

1803

Men's Objections on the Style of Writing

The following Communication was given to Joanna by the Spirit in 1803, in answer to men's objections on the style of the Writings:—

THE SPIRIT OF TRUTH

“It is to bring men to the knowledge of their Bibles, that thy writings were put in such a manner, as they that believe them do not understand.

“To these My ways are hid in the great deep, and My paths past finding out, and thy Prophecies are the fulfilment of the Bible.

“It is written I shall do marvellous things among them: but could it be marvellous if they had nothing to marvel at; how could it be written, ‘The wisdom of God is foolishness with men,’ if there was nothing to appear foolishness in their sight? The verse appears foolishness to those that look for flowing language without weighing the sense and meaning. Such is the common custom of mankind, to place their speeches in fine language without the weight of sense. But My wisdom is to confound their wisdom by showing sense without fine language. Now I will answer the verse they complained of, where the understanding is not in the heart, the sound will be as a cymbal to the ear.

“It is from the heart man believeth unto righteousness, but know the words spoken to thee are not like poetry made by man, but a controversy made by Me—contrary to verse—yet it is verse to give a sound one line to another; as an instrument of music gives the sound of music, so does the verse give a sound of verse but a contrary verse from man.

“I am not come to heighten the eloquent language of mankind, but to pull it down to plain sense and reason, that I may bring men to the sense of things, and throw down their boasted eloquence of speech; for by that the world is now misled, because they use eloquence of speech, and these speeches draw mankind that do not look to the sense and meaning of things only to rely on the eloquence of speeches.

“It was to lower the pride of the great that I was born of poor parents, and laid in a manger, to bring man in that humble mind. And if they would be partakers with Me in My Kingdom, and reign with Me, they must become humble with Me. And just the same am I now come to throw down the pride of learning, and all the eloquence of speech, to show them in the plainest manner, I am leading My flock by sense of words without eloquence of speech, to confound the wisdom of the learned, and to bring to nought the eloquence of the prudent, who judge their works are upright, because they appear in fine language, which men of learning now boast of. And should I come to act like them, I should swell them higher and not sink their wisdom lower, to show them it must be the sense that must be attended to, and not the eloquence of words. For the

wisdom of God is counted foolishness with men. Yet the End will show their wisdom is foolishness with Me, when I come to bring every truth to light and prove that I am come in the Spirit to speak to men in Spiritual Songs, more plain and low than men of the world that boast of learning have, or how could I confound the learned by base and foolish things as they concluded?"

[Extracted from *Voice in the Wilderness*, p. 93. See also *Express* Vol. 1, p.15.]

The Sealed to Reign on Earth

Ms. [] 29, 1803.

THE SPIRIT OF TRUTH.

“They’ll surely change from death to life,
 When I appear to end the strife,
 Then to the tree of life to come,
 And live as I arose again
 Because the grave they will not see,
 For thousands here will reign with me
 When I my kingdom bring below,
 That is in Spirit all it will know,
 That I shall pour them out on man,
 Because my kingdom so will come,
 For all the earth to know the Lord,
 And sing my praise with one accord,
 And so with me will men live here
 For those whose faith so strong appear,
 Who yet may die before the time,
 I say, in Heaven, they’ll know My mind,
 And they will reign with me above,
 And taste my true and perfect love,
 And to the Churches they will join,
 For earth and heaven will so combine
 In love and harmony to meet.”

[Extracted from *Had They Had Knowledge*, p. 29.]

Joanna Obedient to the Lord's Commands

Ms. January 12, 1803.

Now the heavens is my witness I have been obedient to the commands of the Lord, as far as my knowledge of him, for the last thirty years. Now I am ready to prove my calling before the learned world. Fine linen hath been provided for me by two women of religious good character, a diamond cut ring hath been sent to me by two women of religious good character, so the women are seven.

[Extracted from *Had They Had Knowledge*, p. 38.]

To the Church and the World

This—the Second Testimony of the Rev. T. P. Foley, that intrepid and fearless champion of Joanna Southcott's Visitation, was printed as a handbill to the public on January 22nd, 1803, just ten days after what is known as "The First Public Trial" of the Sealed Prophetic Writings at High House, Paddington.

Hand-Bill Examination of Prophecies

The Prophecies of Joanna Southcott have been closely examined for Seven Days, by Twenty-Three Persons, chosen by Divine command, and Proved by them all to be from the Spirit of the Living God. The examination of her Writings was made public to every one that wished to come, and none were refused admittance. From Twenty to Forty were present six days, and on the seventh when all were summed up, twenty-three unanimously agreed that the calling was of God, as well as Thirty-five others, who were then present, and all signed their names of approbation to the above Truth. Now, if any will say the Calling is not of God, they must say the Lord hath not a Friend to step forward to defend His Cause, and prevent a Woman from saying "The Lord saith," when they think He had not spoken. So if they still say, this calling is not of God, they must say Religion is gone from the World; as Unbelievers were publicly invited in the Newspapers, and privately invited by repeated Letters sent to Ministers and others. So now let every mouth be stopped, and every tongue be silent, and know the end is near at hand, that Satan's Power will be destroyed, and Christ's Kingdom near to come.

We, the Chosen Persons, believe it a Duty incumbent on us to congratulate the Public on the glorious, happy, and blessed prospect of the speedy fulfilment of the great Promises of the Gospel, in the seed of the Woman bruising the Serpent's Head, and the Restoration of Man from the Fall to the Image of God, by the Merits and Death of Jesus Christ, our Saviour, and of the destruction of the Works of Satan, the Devil, and

his being chained down to the Bottomless Pit for a thousand years, and a seal set upon him, that he may not deceive the Nations any more till the thousand years shall be fulfilled—That the Earth may be filled with the Glory of God, and all the Kingdoms of this World become the Kingdoms of our God and His Christ, and that He will reign a thousand years: having subdued all things unto Himself, that there may be no more Curse; but the Name of the Lord alone be exalted and worshipped by all the Families of the Earth, and that all Flesh may see the Salvation of God.

Now, we believe, and are clear, from the diligent examination of the Writings of Joanna Southcott, that they are of GOD by the Spirit of Jesus, which is the Spirit of Prophecy, the Mighty Counsellor, the Everlasting Father, the Prince of Peace: and in them are found wondrous Prophecies, the greatest wisdom of Counsel, and the clearest Revelations of Peace and Happiness, resting upon the Scriptures, pointing out Man will be enabled to do the Will of God on Earth, as the Angels do it in Heaven;—and to the above Testimony we here sign our Names:

*REV. STANHOPE BRUCE

*PETER MORRISON

WILLIAM JOWETT

*WILLIAM SHARP

ELIAS CARPENTER

W. R. WETHERELL

*GEORGE TURNER

CHARLES TAYLOR

*JOHN WILSON

*REV. THOMAS WEBSTER

*REV. THOS. P. FOLEY

CHARLES ABBOTT

RICHARD LAW

ELIAS JAMESON FIELD

GEORGE STOCKS

JOHN MORRIS

WILLIAM COY

WILLIAM BELK

WILLIAM TAYLOR

JOHN YOUNG

WM. LAYTON WINTER

THOMAS STEPHENS

JOHN TORIN

JOANNA SOUTHCOTT is now so clear that her Calling is of God, that she is ready to meet any Divines or any of the learned, and will prove from the Scriptures, that they must deny their Bibles, if they deny that her Writings come from Divine Inspiration, as some already have done. And let them weigh deep, how a thing sown in so much weakness in 1792, by a simple Woman, is now rising with so much Power, according to the Truth of her sealed Prophecies, some of which will soon be printed.

Witness to the Truth of the above Subscriptions,

WILLIAM SHARP, and E. CARPENTER.

High-House, Paddington,
January 22, 1803.

N.B.—This most interesting handbill was printed by the order of Foley at Stourbridge, and distributed to the public. Copies were sent to the Bishops and Clergy. The rare old copy from which the above is printed is of special interest, as being the

one presented to Mrs. Taylor and Family of Exeter, Joanna's oldest friends and believers. On the fly-leaf, Mr. Foley, in his clear, fine handwriting, has written:—"To Mrs. Taylor, from the Author".

[Extracted from *Watch*, No. 5.]

A Caution to the Sealed

Ms. February 12, 1803.

Extract from a letter to Mr. Sharp.

THE SPIRIT OF TRUTH.

"Let those who join with thee have nothing to do with the contentions of the nations—let the dead bury their dead; but let mine follow me, and look to the rock that is higher than themselves, and I will screen them from all dangers."

All persons, Joanna's judges and jury, were ordered to have each one of the above communication, signed with Joanna's own hand, which they were ordered to keep by them.

[Extracted from *Had They Had Knowledge*, p. 138.]

A Dream of Joanna's

March 1st, 1803.

I Dreamt I heard some one at my door; and thought I was in bed, and cried out with agitation "Who was there," and some one cried out "Sharp." And immediately Mr. Sharp, Rev. T. P. Foley, and another good looking Gentleman entered. I forgot my conversation with them, but soon after I thought I was taken out of my bed and carried through the air. At last I came to a Place where the devil stood and held up his Arms, and begged they would let me down, for he to have me, but they carried me higher than before. The next Morning I told my dream at Breakfast, and a few hours after Mr. Sharp came; and having some particular business with me desired Mr. Foley to accompany him to my room where I was sat writing, in the same room where I had Slept. When they came to my Door I was confused, as I was in my Dream, and cried out with astonishment "Who is there," and was answered by Mr. Sharp "Sharp." This was explained in the following manner.

THE ANSWER OF THE SPIRIT.

“Now I will answer thee this dream,
As Sharp and Foley thou saw’st plain,
And the third person did appear
Invisible, for I was there.
But as to me thou dost not know,
And thou beheld’st none but the two,
Though I unknown was surely there;
And now this mystery I will clear.
’Twas I that worked on both to come
To shew the mystery of thy Dream,
That as a man I did appear,
And so the likeness shewed thee there
How plain I do resemble man,
For I’m the third by thee was seen,
And now I’ll tell thee why ’tis so.
Thou heard’st my words but dost not know
From whence I came or who I am,
But well thou knowest my words do come,
The Man thou sawest but did not know.
And now the mystery plain I’ll shew;
It was the likeness to compare,
Though I had mentioned to thee before
That I with Man compared to be,
And here’s the Mystery of the three,
And soon I brought them to thy View,
I am the third they all shall know.
So Marvel not at what is Spoke,
For I’m the Spirit Man knoweth not,
And they can never part from me
Without offence they Strong do give;
And I will never part from them
While they uphold thy written hand;
So if they fall they’ll surely rise,
And let the Sons of Men be wise,
For I shall take thee in the air
And raise thee up, thou’st nought to fear.
But Satan wants to pull thee low,
Therefore this Vision I did shew;
When thou didst drown thy heart in grief
I shewed the Sign to give relief
That I in Foley strong was found
When he in love¹ fell to the ground.

¹ The Rev. T. P. Foley at the High House, Paddington, fell on his knees at this time, and made a vow to the Lord.

And Satan to his wife did come,
 Just like thy dream to pull him down,
 For as AN ANGEL then of light
 Her foolish passions there did heat;
 But as her heart I well do know,
 I shall not Strike on her the blow.
 By Satan's arts she was betrayed,
 And I shall cast it on his head,
 Because his rage does envy man
 To be exalted by my hand,
 When he that honour all hath lost;
 He hates to have mankind be placed
 In any Shadow like his God,
 He works in all to send a rod
 For to afflict the Sons of Men
 Where they my favours e'er do gain.
 But now his Malice is too late,
 For I shall tell your every fate:
 Man in my likeness I made first,
 And so the end of Man shall burst,
 That will as humbly to me come
 As these three Shepherds now have done,
 And they shall find the Substance Nigh,
 And fast my arrows now shall fly,
 And all shall find I'll make an end
 Of Satan's kingdom and his reign,
 And bring my glorious Kingdom down;
 And gifts are great I'll give to man.
 So now let Foley² Patient wait
 As thou hast done, the truth is great,
 And great she'll find it all appear
 Before that I have ended here;
 Thy awful Trial must come on,
 And then My Power shall be shewn
 In such a wonder to appear;
 As on the Tree³ when thou wast there,
 And every Branch from thee was gone,
 Thy footing lost, but mind thy hand
 Close to the Branch, and that was me,
 And from all dangers set thee free.
 And so thou hang'st upon my word,
 And thou shalt find I am thy God,
 And on my word thou dost rely,

² Mrs. Foley.

³ See the Dream, 11th page, *1st Book of Sealed Prophecies*.

And thou shalt find my hand is nigh,
An outstretched hand shall then appear
Which thou shalt find when danger's near;
But yet thy dangers are not come
To have thee freed from every one;
When trifling shadows did appear,
Thy quick deliverance I brought near.
And so the past I all provided,
All hearts are mine can't be denied,
And so I say all hearts I draw
That act according to my law,
And when thy Dangers great appear
My outstretched arm they'll find is near
And from all dangers set thee free.
So now let Foley wait and see,
And every truth she'll find to come,
As from thy sick Bed thou'st returned
To bring the truth of all to light.
She once was jealous at thy sight,
But soon her doubts I did remove,
And she shall find that God is love;
If She with Patience waits to see,
The wondrous work soon wrought shall be
When that the learned do appear,
My outstretched arm they'll find is near.
But had these wonders first come round,
Could I the learned Men confound
When they of talents proudly boast?
'Tis their self wisdom must be cast,
And own that faith hath won the day
When I my wonders all display,
And then your Bibles you discern,
And then observe how I do warn;
Thy Trial two ways here was placed,
I never told thee which was first,
But both together could not come;
And now your Bibles all discern."

[Printed from a MS. copy.]

The Ten Years

From an important Communication given to Joanna Southcott on May 2nd 1803, on her sealing the Writings, and directing believers to observe the end of each TEN YEARS.

THE SPIRIT OF TRUTH.

“For as thy friends have sealed it up,
 I tell you all the truth shall drop:
 The barren fig tree doth appear
 And I’ll try your land one year
 Before I let the seals be broke,
 And then you’ll find I do not mock;
 For My Disciples bold shall stand;
 You’ll see the TRUTH in every land
 That in thy Writings doth appear,
 They’ll own the likeness, it is here.
 For now I’ll seal with other’s blood,
 And that’s the way I’ll make it good;
 My friends shall stand, My foes shall fall—
 For that’s the way I’ve sealed you all.
 As thou hast prepared, I bid thee flee,
 Or else I bid thee for to go—
 The Sealing of the land is so
 To have the Vision to appear,
 And show My Coming, it is near.
 For Joel’s words they’ll find are come
 The visions have been seen by man—
 My handmaid here doth prophesy,
 To prove My Prophet did not lie;
 And I am with you to the END
 For My Disciples so did bend.
 So put the Seals as I command
 And like thy Vision all shall stand—
 ’Twas no fancy there of thee
 The Vision it was shown by me:—”

The Vision

April 29th, 1803.

Joanna dreamt she was in a large room with two ranks of men before her. The inner, or rank opposite to her, were her enemies: the hinder rank were her friends.

One of the hinder rank of men of the outer circle put his hand into his bosom, and said, I will show you what my heart is towards you, and pulled out a whole handful of red coral stones, like small hearts, almost a teacupful, hanging on stems like barberries. Joanna awoke with her dream, and after meditating upon it for some time,

there appeared in the ceiling the flame of a candle, burning in the middle, with lesser lights around it, burning thick, and the circle seemed to be enclosed. I looked if any sunshine was broken into the room; but all was dark, cloudy, and gloomy. I then closed mine eyes, and saw a large fire before me.

THE ANSWER OF THE SPIRIT OF TRUTH.

“Now I will answer thee in plain words:—By My command thou hast Sealed thy Writings; and when they are broken open, thy Dream and Vision will be made plain and true: for then cometh the end of every vision. Then I will fulfil the Vision I shewed thee in 1794. All mysteries must come round at the end of the TENTH YEAR. For now you see through a glass darkly—but then you will see with a clear light.

“So mark the dates in *every* year,
 See how they all do stand!
 Then you may see from the *tenth* year
 What you may all command.
 For so the end of *every ten*
 Will be in the *tenth* year:
 For I have said in the tenth year
 The END TO THEE shall come;
 And all shall see the mystery
 I say in *the tenth* year.
 The vision that I shewed to thee
 Shall in that date appear.
 The Vision plain shall then be seen
 The shadow it is past.
 The lighted candles now are come
 That in the end will burst
 With every light before their sight
 For then I'll waken all
 And bring the mysteries to light
 That men will know the call.
 Thy foes will come it will be known
 And in the front appear—
 But as the “O”s by thee are drawn
 That do for light appear—
 So they behind, you all will find,
 Will surely be the most.
 I ask which way thy foes can fly
 When I begin to burst
 I say on man with light so strong
 For strong it will appear.
 As wondrous as the Vision was
 ’Twill be in *the tenth* year.

The candles in the sockets are—
 But then, I say, they'll shine:
 And from *the ten* I'll now begin
 To tell you all My mind:
 For in the Spirit now I'm come
 For to fulfil it here."

From the Pascoe Collection of unpublished MSS. Book II, pp. 142–147.

It is worthy of remark how the dates 3 and 4 have corresponded throughout:—

- 1793 The first French war commenced.
 1794 The first type of the Great Trial in the glorious vision of the candles; when it was said to Joanna "*Arise, shine for thy light is come.*"
 1803 The second French war commenced.
 1804 The second type of the Great Trial in that which took place at the Neckinger, Bermondsey.
 1813 The war began to be powerfully turned back on Buonaparte.
 1814 The fulfilment of the Prophecy contained in the "Third Book of Wonders" regarding the birth of Shiloh. Also the apparent end of Joanna's earthly existence as foretold to occur in the *Tenth Year*.

The Great Trial is plainly indicated by the small heart-shaped coral stones—small, cold, yet apparently fiery-red with fury.

[Extracted from *Southcott Despatch*, No. 24.]

Joanna's Journey to Highgate

Sunday, May 8th, 1803.

I was invited to go to Highgate. The weather was remarkably fine, so we walked. I went on my journey very pleasantly till I came to the latter end, and then My feet began to be painful after we came from the green fields into the high road. But when we came to ascend Highgate Hill, Mrs. Foley called to her Husband to assist us (we growing faint and tired.) As he had gone on before to lead the way, Mr. Foley⁴ turned back, and lent us the assistance of his arms, but I was so faint and weak, I thought I should never reach the top. Mr. Foley encouraged us for some time, by saying we were near the House. This raised my hopes above my strength, but Mr. Foley had so often flattered us, that we were near the House, and finding ourselves disappointed, that My hopes began to fail, and I could scarce go any further. When we arrived at the top of the Hill, Mr. Foley enquired of a youth for Mr. Wetherell's, and he answered he did not know such a Gentleman. This made me jealous we were out of the Way, for I thought a

⁴ The Rev. T. P. Foley.

man of his Profession, would not live in such a Village without being known, but on further enquiry, the Boy said there was such a man (Doctor) and his Mother could tell where he lived. So we soon found the House, but we had gone a little out of the way. When I came to the House, I was so weak and faint, I could scarce speak, but received great kindness from every Friend that was present. Mr. Field gave me a Letter, which he had received for me from Leeds, which I did not open till I returned home, and found it contained Gold and Silver; which gave me pain, and pleasure—pain for fear they had distressed themselves, and Pleasure to think they had so much love and faith for the cause. We rode home in a Coach, which Mr. Wilson would treat us with. I was remarkably thirsty with the fatigue of the day, but was afraid to drink much, for fear of My head till I arrived at home, then I drank plentifully. Mrs. Foley was very sick in coming home, and left part of her dinner in the way.

The Answer of the Spirit given to Joanna of the above Journey.

THE SPIRIT OF TRUTH.

“As Foley went before to lead the way, so hath My Spirit been before you, to lead you on, but as he stopped at places of difficulty, and so you have gone by My direction and protection on your journey. But now is coming the Mount of difficulties for you all, when the great men in Power come against you. The rough and Pebbly ground which first wounded thy feet, are rough Speeches of the Lower Class of people, but the rising ground is the Higher Class of people, whose threatenings thou wilt fear, and be ready to faint; but as Mr. Foley came back to assist when both were tired, so will I then give a greater assistance when dangers come on; but thou hast been throughout thy Journey led on by me as thou wast by Foley. When I led thee into green Pastures, thou followed My directions with Cheerfulness, but when the unbelief of Mankind came upon thee, thou wert tired like thy feet with the rough Pebbly ground, but the greatest fear is the Hill of difficulty, in Mounting that thou hast always fainted: for thy writings have always been a Hill of difficulty to thee, where thou dost not understand them, and in this difficulty thou callest to ME in Prayer, as Foley’s Wife called to her Husband. And as he came back to assist her and thee, so have I come to give thee strength; yet thou hast often been ready to faint, while My arm supported thee, and like him to comfort I have often Spoke as though thou wast near thy journey’s end. But when thou findest thy hopes disappointed, thou hast begun to fear thou wast out of the way, and enquired of those who do not know me, and who fills thy heart with jealousy.

“Can I be a God unknown,
 As men affirm to thee I am?
 Though near your houses and your home,
 I am a God to you unknown,
 For as that Journey did appear,
 I tell you all the end is Near.
 As Foley led you then astray,
 Thus I am leading you away—

I tell thee further to go round,
And then My House will soon be found
Where thou in fainting will appear.
But then My friends will cast off fear,
For gifts of Gold thou'lt there receive,
Thy fainting heart will then revive,
When thou hast safely reached thy home.
And the Physician will be known
To make for all a perfect cure.
And all will find that journey sure
To shew you all how it will end:
Therefore such weather I did send
To shew you how it must come on;
If thou hadst rode 'twould not be seen
From this thy Journey that is last,
How in the end all things will burst.
And then from Foley 'twill be seen
As she grew sick, I say, of men—
That you will soon grow sick of all
Who then refuse this heavenly call;
Because this journey shews you plain
How all my friends will see the end,
For as the shadow was to thee
In substance all My friends will see.
And Foley's sickness I shall clear
Though you do say 'tis common here,
But not so common, call to mind,
In such short Journey can you find
That she appeared so sick before.
No, here's a mystery I shall clear—
A sickly woman there was seen—
A Luke warm Spirit there did come
And I'm as sick all such to see
Like Foley's Wife I now tell thee—
Out of My Mouth I'll spew them all,
And so they'll find the end to fall,
That they must perish in the dust
For so I say the dye is cast.
But all My friends I shall bring home
In Harmony as Wilson's done,
And then you'll see the gold appear,
You'll find the shadow to be here,
For so the substance it will drop
To every friend they so may hope.
And with the Vision now begin

The Pieces like the money's seen,
 Or like the Circle to appear,
 Wherein I've sealed the heavenly heirs.
 I said the circle must come round
 As in the heavens the sight was found,
 And now the Vision doth appear,
 That with thy journey I compare.

“And now I shall answer thee from thy journey and the Vision. Trace the footsteps how this came; it was carried through the painful journey. And there was given to thee the gold etc., sent from another quarter, and delivered to thee there. Now here is the Vision for all; one piece like thy large Piece of Silver, and another like thy piece of Gold, with other pieces by the sides. So was thy present and so was the Vision, both appeared when thou hadst gone through the Hill of difficulty. This shadow that came to thee, is the Substance to all true believers.”

[Printed from a MS. copy. See also *Southcott Express*, No. 5.]

Those Who Burnt Their Seals, Answered

The Following was given to Joanna in answer to those who burnt their Seals after receiving them, it being Joanna's Prayer to be answered from the Lord concerning them.

May 9th, 1803.

THE SPIRIT OF TRUTH.

“I answer; this is what I told thee before, many will put their hands to the Plough and will draw back, and they are no ways fit for the Kingdom of Heaven. It is better for them if they had never signed their Names, than if after they had signed them, to burn their Seals, but thus it will be to fulfil the Scriptures. In the time of temptations many will fall away, but he that endureth to the end shall be saved. And now is the time of temptation for all men, for I tell thee as before, Satan is Pursuing you all, as Pharaoh pursued the children of Israel; and as many of them perished in the Wilderness, so will many now perish who begin in the Spirit and end in the Flesh, and their latter end will be worse than the first. All this is foretold in thy writings, of the type of the Children of Israel, which I did not permit thee to find, till thou hast seen the end of this year, of the Sealed Number. And was it not so, how could the Scriptures be fulfilled—what was sealed in heaven, was sealed on earth—and what is loosed on earth, shall be loosed in heaven, therefore I said thou should blot them out of the Book of remembrance, and remember them no more. Thus I ordered thee to blot out their Names, before thou knewest their Names; but they were known to ME. So all this was

told thee before, and this year will fulfil many of thy writings; by their fall many will stand firm; the hearts of ALL MEN are known to ME, and for what reason I have ordered thee to go to Leeds, that the truth Might be clear; for I know your journey is perfect like thine yesterday, ye have a steep hill to climb, before you come to the top of the Mountain. And many will be like thee, tired and faint by the way, and think as thou didst, they shall never reach the top. But as the weaker were encouraged and supported by one that was strong, so will I be the strength to all true believers, that set out their journey in faith, resolving to go through, and when they come to the top of the hill, they will recover their strength, and receive gifts and gold as thou didst; *then they will thirst for My Kingdom as thou didst for drink.*

“And they shall drink and quench their thirst,
 For so the longing Soul shall burst
 I tell you all to DRINK WITH ME,
 And then you’ll find MY SPIRIT FREE
 As thou didst find when thou’st returned.
 No want of Liquor then was seen,
 And they shall find NO WANT IN ME,
 For like that shadow all shall see
 The perfect substance to appear;
 I tell you all the journey’s near,
 The Painful hill you first will find.
 But Mark the Gold and friends were kind,
 And Mark when thou returnest home,
 The presents unto thee was known;
 And though but trifling ’t did appear,
 It is a shadow I compare,
 Because the substance is behind,
 And that believers all shall find.
 So write the shadow of the day,
 And then the end you all will see,
 For I ordained to have it so
 That all My friends the end Might know,
 And then the Vision⁵ I’ll explain
 Whereon the writing it was seen.”

[Printed from a MS. copy. See also *Southcott Express*, No. 5.]

⁵ Joseph Prescott’s Vision of the Box and Crowns.

Peace Not Established so Soon

Ms. May 23, 1803.

Monday morning, Joanna was told by Mrs. Baynes it was believed by many people there would be immediately a peace, as they were sure Buonaparte would comply with our terms.

THE SPIRIT OF TRUTH.

“I answer thee and all mankind, the war is proclaimed, the men are prepared, the preparation for the war has been great, and whatever are the thoughts and hopes of men, they are vain to judge there is coming a peace. I tell you all if the sword now ceased abroad it would begin at home—wars and rumours will go on.

“You’ll find the sword in every land,
I tell you hasty ’twill appear,
You judge a peace, but wars are here,
For now the shipwreck all will see.
I know the foolish heart of thee,
How soon thy faith did sink in fear,
When thou the words of men do hear,
To tell thee ’tis a different way
Than in thy writings I do say,
And this hath been throughout the whole,
Thy faith doth often rise and fall.
As to men’s judgment thou art confined,
Because my words come like the wind,
That thou dost hear, but cannot see,
From whence the words do come to thee,
And so within thou’rt often feared,
The voice unseen deceives thee here,
And so, I tell thee, all’s unseen
That now is hastening unto men,
For as the day no sun is clear
Thou look’st but cannot see the sun,
And so the noonday is to man,
For all will find the noonday here,
That like the sun in clouds appear,
So write the weather of this day,
When thou wert told the peace would be.
And then I’ll answer thee again.”

Monday morning, May 23rd. When I was told the war would not take place, I was ordered to look at the weather at 12 o’clock. I looked every way, but could not see the least appearance of the sun, neither had I seen it for the day.

 THE SPIRIT OF TRUTH.

“No more than thou seest the sun, no more do men see what is hastening on, for all is covered from them as the sun is covered from thee; but if they judge they are near the shore of peace, they will find their shipwreck near the shore, and their ships tossed mountains high. I was the sun in the firmament, and concealed from thee; just so are all things concealed from man that are now hastening on, for all will break out unawares to mankind.

“For now the Truth of all they’ll surely find
 And all thy writings now are hastening on.
 They’ll find their sunshine now to cloud ere noon,
 For as thy dream did unto thee appear,
 They’ll find the substance so to hasten here.”

[Extracted from *Had They Had Knowledge*, p. 55.]

 The Cup of Trembling, and the Cup of Salvation

The type of the loss of Miss Carpenter’s Fur Tippet.

Miss Carpenter writes the following account of the trifling incident that gave rise to a weighty Communication given to Joanna Southcott on the above, on May the 31st, 1803.

