Matthew 13:39), and the curse was pronounced on both him and his seed, that their bodies should die till the sixth day, which is the sixth thousand years; and at that day a remnant of his seed, which knew not the depths of Satan, should escape into the holes of the rocks, and the caves of the earth (Isaiah 2:19), which should be to them as the city of refuge (Numbers 35). For those of them that do not thus escape, the lion of the tribe of Judah, which is the destroyer of the Gentile church, shall utterly destroy the remnant of them, both root and branch. (Jeremiah 4:7).

“And he (Noah) said, Cursed be Canaan; a servant of servants shall he be unto his brethren. And he said, Blessed be the Lord God of Shem; and Canaan shall be his servant. God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant” Genesis 9:25-27.

Shem, the first son of Noah, was set typical of the Hebrews' church, who unto the sixth thousand years, through not keeping the law, only obtained the salvation of their souls, and will be at the first resurrection as the angels. But the remnant of that church which keep my commandments are adopted to become the church of me, which is mortal putting on immortality at the fullness of times spoken of by Daniel 12:7, which is the fullness of the Gentile church (Romans 11:25).

And Japheth, the youngest son of Noah, was set typical of Gentiles' church, who only obtained the salvation of their souls till the sixth thousand years, and will be at the first resurrection as the angels, but the remnant of them who knew not the depths of Satan, will flee into the holes of the rocks, and the caves of

the earth, which will be to them as the city of refuge, and after the rest are destroyed they will creep out as worms out of the holes of the earth (Micah 7:17), and seek the church of God (1st Corinthians 10:32). And the bride and bridegroom shall adopt them to be their servants for a thousand years, which are called, in Isaiah 61:5, the aliens.

And the remnant of the Gentiles who will escape to the city of refuge, of them is Canaan the son of Ham, set typical, who being the third generation from Noah, is also set typical of the third dispensation, the old world.

“Didst not thou sow good seed in thy field? from whence then hath it tares?” Matthew 13:27.

The interpretation - The field is the world; the world is the body of the man; the woman is the garden, the fruit of the womb is the tree of life and death, the tree of knowledge of good and evil; evil when in its flowers, but good when not in its flowers; and then I commanded the man that he should not eat of nor touch it, for in the day he ate of it he should surely die; for in its flowers Satan was permitted to sow his seed.

Now if the man had not touched the tree when it was in its flowers, he would not have been subject to eat of it afterwards. And if he had taken of the fruit for the first time when the tree was not in its flowers, he would have been inoculated with the life of the good fruit, and would have been equal with the woman's seed before she fell, who was Jesus Christ, and would not have been subject either to eat of or touch the tree in its evil state afterwards, but would have lived six thousand years, and then put on immortality in the image of my own eternity. This is the way that man was made subject to vanity, as spoken by Paul (Romans 8:20), to prove my creation.

Now the woman's seed is yet good, and is a tree of life when not in her flowers, because Satan has no permission to sow tares in her but in her flowers, which departs with the flowers, and he has no power to overcome but where his seed is. But the man, Adam, through eating of the tree in its flowers was inoculated with the tares, so that his seed was always evil, and has nothing to purify it; so that both he and his posterity, when they eat of

the tree, though in its cleanness, instead of being inoculated with the good of that tree, they only inoculate the good seed with the evil which is in themselves, which Adam first received from eating of the tree in its flowers; so that they can no more be inoculated with the life of the tree of life, till that evil be taken away, which could not be till the sixth thousand years; for till then cherubim and a flaming sword were placed to guard it, and then it is promised to those who are begotten in the cleanness of their mother if they seek for it; for those who are begotten in the uncleanness of both their father and mother, are doubly unclean, and are set as typical of the second death, which should reign over their souls till the final resurrection.