“The following circumstance (as a second cause) which in its nature was so trifling, that to our frail judgment it appeared beneath notice, gave rise to an important Communication, but as it is in some degree explanatory of various parts of the Communication, it will be necessary briefly to state it. A few days previous to Mrs. Southcott’s leaving town last June, she was disposed (having a command to the same effect) to send me a valuable silver cup, of which the Rev. Mr. Foley’s lady, wishing to spend a few hours with us before her departure for the country, was the bearer. Mrs. Foley having to go to Paddington, six miles distant from the Neckinger,⁶ I offered to convey her there in a light chaise, provided she would entrust herself with me, my father being by unavoidable engagements prevented the pleasure. With this she readily complied, and fearing she might be inconvenienced by the evening air, carried my long fur Tippet with a great coat to wrap round her. The coat was safe, but the Tippet was lost at Paddington in a manner the most unaccountable that can be conceived. Being there the second day after, I made a very slight enquiry concerning it, and gave it up, lamenting the loss merely because it was a shape with which I was pleased. My surprise then may be conceived when the beginning of the succeeding

⁶ Neckinger House, Bermondsey, London.

week, a parcel was delivered containing a tippet from Mrs. S— addressed to my father. I transcribe from the original letter before me:—

‘Dear Sir,

Strange are the ways of the Lord to show us how strict we ought to be in observing all His directions; yet we are sometimes permitted to err in small things to teach us wisdom in greater. This is a trifling accident which is not worth a thought to the great wisdom I shall learn from it: ‘the lot must fall upon Jonah.’ After the determination made by Mr. and Mrs. Foley on the Saturday night to beg Miss Carpenter to do them the favour of accepting a present to repair the loss which her kindness had occasioned, I was ordered to call to my remembrance the words spoken to me concerning Mrs. Foley’s going to the Neckinger, which I was told *that morning* to forbid, and that she would be prevented going in the coach—which she was by its being full. But as you have heard me say, if ever I was deceived by anything, it was by a word being hastily spoken at once, therefore I thought if it were of the Lord, he would prevent her further; and knowing Mrs. Foley had a desire of seeing Mrs. Carpenter on a week day, and taking a last leave of her, I did not mention it, but must confess I was afraid of an accident, and therefore desired Mr. Foley to accompany her part of the way till she was safe out of danger, which he did. But when Mrs. Foley returned home and all seemed well, I had a jealousy in My heart, that some wrong spirit had a power to speak hasty; and thought it was a caution to me to be very earnest in prayer that I might not be deceived by any spirit that was not from the Lord. But when I heard of the loss which had happened, and saw Mrs. Foley hurt that she had been the cause of it, it all came to my remembrance that I had been warned, and did not give the warning. The Sunday morning after, I had been in earnest prayer that the Lord would direct me, as he always had in His unbounded mercy and goodness, I was thus answered:

THE SPIRIT OF TRUTH.

“Be strict to observe all My directions. I ordered thee to tell Foley not to go to Carpenter’s that day: and said I should prevent her going by the coach. But thou fearing something might be spoken by the devil, paid no regard to the words, but judged if I had spoken I should prevent. But I prevented no further than the coach, and left thee to say the rest which I had spoken. Now as thou neglectest to tell her the words I ordered thee, I now *command* thee to buy the Tippet. But let none blame themselves, nor thou blame thyself, for though I spoke to thee, and set a sign before thee, and prevented her going in the coach, as I said unto thee, yet I permitted this thing to happen to show you all what Crosses, Losses and Disappointments your own minds would bring upon you, and what sorrow and misery thou wouldst bring upon thyself if thou neglectest to give the warnings I give unto thee. This thing I permitted to be a warning to all. If thou hadst given the warning and Foley had taken it, this loss would have been prevented: but if thou hadst given the warning, and she had refused to have taken it, then the loss must have fallen on her. But as the fault was in thee, it

is *My strict command* thou shalt repair *that loss*. Now here's a sign and shadow for thee and all mankind. Trifling is the shadow—but great is the substance. As that journey happened to Foley, going contrary to My directions, so will it happen to all mankind that go contrary to My directions given to thee—they will meet with Losses, Crosses and Disappointments for themselves and others. The shadow to her is the substance to all.

“And so to this nation you'll find is this Call,
 If thou shouldst not warn, it shall fall on thy head;
 And mark well the shadow for so it is laid.
 But now of the substance, I'd have thee take care
 The burden is more than thou'rt able to bear,
 If by thy neglect it is brought on thy head.
 I've showed thee the shadow and how it is laid,
 But now of the substance let all men take care;
 It must have fallen on Foley had'st thou warned her there,
 And had she refused the warning to take,
 Then sure now this loss on herself it must break,
 Because that the warning she'd soon call to mind,
 That I had *forbid her*, the truth she would find,
 And therefore this loss she ought to repair.
 This is but a shadow—the substance is near
 That now I do tell you, will fall on your land,
 As they have neglected My every command.
 I've told them the day of My vengeance is near
 And they with the woman should now join in prayer
 To bring it on Satan who tempts them to sin,
 And pray for My peaceable Kingdom to come.
 But this their refusal to join now with Me,
 And so their destruction they hasty will see;
 Because that at home they were kindling the war,
 I say, of the spirit and they did appear
 So strong to oppose every word that I spoke,
 And therefore the sword I so instant have brought
 With fury upon them, as it doth appear,
 And now to this nation, I'd have them take care.”

Here I have given you the answer of the Lord as a standing proverb to me. If the nation die in their sins, and I warn them not, their blood will be required at my hand, as the loss is now required from me, which I am happy to repair, and hope Miss Carpenter will be happy to receive. The shadow is but trifling, but the substance will be great, for so the Lord will repair her the loss of a good name, that by persevering in these things she may lose the praise of a polite world, that now judge her labour lost—her time spent in waste, and all to no purpose. But when *old things* are done away and

all things are become *new*, and the Cup of Salvation that is now held out to all men, she may be happy she hath received it in faith.

“ ‘And say no honour she hath lost,
 My Lord hath paid the every cost,
 And all my garments now are new
 Blest be the journey I went through.’
 For though I sent this type for man
 I ne’er designed to stay the hand
 That did the Cup to her present.
 So now let Foley rest content,
 Because this thing I did ordain
 That all might see the calling plain—
 That *old* things all must pass away,
 And *new* things I would give to ye
 For all your losses I’ll repair—
 This thing I did ordain it here
 To have this loss to fall on thee,
 That from the shadow all may see
 For I’ll sustain the every loss
 And now for all I’ll pay the cost,
 If they the Cup take from My hand,
 That now is offered out to man.
 So now let Foley grieve no more
 The woman’s loss I will restore
 As thou hast now restored to all,
 For I ordained it so to fall
 To show the mystery thou went deep
 When that Cup unto her sent,
 How every loss I should repair!
 And women now have nought to fear
 If they rely upon My word:
 Remember now what Foley said,
 ‘If thou hadst warned she would not go,’
 And well the truth I now do know;
 She would not gone had this been done,
 Then now to reason I shall come,
 If in this faith she still abide,
 I tell you all the field is wide;
 Then all her losses I’ll repair,
 My every promise she shall share,
 And all her grief to joy I’ll turn.
 No more let Foley grieve or mourn,
 Because the blame she bore at first,
 For on the woman so ’twas cast;
 But now that debt I’m come to pay,

You know on Me the burden lay
 When I expired on the Cross.
 And now I'll pay the every loss
 That woman's weakness did sustain;
 But now her loss shall be her gain,
 Because the *old* shall pass away,
 And clothing *new* before you lay.
 So Foley's journey's not in vain
 Nor hath she reason to complain:
 She will rejoice her going there."

Joanna Southcott writes:—

These last words spoken in verse, were given to me after I had finished the first part of the letter that was given on Sunday. So now you see how this letter is explained TWO WAYS. The *one* to the nation—and the threatening to me if I did not warn. But in this you see the Lord did not permit me to believe the warning, as it was not His will to prevent it: for if you discern the last lines—the mystery there goes deep, as the shadow is compared with the substance—as I am commanded to repair the loss as the shadow—Christ will repair the loss as *the substance*. So it is with the greatest pleasure and happiness I repair the one, and trust in the unbounded mercies of Christ to repair the other, and purchase the Redemption of a world that is lost. I have fully obeyed my command, and Mrs. Foley has used her utmost endeavour and care to get a tippet as near the other as she possibly could, and which the Rev. Thos. Webster will have the goodness to convey.

I must give you a few lines concerning Mrs. Foley⁷ otherwise you will marvel at what you are reading. She was much grieved in mind and heart to think she should be the innocent cause of Miss Carpenter's tippet being lost, after her kindness in bringing her home; and therefore felt bound to repair the loss herself. But on the Sunday morning, when I told her the truth, and read her the Communication, she said with eagerness: 'Why had you not told me the Lord had forbidden it? then I should not have gone.' We were both afraid we had done wrong, but this last communication giveth us the greatest comfort. I am very happy the Tippet was lost, and blessed be the Lord, He hath ordered me to repair it, as you see the mystery how it is explained. And now mark how singular it happened at the time the Cup was sent to Miss Carpenter, that is the type called the Cup of Salvation held out to all that believe in Christ for Redemption. Then we know it is written—"OLD things must be done away, and all things become NEW." And the fall of the Woman we know must be redeemed by Christ.

A Communication given to Joanna Southcott, May 31st 1803, concerning the Tippet that was sent to Miss Carpenter: and an account of the Green Serpent.

After Joanna Southcott had sent the Tippet to Miss Carpenter at the Neckinger House, as she was ordered by the Spirit, she had the following Communication given her.

⁷ Wife of the Rev. T. P. Foley, vicar of Old Swinford, Worcestershire.

THE SPIRIT OF TRUTH.

“Mark how that Cup was explained. It was represented as the Cup of Salvation to them that believed, but a Cup of trembling to them who do not believe, and so fore-ordained to fix the standard two ways—one to the nation whose unbelief will not be repaired: the other to believers whose loss will be their gain. And now from this simple shadow I shall show you the loss of Paradise, and how it will be regained. No more than Foley knew the words I spoke to thee, no more did Eve know the fatal effects of listening to the Serpent, nor what she would lose thereby. Do I not know how she was betrayed? Had he told her the truth she would not have eaten of the forbidden fruit, but as he did not, perfect as Foley’s loss has fallen on thee, so perfect shall the woman’s loss fall on Satan’s head.

“For I have paid the debt for man,
 And My command was laid on him,
 That he the woman’s debt should pay,
 For so the cause on him doth lay.

“And now I tell thee and all mankind, perfect as thou hast repaired the loss to Carpenter for Foley, so perfect shall Satan sustain the loss of the woman’s happiness, and it shall be repaired to the woman, for she shall enjoy that happiness that I created her for at first:—

“Her faults on Satan now are cast
 And he that loss shall now sustain
 The woman now that loss shall gain;
 Because the truth she did not know.
 And now from Foley I will go—
 She said if thou the truth hadst told
 And unto her My mind unfold,
 That journey she would never went,
 Although her mind thereon was bent,
 But My command she would obey,
 And perfect so the Fall did lay;
 The woman simply was betrayed,
 She knew not how the words were laid
 No more than Foley did discern,
 Till ’twas too late how I did warn.
 And so the woman now I’ll free,
 For Satan shall obey like thee
 For to repair the woman’s loss,
 For now on him I’ll cast that cost,
 And he that debt for her shall pay,
 The death pronounced shall fall on he
 Her every loss for to repair,

And she that happiness shall share
That I created her for at first,
And now's the time it so shall burst.
As sudden on her it shall appear,
As Carpenter her loss will hear,
That it is now replaced by thee,
The type is deep they all shall see,
But here the type shall ever stand,
It is a sign you may command
That to the end it shall endure,
The woman's loss I'll now repair,
Because I come to stand her friend
As I commanded thee for to send—
I tell you all the cup at first,
And after that repaired the loss.
Then your Redemption it must bring
If I repair the loss for them,
Then all her children must be free
And so be made joint-heirs with Me.
But as men's reasons I do know
They'll say the Fall, if it be so,
The woman was not so to blame
To have her offspring stand in shame
If she so innocent was cast,
Why on her children should it burst,
That all unborn fell for her sake?
The cause I ought to undertake
When Satan did her first betray,
As innocence in her did lay?
To this I answer now to man
I tell you I have laid My plan,
And cast her guilt on Satan's head:
But know to man what first I said
That if he eat he sure should die.
That promise Satan claimed of Me
And dead to knowledge he became;
I fixed six thousand years for man
To labour then under the Fall;
For now I tell you one and all—
I ne'er could try the devil's reign
To show the fallen angels plain
What a poisonous Serpent they support,
Nor how My honour they did hurt
To judge that I was then unjust,
When out of Heaven I them did cast,

That they his powerful reign might know.
And now I've showed them Satan's reign
And how all nations do complain,
While to the Beast the power is given:
But all shall see the reign of heaven
What different reign will now appear,
And the good fruit men now shall share.
If Satan bid her bring the fruit
And so from him the evil burst—
Then I her friend will now appear
And all her innocence I'll clear.
All who do steadfast now believe
That I these promises now do give
These promises they shall obtain,
My Kingdom every soul shall gain
I say in Heaven or here below:
My Sealed number all shall know
For their Redemption they are Sealed.
The promise made is now revealed
Unto the fallen sons of men
If you by faith do steadfast stand.
But those who now do fall away
My Bible tells you how they lay
Again they cannot be restored:
It is My Bible and My Word.
Therefore I'd have men steadfast stand,
Ere they do give their names or hand,
That they may never here draw back,
For there they'll find their every wrack.
I know the hearts of all who sign,
And so I've told you all My mind;
That I from heart to heart do go
And every secret thought I know,
And all who wish it from their heart
That Satan may receive his dart
And so their hands and hearts do join,
I tell you all they shall be Mine,
That wish My reign to appear
They'll reign with Me one thousand years,
I say, in Heaven or here below,
Because My reign they'll see and know
If in the Mansion then above
They taste My true and perfect love,
And they will visit here below,
And will My heavenly Kingdom know,

And tell the joys they have above,
 For all will then unite in love.
 And heaven and earth will join as one
 In love and harmony they'll come,
 And I from man shall take off fear,
 That they'll rejoice to see them here.
 So like My death they then will meet
 When I arose the mystery's great,
 And great I tell you 'twill appear,
 When I bring in My Kingdom here
 That now I tell you is begun;
 For in the Spirit now I am come,
 And in the Spirit do appear,
 And all My Bible I'll make clear
 And every word I'll now fulfil.
 I've showed you My avenging heel
 That every power I'll tread down,
 That now rejects the Heavenly sound
 For Satan's power well I know
 The way he'd work in man below
 As he the woman did betray;
 I knew his footsteps so would lay
 To turn My Bible all the same
 A different way they all do name,
 That Satan works on every mind
 You all blame Eve, but all I find
 To listen to his voice the same
 And so your sons become like Cain;
 Because the Serpent doth appear
 As in the Ship they brought him here⁸
 And by the sugar he did feed
 And so revenge in man was laid
 That in sweetness will appear:
 Revenge is sweet you oft do hear,
 And so the foes will judge it sweet,
 And swell thereby till he will meet
 The destiny that did appear,
 And like the Serpent perish there.
 For there the type goes deep for all
 And so I'll make your foes to fall,
 If to the shore they do abound
 If men awake to judge the sound
 And the Serpent do espy,

⁸ A large green Serpent was discovered in an East India Ship. When the Ship cleared at Deptford, the Serpent was in the hold, and lived during the voyage upon the sugar. This account of the green Serpent found in the Ship was in the newspapers about the month of April, 1803.

And see his footsteps how they lie
 Concealed from man but then appear,
 We know the Serpent foiled us here;
 Because we see he feeds on man,
 Our strength decayed to make him stand
 Till near the shore he did appear
 And now we all shall perish there
 If that his life we don't destroy
 We know our own we can't enjoy.
 So when they see the dangers near
 Some thousands will begin to fear,
 And seek the Serpent for to kill,
 And then the rage of men he'll feel;
 But now the sugar covereth o'er
 They do not see the dangers near
 Until the sweets I take away
 And then the snake you will espy.
 So here's a type goes deep for man
 And that Ship is now your Land
 The enemy is so concealed
 That like that Snake will be revealed.

"Now I shall explain this more fully. The Serpent is the devil, but it is man that is swelled up, and is fed by the sweetness of sin, and the sweetness of this world: Satan is as the sweetness of the pleasures they enjoy, which blinds their eyes they do not see the poison that is behind, nor what snake will appear, when the sweetness is gone. For now I tell thee Satan fills up mankind with the sweetness there is in revenge, and thus he fills them up to run into the Battle of War, forgetting the dangers that now are so near:—

"As the Snake in the Ship that there was concealed,
 And now like that Snake it will be revealed,
 They'll find that Serpent to all will appear
 The sugar does cover, but the Serpent is near,
 And so the dangers every soul will find,
 And soon you'll see the sugar from mankind⁹
 Will be removed and every grief appear.
 And so the dangers you will find are near,
 Because the Wars began the month of May.
 And so I tell you would your ruin lay.
 And this you'll find a fatal May for man,
 For now the May I say for all's begun,
 That I did warn, and did not tell the time,
 But here's a May, for all the truth to find,

⁹ Prophetic of the shortage of sugar.

As from this May a fatal war doth spring,
 That to your nation will the Serpent bring,
 As by your folly you have fed him so.
 But here's the reasoning of thy heart I know—
 He did not hurt when he was brought so near
 As they espied him, and destroyed him there:
 To this I answer, so your land will bend
 When fears alarm you all, I'll stand your friend;
 For then the Serpent every soul will see,
 How he deceived them and they'll trust in Me,
 And in their fear the Serpent will destroy,
 And then this nation I shall sure enjoy.
 For as I say thy Prophecies do stand,
 England will be the first enlightened land,
 Because the dangers great they all will see,
 And then they'll own the words came all from Me,
 And then like doves they'll all begin to fly:
 We see the calling plain is from on High.
 And so the Woman's promise they will claim
 That for the Woman Satan must be slain,
 So in the end the Promise they will gain."

[Extracted from *Southcott Despatch*, Nos. 32 and 33.]

Every Loss I Shall Repair

*A Communication given on the Loss of Miss Carpenter's Tippet, June 3rd, 1803,
 (continued).*

Joanna was ordered to stay a week longer than she intended in London.

THE SPIRIT OF TRUTH.

"Now I will tell thee what I had for thee to do. I know Carpenter's loss, and ordered thee to stay and repair the loss; and so I will repair every loss my Friends may sustain by the confusion that is now hastening on:

"For losses you must all sustain,
 But in the end 'twill prove your gain,
 And so My friends you have nought to fear,
 Your EVERY LOSS I SHALL REPAIR,
 Because this week I have set the sign
 How all My friends the end will find
 Thou didst not come to them in vain,

And they no losses shall sustain
But in the end I'll all repair;
The shadow will bring the substance here,
That every seeking soul will find
If you your houses leave behind
And meet with losses in the way,
If I command you cannot stay;
But then your losses I'll repair,
And you shall find My gold is near.
So here's a sign set deep for all,
If danger's near I shall you call
To distant mountains for to fly,
Till I've destroyed your enemy.
And then in peace you may return,
The foe shall not destroy this land,
I tell you for the Sealèd's sake
I shall destroy the poisonous snake
If e'er he cometh here in man,
My sealèd number bold shall stand
To see the poisonous foe to fall
Out of the ship be it known to all
That ever soul was forced to go,
And then they'd power to kill the foe,
And so your power will appear.
The eye of FAITH will see it clear,
That they must flee and come behind,
And then the foe his death will find.
So here's a type set deep for all
If they can judge the heavenly call
They'll see the shadow of the two
And then the substance all will know,
And perfect so shall be the end.
Mark deep the lines that thou hast penned;
For as your LISTS do now appear,
And all their NAMES are written there—
So all together must combine
I tell you in *one heart and mind*;
Where I appoint you all must flee,
If dangers come, you warned will be,
And in one body to appear,
Then like the snake the foe must fear,
I'll give you power him to destroy,
My sealèd people shall enjoy,
I tell you all, this land in Peace,
And they shall make the foe to cease.

So now this copy leave behind,
 Another day the truth they'll find,
 That as the shadow doth appear,
 The end will bring the substance here.
 But now let all men understand
 Those that are sick to read thy hand,
 That sickness they will all appear
 When I remove their sweetness here,
 For then they'll see the poisonous snake
 That on them will with fury break;
 And then their sickness let them see
 As now they say they're sick of Me,
 So now I'll make them sick of all,
 As they reject the heavenly call
 To have their sins be done away;
 For so My promises do lay
 Throughout My Bible do appear,
 And *now I am* to make them clear
 And every word for to fulfil.
 So now grow sick which way you will,
 Sick of the world you must appear,
 As now it stands and wish Me here,
 Or you must now grow sick of Me,
 Your better Master wish to see;
 And then you may enjoy him soon,
 For fast is hastening on your doom.
 Then of your sickness don't complain,
 As you do wish things to remain
 In the same state that now they stand,
 The Beast his power may command,
 For they have power to him given,
 And I the lump to all shall leaven,
 From the Dispute that did appear¹⁰
 Judge as you will, I tell you here
 The very words from Satan came,
 It is by men he must be unthroned.
 And so the number must appear,
 And I to him resignedst there;
 But this mankind do not believe
 And so their names they will not give;
 Then Satan's power must appear
 Until the truth you do see clear
 That half the nation's sealèd MINE,
Then sure the others must resign,

¹⁰ See *The Dispute with the Powers of Darkness*, pp. 36 and 37.

And *fatal death* shall fast abound,
And every sorrow shall appear;
For Satan's Kingdom men shall share,
As they do wish for him to reign,
They have no reason to complain
Because his reign they all will see,
That do not wish the reign of Me.
But thou dost say ' 'Tis unbelief
That brings on man this fatal grief,'
And so My Bible now is clear:
I said that they would perish there
That is I say, through unbelief,
And so it must bring on their grief.
For this of man I knew before,
That like the Jews they all would err
Until their ruin would abound,
And perfect so is every sound,
For unbelief is strong in man,
And so they'll bring their ruin on.
And this I told them of before,
In unbelief they would appear,
When I did visit here again
And come to conquer hell and sin,
That unbelief would sore abound;
Therefore your sorrows would be found,
As in My Bible all is penned.
And now I've told you all the end,
That as your faith is 'twill appear,
And happen so I tell you here,
Those that believe I will redeem,
Much like My coat without a seam
I say of sorrow interwoven through,
As I created you for, I now will do,
For 'tis My Bible if you right believe.
And now I'm come these promises to give
If in this faith you now do strong appear,
You'll find I'm come the fall of man to clear,
But if your faith you turn the other way,
I say these promises can never be
Made to the woman, as she fell at first,
Then on you all the fall of man must burst.
And now I tell you, great will be your fall,
For now the warning I have given to all,
And every vision I shall now send down
To show the end and how it will be crowned,

For now I tell you I'll not tarry here,
 But will go on till I have made all clear:
 For now My Kingdom I am bringing in,
 And My Disciples have with me begun.
 And My Disciples I will never leave,
 And in their faith I will not one deceive
 That now appear and workers are with Me.
 But unbelief will now their ruin see,
 For great, I tell you now will be their fall
 One year is passed wherein I tell you all
 Both kings and nobles, all in royal state,¹¹
 The second star foretells you all your fate."

[Extracted from *Southcott Despatch*, No. 33.]

A Prayer of Joanna's

A Prayer of Joanna's at the departure of her friends on Sunday, June the 4th, 1803, when she was suddenly informed that she must leave London at 5 o'clock the next morning.

'O my God, in mercy bless, I pray thee, all those that are united with me in faith; and grant, O most merciful Father, that Thou wilt be our Protector to keep us from all dangers, spiritual and temporal, and as we now part by Thy command, grant, O my God, I pray Thee, that we may be united in heart and mind, body and soul, as one sheep-fold under one Shepherd—one people under one Creator. And most merciful Redeemer, trusting to be sheltered under the protection of Thy wings, that we may live in Thy fear, or die in Thy favour; and at the end we may reign with thee in glory. That our bodies and souls may reign with Thee in glory, that our bodies and souls may be Thine, world without end, whether we live or die, grant, O God, we may be Thine, that at the end we may meet as one family in the Lord then to part no more. I ask all for them and for me, for the sake of Thy dear Son that died to redeem us from the power of death, hell and sin. That in our weakness Thou wilt become our strength. Keep us I pray thee in the hour of temptation either from men or devils, that we may bless and praise Thy Holy name in time and through eternity.'

THE ANSWER OF THE LORD.

"Thou hast asked and I will answer:—Be ye faithful unto death and I will give you a Crown of Life—that meaneth, be ye faithful to persevere in the work that is begun, and I will be your strength to carry it on; and death shall be swallowed up in victory,

¹¹ Printed and written letters, dated 29th May, 1802, and sent to the King and male children, and to each member of the Lords and Commons: 72 were returned and went to the dead letter office.

that is, ye shall triumph over death, hell and the grave, and see your foes to fall before you, as Dagon fell before the Ark. Thy prayer is heard and granted for thee and them, and

“Here I’ll answer every man—
 They all are answered in thy prayer,
 And all shall know their God is near
 To keep them in the trying hour,
 And free them from the tempter’s power,
 And also from the power of man:
 For I shall guard them by My hand,
 And let them know if danger’s near—
 ‘Stand still in faith you’ve nought to fear,’
 If others bring their ruin on
 That have no rock to build upon,
 Because the days they do not see
 The Visitation now of Me:
 But you that see and do discern,
 I’ll shelter in the coming storm,
 And warn of dangers when they are near—
 Lift up your heads you’ve nought to fear.
 If I as sudden do surprise,
 As this day did appear,
 I tell you not to be unwise,
 Nor none begin to fear
 It is too soon, perhaps ere noon
 I may surprise you all,
 If any dangers should be near,
 In haste will be your call:
 But then fear not My little flock,
 For I shall stand your friend,
 And every soul I’ll now protect
 That on Me doth depend,
 Which is a type now for you all,
 To show you how the end will fall,
 Because the end for all is near.
 And so Believers need not fear,
 All the storms will fast come on,
 ’Twill bring a glorious May for man
 That on My Bible do rely,
 For your Redemption now is nigh
 To be redeemed from Satan’s power,
 No more shall he My sheep devour;
 For now I’ll make a final end,
 And bring My Kingdom down to men.

So here's the answer unto all,
 That thou shalt leave them here,
 Those that believe this heavenly call
 I'll answer from thy prayer:
 As thou hast prayed be not misled,
 I shall you all protect,
 Because thy heart I did prepare,
 And will not thee deject.
 For thee and them a friend I'm come
 And so I will appear,
 I've been your safeguard all along,
 And all shall find Me near
 That with thee join in heart and hand;
 One family all shall be,
 And your Redemption you shall find,
 I'm come to set you free."

[Extracted from *Southcott Despatch*, No. 33. See also *Had They Had Knowledge*, p. 202.]

Rev. Foley's Testimony

This war was foretold by JOANNA SOUTHCOTT, in a communication given to her from the Spirit, *April 29th*, 1802:—It being the very day when the Ratification of the Articles of Peace arrived in England from Lord Cornwallis at Amiens, and which can be proved by the most unquestionable Witnesses.

In a communication lately given to JOANNA (and now published,) will be seen the Character in the Scriptures, which Buonaparte WILL FULFIL.

In JOANNA'S works will be found things most wonderful, and most important to man. It can be proved by incontestable evidence, that every Event of importance which has happened to this Nation, and the surrounding ones, for the last ten years, has been foretold by JOANNA SOUTHCOTT.

The Judgments of God are already begun to be poured out because these high matters are not searched into; for *these* are the *latter days* mentioned in the Scripture, when Christ's Blessed and Glorious Kingdom of Love and Peace *will* be established upon Earth, after the destruction of Satan's Kingdom of Misery, Evil, and Woe.

Rev. Thomas P. Foley.

Rector of Oldswinford, June 13th, 1803.

[Copied from a Handbill.]

Approaching Dangers Signal the End

Ms. June 19, 1803.

THE SPIRIT OF TRUTH.

“Dangers thick stand at the door,
 And prove to man the end is near,
 And now, I tell you all, 'tis come,
 I have begun, and will go on
 Till every nation I've brought in
 To wish my kingdom for to come,
 And all in heart and mind agree,
 And every nation wish for me.
 Which every nation will not do
 Until they see my Bible true,
 And with thy writings all compare,
 And then they'll know my Spirit's here,
 That now in prophecy is come.
 This testimony must be known,
 That now from me it doth appear,
 I tell you all my Spirit's here.”

[Extracted from *Had They Had Knowledge*, p. 40.]

On Channon, continued

(Read the Communication dated January 3, 1795, before this.)

July 20th, 1803.

The Explanation was now given to Joanna of the above Letter of Mr. Channon's from a Vision of Joseph Prescott's, of Satan's being bound, which he had June 2nd, 1803.

THE SPIRIT OF TRUTH.

“But as the hearts of Men I know,
 They'll say Invention brought it so;
 Then from invention let them see
 If e'er a Woman acted like thee
 For to invent and all come true;
 From Channon's letter all shall know,
 That every word therein was Spoke
 Was from the Lord who ne'er forgot
 The Oath therein that I did make;

And now the truth you'll see to break,
 As from the Vision doth appear,
 You all May see My Word is clear,
 And in the end, I say, you'll see the whole,
 That Satan's cast and shall like lightning fall.

“Now I will answer thy weak head, concerning Channon. Thou knowest when I spoke those words to thee, Satan was threatened to be cast, if ever he troubled Channon after that time; and I ordered thee to seal it up, and put a Linen Cloth round the Seal. But thou and them thought, from the threatenings to Satan, that he would leave tempting and troubling him; how then could he be cast? If he left those he is bound to leave, then he stands in more obedience than Man; but know he troubled Channon till I took him from Satan's power. And I ordered a Linen Cloth as a token I should free him by death from the powers of darkness, for he hath no power beyond the grave over those whom I have Sealed MINE. I ordered the Linen Cloth to be buried with him, and Satan shall be buried down as the Cloth was with Channon; but his soul is ascended upward, and Satan shall descend downward. Now look at the letter, and look at the Vision, and you will see the truth of My words, for Satan's end shall come like that Vision. In the Vision you see the shadow of My words, but all Men shall see the substance to follow.

“So weigh the Letter and you'll see,
 The Very words were Spoken by ME
 Do in the Vision now appear,
 As Satan's doom is shewed you there;
 But to thy judgment 't could not come;
 Had Satan left to trouble him,
 Then could the Vision so appear,
 To say the truth you would see clear,
 That I'd fulfil the words I spoke?
 No more let Mortals laugh and MOCK,
 For every truth will so come round
 As perfect as the Vision's found;
 The Shadow doth to all appear,
 The Vision like the words are here,
 And so the substance will come on.
 The Vision to the youth was seen [shewn]
 That I did mean you all to see,
 And perfect so these Visions be,
 To draw the Curtains back for all;
 And Satan now shall know his fall
 As Man did know it at the first,
 For so on Satan now 't shall burst.
 Therefore let Mockers all take care,

They'll find the end for all is near,
 That like the Vision all will end;
 In ninety five the lines were penned,
 That I pronounced of Satan's doom,
 If he again to Channon came,
 And said the truth they all should see.
 And now let Mortals answer ME,
 How that the Sight was shewn so plain?
 What arguments will men maintain,
 To prove by chance all this was done;
 From some invention of thy own,
 To get a youth for to appear,
 And prove the perfect truth is here?
 Because the sight you now do see,
 As perfect as foretold by ME,
 AND TO THE WORD I NOW WILL STAND;
 As I did keep it first with Man,
 Now Satan he shall find the same,
 And Man shall know MY EVERY NAME."

Joanna Southcott.

(In part only.)

[Printed from a MS. copy. See also the Communication dated January 3, 1795.]

The Wisdom of Solomon

A Communication given to Joanna Southcott on July 25th, 1803, on *Psalms* xcii.

Now I shall come to the Psalm you opened to, xcii. 1. It is not the verse, but you must mark the whole Psalm through, for though it begins thus, "It is a good thing to give thanks unto the Lord," you must discern in the Psalm, though it is said the wicked shall be destroyed for ever, the righteous shall flourish like the palm tree: he shall grow like a cedar in Lebanon. Here David is prophesying of the end, when the Lord will destroy all the workers of iniquity, and righteousness shall be established upon the Earth. The Psalm you have mentioned plainly shows it is a good thing to praise the Lord, and rejoice in the God of their salvation; but it shows what will be their end in chapter 10 of the *Wisdom of Solomon*. The SHE spoken of is the Wisdom of the Lord, who formed man in the beginning, and preserved him after his fall, and in all generations of the world, the Lord, by His wisdom, preserved the just. This chapter shows what the Lord has done in all ages. In the tenth verse it is mentioned of Joseph being taken from his brethren, and how the Lord guarded him in the paths that are right, and what victory He got for him in the end; so that, in like manner, the Lord, by His wisdom, has found a way to deliver, in the end, all who put their trust wholly in

Him. And this Solomon had by wisdom given him from the Lord. As you opened to the Psalms of David and the Wisdom of Solomon, I shall give you a Communication in part, that was given to me in answer to both, as I pondered in my heart of Solomon having wisdom, but did not practise it.

THE SPIRIT OF TRUTH.

“Thou sayest in thy heart no man’s wisdom is so great as Solomon’s; and yet his folly was as great as his wisdom. And now I shall come to thy pondering thoughts. The wisdom and folly there is in mankind thou wilt see mixed together in all those who boast of their wisdom; but Solomon had wisdom to see the evil of his ways, but did not turn from them. Now come to David, and see the difference between the two. David prayed for My protection; David confessed his sins and lamented them with a sincere repentance; and David’s eye was to My honour and My Kingdom.

“Mark the words of David through, and see the difference between David and Solomon. Solomon’s was to the wisdom of man, and the wisdom of man I gave him, and he was praised by the nations around him; but mark his folly, and where it all ended. This is a lesson for all men, to show them the folly of boasting in wisdom, how soon it dies away and comes to nothing. Therefore, I tell thee, wisdom alone will not do to make a man happy in time or in eternity; but simple innocence and true obedience will crown a man with honour and glory in the end. Now come to Abraham. Did he boast of Solomon’s wisdom, or was his wisdom praised like Solomon’s? In thy heart thou answerest, no. Mark the difference between wisdom and faith.

“Abraham’s faith was simple, strong in the Lord, obedient to His will, without wisdom in himself; and there thou knowest the promises were made to his simple faith, without boasting of wisdom in himself. But Solomon boasted of wisdom, yet mark his destruction; for he who had wisdom practised folly, and he who boasted of no wisdom practised faith. Here is a lesson for all men to learn—the end of Solomon, who had wisdom above all men; he turned his wisdom to folly, to have the kingdom rent from him in so great part for his vices. Then what will the wisdom of man do, if the wisdom of Solomon could not obtain it?

“Let this show mankind, from Solomon’s wisdom, what use it is to man without faith and obedience, and let them see, through Solomon and David, where the promises stand, not to Solomon, but to David, whose wisdom was never promised like Solomon’s. And let them read My Bible through, and they will find the wisdom of men never brought a promise to them; but let them look to Isaac, where I said, all the families of the earth should be blessed in him for Abraham’s sake. Nowhere is there great wisdom in Isaac, or in Jacob, or in any of the faithful, where the promises were made. Let this open the eyes of men’s understanding from the wisdom of Solomon, that men do not perish through their own wisdom, for wisdom was given to Solomon to show mankind the folly of wisdom alone, that without faith and obedience, all wisdom like his will come to nothing. Solomon was visited by My Spirit to warn him of the destruction of the house he had built to My name if he broke My commands. My

commands he broke, and his buildings were destroyed that he built to My honour. But My honour cannot remain in the wisdom of man, though he had wisdom given him from the Lord. And so has every man wisdom given the same; for there is no wisdom, no knowledge, or understanding in man, but what is given of the Lord, yet the improvement of the gift is left to man. Solomon had the wisdom given him, but the improvement was left to himself, and perfectly so, I tell thee it is of all mankind.

“So let not the wise man boast of his wisdom, but look to Solomon, as thou hast done; and let the teachers do the same, who boast they are teaching men My Bible. Let them weigh My Bible deep, and see if they do not err as Solomon did; for the world, by wisdom, knoweth not God, neither was it to worldly wisdom that any promise was ever made. But now come to David, then judge whose throne I said I should establish. It is the throne of David that shall be established amongst mankind and be to My honour and glory when I have established My Kingdom in righteousness and peace, that David’s eye was to.”

So from this part of the Communication, you will discern if man had not been pronounced dead to the knowledge of God in the Fall, it would have been no blessing to him to be endowed with wisdom and knowledge, while he was under the influence of the evil power to work upon him, so as to act contrary to the wisdom and knowledge he had got; but faith to believe in the promises of God, and relying on the fulfilment of His words, is the greatest blessing to man.

Joanna Southcott.

[Extracted from *Two Witnesses*, No. 22. See also *Southcott Express*, No. 6, and *Small Still Voice*, No. 60.]

The Temporal and Spiritual Swords

Communication given to Joanna Southcott on July 25th, 1803.

I am ordered to send you the following Answer to an enquiry I made of what was meant by having nothing to do with the contentions of the Nation; and the words, “But let the dead bury their dead, and let mine follow me.”

THE SPIRIT OF TRUTH.

“Here you will see how you are ordered to follow the command of the Lord, and look to the rock that is higher than yourselves; and the Lord will keep you from all dangers. “He that useth the sword shall perish by the sword,” meaneth,—those who are the first to draw it, shall perish by the sword of defence that is drawn against them: but it does not mean they shall perish who draw the sword to defend their own lives. It meaneth those who draw the sword to destroy a nation, or a people, whom the Lord will save, *they* shall perish by the sword of His people, who stand, by His command, in their own defence. But those who are dead in faith, must BURY THEIR DEAD IN THEIR GRAVES:—a mystery you will see clearly hereafter”

And now I am ordered to call you to my "Second Book," page 53, *Strange Effects of Faith*, and read it for yourselves when you have read the Answer of the Lord to your enquiry; then you will know how wondrously the Lord is fulfilling the prophecies.

THE SPIRIT OF TRUTH.

"This answer is for all enquirers—as they have asked,—and I will answer:—

"I said,—those who joined with thee, should have nothing to do with the contentions of the nation. But know, I told my Disciples, 'He that had no sword, must go and buy one.' But of what use were their swords then? I said, 'He that used the sword, should perish by the sword;' for I said then, my Kingdom was not of this world; if so, my servants would have fought. Now call to thy remembrance the words I said unto thee in years that are past:—

"That when my Kingdom was come down below
My Saints would fight; and they should find it so;
For he who had no sword, would go and buy:
The time to use it then was drawing nigh.
And now the time for all is drawing near,
That the whole armour everyone should wear;
Because to conquer I shall fast go on.
You know that David was my chosen man;
And yet you know, he was a man of war,
Therefore, my servants they have nought to fear
If that the sword is now put in their hands,
It will defend themselves, if I command
Them for to fight, if danger should be near:
Then in one body let my friends appear;
And then the mysteries everyone shall see
Why I command them sealèd for to be;
And how the nations they will then bring in,
When that the victories I have got for them.
But this I'll tell thee of another time,
For fast is hastening on the work that's MINE.
And mine they all will prove it in the end;
And here's the ANSWER I do bid thee send:—
For the contention will in man appear;
Some will refuse the armour for to wear:
And so contention will in man abound,
And on this nation fast you'll hear the sound.
And this contention let my followers drop;
From the whole armour everyone may hope:
Because my Kingdom it must so appear,
Temporal and Spiritual, it is coming here.
Then in both armours get my friends to join;
Think of my words, when men demand my mind,—

To know if tribute I would have them pay?
 You know the words I unto them did say:—
 That unto Cæsar they should give his due,
 And unto God they should the likeness shew.
 So now unto my friends I say the same,
 Your King's command must be obeyed by them.
 And so the armour I do bid them wear,
 These are the very words I said before,
 That he who had no sword must go and buy;
 I said the time to use it then was nigh;
 And now the time it doth for all appear:
 Thou seest my angels glittering in the air,
 With all the armour there like men of war,
 When all the earth did in that state appear.
 And now, I said, the visions should come on;
 I said the shadows they were past by man,
 But now the substance every soul shall see;
 For now comes on the sword that's drawn by ME.
 Then if my sword doth in your land appear,
 How can my followers it refuse to wear?
 To draw the sword, yourselves for to defend;
 For in thy 'Second Book' I told the end.
 That for a time I should defer the war;
 But know, I said, I'd face the foe once more,
 And then the sword I'd put into their hands,
 And all my friends with courage then might stand.
 Now, as the counsel they have asked of me,
 My answer is,—that I the sword do give,
 I tell them all, to put into their hands;
 And now let them like valiant soldiers stand;
 And every foe shall now before them fall:
 This is thy Prophecy, I tell you all;
 That in thy 'Second Book' it doth appear;
 And true believers nothing have to fear;
 Because that now I give my strict command,
 That in the fight they valiant now must stand,
 And think upon the oath to thee I swore,
 And they will find they nothing have to fear.
 For I'll direct them what they then shall do,
 If dangers near unto them shall pursue;
 How they may come behind and win the field:
 The time draws near,—I'll make their foes to yield.
 And France's¹² ruin now is hastening on,
 For to Sennacherib, I likened him;

¹² Napoleon's army. Our foes at that time foretold to become our friends: the EAGLE now is the foe we have to fear.

And now remember, of Sennacherib's host:
 He conquered many of the distant coast;
 But when to Hezekiah he did come,—
 You all do know that I did conquer him,—
 And now this tyrant he will find the same,
 As I have many to believe my name,
 That I shall conquer,—as to thee I spoke,
 And they shall find I surely do not mock.
 And now the heavenly armour let them wear,
 That I did say before I should prepare;
 And now the preparation's hastening on,
 Now mark this war, when it began by man.
 It was the Roman powers that did rise;
 But know, the scene is changed before their eyes;
 Because that power they are pulling down;
 Then know the war hath brought a different sound:
 And so a different sound will soon appear,
 My sword I've whet, and now I'll fix my spear,
 To make the nations for to bow to me,
 Because the Remnant every soul shall see
 Will change their minds, when I do end the war;
 And fast, I say, I'll make all nations fear:
 Till, like a valley, I have brought them low,
 And then my pleadings they shall surely know."

Here I have given you the Answer of the SPIRIT, to your enquiry; and you see what is meant by saying—"Have nothing to do with the contentions of the nation. Let the dead bury their dead; but let mine follow me."—Here you see how you are ordered to follow the commands of the Lord, and look to the rock that is higher than yourselves, and the Lord will keep you from all dangers. He that useth the sword shall perish.

"Now, as a man of war I'll surely be; and leave no foe without a victory." And now it is said, "How can I be a man of war, if I have no soldiers to fight in my name?"

Joanna Southcott.

After this Letter is to be read Mr. Field's Letter,—being a continuation on the same subject, at the end of the printed Letter.

Joanna Southcott.

Dated July 27th, 1803.

[Extracted from *Two Witnesses*, No. 1. See also the following Communication.]

On Taking up Arms in Defence of Our Country

To E. J. Field. Continuation of the Letter sent to Mr. Sharp.

Dear Friend,

Old Swinford, July 27, 1803.

I shall now give you a satisfactory answer concerning your enquiry of taking arms; as the doubts which arose in Mrs. Foley's mind, made it much more clear to me than it was before; as she could not understand how you were first ordered to have nothing to do with the contentions of the nations; and after being ordered by your king and country to take up arms, you were ordered, by the Spirit, to obey them.

THE SPIRIT OF TRUTH.

“I answer thee, and Mrs. Foley, and all mankind:—In seeing, ye do not see, as yet; neither in hearing, do you understand: for wrong do thy believers understand many of the words given to thee; and wrong do many of My believers understand My Gospel, and the writings of My disciples. Now weigh the past with the present: ‘Have nothing to do with the contentions of the nation.’ But were they to refuse the command of their king and country, they would be the first to begin the contention in the land, and kindle strife, instead of making peace. I said, mine should follow Me; and I told thee before, My sword should appear; and in the vision¹³ of Joseph Prescott, of the ‘Horse and Rider,’ I have the drawn sword in My hand, and the bridle with it, to guide and put it into their hands; and so My servants follow me. I am drawn with the sword in My hand, and the bridle with it to guide and direct them, and put it into their hands.

“Now let them look to the rock that is higher than themselves, and I will screen them from all dangers. But what miracles do they expect I shall work to screen them, when I have told them to agree together in one body, and come together behind the enemy, to destroy him, as the mariner came behind the serpent in the East Indian ship,¹⁴ last Spring, to destroy him by cutting off his head? Know ye not it is written by the prophet Joel, ‘Beat your ploughshares into swords, and your pruning-hooks into spears; let the weak say I am strong; for the day of the Lord will be dreadful.’

“And know, I said I would be a man of war; then My believers must be men of war. I said, I would leave no foe without a victory. And victories I have promised to My believers. But what victory can they boast of, if they sit silent? Shall they enjoy the victories others have gained, if they refuse assistance? I answer No: ye must fight, and overcome, that ye may have a part in the Tree of Life. Your warfare is both spiritual and temporal; that ye are now in pursuit of, expecting the Kingdom of Heaven to be established here upon earth. Then how shall My servants refuse to fight? The Heavens now suffer violence, and the violent must take it by force.

¹³ See Book 15, p. 19.

¹⁴ A serpent was found in a cargo of sugar. See the Communication dated May 31st, 1803.

“Now I will explain to thee: the Kingdom I taught them to pray for, now suffereth violence by the unbelief of mankind: then now let the valiant believers take it by force of arms.

“So let believers say no more;
Naught but the Spirit’s sword is here,
Because they both are hastening on;
How could My army ever come
To conquer by the sword of war,
If no believers did appear
I say, to conquer in the fight,
And make the haughty foe to yield?
No: If thy writings they go through,
They’ll find that both are in My view,
Then all the armour men must wear,
Who wish My Kingdom here to share;—
And so they must defend this land;
But shall believers silent stand
And unbelievers conquer all?
Then unbelief in man would fall,
And say these men are of no use;
Their faith no merit did produce,
As they, like cowards, shunned the field,
While others made the foe to yield,
Then I must bless the arms that way;
Through unbelief, they still would say,
That I had conquered in this land,
And so believers still might stand;
Counted but madmen as before,
They drew no weapon in the war;
And so if all had done the same,
The foe might sure destroy the land.
But when believers do appear,
To draw the sword, and conquer here,
And show the promise I did make,
That they should kill the poisonous snake,
Then fast the others they will come,—
We see the power was given to them,
As they by faith did so appear,
To follow all directions here;
And so they came and won the field;
They smote the foe and made him yield,
Because behind him they did come,
A way the foe did not discern,
And so their shots they did not see;
For like the Serpent it will be.

So they must fly, and come behind;
 For so, I say, his death he'll find.
 But this you'll know another day,
 When dangers close upon you lay.
 Now bring the past before your view,
 And then you'll find My words are true.
 So write the words I said before,
 And then I'll make them to appear."

The words I am ordered to write, were spoken to me in 1796:—

"As a clock, I've placed thee in this land,
 To let them know how every hour doth stand."

THE ANSWER OF THE SPIRIT TO THOSE WORDS:

"Then now the hours fast are hastening here,
 That thou must let them know what will appear;
 For I shall warn, before the clock does strike,—
 And all thy prophecies they'll find them great,
 And great, I say, I'll make them in the end,
 When they have deeply weighed what thou hast penned.
 Then here the remnant that is left behind
 Will see I am a God that's good and kind
 Unto My followers who believe My word,
 That they shall find redemption in My blood—
 Redeemed from Satan and redeemed from sin—
 Redeemed from Adam's Fall, and every sting,
 I say, of sin and sorrow taken away,
 In man's redemption doth My promise lay
 Throughout My Bible, if you right discern,
 The Serpent's curse foretells how I did warn:
 In the beginning there the promise stood,—
 And My avenging heel shall make it good."

Joanna Southcott.

Here follows the end of a Letter from the Rev. T. P. Foley.

(*Jer.* li. 20).—You will find that I said,—“the sealed of the Lord is to be his battle-axe, with which he will do wonders in the latter days, before the Lord establishes the Kingdom of Peace on the Earth.”

(See *Strange Effects of Faith*, Book ii, p. 53.)

Extracts of a Letter from the Rev. T. P. FOLEY.

I fully understood the Communication of the 12th of February to mean,—that we should only use the Spiritual Sword, and not the carnal one. And I have always given it out in that manner in all my conversations with various persons, since my being here: and also in letters to some friends. But I do find our judgment respecting the

interpretation of Joanna's writings to be very fallible and mistaken. We at present see things, as trees, walking; and we are but as water-pots only full of water, and we must acknowledge at present we are dead to knowledge. I thought, early in the year, from Joanna's writings, that her Great Trial and ours would have come to us this last May:—and I wrote to some friends stating that would certainly be the case: and they now throw that against me, to prove the fallacy of Joanna's predictions; when, in truth, it was only my own interpretation. So it is in the present instance; we have construed the word 'Contentions' to have nothing to do with the 'Sword of War,' either of offence or defence; but if we weigh, dispassionately, some of Joanna's writings (pages 53, 54, 56 of her First Books, and pages 180, 181), we shall find that there is mentioned, the putting the temporal sword into the hands of believers, and which I think is agreeable to Joseph Prescott's vision of the 'Grey Horse, and our Blessed Lord upon it, with a sword in His hand.' This is, I think, also agreeable to *Joel* iii. and *Jer.* li., speaking of the latter days, where I interpret the two-edged sword to be both spiritual and temporal.

T. P. Foley.'

(Printed from the Small Still Voice and a MS. dated July 27, 1803, left by Joanna Southcott.)

[Extracted from *Two Witnesses*, No. 1. See also the previous Communication.]

On Bondsmen

A Communication given to Joanna Southcott in August, 1803, in answer to a believer being bound for a friend and called upon to pay the bond.

Joanna: I said I had observed from my early age how many people had been ruined by it, and that many thought it more important to be bound for money than to lend it, as it generally fell upon the bondsmen. I was answered it was to show all things from types and shadows, how the types with men bore a likeness with God in the Fall. By the promise that was made the Lord stood there as a Bondsman for man; and from the Prophets it was more clearly explained that He bore our iniquities, and the chastisement of our peace was laid upon Him, that He was bound for man to have His heel bruised for the transgression of the Fall. Therefore the shadow fell so often on man, that if he was bound for another, the bond so often fell upon him that gave the bond, not that the thing was sinful, because it was a compassionate thing in man for men to show their love one for another as Christ showed His love for man. And so from Parables, that men might discern clear from the bond falling so often on man the manner of Christ's love and how it fell upon Him.

THE ANSWER OF THE SPIRIT.

“And now I shall answer thee further from the parable of the Bond,¹⁵ and let all men discern it deep. I shall place it strong for ——’s being bound for the man. Would it not be an ungrateful return in the highest degree if the man should ill-requite ——’s love to leave the whole load on him because he knew he was bound for him, and not assist now to show a grateful return by doing the utmost in his power to lessen the bond for ——? Here let reason take possession of every man’s heart, the love of the bondsman for his friend. But can you call that man a friend if he does not act to the utmost to show himself a friend in giving all the assistance in his power that the bond may not lie wholly on him? Ought he not to bear his part to relieve his burden as far as is in his power? In thy heart thou answerest, Yes, he must be an ungrateful man and ill-requite the love of his friend if he do not his utmost to relieve the load from the other. Then now to thy thoughts I shall answer: let all men discern the Bond that was given in the Fall, and how I came to bear the load to free the Bond. And yet I have told thee the whole load still lies on Me before the love of men begins to be awakened to discern in what manner the bond stood for My enemy to suffer as well as Me. Then will not man ill-requite My love who wish not to have the Bill cancelled for My enemy to pay his debt as I have paid Mine? But now I know thy pondering heart, thou sayest it is not the perfect likeness between man and man as it was at first between Me and My enemy as it was laid in the Fall—My heel to be bruised that Satan’s head may be bruised—this appears a confusion to thee, thou sayest thou canst not see it clear. To thy thoughts I shall answer and make the crooked paths straight before thee by bringing the parable to the beginning. ——’s friend was distressed for the money, and in his distress he could not obtain it without getting a friend to be bound for him, and —— stood the bondsman expecting the other would do his endeavour to pay the debt, but he could not, and now the debt is required of him. Now I shall come to the Fall, Adam had run himself into debt of sin and was condemned for his transgression, I promised to pay for man, but know at the same time, Satan who was the author of bringing the man into debt and ready to demand the execution, that the man’s life should pay for the debt, this brought Me to be bondsman to suffer for him, that the author should suffer for his crimes. But now what hath man to pay like ——’s friend? They are all involved in debts of sorrow and sin. Then now I ask thee what is left to be required of man, seeing they have nothing to pay? All I require is their love to Me to see the Bond cancelled from Me, and the other Bond demanded that I might be free and own the debt is paid that was laid on Me.

“Then love requireth that gratitude in man to wish to see Me freed from the Bond, confess it paid, and My enemies cast. But here thou dost not understand the meaning of My words of saying, “acknowledging the debt to be paid by Me, which demands the other to be freed before the bond is cancelled.” That meaneth man must be freed by

¹⁵ See also *A Word to the Wise*, pp. 37 and 38.

paying the debt, and the adversary must be cast, and all that man hath got to pay is LOVE, to desire Me to come and possess the Kingdom I died to purchase for man.

“But now I shall make it more clear to thee—what is past is like ——’s paying the debt but never taking up the bond to have it destroyed, for this I tell thee is the perfect likeness. I paid the debt with my blood that was bound for man, but the Bond of Sin was not destroyed; therefore Satan’s power is not destroyed, because the bond was never demanded to be given up. But now I am come to have My friends demand the bond to be given up that men were bound with under the Fall, and for all men to acknowledge I paid the debt for man to be freed; and till this be acknowledged the bond stands against man and I stand as —— would stand if he paid the debt and did not take up the bond. But suppose they put him to death after paying the debt to keep back the bond, does not the bond stand in force before the truth was proved the bond was paid; the Bondsman was murdered then where must the whole fall? Those who have eyes to see may deeply discern the parable that I have brought forward to thee, and then discern what is wanting: it is love in man to search diligently to clear the whole and bring the injuries to light; and then his love must persevere to have the offenders cast off. So now if men discern the mysteries of the Fall, the manner of My death, and the manner of the end—but this I shall explain more fully when I have tried the wisdom of men; what they discern from making the acknowledgment. I have paid the Bond and now the debt appears from the subtlety of an enemy which I shall explain to thee another time from a parable known to thee—but here I shall leave thee for the present.”

[Extracted from *Express Leaflet*, No. 10. See also *Small Still Voice*, No. 42.]

On Judgments Falling on Mockers

JOANNA SOUTHCOTT, in August, 1803, concludes a letter thus:

N.B. By a letter we received from Mr. Turner he informs us that amongst the mockers it appears that the judgments of the Lord are upon them, particularly the Methodist preachers who strongly oppose this work. One man said: “If these things are so, pray God take me from the evils to come.” Six people were taken off in a very short time, and this man died in a fortnight after he had spoken the above words.

I was answered:

THE SPIRIT OF TRUTH.

“He should remember he wished for the sign if it was so, and that sign came upon him to prove it was so as a sign to all mankind. And thy observation was just, My Gospel could not be fulfilled if all Christians were like him, and this all men must know that read My Gospel. But I ask thee for whom I should bring in My Kingdom of

Peace, or for whose sake should I do My wondrous works if this was the cold love of mankind, fearing they should have the cross to bear for My sake if they do gain the crown—that meaneth for Me to be the King of the whole earth, to be worshipped by all nations, kindred and people, acknowledging I bought them with My blood and paid the debt for man. For now I shall explain to thee what confused thy mind in the Communication saying: “the load still laid upon Me”¹⁶ and this is a thing that confuseth thy mind, as thou sayest I am in glory, no more to suffer and die for man: what load can now remain? To thy thoughts I shall answer, it is not My sufferings or bearing a load I meant, I meant the unbelief of mankind who do not acknowledge the Debt was paid. See the unbelief of the Jews; look abroad in all nations; and discern the Arians in your own land, and see how I am condemned by man, then does not the whole lay upon Me still, to be condemned as not paying the Bond? I shall make it more clear to thy judgment as I know thy pondering heart, thou canst not see the mystery clear. Now as thou hast brought parables to man in things thou hast clearly discerned—and wise and just are the Parables—so I bring the Parables to thee. Art thou not retired from the world and no enemy suffered to come near thee, and dost thou suffer any pain from the tongues of thy enemies? In thy heart thou answerest, No, and yet thou art grieved when thou hearest that thy friends are mocked and persecuted for thy sake. Does not the whole fall upon thee, and doth not thy love feel for thy friends? And thou art not freed from the feelings of love thou hast got for thy friends; their persecution for thy sake must fall upon thee, for though thou art retired, thou art not freed. Now write thy own judgment from this parable, as everything is brought so clear to thee.”

To me this parable is plain. It is the love of Christ for his believers, seeing in all ages what they have suffered for His sake is meant by the loads falling upon Him, as my feeling is for my friends: for though I am not in the world to bear persecution myself, yet I feel for their persecution.

This is clear to me what is meant by the “load still laying on the Lord.” And if I go to my judgment further while unbelief remaineth in any sect or party of people, the debt is not acknowledged to be freed. Therefore to bring in the redemption of all men, it appears to me all men must become believers in the death of Christ for the redemption of man, before their redemption can take place. This is my judgment of the Parable of the Bond and the parable brought of myself: but I cannot express my feelings how clear the likeness appeareth to me, and how strong the love of Christ appeareth for mankind.