Those who are only singly unclean, namely, by their father, but are clean as respects their mother, are by adoption my sons; the seed of the woman in her cleanness uninfected by the tares, being the seed of me, which I proved by her seed Jesus, whose body saw not corruption; but as all other men are begotten of man, whose seed is infected with the tares, though begotten in the cleanness of their mother, they are therefore only my sons by adoption, through the promise that that sin shall be taken away; and he who seeks for that sin to be taken away till it be taken away, without the death of his body, he will then no longer be my son by adoption, but in reality, because then nothing will remain but the seed of me, which Satan cannot overcome. *“And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them?”* Luke 18:7.

The immortal will be in mine image, and the aliens in the image of the old world, into which Adam fell, and keep the whole of the law for a thousand years, there being no accuser.

The infant is the image of the immortal, which is as my glorious body; for on the immortal there shall be no hair seen but what is on the head, and the eyebrows; for the beard, and the hair on the carcase, and the legs, shews the fall.

Taken from the mouth of John Wroe by Robert Mattinson, of Sunderland.

*A communication given to John Wroe,
Wakefield, 22nd of 10th month, 1832.*

I see the preachers divided, one preaching one thing and another preaching another; and one says Shiloh is flesh and bone. Ask the house of Israel to look at the trees in the field, if the bud which the tree giveth forth be wood? They will say, "Nay, it is not fit for the carpenter." But tell them to open the bark of the tree, and put in the bud till the appointed time, it will produce wood for the carpenter.

So that which was taken from the woman's seed, Jesus, is as the bud of the tree, and must be put within the man. And every man must be circumcised; as the gardener cutteth the bark of the boll, and putteth in the bud so that the sap of the tree feedeth the bud, till it becometh wood, so shall my graft be put in every one that is circumcised. And if he who is circumcised nourish not the bud it will dry away, and become a withered branch. But he who does as the Scriptures have wrote, he shall have water sufficient to water the bud till it bear fruit, which is not of blood, nor of man, but as the woman's seed, immortal.

"And saviours shall come up on mount Zion to judge the mount of Esau; and the kingdom shall be the Lord's" Obadiah 21.

When I, the God-man, appear to the bride, the mount of Esau will flee into hiding places till they submit; for every hiding place, hole, rock, and sheltering place, shall be filled with men, women, and children, for many days. For the face of the whole planet shall be as it burned, and shall be as Sodom and Gomorrah was. But for the house of Israel, the bride, it shall have no more power over them than the fiery furnace had over Shadrach, Meshach, and Abed-nego. And those who are left will cry one to another in the caves, "Are any left alive but us?" And after many days they shall come out of those places, and be for servants, shepherds, and husbandmen, unto the wife of the Lamb, and she shall possess them and their children for tenants for a thousand years.

And though blood be the life of their temple, there shall be no death amongst them till the thousand years be expired, nor a

man that has failed of his strength, or is ill-favoured, or wounded, or a bastard, or a fornicator. Neither shall the locks of their hair or beard grow long, for the mount of Esau shall be beautiful. As the world has set a mark on their servants, so will I set a mark on my servants.

And the number of them shall be great; for as mount Zion increaseth in children, so must the mount of Esau, that mount Zion may have servants to attend on her. As long as man lives by blood, he is of the mount of Esau; but the temple that liveth by the Spirit, the life of me, without blood, is of mount Zion.

Taken from the mouth of John Wroe by Charles Robertson, of Goodman's End, Bradford.

*A communication given to John Wroe,
Whitby, 4th of 11th month, 1832.*

Thou shalt return, that they may chase thee to and fro, that they may know that I am with thee. Though thou hast appeared as a foolish instrument to the eye of the world, yet I will have my honour on them.

In the months of March and April the weather shall be prepared, the sails shall be set, the winds shall blow, and carry my servant whither he would not go. At that set time the children's heads in England shall be lifted up, and the world shall mourn, and shall seek unto them for an interpretation. For unto what nation soever they flee there shall they find death. And those that serve me and obey my laws shall have favour in their eyes, and my protection shall rest on them as a mantle.