THE SPIRIT OF TRUTH.

“Then now to thy feelings I shall answer, thy love is but a shadow of MINE. For now I ask thee if thou couldst have this love, or if thou hast this love for a cold indifferent believer that did not regard thy honour or wished to support thy character and thy innocence when condemned? All these that are near thy heart are active friends in thy

¹⁶ See the preceding Communication *On Bondsmen*.

cause by every love and assistance, wishing to clear My honour, as well as thy own, and it is those are the people lie near thy heart. But is thy love and feeling thus for all that profess being believers? In thy heart thou answerest, No, as many are cold, dead and sickly, shewing no regard to thee, only wishing for the time of their own deliverance; such people are not near thy heart for thou to feel so tender for them. And now I shall bring the parable home—if men were true lovers of Me they would wish to see all nations convinced to clear My honour amongst mankind, and they would discern how much I was mocked and despised by Jews, Turks and Infidels, as well as many in your own land. Therefore if men were true lovers of Me, they would wish to see My honour cleared amongst mankind, as thy friends wished to see thy honour cleared to the confusion of thy enemies, and these are the friends thou dost regard. Perfect so I tell thee is My heart towards mankind; and it is those who show their love to wish to convince all men what I have done for them to establish My name to My honour and glory throughout the world—’tis these are the friends that are near My heart while the others are to Me like thy sickly believers to thee.”

[Extracted from *Express Leaflet*, No. 10.]

Failing Faith Answered

Ms. August 4th, 1803.

THE SPIRIT OF TRUTH.

“But now they are become sinking Peters, because I ordered them to launch into the great deep, fearing the waves should make them sink when the boisterous storms come on. Oh, ye of little faith, wherefore did ye doubt? Did I not tell you to have nothing to do with the contentions? Then why do you contend with your King and country, when I told you that My sword should appear, for this is a war kindled by me to throw down the proud monarch they have set up in France. And now, I say, with Jehu, “who is on my side, who?” Remember the words I said to thee in 1795:

“For my driving is like Jehu’s,
 Jezebel I shall throw down,
 Though her witchcrafts are so many,
 In this world of sin are found.
 But I bid you look to Mary,
 She did wash my feet with tears.
 Now the woman I’ll redeem her,
 As she wiped them with her hairs
 All your hairs I say are numbered,
 You have nothing now to fear,

But my servants must not slumber
Till my soldiers do appear.”

“Now thou knowest I told thee, Jezebel was a type of the devil, and I asked them what peace so long as Satan’s witchcrafts are so many? But, if they look to Mary, they must look to my mercies in redeeming the fall of women. Now, I said, my servants must not slumber till the soldiers appeared. What slumber do they suppose I meant? Now thou must return them this answer. As I said the sword of Gideon should end the war, let the fearful draw back as they did, and let the strong in faith appear and stand still, and see the salvation of the Lord, how I will be with them as I was with Gideon. I do not call them to go abroad in the army, but to enter as volunteers in their own districts, to defend themselves and country if an invasion should take place, for ye know not what is before you, nor what is hastening on. As to the men he mentioned that are not fit for arms, I do not order them to take arms, but only to those who are able men to use arms in their own defence if dangers threaten them, to save their own lives. Now tell me when I got a victory for men who refused to exert themselves? Did I slay Goliath without a David’s sling, or slay Ahab without a bow, or Absalom without their pursuing him? Read back all the wars, and see the command that was given to Saul, and why the kingdom was rended from him. Now let those who believe the word of the Lord that are given to drop all contention, and as the heart of one man to serve their king and country if the enemy should land here, for that was the petition in thy prayer when I promised to give thee to the half of the kingdom. But know my answer, I said I would defend them that should put the sword into their hands. Now their enquiry is whether they must wait till they are compelled? I answer, no; for then they must go by compulsion of men, and freely enlisted under my banner to obey my command; for I now tell thee and them, and all men, my anger is kindled against the French nation and the monarch they have set up, as they have no more turned to my Gospel than before.”

[Extracted from *Had They Had Knowledge*, p. 59.]

The Lord Contends With Man Through the Woman

Ms. August 6, 1803.

Old Swinford.

THE SPIRIT OF TRUTH.

“Who then shall contend with thee? No, it is in and by thee that I shall contend with man till every mouth be stopped and every tongue be silent, and all shall know that I, the Lord, have spoken in thee, and no man shall be able to answer one word in a

thousand. When I clearly make myself known unto them, they shall know I am thy master, thou art my servant by whom I have chosen to make known my will and coming. That my kingdom is nigh at hand, and the few years that thou wilt be in this world, or the short time I make every crooked path straight before them, and fulfil my mission for which thou wast sent, and when the work is done here on earth that I have for thee to do, death shall lie thee in the silent grave, and thou shalt enter into the joy of thy Lord. So think no more of waiting to see the things clear, for thy work is to make them clear, and explain to them what they do not understand, how couldest thou be a wonder to men, that all that see thee shall wonder at thee, and Adam's wonder will be to the believers, as well as to those who do not believe, for all controversies must appear in the end to all nations. Great is the work I have for thee to do, but much greater for men to do; but when I call them to a greater work, I shall give them much greater strength of faith, strength of wisdom, strength of arguments, strength of my Spirit, and give them understanding from the wrong judgments they have drawn of thy writings, to convince the learned they have drawn a wrong judgment from their Bibles, so that believing a thing to be of God doth not prove you understand all the words spoken by the Lord. How then could I say it was all too high for men? Simple and plain, as they judged thy writings were but simple and plain, ye cannot prove it, neither can any man form an idea how to make thy writings true without making truth and error blended together, but the end will convince you all ye see things at present but as trees walking instead of men."

[Extracted from *Had They Had Knowledge*, p. 100.]

On Swearing to Man

The following is a letter that was written by Joanna Southcott to Mr. Elias Carpenter respecting the believers entering into their Parish Associations in order to prevent their being sent abroad.

August 7th, 1803.

Dear Sir,

It is fruitless to pen the feelings of my heart when I heard your letter read by the Rev. Mr. Foley: but I do not blame your jealousy, as you and I understand the words given—"Have nothing to do with the contentions of the Nation"—to mean, *you ought not to take the Sword*.

So far did I join with you in opinion, that when I was at Exeter, and saw many worthy young men, who were strong believers in my Writings, entering into the Parish Associations to keep themselves from going abroad, and in case of an invasion to defend themselves and their Country from slaughter—this affected me, and I thought

it was a wrong zeal in them; and I often thought to speak to them on the subject, as they were strong believers in my Writings and very worthy young men and of noble sentiments in religion. Some were scarcely twenty years of age, and seemed as solid as those that were forty. This made me wish to persuade them not to take up Arms. But whenever I attempted to speak I was prevented by a Power not my own: so I left the event to the Lord to incline their hearts to what was right in His sight. Then when Mr. Field wrote to me to inquire concerning them, judge my surprise when I was answered that they should comply with the demands of their King and Country, and breed no contention about it. I began to grow jealous for myself fearing an evil spirit, that came as an angel of light, might have answered me. But when the whole was made clear before me, as everything appeared in a perfect chain, one link joined with the other, I was truly convinced it was from God. But your letter has put me upon a deeper enquiry. I felt the distress of all your minds—sleep for a long time departed from me—In the disquietude of my soul I was answered—“I will reason with thee on the morrow.” After hearing your letter read a second time in the morning, I took it in my hand, and was earnest in prayer that the Lord would be pleased to answer it. I was ordered to take the Bible in my hand, and with my eyes closed, to put your letter into it, and open in another place at the same time. I was then ordered the second time to do likewise. Now I shall inform you where I found the letter both times; and where I found the pens.¹⁷ I shall send you the answer that is given to me for you, and then I shall leave you to judge for yourself, as these chapters are not clearly explained to me at present; but I am promised a full explanation of all the Scriptures you sent to me. But this letter I am ordered to send in haste. The first place where I found your letter was at the 39th chapter of *Ezekiel*, 23rd verse, which I was ordered to quote: “And the heathen shall know that the House of Israel went into captivity for their iniquity: because they trespassed against me, therefore hid I my face from them, and gave them into the hand of their enemies: so fell they all by the sword.” The place where I found my pen was in the 139th *Psalms*, 4, 5, 6 verses: “For there is not a word in my tongue, but, lo, O LORD, Thou knowest it altogether. Thou hast beset me behind and before, and laid Thine hand upon me. Such knowledge is too wonderful for me; it is high, I cannot attain unto it.” The second time I found your letter in 2 *Chronicles*, xxxiv. 21; which I was ordered to put down: “Go, enquire of the LORD for me, and for them that are left in Israel and in Judah, concerning the words of the book that is found: for great is the wrath of the LORD that is poured out upon us, because our fathers have not kept the word of the LORD, to do all that is written in this book.”

The second pen was found in the 28th chapter of *Deuteronomy*, 7th verse, which I was ordered to set down; it is as follows: “The LORD shall cause thine enemies that rise up against thee to be smitten before thy face: they shall come out against thee *one way*, and flee before thee *seven ways*.”

Now here are the words of the Lord unto me:—

¹⁷ These pens were quills about six inches long.

THE SPIRIT OF TRUTH.

“Send Carpenter this answer:—It was the Lord who indited the Letter sent to Field, and I said, ‘The Sword of Gideon should end the War:’ and I ordered Gideon to go to war; and I said, ‘I would give the enemies into their hands.’ In Me there is no variableness, nor the shadow of turning: I am the same yesterday, to-day, and for ever. I came not to destroy the Law and the Prophets, but to fulfil them. So let him read what the Sword of Gideon was. He that is afraid, I have told thee already, shall draw back. Now let him weigh deep the chapters wherein thou didst find his Letter; and thy pen to answer him: for there is not a word in thy mouth—nor a word in his mouth, but I the Lord know it altogether. I caused the Jews to perish by the sword, because they rebelled against Me; and by the sword shall the haughty pride of the French nation fall, as they have killed their King, and still keep up their Popes to pardon, and have not turned unto Me the LIVING GOD, that died to purchase their pardon. Now let Carpenter read the 44th page of *The First Book of Letters*, and see the prophecies there of France. Shall I say and unsay? Shall I create a war and forbid My servants to fight in their own defence, if the Enemy should land here? But now I shall come to Carpenter: As he is so powerfully engaged in the Sword of the Spirit to turn men’s hearts and minds to be looking for the Coming of his Lord, I do not command him to draw the Sword of War, if his conscience forbids him. It is I the Lord worked in his heart to do the thing that is right in My sight: for I said I had a work for him to do. But let not him that eateth, judge him that eateth not; neither let him that eateth not, judge him that eateth: nor him that fighteth not, judge him that fighteth; neither let him that fighteth, judge him that fighteth not. For he that fighteth by My command, fighteth unto the Lord, and he shall give God the glory in the end: and he that fighteth not, fighteth not unto the Lord by the Sword of War, but by the Sword of the Spirit, and he shall give glory to the God of his Salvation. If he be steadfast, immovable, always abounding in the works of the Lord, his labour shall not be in vain in the Lord. Now this is the answer thou shalt send unto Carpenter; and this is the sign thou shalt set before him. Let him do as thou hast done—take the Letter thou hast sent to him, in prayer before Me; and then with his eyes closed, put it in the Bible, as thou hast done, and open to another place, and send to thee where he finds them both, and I will answer him again. For though I have promised to deliver this nation, yet I will be enquired of by the House of Israel to do it for them. I shall answer all the Scriptures he sent thee, another time; but now this answer requireth haste:—‘Have you not made a mistake concerning Saul?¹⁸ Did he not lose his kingdom for disobeying the command of the Lord?’ ”

Here I shall give you part of a Communication I was ordered to send to Mr. Field, before I received your letter.

“Return them this answer: As I said, the Sword of Gideon should end the war; let the fearful and the unbelieving draw back as they did; and let the strong in faith

¹⁸ See 1 *Samuel* xv.

appear and stand still and see the Salvation of the Lord, how I will be with them as I was with Gideon. I do not call them to go abroad in the army, but to enter as volunteers (in their own district) to defend themselves and their Country if an invasion should take place: for ye know not what is before you, nor what is hastening on. And now tell Me when I got a victory for men that refused to exert themselves? Did I slay Goliath without a David's sling? Or slay Ahab without a bow? Or Absalom without pursuing him? Read back all wars.—See the command that was given to Saul, and why the kingdom was rended from him.”

But as I have sent the full particulars you will see how all is explained in his letter concerning the taking up Arms, and therefore I need not enlarge on this.¹⁹ But I am truly convinced that the answer was from the Lord, upon the above subject, and I have not a doubt but that the Lord will direct you to do what is right in His sight, and will make every crooked path straight before you; and I shall be truly happy to hear that peace of mind, and happiness attend you and your family, etc.

I am, sincerely yours,

Joanna Southcott.

[Extracted from *Two Witnesses*, No. 21. See also the following Communication.]

On the Taking of Oaths

The following letter is from Joanna Southcott to William Sharp, Esq.,²⁰ respecting the taking of Oaths; the Sealed to be true to their King, and that for the knowledge of these things the Lord will be enquired of.

August 7th, 1803.

Dear Friend,

I received your short letter on the 6th August, which made me earnest in prayer that the Lord would be pleased to answer your enquiry; and I shall give you the words as they were answered me:—

THE SPIRIT OF TRUTH.

“*Swear not at all in this matter.* I said they should render unto Cæsar the things that are Cæsar's, and unto God the things that are God's. It is by Me that kings reign, and by Me they have a right to command their subjects if an enemy threaten in wars abroad, or in invasions at home. So in this it is their due to command their subjects to obey. But now remember—Render unto God the things that are God's—By reason of *swearing* your land mourneth; and men's consciences have been seared as with a hot

¹⁹ Explained further in the Communication dated 11th Aug., 1803.

²⁰ The celebrated engraver. His portrait is in the National Gallery.

iron thereby. Therefore I command you—*Swear not at all in this matter*; for ye know not what is before you, nor what is hastening on. So let Sharp return them this answer—He will be true to his King, for which reason he took up Arms; but he that sweareth freely will swear falsely, and will not value the violating an oath: an upright man will act with honour, but he that is not upright will not regard an oath. Let them look abroad in the land, and see how many have freely perjured themselves to save their property, when upright men refused to swear at all. Then whom do they judge is to be depended upon? If a man is not bound by conscience, he will never be bound by an oath. *Let no man say what he will do on the morrow*, for he knoweth not what a day may bring forth. If dangers caused Peter to go from his word, ye cannot tell what unforeseen things may make men go from their word. Therefore, I answer once more—*Swear not at all; say not what you will do on the morrow*. So if his refusing to take an oath, should make them take from him his Cloak, let him give his Coat also, and tell them, if they will not take his word, they shall never take his oath. If they smite him on the one cheek, let him return the other also: that meaneth—if they smite you on the one hand with the Laws of man, you are to return to them the Laws of God. An upright man wants no oath to bind him, and an oath cannot bind a rogue; for he will as soon swear falsely as freely. An oath in this matter is useless and sinful; ye know not what lies before you: therefore send this letter hasty to Sharp, and let him call all the brethren together, and tell them all to refuse taking an oath; but let them all say, they will be true to their King; for they will find the King of kings and Lord of lords is their King, and the Captain of their Salvation, of whom they have enquired and I have answered—*Swear not at all*; but let your answer be *Yea* and *Nay*, for what is more cometh of evil.

“I have sent this answer to Sharp’s enquiry, and let him speak from it as he pleases, but let no one who believes in thee, take any oath of allegiance to men; for every man must be bound by his own conscience, but no man will be bound by an oath when dangers surround him. They have perjured many by compelling them to take oaths; but will they now in the time of dangers add sin to sin, and guilt to guilt, to heighten the crimes of a sinful nation, to pull down Divine vengeance on their heads? So if they fight let them have the Word of God in their mouths, and a two-edged Sword in their hands, to the pulling down of all the strongholds of sin: for that is a stronghold of sin to make men swear on every light occasion; and make them swear what they will do on a future day, when they know not what a day will bring forth. But now thou sayest in thy heart, thou wishest thou hadst known this when thou didst write to Leeds; *but they must ask before I answer*: they had it not because they *asked not*. But now what I say unto one, I say unto all; ye know not what a day may bring forth; therefore be in bonds to no man, neither be ye bound by an oath. Here I have told thee what is My mind and will concerning them. So if men judge them disaffected because they refuse to swear, how much more disaffected are those who swear to be men-pleasers, and bring down the vengeance of God in your land? For I now tell thee, and them, and all mankind, they will see and know THAT DANGERS WILL SURROUND YOU IN SUCH A

MANNER THAT NONE BUT A GOD CAN DELIVER YOU: therefore he that trusteth in the arm of flesh will now perish; but he that trusteth in the God of his Salvation, shall now possess My Holy Mountain, and I will take the stumbling-block out of the way of My people.

“Now I will tell thee what I mean— If they take from him his Cloak, give to them his Coat also.

“His Cloak is now the armour of man,
 That for his King he is putting on;
 And so his Coat must in the like appear
 With all this war-like armour for to be.
 But now this mystery I’ll explain to thee—
 If by an oath they will his conscience bind
 There wants no oath where is a heart and mind
 For to be true and loyal to his King,
 A heart inclined will all such subjects bring;
 Without that oath the loyal will appear.
 Then now I ask why man’s compelled to swear
 Against his conscience if his mind should change?
 A Peter’s oath may now to you seem strange;
 But many Peters there will now appear,
 Deny the oath that they may hasty swear
 To have this Cloak and Coat to be put on.
 But now *My friends I’ve warned before ’t doth come*
That they this oath must now refuse to take,
 And tell them plain that they may take their Coat
 If by an oath they are to put it on
 They will not wear it for to swear to man,
 Because to Heaven they lift their every prayer,
 And ’tis to *Him alone*, they *now do swear*
 For to obey according to His Word.
 Then how can they now swear to man and God?
 For there’s the Cheek that I do bid them turn
 When they do tell them for to swear to man;
 Then they must answer, No, there is a God,
 Who hath forbid it by His Holy Word,
 That in this manner he ought not to swear,
 We know not in a day what will appear.
 So if they smite them by the Laws of man,
 I bid them to return this way again—
 That they have greater Laws which are of God,
 That all such oaths He hath for man forbid;
 And of the morrow there’s no man can say,
 Then how can we both God and man obey?
 You now have smote us for neglecting man—

But there is a God to guide our heart and hand:
 His will and power we ought to obey,
 It is the *Law of God* that's meant that way—
That if men smite you for the Laws of man
 The Laws of God you must return again:
 Because you can return *no other way*.
 Let reason answer and the truth you'll see
 That I did mean the Laws of God and man;
 Return My Words, if men do you condemn:
 And here's the Cloak if they do take away
 Because they will *not swear* as they do say—
 Then give the Coat, and let them take the whole,
 And say we'll trust in God if dangers fall,
 And then in dangers I will be their friend;
 So now this answer hasty you must send.”

[Extracted from *Two Witnesses*, No. 21. For the continuation see the Communication dated Aug 11, 1803. See also *Small Still Voice*, No. 15.]

Virtue to Overcome Vice

A Communication given to Joanna Southcott in consequence of her hearing read to her, the Novel of the *Romance in a Forest*, and which is [desired] to be [proved] for [man] hereafter, to shew the substance will follow the shadow.

Given August 10th, 1803, at the Rectory House, Old Swinford, Worcestershire.

THE SPIRIT OF TRUTH.

“Thou hast been hearing of a Novel wholly imagined and wisely printed, to shew vice in its true colours, and how long it has power to go on without a discovery, before their crimes are fully ripe, and how Judgment overtakes them in the End. Thou hast heard virtue with all its dangers pursued even unto death, and with what chain of Providence preserved to the End, and what happy deliverance is wrought for them when the greatest dangers seem to threaten, and how they were delivered by the very hand that sought their ruin by his heated malice, not knowing that Justice would overtake him: his conscience was hardened, and he had no thought of a God, whose eye is every where, and brings to Light the hidden things, that are done in darkness; this was never thought of by him. Such is the history that was read to thee, and such is the History I now set before you all. Vice and his votaries, arts and cruelty will now go on with all his full force: virtue will meet with persecution; difficulties and dangers will pursue them on every side; but now keep that History in view before you all; for I now tell thee, there will Vice end in this world, and virtue meet his full reward:

“So if dangers surround you, you need not to fear,
Say like that Novel, the End will appear,
For I caused that History to be in his²¹ hand,
As I knew that such dangers would be in your land,
And unto such likeness I all did compare;
Look deep to My Gospel, you’ll see it most clear
How strangely from parables My Gospel is penned;
And now from the Parable, I’ll tell you the End,
That Vice with its malice will strongly pursue,
And Virtue their dangers, will both see and know.
But here from this parable I tell you the End,
And mark from the Orphan, the times that are penned,
Her birth nor her fortune did any one know,
Till it came to the End, the Fable was so,
That thou hast been hearing, as it doth appear,
And so from thy writings I now answer here,
That no perfect knowledge have men got of thee,
Till it comes to the End, every mystery to see,
And then in like manner thy foes they will fall.
And now to thy friends I shall comfort them all,
For they in like manner, their Joy will receive,
Let faith be their Anchor, they need not to grieve,
Because like that Fable they’ll all see the End,
And find to their comfort the lines thou hast penned.
But how to dull mortals could I make all clear,
If I have no likeness, with it to compare?
And therefore this history I brought to his hand,
That he might not lose it, the whole to Command,
Because that the likeness to all will appear;
Vice now is pursuing, his votaries are near,
The thoughts of a God, they see not in their view;
And so in like fury, they now still pursue,
Until like the Marquis, they’ll all find the End,
And bring such deliverance unto every friend
That now are Believers and trust to my word;
They’ll find their deliverance to come from the Lord.
When Vice hath pursued them, their ruin to bring,
They’ll find on their own hands, the ruin will turn,
And virtue in triumph, it then will appear;
I say like the Novel, the End will be here
And all in such triumph of Joy they will turn,
Look back on the days that in silence did mourn
Fearing that their foes should them wholly destroy;
And it is in these dangers that I shall Enjoy

²¹ Foley’s.

My friends to deliver, my foes for to fall.
For now like that damsel, I do tell you all,
She knew not her father, till it came to the End,
She feared him the foe,—mark the lines that are penned—
And so of thy writings thou oft judged the same,
Thou hast feared that some foe hath invented thy name,
That oft is pursuing, thy dangers to see,
And oft from my Spirit thou thoughtest to flee;
Because that they told thee Satan did pursue,
The father of lies hath been oft in thy view,
When wrong to thy Judgment the whole did appear,
My tracks are so winding they oft foil thee here;
Fearing that [Bruce] having called thee his child,
Instead of thy father, to whom thou dost pray;
But now like the damsel, the end they will see,
Thy God, and thy Guide, thy Father and friend
Is him who was murdered by malice of men.
And all such murderers they strong will pursue
To pull down my vengeance, the End is in view,
And so their destruction I say it will fall,
My heir is the Woman, to bring it on all.
Because My Blood, I'll revenge it that way,
Look deep to the Novel, and mark what I say,
For deep is the parable, I tell thee for all,
And mark like the End, I say it will fall;
Though not in the marriage they'll find it of man,
But prove in the End, it is of the Land,
Who again have been wounded their malice to see,
But know that the Blow was given by he,
I say to the Marquis, the lines so were penned;
For which he imprisoned the woman's true friend
And hastily sought the woman to kill.
Just so is the Devil, judge it as you will;
And so of his votaries he'd have them appear.
But know that the conscience of man did then fear,
And so I do tell thee, the conscience of man
Will never be hardened thy life to trepan,
Or else I do tell thee to take it away,
Thy friends and thy foes like the damsel do lay.
But mark from the Fable how all there did end,
A Foe that pursued her, she provèd his friend;
And now to my foes they will find me the same,
I answer if those that regard not my name,
By living in virtue, as they ought to do;
But yet in the End will my murderer pursue.

By signing against him his ruin to bring,
The End of this Fable to me it was seen
To be like the history I have in view;
The End will affirm that the Novel is true,
I say of the likeness they'll find in the End,
And sorrow to Joy I shall turn to my friends.
But here is a Jealousy still in thy mind;
The greatness of God thou now hast confined
To be above Novels, and make them appear
The Novels and lies with himself to compare,
A thing that's invented thou judged is not true.
But now from the Fable, bring all to thy view,
It is like thy writings for evil to burst,
Until on their own heads the ruin is cast,
And then the deliverance comes from my friends;
Thy writings are like this history that's penned,
And so of the likeness I now do compare
To tell you the End when your dangers are near.
How shall I deliver to make it all plain,
I ask without fables what knowledge you'll gain?
I told thee the likeness of all must appear
Before that the substance in ought I can clear;
And now from this Marquis, a likeness you see,
He murdered his brother that was not like he,
But thought in his Grandeur he would assume,
And so for a time he reigned here in his room,
While his brother in Heaven, a place did enjoy;
Yet he visited his brother his bliss to destroy,
But pride and revenge had so hardened his Breast,
That still he went on in the height of his lust,
Still greater and greater his guilt it did swell,
And his heart had become like the devils that fell.
But now thou art puzzled, how this can agree,
To liken these brothers, like Satan and me.
For Satan no brother to me can appear,
Unless by one Father created we were,
And then as two brothers the likeness may be;
But know in one Spirit we could not agree,
Though I was pronouncèd the heavenly heir
And man was created my bounty to share;
And so on the earth as brothers was placed.
But then know the Heir had revenge in his breast,
Because that the heir, Satan did assume
And claimed the Earth; but hell was his doom.
And so unto Cain he soon brought an hell,

But now in that Dungeon his pride it may swell,
 When he doth appear in the bottomless Pit²²
 For lower and lower his pride it will sink,
 Till he finds a bottom to lower his pride,
 And if he can never he there must abide,
 For higher and higher he never can go;
 He'll find that the bottomless Pit is so low
 That he will keep sinking in every sound;
 The Angels against him will surely be found
 To sink him in sorrow, his pride for to lower,
 And as to the bottom he never will go
 I say to be humbled and lower his pride
 That he may find Mercy with man to abide.
 Therefore it is called a bottomless Pit,
 Where there is no End; for they deeper must sink
 And find there's no End, the Gulf doth appear,
 The *bottomless Pit doth in Satan appear*;
 Because there's no depth will lower his pride
 To turn and find Mercy, in God to confide,
 That he will shew mercy to him in the End;
 And therefore he lower and lower will descend,
 Till he'll find no bottom in Hell there below,
 To swell in that Pride, he on Earth now doth do.
 Because that his standing he'll find there to fall,
 And find that in hell, there's no bottom at all,
 To stand upon Pride, as once he did swell,
 But that will be lost in the bottom of hell,
 To stand upon Envy as now 't doth appear;
 But then he'll sink in the deepest despair,
 To stand upon Murder mankind for to see,
 How he brings to ruin all mortals with he;
 But then that the Pit doth to him appear,
 More deep and more deep it will sink him there.
 And so all his standing he'll lose in the End,
 And say, "There's no bottom where I have descended,
 To fathom the depth of where I must go;
 The End of my sorrow I never shall know,
 Because I can't stoop for to lower my pride;
 If I sink much deeper it there will abide.'
 Pride, Malice and Envy in him will so swell,
 That he has no bottom to boast it in hell,
 Because that from boasting he then will find none
 To *boast of the Evils he always have done*;
 And therefore 'tis called a *bottomless Pit*

²² Rev. xx. 1.

When deeper and deeper in sorrow you sink,
 And though they are sinking ne'er come to the End,
 Because ever deeper *their thoughts will descend*
To fathom a world, they never can find:
 The mysteries of hell are unknown to mankind,
 And this I shall end, as the mystery is plain
 Why they in the bottomless Pit will remain.
 And now of thy history I'll mention once more,
 And prove the French Nation like him will appear,
 Because that at first they *murdered their King*
 And now a *much worse* in his room they did bring
 Who gained by their murder a man in their room
 Who adds to their guilt in all they have done;
 And now in their guilt they fast will appear,
 Till England in sorrow will find they are near,
 And judge that their dangers they cannot get through,
 Destruction surrounds us, as they will pursue;
 And then in their danger My Arm will be near,
They'll find their Deliverer, when most they do fear
And nearest to ruin, then judged for to be,
 Then comes their deliverance the End they will see.²³
 And so like this Fable, I now tell you all,
 The End to old England, it perfect will fall;
 And then they'll confess all thy writings from me,
 As they said of the Damsel, the heiress must be.

“So now let this be copied out and laid aside with the Novel, and let no one judge it strange, that the Lord should condescend to tell thee, from a Novel or history, how it will end with your Land; for Good comes out of Evil, and light out of darkness; so if the Novel be Evil, as thou hast judged it, to be invented lies, yet good will come from it to comfort my friends in distress, and convince the dark benighted world of the Truth of all thou hast said.”

Signed Joanna Southcott.

The above was given Joanna on the 10th August 1803 at Old Swinford.

Signed T. P. Foley.

[Printed from a MS. copy.]

²³ Buonaparte was ready to invade England; the Emperor of Austria started against him, and the Invasion did not take place.

On the Taking up of Arms

In Defence of our King and Country.
The Chaldeans.²⁴

Joanna Southcott was visiting the Rev. Thos. P. Foley, at the Rectory, Old Swinford, Worcestershire, when he wrote the following letter to the believers in Yorkshire, as they were in doubt how to act when the enemy was at the gate.

August 11th, 1803.

Dear Friends,

I feel happy in copying the following deep and most important Communication given to Joanna Southcott in answer to Mr. Carpenter's letter, in which he had been ordered by the Spirit to return four verses from the Bible, and which should be answered him, as he had very strong doubts in his mind whether he should take up arms in defence of his King and Country, and this answer will, I hope, settle every scruple and difficulty that might still remain in his bosom, and make him act as most agreeable to the Lord, and I hope also it may have its proper effect and weight with the dear Brethren in Yorkshire.

The following is the Communication given to Joanna Southcott on the above date in answer to the chapters in the Bible which Mr. Carpenter had sent her, having followed her directions in putting her letter and also a former one into the Bible twice and his pen to answer them.

The first time the letter was found in *Jeremiah* xxxiii. 5. "They come to fight with the Chaldeans, but it is to fill them with the dead bodies of men, whom I have slain in mine anger and in my fury, and for all whose wickedness I have hid my face from this city." His pen was found in the Gospel, *Matthew* xx. 12—saying, "These last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day." The second time in putting her letter into the Bible it was found in *Jeremiah* xxiii. 8.—"But the Lord liveth which brought up and which led the seed of the house of Israel out of the north country, and from all countries whither I have driven them; and they shall dwell in their own land." The second pen was found in the Apocrypha, *Baruch* v. 9. "For God shall lead Israel with joy in the light of his glory, with the mercy and righteousness that cometh from him."

THE SPIRIT OF TRUTH.

"Now I will answer thee of these chapters. It was I the Lord that directed his hand, and unknown to him, pointed out the verses he should mention. The Chaldeans are the French nation; and ye are the men of Israel, as My Gospel hath brought you to your God and Saviour. But how is My Name despised amongst you! How are My Laws

²⁴ Our enemies. They were at that time the French, but our foes were foretold to become our friends, and that it was the Eagle we had to fear.

broken, My Gospel despised, and My Blood trampled underfoot and counted as an unholy thing by thousands in your land, and by tens of thousands in your city of London! How are they now relying on their fleets and armies, but how few are trusting in the God of their salvation! But know for all this, there is a remnant that is now enquiring—what the Lord saith concerning them, and they are the people that I shall come and reveal the abundance of Peace unto.

“For now is hastening on the Prophet’s words; the House of Israel is the Faith of Abraham, Isaac and Jacob, and they are the True Israel of God, who look to their Creator for His covenant of Peace to be established amongst them, and to be their Redeemer, to redeem them. But as this burden is called the burden of the Lord, this burden shall not be laid upon them,—for *I will forsake them and forget them, and bring their own burden upon them.* But those who believe in My Name, and are enquiring what the Lord saith concerning them, unto them shall the Sun of righteousness arise with healing in his wings, and they shall possess My Holy Mountain of Peace and rest. For the Lord liveth that brought up the House of Israel from all countries whither I had driven them, and they shall dwell in their own land.

“These chapters are the substance of the very Prophecies given to thee now to be fulfilled:—for I said, the Sword, the Plague, or the Famine would destroy *nine parts*, if not more.

“But now come to the Chaldeans, which I call the French nation. If I permit them to land in the city of London, I shall fill the place with the dead bodies of the enemy, and of those who are enemies to Me and My Coming, and will not hearken to the voice of the Charmer, charm he never so wisely; and they shall fall by the edge of the sword of the foreign enemy:—for those who are enemies to thy people are enemies to Me, and My Coming, and they are doing despite to the Spirit of God,—calling the Prophecies a burden,—but not of the Lord. But their burden will be, that I *shall forsake* them in the time of danger, till the City be filled with the bodies of the dead. But they that enquire of Me *shall flee* from the City, and I shall warn them before. Therefore I have forbidden them to take an oath,—for I am not come to send peace on earth, but a sword, and both must grow together until the harvest, when I come to cut down the tares, then will I separate the wheat from the tares. Therefore let not Carpenter say it is faith against faith,—*belief against belief*, for My Gospel declares the coming of My Kingdom is with wars and fightings, tumults and perplexities. And he is perplexed, like My disciple Peter, when he understood not the meaning of My words, when I told him—to have a sword:—but what could Peter suppose I meant, when I said, ‘He that hath no sword must go and buy one?’ Could he think he was not to use it in his Lord’s defence? How was his mind confused, and his faith failed him to be reproved by Me, for using the sword, when I told him to have one? What use could he suppose the sword was, if he must not use it for his Master? This difficulty clouded Peter’s mind, and chilled all his lively faith, and made him say, *I know not the man*; for he knew not My saying, nor what I meant, until his denial that I foretold him brought a lively faith unto him again. I knew from whence Peter’s doubts came, and therefore, I never blamed him;

but with a look of compassion pitied him; and when I arose, I sent them to Peter. *If I am the cause of raising doubts in My followers, I do not blame them, nor condemn them*, but pity them. If I cast down on the one hand, I will raise up on the other. So let his doubts perish:—for ye must *hope against hope*, and believe against belief. That meaneth, ye must believe against those things ye once believed, and hope against those things ye once hoped, viz.—that My Kingdom of Peace would be established before the sword of war has its accomplishment.

“Therefore ye will find, without are fightings, and within are fears; ye know not what is before you. The Kingdom of Heaven now suffereth the violence of men, to oppose it with all the malice that hell can invent. And now the valiant for Me and My Kingdom must take it by force—force of words, force of arms—force of faith—and force of argument! But all your words and all your arguments that men can use, will never convince mankind till the dangers come upon them: Moses could not convince the children of Israel, till their fathers were destroyed in the wilderness; Joseph’s brethren were not convinced till the famine came upon them; Daniel could not convince his enemies till they were cast into the lion’s den; the Jews could not convince a heathen nation, till the furnace destroyed them; and neither can ye convince this unbelieving Nation till the fire of mine anger fall upon them, which they are daily pulling down upon their own heads. For every man is telling lies to his neighbour, instead of saying what hath the Lord said, or what hath he spoken concerning us.

“But *those who truly enquire*, and from their *hearts wish to know*, they *shall be saved* in this fiery trial, that is now hastening on to all. For as I shall be a fire to destroy all My enemies, so will I now be a wall of fire round about My friends, to keep them in the hour of danger!—and it is for their sakes I have sent three harvests²⁵ as I promised before the clouds gathered in to threaten unbelievers who mock the Coming of the Lord; but they broke off from falling on your Harvests for the sake of those who do believe. And I know many will be added to the number; for as the judgments appear in the land, *many* will learn righteousness: but I always told thee, and I now tell thee again, before My heavy hand is upon them, they never will be looking to Me for Salvation or Redemption, to be redeemed from the power of darkness, death, hell and sin, till it brings sorrow upon them; then will the living lay it to heart. Therefore I told thee in years that are past—

“Ye must once smart and feel the dart
 And aching pains be o’er,
 It would be but bringing pains to man,
 If I should linger here:
 Yet for the sake of these My friends,
 I now do linger on—
 The foe as hasty as his wish,
 Unto you cannot come;

²⁵ 1801, 1802, 1803.

Because My friends are not prepared
 To stand the fiery task,
 When Satan in your foe appears,
 And does with fury burst.
 And then, I say, he'll call his own,
 And I shall then call mine,—
 But first the SEALING must appear
 Before I shall resign
 To let him hurt the earth or sea,
 In fury to appear:
 The lists must now come all to Me:
 Then let the rest take care,
 Whose names unknown to Me are gone,—
 Not wish Me to redeem,—
 But I shall part My Coat no more,
 But know without a seam
 It all must come,—to man be 't known,
 When I redeem you all
 No seam between will then be seen,
 For Satan he must fall.
 And then you'll see the mystery,
 No seam can then appear
 When Satan's power's cut off from man,
 Then mine must whole appear
 Without a seam for to redeem
 I say, from Adam's fall;
 And interwoven *both as one*,
 The woman I must call—
 To cast her guilt on Satan's head,
 And make the Woman free;
 Then the Creation will be laid
 For *both to live in ME*.
 Then comes the last,—as like the first,
 The hour will appear,
 When strong believers they will burst,
 Joined with their brethren here,
 Who now go on, I say, like men
 That're in the Vineyard placed;
 And they are workers to bring in,
 I say, the Fallen Race.
 But some behind, in the end, you'll find,
 This calling do not know:
 But when they do, you'll find it true,
 They will their labour show.

Then them I'll bless with all the rest,
 But how can man complain
 Against those who come when it is known,
 And do in faith appear
 To labour then for to bring in
 Their fallen brethren here
 With eager haste then with the rest,
 Why should I not regard
 Their labour then when it is seen,
 And all alike reward?
 For all alike your hearts will meet
 In unity and love;
 When all do see they're called by Me,
 My goodness all will prove,
 That workers here they did appear,
 I tell you in the last.
 Though some this calling did not hear,
 That in the end would burst
 With fervent love they then will prove
 They're workers in the Vine,
 The Vineyard see it is for Me
 And they shall all be mine.
 The burden here did first appear,
 You say from *seven men*,
 Who sought to see the mystery clear;
 What had been *told to them!*
 Like wise men here they did appear
 In labour for to be;
 The journey through they first did go,
 And workers were with Me;
 Then after them the others came
 And he came with the rest:²⁶
 And so in labour all go on,
 And all alike are blest.
 Shall I condemn the last that came,
 Not being with the first?
 For so I say it will go on,
 Till thousands here will burst,
 I tell you all that hear the call,
 And in the Vineyard come:
 My *bounty* will be known to all,
 For whom shall I condemn
 When love I see in all to be,
 And all as brethren join?

²⁶ Mr. Carpenter.

And every heart is alike to be,
 Then every heart is mine.
 Then I will lead, as there 'tis said,²⁷
 My people all with joy,
 With every light that comes from Me,
 And Satan's can't destroy
 I say your light by day or night,
 When all are led by Me,
 For the true Israel of God
 Are those *that right* do see.
 My office here must first appear
 To bear the blame for man;
 But when the whole I come to clear,
 The Serpent's doom must come.
 Then mercy here must sure appear,
 When man I do redeem;
 And in My righteousness appear,
 They'll find there is no seam
 For to appear when all is clear,
 And interwoven through—
 In one perfection to appear,
 And God in all they know.
 What comes from Me mankind will see,
 And righteousness embrace;
 No parting then there e'er can be,
 When I redeem this race,
 That will appear, I tell you here,
 Just like the lines he sent:
 Let all the chapter to appear,
 Then all may see the end.
 For all their garments they'll put off,
 When mourning disappears,
 And their affliction be forgot,
 And gladness they will hear
 That comes from Me mankind will see,
 When God is all in all:
 And double garments men will wear,—
 My Spirit so shall fall,
 When Mine does come to join with man,
 It double will appear,
 To see the royal diadem
 Your Saviour's triumph here
 O'er death and hell,—and Satan's fall,—
 And men all turn to Me;

²⁷ *Baruch* v. 9.

You'll see the everlasting call—
 What diadems they be!
 Jerusalem's low walls repair,
 And all in triumph turn:
 No more the haughty foe they'll hear
 To make My people mourn;
 Because by God you all are called;
 His brightness for to see
 His Covenant of Peace with man,
 His worship so will be
 In GLORY and in BEAUTY bright,
 In harmony and love;—
 For God and man will so unite,—
 And all the Host above,
 Will then unite to see the sight,
 When all your foes I've moved
 Far from you all,—this is your call
 His prophecies to see.
 For so the end to man will fall—
 And triumph then with Me!
*So happy men that now begin
 To see this heavenly road!*
 You'll find your Saviour, God and King
 Hath all the wine-press trod,
 To have His Name and heavenly fame
 Appear in every land;
 And distant nations now will hear
 Their Saviour is at hand!
 That never came to them 'tis known;
 Nor heard a Saviour's blood.
 But now to them it will be shown
 What they ne'er understood.—
 Did I come down from Heaven's high throne,
 To make a final end,
 Till to all nations I was known
 A father and a friend?
 A Saviour here can I appear,
 The Saviour of mankind;
 Till all the Earth My voice do hear,
 And see My love divine—
 Love to the utmost now to save,
 And to the utmost shown,
 And all the dark benighted lands,
 My goodness now shall own;

A Thomas' doubts I did increase,
To make the thing more plain,
And from the chapters he hath sent,
The whole I'll now maintain,
With all thy writings to agree,
And all is in one line.
And so alike came all from Me;
That every soul shall find:
From Jeremiah is the first,
And so it will appear;
For the Chaldeans will burst,
And so they will come here,
If men go on as they've begun,
To mock My every word,
And for My Kingdom do not care.
The Coming of the Lord
Is now despised, let men grow wise,
And Satan's coming see,
How the dead bodies will appear
That mock the call of Me!
Then I'll begin My flock to screen,
Who now believe My word,
And they shall find from all that's penned
The coming of their Lord
Is nigh at hand, for every land,
I surely will awake,
And on the Israel now of God
My promises shall break.
For as the chapter he did send,
It now is hastening fast,
And perfect like them in the end,
You'll find the truth to burst.
Should I begin to screen your land,
Till dangers did appear,
In unbelief they still would stand,
And all *must perish* here;
Because this land would never stand,
For to obey My word,
If I should now preserve this land,
Without My glittering sword
Doth first appear to make them fear,
And tremble at the sound,
To see how they are compassed here,
When dangers do abound;

I know they'll flee and turn to Me,
And France will do the same,—
When I have deeply wounded that land,
They then will fear My Name.
It was by war I told you here,
My Kingdom would come in,
But if the nations first don't fear,
They'll never to Me come
To trust in Me, to set them free,
And wish My Kingdom near,
That from the prophecies they'll see
And know it must appear.
From what is past, they'll judge the last,
That all will hasten on,
And hearts with anguish then will burst,
To wish My Kingdom come.
Then all will see the prophecies,
How they'll desire Me all,
When Satan brings their ruin nigh,
To Heaven will be their call.
Then I shall come in love to man
When they do thus return,
And like the Chapters he did send,
The end is hastening on.
For so will be the end they'll see
From every line that's penned,
Just like the chapters he did name
You all will see the end.
So let his doubts be all removed,
And from the chapters see
That perfect like thy prophecies
Are the lines he sent to thee.
And every one I'll now fulfil
And so you'll see the end
What contradictions did appear,
In what he sent to thee—
The one a curse upon your land,
In terror to appear,
The other your redemption spoke
That it is drawing near;
So contradictory is the sound,
But so you'll find the end,
For now to man I shall be found
A perfect foe or friend:

A foe to those who now despise
 The knowledge of My Name,
 But strong a friend I shall descend
 To those whose hearts're inflamed,
 I say, with love, their passions move
 My Kingdom to possess.
 They'll find I am their every FRIEND
 To give them Joy and Peace.
 So what he cannot clear discern,
 He²⁸ will hereafter know,
 How unbelief brought on the sword,
 And I My friends let go
 To learn like them, if dangers come,
 I say, like men of war.
 But know, on Earth I acted like man,
 And seemed like man to fear:
 Like man I spoke, like man did act,
 Like man Myself did hide.
 Then sure like man I now am come
 My followers for to guide,
 That they must come, and act the same,
 And unto man submit,
 Till thousands here do know My name,
 And then My power shall break.
 But shall I come to call My own
 When I have got but few?
 I say the work they'd soon unthroned,
 I know what man would do.
 So now the whole let him weigh deep,
 For I My friends do warn,
From dangers they themselves may keep,
 If men bring on the storm.
 You little know what's hastening on,
 What dangers will appear,
 For now I shall protect My own,
 When all begin to fear.
 So what he cannot now see plain,
 I bid him now to trust,
 No contradiction in the end
 He'll find when all does burst.
 But, as the sword he hath begun
 So valiant here for Me,
 No other sword I bid him take,
 If he himself can free.

²⁸ Mr. Carpenter.

But unto all it cannot fall,
 Their labour's not the same,
 A different way to man I say,
 You all shall know My Name.

“Now as Carpenter said he wished to be directed by Me sooner than to direct himself, I have directed him not to take the sword if he can screen himself. But I know the feelings of thy heart for Wilson and others.

“Wilson's wife prevents him from using the sword of the Spirit, therefore, let Wilson take the sword of war: for every house that is divided must take the sword of war. But in thy heart thou sayest, “Field²⁹ is not divided;” and I do not order him to take the sword, if he can be freed by man, but if not let him drop contention. I order them to enter into their parish associations to defend this country if an invasion take place, to prevent them from being drawn to go abroad.

“So of the two evils I have chosen the least for them, and in the end they will confess the Lord is wiser than men when I shall allure them into the wilderness—there I shall speak comfortably to them.”

Joanna Southcott.

[Extracted from *Two Witnesses*, No. 4. See also *Express Leaflet*, No. 17.]

The Oath of Allegiance.

The following Communication was given to Joanna on the above.

[Extract from a Letter.]

Old Swinford, Aug. 11, 1803.

As you seem to express some doubts, in your letters, concerning taking up arms which you or I, or any of the brethren understood we were to do with, it was explained to me.

Now I must beg to call to your remembrance the words given to me, after the proving my writings, that we stood yet but as water-pots, filled with water, and only see things like trees walking, instead of men. But I know not whether this Communication was given to you and Mr. Jowet or not, but it was explained to me in the following manner.

²⁹ Mr. Field, a believer.

ANSWER OF THE SPIRIT.

“To see things as trees walking, instead of men, they must confess they saw things contrary to what they meant. And, to be water instead of wine, they must shew weak judgment, instead of strong faith. If they judge that I would suffer Satan to deceive thee in things so deep and weighty, to direct thee contrary to my command. No!—let them be assured, that the power of Satan, or all the powers of hell shall never prevail against them, or thee, if thou followest my directions; and they follow the directions given to thee. I told thee to have nothing to do with the contentions of the nations. But when did I tell thee or them, that they should not draw the sword in their own defence?”

“Did I not tell thee, the sword of Gideon should end the war:—and was not Gideon ordered to go to war? And was not Gideon’s sword a commanded sword? How will their judgments make thy writings true, any more than the Jews could make the prophecies of Isaiah true?”

“But, as I said, the sword of Gideon should end the war. Let the fearful draw back, as they did, and let the strong in faith appear, and stand still and see the salvation of the Lord. Now I will be with them, as I was with Gideon.”

But here I must drop the subject, and come to your enquiry of doing the exercise on the Sabbath-day, and of taking the Oath. This is the answer given to me.—

“Keep my Sabbath, and reverence my Sanctuary. How can they trust I shall bless their fleets and armies, if they break my Sabbath, when they ought to make that day a day of prayer unto me,—to be their strong tower, and their rock of defence?”

“They are now pursued by a man who will pursue, with all the rage of hell, and none but a God can deliver them out of his power.

“So, if they break my Sabbath, and harden men to sin, by swearing, they will bring misery on their own heads.

“So, let Jowet’s Son refuse them both, and make use of thy arguments in thy letter to Sharp. But, if they refuse to hear him, and compel him, contrary to his will, and continue after he has refused, then the guilt shall fall on their own heads, and by his refusal he shall save his soul alive: but if he is compelled to swear, let him have in his heart the “King of kings and the Lord of lords” to obey:—for it is I alone can deliver them out of the hands of their enemy;—which breaking the Sabbath will not do; for sin has brought all these judgments into your land.

“Know ye not, in past ages, the sword was a curse upon the land, and by reason of swearing, your land mourneth. If I free them from the sword, I shall bring on them the plague, or famine, if they do not turn from the evil of their ways. So it is for your great men to be good men, and shew a good example before the people.”

Now I shall come to the letter I was ordered to send to Mr. Sharp, August 7, 1803. When he wrote to me, to enquire of the Lord, whether they were to take up arms or not?—I was answered—

“Swear not in the matter.”

[Extracted from *Small Still Voice*, No. 15. See also the Communication dated August 7th, 1803.]

On the Harvests

A Communication given to Joanna Southcott on the Harvests of 1801, 1802 and 1803.

Old Swinford, August 18th, 1803.

In answer to People’s unbelief, of the Lord’s sending these three last Harvests, so bountiful for the sake of those who searched into the truth of her Prophecies, as predicted in 1801; and who have warned men of the Second coming of Christ, to bring in his kingdom of Peace, Love and Righteousness for a Thousand years upon earth, after the destruction of Satan’s; and that this happy Period is now at hand when our dear Redeemer Jesus Christ will take unto himself his great Power, and Reign in Spirit amongst the Children of men.

THE SPIRIT OF TRUTH.

“If lowly first they will become,
 The humble poor to see,
 And for My Sake they’ll undertake
 The Poor to bring in first,
 Then after them the great will come,
 When I begin to burst
 Upon your land; they’ll see my hand
 In fury to appear;
 And then the great and mighty men
 Will all begin to fear,
 ‘Her words are true, for in our View
 We see them fast come on;
 And was it for these Very men
 These Harvests so did come?
 Was it for them that God did send
 A blessing o’er the land,
 That we who stood in unbelief
 Did with them all command?”

But now we see a mystery,
How we are swept away,
For though the blessing's o'er the land,
There is a future day
That men will see a Mystery;
This blessing's not for all
That Mock the coming of the Lord,
And soon they see their fall
That will abound, a different sound
Will be throughout the Land.
For like Manna sent from heaven,
These harvests so do stand,
Because they gave not God the praise,
But say, that chance hath given;
The words are true, we well do know,
But never came from Heaven,
That he these blessings here hath sent
For those who do believe.
We don't believe the words thou'st penned,
That God these Harvests gave,
To bless the Land for those who stand
According to thy word;
Had all been MOCKERS in the land,
We now believe the Lord
Would send the same upon the land.
And this we now believe,
The Harvests so the same would stand,
If none an ear would give
Unto the Coming of the Lord
As thou dost Prophesy;
To have his Name to fly abroad,
His Kingdom now is nigh;
A thing that's Vain we still maintain,
For though the truth is clear,
That like the Words came from thy pen,
The Harvests now are near.
We see the third is like thy word,
And this we see and know,
And still deny it came from God
To send the Harvests so.
Because the love of Man he proved,
To wish his Kingdom near,
And 'tis but few we well do know,
And all the Land's blessed here,

With Plenty store to feed the Poor
And all enjoy this bliss,
That we like them may now command,
And equal all possess
The same as they, will many say,
Then how can we believe
That they are blessed, above the rest,
For all alike he'th given
To every one throughout the Land
And all receive the same.
Then where's the blessing they command
That thought upon his Name?
Above the rest are they now blessed?
Do we not it enjoy,
Who mock the coming of the Lord?
But what did he destroy?
No Corn or grain since Mocking came
We see throughout the Land,
And so we are blessed with all the rest
That now in faith doth stand.
Then simple here must we appear,
Such folly to believe,
When all the earth stands Mocking here
Such Harvests he would give;
Because a few his words Judged true,
That he would bless the whole,
If they like Moses did appear
Stand in the gap for all.
And so for all we see 't doth fall,
But want no Moses here
To have the honour of the day
For them it did appear;
It is not so we well do know,
And so we may mock on.'
Until they see the Mystery,
Another year to come,
Then they'll begin to see more plain
What MANNA did appear,
Who mock the coming of the Lord
And then begin to fear,
'We boast too soon, for now ere noon
The sun shine it is gone.
We mocked the blessings that were sent,
To say it was for them

That did appear the truth to clear,
And so he kept his word.
And we like them the bliss did share,
But now we see the Lord
Hath turned away, as she did say,
These blessings that did come.
Just like the Manna we did see
We ne'er enjoyed it long,
It was for them the blessings came
Which we at first received,
To see if love our hearts would move
With them for to believe,
But it did not, we see our lot,
To anger all did turn.'
Another year will soon appear
And make these Mockers Mourn,
For then they'll see the Mystery
What change will then take place,
When love to ANGER I shall turn
And men behold My face
With anger here for to appear
I say throughout the Land.
For men will see a fatal year,
In death of grain or Man
Will fast appear the following year
If men do not repent.
No more their Mockery will I bear,
For now My Mind is bent
To change the scenes for every man
And fast it shall appear.
Let men survey thy every hand,
And then I'll answer here,
It is the Coming of their Lord
To have it to be known,
That all these things I did foretell
And have it fly abroad.
An unbelief brought on your grief,
'Twas for the sake of few,
I sent My Judgments on the Land
And all did find it true.
As known to ME all hearts they be,
And I their hearts did know
What unbelief there was in Man
And soon the truth did shew;

That as the fruit to thee was seen
Men's hearts would so appear,
And now the truth is known to thee
If thou canst now see clear,
That dead and withered men are come,
Their love to ME is cold,
Or it would soon awaken Man
To have My Love be told
That I was coming to redeem
The fatal fall of Man.
It must appear a pleasing dream,
If they did love My Name,
And from this dream they would awake
To Judge from whence it came,
Because a sound that does abound
Pleasing in every ear,
You wish to know if it be true,
And hasty do appear.
When news do come ere right or wrong,
You love the truth to know,
If 'twas a thing close to your heart
Your eagerness you'd shew,
The truth to prove in what you loved
You always would seek out.
So here your Luke-warm hearts I'll prove,
Though you do say you doubt
Its being true and will not go
To Judge it right or wrong;
But let the King now offer you
To raise you by his hand,
This thing you'd hear, and not be clear,
You'd seek the truth to know,
His offers you would wish to share
And would not let it go,
For want of care to see it clear
Whether 'twas right or wrong.
I know the anxious hearts of men
Where love in them doth come,
They wish to know if it be true,
And how they may obtain
An object that is in their View;
They will not value pain
For to find out where they do doubt,
The truth they'd seek to find.

And if that any hopes appear,
I'll further tell My Mind,
Then to the bottom soon they'd go
To gain an earthly prize.
But now My Kingdom for to know
There are few do act so wise,
The truth to know there are few do go,
And few I shall redeem;
If men don't care, I tell them here,
They never shall obtain
The Promised blessings are in store
I tell you now for Man.
And if you do not wish them near,
To you they shall not come,
For men's desire must first be known
Before I shall appear.
So now your fall I tell you all
It fast is hastening on,
The storms and tempests now will fall,
And down you all will come;
Your houses here will now appear
Upon a Sandy Sound,
The Judgment day for you is near;
And how will you be found
When I appear in terror here
To reason strong with Man,
To call you all before My bar,
What answer now can come?
Can you appear like Adam here,
The Woman you deceived?
The words from her you all did hear,
And from her all believed,
That I should come and cast her blame
Upon the Serpent's head.
And so I shall you all redeem;
The Woman's now your plead,
That I did make, her cause to take
For all Men now in hand;
As of the Woman I was born;
And now be born again,
I say, the same, and know My Name,
Then now be born like ME,
And let the Woman be your plead,
You copied after she.

Then I will come and plead for man
And make his standing sure,
As he obeyed the Woman's hand,
I'll blame the Man no more;
Because from me their guilt must be
If they are now deceived,
For on the ROCK OF AGES past
You MUST this truth believe,
That 'tis her fall, be 't known to all,
Must raise you from the dust,
When I the race of Adam call
And have the truth to burst.
Let Men appear as he did there
The Woman pointed to ME
And here's the fruit she gave us here
And said it came from thee;
That is, from God the Woman said,
And we did it believe,
Because the truth was in her word;
The Prophecies she gave
We found them true before our View
By wars that were foretold,
And Harvests too before our View,
These wonders we behold
Too great for one so simply born
Had it not come from thee;
These things to us were seen and known
That Judges we might be.
It was of God what she had said
And so we did obey,
Judging it was our Maker's will;
I ask, what I can say?
Men's reasons Just, and I must burst
According to My word,
And make the Serpent lick the dust,
And Man must know his Lord
Can never come for to condemn
I say, the Second time,
When Man so wisely did obey
To prove the fault WAS MINE;
If they could be deceived this way
When I her words made true;
For all these things must come from ME
What she could never know,

Without a God, might well be said,
And Man can argue just,
To say his maker is to blame
If man this way is cast.
No, No, I say to you this day,
I'll never cast you so,
To copy after her this way,
My Anger I'll let go
Upon the tempter that betrayed,
I tell you, at the first,
And Man his cause can justly plead,
To have the tempter cast
The same as she, and both agree
To bring it on his head.
I ask, what Man can judge of ME
If Man can be misled;
For to believe the truth she gave
Come from her Maker's hand,
To shew you plain from every sign
I did the whole command?
Then Adams here you may appear,
And cast the blame on ME,
If you this way in guilt appear
My blood must set you free;
Because the blame on ME must come
If you can be deceived,
For on the devil all is cast
If right you now believe.
So right or wrong the time is come,
The Woman doth appear,
To be a helpmate now for Man
His innocence to clear.
For how can I, who dwell on high,
Reprove this faith in Man,
Who do believe her prophecies
Were given from My hand;
As doth appear I tell you here
Beyond a Woman's head?
So Man in Innocence must stand
That makes her Words his plead,
To have the tempter to be cast,
And set the Woman free,
And have My heavenly Kingdom burst
As I have promised thee.