Taken from the mouth of John Wroe by William Fortune, of Whitby.

*A communication given to John Wroe,
Wakefield, 14th of 11th month, 1832.*

He who hideth his talent which was given to him, shall lose it, and it shall be given to him who has the greatest, for he who hideth the knowledge that is given to him, in my sabbath can he not come, which is one day, and yet a thousand years with man

and angels; and those that have put on immortality, and become the sons of God, eternity.

I have sent my servant from under the two mountains, with the law and gospel, to be one; and I have confirmed it with circumcision, that it might rest on the people as a mantle that covereth them, that they may come from under the curse of the law, which is the death of the body.

Taken from the mouth of John Wroe by Susanna Wroe, his daughter.

*A communication given to John Wroe,
Wakefield, 23rd of 11th month, 1832.*

“He that turneth away his ear from hearing the law, even his prayer shall be abomination” Proverbs 28:9. For he that breaketh any part of it, though he says he is righteous and holy, though he says his soul is saved, yet his body shall see corruption, which is the sentence of the law. The first sentence of the law is the death of the body; the second sentence is the soul being under the curse till the final resurrection. Thou askest who can keep the law? I tell thee he who asketh with faith, that Spirit which I will give shall keep it for him; and I will give him strength to bear my Spirit, lest it should be as new wine in old bottles.

Written from the mouth of John Wroe by Susanna Wroe, his daughter.

*A communication given to John Wroe, Wakefield,
1st of 12th month, 1832.*

My mercies are greater than my promises; for Satan tempted man by the hands of the woman to break my commands, and then accused him for it when he had done it.

So I permitted Satan to destroy the body of the man for the transgression, but I promised him that within the sixth thousand years I would give him another body, which could not die, an incorruptible body, which should be as the angels, and under

that promise his two sons brought me their offerings - one of them I accepted.

And for Cain and his posterity, I set a mark on them till the seventh day, that I shall take Satan away from them, to prove whether they keep my commands or not during the thousand years, that I may then bring Satan and them face to face, and prove who was the author of the evil during the six thousand. And for Abel, my sentence was that his body should die till the sixth day, but my mercy is greater than my promise, for I have lifted many up with their bodies.

So I tell thee Ann Day, of Devonport, is with those who have died in full faith of the Scriptures, ready to attend me to the banquet of the marriage, to see her seed which she left on the planet grafted to the bones of the last Eve, and to see the old world serve the new one. So no man in blood can comprehend my mercies, for they are great.

Taken from the mouth of John Wroe by William Muff.

In Autumn, 1832, John Wroe came to Almondbury, near Huddersfield, where he preached to the public. There was one man at the meeting of the name of William Midgeley, of Thorpe, who much abused John Wroe on account of some blunders he had made in his preaching. John Wroe said, "William, thou ought not to act with me in this manner, I have enough to bear without." This had no effect on him, but he still continued his abusive language.

John Wroe was afterwards in a man's house at Thorpe, of the name of William Farrand, where William Midgeley also went, and abused him again. The next morning John Wroe was at the house of Thomas Brook, at Mold Green, where I, Thomas Mort, went and saw him, and he said to me, "Now, Thomas, I'll give thee a sign from the Lord. Thou heard how this man abused me yesterday; for what he did at me yesterday he shall suffer in both body and soul. And thou sees the state he is in in unbelief, yet I tell thee he will come forwards and join the visitation, and go to America."

I called to see him, and told him that John Wroe had given me a sign, that though he was in that state of unbelief, yet he would come forth and go to America. He said, "I was going to say that is impossible, but with God all things are possible; but such a change must take place in me as does not at present appear possible."

In a few weeks after I heard of him being afflicted; I paid him another visit; I asked him how he was; he told me he was very poorly, and said without a sudden change I shall not be long here. Before we parted he said, "Now, Thomas, thou sees the state of the outward man, and as to the inward man, I'm nothing short of hell."

Shortly after this William Midgeley joined the believers in the visitation, and one year after, ie. in the 11th month, 1833, he went to America to preach the gospel of the kingdom, but before he began his work lost his faith, and returned home without doing anything, after which he joined the Primitive Methodists, and soon after died.

Signed, THOMAS L. MORT, J.

In the year 1830, a girl named Ann Holgate, daughter of Joseph Holgate, wool-sorter, of Union Street, Bradford, was afflicted with a strange malady; she was frequently seized with apparent madness. According to her own account she saw living beings in the form of men coming towards her, which appeared to her to get smaller and smaller in size as they got nearer to her, till they entered her mouth, and went down her throat, at which time she appeared to be choking. During her agonies she was dumb, and appeared anxious to bite anything she could get hold of, and made a hideous noise, and leapt off the bed on which she was laid like a frog. She was in this state about four months, and continually got worse. She at various times said John Wroe would be made an instrument to heal her, which her father told to John, but he said it had not been revealed to him that he would have the power of healing.

On the 17th of 6th month, 1830, hearing that John Wroe was at James Laycock's, adjoining the meeting-house at Bradford, she urged her father to go there with her. Her father accordingly went with her, and left her at the outside of the door, and told John Wroe. He said to him, "Where is thy daughter?" He answered at the door. John said tell her to go into the meeting room, which she did, and John followed. She sat down upon a form, round which she twisted herself, and also rolled on the floor like a ball.

John Wroe said three distinct times, "In the name of Jesus, the son of the living God, I command thee, thou foul spirit, to come out of her, and enter no more." And at each of the three times speaking she said something like a frog came out of her mouth, which turned into the form and size of a man, whose flesh was black, and they all three (spirits) stood together in the room, apparently gnashing at John Wroe with their teeth.

John Wroe and Joseph Holgate, with his daughter and the others, then left the meeting house. And from that time she has never been attacked with anything of the kind.

Witness, Joseph Holgate, aforesaid, William Muff, of Little Horton, and others.

At the beginning of the 12th month, 1832, John Wroe said he had received a command from the Lord that six men should read over the Bible before him, and that the Lord had promised to put his Spirit upon him, and by his Spirit to pick out such and such passages, and gather his children out of all nations where they were driven, of which passages the fragments stood typical, spoken of by Jesus.

"When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost. Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten" John 6:12,13.

And that his Spirit should circumcise the foreskin of their heart, and they should keep the two covenants, which are the law and gospel.

And they began reading and writing out verses which they were ordered on Monday, the 3rd instant, at ten minutes before two o'clock in the afternoon, and continued day and night till it was ended, which was on Thursday, the 6th, at four o'clock in the morning, which was sixty-two hours, wherein John Wroe neither ate bread nor drank water, and there were never less than three men in his company during the time, who bear witness of the above.

After this some of them being asleep, John Wroe said those that are asleep let them sleep on, for as ye see it now so shall the end be, rushing to and fro.

They then took refreshment, and sung a hymn, and John Wroe said the angels were rejoicing at what had taken place.

He also said the Spirit of the Lord is upon me to pick four men who are circumcised, whose hair has not been cut since they joined the covenant. And they shall take all things out of these passages but that which testifies of the redemption, excepting the four books and the proving of the witnesses.

At twenty minutes to twelve o'clock at noon he said, "Thus saith the Lord, There shall not one word go out which contains railing or threatening, for the call is to Israel, and to none else, to come out of the world." He was struck on the kitchen floor, and a light shone round him, and commanded him to give this command to the readers.

Yesterday John Wroe said the Spirit had declared to him that all we had done would be undone, and this day it came to pass. He said there was an error, and it would be found out by the Spirit, and we (five of the readers) are witnesses to the fulfilment of it.

This day we, four of the readers ie., Joseph Holgate, William Muff, John Tillotson, and Charles Robertson being sat as jurymen, what Scripture passages were to be chosen, two different passages two of us gave our verdict for them to stand,

and two for them to be struck out. John Wroe then directed us to lot, telling what way the lot would fall, and it came according to his words.