Thus to appear No Man can err
 If right you judge your Lord,
 That round your beds and paths to see,
 And know in every word
 From what is penned and signed by men;
 Then how can I complain?
 If they wish Satan to be cast,
 And I their God remain,
 In all to be, and dwell with ye,
 For to be all in all,
 To have My Kingdom to appear
 And Satan's power to fall;
 Ah, can I come and this condemn,
 Appearing as a God,
 That Mercy is in all My works
 And justice must be shewn?
 But Justice here could not appear
 If I condemn this way;
 Men's Innocence I now must clear,
 And to the root must lay
 The Author of their every guilt,
 I say from Adam's fall,
 For there the promises do stand,
 I NOW DO TELL YOU ALL.
 So here's the Rock on whom you build
 That I cannot throw down,
 The Storms and tempests may arise,
 But firm your faith is found,
 Firm in the MERCIES of your God
 Who promised to Redeem,
 And said he'd bruise the Serpent's head
 That entered then between
 The Man and Woman I had made
 For to enjoy My bliss,
 And gave them Eden's happy stream
 For to enjoy in peace.
 And now in peace they shall possess
 That Paradise again,
 The Rock of Ages now is come
 The whole for to maintain,
 And on this ROCK your faith is built,
 And you can never fall.
 Ingratitude you Judge in God,
 I now do tell you all,

If you believe I'll so deceive,
Or e'er condemn this way,
Of those who now believe this call
Where Innocence do lay;
I say in Man it plain is seen,
And so the Man I'll free,
Who with the Woman joined his hand;
And Satan now shall see
His every curse above the rest,
For NOW I'll bruise his head.
For here the Rock of Ages stand,
And right your faith is laid,
Right in the wisdom of your God
Who promised it at first;
Right in your Saviour's dying blood
That promised it at last,
That your Redemption should take place
You know like Adam's fall.
And now ye dark benighted race,
Look up and see your call;
Or on the land you now do stand,
And fast the storms will rise,
And on you fall I tell you all
And darkness fill the Skies;
As do appear I tell you here,
The heavens so are filled,
And so on you it will appear,
And all your hearts I'll chill
More heavier than the husband man
That did let out his corn
When he before the whole might seen
And gather in his barn.
But this again might now be done
Another harvest day;
When he beholds the fervent sun,
He will no more delay.
So now if Man the same do come,
The sunshine is not past,
There is another harvest day
Before the end doth burst;
That I'll appear the whole to clear
And call the Judgment day,
And bid Mankind for to appear
And ask what they can say.

What Eves appeared to foil you here;
What answer can you give?
Like Adam you cannot now appear
To cast your guilt on she,
Because you say another way,
You will not copy her,
But all your guilt you'll cast on me
That I the whole may clear.
Because My Blood the Victim stood,
As you do say for Man,
And so your houses you have built
Upon the very sand;
That's hastening on to run for man
And bring your blood the same;
My Gospel you do build upon,
But do not know My Name.
Before the fall, I tell you all,
In heaven I did appear,
And made the Promise there for all
That I man's guilt would bear.
But then you see the Mystery;
To fall upon the Serpent's head,
Or I have died in Vain;
As they both were then pronounced,
They both must first appear,
Before My dying blood can bring
Your full Redemption here.
So if the last you now condemn,
You may condemn the whole,
My blood for Vengeance it must come
On him that caused the fall.
The Woman's word hath ever stood
The serpent to condemn,
And now she's come to make it good,
Then answer ME vain Men,
Which way My death shall now atone
Your very guilt to free,
If Satan's curse must never come
That was pronounced on he?
Then on the Sand your faith do stand,
And down you all must fall;
If you refuse the Woman's hand,
I now do tell you all,
Like Adam here you cannot appear
To cast your guilt on ME.

I ask you, how you'll answer here?
 I died to set you free
 From Adam's fall, I tell you all,
 My Gospel doth allow
 That all again might live in ME,
 Vain Mortals tell ME how
 It will be done by any plan
 That you yourselves do form?
 Since on the head of all the Just
 Men always brought the storm."

Joanna Southcott.

[Printed from a MS. copy.]

In Answer to Mr. W. Ingall.

Extract from a Letter

Old Swinford, Aug. 29, 1803.

Hon. Sir,—I received the favour of yours, and should have answered it sooner, if I had not been deeply engaged in writing a book for the press, which is intended chiefly for the poor, as it will explain the use of my prophecies, and what they tend to, and 500 I am ordered to give away, to those who cannot afford to purchase them. And now I shall give you the Communication that was given to me in answer to the Dream.

"The Cooperage is the command of the Lord, for him to be doing in the Lord's Vineyard; glass is a thing that gives light, but its being covered over with lumber or words, is hiding the light from man, and so will the unbelieving world try to cover over the light that is given them. But as there were air-holes, so will men that are believers see through all the lumber that men will cast upon them, and this Light and Faith will preserve them that the world judge nothing of. The fire that he kindled he may kindle in the hearts of many, if he now takes thy Book that is in print, and weigh deep the Visions that are drawn, and weigh them with the pages in the Seventh Book that was said, were hastening on, and improve the talents that I have given him, and then he may kindle a fire, and make men vessels fit to receive the new wine. For this is the Faith that is judged nothing but lumber by mankind to have their hands shew what their hearts wish for. But this in the end will give such an air of faith to the world, that they were preserved thereby. But this is what the unthinking multitude have cast over the Light they have received, which will burn as fire in the end, when every truth is made plain, and many hearts will be warmed thereby, when the fire begins to destroy the lumber that is in mankind, for fast all is hastening on; the war of the Spirit—and

the war of the Sword must and will abound, so if he wishes to enjoy my kingdom let him improve his talents, and make his faith public. It is time for all believers to come into my Vineyard, and enter in by the sheep-fold. It is for the sake of my sheep that I keep back the storm, that is gathering. It cannot break, before its appointed time, but there is no time for men to be idle, so let him arise and be doing, that he may enter with his fellow-labourers into the joy of his Lord.”

And now I shall give you the explanation of the ‘Twelve Visions’ with the Twelve Pages, that are mentioned in the ‘Seventh Book,’ to be hastening on, and which I must beg the favour of you to weigh together.

Page.

- 1 Now, from these Visions I do tell thee here,
As they were seen, it all is hastening on,
'Tis like the pages that I said should come,—
And like these Visions every soul shall see
- 5 The end of all things are decreed by me;—
So take the cup and drink, which way you will,—
With love or anger, I the cup shall fill.
You may stand out, and feel the pointed spear.
Or come within my crown of peace to share,
- 10 And like the Angels, to appear in white,—
Draw back the curtains, and behold the sight!—
That your redemption now is drawing near;
Or from the other hand behold the spear,
For that I tell you all my foes shall feel.
- 15 So now I bid you choose which way you will,
The crown and sceptre is held out to all;
But under that you know the stripes do fall;
Or else, I tell you, they do so appear,—
Choose which you will,—for now I tell you here:
- 20 One of the two must be your every lot;
Choose for yourselves, before the door is shut.
- 21 For as the box is opened to your view,—
The key is there,—and all will find it true,
That I shall lock these blessings now from all
That do reject me, now I plain do call;
- 25 For plain these Visions are before your view,
And plain's the prophecies,—you'll find them true.
- 25 Box opened to view, (21 ?)
- 27 Trumpets for war do appear,
33 Dark clouds beneath his feet.
35 Seven Angels shall protect me.
40 Outward Court,
42 Inward Court,—
45 God and man in union joined!
48 Horse, and rider, and sword,—

- 50 Hell—foes beneath,
Sun dark to man!
Stars falling.
- 31 Moon turned to blood!
- 60 See page 14,—“Word in Season,”—1st Book of Visions.
- 62 Paradise for all that wish for Christ’s Kingdom.
- 66 Satan conquered and chained down. (Page 50.), “Word to the Wise.”
- 67 Resurrection of the Saints.
- 73 Satan chained.
- 75 The Tent, or Marquee the Last,—the First hastening on.
- 78 The First,—Satan chained, is Last.
- 81 Satan’s destruction.
- 85 When the curtains are drawn back, Satan’s destruction comes.
That as the trumpet does for war appear,
So plain, I say, the sound of war you’ll hear;
And as the specks without the head you see,
- 30 Now in like manner all my foes shall be.
For in my fury now I’ll tread them down,
Like the dark clouds beneath my feet are found.
But those whose names before my Throne appear,
Desiring my Kingdom’s coming here;
- 35 The Seven Angels shall protect them all,
Until the earth shall all its splendour yield,
And they in peace shall win the harvest-field.
And to rejoice, as in the harvest-day,
For like that vision doth my promise lay.
- 40 Now you who like the Outward-court do stand,
And judge my Bible as ’tis judged by man.—
- 42 That to the Inward-court can never come.
Like the Short-lines, your days are hastening on:
- 44 But they that judge it from the Inward-chain,
- 5 That God and man must in one union join;
Then in one union man shall join with Me,
For so my Spirit shall with man agree.
And as the Horse and Rider do appear,
I now will conquer,—as my sword was there.
- 50 And every foe shall turn beneath my heel,
For they the anger of my wrath shall feel!—
Because the Sun to them shall dark appear,—
And like the Fallen Stars—you FALLEN are!
For when the Moon is turned into blood—
- 90 Crowns.
- 95 Crowns in the Box.
- 97 Last Curtains drawing back.
- 100 Spear fastened,—when God is rejected.
- 100 Christ’s Kingdom coming.
- 8 Curtain drawn back.
- 27 Of Joanna’s Prophecies of famine, pestilence, men’s hearts failing them for very trouble
- 29 Vision of Men in Armour,—Christ coming as a conqueror.
- 30 Cup.

- 37 First last,—and Last first.
Satan chained, dreadful thunder.
Sound first, the Coming of the Lord.
Then Christ's Kingdom.
- 46 Downfall of Men's Wisdom,—Marriage of the Lamb,—David's Ten Thousands.
47 Fatal Scene,—Sceptre to be shook,
87 Conquering, to conquer,—Sceptre, sword, like fury smoke,—
55 Then every fool must perish in the flood!
And then believers will rejoice in me,
For in the Three-one God their strength will be!
And as the Angels are seen to appear,
To guard my friend,—when death to him was there.
- 60 To guide and guard his soul to realms of bliss,
And he enjoy the heavenly Paradise;
And so a Paradise I'll make for all,—
That now do wish my Spirit for to fall,
For as these Visions here are seen to all—
- 5 I now do tell you so, the end will fall.
Satan I'll conquer, and I'll chain him down;
And all the graves shall open and be found!
For to ascend to glories of the just,—
- 69 And they with me in triumph then will burst.
70 For Saints and Angels then will come with me,
To rejoice their fatal foe to see;
To be chained to his final doom!—
Mark well I told thee this was hastening on;
And these Two Visions, thou hast seen the last.
- 5 Now from these two, I'll tell thee how they're placed:—
The last was first,—I said was hastening on,
And so these two did unto him appear,
Just like the first and last I told thee here.
So that for mankind they now were hastening on
Satan's destruction I did say must come.—
And all the Curtains must come back by man.
And now this Vision thou did'st see the last,—
And so this Vision I'll place to first,
- 5 And as the Vision it was seen before,
Unto the last I'll make it to appear,
That perfect so the end for him shall come;
And Satan shall receive his final doom.
For as the woman did the First appear,
- 90 To shew you all the Crowns my friends shall share.
So now, my friends, they all shall share the Crowns,
Wherein the Curtains in their hands are found;
For to draw back then every Crown to see,
And mark the first, and last, of all to be.
- 5 The first, the Woman,—shews you of the Crown,
That in the Box was opened,—and is found.
- 97 The last, the Curtains,—they are drawing back,—
For man to see the Crown,—the Swords are drop'd;

And all in splendour it doth there appear;
 100 Only you see I've fastened there the spear,
 And now the spear is fastened so for all,
 Who do reject me now! I loud do call;
 And plain, I say, I'll make it now to men,
 If they the Visions can but see them plain.
 5 How with these writings they do all agree,—
 Of what was hastening on I said to thee,
 And altogether, if you do compare,—
 You must confess the Lord has visited here,
 Or they could never come in such a line
 110 To prove thy words, and shew you every sign;
 So plain from Visions as it doth appear,—
 And all shall find the Lord hath spoken here,
 To warn the nation of their coming Lord,
 And have these truths for to be spread abroad.
 15 Because the hearts of all men I must try,
 And prove the men that wish my kingdom nigh;
 And nigh unto them I will surely be,—
 In death or life they all shall dwell with me,
 In heavenly union with the saints above,
 120 Or on this Earth they'll taste my perfect love;
 Without the sorrows now to interfere;
 Without a devil for to haunt them here;
 Without a foe, their bliss for to destroy,
 A heavenly union they shall here enjoy:
 125 That I shall fix to dwell upon this Earth,—
 And then their nature must feel a new birth.
 For every pain to be done away.
 But now from nature mark what I do say;
 For all are subject unto nature's pain,
 130 That till the day is come, it must remain
 To have all changed in one moment here,
 132 For with the Bible I the whole shall clear.

This concludes the Communication.

[Extracted from *Small Still Voice*, No. 33.]

Men go Backward and Forward

Ms. August 31, 1803.

The news came to Old Swinford that there was no great danger of the enemy; the volunteers who had offered their services, many of them, were not accepted, as it was thought their service would not be wanted.

THE SPIRIT OF TRUTH.

“Now I shall answer thee of the news thou hast heard today. Did I not tell thee before, backward and forward men would go?

“As things to them appear,
And to what anchor would they fix,
If I should leave them here;
For if the things are hastening on,
I say they do not know.
And as the light they do refuse,
They in the dark shall go,
Until I seize them unaware,
Because they will not see;
Therefore I shall bring on their pain
When unprepared they be,
For as the light they now refuse,
I'll lead them in the dark,
To shew the wisdom plain of men,
They miss in every mark,
That they did name, I tell thee plain,
Dangers were not so near,
When all your nation was alarmed
There was no room to fear
That dangers then to you would come,
To hurt the earth and sea,
For I had not secured my own,
My sealèd people lay,
One part come on, not all were come,
And they are not all sealed,
Who now have given in their names,
Nor is my mind revealed.
I say for them, if dangers come,
I said they were not near,
But still I charged my sealèd men,
Not like the rest to fear,
To say the storm was overblown,
No, no, it's hastening on,
And in the end it will appear
Upon your land to burst,
So boast no more, your danger's o'er,
For dangers will abound,
I mean to foil the learned here,
As none will judge the sound;

And foiled they'll be, the end you'll see,
 As warning they despise,
 They want no knowledge here of me,
 'Tis folly makes men wise.
 When they have seen their folly plain,
 They did in darkness go,
 But they that sought the light to gain,
 They by the light did know
 What dangers here there would appear
 Before the storm was past,
 And in the end you'll all see clear,
 The storm will surely burst
 Upon your land. The time's at hand
 When fears will here increase,
 And then in discord men may stand.
 As they do now release
 The men for war that would appear,
 But there will come a day,
 That fast this nation they will fear,
 As I before did say."

[Extracted from *Had They Had Knowledge*, p. 140.]

Prophecy Upon the French Nation

September 1, 1803.

Sept. 1, 1803.—I dreamt I saw a dog open his mouth to catch a cat—and the cat jumped into the dog's mouth. The cat worked her two fore feet, and wounded the mouth of the dog, by scratching the inside of his mouth and causing it to bleed so much that the dog could not close his mouth to bite the cat. The cat appeared at free liberty to have gone back, but instead of returning, she worked herself down the dog's throat. I thought, in my dream, the cat must die—it being impossible for her to live in the dog. Though the dog was greatly wounded, yet not choked—but the dog remained with his mouth still wide open,—and I awoke.

ANSWER OF THE SPIRIT.

“Now reflect on what thou heardest the day before, that there would be no occasion for the volunteers.

“I then shewed thee, in a dream, what was hastening on. The cat is the French; the dog is the English, who think they can carry away the French by their mouths and words. But when it comes to the purpose they will find themselves as much hurt, as thou didst judge the cat hurt the dog. For though their own lives will be at stake, they

will be like the cat,—resolved to go forward, and not to go backward, till they have wounded your land, as the cat wounded the dog—though their own lives be destroyed thereby. For as they have drawn Buonaparte with a cloven foot, so will he cleave your land asunder, and then I shall join the remnant together.

“For as sure as thou dream’st this night of partridges,—and this day saw them at the table, sent by an enemy of thine, so sure will the French nation wound your land, as thou dream’st the cat wounded the dog. And as the cat was lost in her malicious attempt in the dog, so will the French nation be wounded by this nation, when they enter the bowels of this land. But remember how the cat broke and wounded the mouth of the dog; and so will the French wound your land before I shall have destroyed them. And then thy foes will be thy friends,—as he that is thine enemy acted like a friend.”

Joanna Southcott.

[Extracted from *Small Still Voice*, No. 20.]

On the Folly of Deception

A Communication in a Letter to the Rev. Stanhope Bruce.

Sept. 4, 1803.

Rev. Sir,—I had the happiness to receive yours and Mrs. Bruce’s letters, and I return my warmest thanks for them. I am happy to hear you are so well reconciled to the going to Inglesham,—as it is revealed to me the Lord has some work for you to do there. I have some books printing at Stourbridge, to be given to the poor, which books will be a key to all my other books, and will explain what is the use of the Prophecies, particularly the “Twelve Visions” of Joseph, with the 12 pages in the Seventh Book, which is said is hastening on. (Printed March, 1802.) As soon as the book is out, the Rev. Mr. Foley will send some to you, for your disposal, to give to whom you think proper, in your own parish, or the neighbouring parishes around; as I am ordered to have them spread as much as possible, that the coming of the Lord may be made known.

We are extremely glad to hear of your warm answer to Jones. A reproof he justly merited. And now I shall give you the answer of the Lord concerning him.

ANSWER OF THE SPIRIT.

“I shall first answer thee of Jones, or Baynes, as he has affected a name that is not his own. So he hath affected my Spirit, which he has never got. Had Jones been what he had professed—to be endowed with my Spirit,—I should have ordered thee to have answered his first letter, and have joined him with the Brethren; but thou knowest I

never told thee Jones was a chosen vessel of mine. Now mark when they first wrote unto thee, I ordered thee to mark them before they wrote, and remember the answer I indited for thee to send. And now see what these men are. But when did I order thee to write to Jones? When Carpenter wrote of his doubts, I ordered thee to convince him, as he is a chosen vessel of mine.

“But when Jones wrote on the same subject, I never ordered thee to answer his letter, or enter into controversy with him. But such men as he must arise:—false prophets and false teachers; that if it were possible he would deceive my Elect, whom I have chosen:—for he will deceive many. The impression he spoke of, is such an impression as Burgess spoke of when he said,—‘He was impressed upon to come to Exeter.’ But that impression never came from me; and though he tried to join himself with the brethren, I never permitted him to be one of them.

“Now,—reflect what that man discovered himself to be:—a deceiver of God and man! Think, how he thought to deceive thee,—to be chosen with others: but as he could not deceive me, I never chose him. Now, remember the letters I ordered thee to send to Torin and Young, that they might be both present when thou hadst no knowledge of thy writings being proved in London, to have them chosen; and the thing seemed then unlikely,—yet they were. Now, remember the dream of Carpenter’s house, and see what has followed there. When thou weighest the whole together, with the letters I ordered thee to send the others, and never ordered thee to send one line to Jones, Thou must know he never was a chosen vessel of mine; for he covereth with a covering that is not of my Spirit: as he covereth with a name that is not his own. And now I will answer thee of his saying—‘that my Spirit had left thee, and thy work is done.’ Then I answer, he must say, I never visited thee, or my work was never begun in thee. Shall I begin, and not make an end? Shall I leave my work half undone? Do men see what thou art called for,—to go on till thou hast finished my work for man’s redemption,—that I ordained the woman for in the Creation; for I created nothing in vain? So if Satan’s arts worked on the woman to betray her hand, thereby to bruise my heel,—my power shall work in her, till my seed shall bruise his head. For I am Alpha and Omega, the beginning and the ending,—the first and the last. Then did I not begin to make the woman to complete the happiness of man, and be his helpmate for his good? Now, if I am the ending, I must complete at last what I began at first. But should I leave it here I must leave man as I left him in the Creation—to the powers of darkness, and never complete my designs in the beginning or in the ending, then he (Baynes) might well say, ‘You had nothing to do with my Bible.’ Then I ask, what knowledge have ye of me, if all the Scriptures, that are written for your learning, are of no use? What cisterns will he now hew out for himself?—broken cisterns that hold no living waters! Did I not say, he that climbeth any other way but by the sheepfold was a thief and a robber? And, he that taketh away from my law and Gospel, taketh his part out of the book of life. And now I tell thee to blot out his name out of my book:—for he who teacheth men against my Bible teacheth men against me,—for I said I came not to destroy the law of God, or the Prophets, but to fulfil them. And now I am come to fulfil them: and there is

not a word that shall fall to the ground. It is to be fulfilled all that is written of me by the Prophets and my own Gospel; and what was spoken by my Disciples, that I am now come to fulfil.

“But what God can he know, if he does not know him by Holy Writ?—or, what voice can he know of me that does not come as I said, in my Gospel? ‘A small still voice,’ that you hear as the rustling of the wind. There is no knowledge from the Lord that is given to man any other way but by my Spirit communicating with your spirit. And by the fruit ye shall know the Spirit, whether it be of God or not. For God is the same today, yesterday, and for ever. In me there is no variableness or the shadow of turning. But he hath sought out many inventions, and this invention is from his own head, to say thy work is ended; for I tell thee, it is but just begun!

“The wondrous works for which thou art called, and which I visited thee, in so strong and powerful a manner, and have carried it on in opposition of men and devils. But the greatest work, for which thou art called, is still behind; and a few years will convince thy believers they have but as yet seen through a glass darkly, and not face to face: for the quicksilver, that sheweth the face, is not yet put on. So the greatest part of the work is still behind, that a few years will shew you all. You are not as yet past the break of day, to see what you will be when the sun riseth upon you, with healing in his wings; but this light must come on like the dawn, rising higher and higher, to the perfect day. For where is your faith more than others, if every mystery and every truth were made clear at once? Then you could not be saved by faith, when there was no mystery left to try your faith: for I tell thee, when the end is come,—in seeing, all will see, and in hearing all will hear and understand that man was pronounced dead to the knowledge of God, when he ate of the forbidden fruit of the tree of knowledge of the evil and not of the good. But when I bring them to the knowledge of the good, then will the eyes of their understandings be opened to see plainly the same hand that plucked the evil, must pluck it all down; to have all the evil destroyed, and leave none but the good to remain. And this is begun, like the break of day, by thy petition that they are signing to;—for if the hand brought the evil, the hand shall bring the good; and this will be plainly understood by men, when the end is come. But this knowledge all men will not obtain till it is too late.

“Now I shall come to Bruce’s enquiry concerning the dangers being near. If they were, I would warn thee of them. But no dangers will happen of that kind before the year is at an end. And I shall warn you all what will happen the following year, before dangers take place. But thy Believers are just like thee, drawing their own judgments on thy writings, and place them too soon: and was my Spirit to leave thee, they would foil themselves thereby, and judge it would not come at all, as it did not come hastily to their judgment: therefore I shall enlighten them more and more before my Spirit leaves thee. And when thou ceasest to speak in my name thy life will cease in this world. But all the crooked paths must be first made straight before them, for the hour must come before the day doth burst.

“For all my ways are fix’d unto a time,
And when ’tis come, all creatures must resign:
But now I warn before the day does come,
That all may be prepared to hear their doom;
And if the warning men refuse to hear,
They must receive their doom, that now is near.
For all my Bible is together come;
False Christs and Prophets are already known.
And all the signs I said there would appear:
You see in shadows,—but the substance’s near.
Now mark together all these things are come;
Then as a Judge, I justly shall condemn,—
Because my law and Gospel now is plain;
And altogether is before your view.
And altogether now I’ll prove it true,
For true the prophecies they do appear,
And true my Bible I shall make it here;
That altogether it is now come true,
And all the hearts of men are in my view,
Who hear the tidings, and who judge the sound,
And wishing for my kingdom now are found.
Then they my kingdom shall in triumph share;
But how my coming could it be severe;
If all the hearts of men were warmed by me,
And eager wish my kingdom for to see;
For me to come and reign and rule in all,
Then sure my judgments could not fatal fall;
Or like an oven could my anger burn,
If men were wishing all for me to come,
Could I ungrateful to their love appear,
If all mankind did now desire me here?
Then sure no sword upon your land could fall,—
For like a father, I would screen you all.
But as I see, men do so little care;—
They’ll surely find an angry judge is near.
And then the difference men will surely see,
That I shall make for those who wish for me.
And all my sentence they shall then see just,
To crown my friends, and let my anger burst
Upon the others who despise my name.
Weigh all together, and you may see plain,
That I have spoken,—who is now on high,
The truth of all men you to prove and try,
Before the awful day of man appears,
That I secure the wheat, and burn the tares.

And now this year I'll try them to the end;
 Therefore so many journeys thee I've sent.
 And if thy journeys they prove all in vain,
 Another year they will my anger gain.
 Until they own that I have spoken by thee,
 Another year brings on the mystery.
 But that I'll leave until another time,
 And for the present I shall this resign.

“Let Bruce spread the books that thou shalt send him, in the parishes around; for this year I shall warn, and another strike—if the warnings are despised, and not regarded.

“I will not blame Sharpe's wisdom, to say, the warning given to Bruce, is a shadow to all; for remember, Bruce was the shadow of all by his letters.

“And the substance followed the shadow. So I do not tell thee it will not follow now.—But not this year.”

[Extracted from *Small Still Voice*, No. 32.]

Clothing Dipped in Blood

Ms. September 29, 1803.

THE SPIRIT OF TRUTH.

“So perfect as the man is seen
 With all his clothing, which is red,
 As though they had been dipped in blood,
 So in my blood I must appear,
 And plead that I was murdered here
 To bear the fatal curse for man,
 Who was betrayed by Satan's hand.
 The weeping willows here were found
 When man received the woeful sound
 That he was tainted by the tree,
 And so his guilt did fall on me,
 And I that guilt for him did bear.
 You see the woman drowned in tears,
 Ashamed to think of what she'th done,
 Her Lord in no way to condemn,
 Therefore her Lord will set her free,
 And by my blood I'll cleanse the tree
 From all the evil it does bear.

Have faith in me, ye need not fear,
 For every leaf I now shall turn
 To fall in blessing down to man.”

[Extracted from *Had They Had Knowledge*, p. 35.]

A Vision of Joseph Prescott's

Extract from an explanation of a vision seen by Joseph Prescott.

Ms. September 29, 1803.

THE SPIRIT OF TRUTH.

“And every face you then may see
 Is listening to the trumpet sound,
 To sing the song of Moses here,
 Therefore in verse I now appear.
 And so, I tell you, of the Lamb,
 The songs of praises now are come,
 For all mankind to sing to me.
 'Tis a new song you all will see
 That man did never sing before,
 That your Redeemer was so near
 To conquer death and hell and man,
 And bring my kingdom down to them,
 That all the earth might live in me;
 The listening nations then to come,
 Though mourning may be seen in some,
 That they with weeping will appear,
 But I shall then wipe every tear,
 And all to joy and gladness turn.
 To comfort them my angels came
 To tell them to have faith in me,
 And their Redeemer they may see;
 With hands uplifted now for all
 That do obey this heavenly call,
 And so you may behold the Lamb
 That is of God, and sing the song,
 The world's sins I'll take away,
 For so my Bible all doth lay,
 You may behold the Lamb of God,
 As in the Scriptures it is said,
 The world's sins to take away.

And now the angel you may see,
 To have the ribbon in one hand,
 To shew how I was laid for man,
 Because this trumpet is the last
 Before the thousand years are past,
 For man in innocence I'll try,
 And see what in them all doth lie,
 When they have no devil to appear
 To tempt to sin as heretofore,
 Then I shall see what is in man
 When they are guarded by my hand,
 And all my goodness they do know,
 Then I shall see what man will do.
 Or how a judge could I appear
 To call all nations to my bar,
 And pass on all the final doom
 To perish in the tempter's room?
 If I know not what is in man,
 When Satan's arts from them are gone;
 Therefore all nations first I'll try;
 That a just judge I for them may be,
 When I in judgment do appear,
 And call all nations to my bar.
 For then that trumpet is the last,
 For death, and hell, and all must burst,
 To stand before my awful throne."