After this John Wroe began to apply the passages to their subjects, to form the twelve sermons, after he had placed a few of them he said to us, "I will go away unless you bind me; but if you take a threefold cord, and bind me down in the chair, and hold it, the evil shall be bound, and the Spirit shall rest on me, and make known his will, and appoint the Scriptures which testify of the kingdom of God; and those which testify of the salvation of men's souls, though the body perish, that they may inherit the kingdom of heaven, and those which testify of those whose bodies die under the sentence of the second death, which is the kingdom of hell, till the final resurrection."

Thomas L. Mort then took a threefold cord, and folded it twelve times, according to the twelve tribes of Israel, and caused him to sit down on a chair, and bound him, in which state he remained till all the passages were applied, according to the preachers' book.

This day John Wroe said, "Thus saith the Lord, Distress from this day of every kind; plague, famine, and earthquakes; storms, fires, people going and setting houses and stacks on fire, men's hearts fearing these things; lunatics breaking out of the asylums, and going into many places, and setting houses and stacks on fire; and many will become lunatics."*

* For about five years previous to the date of the above prophecy, a very few instances of burning houses and stacks had occurred, but since that time a most remarkable increase appeared; they were in point of number more than ten for one to those anterior to that date, and this has taken place in many nations, many towns and villages having been almost entirely destroyed. There has been a similar increase in the number of storms and earthquakes, as well as in the seriousness of their character. Witness the famine in the Cape de Verd Islands in 1833, in which not less than 18,000 persons are said to have perished. In the East Indies in 1834; in Russia in 1833, 1834; in the Shetland Isles in 1835; in the Highlands and Islands of Scotland in 1837; and the destitution in Ireland in 1846, 1847, and many more singular events, some of the particulars of which are inserted in other parts of this book. And that lunacy has increased is a known fact.

Taken from the mouth of John Wroe by William Muff.

On the 12th instant, before the setting of the sun, the preachers' book was closed, and twelve seals were put thereon, and an anthem was sung. And John Wroe said, "Thus saith the Lord, There will not one of these words fail that is put in this book, but shall be fulfilled."

He then called four men, and placed one at the east, and one at the north, one at the west, and one at the south. He then said to the man at the east, Go thou to the west, and gather the bones of the virgin of Israel. And thou at the west, go thou forth to the east, and gather the bones of the virgin; and thou of the north, go thou forth to the south, and gather the bones to the virgin of Israel; and thou of the south, go to the north, and do likewise. He said to the man at the north quarter, "When thou receives the book, preach nothing but what is within these seals, that thy soul may be prepared for the realms above, to join the church triumphant."*

* In these words the reader will see that this person, William Muff, of Little Horton, near Bradford, was warned of his death: four months after this, ie. 7th of 4th month, 1833, which was Easter Sunday, John Wroe addressed the following words to him, in the presence of the congregation of our friends at Wakefield. "If he was willing to go to Glasgow, and leave his body there, if the Lord required?" He answered "Yes."

In a communication given to John Wroe, Gravesend, 20th of 3rd month, 1833, is the following commandment: "Let William Muff go by way of Liverpool." William Muff commenced his journey for Glasgow in about three weeks after Easter Sunday, before-named, but instead of going by Liverpool he went by Newcastle, which is the contrary way, and from thence to North Shields and Sunderland; he preached at Sunderland on the 5th of 5th month, after which he went to the house of Robert Hardy, tailor, in Moorgate, to dine; he was in good health, but as he was rising to leave the house he lost both his sight and speech in a moment, and was apparently dying, in which state he continued about a month, then getting a little better he returned home; he continued about four months, and then died. He was at the meeting of our friends the same evening on which he died, and appeared in better health than usual.

He exhorted the other three also to preach the same, that their souls and bodies might be preserved to put on immortality on this planet.

*A communication given to John Wroe,
12th of 12th month, 1832.*

Thus saith the Lord, Gather together thy writings, O thou man of God, that the house of Israel may send them to those that walk in my commands and laws. And, O thou reader of the word of God, gather thy troops, for great is thy company, O thou daughter of Israel! For thou shalt yet teach thy children peace, for thy preacher and teacher is the Redeemer, the Holy One of Israel!

And how beautiful are his feet that preacheth peace to the house of Israel, for thine enemy shall be turned from thee; and thine eyes shall be anointed with eyesalve; thy heart shall return unto thee a heart of flesh, that thou differ not from thine husband, but that thou mayest be like him in all things; for the name of the Holy One of Israel is engraved on thine heart, and thou shalt utter every secret part of the Scriptures.

Next summer it shall come to pass for the abundance of honey, bees shall come out of other countries, and light upon the hedges and trees, and honey shall be in such abundance the people shall take it from the hedges.*

* In summer, 1833, we received a letter from Nancy Anning, of Chard, Somerset, in which was the following information: "I was informed about three weeks ago that a swarm of bees came into this place, no one knew from whence, and settled on an apple tree, in an orchard; the whole hung one on another about a foot in depth. A similar thing happened at Lime about a month since." Also in some part in the north, we have been informed, a like circumstance has happened. In the newspaper, 16th of 9th month, is the following - On Friday se'nnight, during the dreadful gales of wind, an old willow tree of considerable magnitude was blown down at Lavender Hill, Surrey; the centre of it being much decayed, a hive of bees had taken up their abode therein, and upon cutting it up, upwards of forty pounds of honeycomb was taken out of it. Also in another part in the west, a quantity of honeycomb, about thirty pounds weight, was in the same summer found in the top of a chimney, the account of which appeared in the newspapers.

Taken from the mouth of John Wroe by William Muff.

On the 17th instant, the roll containing the twelve sermons was spread upon the table, and eight children, four males and four females, two and two placed upon each corner of the table, east, north, west, and south, dressed in white linen. John Wroe then took twelve wafers, and put them on the roll, and covered them with sealing wax.

John said, I am commanded by the Spirit to say, Thus saith the Lord, whosoever cometh as these eight children, yet one, they shall never see death, but shall put on immortality, and all their former works forgotten, for they are called forth without repentance; and if they do the works contained within these seals, whatever they have done before shall not be remembered. Men shall go a fishing, and gather men; and what is written within these seals shall sort them, and they shall be clothed with costly apparel, and in white, as ye see these now.

He then asked three of the four if they would pass that word contained within them seals, and they answered, "Aye" for six different times.

He then ordered each of them to take the roll in their hand, and asked them if they were willing for it to go into all nations, and if they were willing to carry it and preach it, to which they all agreed.

Signed, Thomas Mort, Huddersfield; William Muff, Bradford; Joseph Holgate, Bradford; John Tillotson, Bradford; Charles Robertson, Bradford; David Brummitt, Leeds.

It was revealed to John Wroe at the beginning of these ten years, that seven men should travel with him at different times; and for each of these seven, seven should be tried, making in the whole seven times seven, or forty-nine; and out of each seven one should write a book, which should be three books, till seven books appear, which are twenty-one; and into this book he should collect the things written by the other six, and other writers, during the time.

I, William Tillotson, of Noyna, near Colne, Lancashire, have travelled with John Wroe during these ten years, at the times specified in this book, wherein the parts were written to which my name is attached, and the rest of the book I have received from the different persons whose names are thereunto subscribed, or in whose names they are given, as having taken them from John Wroe's mouth. Out of these I have been permitted to write this book, containing the communications and transactions of the said ten years, and are called the "First Ten Year's Volume." I have been permitted also to write another called "The Word of God to Guide Israel to Eternal Life", or "The Preachers' Book", and another called "A Hymn Book", which three are accounted one.

WILLIAM TILLOTSON.

END OF VOLUME 1