[Extracted from *Had They Had Knowledge*, p. 63.]

On Mr. and Mrs. Carney

Extract from a letter.

Ms. October 1, 1803.

Dear Friend,

I received your box safely and the enclosed. But it is fruitless to pen the feelings of my heart in reading your letter of the shocking end of poor Mrs. Carney, and of the relation in the newspapers. I should have been greatly stumbled on account of the sealed, had I not been powerfully answered. The mystery was deep, and made the sealing the clearer, which was explained to me the same day. I shall send you the answer as far as the letter will contain, but first I am ordered to give you the words that were spoken to me some days before concerning the types which stood of our Saviour's death, by Isaac and the Paschal Lamb, with other types included. But after

his birth the type came closer by Herod, who destroyed the children for his sake, as a sure sign his followers would be destroyed for his sake, as they really were. I shall now give you the words as they were spoken to me in verse, that as the types came all before of Christ, so they must all come before of the devil.

THE SPIRIT OF TRUTH.

"For as these types came all before,
 The type of Satan must appear,
 'Tis said that he is sealèd down,
 Then sure the type it must be found.
 To have the sealèd to appear,
 The types for Satan now are near,
 As Herod's type did bring my death
 When he did stop the infants' breath,
 That they were murdered so for me,
 And so my followers they did flee,
 Till they were murdered for my sake,
 For so the substance it did break
 And now the shadow is the same
 As 'twas of Herod I shall name,
 For Satan's doom the same shall come,
 As Herod's fury followed on,
 To bring the type of man before,
 Which for my sake they must endure,
 And so the substance to them came,
 And Satan so will find his doom.
 Now from the seals that do appear,
 I tell you all the type is near,
 For he'll be sealèd down below.
 A Herod's type you all will know,
 That this will prove of Satan's doom,
 The seal shall so be laid on him,
 Because I rose to roll the stone,
 And conquer hell it shall be known,
 And then again to put the seal,
 But now the mystery I'll reveal.
 The seal at first was put by man,
 And so I said the seal should come,
 For Satan to be sealed the same,
 To conquer hell you know I came,
 Then I must rise and he must fall,
 And so I'll conquer death and hell.
 For death I conquered at the first,
 When I the seals of death did burst,
 And now I'll conquer hell for man,

The seals at first began by them,
 And I'll come after like my word,
 And all the earth shall know the Lord
 Will, in the end, put every seal,
 As men began my word shan't fail,
 No more than Herod's failed before,
 When he did grant the damsel there,
 To have the Prophet's head cut off,
 By his desire his death was wrought
 And so by her desire the same,
 Satan's destruction now shall come,
 For thou hast sealed it at the first,
 And I will seal it at the last.
 But know the substance never came
 Before the shadows first were known,
 From Parables my Bible stands,
 And shadows I demand of man,
 Before the substance did appear,
 I always made the shadows clear."

This was written before Carney's execution and his wife's murder was made known to Joanna. September 26th, 1803.



In a Letter to E. J. Field.

Ms. October 1, 1803.

THE SPIRIT OF TRUTH.

"If this appears marvellous to thy sight that this event should happen to a man who had signed, and had been sealed as one of my disciples, to betray me, who was enlisted under my banners with the others, did I not know what would follow? But did that condemn any other disciple, or my choice of choosing them? Did I not say I had twelve, and one of them had a devil? But that must be to prove the son of man was betrayed by the devil, and that I was betrayed by man, and now I have told thee all the past must come to the present. In the vision I have shown the past compared with the present. Here I have told thee every shadow must come before the substance, and it is for the sake of the sealed that Satan must be chained down. In the vision of the grey horse and rider, I have said those who signed for protection, without wishing from their hearts Satan's power was destroyed, and my kingdom established in righteousness, their signing was of no use, nor could be of any merit to them, for I judge them from the heart. Had I not known that some would sign for protection without their hearts' desire for my kingdom of righteousness and peace, that

communication would never have been given to thee that such would be deceived, had I known it would appear that they were deceived. But now I shall come to the purpose of that man and woman.

“Here stands the type of the devil in the man—he disguised himself as an angel of light, to make any pretence for signing for my kingdom; his trust was in man, not in God, neither was there any desire in his heart for my kingdom to come, or for Satan’s power to be destroyed, but thought the seals would be a protection to live in sin the greater. Thus was his heart more prone to evil than to good when he signed his name, and thus was the art of the devil when he came to Eve, he had no desire of good, or of making her good, but thought, if he could betray man to sin, he would have the greatest excuse for himself. And so he thought when he worked in Judas to enter in as a disciple, that if he could work in his heart to betray me, he should have his ends and disguise my disciples, and, for the end, to shake the sealed and destroy their faith. Satan worked in that man to sign for my kingdom and Satan’s destruction, and in that man Satan’s destruction now stands, for so sure as that man was executed for murdering his wife, so sure shall Satan be cut off from the face of the earth as he was. Thou knowest I told thee the shadows must be followed by the substance, and the substance shall follow the shadow. Man was a type of the devil by Pharaoh, Isaac was of me, but when my birth appeared the shadow drew near in Herod’s destroying the children for my sake, as a type that my disciples should be destroyed.”

(The communication is long but it is all upon the sealed people.)

[Extracted from *Had They Had Knowledge*, pp. 142 and 143.]

On Joanna’s Death

She being the Rising and Setting Sun.

Oct. 2, 1803.

Mr. Jones,—

THE SPIRIT OF TRUTH

“The text, *John* xi. 14, alluded to all in general, but I shall apply it to thee in particular; for it is thou who art sent to do the work for which thou art sent, and that is the work of the Lord. Remember the powerful visitation, 1792. Reflect on the feeling of thy own heart, how hateful every appearance of evil was in thy sight, and how thou sat drowned in tears only to hear innocent songs, because they were not to my honour and glory. Remember how every oath went to thy heart, and, in church, how thou wast affected with the prayers and the preaching. Thy heart was then filled with love of God, and an hatred to every appearance of evil. This was thy heart when the *Sun of*

Righteousness first arose in thee in *power*. All thou hadst felt before appeared but the break of day to the Rising Sun that then arose in thy heart with power. But when the powerful arguments of men came to chill thy love to God, and cast a cloud over thy mind, the sun seemed hid from thy face, and thou goest on like the weather, sometimes seeing the sun, sometimes it is hid in the clouds which stand before thee. This is thy state, like the appearance of a sun in the firmament, which appears with more lustre at his rising and setting than it does all the day.

“So was the beginning, and so will be the ending.

“What I’ve begun I will go through,
 Until men my goodness all shall know
 What I created for at first,
 And now the good fruit, it shall burst
 With every knowledge on their head,
 For perfect so the tree then stood,
 And perfect all must come to man.
 It was of knowledge. None discerned
 That knowledge then was on the tree,
 Of good and evil said to be.
 And of the evil then he tasted,
 And to the good he then was cast,
 And dead unto it he became;
 For it is in death you know your doom,
 To have the good for to appear;
 But know, I died the tree to clear
 Of all the evil that was placed,
 And then, you know, the good must burst,
 When I’ve gone through all the day.
 For so my Bible it doth appear,
 When that thy dying hour draws near.
 They’ll see the sparkling light appear,
 And every soul that then stands round,
 Will know from Heaven’s the every sound,
 Because thy life will not be long
 After thy trial does appear,
 To prove and know that I am here;
 And then they’ll see the setting sun
 In all his glories sparkle round,
 For so that day will sure be found,
 And then they’ll know the night is near,
 For then will all be known and seen,
 And then thou’lt wish to leave this earth,
 When thou hast seen the heavenly birth,
 That all the saints enjoy above,
 Thou’lt wish for death and find it near.

Thou'lt live to tell them all my mind,
And shew the mysteries out more clear,
For as thy death they wished it here,
If I cut off the fifteen years
It will be fatal for your land,
Because my word with thee shall stand;
For if I shorten then the years,
It will be by the prayer of thee
That I will come and set thee free
From off this earth before the time,
And to thy prayer I shall resign.
And now the same to man I say,
If they believe and come in prayer,
When dangers do to them appear,
Then I shall change for them the same,
Ask and receive, you know my name.
I say it shall not pass the ten
Before that vision all shall know,
And prove that every word is true
That in thy writings sealèd are;
Thy dying looks they'll then see plain
And there the Rising Sun was placed,
That thou must first go through the day,
Of fifteen years I then did say,
And so thy work is all in haste
To do the work I sent thee for,
And so thy journeys now appear
To pass the circuit through for all,
That men may know their every call,
And know the light that now I give,
But in it they refuse to live,
Or walk in it while it is here,
They'll find that darkness now is near,
And on them all will hasten fast,
When thou art gone then night will burst,
I say, on the benighted minds
Who hate the day the night will find."

The above Communication is further continued in another letter to the Rev. Mr. Foley, of the same date:—

Rev. Sir,—I received your kind present, and that which you sent me by the bounty of Miss Townley, and return you my warmest thanks, and am greatly obliged to Miss Townley for her kind offer of a residence when I come to London; which offer I shall be very happy to accept if Providence does not order it otherwise, as you will see by the

Communication that was given to me the second of this month, that my life will not be of long duration after my awful trial is finished. It was then said to me, in 1792, when the visitation of the Lord was so powerful to me, and faith and fear had so much worked upon my feelings, that I had almost brought myself to the grave, and I thought I should die, I was then answered, "I will add to thy life fifteen years." And now you will see how that is explained from the text that was preached in Old Swinford Church the second of this month, *St. John* iv., "I will do the works of him that sent me while it is day, for the night cometh wherein no man can work."

THE SPIRIT OF TRUTH

"Now, I will answer thee from this text, he alluded to all in general, but I shall apply it to thee in particular, for it is thou who art sent to do the work for which thou art sent, and that is the work of the Lord. Now, I shall answer thee from thy first visitation. Remember in what powerful manner thou wast visited by day and by night in 1792, and how the whole Bible opens upon thee as though angels "that were ministering spirits" were sounding in thy ears that the end of all things was at hand. Reflect on the feelings of thy heart how hateful, &c., &c.³⁰

"So now in verse I will begin.
 I will now come like the rising sun,
 When it in splendour does appear.
 I know my Spirit visited here,
 And all thy passions strong did rise,
 My love was all before thy eyes,
 That thou didst see and wish to know,
 For strong my Spirit then did go,
 With every lustre bright to shine,
 When I reveal'd to thee my mind,
 What I should do upon the earth,
 Thy heart felt then a heavenly birth,
 What man ne'er felt—nor doth he know.
 Therefore, thy labour thou lettest go
 To do the work I gave to thee.
 The rising sun let mortals see
 How in the morning it doth rise,
 And sparkle bright before their eyes,
 With such a lustre shining round,
 That in the day cannot be found
 Before the setting sun appears,
 And then you often see it here
 With all his lustre set the same.
 And perfect so, thou'lt know my name,

³⁰ Refer back to the letter to Mr. John Jones as far as the poetry, which is verbatim with this to the Rev. Mr. Foley.

For now thou'rt passing through the day,
Where clouds do oft obstruct the way,
That thou canst scarce behold the sun,
The clouds are gathering here by man,
That thou the sun can scarcely see,
For men do cloud the sun from thee,
That thou discernest nought but light,
The sun they cover from thy sight,
The sun of righteousness, I mean,
Thou seest the light, and seest it plain.
Thou wonderest. Light to thee is plain given,
Which men affirm came not from Heaven;
And so the sun they hide from thee,
A glimmering light thou hast often seen,
That from the sun begins to burst,
But well I know it does not last
For thou to feel the joy within,
That thou didst with the rising sun
Because my glory sparkled round,
When first I visited by sound,
To draw thy heart with me to go.
With every lustre I did draw,
That sparkled round thee from the sun,
Mark all the streams of light that come,
To bring thy past life to thy view.
And at that time I told thee true,
The hearts and thoughts that were in man,
I caused that light to guide thy hand,
And have the sun arise in thee.
Think of the past, and thou may'st see
That every thing then sparkled bright,
I shewed thee then the morning light,
In many years were passed before,
And then I bid thee to compare
With all the present that did burst.
And so the sun around thee cast,
With every lustre bright to shine,
And man I made to tell his mind,
What in his heart did then appear,
To prove the Lord of Life was there.
And so the sun arose in thee
With sparkling light that none did see,
Because mankind were then asleep,
They ne'er discerned the day to break,
Nor did they see the sun arise,

The sparkling light did them surprise,
And took their senses quite away.
But I'll go on to the mid-day,
When strong the sun was shining here,
That every truth to them was clear.
They could not then look in the sun
To see the light to thee was come,
Because too fervent it did appear.
I know their eyes were dazzled here,
That then the mystery could not see,
The Son must here arise in thee.
My law and gospel to fulfil
This fervent light, I tell you still,
Has been too strong for mortal eyes,
For when they look, I'll not disguise,
To prove it takes away their sight,
That man cannot behold the light,
That from the fervent sun appears
The light's too strong you cannot bear.
And here my light does shine too strong,
For mortal eyes to see, 'tis known,
To look into the mysteries clear,
The fervent sun no man can bear.
With steady eye behold the sun,
When in its splendour it does shine,
And in his splendour I'll appear,
To prove my Bible I've made clear,
With all his lustre bright to shine,
Which is too strong for all mankind,
To look into and clearly see
The shining light that's given to thee,
That from the sun does now appear.
For so, I say, thou'rt clothèd here
With light as fervent as the sun,
To shew you all the day is come,
That I've begun, and will go through,
Till men my goodness all shall know,
What I created them for at first.
And now the good fruit it shall burst
With every knowledge on their head,
For perfect so the tree then stood,
And perfect all must come to man.
It was of knowledge. None discerned
That knowledge then was on the tree,
Of good and evil said to be.

And of the evil then he ate,
And to the good he then was cast,
And dead unto it he became,
For 'tis in death you know your doom,
To have the good for to appear;
But know, I died the tree to clear
Of all the evil that was placed,
And then, you know, the good must burst,
When I have gone through all the day;
For so my Bible it doth lay,
For all mankind to live in me,
And conquer Hell and cleanse the tree,
As I was fastened to the wood,
For so mankind shall know their God;
And so my Bible, it doth lay,
Which is too strong for mortal eyes,
These hidden mysteries for to see,
Before the sun arose in thee,
To make these mysteries out more plain.
And now the sun in thee doth shine
With all his brightest splendour here;
Too bright for man to see it clear,
Before I bring the SETTING SUN,
For now I am come to answer man.
The rising sun does oft appear,
When in your beds you mortals are,
And 'tis but few do see it rise.
Look through the globe, and now grow wise,
How few so early do appear
To rise from bed. I tell you here,
To see the rising of the sun,
When to the summer's day you come,
The greatest part are then in bed,
There are but few, may then be said,
To see the rising sun appear.
And so the few, I answer here,
Observe the rising of the sun,
Discern the days were past and gone,
How in thee first it did arise,
When sleepy men had closed their eyes.
In the dark sleep, then, of the night,
They ne'er discerned the morning light,
How it at first arose in thee,
And then the sun too strong to be
For them to behold the sun,

And so the day is going on.
But when the setting sun appears
With sparkling lustre, you'll see clear
That will in lustre sparkle round,
Then thousands may behold the sound.
That is the light to hear and see,
Because the ending of the day,
For know that thousands do discern,
Who ne'er observed the rising morn
To see the rising sun appear,
Because in bed asleep they are,
But in the night they're all awake,
And may discern the sun to set
With every lustre sparkling round.
And so thy end will now be found,
That when thy setting sun draws near,
A sparkling lustre will appear
To fill thy heart and fill thy tongue,
That all around thee will discern
The setting sun does then appear.
And all will know the night is near,
To have the darkness to come on,
That thou hast prophesied for man,
And they must pass through the night,
Then I shall bring a morning bright
Unto my followers that are here.
They'll see the setting of the sun
With every lustre bright to shine,
When that thy dying hour draws near,
They'll see the sparkling light appear,
And every soul that then stands round
Will know from Heaven was every sound;
Therefore, thy trial I've kept back,
Wherein I said I strong would break,
To have the SETTING SUN appear,
And sparkling lustres round you there,
Will be the setting of the sun,
Because thy life will not be long
After thy trial does appear,
To prove and know that I am here,
To prove and know from Heaven is every sound,
The shadows I have brought before,
Thou knowest what number did appear
To sign their hands unto my word.
'Tis but a shadow, as I said,

And so the shadow soon is gone,
 Because the faith's removed from some,
 Who at that time did then appear,
 The shadow of their faith was there;
 But now the substance all will see,
 Then comes the setting sun on thee,
 With every lustre sparkling round,
 The setting sun will then be found
 To set with strength in every heart.
 And many men will feel the dart,
 As did the shadow then appear,
 And, like that man, I'll answer here,³¹
 That many offers will be given
 To support the work of Heaven.
 I say the work to carry on,
 The shadow then was in that man,
 And then the substance will appear,
 For many were like him thou'lt hear.
 We come thy foes, we go thy friends,
 And, perfectly so, thou'lt see the end.
 'Tis but the shadow that is past,
 I say the substance comes at last,
 And so the substance will appear
 When that thy setting sun draws near,
 So thou must work while it is day,
 To do the work I gave to thee,
 And for that work I've sent thee here.
 I say the night for thee draws near,
 Wherein no work thou e'er canst do,
 Thy awful trial's in my view,
 And then the night for all is near,
 And sparkling lustres will appear,
 I tell thee, then in every mind.
 The lighted lamps my friends will find
 Full trimmed with oil to sparkle bright,
 And know 'tis hastening to the night
 That thou hast told them will come on,
 And then they'll see the setting sun
 In all his glories sparkle round,
 For so that day will sure be found.
 And then they'll know the night is near,
 Therefore the DATES I brought them here,
 To shew you all the TURN of day
 From every TEN, as here they say;

³¹ Mr. John How.

Therefore thy journies so I've placed,
Because I knew thy work's in haste,
That thou art drawing to thy end,
For it was never my intend
To keep thee long upon the earth,
When all my wonders I bring forth,
And every doubt from thee to clear,
To know and see the Lord is here,
Without a veil that stands between,
For then will all be known and seen,
And then thou'lt wish to leave this earth,
When thou hast seen the heavenly birth,
That all the saints enjoy above,
Thou'lt taste and feel my perfect love,
Too strong for nature to endure,
Thou'lt wish for death and find it near;
So if the fifteen years thou see,
'Tis all that will be seen by thee.
To make all mysteries out more clear,
The setting sun, I tell thee here,
Does gather lustres bright around
Before 'tis set. Now judge the sound,
For in an instant 'tis not gone,
And so thy life I shall prolong,
Until thy friends do clearly see
The sun arose and shone in thee.
And by the setting of the sun
They'll see and know the night is come,
To have the stars begin to shine
Thou'lt live to tell them all my mind,
And shew the mysteries out more clear,
That in thy writings sealèd are;
And this thou'lt do with such delight,
They'll know the sun is setting quite,
And that thou canst not long remain,
Thy dying looks they'll see them plain,
As did thy brother see them first,
And then the RISING SUN was placed,
That thou must first go through the day
Of fifteen years, I then did say;
And now they are drawing near the last,
And so thy work is all in haste
To do the work I sent thee for,
And so thy journies now prepare
To pass the circuit through for all,

That men may know their every call,
 And know the light that now I give,
 But in it they refuse to live,
 Or walk in it while it is here,
 They'll find that darkness now is near,
 And on them all will hasten fast.
 When thou art gone the night will burst,
 I say, on the benighted minds
 That hate the day the night they'll find;
 For as thy death they wished it here,
 If I cut short the fifteen years,³²
 It will be fatal for your land,
 Because my word with thee shall stand.
 I said no famine you should see,
 For I by death would set thee free
 Before a famine did appear;
 So if I shorten then the years,
 It will be by the prayer of thee
 That I will come and set thee free
 From off this earth before the time,
 And to thy prayer I shall resign,
 If for to shorten life thou'lt pray,
 And now the same to man I say,
 If they believe and come in prayer,
 When dangers do to them appear,
 Then I shall change for them the same.
 Ask and receive—you know my name;
 But this I'll end another day.
 But from the DATE mark what I say,
 Thy writings shall not pass that year,
 Wherein the vision did appear,
 In 1794 that it was seen,
 I say it shall not pass the ten,
 Before that vision all shall know,
 And prove that every word is true."

Joanna Southcott.

[Extracted from *Small Still Voice*, No. 54.]

³² It was cut short five years.

The Lifted Veil

Our Loved Ones Beyond

A Communication given to Joanna Southcott on October 16th, 1803, on Mrs. Wilmot's illness.

From a letter written at Leeds to Mr. Carpenter.

It is fruitless to pen the feelings of my heart when I received your letter of Mrs. Wilmot's illness, but much more deeply was I affected from the Communication that was given me concerning her, which makes me jealous her life is not of long duration—though it is not clearly explained to me; but I shall send you the Communication that you may form your own judgment. The day before I received your letter, I was informed the Lord had something to reveal to me on the morrow, and that I should set the day apart.

This I mentioned to Mr. Turner and the friends, and I desired they would not come on Monday. But on Monday morning friends came to take their leave of me, and detained me until between 11 and 12 o'clock. As soon as I had gone upstairs I was called down by Mr. Turner, who read to me your distressing letter. When I came upstairs I was answered in the following manner:—

THE SPIRIT OF TRUTH.

“This is what I shall reveal to thee on this day set apart to write. Be not alarmed: it is not for thee to know the event, whether the sickness will be unto death or not. But I know the thoughts and language of thy heart—she will not recover, and thou wilt not see her any more in this world. To this I answer, if thou seest her no more in this world thou wilt meet her in a world of glory, where your hearts will be more united in heavenly love and heavenly harmony; for ye will see one the other, and know one the other in Heaven as ye are known on Earth; and every tear will be wiped away from both your eyes: so you two are not parted to meet no more. But why do tears distil from thy eyes, or sorrow fill thy heart fearing thy friend is to go to that world of glory, where thou hast so long wished to be, and where you both will be for ever united in perfect bliss that none can destroy? Have I not told thee, thy life will not be of long duration, and thou hast rejoiced to hear the days of thy sorrow are drawing to an end? Then why dost thou grieve to have some of thy near and dear friends go before thee to welcome thy arrival in the mansions of everlasting bliss? Ye know but little of the world of spirits, or of the just made perfect in heavenly joy, or how it increases their felicity to meet in Heaven the people they loved upon Earth; or as Christian friends long to see those they love and esteem here upon Earth, so much the more will they rejoice to meet them in Heaven. Call to thy remembrance the words that are sealed up in thy Writings, that thou wouldst bid the world adieu with joy, and in Heaven there would

be many who were dear unto thee gone before thee, and thou wouldst rejoice to go and meet them there.

“O ye simple dust and ashes, did you know the joys of Heaven, and the happiness and glory there is between saints and angels—the true felicity they enjoy one with the other in the glories of that happy place, where no enemy can assault you, and no sorrows can come near unto you—ye would wish for that happy day—

“When saints above enthroned in love,
 With hearts and minds most pure,
 Their happiness that none can move,
 But joys increase the more
 Their friends to meet in that blessed retreat
 Where heavenly joys do flow!
 And dost thou wish to leave this Earth
 And all thy friends below,
 Not one appear to welcome there
 That thou didst know before?
 I tell thee to dry up thy tears,
 For I shall tell thee more:
 The sealèd number I shall part,
 And one part have with me,
 That so are signed in hand and heart
 My Kingdom here to see—
 The grief below they shall not know,
 That now is hastening on;
 For to My Kingdom they must go
 Before the sorrows come.
 But those behind must sorrow find,
 And sorrows must pass through.
 For now I’ll further tell My mind,
 What lieth before thy view:
 Distresses here will sure appear
 That every soul will see;
BUT THOSE WHO LIVE THE THOUSAND YEARS
MUST BEAR THEM ALL FOR ME.
 The fiery trial’s hastening on
 My followers for to try:
 But as the furnace purgeth gold,
 So will My followers be
 All purged as gold from every dross
 And bear no root of sin:
 For as the husbandman is found
 To reason I’ll begin:
 That of the dust mankind was made,
 And let the dust appear;

It riseth from the earthly ground
And now I'll answer here:
The hearts of men I'll place to sand,
Or to the earthly ground,
And now I am come to cleanse My Land,
And let no weeds be found.
For I'll appear to tell thee here
A Husbandman to be,
And every fallow I'll make bare,
And now I'll answer thee:
As heretofore I'll now appear
A perfect Husbandman;
And men like bullocks I'll make here
To break My every Land.
My plough shall go, and you shall know,
To break up mire and mould;
And as the stroil men gather here
Just so I'll gather all.
So I'll begin the Husbandman,
And all the weeds I'll burn
Until I've cleared My every Land,
And then I'll sow My corn,
To make it grow, you all shall know,
No weeds for to appear
And men My labour they must do—
Be workers with Me here,
Till they've brought in the barren Land,
Land fit for their Master's use:
That fit for use they may be found
No weeds for to produce.
Thus must appear My ploughers here
For to prepare My Land:
And those that live the THOUSAND YEARS
Will in My labour stand
Till this is done, to Me 'tis known,
And see their crops appear
Then come the glorious Harvest day
That they with ME will share:
The day is come to us 'tis known
To reap the grain we sow:
'Tis all the weeds are buried down
There is not one doth grow.
So this will come, I say to some
That are sealed on this Earth,

They'll live to see their crops brought forth
 And will not taste of death.
 But unto all it cannot fall,
 To make My Bible good,
 In Heaven and Earth must both appear
 For to be understood:
 What is sealed below, you all must know,
 Must so appear in Heaven;
 For what is bound here must be bound there
 To have My Kingdom given
 Alike to all, when I do call
 This world for to redeem:
 That Churches both alike must fall
 Then will their joys be seen;
 The one with Me mankind shall see
 Them coming in the Air,
 When Satan feels his destiny
 In Hell for to appear.
 Then those below the truth shall know,
 For saints on Earth will come
 Or man that day could ne'er go through,
 When Satan's chainèd down
 Thunder will roll from pole to pole,
 And Earth's foundations shake—
 Remember when I died for man
 The TEMPLE'S VEIL WAS RENT:
 The graves were opened of the just,
 And saints to many seen.
 'Twas but a SHADOW of the LAST,
 When Satan's doom doth come:
 Then must appear the saints more clear
 To strengthen man below;
 And those whose NAMES³³ are entered here
 Then men will surely know.
 Therefore the Sealed some must die,
 I say before the time,
 And shall not see the mysteries here
 That I have Sealèd Mine,
 For to go through the grief and woe,
 That brings your harvest near,
 And then to leave this world below
 When they all pains did bear,
 All griefs to see and misery,
 And then be took away;

³³ *Isaiah 44:5; Revelation 7:3.*

When I have brought My Kingdom in
They then may wish to stay:

“Therefore the sealed people, that are not designed to see My Kingdom of Peace here on Earth, they shall be taken from the evil to come: they shall not go through the storm first—and when My Kingdom is established be taken away—therefore they shall die before the time of distress or famine appears in the Land—they shall not die by Sword, Plague, or Famine. But those that live through the whole shall live to enjoy the whole on Earth. So if the sealed people die, let all men know the judgments are near: and this shall be a sign to Carpenter—that if Wilmot now dies, it is time to take My jewels; it is time for others to fear—and this is the sign to Carpenter—if she does not recover this sickness, London will not shun the severe stroke of death, and the judgments that are *over their heads*. So let him walk by the sign set before him to set his house in order, to be able to flee from dangers, if she fleeth by death: but if I prolong her life³⁴ I shall prolong the judgments.

“If I My jewels call them here
To leave this world of grief below,
Then fast My arrows here will fly.
So now if Wilmot’s death draws near
It is time for Carpenter to fear
That London will some sorrow see.
And she is a jewel unto Me
For as thou lovest I love the same
And she shall know My every Name.”

[Extracted from *Express Leaflet*, No. 28. See the Communication dated 7th June, 1807, for the continuation of this subject.]

Foley Encouraged to Persevere

Ms. November, 1803.

To the Rev. T. P. Foley.

Dear Friend,

I have sent you one hundred books that I was ordered to send for you to give away. And now I shall give you a short Communication that was given me concerning you.

³⁴ Mrs. Wilmot’s life was prolonged, she did not die at that time.

THE SPIRIT OF TRUTH.

“Though a host of enemies should encompass him, yet I will be with him, saith the Lord, and defend him in all dangers, if he perseveres to obey my will and command. Let him disperse the books amongst his companions in the military or out of the military, and wherever he goes to warn the people that my kingdom is approaching. Therefore, all these things must come to pass to convince the unbelief of mankind that my kingdom is near, and they must first feel the fatal effects of war before they will wish for my kingdom of peace; therefore, believers have the fire to pass through, and the storms of war to bring them into the safe harbour of peace, but he hath no danger to fear from the sword of war this year, the enemy may threaten, but he shall not land till his destruction is sealed up in the list of names, and he is a type of Satan’s destruction; therefore, the lists must be sealed up before he enters this land, for the kingdom of Satan must first be destroyed in man, and the French and Roman powers are one part of his kingdom who trust in man for pardon, and rob me of that honour due unto my name, and put the martyrs to death for trusting in me alone, without having the honour of pardon to men. Now all the blood of the martyrs shall fall upon their heads, therefore he is now pursuing a war to his own destruction, though he will greatly wound your land because of their mockery and unbelief of the coming of my kingdom, yet, if he land his army he shall be destroyed, as I have said, for the Sword of Gideon shall end the war with France and England as the shadow, then shall the substance follow to all nations.

“Now mark the men of Gideon were chosen men, and they gained the victory more by faith than the sword; and now, by faith, shall the sealed conquer. If the enemy invade the land I will be in the midst of my people to destroy him, and when thou comest to seal up the names that are signed for Satan’s destruction, I will tell thee how they shall bring on the destruction of the enemy.”

[Extracted from *Had They Had Knowledge*, p. 53.]

On Three Years to Convince This Nation

Of the Truth of the Visitation to Joanna Southcott.

Stockton, 6th December, 1803.

THE SPIRIT OF TRUTH.

“Joanna, in all disputes I am present and for to pen them thou art sent everywhere: so their disputes must be penned; for I now tell thee, as high as the Heavens are above the Earth, so are My thoughts above their thoughts, and My ways above their ways, for there is no judgment in their goings. Now write the words they said unto thee of

putting it into the hands of unbelieving men, and what they said of believers, and I will answer thee again.”

They³⁵ said the Lord would not order me to put the signs of truths into such hands as the Archdeacon and the Chancellor, nor Bishops, for they looked on them all as not religious men. As to the ministers³⁶ that had proved the truth, they might have some ends in it. As to Mrs. Taylor³⁷ they should not believe her. She might have some end to join with me in deceit; and as to the dangers of the following year, they saw them all as well as I did; and if Buonaparte landed they should give him a good drubbing. Of the prophecies of the present they knew themselves; the prophecies of the past they did not believe though men declared it unto them; and as to the Sealing, it was blasphemy to pretend to seal the people by the command of the Lord.

THE ANSWER OF THE SPIRIT TO THE ABOVE.

“Joanna, I answer who made them rulers or judges of My words, works, or ways? From their own mouths will I condemn them, but this I shall explain when thou returnest home. And now I shall come to the answer of thy prayer this morning. Thou sayest the mouth of the ungodly is opened against thee, and the mouth of the wicked is ready to devour thee, and thou prayest that I would take the Cause into My own hand for My own honour, and great Name’s sake; and that I would be a strong Rock of Defence to all true believers to shelter them in the time of danger; and that I will pour a double portion of My Spirit upon them—that with one heart and one soul they may all praise the God of their Salvation.

“To this I answer, thy cause I will take into My own hand and turn back the dart on thy enemies that they have placed in thy breast; and shame all that shame thee, and confound all that confound thee; for every soul shall see and know that I, the Lord, *have spoken by thee*; and the prayer thou hast made in the anguish of thy soul and the feelings of thy heart shall rest with power on thy friends and on thy foes. For now I will answer thy prayer for thy friends, it shall rest for ever upon their head, for in their weakness I will be their strength; and when the storms begin to arise, and the whirlwind of My fury is gone forth to cut off My enemies that would not that I should reign over them, I will be a Rock of Defence to believers, and in their weakness I will be their strength, and as their day is, so shall their strength be; for a double portion of My Spirit shall be poured out upon them that are now longing for the Coming of their Lord. In the fire I will be with them, in the floods it shall not drown them, for I will be the Rock of their defence. So let them not fear the arrow that flieth by day nor the pestilence that goeth by night, but let their faith be strong in the God of their Salvation. For now I will tell thee the mistake of the printer who put in his paper that this nation would be convinced in three years. And *I now tell thee, when I have set the signs for Judgments, and not for Blessings, THREE years will convince this nation that*

³⁵ Six Dissenting Ministers.

³⁶ Three Clergymen, Rev. Thos. P. Foley, Rev. Thos. Webster and Rev. Stanhope Bruce.

³⁷ Joanna’s early friend.

the Lord hath spoken by thee, and that My Kingdom is nigh at hand. Then will they be wishing for the Coming of their Lord and every man will say to his brother what hath the Lord said, and what hath He spoken concerning us? Then will I turn as a diadem of beauty to the residue of My people, and they shall tread down their enemies under their feet. So let believers be strong in the Lord and the power of His might, and put on the Whole Armour of God, and I will be the Rock of their defence, and they shall see My Salvation that is already revealed in them, will be greatly fulfilled in the three years the printer made the mistake. But in thy writings I ordered thee to put in print (thou knowest written in 1800), I then told thee while I set the sign for blessings and not judgments that believers would be few before the fourth year came in, in the century, and then I told thee My judgments should come on, and every soul shall find it true as thy prayer was heard and answered for the poor that thou in thy heart prayed for. And now thou sayest with the prophet of old: "Remember O Lord how I have prayed for them, and how they dig a pit for my soul;" and this I warned thee of before, to convince thee to give up thy prayer. And now to show thee what man is, I ordered thee to go through all these journeys, that thou mayest see the truth of the fruit that I said was fallen and not good; I ordered thee to open the shell and see what a black veil was round the fallen fruit, and now thou seest the black veil round the heart of the man that I told thee of, who said thou wast telling things that were not true, and he would not believe thee, nor none of thy friends. And every soul shall find full as wrong was his unbelief of believing thy God was a liar, as he believed all thy friends were liars. Thou knowest how false was his belief of the one, and I, the Lord, know how false was his belief or unbelief of the other. For every soul shall find I will make My words as true as thou wilt prove hereafter every word thou hast spoken is true. For I now tell thee it is such men as he that will demand the truth to be proved, and say as he did, it wants no prophecies to tell the events of the following year, for every man may judge from the manner it comes in and the dangers that threaten what it will be. But they will confess no man without the Spirit of Prophecy could foretell in 1800 what would follow in the fourth year of the New Century, and this will shame all that shame thee, and confound all that confound thee; when every truth is tried and proved, then will thy light break forth as the morning and the truth be as clear as the noon day's sun. For now I tell thee, it was I that spoke within thee when thou refused to pray in public. Thou when thou prayest enter into thy closet and thy Father that seeth in secret shall reward thee openly; but be not like the hypocrites who judge by making fine prayers to men to have the praise of men, and of men they have their reward; but let thy works praise thee for thou shalt have thy reward of Me, and thy prayers in secret shall for ever rest as a blessing upon the heads of all thy friends and believers. For that is the tree thou sawest in thy dream whose branches ran one into the other, on whom the fruit hung, and the berries were on them that I said when they were ripe they would be good. And now I tell thee they shall ripen fast whose branches are running one with the other in thy list.³⁸ But every evil fruit will fall, for now is

³⁸ Names of those in the Woman's Petition.

coming the end of every vision, and that every soul shall see and know. So pray no more for thy enemies for I will not hear thee for them. Do they not provoke Me to anger, do they not provoke themselves to their own ruin and confusion? For now I tell thee, and all men shall know it, the day of vengeance I had in My heart is near to be avenged. So if men will not plead to bring it on Satan's head that betrayed them, they shall bring it on their own, for the year of My redeemed is nigh at hand, that I shall redeem My people."

[Extracted from *Express Leaflet*, No. 9. See also *Southcott Despatch*, No. 26.]

The New Name

Two important and interesting Communications given to Joanna Southcott, on December 9th and 13th, 1803, showing how the Visitation of the Lord through her, is continually proceeding towards more complete and evident manifestation.

Stockton-upon-Tees, Dec. 9th, 1803.

When I came hither, the winds were high, but soon after the rains descended, the storms blew, and the winds were boisterous and high; but on the *Sabbath Morning*, the sun arose beautiful and shining with all its splendour.

THE SPIRIT OF TRUTH

"Now I will answer thee: this is the last journey I ordered thee to go this year; and here thou hast found great opposition from unbelievers, but great kindness from believers. Now as the winds and storms descended *in the night*; so will My whirlwind go forth with fury on all thy foes; for thy foes are My foes; and as the sun is risen this morning, so will I rise on thy true friends; for thy friends are My friends. And this is what I told thee before, the storms would gather in upon My enemies, but I would turn as a diamond of beauty to *the residue of My people*; and this is a shadow from the weather, but the substance will follow. Now mark the words that were spoken before, and how the weather hath followed these two days *in the night*, and *in the morning*; and remember how thy friends were all safe in the house, secure, before the storms came on; for perfect so will I shelter all thy true friends. I sent *this weather*, to show thee the *shadow* of the truth of the words, that I spoke to thee at Harrison's; what storms were coming on for *all benighted minds*; hidden from the sun; and thy true friends being secure from the storms; how I shelter them, and how the Son of Righteousness will arise upon them; so let them *weigh* the shadow, and they shall see *the substance*. Mark what was spoken at Stockport, and at Harrison's; and weigh it with the storms gathering when thou camest hither, after being secure thy last journey, and the rising sun this morning; so will a tedious *night* bring a glorious

morning to all true believers. But I now tell thee—had men understood the meaning of thy Writings and My Bible clearly, Satan would *then* have found a way by Instruments to fulfil it in *his* way; to prevent My fulfilling it in My Way, Wisdom, Knowledge, Goodness and Truth—therefore My Wisdom is hid in the Great Deep, and My paths are past *man's* finding out; that they may be past *Satan's* finding out also: therefore many of thy Writings are put in mysteries, *that Satan might not find them out*. For had Satan understood that thy fleeing into the wilderness of this world, would be *by places prepared of God for thee*, by having *living witnesses* there, he would have worked in the hearts of Ministers at Exeter to have come forward and proved thy writings; and put a stop to the whole. But I know thy thoughts—are not the hearts of all men in My power? I answer, they are; but when I had ordered thee to write to them, how could I work in their hearts, to fill them up with unbelief, it being not then, *the full appointed time* for the manifestation of My *wondrous* working.”

On her return from Stockton, on Dec. 13th, the following was given:—

THE SPIRIT OF TRUTH.

“Joanna, thou hast now gone through all thy journeys that I ordered thee to go this year, and the last was on the last day of November—Old Style—and thou hast returned in safety the beginning of December. Now mark what shadows I place from *May*—from *November*—and from the name of Mackay. Now let all men know the war broke out in May; the same year I ordered thee to go through so many journeys, to warn the people that *from the truth of the past, they must judge of what is to come*, and warn them (as Pomeroy said) of the Rod, while it hangs hovering over their heads, and warn them of the ditch before they fall into it. All that is past is but the shadow, the substance is now to come; and at the end of this *November*, I showed thee the shadow how thy friends may be sheltered from the storm, and how thy enemies will be out in the storm. Therefore I ordered thee to go the first week, in what *men* call December, but what *I* call November, to show mankind that My ways are not as their ways; nor *My* time, *their* time; nor *My* thoughts, *their* thoughts. For *they* have changed My Bible, and the time, as they have changed the style: so *My birthday* is kept wrong; and as wrong do they keep My Gospel; and no more look for My Coming from the signs I placed before them in the days of old; than they keep My Birth and Death as the holy men of old—they vary as much in one as the other.

“Now I shall show thee from *the shadow* of men's names, which I told thee were great at this time. Remember that I told thee in the beginning that *Pitt* would stand for ever to his name, till he had made *deep pits* for man. I told thee from ³⁹*Pomeroy's* name, that *the Church* would stand *royal* in the end; and from ⁴⁰*Moore's* name—many *more* would come in; and from ⁴¹*Nutcombe's* name, that if they launched their nets on the right side of the ship, the draught of fishes would be great. And when thou

³⁹ Rev. Joseph Pomeroy, clergyman, at Bodmin.

⁴⁰ Rev. Archdeacon Moore, of Exeter.

⁴¹ Rev. Chancellor Nutcombe, of Exeter.

received the first letter from the ⁴²*Rev. Stanhope Bruce*, I told thee the sign how they would *stand in love*; and from ⁴³*Foley's* name; how I would *enfold* them in the arms of My mercy, who *stood in love*. And now I tell thee from *Turner's* name—*I shall turn the whole up and down as they have done*. So I told thee from ⁴⁴*Eastlake's* name, that many great professors were like the whited sepulchres without, but *within* full of rottenness, with all their boasted religion: they must take care they do not fall into *the lake of My anger*, and just displeasure, for let them know that I judge not as man judges, by outward appearance, I judge from *the heart*. Did I not reprove the hypocrites that put on appearance, to have the praise of men? And of men they have their reward. But what reward did I promise they should have of Me? Are they not doing the very things that I forbid; hanging down their heads like bulrushes, thinking they shall be heard for their much speaking; and getting praise one of another by putting on the form of godliness, but denying the *power* thereof. And is *this* the religion that I require of them? Is it not written “Rend your hearts and not your garments,” and turn unto the Lord your God, and serve your God with thanksgiving and cheerfulness, and *singleness of heart*, and praise the God of your Salvation, *if you have found favour with Him; then* let your rejoicing be seen unto men; let sorrow and sighing be done away; for sorrow and sighing are for the sinners, and not for the saints. Therefore wash your hands in innocency, ye sinners, and purify your hearts, ye double-minded, and return unto the Lord your God, and He will have mercy upon you; and to the Most High, for He will abundantly pardon you. But let man know, that I judge not as man judges by outward appearance, I judge from the *heart*. Therefore, I said, judge not, that ye be not judged; condemn not, that ye be not condemned; but with what judgment ye judge, ye shall be judged. Thou Hypocrite,—beholdest thou the mote that is in thy brother's eye, and seest not the beam in thy own?

“Now I shall answer of the mote they saw in thee—wearing apparel—that thy friends had given to clothe thee with, which fulfilled the Scriptures of truth; but the beam in their eye they do not see; that the Word of truth is now fulfilling, which they wished to hide from man; as they wish thee to hide thy rings, because they gave a dazzling light. But know, I ordered thee to wear them, and all mankind shall see as great a light shall come from thy handwriting: for *as the white stone* is in the rings, that are given thee; so is the NEW NAME and the ⁴⁵*White Stone* given thee from My Spirit; for the *New Name* is *the New Covenant* with man; that old things shall be done away, and *all* things become new. For I have already told thee, and now tell thee again, the Jews and Gentiles are like the rings—*the one* dropped out at My *First* Coming and the Gentiles dropped out at My *Second* Coming; and as *the red stone* is buried at one end; so is *My Name* buried and bruised *now* by the Gentiles, as it was at first by the Jews. For the *one* crucified Me at *first*; and the other is doing it at *last*; and striving as

⁴² Rev. Stanhope Bruce, of London.

⁴³ Rev. Thos. P. Foley, rector of Old Swinford.

⁴⁴ Rev. Mr. Eastlake, a Wesleyan minister, at Exeter.

⁴⁵ See *Express Leaflet*, No. 26, and Book 20, p. 66.

much to hide the light of My Gospel from man, as they persuaded thee to hide the light of thy rings, that were never bought by thee, but given thee. And no more than thy rings were thine, before thy friends gave them to thee, no more was the light of My Gospel; nor the light of what was coming; nor the fulfilment of My Bible, in thee, before it was given to thee by My Spirit. For I now tell thee, from the two rings; the one represented the *light of the Creation*; the other represents the *light of the Redemption*; for I said the Kingdom of Heaven was like a *Pearl of great price*; it is a New Name, and a *White Stone* that must be given by Me; as the rings were given to thee; and *this* is a gift they want to take from thee, and hide the light that comes from thy hand, as they wanted to hide the dazzling light that was on thy fingers. But now let no man take that light from thee; nor hide thou the light of thy rings any more; for all men *shall* know that the light of the Lord is on thy handwritings, a much more dazzling light than the rings that are on thy fingers, and those *whose eyes are evil*, are as much prejudiced against the light that I have given, to feed the hungry with good things, them that are hungering after My Kingdom, to have them enjoy it, and to give My Kingdom unto them; this fills their eyes as much with evil, because My Eye is good, as their eyes are evil, to see thee wear thy rings on thy fingers, that the love of thy friends had given thee. So *an evil eye* is always envying any gift given to another, that they themselves do not possess. For an envious eye is the true spirit of the Devil, and by *this spirit* he is working in the sons of men whose hearts are set to do evil.

“And now I shall come to another *shadow* of names—mark what I said of *Micaiah*, and how I joined him with the *Messiah*, that is, I said there were but few letters parted the two names; and now remember how *Mackay* came hither to visit thee, and how I ordered thee to go at his request; and how he came with another man to meet thee; and how he accompanied thee in the coach, when thou returnest home. Now trifling as *that shadow* may appear; every *soul* shall find the substance, that I have been with thee in all thy journeys, that am the TRUE Messiah—THE REDEEMER of Mankind—the ADVOCATE for them, to reconcile the whole world unto God; for which My Spirit is as much with thee as *Mackay* was in all thy last journeys, that thou hast been in; like his being with thee at the last, so was I with thee at the first; and when the coach was empty, and thou wast alone by thyself—when thy feeling heart broke out in praise and singing, so wast thou alone when I first came to thee, to visit thee; but as company coming after into the coach, stopped the praises that were in thy heart; so did the world chill thy praises to Me, by filling thy mind with unbelief, and brought upon thee the pain in thy heart, that thou now feelest in thy body. But this pain is a *shadow* to the Nation, that pains are coming on *them* as on a woman in Travail; and they shall cry out like a Travailing Woman, O my pains!! My pains!!—with their hands upon their loins, for as I brought the shadow to the Prophets, and *afterwards*, the substance to the people, so have I now brought the shadow to thee, and the substance I *will* bring upon the Land. For as the end of these journeys hath brought pain to thee, so shall they bring pain upon the Land, because their *hearts* are dead, and their *love* is cold towards Me, or they would rejoice to hear of My approaching Kingdom. So as the

coldness of the weather has brought pain to thee, so shall the *coldness of their hearts* bring pain to them. So thou hast the feeling of *the shadow*, in the coldness of the weather, and *they* shall have the feeling of the substance, from *the coldness of their hearts*. For I now tell thee, as thou sayest, though a load of clothes has been upon thee, that thou couldest scarcely turn under them, yet from the coldness of the weather, thou couldest scarce get heat. And just the same it is with mankind, *though they have been loaded with judgments; and with mercies* to free them from judgments; and *I have loaded them also with blessings*, by sending plenty of bread; and kept so far from them the sword of war, that they have not fallen a prey like other nations,⁴⁶ yet *all this* does not warm their *frozen hearts*, but they are *still* as cold to Me, as thou hast been in thy bed this night. Therefore as the fire is now warming thee; so shall *the fire of mine anger*, warm the people with Pain; if the fire of My Love cannot warm their hearts to *love*. And now I tell thee what the fire of My love is to man—viz. to destroy both root and branch that destroys their happiness; that My delight might be with the sons of men, and that *their* delight might be with the God of their Salvation. For I have said, that I should kindle a fire in My Anger, and Wrath in My Fury, that shall burn to the nethermost hell. And *now* is My anger and wrath kindled, and My wrath shall go forth with fury, till My enemies are all destroyed. For I will not always be chiding; nor My Spirit *always* striving with man; as it hath been from the Creation to this day; but My delight shall be with the sons of men—whom I have created, that *now* rely on *all* My Promises made to man. For I have said, I should visit and redeem My people, and all the ends of the earth shall see My SALVATION; and they that believe it shall see it, and their FAITH shall make them whole. But they that do *not* believe it, cannot enjoy it; for I have declared, as men's faith was, it should happen unto them; for some would be *saved* by FAITH, and others would *perish* through unbelief.”

Signed: Joanna Southcott.

[Extracted from *Express Leaflet*, No. 38.]

Concerning the Sealed People

Letter and Communication from Joanna Southcott to Mr. Abbott.

Dear Friend,

December 19th, 1803.

It was with the most feeling heart I heard your letter read. But thus it must be to fulfil the Scriptures: and the words that were spoken to me at first “Concerning the Sealed People”—that as close as Pharaoh pursued the Children of Israel, so close will Satan pursue the Sealed People, by temptations within, and persecutions without ...

(See also the Communication dated 18th December, 1803, Book 18, pp. 36–39).

⁴⁶ Referring to Buonaparte's conquests.

THE SPIRIT OF TRUTH.

“And now he shall find it is for the best. I inclined his heart to go where he should meet with temptations: for it is *through much tribulation* he must enter the Kingdom. There must be some Jobs tried, that Satan might not say—they serve Me because I had set a *hedge* about them: *but if they were tempted and tried they would curse Me to My face*. Therefore the greatest patience must be greatly tried, and a short time will convince Abbott of it. It is good for him to be afflicted, tempted and tried, that man might be justified, Satan confounded, and My Name glorified in the Redemption of mankind. The Saints must first be afflicted and tried as gold in the furnace, before I come and consume the dross: or how could I prove that Satan pursued them as closely as Pharaoh pursued the Children of Israel, if no temptations appear? Therefore ye have the fiery trial to pass through—some one way—some another way, or how could My Bible be fulfilled, that both must grow together unto the Harvest, till I come to separate the Wheat from the Tares? Call to your remembrance the words I said to My Disciples—Could ye not watch with Me *one hour*? Then can ye not endure Temptations and Persecution ONE YEAR? For as the storm came first *on Me and My Disciples before it came on their adversary: so now it must come first on My friends and followers before it comes on their Adversary the DEVIL*: or how could I come to avenge the injuries done to My friends, and pour out My fury on the Adversary? Can a Judge condemn where no offence is given? Can a man of war be exalted where no fight has been, or no victory gained? Oh, ye sons of men, *how shall I come as a Judge severe to avenge your Adversary, the Devil, if he leave pursuing you?* Then Satan might say he was more obedient than men; but by *his disobedience he must be cast, and man freed*: for if I keep My word with man that I created, I will now keep it with the Devil to cut him off; for now will I avenge *My own elect* that cry day and night unto Me.

“Mark the Parable of the Unjust Judge—‘I will avenge the Woman of her Adversary lest she weary me with often coming.’ Then shall I not avenge My own Elect that cry day and night unto Me? But how by your judgment can that Parable be fulfilled? Do ye judge Satan your Adversary is avenged by the death of saints, because I take them out of this world, and they enter into Glory? What vengeance is that to him, or to their enemies in man that he worketh against them? Does their death avenge men or devils? I answer, No. The righteous perish and no man layeth it to heart; and the just have been taken from the evils to come. But how was their Adversary avenged thereby? Oh, ye sons of men, how have ye read My Bible or understood it? All these Parables stand for the last days when I come to avenge My own elect, that Satan hath pursued, and those that are persecuted for My sake. Therefore it is written—‘Strive to make your Calling and Election sure.’ *But if any put their hands (to the Plough) and draw back through unbelief, they are not fit for My Kingdom of Heaven, for how again shall such be restored? Is it not written—‘I will blot them out of the Book of remembrance, and remember them no more? For what is loosed on Earth is loosed in Heaven, and what is sealed on Earth is sealed in Heaven.’* For now I tell you, one and all, the *Elect number*,

is the *Sealed number that standeth out and endureth to the End, to make their calling and election sure.*

“Therefore I said, there would be the wise and the foolish virgins: but the foolish would let their lamps go out; but the wise would let them remain, that whether they live or whether they die, they are Sealed to the Lord for their Redemption: *and the dead will come with ME in triumph in the air*, with all the Holy Angels to see their deadly foe destroyed. And as Moses and Elias came to Me on the Mount; so will the just that are departed, come to those who are below, when the Awful Day draweth near.”

(Joanna continues her letter). Now come to page 64 of *The Dispute with the Powers of Darkness*. The same threatenings that were breathed out against me, are breathed out against all believers. But know his malice was greater than his power. But here I shall drop the subject ...

Yours etc.,

Joanna Southcott.

[Extracted from *Express Leaflet*, No. 40.]

A Testimony

Taken directly from “An Epistle to the Rev’d’s.”, the Vice-Chancellors of Cambridge and Oxford, and printed as a pamphlet for circulation among the Heads of the Church and State, by the Rev. Thos. P. Foley, Rector of Old Swinford, Worcs., on December 27th, 1803.

‘It was early in the Spring of 1801, when I was in London, that I first heard of Joanna Southcott, and from some extraordinary accounts of her which were then in circulation—and of her being about to publish some Books to the World, made me leave direction to my Booksellers to send them to me as soon as they came to London. Early in June, 1801, I received her first three Books, the “Strange Effects of Faith”, which I read carefully, comparing them diligently with the Scriptures (The Sheet Anchor upon which I rest), and I found them so consistent therewith, and so agreeable to common sense; at the same time opening to my view a new scene that I was wonderfully struck with them. In my opinion, there is a greater Body of Spiritual Light given to the World in these Writings than was ever given since the Bible was completed.

“Since Earth’s Foundation e’er was placed,
 And God created Man:
 He ne’er so much unveiled His Face,
 And showed us all His Plan.”

I then wrote to Joanna Southcott at Exeter for an explanation of some points in these Books and so a Correspondence began, which has now impelled me to publish these divine Truths to the World; and I most fervently bless the Lord that He had in His Mercy and Goodness called me forth into His Service as a disciple at His "Coming in the Spirit", to complete His Work for man's Peace and Happiness in His Earth (*St. John*, 14, 15, 16). The many things as promised, are now being said, but "the World is, as yet, unable to receive Him because it sees Him not neither hears Him". I would not exchange the inward Joy and Happiness I now possess, for all the Honours, Favours and Riches of Men.

'About Xmas, 1801, I went down to Exeter from London with the Rev. Stanhope Bruce, of Inglesham, Glos., the Rev. Thos. Webster of St. George's, the Borough, London, William Sharp, the famous engraver and John Wilson, to examine into these things, and to see whether Joanna Southcott was an Impostor or not—and to prove the Truth of her Writings. All of us were firmly persuaded we were called by God so to do. We there met a gentleman (George Turner) from Leeds and another (Peter Morrison) from Liverpool, so we were seven in all. As her Writings could not be proved without twelve being present, (Note that the disciples called to His Service by Christ in the Flesh, at His first Coming to witness to His teaching and spread it throughout the World, were twelve in number also), we were ordered by the Lord, through His chosen Servant, Joanna Southcott, to invite the Bishop of Exeter, (Courtenay) the Rev. Archdeacon Moore, the Rev. Chancellor Nutcombe, and the Rev. Mr. Pomeroy. The two clergymen and myself had an audience with the Bishop, who told us he considered her (yet had never seen her, nor read her Writings) as a mad woman, and declined coming. The other clergymen declined also. The Body of her Writings could not be proved and so the full investigation had to be put off till a future day.

'Our journey was, however, by no means fruitless; because we enquired diligently into Joanna Southcott's character, and had proof demonstrative that she was truly pious, honest and industrious, and would not utter a falsehood for the world, and was moreover, of a sound and perfect mind. We were Eye-witnesses of her Writing, (and I have been so constantly since, either at her residence with Miss Jane Townley, in London, or in my Rectory when she visited us at Old Swinford) when she was dictated to by the Spirit of God. We had ample proof, which was confirmed by many witnesses, of the Truth of her Prophecies with regard to the War with Napoleon, the Harvest and the Weather and many other events equally extraordinary. We then heard her several times open and explain the Scriptures in a most clear, wonderful and extraordinary manner. She has made it fully manifest in her Writings that Satan's Kingdom in our Earth is now doomed to fall and Christ's Glorious Kingdom of Love and Peace to be established after the sifting of the nations, as is declared in the Bible, when the Lord's will must be done on Earth, as it is in Heaven. On our departure, after seven days of investigation, Joanna was ordered by the Spirit to commit all her Writings to our care, yet she had never seen six of us before, and the seventh only once for a few hours. We then all returned to London, each with a parcel of papers, Sealed, which we were to

keep by us in that manner, till they were brought before Twelve and were demanded of us by Joanna. Surely you must see the Honesty of this, and that there could be no deceit on her part. After a short time in London, we who lived in the country returned to our homes, where we remained until May 22nd, 1802, when we were called to London by the Command of the Lord, through His Chosen Servant Joanna Southcott, as we believed, to meet her there. We obeyed the Call, and had the pleasure of seeing Mrs. Southcott on this, her first visit to London. There we wrote, at her request, nearly a thousand letters upon her mission, and helped with the publishing of further Books from her Writings. Had this been the Cause of Man, it would have died away of itself, but as it is the Cause of Our Lord, at His Coming again in the full power of His Spirit, it is now rising with great Power and Splendour.'

[Extracted from *Watch*, No. 4.]
